Corrymeela – Sharing the meta-story
A pathway to knowledge management

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Executive summary

This report focuses on the informational landscape within Corrymeela, a peace and reconciliation community and charitable organisation, which was established almost fifty years ago in Northern Ireland.

Funding was obtained by Corrymeela from Invest NI for a small-scale research project that would explore and establish the scope of information resources held by Corrymeela and how they are used; the information needs of those working and volunteering in Corrymeela; the information skills levels of the staff; and how a formal information collection could best be realised. Interviews were undertaken with Corrymeela staff, volunteers and community members.

While Corrymeela is an information-rich organisation, there is also potential for information poverty where people do not know what information there is or where it is located, and where there is no systematic management of the ‘institutional memory’ of the organisation and wider community, all of which can have implications for evidence-based decision making, for drawing on existing programme resources and developing new programmes, and for developing the organisation as both an inward and outward looking entity. The pervading culture within the organisation is centred around oral communication and tacit knowledge. Staff that are focused on the delivery of programmes often do not have the time to consider how the programme resources could be stored and organised and effectively managed for subsequent retrieval and use, and there are perceived information gaps where individuals do not know where to find the information they want.

This report reflects on that informational landscape and begins the process of documenting the information riches that Corrymeela does have (including papers from past leaders, educational resources, books, articles, dissertations and theses, and documents), and makes recommendations for the short, medium and long term which provide the organisation with a roadmap or pathway towards improved knowledge management. The goals for Corrymeela, arising out of this work, should include the development of information management policies, cataloguing the material and resources that they have, and establishing a permanent archive, physical library and digital library.
Introduction

The Corrymeela Community was founded in 1965 by the Rev Dr Ray Davey assisted by a group of students from Queen's University, Belfast.

The seeds for the community were initially sown during World War II, when Ray's experiences as a prisoner of war coupled with his witnessing of the Allied bombing of Dresden and its consequent loss of life, made an indelible impression on him. He believed that there had to be an alternative to violent conflict. The cultural and sometimes volatile changes of the 1960's were the final impetus. He decided to create a place where people from different backgrounds with often diametrically opposing views might meet and experience new ways of dealing with "difference." (http://www.corrymeela.org/about-us/history-of-corrymeela.aspx)

Corrymeela is about people, people coming together for peace and reconciliation. It is a vibrant and dynamic community of staff, volunteers, members, associates and visitors.

Since 1965, The Corrymeela Community (www.corrymeela.org), a charitable organisation, has been a centre for peace and reconciliation work in Northern Ireland. Corrymeela has a sustained and unique record of reconciliation work in Northern Ireland, and has impacted on a large number of people both within, and beyond NI. It has influenced the language, practice, theories and policies relating to the peace and reconciliation sector.

Corrymeela has, through its history, hosted many residential, day meetings and educational programmes about local political, social, victims and healing, educational, inter-cultural, inter-faith and criminal justice issues. It annually hosts 7,000-8,000 people for residential courses and around 2,500 for day events.

While efforts have been made during this time to gather together the information resources within Corrymeela, the organisation has no formal comprehensive information resource collection (physical or electronic) and no systematic method of managing and cataloguing the information and resources it produces.
This report explores the need for a library and archive in Corrymeela and the existing information resources within a wider knowledge management context. The terms ‘library’, ‘archive’ and ‘knowledge management’ are defined below.

Library: A collection or group of collections of resources (books and/or other print or nonprint materials) organised and maintained for use (reading, consultation, research) in a physical and/or digital form, with some form of catalogue listing the content of the collection(s). A library's collection can include: books, articles, documents, photographs, film, eresources etc. The purpose of a library is to collect, preserve, manage and make available knowledge.

Archive: An organised collection of the historical records or documents of the activities of an organisation and/or the personal papers of one or more individuals for their permanent historical, informational, administrative value.

Libraries typically collect published material (secondary sources) and archives collect original unpublished material (primary sources). The material relating to Corrymeela is a mix of both primary and secondary sources.

Knowledge management relates to the “creation and subsequent management of an environment which encourages knowledge to be created, shared, learnt, enhanced, organised and utilised for the benefit of the organization” and its stakeholders (Gilchrist, 2006, http://www.jisc.ac.uk/uploaded_documents/JISC_KMRoadmap_Glossary.pdf). It is a broader concept than information management (which is concerned with the systematic organisation of information sources) and with this understanding of knowledge management it is assumed that “knowledge can not be managed in the traditional sense but that an organisation can optimise the value of its knowledge through an appropriate blend of leadership, values, culture, processes, tools and skills to support knowledge access and use” (Gilchrist, 2006). The reason that the broader concept of knowledge management, as well as information management, is used in this report in that the organisational and cultural environment needs to be such that it can support effective information management practices.
A lack of a systemic information collection organised in a library and archive is not unique to Corrymeela, and as the Charity Archivists and Records Managers Group (CHARM) recognise, it is all too common across the third sector.

“Politically, culturally, and socially, charities are worthy of study but this very outward looking dynamism can lead to under-development of their own records and heritage management. Historically, their drive to do good work leads to a focus on the ‘here and now’ rather than on the past. Short of funds for front-line services, charities often give low priority to keeping archives which, if they even exist, are often under-resourced and under-staffed.”

(http://www.charmonline.org.uk/Draft_CHARM_Strategy.pdf)

An application was successfully made by Corrymeela to the Invest NI Innovation Voucher scheme in order to bring in external expertise to assess the situation within the organisation in relation to its information resources.

This project therefore has involved establishing what information artefacts Corrymeela has and how best to manage and organise them for future use.

It should be emphasised that the findings and recommendations within this report are based on a relatively small number of interviews with people involved in Corrymeela, and the author wishes to make clear that her perceptions are just those, and in the short time-scale of this project a full understanding of all the dimensions and facets of The Corrymeela Community is not realistic. Nonetheless, it is hoped that this report will be of value and use to Corrymeela as it considers how to proceed in terms of knowledge management and communicating its work.

Stories are told and re-told, but how can they be protected and shared for the future? What do all the individual Corrymeela stories tell us about the one big story that is Corrymeela? What work needs to be done to capture, preserve, manage and make available the memory, the stories, the work of Corrymeela to help people learn for the future?
Methodology

The project ran for 12 weeks from August to November 2012 and involved several activities which are set out in the table below.

Table 1: Work plan

<table>
<thead>
<tr>
<th>Activity</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Applying for ethical approval from the University of Ulster.</td>
<td>2 days</td>
</tr>
<tr>
<td>Familiarisation with the work of Corrymeela, the information resources it has, and the people involved. This was achieved through: informal meetings with individuals involved in Corrymeela, browsing through books, reports, etc., and an examination of content available through the Corrymeela website.</td>
<td></td>
</tr>
<tr>
<td>Desk research, literature search and reviewing of information resources held in various Corrymeela locations.</td>
<td>2 days</td>
</tr>
<tr>
<td>Interviews with staff, members and those involved in the delivery of training programmes.</td>
<td>4 days</td>
</tr>
<tr>
<td>Email correspondence to members and meetings with individuals about any additional information resources that they may have 'off-site' that they would like to share with the project.</td>
<td>1 day</td>
</tr>
<tr>
<td>Analysing data</td>
<td>4 days</td>
</tr>
<tr>
<td>Writing up report, editing and proof-reading</td>
<td>5 days</td>
</tr>
<tr>
<td>Searching for and identifying future possible funding</td>
<td>1 day</td>
</tr>
</tbody>
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N.B. This total of nineteen days work on this project exceeded the initial estimation of twelve days work on the project.

Ethical approval was sought from and granted by the University of Ulster prior to commencing the research.

Sixteen semi-structured interviews were carried out with people at Corrymeela (three with
people at the Belfast office and thirteen in Ballycastle), this included the Leader, Ballycastle Centre Manager, staff and volunteers and those involved in the delivery of programmes. All interviews were audio recorded by the researcher, and subsequently analysed.

Interview questions included:

- In your view, should Corrymeela be working towards a library or archive in the long term? If so, what would be in it?
- What do you think are the most important information items Corrymeela has?
- What information sources should be prioritised for cataloguing?
- What documents and information sources do you use in your work?
- Are there other items that you would like to use?
- How should the Corrymeela collection be managed? (where / in what format / by whom / who would have access?)
- What would you like to see as the outcomes of my work?

Other questions related to the individual’s role and involvement in the Community.
Findings

‘The important thing is not to lose this memory. We all get to a point where we are beginning to lose our memory, but this is a remarkable story and this particular memory within not only Ireland but internationally, we should not lose. And I think those of us who are here at the moment, it is part of our responsibility to secure that memory so that it is not lost.’

PART 1

The need for a Corrymeela library and archive

“we need to keep in touch with what went on before to retain the vision of Corrymeela”

“I’d like to know where everything is. I’d like to know what we have.”

“... just to know what we have would be quite an achievement actually, because at the moment it is all over the place and we don’t know what’s there ...”

“So if I was writing a book about Corrymeela I would want to have access to the writings of all the leaders, I would want to have access to the kind of programmes that are being developed and delivered here, I would want to have access to what other people have written, that would be part of a literature, kind of critical literature review, and then of course if I wanted to have a chapter in there on the financial development, I don’t think I’d just want to know about the finances of the last six years but the last fifty years, you know the full story.”

“People want to know about the history and the work that’s done here.”

“We’ve been around since 1965 ... and I would say that the depth and breadth of things that we’ve done in that time should not be lost, all the way back to the initial youth work we were
doing in the late sixties up to the youth work we are doing now, those two actions can learn from each other.”

“... this place has an astonishing history, some of the things that have happened here are extraordinary ... I mean to know that Mother Teresa was in the Croi, to know that the Dalai Lama came and visited, and these are not small things, and I think that some of the more extensive conferences that we’ve done ... the really in-depth political conferences with different leaders and different groups, really had a profound impact that’s probably not measurable precisely because we don’t have a system in place where we are saying this is history of Corymeela, look at what we did, and look at what happened next ... and so I think for all those reasons that we should have a library.”

“I think that whatever resources we have should be there to give us life and propel us into the future. So it should be practical.”

“A lot of what you have here is in people’s heads and once it's gone, it's gone.”

There was widespread recognition within Corymeela that some form of library and archive would be important – and that this would link the past, present, and future work of the organisation.

A library and archive would support the mission of Corrymeela and serve several important purposes, which include:

- preserving the history and stories of The Corrymeela Community;
- enabling the development of a learning community;
- enabling scholarly research, for example into the work of Ray Davey or into the educational philosophy of The Corrymeela Community,
- supporting and recording the development, implementation and evaluation of Corrymeela educational programmes and activities;
- university study by undergraduate and postgraduate students (including stronger links with university courses in peace and reconciliation, and conflict studies);
- communicating the work of Corrymeela to a wider audience;
• bringing together what has been written and published about the work of Corrymeela and by the people that have been, and are, involved;
• the development of a research repository around peace and reconciliation work nationally and internationally and the Northern Ireland peace process (including Corrymeela’s involvement);
• sharing the theology of Corrymeela;
• a learning resource for staff, volunteers, and visitors to the Corrymeela Centre and website;
• fundraising, in terms of attracting, and being attractive to, funders, and evidence to support fundraising applications and to demonstrate what has been achieved with funding;
• media and PR communication;
• improving internal communications;
• administrative support and management within the organisation, for example in relation to databases, financial records and minutes of council meetings; and
• meeting standards of good practice in relation to information and records management.

An interviewee explained why it would be necessary to include programme material and historical material in any future library:

“The programmes are what keeps the place going. If you don’t have programmes, you don’t have a place, because you don’t have something to offer groups coming in. If you don’t have the history then you don’t have the vision, and you don’t have what keeps us motivated.”

What would go into it?

The interviewees talked about a future library and archive that would involve a collection of materials including: books, articles, theses, essays, material from past leaders, policy documents, commentaries (“people [in Corrymeela] used to make comments on political things, things that were going on, and I think it would be useful to have those things happening today as well as record what is in the past. It also might encourage some of the workers to
progress some of that”), programme materials, theological material and resources, and structured oral histories.

There was also a sense that such a library collection could enable people to view and understand Corrymeela within the wider context of Northern Ireland history: “it would be helpful if you can have these things where you can see Corrymeela in the context of Northern Ireland history … and also see Northern Ireland history in the context of Corrymeela.”

Corrymeela is an organisation that is built around stories, and as one interviewee observed these can develop into ‘mythologies’, and for that reason a library and archive would be important for Corrymeela, so that the facts of the Corrymeela story would not get lost in some of the folklore that has arisen around the place. In other words, the oral transmission of stories can be a useful mechanism of transferring information and community knowledge in the short and medium term, but in the longer term it is a less secure way of creating an institutional memory. Issues around moving from a predominantly oral tradition to an organisational culture which embraces more systematic documentation of knowledge are discussed in more detail below.

Another interviewee acknowledged that Corrymeela had been fairly successful in terms of telling its story, but that there was less rigour around how it articulated its practice.

“I think that what would be in it would be the history of this place, there is some of that already, I think Corrymeela is good at story, there’s a lot written about it in story format. I don’t think there’s as much rigour around the practice, so I think history is one thing, then practice, then theology, which is a combination of those two. Then resources around understanding Northern Ireland, so that’s contextual, and then I would say things around peace and reconciliation, so those are the categories I would think.”

A library and archive for Corrymeela could also be a repository for physical artefacts such as works of art, awards, gifts, and other physical historical items in Corrymeela’s keeping.

A future potential library and archive was not only articulated and discussed in terms of a physical space, an online digital library and archive was also considered to be equally
important, particularly as the organisation has limited physical space to work with. An online library/archive was perceived to be a useful and valuable way of making available multimedia material and resources, which could include: audio books and ebooks (and excerpts), film and video material and clips, music and songs, audio files, clips and podcasts (e.g. of speeches, sermons and prayers), and photographs.

Further consideration is given to the range of information items relating to Corrymeela later in this report.

**Information gaps (real and perceived) and requests for information**

The interviews revealed information gaps, both real and perceived within the organisation. Both are important to address as they either imply information that has not been collected, or communication problems where information is not being shared. An information gap or information need is a potential demand for information, and reflects the need for a library and archive within Corrymeela.

The following quotations below reveal some of the experiences and perceptions of people at Corrymeela in relation to information gaps and requests for information.

“If I wanted to know about programmes that had happened in the past, I would not know where to go.”

“I was really surprised that there wasn’t some sort of archive of just even volunteering teams and staff members and things like that, and past volunteers.”

“I think the previous resources that we possibly haven’t particularly well published … we need to make people aware of stuff”

“someone refers to something and I have no idea what they’re talking about so I have to go and look up the magazine to find out what they are talking about.”
“It does happen that we’re asked for something that I can remember years and years ago but I haven’t a clue where it is or who would have it or you know it could be in somebody’s house, so we don’t know where everything is at all and I can see how valuable that would be.”

“There’s a visiting American professor from a Texan university there at the moment and he’s asked for the archive and it’s not there and he’s interested in doing some research.”

“We are constantly inundated with people saying can you tell us about, can you tell us about, and quite often we’re either making it up on the spot or giving them quite a limited view.”

“I routinely get calls from people, especially in the south, in the Republic, where people are asking like I’m doing a school paper on Corrymeela, at the grammar school level people are writing stuff about us constantly … I know for instance one of my colleagues back in an American university just did a huge paper on projects that Corrymeela works on as part of a reconciliation and justice class.”

One of the challenges in relation to information management relates to a shared drive (computer storage space) for programme material. With a shared drive comes shared responsibility for it, which can essentially mean that no one is really responsible for the overall organisation and management of content within it. As one person commented in relation to the shared drive:

“We have an archive of past programmes, but from time to time it just seems like it is not very well organised or easily accessible … that’s the shared folder … for instance we were trying to look for a programme for a group that had been here before … and that was a search mission, find the holy grail sort of thing, and I would say stuff like that would make my job a little bit easier as I’d be able to access it better.”

Comments from others in relation to the shared drive included:

“In the shared folder, there’s I think at least three places with the file that’s called resources that I’d like to access, there’s also another one on the lazy drive which is where I’m meant to save my stuff but I’m only able to access that from one
computer and it’s kind of awkward. So there’s probably four places where I would try and access that information [programme material], some of them less successfully than others.”

“Internally we have a shared drive of information and it’s all over the place, it’s just a big bucket … it’s not moderated that well. … There is potential to do more.”

There was also a more general widespread issue around archiving material in the organisation: “So if you’re talking about archiving, the first thing I thought of is yes, where do those go? I don’t know where archived information goes. So once it’s out of use, once we’re not supposed to be using it anymore, no clue where I put that.”

These issues around information gaps and requests for information really reflect the genuine need for a library and archive in Corrymeela and consistent information and records management. As one person stated –

“I think we’ve got a lot of resources that we can’t access, and that we’re quite rich in that respect, but it’s just getting our hands to it and making it accessible. People know that maybe there’s been some work done in an area, but where’s the information? I do think a systematic record, that would definitely be of benefit. It’s just how to get in and access it so that everyone is aware of how it works as well, because I’ve got my system but no one else will understand it necessarily. So again, it’s getting something that is open and transparent to everyone and that the right people have access to the right areas.”

One of the interviewees talked about the need for the organisation to gather statistical information about its activities and the groups they worked with, and that this was particularly necessary for fundraising and funders expected to be presented with this kind of data.

Internally, there is a booking system (for booking groups in for residential and day programmes, workshops and activities) and while that has worked over the years, it is now quite limited in terms of the data it captures. Information is generally collected at a group, rather than individual level.
One interviewee talked about how it was difficult to tell other people, family and friends, about what Corrymeela was about because the website did not have that kind of information. This person also talked about the possibility of a blog for Corrymeela to let people know what was happening on a regular basis.

**Corrymeela’s oral culture, tacit knowledge and knowledge management**

“Intellectual assets exist in various forms and their exploitation is only restricted by the capacity of humans to do so.” (Kakabadse, Kouzmin & Kakabadse, 2001, p 138)

In terms of building a library and archive within Corrymeela, and improving information management within the organisation, the challenge will be to move from an organisational culture which has a strong oral tradition to one which continues to value oral communication, but which also has a developed means of recording and making available its information and intellectual assets.

There is a recognition within Corrymeela that a systematic recording of material is necessary to help the organisation in its own goals:

“Oh often resources lie in the people and what I’m working towards is getting us to write up stuff in a more consistent and uniform manner. ... There’s the question of how do we pass on this knowledge to other people?”

“From ‘65 to now there’s been a fair amount of work. My impressions are that it has either been written down and I don’t know where it is or it’s not written down or if people want to be poetic, it’s written in the hearts of people, which I get, but that’s harder to pass on.”

“So much of the history is word of mouth, and that’s not going to last forever, the people who built this place are eventually not going to be here to share that, and the numbers are getting fewer and fewer ... I feel like we’re running out of time and the history needs to be preserved”
“I think fundamentally any organisation that thinks what it is doing is valuable should steward what it had historically and what it has, and we’re a place that has an oral culture, we’re super relational and informal and so making investments that don’t translate to an immediate result isn’t a cultural norm for us. And so absolutely, I think it is a no-brainer to say should we be archiving or even making better use of potential storage facilities we have currently, rather than the random chaos that is more culturally our starting point. So we have a lot of work to do here and I think there’s massive opportunities to draw really interesting, particularly historically, particularly from the members, ... artefacts, pictures, recordings, documents, so there’s a lot of those things scattered out there ... to index and archive some of that stuff would be really valuable organisationally.”

There is a danger of losing knowledge in an oral culture, particularly in an organisation such as Corrymeela where there is a high turnover of volunteers –

“Even in the short time I’ve been here, I’ve seen that happen, a staff person goes because there’s no more funding and then all of the stuff that they would have been the voice of goes with them, and so the influence that they had on other staff and volunteers is no longer influential in the way it was, so for sure there are significant risks in an oral tradition. And really we live in an digital age where there’s so many possibilities for capturing what was said or our perspective.”

One of the interviewees reflected on the reasons why after fifty-seven years Corrymeela did not have a catalogue or archive: “We’re not fabulous at following through with things ... we’re very good at talking about things, and then it will just be left, and then we’ll maybe come back and talk about that two years later ... this place is so busy and it kind of drags you right in, and it’s very difficult to say right I’m going to do this today...”

The people directly involved in a programme have the information they need, but as you move outwards from those directly involved, the tacit knowledge becomes less likely to be shared. Tacit knowledge is shared within Corrymeela through the telling and retelling of stories, however these are rarely formally recorded.

“There has to be something more than an oral tradition for us to survive, otherwise we will shrink and become far less relevant that I think we could be.”
“So moving beyond an oral tradition, I think the benefits of an oral tradition are living people talk to others, the downside of it is it’s incredibly subjective and it’s not calibrated and it’s not evaluated. So when people say, the community needs to tell its story, I’m like who in the community because that is a very imprecise statement.”

Tacit knowledge can be knowledge that has not yet been recorded but has the potential to be recorded at some point in time (Kakabadse, Kouzmin & Kakabadse, 2001, p 140) and relates to conceptionalisations of knowledge management. It is arguable, based on the evidence reported here, that Corrymeela lacks a strategic approach to knowledge management.

“Information and data management are important pillars of knowledge management. However, knowledge management encompasses broader issues and, in particular, creation of processes and behaviours that allow people to transform information into the organization and create and share knowledge. Thus, knowledge management needs to encompass people, process, technology and culture.” (Kakabadse, Kouzmin & Kakabadse, 2001, p 140)

Therefore, to some extent a certain degree of organisational change is a pre-requisite to the development of a library and archive that will be of value and will be used effectively by those within the organisation.

**Who would use the library and archive?**

The main users of a library and archive at Corrymeela would be: staff, community members, volunteers, researchers, students, and other practitioners and people involved in peace and reconciliation work.

“It should be used to create a learning community.”
PART 2

Resources staff and volunteers use to do their work

The resources that interviewees indicated that they used in their work roles have been organised below into those that are internal to the organisation and those which are external.

Internal resources

- Database of people and contacts that have contributed to or been involved in Corrymeela
- Corrymeela Prayer Guide and directory of staff, volunteers, and members
- The Corrymeela magazine
- Books (and other publications) by Corrymeela people
- Programme material (hard copy and material on the shared drive)
- Worship material produced by Corrymeela
- Emails
- Internal documents
- Minutes of meetings (Corrymeela council meetings, finance and personnel meetings)
- Hard copies of personnel material and Equality Commission reports
- Fundraising files, documents, reports
- Volunteer surveys about the volunteer experience at Corrymeela
- Evaluations from participants at Corrymeela programme workshops and activities

“There’s evaluation of work that has been done ... so I’m trying to record and keep a folder of evaluations ... that’s important to me to know okay what are the users thinking of here, what do they think of the food, what do they think of the volunteers, is there gaps, is there something else they would like ... So it’s for me to identify funding needs or needs of the people we are servicing.”
“I’m involved quite a lot in the worship life of Corrymeela, so that’s a little track of resources I look at, and you know other people who have written some of the stories which are the spirituality aspect, some kind of parables type of stories that people recall, those I draw on quite a bit when I am speaking.”

External resources

- Information about organisations and groups that visit Corrymeela
- Information about funding bodies
- Government statistics and information
- Policy information
- Internet resources
- Fundraising magazines
- Other books and publications

Explicit information: information items relating to Corrymeela

While it has been mentioned above that on the face of it Corrymeela comes across as an organisation that relies on an oral culture for the dissemination of information and knowledge, there are actually a wide range of information items, i.e. explicit information, that are central to telling the Corrymeela story. These are presented in the following diagram and then subsequently discussed in more detail. In many cases this is the first time that this information has been compiled in one place.
Figure 1: Information items relating to Corrymeela
Information items – information related to the current and past leaders of The Corrymeela Community

Since The Corrymeela Community was established in 1965 there have been five leaders and one interim leader:

- Ray Davey 1965-1980
- Trevor Williams 1994-2003
- David Stevens 2003-2010
- Kate Pettis 2010-2011 (Interim leader)
- Inderjit Bhogal 2011-

As part of their role as leader, these individuals (with the exception of the Kate Pettis who was only in the position for nine months) have each generated (and in the case of Inderjit Bhogal, continue to generate) a substantial amount of published and unpublished material.

“... anyone who has been a leader, I would think that their thoughts, their papers, you know whatever they have written about, so that people who are interested in Corrymeela generally would want to have a bit of an idea, the leadership and what was important ... I think the papers of all the leaders ought to be in our archive resource one way or another, okay, hard copies or digital, or whatever.”

Clearly the material from Ray Davey, who sadly died in April 2012, is of particular importance and significance as he was the founder of The Corrymeela Community. As part of this project a meeting was set up with his daughter Alison Curry, about her father’s material and she is keen to make that material available to Corrymeela for it to be professionally catalogued and archived. This material includes:

- published articles about Corrymeela;
- published material sent to or collected by Ray Davey;
- material relating to links with other centres of reconciliation (e.g. Coventry Cathedral);
- commentaries and documents relating to artefacts and buildings (e.g. the sculptures/statues that are now at the Ballycastle Centre);
- past copies of the Corrymeela magazine;
- portfolios of material about particular trips (e.g. his trip in 1985 back to Germany, forty years after the war);
- meditations;
- speeches;
- personal letters;
- Leader’s Reports from AGMs;
- Honorary Doctorate citations;
- newspaper articles;
- unpublished writing;
- photographs;
- slides; and
- DVDs
containing the computer files of his books; newspaper articles relating to the wider political context; and material from Mrs. Ray Davey from her work with Corrymeela.

There is recognition within Corrymeela of the need to catalogue and make available this body of work and to encourage and facilitate research around it.

“I think it’s the kind of place where people would go to look at first of all documents which relate to Ray Davey. I think that’s our number one priority. Of all the places we are the ones who should have information about Ray Davey, so letters, papers, books, his sermons what have you. … I want to encourage, research into the thoughts of Ray Davey. … if people want to research on reconciliation then their work is not complete if they’ve not studied the thought of Ray Davey.”

Some of this material could be organised and made available electronically, for example in ebook or digitised form, through the Corrymeela website.

Similarly, the son of John Morrow, Duncan Morrow, was also contacted about his father’s material as this is in his keeping, and likewise this material could be made available for professional cataloguing and archiving by Corrymeela.

Material from past leaders Trevor Williams and David Stevens that is in an electronic form is kept in the Belfast office on office computers and backed up on CDs.
Information items – academic dissertations and theses

“Corrymeela has also inspired a lot of writing, I mean I’d like to know, lots of people have done PhDs and Masters dissertations and articles, so it should be possible for us to at least list, okay, if not have copies of it, it should be possible to go to some document and maybe this is something on web pages, that you can click there and then you can see so and so has research on peacemaking in Ireland or leadership in conflict management. It should be possible for people to click somewhere and to find references to what other people have already written …”

A literature search was undertaken to identify any academic dissertations / theses that have a Corrymeela focus. Items identified include (in chronological order):


Dublin. Available at:
http://puppetwoman.org/index2.php?option=com_docman&task=doc_view&gid=3&Itemid=26


Details of the theses and dissertations listed here, with their abstracts, could be made available through the Corrymeela website, or the Corrymeela Document Site (which is discussed subsequently in this report).

As well as identifying individual dissertations/theses, academic research degrees / programmes that have a thesis/dissertation requirement that may relate to Corrymeela can also been identified, for example, the MPhil Conflict Resolution and Reconciliation, Trinity College Dublin/Irish School of Ecumenics.
Information items – books and articles

A literature search was undertaken to identify published books and articles that relate to Corrymeela. This includes books written by past Corrymeela leaders, items published by Corrymeela Press, journal articles, etc. Other items were identified during visits to the Corrymeela Centre. The books and articles that relate to Corrymeela are listed below alphabetically by author.


Davey, Ray (1985) *Take Away This Hate: the Story of a Search for Community*, Belfast: Corrymeela Press


Kaptein, Roel; Morrow, Duncan; Wilson, Derick and Wright, Frank (1990) *Finding Ways to Go*. Belfast: Corrymeela Press.


“we’ve been here for nearly fifty years, and quite a lot has been written and delivered, you know developed and delivered in terms of what’s on offer at Ballycastle for example, and sometimes in programmes beyond Ballycastle, in Belfast and other urban areas. Okay, some of it’s written, some of it isn’t, but we are at the moment actively trying to get it all written up. That should all be in our archive and part of our resource”

“There are games and songs and things like that have remained consistent throughout the time that we have been there ... I think that one of the things that we’re really trying to do now, doing a big push, is to really organise all of those games and dialogues and discussions, those things that can be used with groups to prompt better trust and better reconciliation into a simple matrix that anybody that’s a volunteer here can pick it up and put together a programme really quickly for a group.”

The Corrymeela Community works in partnership with groups by hosting and providing educational programmes in a wide range of areas which encompass school, youth, church, community and family. These can be residential or day programmes. Corrymeela programmes include:

- Schools programmes (working with schools)
- Forgiveness education
- Youth programmes (working with young people and youth groups and includes training opportunities and personal development for young people)
- Community programmes (involving community groups, residents groups, and other special interest groups)
- Families programmes (e.g. working with women’s groups, single parents, bereaved families, families where a member is in prison)
- Refugee and host community integration
- Face to face / Faith to faith (a year long programme aimed at young people in Northern Ireland)
- Christian education
Examples of specific educational resource material include:

- Joined up: developing good relations in the school community. By Nichola Lynagh and Mary Potter.

Collating the programme and educational / learning materials is important not just for the efficient running of the programmes themselves and for scholarly study of pedagogy within Corrymeela, but also has a value and use in terms of fundraising, as one of the interviewees commented: “I think collating the learning materials, because I think that’s what has particular use currently and in the future, and you know can also be used not just for other groups and for other individuals who want to follow a particular programme but for fundraising, in writing applications, supporting applications.”

Educational resource material created by other organisations and individuals, or in collaboration with other bodies, is also part of the Corrymeela collection, as is a considerable amount of unpublished resources that is organised in files and folders.

There are also information resources that reflect on the educational programme material, for example:


The information resources that are developed as part of Corrymeela’s educational programmes are considerable. To organise their potential and ensure effective future usage
the organisation needs to know: what educational resources it has in each of the programme areas, what specific materials were used with any particular group at any particular time, and where the materials are stored. There needs to be a systematic approach to cataloguing and storage of both the online and physical education programmes information resources. At present they do not appear to be managed in any systematic way. It would seem that educational programme materials may be stored by the individual(s) who developed them, they may be stored online on individual computers and/or on the internal shared drive, and/or they may be stored in staff offices or in the resource room in Ballycastle (which is also a staff office).

Developing and managing such information sources is also a precursor to establishing future educational courses and opportunities in the Corrymeela Community.

More groups are coming with their own facilitators and programmes and using Corrymeela as a location or base for this. In response to this Corrymeela has been working on further development and improvement to its programmes and there was a sense that there is potential for more marketing of these.

There is a growing awareness within Corrymeela of the need to document their programmes and activities, and the evaluations of these: “I think that they are trying to start to do that now, like when a volunteer writes a programme for a group that comes in, I think they are trying to find a way to preserve that.”

In terms of what is stored electronically, ‘Think Bucket’ contains a digital collection of activities to use with groups. However, over time the digital folders and files of activities and programme material has become disorganised – “Most of them are digital but they are really disorganised, and that’s something that we are working on now too.”

One interviewee explained that “There’s so many resources, we’re trying to get it down to fifteen in each area, so we can concentrate on those fifteen to be what the volunteers really train on and are good at, and then they can always do their own ideas and things like that, but those are the fifteen that everybody knows really well.”
The digital resources are organised by topic, for example, arts, faith, adventure learning. This is all on shared drive – “right now it’s just a huge mess of things.”

Information items – Corrymeela conferences and political meetings

“I would like us to be able to track all the conferences that have happened, on housing, on poverty, on mixed marriage, on intimidation, on politics. I would just like that even to be visible.”

“We ran the big political conference in the 70s, about models of political cooperation, which is in a book, Gill & Macmillan published it, but there were a lot of other papers around that event, I don’t know where they are. But it was a very thoughtful, it was run in Queen’s University, it was a week long, we had all the political experts in the world at that event. The models developed were very relevant to the final peace movement. But that’s not known about, that’s forgotten.”

“In the first five years Corrymeela ran over a hundred conferences. I find that phenomenal.”

Conference items include:


It is likely that much more of the conference material is held by Corrymeela, and individual community members may also have some items.

In addition to the Corrymeela conferences, Corrymeela has also played an important role in Northern Ireland in convening political meetings. The nature of this kind of work, particularly during The Troubles, means that much of it is likely to be unpublished. However there could be an opportunity for interviewing people that were involved and collecting their stories and recollections about these events.

> “… if people want to access archives, that they would find something in terms of Corrymeela’s political work or convening meetings, stuff that actually only a few of us actually collectively remember. And probably a lot of the stuff may have been documented but not published as such. I don’t know …”

**Information items – unpublished papers, the Corrymeela Document Site**

The unpublished documents relating to Corrymeela are varied and numerous, and include the papers of leaders, diaries, commentaries, conference papers, speeches, and the papers of Roel Kaptein, for example.

Some of these items have been digitised and uploaded to an online document site by Corrymeela community member Richard Naylor. According to Richard Naylor, the main purpose of the Corrymeela Document Site has been to preserve and make available many of the papers written by Roel Kaptein whose journey with the Community in the eighties and nineties was important in its thinking and working. The intention is to build up a repository of papers and publications from other members of the Community both past and present.
The URL for this site is: www.corrymeela.028ni.org.uk

During his time in NI and at Corrymeela, Kaptein produced over a hundred papers, these papers were written on typewriter and duplicated so Richard obtained as many as he could and “as part of my commitment with Corrymeela” he paid someone to type them up, “so we’ve now got electronic copies of a large proportion of those documents.” It is possible that some are missing (it is difficult to tell because of the way Kaptein numbered his papers), however other community members may have others.

Richard has also included a number of the columns that David Stevens would have written for the website, and intends to gather more documents and to make those available.

He emphasised the importance of making available these documents as “it represents a part of the process of the development of Corrymeela, it’s the thought process of some of the people who were very actively involved in the community over the years, so it has an important historical context.”

He added: “Also I think one of the reasons for doing this sort of thing is because it is extremely useful to look back and remember what you were actually thinking about. It’s very easy to forget some of the foundational ideas.”

Up to this point he has not been tracking the number of visitors to the document site but is going to look at this and thought that the hosting service he was using might have some statistics.

The document site has a public access area and a password protected area. A full list of the documents that are presently available on the Corrymeela Document Site in each of these areas can be found below.
David Godfrey

- The contribution of Rene Girard to anthropology and theology (The following article, by David Godfrey, is based on a talk for the Dublin Retired Clergy Fellowship which was then published as an article in the Church of Ireland journal Search in the spring 2007 issue. It was edited and revised in November 2012.)

David Stevens

Short articles/comments

- 10th Anniversary of the Good Friday Agreement
- A Land of Enchantment
- An American Wilderness Experience
- Archbishop Rowan Williams and Sharia Law
- Blind Guides of the Blind
- Blowing New Year Bubbles
- Comments/opinions for truth recovery
- Commissioning Politics
- Everything Solid Melting into Air
- Facing the Gay Issue
- I've Got it All
- Judge Rules Activist's Beliefs on Climate Change Akin to Religion
- Living in an Age of Austerity
- Man of Peace Flies In
- Modernity’s Angry Twins
- Of Teddy Bears and Other Diverse Matters
- Peace Threats
- Separate Communities Cost
- Shaken not Stirred – At a Price
- Slave Trade
- So it was War Then
- Talking about Ethics
- The Bones of the Dead
- The Week the World Changed
- The Welcome Absence: Streets Without Soldiers
- The Withdrawal of Funding for UDA Conflict Transformation Initiative
- To Shop or not to Shop
- Two Cheers for Devolution

Miscellaneous
- A Briefing Paper on Northern Ireland (This paper was kept up to date over the years by David.)
- Address at the Opening of the new Coventry House
- Address at the Rededication of the Croi
- Letter to Community Members (A short note to Community members that David wrote during his short illness before his death in 2010.)
- Meeting the other side (An article written in 1993 about David's experiences on meeting the other.)
- Paying attention (A note to Community members written by David just before his death in May 2010.)

Papers
- Learning in Corrymeela

Service of Dedication
- Service of Dedication Address 2004
- Service of Dedication Address 2005
- Service of Dedication Address 2006
- Service of Dedication Address 2007
- Service of Dedication Address 2008
- Service of Dedication Address 2009
- Service of Dedication Address 2010
Derick Wilson
- The Significance of Reconciliation Centres (Corrymeela’s experience 1965 – 2008)

Faith and Politics – 1
- The Faith and Politics Group was an unofficial group of Christians who met together from 1983 to 2002 and produced a series of documents on the political situation from a faith perspective. Corrymeela members, including three leaders, were involved. This document contains four papers produced by the Faith and Politics group:
  - Remembrance and Forgetting (1998)
  - Boasting: Self-righteous Collective Superiority as a Cause of Conflict (1999)
  - Transitions (2001) (Dealing with changes in Irishness and Britishness and issues of identity)
  - A Time to Heal: Perspectives on Reconciliation (2002)

General
- The Corrymeela Story (A collection of essays relating aspects of Corrymeela’s story.)

John Morrow
- The Corrymeela Community – a brief summary (A summary of Corrymeela written in the 1980s when John Morrow was leader of the Community.)

Magazine
- Corrymeela Vol 9-1 Winter 2009
- Corrymeela Vol 11-2 November 2011
- Corrymeela Vol 12-1 May 2012

Norman Richardson
- Messages to the future: Challenges for educational sharing in a culturally diverse Northern Ireland. (A Public Lecture given in Stranmillis University
College on 21st November 2012 as one of a series of special events to mark the 90th anniversary of the College’s opening. Norman lectures in Religious Studies and intercultural education at Stranmillis University College, Belfast and is a member of the Corrymeela Community.

Roel Kaptein

Papers

- 1983-06-27 Rene Girard and the scapegoat mechanism
- 1983-06-27 The scapegoat mechanism
- 1983-11-05 3 West Belfast April 1981 – a short analysis
- 1985-07-25 4 The media, terrorism and the future of culture
- 1985-12-09 Dutch Northern Ireland Committee
- 1985-12-09 The media, terrorism and the future of culture – a postscript
- 1986-03-25 The role of women in the conflict in Northern Ireland
- 1986-03-26 The relationship between the helper and the helped
- 1986-06-03 The position of the RUC in Northern Ireland
- 1987-03-30 Leaving the paramilitaries
- 1988-05-02 13 Being a member of a Christian Community
- 1988-11-08 The different meanings of martyr
- 1988-11-08 17 The sacred in modern society
- 1988-11-08 18 What does not exist won’t happen
- 1988-11-08 19 And now the life you have is hidden with Christ in God
- 1988-12-30 20 Be silent about the terrorists – live as if they don’t exist
- 1989-01-30 21 Peace Work
- 1989-01-30 22 Double binds and the paradoxes in the situation of unionists
- 1989-01-30 23 Corrymeela as a community
- 1989-03-13 25 Cross community work
- 1989-05-07 26 Alliances in Northern Ireland
- 1989-05-08 27 A community of exiles
- 1989-07-31 29 Modern world and the Gospel
- 1989-08-28 30 Illness and healing
• 1990-01-08 31 Symbols and flags
• 1990-02-12 32 Illness and healing (ii) Freedom – its meaning and importance
• 1990-02-26 33 Aids and fascination
• 1990-03-02 34 Difficult work and the intercession prayer
• 1990-03-05 36 The freedom of women and the freedom of men
• 1990-04-04 38 The first meeting of an ill person with a doctor
• 1990-04-05 37 Abused children and the people around them
• 1990-04-06 40 I am so small so unimportant and the world is that big
• 1990-04-06 42 The abused child and the absent father
• 1990-04-10 43 The experience of the reality of God
• 1990-04-15 44 Helplessness and the help
• 1990-04-17 45 Thinking and speaking about God
• 1990-04-17 46 The context of healing
• 1990-04-26 48 The responsibility for and in a relationship
• 1990-05-06 49 The possibility to recognise and meet the victim
• 1990-05-29 50 Human decisions
• 1990-08-01 51 Violence in the family
• 1990-08-01 53 Ritual and justice
• 1990-08-01 Choosing
• 1990-08-01 Violence in the family
• 1990-09-13 54 Conscience and the ministry of women
• 1990-09-15 55 Can we and if so how can we learn something from history
• 1990-09-17 56 The contents of freedom
• 1990-09-19 57 Joining the scapegoat
• 1990-09-24 58 Cause and effect in human relationships
• 1990-09-27 Aspects of the project illness and healing
• 1990-09-28 60 Aspects of the project illness and healing (ii)
• 1990-11-07 61 The relationship of freedom and life
• 1990-11-08 63 Being held above the abyss
• 1990-11-08 64 Knowing the other
• 1990-11-08 65 Men meeting women, women meeting men
• 1990-11-09 Human decisions (ii)
• 1991-01-30 66 A Christian community and illness
• 1991-01-30 68 Scapegoats and scapegoaters some aspects
• 1991-01-31 69 Anxiety, fear, terror, trauma
• 1991-01-31 70 Secrets
• 1991-09-05 92 Doubt and spiritual reality
• 1992-03-06 116 Anger and rows
• 1992-03-19 118 The mimetic model and anthropology
• 1992-04-10 121 Some considerations about technology ethics
• 1992-12-01 130 Differences
• 1992-12-02 131 We imitate each other
• 1993-01-18 134 Guilt and guilt feelings
• 1993-01-20 135 Fears of people
• 1993-05-03 136 Aspects of anti-semitism
• 1993-05-07 137 Jesus scapegoat
• 1993-05-07 138 Jesus and his father
• 1993-05-07 139 Suffering and our responsibility
• 1993-05-08 140 In heaven there are no rites, no myths, no laws
• 1993-05-11 141 The consequences of stopping with the scapegoating
• 1993-05-12 142 Which is the importance of the gospel for the mimetic model
• 1993-05-13 143 I was in prison and you came to see me
• 1993-05-14 144 Differences
• 1993-12-17 160 To be interested, to be excited, to be nervous, to be afraid
• 1993-12-18 161 The birthday of Jesus – Christmas
• 1993-12-20 162 The kingdom of Jesus or the country, the land of freedom and life
• 1994-02-01 172 Groupwork in Girardian style
• 1994-05-03 165 Victims and conflicts
• 1994-06-03 The mimetic model in psychology and psychotherapy
• 1994-06-15 168 Culture, economics and the future of mankind
• 1994-06-20 169 Sacrifice in religion, sacrifice in faith – the paraclete
• 1994-06-20 170 The desire to be and the relationship of women and men
• 1994-06-30 171 Who or what is driven out in the scapegoating process
• For God and ourselves alone
• Knowing the other
• Politics and freedom
• Seducing a child into betrayal
• Vicious circles
• What does not exist won’t happen

Publications
• Freedom in relationships
• On the Way of Freedom
• Politics and Freedom in Northern Ireland
• The Media and the Fascination of Chaos

Links to other websites from the Document Site:

• Article about Ray Davey from the North Antrim Local Interest List (NALIL) blog.

• Link to the Puppetwoman website (http://puppetwoman.org/)
  (Resources for schools, churches and community relations groups published by Yvonne Naylor, member of the Community)

Resources on this website –
  OCN Course (Details about the OCN course Introduction to PDMU)
  Raps (A selection of raps mainly on biblical themes)
  Who we are – Dealing with difference (A resource for teachers and leaders of 9 to 14 year olds dealing with diversity and inclusion)
  Moving beyond Sectarianism (A resource for teachers and leaders of 14 to 18 year olds. It contains a synopsis of the research done by Joe Liechty and Cecilia Clegg and experiential learning resources for communicating the main findings of that research.)
  Stepping Out (A resource for ‘Diversity and Inclusion’ for teachers and leaders of 5-9 year olds from the Irish School of Ecumenics.)
  Puppets (Details are given on how to make simple puppets as well as a range of scripts to use in puppet plays.)
Research – Spreading the Pollen of Peace (A dissertation written for the MPhil in Reconciliation Studies, Trinity College Dublin. It produced a number of models for practical peace building in Northern Ireland schools.)

- Link to Tides Training website (http://www.tidestraining.org/)
  (Transformation, Interdependence, Diversity, Equity and Sustainability)
  Projects on this website –
  - BRIC (Building Relationships in Communities) – Putting good relations at the heart of social housing
  - Systemic Peace Building Northern Ireland

In addition to that which is available publically on the Document Site, the password area also contains the following items:

Community Weekends

April 2011
- April Weekend Programme
- Commentary on Statement of Commitment
- Corrymeela Poem
- Homily
- Invitation
- Response form
- Statement of Commitment
- Who are we now?

August 2011
- Invitation
- Response form

September 2011
- Corrymeela Strategic Direction
- Invitation
- Response form
- September Weekend Programme
David Stevens

AGM Addresses

- AGM Addresses 2004
- AGM Addresses 2005
- AGM Addresses 2006
- AGM Addresses 2007
- AGM Addresses 2008
- AGM Addresses 2009

It is not clear at present what level of knowledge and use there is of the Corrymeela Document Site, however undoubtedly a considerable amount of work has gone into making these documents available online.

Information items – audio-visual items (photographs, film and video, music)

There are a considerable number of photographs within Corrymeela that show historic events in the life of the organisation as well as day to day practices and activities. At present these are a mix of digital and hard copy images (depending on the age of the photograph). Approximately 226 photographs are currently presented in 18 folders in a Gallery on the Corrymeela website. These range from the Dalai Lama’s visit in 2005 to Hilary Clinton’s visit in December 2012, and also include folders of pictures of programme activities and participants, and Corrymeela buildings and spaces. However the folders are not presented in any logical order and for some descriptions are limited (or non-existent). On the Corrymeela Document Site (discussed above), in addition to the documents and the links to external websites, there is a gallery of photographs of the six Leaders of Corrymeela and of two of Ballycastle Centre Managers past and present. When talking to the interviewees, there was a sense of enthusiasm in relation to the possibility of a digital photograph archive bringing together historical and contemporary images.

“The one thing I think is really important too is our photographs. I have a large number of them on a hard drive, they’re actually on two external hard drives ... I
have some very old photographs from the very beginning as well which are just in black and white. They’re hard copy... I know as an organisation it would be fabulous to have this archived. Some of the people I will know, but I not old or long enough here ... So this is very valuable”

“Some kind of photo archive would be amazing.”

“We’ve got a lot of photographs, and I know that they’re working to try to get some sort of system to the photographs ... up in Belfast they had a photo drive ...”

In addition to photographs there is also film and video material relating to Corrymeela. This would include:

- professional short films about Corrymeela
- television programmes and television news items about Corrymeela
- films and videos made by Corrymeela staff and volunteers

Examples of specific video and DVDs include:

- Corrymeela (2002) Corrymeela is ... (VHS)

“There’s a video clip of the opening of the Village, so there’s that visual. There’s a DVD that shows silent footage of 1965/66 ... so some kind of archive that way would be helpful.”

“... there’s Give My Head Peace, they have done a skit on Corrymeela. There’s an Everyman film, BBC, two one-hour long BBC documentaries which were fabulous.”

“I know there’s DVDs and videos, certainly I would like to have as much access to that sort of stuff so that I can build a picture, and I also have to come up with new
wording for how we are going to present Corrymeela in today’s society, you know what is the tag line, so I need to keep it current, but I need to know the past, I need to have access to what people were thinking.”

“To try to get all of our videos catalogued would be really valuable.”

“We have a YouTube channel.”

There is a Corrymeela YouTube Channel (CorryCentre), and this contains videos and clips including:

- Corrymeela Centre Video
- A Corrymeela Experience
- Corrymeela Community

In terms of music and audio recordings, Corrymeela also has a number of recordings and also original sheet music of pieces created for or by the Corrymeela Community. There are also tapes and CDs of songs and music used in worship.

**Information items – Corrymeela magazine**

The Corrymeela magazine, which is currently published under the title ‘The Corrymeela Community’, is usually published three times a year. The Corrymeela magazine is sent to all ‘Friends of Corrymeela’. (To become a ‘Friend of Corrymeela’ and receive the magazine, the current annual subscription is £26 (waged) or £13 (unwaged).) Two issues can currently be downloaded from the Corrymeela website as PDFs (May 2012 and November 2011) and three from the Corrymeela Document Site (May 2012, November 2011 and Winter 2009). Issues typically contain a number of articles, commentaries and reports of recent events and activities. As a continuous publication, the magazine is an important source of information about Corrymeela – its people, programmes, events – and articles about wider issues of faith, peace and reconciliation. Hard copies of most issues have been maintained in the Belfast office and also individual Community members would have personal collections.
Information items – worship books

“There is a kind of a worship book, I with [name of person] produced the very first edition ... I’ve still got a copy of the original, I think it might be the only one around. ... There’s been a kind of a sequence of those.”

Worship books and material have been produced by Corrymeela over the years. Examples include:


The Community & Prayer Guide 2012 is also a useful source of information. This is a small printed booklet of 100 pages that contains prayer and worship resources, as well as contact details for staff, volunteers, community members and associate members.

The there is a collection of books and resources in the Croi, which includes a section on Spirituality, Prayer, Worship material. This includes titles such as:

- Blessed be our Table
- Cherish the Earth
- Daily Prayer
- Iona Abbey Worship Book
- Jesus Healing Works and Ours
- Our Hearts Still Sing
- Praying for the Dawn

There is a shelf of music and song books. There is also a section on World Religions and a section on Bible Resources.
Information items – media items and reports

“Nobody keeps a PR folder here.”

Corrymeela does not maintain a list of collection of media items, reports, etc. about its work. However this kind of news archive can often be worthwhile and can assist with fundraising as funders are often keen to see the publicity that their contribution will bring. A media archive can also add to the historical record of an organisation.

A list of news items from 2012 is included as an appendix to this report. These were obtained through a search of the bibliographic database Nexis UK (through the University of Ulster’s subscription). Online alerts, such as Google Alerts, can be set up so that an email is sent any time new content (including news items) appears online in relation to the specified search query (e.g. Corrymeela).

Information items – stories and oral histories

“Corrymeela is all about the human contact”

“I would like to know more about the history ... especially as a lot of the Community is older, you want to record those stories”

“At the moment [name of person] is gathering stories of some of the women who have been involved in Corrymeela, that will be written up and documented so that will be great. There’s a whole host of almost legendary stories that people tell, that we ought to have recorded, the things that people recall ...”

“... we do have people around at the moment who were there at the beginning, so for example when we had Thanksgiving for Ray Davey after he had died some of the people who were giving reflection were there right at the beginning, and they weren’t reading from any documents, they were just using their own memory, and I think while those people are there we should
record that memory. As I said I’m grateful that [name of person] is actually talking to some of the women but perhaps we should be looking at recording some of the memories of others as well, some of the men as well.”

“I really think the stories of how people came involved with the Community and how they’ve lived Corrymeela in their life, whether at the Centre, in Belfast, or wherever else … I think it is really interesting to hear those stories.”

“I think that the best way to start this would be to go back through the past centre directors and Corrymeela community leaders … and you can go back through and interview those guys, and I think that would be a really valuable tool, the stories that they would throw up would be pretty necessary to any archive.”

At effort to gather together the information sources of Corrymeela needs to include the oral histories and narratives of the people who have been and are involved. Several of the interviewees talked about the need to start with the people who know the history of Corrymeela, with those who have been involved through The Troubles, and with those who have facilitated groups, and record their recollections about the history of Corrymeela. There is a strong desire to see people within the organisation and community interviewed, to collect their oral histories in relation to Corrymeela. This work has already begun, however it is important that it is expanded and that it continues, and that there is a plan as to what happens to the recorded interviews once they have been undertaken.

Again with the dependence on oral communications, one interviewee compared this to ‘chinese whispers’ where inevitably elements of history could be lost in partial or incomplete retelling. By formally collecting the stories and oral histories it is possible to move from a world of tacit knowledge to one of explicit knowledge that is recorded for subsequent generations and for those outside of the organisation who are undertaking research and for funding bodies to see the impact that funding can have.
**Information items – wider books and resources**

There is a limited ‘library’ within the Croi building in the Ballycastle Centre, which comprises of a collection of books and audio-visual material that is arranged by subject. While at one point there had been a more formal method for checking items in and out, this seems not to be used, and overall this collection is underused.

The resources within this collection are organised on shelves using the following subject headings: World Religions, Bible Resources, Spirituality/Prayer/Worship, Iona, Taize, Corrymeela, Music/Songbooks, Theology, Holy Days, Grief/Bereavement, Children’s Books, The Bible for Children amongst others.

An estimate of the number of items in this area is 500 books and 50 audio visual items (CDs, tapes, DVDs, videos).

Interviewees very much saw the value in having a collection of information items (books, articles, etc.) that related to the wider Northern Ireland, and peace and reconciliation, contexts. Although there is some of this material in the ‘library’ in the Croi, most of that collection is centred around religious material.

**Information items – organisational documents and records**

The administrative files and records that an organisation such as Corrymeela needs to maintain includes financial records (particularly as this is a charity reliant on fundraising), personnel files, the contacts database, and minutes of meetings (including Council meetings). The Council is the governing body of The Corrymeela Community.

There are legal and funder requirements that govern the maintenance of some of these administrative records, for example many of the financial documents need to be kept for six years.
“Within Corrymeela, [current] financial records are quite well archived and processes are in place because of external responsibilities to funders and in line with Revenue requirements, funders would be quite stringent on what they require.”

However as the interviewee below explains, administrative records can also reveal a lot of information about how an organisation has developed over time and for this reason it is important to go beyond the minimum time requirements for the storage of these records and files.

“... financial documents, this kind of office papers, some of these are essential to keep for six years, but after six years they can go, but you know, we shouldn’t just keep our records in order to tick other people’s boxes, we should maintain our records on a longer term basis, so that we can go back to them, and I think that’s not about keeping paper copies but really keeping reference back over the years, it would be interesting reading, for example, for people in the future, to just look at the financial situation of Corrymeela from having no money when we started to being a 1.2 million pounds organisation, what brought us to this point? It should be possible to look at our financial records, so I don’t think it’s just about keeping them for six years, just because our funders want them to be kept for six years. I want a longer term record for us to be able to track our history.”

The management and maintenance of administrative records within Corrymeela seems to be improving, however for older material as one might expect there is likely to be gaps. As one interviewee said: “Funding prior to 2006 I’m not clear about. We’ve got bits and pieces but I wouldn’t be sure about having everything in its place.”

It was clear that efforts were underway to put processes and systems in place for dealing with financial and fundraising information.

**Income generation**

There are various resources that Corrymeela has produced over the years and sold and a number of these remain in boxes unsold. An online ‘shop’ on the Corrymeela website could
be a useful way of selling these items and this would also clear some storage space within Corrymeela buildings, and in particular in the Belfast building. These include books by people associated with Corrymeela, schools resources and church-based resources, for example—“[there are] numerous song books in there, that are just taking up space ... so there’s maybe money to be made out of it. It’s not just about creating something for other people, we are a charity, we need to make money and if we can sell the stuff, we should.”

Corrymeela online: The website, document site and social media

www.corrymeela.org

The Corrymeela website was recently redesigned, with new content being added as part of this process. The new website is still in development and interviewees were keen to see this work continue and generally wanted to see information about the history and work of the organisation being made available.

“I see the website and more online presence as being important.”

“Our website is a key marketing tool for us.”

“Our website is really in its infancy, it is our window for volunteering, for international groups.”

“A good outcome would be some sort of straightforward website where anybody could look up the history of Corrymeela.”

The CAIN website (Conflict Archive on the INternet website, University of Ulster) was mentioned as a point of comparison and a model that would be useful for the Corrymeela website: “If we could have something like that that was just for our role ... something where people could say who was Ray Davey, what is the founder’s story, what were you guys doing in the eighties, what were you guys doing in the nineties, to what degree were you involved in the peace accords, to what degree were you involved in the ceasefire, what are you doing now, what were you doing when things were at their worst, what was Corrymeela like the day after
Bloody Sunday, did we have a group on site, how did they deal with it? There must be a write-up of a group that was on site somewhere.”

“... we have a website, but the website doesn’t necessarily tell the story in a way that really touches people. It gives bare bone facts, and it’s got some really cool links, but I mean we have other stuff that’s not there at all, so I think in that way there is real opportunity here to tell the story of Corrymeela in a much more in-depth and moving way. And that is what I’d say is hopefully the big goal of this project, to be able to tell the story of Corrymeela as in-depth as possible.”

More specific information about programmes on the website could be useful and could be a way of drawing in groups: “I think what people would need to see is, we do have things on identity, and if you did a one day visit here this is what it might look like, and if you did a two day residential this is what it would involve.”

Some of the interviewees also discussed the possibility of having ebooks available through the website: “I think it would be great to have digital forms of all the Corrymeela books that we sell ... to take something like the War Diaries and scan it ... I think that would be really, really valuable. ... And then make the videos available online ...”

This interviewee went on to suggest that being able to search and look up Ray Davey’s War Diaries book online by date would be really worthwhile.

The issue of digitising books that are out of print, particularly those published by Corrymeela Press, was also raised.

The website currently has content relating to:

- Home page
- About us – History of Corrymeela, The Ballycastle Centre, Corry Comments, Our CEO – Inderjit Bhogal, Our Community
- Programmes – Our Programmes, Facing our History, Face to Face, Youth, Schools, Forgiveness Education
- Events – News
While the website is still being developed, it is none the less important that it is designed in such a way as to meet accessibility standards for users with disabilities. For example, one aspect of this involves ensuring there is sufficient contrast between the text colour and background colour, and sufficient brightness of text colour, on the screen and at present some areas of the website does not meet recommended standards in this regard.

http://corrymeela.028ni.org.uk

The Corrymeela Document Site that has been developed by Corrymeela Community member Richard Naylor has already been discussed in this report. This is a website that contains documents relating to Corrymeela or written by people involved in Corrymeela, links to relevant external sources, and a small number of photographs. Its particular value is in its role as an online repository for documents. These can either be accessed publicly through the site, or there is also a password protected area for documents that are not in the public domain.
Corrymeela has a YouTube channel that presenting has a small number of videos about the organisation.

There is a Facebook page for The Corrymeela Community. This is a way for Corrymeela to connect with people and post up information relating to its work and the wider area of peace and reconciliation. The Facebook page is also an opportunity for community members, volunteers (past and present), and supporters of the work of Corrymeela to comment and engage. At present there are 1820 Likes for the Page (4 February 2013).

Corrymeela also has a Twitter presence (@corrycentre) and this is used mainly for sharing articles and news items with followers.

**Information skills and training implications**

“Out of it all would need to come training.”

It was apparent from the interviews that the two areas where staff and volunteers would be interested in training were information skills and ICT skills (and increasingly these two areas are interlinked). There was a clear sense that people within Corrymeela could benefit from information skills training – “I think that we’re organisationally fairly primitive when it comes to the use of technology and use of archives.”

“In terms of my job, I could do a lot better job in terms of filing and archiving what I do ... it's all there but it could be collated more efficiently.”

“In terms of actual computer knowledge, there's very little of it on site.”
“Training sessions on, not just the information, but on how to impart information and how we come across with other people.”

One of the interviewees made the distinction between people that have the technological skills to work on the website and those who are less web savvy that can still contribute stories and content for others to upload.

Another made a suggestion that training could be targeted at the staff, who would could then be in a position to train volunteers: “I think if there is going to be any new equipment or anything like that, it would need to be a training process. That might just mean some of the more permanent staff here would go along to that, and then become the trainers themselves in it.”

In relation to accountability and document control within the organisation, some staff displayed a good understanding of record management and the information life cycle and spoke about retention periods, for example in relation to funding applications and related documentation, for example, “it’s also about procedures and what should be in a file, and it’s also knowing the retention periods for certain things, so for me part of it would be laying down the criteria, you know, we keep things for seven years or ten years or twenty years.”

While communications were reported as being good between the Belfast and Ballycastle locations, it was suggested that further training and guidance could be helpful in relation to how information is shared between the Belfast and Ballycastle centres and how particular information is accessed.

Related to a need for training there is also a need to demonstrate the value of a more formal approach to knowledge management within the organisation, and beyond the organisation – “People resist IT and that kind of media communication because they thing it's not relational, but it's just a different type of relationship.”
Conclusions and recommendations

The last question that each of the interviewees was asked, was what they thought the outcomes from this piece of work should be. The responses to this focused around the need for a path forward, a sustainable plan relating to developing the library and archive potential of the organisation.

“If you could have some sort of place of what happens next, so that it is sustainable ... In terms of an actual goal, I think it would be good to have a record of the history and the stories ... you don't want those stories or those things to be forgotten.”

“Well I think developing a clear sense of the possibilities, mapping some of where we might go to try to implement doing some of this as a project in terms of archiving and recording, and then establishing given what resources we have what we would prioritise doing. I think organisationally it is an exciting possibility and I hope it comes together.”

“Make recommendations. If you don't have a strategy for making this go forward, you shouldn't do it, that's what I would say if I was a consultant.”

“I think it should be baseline, here's what you have, here's the opinion on what you have and how you use it, and here's my recommendations on how it could be used, with guidelines around, there is no point just having this, because it won't be activated in whatever format without capacity. And I think the implications for that, if I read it, would be organisational change. And we're going through massive organisational reflection, and inevitably change.”
The findings reported here relate to the need for knowledge management within Corrymeela and the purposes a library and archive would serve. The range of information relating to Corrymeela is documented. So what are the recommendations and conclusions and can these be presented as short, medium, and longer term goals?

The situation in Corrymeela, while challenging, is not surprising or unique to the sector, and the organisation will need support and guidance to take forward the recommendations in this report.

Recommendations

Short-term recommendations

- Collating and organising the programme materials. Collating and developing the programme materials into a coherent collection would be useful for their future use, and would also support fundraising and the writing of grant applications. In the short-term this means collating and organising both the physical material and the online material, particularly that which is stored on the shared drive. For the material that is stored electronically on the shared drive, a system of tagging for individual files would enable files with commonalities that are stored in different folders to be easily retrieved. Microsoft Word allows for file tagging or there are other tag-based file management systems that could be considered. Tagging is available on most Windows OS versions, or there are freeware and shareware options as well as commercial software.
- Training workshop on file management, naming and organising files, tagging for staff
- Sourcing, identifying, and individually itemising all the material that Corrymeela has in relation to the past Leaders of the organisation. Determine what is in physical format and what is electronic. Consider how this material should be preserved and made available. Develop a collection plan for this material. All of this is an essential precursor to developing a full catalogue of this material.
• Setting up a Google Alert for Corrymeela so that a notification is received by email when there is new content on the web relating to Corrymeela (this includes news, discussions, blogs, videos, books).

• Maintain a folder of Corrymeela news items from the web. This is useful for fundraising where the impact of Corrymeela work needs to be demonstrated.

• Continue to develop the Document Site and collate material to be included here.

• Continue to digitise the Corrymeela magazine to create an online archive (and determine whether this should be on the Corrymeela website or the Corrymeela Document Site).

• Continue to digitise the minutes of Corrymeela Council meetings to create an online archive.

• Develop an archival policy for the financial and administrative records of the organisation. This would include: the financial records, minutes of Council meetings, fundraising applications, evaluations of programmes, volunteer surveys, and other data generated in the day to day life of Corrymeela.

• History of Corrymeela and/or timeline of significant developments and events on the Corrymeela website.

• Consult the list of dissertations and theses provided in this report and add any other known ones to the list. Gather the abstracts and where possible contact the authors to see if it is possible to obtain a copy of the dissertation and/or electronic full-text.

• Add an online shop facility to the Corrymeela website, which would enable the sale of books and other material as a source of income generation.

• Apply for funding – see the specific funding opportunities that have been identified in the next section. A further Invest NI Voucher should be applied for in order to meet one of the short-term recommendations that have been listed here (e.g. the work on the Leaders’ papers).

Medium-term recommendations

• Creating a digital photograph archive.
  A digital photograph collection differs from the current online gallery on the Corrymeela website in that it would involve more formal organisation and management of the images. There would be several steps in this process: appraisal of images (analyse and
select images for inclusion); resolving any issues of ownership and copyright; digitisation of images that are in hard copy format; determining the format of the digital images (size, resolution, file type etc.); assigning photograph titles, descriptions tags; organising the collection into folders; creating an interface that allows for browsing and searching; ensuring a back-up of the collection is maintained; and developing an overall collection development policy for the management of the digital photograph collection.

- Catalogue the programme materials
  Developing a complete catalogue of all programme materials (print and electronic).
- Catalogue the Ray Davey papers and the papers, documents, and materials of the other Leaders of Corrymeela
- Catalogue all the books, articles, papers and documents in Corrymeela
- Catalogue all the audio-visual and multi-media items in Corrymeela (music, video, art)
- Catalogue all the physical artefacts that have been donated or are in Corrymeela (e.g. from past Leaders).
- Apply for funding – see the specific funding opportunities that have been identified in the next section. The 2013 Cataloguing Grants Programme, National Archives, should be applied for in order to catalogue all the Corrymeela material. A funding application could also be submitted to the Research Fund, Archives & Records Association funding for work relating to archiving the programme material, digital photograph collection, or to fund the creation of a digital module for staff training in the area of archives and information management.
- Determine how the oral histories that are currently being collected will be preserved and made available, and explore funding opportunities for the collection of more oral histories, particularly from those who were involved in the establishment of Corrymeela.

**Longer-term recommendations**

- Create a part-time volunteer Library Intern position, which would be connected to the University of Ulster Library and Information Management course, so that the successful Intern would study on the p/t Postgraduate Diploma in Library and Information Management for the duration of the Intern position. The next intake to the Library and Information Management course at the University of Ulster will be September 2014, the
Intern position should be advertised in time for the individual to also apply to the course. This will enable them to develop their library skills and knowledge in both a practical and academic setting concurrently. The Postgraduate Diploma at the University of Ulster leads to professional qualification in librarianship and it also requires that students are working in a paid or unpaid capacity in a library and information role while on the course. The Postgraduate Diploma is two years part-time.

- Develop an overall Library and Archive Policy that is outward looking and encourages research into the work of Corrymeela, and the development of new educational programmes in Corrymeela.
- Develop, maintain and grow a library and archive for the organisation. The goal should be seamless integration of information resources into a coherent collection.
- A new Management Information System should be a priority to integrate the booking system and centre information sheet.

There are three strands to the development of a library and archive for Corrymeela: the archive, the physical library collections; the digital library collections.
Figure 2: The three strands to the Corrymeela library and archive

**Archive**
- financial records
- minutes of meetings
- fundraising applications
- evaluations of programmes and workshops
- volunteers surveys
- programme material

**Physical library**
- books (NI history, peace & reconciliation, religion, Corrymeela)
- Corrymeela magazines
- educational resources
- audio-visual items (DVDs, videos, CDs)
  - leaders papers

**Digital library**
- digital photograph collection
- film & video
- music
- digitised books, excepts & papers
  - documents
  - oral histories
  - theses abstracts
  - leaders papers
Funding opportunities

Research Fund, Archives & Records Association
http://www.archives.org.uk/research-funding/research-funding.html
Full funding up to £3000, applications accepted at any time.
Could be useful for developing an archive relating to programme material; research and preparation for the creation of a photo archive; or to fund the creation of a digital module for staff training in the area of archives and information management.

2013 Cataloguing Grants Programme, National Archives, UK
A unsuccessful application was made by Corrymeela in 2012, however the feedback was encouraging and an application should be made again in 2013. This would be to catalogue the print material relating to Corrymeela (books, articles, dissertations, and unpublished papers of the leaders of Corrymeela). Details of the 2013 funding round will be announced in Spring 2013).

Invest NI Innovation Vouchers Programme
http://www.innovationvouchers.com/default.asp
The work that was undertaken as part of this report was funded through an Invest NI Innovation Voucher. Organisations that have been in receipt of an Invest NI Voucher, apply again for up to two further vouchers (only one can be held at a time).
References and useful sources

References


Other useful sources:


American Library Association – Setting up a library: A resource guide http://www.ala.org/tools/libfactsheets/alalibraryfactsheet16

Archives & Records Association (ARA), UK & Ireland http://archives.org.uk/

British Records Association – The care of records
http://www.britishrecordsassociation.org.uk/pages/guide1.htm

Charity Archivists and Records Managers Group (CHARM)
http://www.charmonline.org.uk/

Community Archives and Heritage Group

HM Government (2009) Archives for the 21st Century. Available at:


The National Archives. Archive Principles and Practice: An introduction to archives for non-archivists. Available at:

The Pilgrim Trust. National Cataloguing Grants
http://www.w3.org/WAI/eval/Overview.htmlScheme: Five year review (2006-2011). Available at:

Source – Planning a resource centre

Source – Resource centre manual
http://www.asksource.info/support.htm

W3, Web Accessibility Initiative
http://www.w3.org/WAI/eval/Overview.html
Appendix: newspaper articles 2012
NOTE: Newspaper articles relating to Corrymeela, 2012

Download Request: Tagged Documents:
Time Of Request: Thursday, December 20, 2012 16:37:27

Send To:
uls.cbd02f0024cb7f3c [24cb7f3c:00000cc]
UNIVERSITY OF ULSTER
CROMORE RD
COLERAINE COUNTY

Terms: (corrymeela)

Source: All English Language News
Project ID: None
Festive Open Day fun for Corrymeela

LENGTH: 225 words

CHILDREN and adults of all ages are invited to attend a Christmas Open Day on December 9th from 2pm to 5pm at Corrymeela Ballycastle.

Rumour has it that Santa will be arriving at 2:30 to meet the children and will be meeting the wee ones until 4:30 in his very own grotto. Stay for the intimate Christmas Programme in front of the fireplace of our main lounge, featuring Christmas music and puppet plays. Be enchanted by local musicians, decorate your very own clay Christmas ornament, and make a mouse out of candy canes. You don't have to be a professional artist to channel your creativity and contribute to the community mural.

Guests can decorate Christmas cookies to take home or eat on the spot in our laid-back coffee house atmosphere, where you and your family can pick up a tea or coffee to enjoy with our array of festive foods and some light music. Or bring your family to our silly photo booth in order to capture the memory of this special day with silly costumes and a funny family photo by a photographer.

Doors open at 2pm and entry is free, although donations are greatly appreciated. We also invite you to bring a small gift for our charity Christmas gift drop which helps families in need at Christmas.

To find out more about the Corrymeela Christmas Open Day please visit our website at www.corrymeela.org or phone us at 02820762626.
Ministers open £1.85million residential facility at Corrymeela

LENGTH: 299 words

DATELINE: Belfast

Office of the First Minister and Deputy First Minister, UK Government has issued the following news release:

The £1.85million Davey Village is named after the founder of Corrymeela Ray Davey and his wife Kathleen. The international Fund for Ireland provided £1.25million through its Leaving a Legacy Programme, the Fitzpatrick Hotels Group contributed £98,763 and the remainder of the funding was raised by the Corrymeela Community. Speaking at the event the First Minister paid tribute to the founder of the Corrymeela Community, the Reverend Ray Davey.

The First Minister said: "The development of this £1.85million village is a very welcome achievement and is a tangible outcome of the Reverend Davey’s vision which has been brought to reality here in Corrymeela.

"For many years Corrymeela has played an important role in embracing difference, healing division and enabling reconciliation. I am confident that this community will continue its vital work and continue to build on the peace that has been achieved."

The deputy First Minister said: "I pay tribute to the work of the Corrymeela Community, and especially the many volunteers. They have made a significant contribution to help build a better place for us all to live."

"I am confident that this new residential facility will provide Corrymeela with the facilities it needs to continue the excellent work that it has been engaged in for nearly 50 years, helping build a better future."

The new facility includes a fully self-contained building sleeping up to 42 people with kitchen and dining facilities, audio visual equipment and en suite bathrooms.

For further information please visit: http://www.northernireland.gov.uk/ In case of any query regarding this article or other content needs please contact: editorial@plusmediasolutions.com

LOAD-DATE: October 26, 2012

LANGUAGE: ENGLISH
Church News

LENGTH: 308 words

Fellowship Group: ABBOTSHALL Church's new Thursday Fellowship Group meets again today (Thursday) at 2.00 p.m in the church halls on Cloanden Place. The theme for the day is 'Home and Away'. Jim Henderson will be showing a couple of films - one of Kirkcaldy 50 years ago, the other of a trip to Australia. All are welcome to come along and enjoy a time of fellowship with friends old and new.

The Causeway: DRIFT in' at Whytescauseway Baptist Church held on Mondays is changing to become The Causeway'. Budget bites will include homemade soup, toasties and filled rolls, with free tea and coffee. There will be no charge for pre-school children. The Causeway' opens on Monday, October 29 from 11.30 a.m to 1.30 p.m.

Autumn Fair: ERSKINE Church Women's Association will host its autumn fair on Saturday from 10.00 a.m to noon. There will be stalls selling homebaking and Christmas items. Refreshments will be available. £1.50 for adults, 50p for children.

Corrymeela visit: THE Rev. Dr. Inderjit Bhogal OBE will preach in Bennochy Church, Kirkcaldy on Sunday, November 18 at 7.00 p.m. Inderjit is the leader of the Corrymeela Community, a Christian movement that works for peace and reconciliation based in Northern Ireland. Bennochy Church hopes to make this a lively service, presenting Kirkcaldy's diverse cultures to Dr Bhogal and hearing from him about the Community and its work.

Coffee morning: A COFFEE Morning will be held by the Burntisland branch of the Salvation Army on Saturday from 10.00 a.m to noon. Stalls including homebaking and books will be on offer in the hall, as well as hot food. Entry £1.

Bibleworld Mobile: A high-tech multimedia mobile classroom, Bibleworld Mobile, is visiting Kirkcaldy next week. School children and other groups will use the resource. Open evenings will take place on October 31 and November 7.
TWO visionary peacemakers have been remembered during the unveiling of a new £2.2m peace and reconciliation centre.

Named after the founders of the Corrymeela Community, Ray and Kathleen Davey, the Davey Village was opened by International Fund for Ireland chairman Dr Adrian Johnston and First Ministers Peter Robinson and Martin McGuinness.

The Daveys set up Corrymeela in 1965 to promote reconciliation and peace-building across divisions. Ray led the community until 1980. He died in April, four years after Kathleen.

The new facility provides residential accommodation for groups visiting Corrymeela and offers people of all ages, creeds and cultures a space to reflect.

The centre was backed by the International Fund for Ireland, through its Leaving a Legacy Programme and the Eithne
First Minister Rt Hon Peter D Robinson MLA and deputy First Minister Martin McGuinness MP, MLA today officially opened the Davey Village residential facility at the Corrymeela Centre in Ballycastle.
The £1.85million Davey Village is named after the founder of Corrymeela Ray Davey and his wife Kathleen. The international Fund for Ireland provided £1.25million through its Leaving a Legacy Programme, the Fitzpatrick Hotels Group contributed £98,763 and the remainder of the funding was raised by the Corrymeela Community.
Speaking at the event the First Minister paid tribute to the founder of the Corrymeela Community, the Reverend Ray Davey.
The First Minister said: The development of this £1.85million village is a very welcome achievement and is a tangible outcome of the Reverend Davey’s vision which has been brought to reality here in Corrymeela.
For many years Corrymeela has played an important role in embracing difference, healing division and enabling reconciliation. I am confident that this community will continue its vital work and continue to build on the peace that
has been achieved.
The deputy First Minister said: I pay tribute to the work of the Corrymeela Community, and especially the many volunteers. They have made a significant contribution to help build a better place for us all to live. I am confident that this new residential facility will provide Corrymeela with the facilities it needs to continue the excellent work that it has been engaged in for nearly 50 years, helping build a better future. The new facility includes a fully self-contained building sleeping up to 42 people with kitchen and dining facilities, audio visual equipment and en suite bathrooms.

LOAD-DATE: October 18, 2012

LANGUAGE: ENGLISH

PUBLICATION-TYPE: Web Publication

JOURNAL-CODE: 812

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European Union News

October 16, 2012 Tuesday

Ministers open £1.85million residential facility at Corrymeela

LENGTH: 306 words

DATELINE: Belfast

Government of the Northern Ireland has issued the following press release:

First Minister Rt Hon Peter D Robinson MLA and deputy First Minister Martin McGuinness MP, MLA today officially opened the Davey Village residential facility at the Corrymeela Centre in Ballycastle.
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For more information please visit http://www.northernireland.gov.uk

LOAD-DATE: October 16, 2012

LANGUAGE: ENGLISH

PUBLICATION-TYPE: Newswire

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7 of 39 DOCUMENTS
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The First Minister said: "The development of this £1.85million village is a very welcome achievement and is a tangible outcome of the Reverend Davey's vision which has been brought to reality here in Corrymeela."

"For many years Corrymeela has played an important role in embracing difference, healing division and enabling reconciliation. I am confident that this community will continue its vital work and continue to build on the peace that has been achieved."

The deputy First Minister said: "I pay tribute to the work of the Corrymeela Community, and especially the many volunteers. They have made a significant contribution to help build a better place for us all to live."

"I am confident that this new residential facility will provide Corrymeela with the facilities it needs to continue the excellent work that it has been engaged in for nearly 50 years, helping build a better future."

The new facility includes a fully self-contained building sleeping up to 42 people with kitchen and dining facilities, audio visual equipment and en suite bathrooms.

For more information please visit http://www.northernireland.gov.uk
MINISTERS OPEN £1.85MILLION RESIDENTIAL FACILITY AT CORRYMEELA

LENGTH: 326 words

Northern Ireland, Oct. 16 -- The Office of the First Minister and Deputy First Minister issued the following press release:

First Minister Rt Hon Peter D Robinson MLA and deputy First Minister Martin McGuinness MP, MLA today officially opened the Davey Village residential facility at the Corrymeela Centre in Ballycastle.

The £1.85million Davey Village is named after the founder of Corrymeela Ray Davey and his wife Kathleen. The international Fund for Ireland provided £1.25million through its Leaving a Legacy Programme, the Fitzpatrick Hotels Group contributed £98,763 and the remainder of the funding was raised by the Corrymeela Community.

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LOAD-DATE: October 18, 2012

LANGUAGE: ENGLISH

PUBLICATION-TYPE: Newswire
Cell Group raises funds for Corrymeela

THE sun shone as Coleraine Cell Group the day they raised £1,030 for Corrymeela by hosting a coffee party last month. The event was hosted by Anne Jack and was a great success with attendance and support from local churches, friends and neighbours.

There were urns of coffee available and tea, tray bakes, books for sale and Isobel McDonagh's cards.

The Group had a busy day hosting all the guests who were free to browse books and enjoy the garden.

Coleraine Cell group wish to extend their gratitude to Jimmy and Anne Jack for the generous use of their home; to Rebecca who came from Glasgow to get the house ready; to Isobel for her card factory; and to all those who kindly donated books and to everyone who supported the event.

LOAD-DATE: October 15, 2012

LANGUAGE: ENGLISH

PUBLICATION-TYPE: Newspaper

JOURNAL-CODE: INCR

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Interfaith, as well as interdenominational, relationships are important, and a seminar on interfaith learning is being held in St Thomas’ Church, Belfast next Saturday from 2pm.

Titled ‘Educating for Understanding: Challenges and Opportunities in Interfaith Learning’, the speakers include Dr Inderjit Bhogal, leader of the Corrymeela Community, Dr Katy Radford of the Northern Ireland Jewish Community, and Norman Richardson, a lecturer in RE and Diversity/Intercultural education at Stranmillis. Lunch is from 1pm.
CORRYMEELA will be hosting a series of lunchtime lectures over the course of the next year entitled the Ray Davey Lecture.

The inaugural lecture will take place on UN Peace Day - September 21st. The venue will be at The Mac in Belfast on the fourth floor in the Hub' room.

The speaker will be Rebecca Dudley, Human Rights Policy consultant formerly of the Human Rights Commission. She will be speaking on Human Rights & Peace Building.

The lecture will take place from 1.30pm - 2.30pm with registration at 1.00pm and tea/coffee on arrival.

This is part of a new programme of Corrymeela activities in Belfast.

LOAD-DATE: September 24, 2012

LANGUAGE: ENGLISH

PUBLICATION-TYPE: Newspaper

JOURNAL-CODE: INBM

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Farming Life

September 18, 2012 Tuesday

Finvoy summer of fun

LENGTH: 243 words

FINVOY YFC have come to the end of another few busy and enjoyable summer months.

Events kicked off back in June with the club's annual barbecue which yet again proved to be a very successful evening's entertainment.

Finvoy held their annual treasure hunt in July which was enjoyed by all who attended, both young and old.

Finvoy members took part in a community day held at Corrymeela, Ballycastle, along with other Young Farmers' Clubs.
A great day was had by all in attendance as members got to try out a wide range of sporting and drama activities.

Members were successful this summer in gaining third place overall at Co Antrim competitions day and congratulations must go to Matthew Taylor who was placed second in the NI silage assessment competition (14-16) and to Philip Taylor who was also placed second in the 16-18 age category.

This year the club held a summer meeting which took the form of a barbecue and games night.

This was enjoyed by both old and new members alike.

The club also travelled to the YFCU Rally Day at Loughry on September 1 where members enjoyed a very wet afternoon of games during the It's A Knockout style competition.

Finvoy were delighted to have two of their teams placed first and third in the competition.

The club's winter programme began on September 3 when members presented a cheque for £1,000 to Finvoy for Malawi Fund, money which had been raised from various collections by the club over the past few months.
Donald Watts, Clerk of the General Assembly Presbyterian Church

Your idea of Heaven? Being in the presence of God surrounded by a great and varied company of worshippers, some of whom I have loved on earth and others I can barely imagine.

Eternity, would it not be boring? Why would it be? Could God be a woman? God is a Spirit, infinite, eternal and unchangeable. We shouldn't add human characteristics.

Your finest moment of spiritual enlightenment? Probably at Corrymeela, Ballycastle, sharing the same views across to Rathlin with people whose background was very different from my own, but who similarly acknowledged Jesus as Lord.

The person alive today you most admire and why? Outside my family, Rev Dr Ray Davey but, sadly like many of those who have influenced me, he is no longer alive. I would also mention Rev David Turtle. Both were chaplains at Queen's during the late Sixties - a challenging time to be a student.

If you had just one question to ask God face to face, what would it be? Why do people suffer? Your favourite book/music/film? I would want to have St John's Gospel with me, but I also enjoy John Grisham. Les Miserables is a powerful musical and Schindler's List a deeply disturbing film. Bridge Over Troubled Water resonates with me.
The following information was released by the Presbyterian Church (U.S.A.):

Jason Cashing

Doug Baker is the PCUSA Regional Liaison for Ireland and the United Kingdom, and has supervised countless Young Adult Volunteers as they work for Catholic/Protestant Reconciliation in Belfast, Northern Ireland. He poses the following question and response...

The original question can also be engaged in the Facebook group.

Hunter Farrell recently posted a question in advance of the Dallas II Consultation about the root causes of poverty in different parts of the world which need to be addressed by Presbyterians. Another of the critical global issues identified by PCUSA World Mission which we will be considering in Dallas is "engaging in reconciliation amidst cultures of violence, including our own." Peace-building naturally requires that we identify and address root causes of violence, but RECONCILIATION specifically has to do with fostering positive relationships where there has been enmity. What opportunities, tools, methods and approaches have been found in your setting to build healthy relationships across ethnic, religious, political, and economic divides and what lessons there are from those about addressing the culture of violence too often manifested in the US and in our relationships with other parts of the world?

One response to this from myself:

In 1994 the General Assembly of the Presbyterian Church in Ireland adopted the following Peace Vocation Statement:

"We, members of the Presbyterian Church in Ireland, called by God, in the grace of Jesus Christ, and the power of the Holy Spirit, to live in faith, hope and love, as children of our heavenly Father, publicly acknowledge our vocation to peace, which is both the gift and mission placed on us by God.

"We believe that the same evangelical faith in Jesus Christ, which emboldens us to pray to God as our heavenly Father, challenges us to develop radically new attitudes and relationships with our neighbours in Ireland.

"We affirm that to be Christian peacemakers in our own situation: We must grasp more clearly the distinctive teaching of our Lord: which challenges the general practice of our world, and breaks the vicious cycle of matching injury with injury, hate with hate, ignorance with ignorance. We must therefore be prepared to meet and talk together with those in our own church with whom we have disagreements, with those from churches whose practices and beliefs differ from our own, and with those from whom we are politically divided.

"We affirm that to be Christian peacemakers in our situation: we must recognise the responsibility given by God to government, and to those who serve the cause of law and order, so as to encourage well-doing, correct evil-doers, and protect the innocent. We must therefore reject violence; seek ways to advance justice, and promote the welfare of the needy, affirm that in democratic societies all citizens are called to share in these responsibilities, and encourage all efforts to establish new structures of consent and participation.

"We affirm that to be Christian peacemakers in our situation: We must be initiators of programmes of action which will contribute to peace in our community. We must therefore provide resources and encouragement to enable congregations to move forward at the local level in the field of inter-community relations.

"We understand peacemaking to be an affirmation and accommodation of diversity and that our particular history in this land of divided communities and recurring violence, of mutual suspicion, fear and injury, makes it imperative that we reassert the Church's own proper calling to seek peace, and the things that make for peace in our day."

While it has to be acknowledged that this statement is not well-known to let alone followed by all congregations or members of the Presbyterian Church in Ireland, it has been a spur to action and does contain some critical
understandings:

Our vocation to peace is both a gift and mission placed upon us by God. Ephesians 2:14 declares "Christ is our peace, who has broken down the dividing wall of hostility." In cultures plagued by violence - and the hostility, enmity, division which comes out in violence - the "good news' of the gospel is in part that there is a way out of conflict; that Jesus' own way of being and his distinctive teaching point us to this. That is a gift from God. Jesus was a great crosser of barriers in his day, reaching out to those others consider unacceptable, interacting with women, extending his healing ministry beyond the household of Israel, telling stories which forced his hearers to reconsider their view of Samaritans, tax collectors or sinners. Discipleship implies walking in the dust of his feet - going where he goes and doing what he does. The Great Commission in Matthew 28 calls us to make disciples, "teaching them to obey all that I have commanded you." When asked what the greatest commandment is, Jesus replied - love God with all your being and your neighbour as yourself. We can neither engage in God's mission ourselves nor teach others to obey his commandments without including seeking reconciliation between neighbors as integral to that.

Reconciliation has to do with finding ways to live with 'the other.' Increasingly many societies, countries and regions of the world are characterized by being more and more diverse in terms of ethnic background, language, religion, culture and political aspirations. There are few homogeneous populations. 'The other,' whatever grouping that may be, is both close by and not likely to go away. Therefore, like never before, this reality requires that we encounter and build positive relationships of understanding with our neighbors. Reconciliation does not imply that we will all become the same or reach agreement but that we find ways to accommodate diversity.

Reconciliation requires encounter. We must be prepared to meet and talk with 'the other.' We must model this ourselves and provide spaces and opportunities which make it possible for others to do the same. When we think of engaging in ministries of reconciliation in various cultures there are limits on what we as Mission Co-Workers or 'communities of mission practice' can do. For example:

Reconciliation very often requires apology for and forgiveness of past wrongs. We cannot ask for forgiveness for what we did not do or give pardon for what was not done to us. However, we can share stories both from the Bible and from more contemporary contexts about how forgiveness opened up new possibilities where none existed before or released those wronged from a burden they no longer needed to carry. And we can sensitively invite others to consider what is likely to happen in the future if they do not forgive.

Reconciliation often requires that one group or another dies to a particular aspiration for the future which is irreconcilable with another group's aspiration. As outsiders we cannot be authentic prophetic advocates for or witnesses to this, when we have never held either aspiration ourselves. But, when invited to do so, we can facilitate dialogue between those with conflicting aspirations.

In summary - we cannot reconcile others to each other, they must do that. However, we can assist and encourage that process.

USEFUL RESOURCES:

Books:


Can Can's Residential at Corrymeela

LENGTH: 269 words

Staff and trainees at Can Can Recycling took part in a variety of fun games and activities as part of a team building residential at Corrymeela, Ballycastle.

The purpose of the residential was to demonstrate the importance of teamwork so that the group could develop their skills and be able to use these in future employment and volunteering opportunities.

Can Can Recycling is a recycling project that collects and recycles waste materials whilst providing training opportunities and work experience for adults with learning disabilities. The project is used as a stepping stone between leaving school and moving on to supported employment. The team building residential was an opportunity for the trainees to build on their interpersonal skills which will help them in their roles.

Clare Cushnahan from Can Can said “The staff at Corrymeela were excellent at organising games and activities that
clearly showed how important it is to work as part of a team and to communicate with each other."

The group also met with staff from Ardclinis Adventure Centre, who again had organised different outdoor games which focused on the need for team work. The trainees were delighted to take part in activities such as archery and lazer tag that many had never tried before.

Clare continued "The residential at Corrymeela was a real success. I feel that all the trainees learned a lot about working with each other and we are looking forward to getting back to work and putting these new skills to use."

If you would like more information on the Can Can Recycling project, please contact Clare Cushnahan on (028) 2766 7775.
GAA took part in the day which began with workshops on drumming, hurling, rounders and team building in Corrymeela, Ballycastle.

During the drumming workshop, which was facilitated by Different Drums of Ireland, attendees had the opportunity to play a wide variety of drums including traditional Lambeg and bodhrán drums.

Following the workshops in Corrymeela, members travelled to the Heart of the Glens festival in Cushendall where they participated in a game of rounders in front of members of the public. The YFCU team emerged victorious after a very competitive and energetic game.

Members enjoyed all aspects of the day and it gave them the opportunity to learn more about both the YFCU and GAA. The YFCU and GAA hope to continue with this project and develop further projects in the future to give young people the chance to make new friends and learn more about both Associations.

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Relaxation break for cancer patients

LENGTH: 316 words

Friendly company, excellent food and relaxation were in ample supply at a special weekend break for cancer patients, their partners and carers at Corrymeela in Ballycastle recently.

More than 90 people from all over Northern Ireland took part in the annual weekend organised by Cancer Focus.
Northern Ireland, the new name for the Ulster Cancer Foundation.

The aim of the weekend is to give cancer patients a relaxing weekend away which will help them recharge their batteries during a difficult time in their lives.

Among the activities on offer were make-up sessions with Cancer Focus beauty therapist Fiona Barr, art work with the charity's art therapist Joanne Robinson and yoga with Jeanne Rankin.

Cancer Focus Care Services Manager Deirdre Conlon said: "Despite the bad weather this was our best weekend away to date and the feedback from those who came along has been excellent.

"Cancer patients and those who help them go through a very tough time and our weekend aimed to help them regenerate and take time out for a little pampering. It was also an excellent opportunity for people to chat with others in a similar situation.

"We also had time for a demonstration on healthy foods and made delicious smoothies for everyone, and had a brilliant sing-song on Saturday night which really helped lift everyone's spirits. It was simply all great craic.

"This service is provided free of charge and we are always keen to see new faces, so if you think you might be interested in coming along to our next weekend, or would like information about any of our other free services, please get in contact with us."

Cancer Focus offers a wide range of services including a bra fitting service, free helpline, counselling, walking groups, art and creative writing therapy.

For more information please call Toby Wheeler on 028 9066 3281, email tobywheeler@cancerfocusni.org or click on www.cancerfocusni.org
MEMBERS of the Larne-based Tuesday Group have enjoyed a visit to the Corrymeela Centre in Ballycastle.

They were welcomed by Rev Dr Inderjit Bhogal and following a tea and coffee break, were taken on a tour of the centre.

Corrymeela was set up by Rev Ray Davies in 1965 to help heal the divisions in Northern Irish society. Since then it has grown into an international centre for peace and reconciliation.

The centre is modern complex of buildings situated on one of the most beautiful sites on the North Antrim Coast.

The art works, gardens and scenery complement the work of the Corrymeela community.

After lunch the Tuesday Group retired to the building known as The Cree (Gaelic for heart), where Dt Bhogal outlined the ethos behind the work of the centre, its aims and objectives, pointing out that everyone can be part of this work. Prayers and hymn singing concluded this part of the visit.

Everyone agreed that the visit was most enjoyable and extremely worthwhile.

The Tuesday Group is an interfaith group that meets every third Tuesday of the month from September to June from 10.30am to 12 noon. It meets in Drumalis from September to December and in Larne Methodist Church from February to June. The venues may be subject to change. New members are very welcome.
New reconciliation programme launched

LENGTH: 557 words

Building Community: From Exclusion to Inclusion' was the title of a significant Conference with an international dimension, held on Friday 15th June at The Corrymeela Centre, Ballycastle.

Marking the launch of Ballycastle Church Action's new year-long programme of Peace and Reconciliation activities, it focused on the continuing role of the Irish Churches in peacemaking, within the wider peace process'.

Generously supported by Moyle District Council Good Relations the event drew over forty participants from the local community, Coleraine, Cookstown, Ballymena and farther afield, including two Japanese post-graduates researching Reconciliation', who travelling specially from Birmingham.

After a welcome from Mrs Maeve Walsh, Chairperson of Ballycastle Church Action, the Rev Don Irvine, main organiser of the event, introduced the two main speakers. First up was the Rev Robert Penrith, Rector of a large Anglican Church in Port Elizabeth, South Africa. Referring to the apartheid era, its tension, discrimination and violence, "South Africa was a ghastly place to be" he said.

"Then in the 1990s God did an incredible thing, raising up men and women of great stature with an ability to love" He named specifically Archbishop Desmond Tutu and Nelson Mandela "people who were Christ in the world; people of incredible compassion and incredible desire to be agents of change".

He illustrated his theme with moving and challenging stories of courageous actions of individuals crossing the apartheid barrier. His Church has a special relationship with a nearby township community.

This in many ways was his main challenge to the continuing task of peace-building in our community. The task is not only to read the signs of the times', he said, but to act on their implications'.

And this requires individuals to get involved. Peace cannot be built by more committees but only by individuals establishing new relationships'.

This was also the theme of the second speaker, the Rev Dr Inderjit Bhogal, recently-appointed Leader of the Corrymeela Community. Stressing the Christian basis of Corrymeela he focused on three challenges for Christians, in terms of Building Community' arising out of major concerns of people today, as identified by the participants through group discussion.

The speaker then summarised these as: The Economy, Extremism and the Environment. "In all of these issues it is the poor of the world and our own society who feel the pinch first", he said. For Christians, he stated, "The Cross is God's great question-mark against the world, challenging all relationships of exclusion and exploitative power". Underlining the on-going task of peace-building "Peace is not the end goal: it is a pathway towards Reconciliation".

BCA's forthcoming Peace and Reconciliation Programme was then announced: an autumn Course on "Understanding the Theological Roots of Sectarianism", a further Faith in the Public Square" series of Community Forums over the winter, and in Spring 2013," Christ and Other Faiths", focusing on the faith' dimension of relations with those of other ethnic origin.
Closing Worship was led by Yvonne Naylor and the Conference ended with lunch. The actual venue for the event was the new Davey Village, so named in memory of the Rev Dr Ray and Kathleen Davey, and due to be officially opened non 27th June.

"I could have allowed my war experience to grind me down completely or I could decide to make the best of it. I chose to make the best of it."

The words of Presbyterian minister Ray Davey about the Corrymeela Community sum up well the spirit of hope that both he and the centre for reconciliation came to represent.

It would be 20 years after being a prisoner of war that his determination to engage in peace-building would be translated into bricks and mortar but it was four years before the outbreak of the Troubles made his mission more urgent than he could have imagined.

Corrymeela changed almost overnight from a community quietly helping people explore differences to a place of refuge for victims of conflict and a safe haven where wounds could begin to be healed.

More than 40 years on it continues to host thousands of visitors every year at a former holiday complex overlooking the
choppy waters of Rathlin Sound, still encouraging those small steps required to build a truly shared future.

Like many of those whose eyes have been opened at Corrymeela, Rev Davey had grown up with little awareness of 'the other side' during a sheltered upbringing in the Presbyterian manse in Dunmurry, between Belfast and Lisburn.

After Belfast Academical Institution, where he excelled on the rugby field, he continued his studies during carefree years at Queen's University Belfast and the nearby Presbyterian Theological College.

However, it was on a Sunday morning in 1939, as he was about to conduct his first service as an assistant minister at First Bangor Presbyterian Church, that his life changed with the announcement that Britain had declared war on Germany.

Ray decided - for the first of many occasions - that he could not simply opt out so he volunteered to help provide welfare services to troops with the YMCA.

After 48 days at sea he landed in north Africa and began attending to the physical, social and spiritual needs of men from varied backgrounds, sharing resources with chaplains from an equally broad range of religious denominations.

This work continued after the fall of Tobruk in 1942 in detention in camps in Italy and Germany, where he would witness the devastating Allied bombing of Dresden.

On returning to Belfast Rev Davey became the first Presbyterian chaplain at Queen's University, where he secured a house to recreate the YMCA's open meeting spaces which had been so successful in Africa.

He also became acutely aware of the growing resentment felt by students at the north's deep social and community divisions and, after being inspired by a visit to a Christian youth village high in the Italian Alps, he began to search for a similar place in Ireland where people could begin to work out their differences.

Around 50 people attended an exploratory meeting about setting up a new Christian community and the minister persuaded an estate agent to sell them the Holiday Fellowship Centre near Ballycastle.

There was no running water or furniture except for four chairs and a three-legged table but the site offered plenty of conference space and accommodation for residential visits.

It was 1965 and Corrymeela began its work as an 'open village' - a place "open to all people of good will who are willing to meet each other, to learn from each other and work together for the good of all".

"Very quickly we began to grasp the importance of our existence as an alternative to violence and apathy, by offering the way of cooperation between the two traditions and also to recall and reaffirm the Christian values of justice and peace and the dynamic of the Gospel of forgiveness.

"Our task was to try, even in a small way, to make this alternative visible."

Rev Davey remained as leader of the community until 1980, satisfied that Corrymeela had become a "symbol of hope for multitudes of people in this land and far beyond".

He died aged 97 on April 16. He was predeceased by his wife Kathleen and is survived by their children Rob, Ian and Alison and family circle.

LOAD-DATE: June 4, 2012

LANGUAGE: ENGLISH
Corrymeela community founder fostered reconciliation

SECTION: OBITUARIES; Pg. 12

LENGTH: 473 words

RAY DAVEY: REV RAY Davey, who has died aged 97, was a Presbyterian minister who founded the Corrymeela community in Ballycastle, Co Antrim, with the goal of reconciliation between the North's two communities.

The centre was set up in 1965 as an open village where people from all backgrounds could learn to live as a community. Its focus changed and intensified from 1969, when it became a place of refuge and respite for those affected by the violence of the Troubles.

A major inspiration for the community came from Davey's experiences in the second World War.

He left his home in Belfast where he was born in Dunmurry in 1915 to a Presbyterian minister when war broke out. He became a YMCA chaplain, working in north Africa supporting the troops.

He was captured on the fall of Tobruk in 1942 and taken to prisoner-of-war camps in Italy and Germany. The horrors of the allied bombing of Dresden in 1945 were to have a lasting effect on him.

Visiting the city after the raids he wrote: 'I walked for a very long time without seeing a house fit for habitation. I had never seen such absolute devastation on such a wide scale. Returning home he became the first Presbyterian minister at Queen's University Belfast.

At this time he married Kathleen Burrows, whom he had met before the war at Queen's, when he had played rugby for Ulster.

In 1965, with a group of students, he founded the Corrymeela community at an old holiday camp to give ecumenical expression to those aware of the problems of a divided society. At the time many Protestants did not consider there to be major divisions or inequalities in the society.

Davey saw the need for the churches to be involved in changing society. Anyone who says that the churches have nothing to do with our current trouble in the North and are completely blameless are very naive people indeed, he told The Irish Times in 1976.
He also explained the impact of bringing groups of Protestant and Catholic young teenagers together at the centre: We have found that we do not have any real problem along the lines of sectarian trouble. Our experience is that when young people are away from the tension and violence of their environment they get on remarkably well together, he said.

Davey led the centre until his retirement in 1980. The community now hosts thousands of residents and day visitors annually. Its legacy was described last month by Church of Ireland primate Archbishop Alan Harper as a constant source of influence and inspiration for all those who sought and continue to seek reconciliation and peace in Northern Ireland.

He was predeceased by his wife Kathleen and is survived by his children Rob, Ian and Alison and grandchildren Andrew, Patrick, Kate, Charlotte, Raymond, Peter, Patrick, Caitlin and Chris.

Robert Raymond Davey: born January 10th, 1915; died April 16th, 2012

LOAD-DATE: May 18, 2012

LANGUAGE: ENGLISH

PUBLICATION-TYPE: Newspaper

It is regrettable that the council of the Corrymeela Community has closed Corrymeela Knockloyd and put it up for sale. Small groups and individuals much appreciated the peace and privacy, the sheltered and enclosed nature of the site, set out approximately 600 feet up the south-west slopes of Knockloyd. Visiting it for a few days was an uplifting and refreshing experience. Creative writing, painting and gardening weekends were relaxing and thought-provoking and inspirational weekends were also arranged by the now disbanded Knockloyd management committee. Corrymeela Knockloyd was financially viable at a basic level.

Hopefully some group or individuals will be inspired to buy Knockloyd in the near future with the intention of enabling
past users and new users to benefit from Knockloyd's beautiful position and ambience.

It is truly a 'place apart'.

Mrs AC Press, Newtownards, Co Down.

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Belfast Telegraph

May 11, 2012 Friday
Edition 1;
National Edition

True reconciliation is not about sectarian carve-ups;
The narrow definition of a 'shared future' silences the voices of the poorest in Northern Ireland society, says Inez McCormack

BYLINE: Inez McCormack

SECTION: FEATURES; Pg. 32

LENGTH: 639 words

Some time ago, I was delighted to be asked to speak at the Irish Peace Studies Centre at Corrymeela on 'Integrating rights and reconciliation'.

Corrymeela's 30-year commitment to peace-building and healing division meant it was the perfect setting to talk about how the principles of right and reconciliation are increasingly estranged.
Translating these principles into integrated practice is key to setting standards for inclusive peace-building, economic development and healthy democratic practice.

Fourteen years since these principles were enshrined in the Good Friday Agreement, the promise of modest social and economic change to address historic patterns of inequality and need is increasingly being sidelined by a one-dimensional view of reconciliation. The effect is to write out the needs and voices of those at the margins and maintain wasteful and inhuman patterns of exclusion. In areas across Belfast, work on reconciliation often concentrates on 'peace walls' - the physical reflections of the conflict. What is not focused on by our public institutions is the wall of exclusion that is growing faster and wider than any other wall in Northern Ireland.

I look at north Belfast, where the statistics demonstrate the perpetuation of past injuries. North Belfast has a history of systematic economic and social neglect and, during the conflict, experienced some of the worst brutalities.

Over the last decade, suicide rates in north Belfast have gone from 319th in the UK to 11th. Along with west Belfast, seven of the top 10 most deprived wards (out of 582) here are in north Belfast - figures virtually unchanged in the last 20-plus years - 61% child poverty in New Lodge and 57% in the Shankill, compared with 2% in Malone.

About 95% of the need for new social housing in north Belfast is in the Catholic community. A total of 61% of the long-term unemployed here are Catholic males, largely concentrated in north and west Belfast.

And yet evidence demonstrates that the bulk of public and private investment over the last decade has gone into the areas of least need, rather than those of most need.

Incredible as it sounds, there are no targeted government programmes to address these patterns of inequality. Take housing - instead of using available land to meet the very real need in north Belfast, there has now been a decision to create a city-centre housing waiting-list based on 50/50 religious make-up in order to create 'shared space'.

This narrow definition of a 'shared future' silences the rights and needs of the poor and condemns women and children to continue living homeless, or, like the Seven Towers, with damp running down the walls.

The legacy of our sectarian past is an unequal playing field. The peace agreements unequivocally stated and then made law that inequalities must be named and addressed if there was to be any hope of building new relationships between and within communities. Relationships would be steadily transformed by building a shared future through public resources being allocated on the basis of objective need - not a sectarian 'divvy-up'.

The promise was an end to arbitrary decision-making and its replacement with accountability and equality. That promise remains unfulfilled.

The potential of good relations is deformed by the removal of the practice of right. It brings the past into the future by recolonising it with sectarian need.

It is also a de facto acceptance that those on the wrong side of the wall of exclusion must pay the price of such a definition of reconciliation.

Reconciliation and inclusive change starts from asking the question 'Who is not at the table?' Government must accept responsibility for ensuring decisions are made through a practice of reconciliation based on dignity and right.

Inez McCormack is a former president of the Irish Congress of Trade Unions

**LOAD-DATE:** May 11, 2012

**LANGUAGE:** ENGLISH
The Reverend Ray Davey, who has died aged 97, was a Presbyterian minister who created a Christian community on the north coast of Northern Ireland with the aim of fostering reconciliation between Catholic and Protestant. He did so in 1965, a few years before the Troubles erupted, with a small team dedicated to the gradual improvement of community relations at a time of simmering tensions but little actual violence.

The advent of the Troubles meant a sudden switch from quiet bridge-building to coping with the results of widespread and sustained turmoil and death. It suddenly faced urgent challenges, offering counselling and respite to the many bereaved and mentally scarred.

Davey's inspiration to found the Corrymeela Community came from years as a prisoner of war during the Second World War, which had a profound and lasting impact on him. "I could have allowed my war experience to grind me down completely, or I could decide to make the best of it," he explained. "I chose to make the best of it. After the war the challenge of trying to do something about conflict stayed with me, especially in my own society, which was so polarised."

More than four decades on Corrymeela is still functioning, annually hosting 5,000 people who take part in residential programmes, with a further 1,500 day visitors. It survived many dark days during the Troubles: one of its mottoes was that it was better to light a candle than curse the darkness.

According to the community, those who made their way there spanned "people, schools, churches, youth clubs, carers, victims, prisoners' families, politicians, ex-paramilitaries and citizens involved in reconciliation." It was said of them that "They listened to different stories and perspectives, shared their experiences, and explored alternative ways of
Robert Raymond Davey was born in south Belfast, the son of a Presbyterian minister who ordained him into the Presbyterian church. When war broke out he went to North Africa with the YMCA, providing welfare services to troops. His first violent encounter came when a German bomber hit a ship transporting him to Africa. Reaching Tobruk, he worked in canteens and as a driver as well as setting up a religious centre for soldiers of all religions.

When Tobruk fell he was taken prison by the Italians, who held him in camps in Tuscany and elsewhere before handing him over to the Germans. He was then transferred to a camp near Dresden, where he witnessed the ruinous bombing raids of early 1945. He wrote in his war diary: "Dresden was very heavily bombed at midday and at night. It looked as if some supernatural giant had taken up the town and shaken it and then set it on fire. I walked for a very long time without seeing a house fit for habitation. I had never seen such absolute devastation on such a wide scale."

On his return to Belfast he became the first chaplain at Queen's University, which he had himself attended: a useful rugby union player, he had played full-back for an Ulster team which drew with the touring All Blacks. As chaplain from 1946 to 1970 his informal manner connected well with students.

In the 1960s most Protestants, and certainly Unionist leaders, did not regard the Northern Ireland of the time as having deep-rooted problems, even though the system was one of one-party rule to the exclusion of Catholics from power. But Davey felt there was inequality and a lack of justice. He and other liberal clergy discussed the idea of an ecumenical focal point outside the university, and discovered that a holiday fellowship centre on the North Antrim coast was up for sale.

This concentrated minds, he was to recall: "No longer could we indulge in rather abstract discussions on the nature of Christian community. Now we had to face a real choice, and our ideas and visions were put to the test."

Many months of preparation followed, Davey recalling "a noisy and colourful procession of people dressed in their jeans and T-shirts brandishing spades, shovels, picks, paint brushes, kettles, pots and pans."

Household chores were accompanied by a highly idealistic aim - "to create a safe space where individuals from diverse backgrounds can come together to share their story, to listen to each other and to be heard by each other. We dream of a community where we live together regardless of class, religious opinion or political conviction."

Davey was fond of quoting an Italian clergyman who had declared: "Love can never be theoretic." Several years ago the former Irish president Mary McAleese, commending Corrymeela, used language which could serve as Davey's epitaph: "Over many long and frustrating years you gently but insistently offered a vision of a reconciliation that would bring communal peace and partnership. It was not an easy message, for the weight of history was against it and the daily toll of death, injury and destruction kept shattering such fragile trust and hope as there was.

"Painstakingly you helped to turn estranged people towards one another. Many of the seeds of the new and happier relationships now developing across communities on our island were sown in the challenging but welcoming space of Corrymeela."

Davey was predeceased by his wife Kathleen, whom he met at university and married in 1946. He is survived by their three children.

Robert Raymond Davey, Presbyterian minister: born Belfast 10 January 1915; married 1946 Kathleen Burrows (died 2008; three children); died 16 April 2012.
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Ray Davey was a light of integrity in darkest days; 
religion

BYLINE: Alf McCreary
SECTION: NEWS; Pg. 34
LENGTH: 579 words

This week Northern Ireland lost a giant spiritual figure through the death of the Reverend Dr Ray Davey, the founder and first leader of the Corrymeela Community.

His immense stature was reflected in the range and depth of the tributes that came from the main Protestant church leaders, and the Community Relations Council.

The Presbyterian Moderator, Dr Ivan Patterson, described Dr Davey as "a fearless and tireless peace builder who inspired generations of people around the world".
The Methodist President, the Rev Ian Henderson, said that he was "a man who had the ability to bring good out of evil".

He added: "Living in a Northern Ireland where change was frowned upon and where the status quo held sway, Ray Davey was a man not afraid of change.

"He believed that life was dynamic and as such could not remain static."

Someone said yesterday "Ray Davey was 97 and he had a good innings", but there is sometimes an unwitting tendency to regard the death of elderly people as the passing of those who have long ago given of their best.

Ray Davey was in failing health recently, but his relevance to events in Northern Ireland is as important today as it was in 1965 when he established the Corrymeela Community for Reconciliation.

This point was well made by the Church of Ireland Primate, Archbishop Alan Harper, who said that Ray Davey had been "a light of integrity, faith, peace and hope through the darkest of days in Northern Ireland".

He added perceptively: "There is in Ray Davey's insight a particularly important lesson for us today.

"It is this: just because things appear to be changing for the better, there should be no let up in striving for healing and peace."

In the early Sixties things appeared to be changing for the better in Northern Ireland, and Ray Davey was founding a Centre for Reconciliation at a time when many thought that this was not necessary.

The IRA border war of the Fifties had ended, and relationships seemed to be improving within Northern Ireland and also between Belfast and Dublin.

Yet within a few short years, this province was pitch-forked into four decades of some of the bloodiest conflict in the history of our island.

Ray Davey and his colleagues were well ahead of their time, and when the deluge of Troubles violence swept over us, it was Corrymeela which not only preached Christianity, but also lived it impressively.

People forget the struggle which the liberal church and secular bridge-builders had in those days, including the editors and specialist commentators on this newspaper who campaigned consistently against the bigotry and sectarianism all around us.

In such times of challenge, one of my mentors was Ray Davey, whose down-to-earth Christianity inspired me immensely. Ray has gone, but his voice lives on. So too does the work of the Corrymeela Community and those who now accept - so many years later - that reconciliation is the only way forward.

However, without Ray Davey's pivotal contribution at a crucial time, we might not be where we are today, and the people of Northern Ireland owe him an enormous debt. I still feel honoured and privileged to have known this man of peace.

He was a man of modesty and quiet charm, but behind the gentle exterior he was a leader who had the steel to pioneer a difficult path through a sectarian jungle.

Above all, his warning is still as true today at it was in the early Sixties - the work of reconciliation is as important as ever.

We must never, ever, take it for granted.
Canon Reginald Askew;
Canon Reginald Askew, who has died aged 83, was Dean of King's College London from 1988 to 1993 and before that Principal of Salisbury-Wells Theological College.

LENGTH: 553 words

A thoughtful, scholarly priest, Askew had a special interest in the relationship between theology and the arts and knew a good many people in the literary world. At King's his bearded face made him a distinctive figure in the college, where he had a particular responsibility for the pastoral care of those students - an ever-decreasing number - who were preparing for Holy Orders.

Twice in his career, however, he had the misfortune to succeed outstandingly successful priests and to suffer somewhat by comparison. The first of these was the charismatic Anthony Bridge, who had taken Christ Church, Lancaster Gate, in Paddington by storm in the 1960s and left to become Dean of Guildford; the other was Richard Harries, a future Bishop of Oxford (and now Lord Harries of Pentregarth), who had not only made a considerable impact at King's College but also become a media personality and an authority on ethical issues related to warfare and medicine.

Askew did his best in both situations but, through no fault of his own, struggled to match his predecessors. By contrast he was a highly effective theological college principal during a period when the organising of colleges and the training of future priests was changing considerably.
Reginald James Albert Askew was born on May 16 1928 and educated at Harrow and Corpus Christi, Cambridge. He prepared for Holy Orders at Lincoln Theological College.

From 1957 to 1961 he was a curate at St Michael's church in Highgate village, where he was very much at home with journalists and writers. He then spent eight years on the teaching staff of Wells Theological College, first as a lecturer, then as vice-principal. He was also a priest-vicar of Wells Cathedral.

Short of parish responsibility, Askew then accepted - unwisely, many thought - the challenge offered by Christ Church, Lancaster Gate. He was a diligent pastor and an interesting preacher, but the recent prosperity of this church had depended too much on the unusual flair of his predecessor, which probably no one else could have matched, and decline was inevitable. After dry rot was found, the church was eventually closed.

In 1973, therefore, he went to Salisbury, where the theological college had been united with that of Wells and where his teaching gifts and experience were much valued.

He was made a Canon of Salisbury Cathedral and chairman of the Southern Dioceses Ministerial Training Scheme - a new project which provided training for future priests who were unable to undertake full-time preparation.

At King's, Askew was in effect senior chaplain of the college and also responsible for organising the theological lectures open to the students of every faculty. He represented London University on the General Synod from 1990 to 1993.

During his five years in London he developed a particular concern for the conflict in Northern Ireland and made several visits to the province. Having joined the Corrymeela Community in 1990, he shared in its work of reconciliation.

Askew retired to Somerset in 1993 and wrote Muskets and Altars: Jeremy Taylor and the last of the Anglicans (1997), about the godly 17th-century bishop and writer.

He is survived by his wife, Kate, and a son and two daughters.

Canon Reginald Askew, born May 16 1928, died April 8 2012
Tributes for visionary peacemaker

BYLINE: Claire Simpson, c.simpson@irishnews.com

SECTION: Pg. 10

LENGTH: 151 words

Corrymeela founder Rev Ray Davey was a "visionary" and "peacemaker", Church and community leaders have said.

Dr Davey from Dunmurry, died on Monday evening at the age of 97.

He founded the peace and reconciliation centre in Ballycastle, Co Antrim in 1965, and led it until 1980.

Chairman of the Community Relations Council Tony McCusker said Dr Davey was an "inspiration" to people in the north who were "seeking non-violent ways of dealing with conflict".

Presbyterian moderator Dr Ivan Patterson said Dr Davey was a "man of total commitment".

The Church of Ireland primate of all Ireland, Archbishop Alan Harper, said Dr Davey was "one of the great pioneers of dialogue and peacemaking in Britain and Ireland".

Methodist president the Rev Ian Henderson said he was "a man who had the ability to bring good out of evil".

Ballycastle SDLP councillor Donal Cunningham described Dr Davey was a visionary.

Editorial P16.

LOAD-DATE: April 18, 2012

LANGUAGE: ENGLISH

PUBLICATION-TYPE: Newspaper
The Rev Ray Davey, who has died at the age of 97, made an enormous contribution to the search for peace and reconciliation in Northern Ireland.

He founded the Corrymeela community in Ballycastle, Co Antrim, even before the outbreak of the Troubles in the late 1960s, and dedicated his life to healing religious and political divisions.

Our elected representatives on all sides have helped to deliver a transformation on a range of fronts since the signing of the Good Friday Agreement in 1998.

However, it was key individuals like Mr Davey who, through their selfless endeavours, created the climate in which all the heartening progress was able to take place.
The Reverend Dr Ray Davey, who has died after a long illness, was a visionary and courageous advocate for reconciliation in Northern Ireland and also one of the most influential church figures here in the past 70 years. He was 97.

As the founder of the Corrymeela Community for Reconciliation in 1965, several years before the Troubles began, he was well ahead of his time.

He championed ecumenism when it was far from popular, even in his own Presbyterian Church, but with his quiet charm, steely determination and impressive theological background, he won widespread respect and affection across the entire spectrum of the Christian denominations.

Robert Raymond Davey, the son of a Presbyterian minister, was born at Dunmurry in 1915 and educated at RBAI, Queen's University, Assembly's College and New College Edinburgh.

He was a gifted Ulster rugby player and a member of the only team unbeaten by New Zealand in their 1935 tour. His team drew with the All Blacks and Davey, who played at full-back, often told friends that if he had managed to score with his drop-kick to secure victory, he might have felt that his life's purpose had already been achieved. During the Second World War he served with the YMCA in North Africa. It was planned that his ordination as a minister would take place in Jerusalem, but after he was captured at Tobruk, he became a prisoner of war in Italy and Germany and was ordained when the war ended.

As a prisoner of war he learned at first-hand the need for peaceful human co-existence, and the Allied bombing of Dresden, which he experienced from a nearby prison camp, affected him deeply. He wrote a compelling account of these events in his book, The War Diaries, published in 2005.

He said later: "I could have allowed my war experience to grind me down completely, or I could decide to make the best of it. I chose the latter course. After the war the challenge of trying to do something about conflict stayed with me, especially in my own society, which was so polarised." He was the first Presbyterian Chaplain at Queen's University (1946-70), during which time he impressed upon a generation the importance of reconciliation.

The establishment of Corrymeela was the tangible result of this and he led the community until he retired in 1970. Though he remained in the background during his retirement, his wise counsel continued to help those who frequently sought his advice.

During the Troubles, Corrymeela, under the influence of Ray Davey and other committed colleagues, remained a major influence for good and practical cross-community Christianity.

The Corrymeela motto that 'It is better to light a candle than to curse the darkness' best summarised the work and career of Ray Davey, who once told this writer: "Unless the penny drops with the churches that we should be about the business of reconciliation, we are wasting our time." Davey was a modest man, who received widespread recognition...
for his work, including an OBE, and honorary degrees from Queen's, the then New University of Ulster, Maynooth and Union Theological College in Belfast.

He was predeceased in 2008 by his childhood sweetheart, Kathleen Burrows, and is survived by his children Rob, Ian and Alison and their families, including nine grandchildren.

ALF MCCREARY

'I could have let my war experience grind me down'

LOAD-DATE: April 17, 2012

LANGUAGE: ENGLISH

GRAPHIC: Ahead of his time: Ray Davey founded Corrymeela in 1965

PUBLICATION-TYPE: Newspaper

JOURNAL-CODE: BTM

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31 of 39 DOCUMENTS

The Daily Telegraph (London)

April 17, 2012 Tuesday
Edition 1;
National Edition

Canon Reginald Askew;
Obituaries Gifted teacher of future priests who became a scholarly and literary Dean of King's College, London

SECTION: FEATURES; OBITUARIES; Pg. 27

LENGTH: 567 words

CANON REGINALD ASKEW, who has died aged 83, was Dean of King's College London from 1988 to 1993 and before that Principal of Salisbury-Wells Theological College.
A thoughtful, scholarly priest, Askew had a special interest in the relationship between theology and the arts and knew a good many people in the literary world. At King's his bearded face made him a distinctive figure in the college, where he had a particular responsibility for the pastoral care of those students - an ever-decreasing number - who were preparing for Holy Orders.

Twice in his career, however, he had the misfortune to succeed outstandingly successful priests and to suffer somewhat by comparison. The first of these was the charismatic Anthony Bridge, who had taken Christ Church, Lancaster Gate, in Paddington by storm in the 1960s and left to become Dean of Guildford; the other was Richard Harries, a future Bishop of Oxford (and now Lord Harries of Pentregarth), who had not only made a considerable impact at King's College but also become a media personality and an authority on ethical issues related to warfare and medicine.

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During his five years in London he developed a particular concern for the conflict in Northern Ireland and made several visits to the province. Having joined the Corrymeela Community in 1990, he shared in its work of reconciliation.

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He is survived by his wife, Kate, and a son and two daughters.
Corrymeela founder Davey dies

BYLINE: Claire Simpson, c.simpson@irishnews.com

SECTION: Pg. 6

LENGTH: 178 words

The founder of the Corrymeela community, Rev Ray Davey, died yesterday.

The Presbyterian minister, founded the Christian reconciliation centre near Ballycastle, Co Antrim, in 1965 to help heal Northern Ireland's religious and political divisions.

Mr Davey led the community until he retired in 1980.

Born in Dunmurry in 1915, he worked with the YMCA War Service in North Africa during the Second World War.

Mr Davey helped set up a spiritual centre in Tobruk before he was captured in 1942 and held near Dresden, where he saw the Allied bombing of the city. He was also held as a prisoner of war in Italy and France.

After the war he served as a Presbyterian chaplain at Queen's University Belfast from 1946 to 1970.

Trevor Ringland, chair of the peace-building One Small Step Campaign, said: "One of the reasons our society did not break down was because of the work people like Ray Davey did.

"It is sad that he has died but his legacy will live on."

Alliance leader David Ford, who volunteered at Corrymeela after leaving university, said Mr Davey was a "huge
The founder of the Corrymeela community Ray Davey has died, it emerged yesterday.
He set up the organisation in 1965 to promote Christian reconciliation and peacebuilding.
He led the community until his retirement in 1980.
Born in Dunmurry in 1915, he played for the Ulster rugby team before the outbreak of World War Two.
He was a prisoner-of-war after he was captured in Tobruk, North Africa.

Last night Alliance party leader David Ford said: "He was a huge inspiration to many of us who are working for peace and reconciliation."

LOAD-DATE: April 17, 2012
LANGUAGE: ENGLISH
GRAPHIC: COMMUNITY J Ray Davey
PUBLICATION-TYPE: Newspaper
The founder of the Corrymeela community, Ray Davey, has died.

Mr Davey established the organisation in 1965 to promote Christian reconciliation and peace-building and led the community until his retirement in 1980.

Born in Dunmurry in 1915, he played for the Ulster rugby team before the Second World War.

He was a prisoner of war in Italy and Germany after he was captured in Tobruk, North Africa.

After the war, he served as a Presbyterian chaplain at Queen's University from 1946 to 1970.

Alliance leader David Ford said:``Ray was a man with a vision for a transformed and reconciled Northern Ireland, but he was not just a visionary as he put that vision into practice in his work as chaplain at Queen's University and as founder leader of Corrymeela.

``He was a huge inspiration to many of us who are working for peace and reconciliation, whether in politics, the church or community organisations."

LOAD-DATE: April 16, 2012

LANGUAGE: ENGLISH
Former Alliance leader laid to rest

SECTION: RUN OF PAGE; Pg. 2

LENGTH: 190 words

FORMER Alliance Party leader Addie Morrow is today to be buried at 2.30pm in Gilnahirk Presbyterian Church, east Belfast.

He died at the age of 83, last week on March 30.

Alliance leader David Ford MLA said: "Addie was a founder member of Corrymeela and was active in Alliance from the very beginning of the Party.

"His whole life was a practical demonstration of his commitment to peace and reconciliation.

"He was a huge inspiration to many of us now in the leadership of the party.

"On behalf of everyone in Alliance, I would like to express my sympathies to his wife Nancy and his children and grandchildren."

Naomi Long MP said: "I was very saddened to hear of Addie's passing. He was a great servant to the people of east Belfast and worked tirelessly for the promotion of community relations.

"I would like to express my condolences to the whole Morrow family. I know he will be sorely missed by everybody in Alliance and further afield."

Addie served as a Councillor on Castlereagh Council and in the 1982 Assembly. He was also a founder member of Corrymeela -- the Christian community which was established to promote reconciliation and peace.
Conference on reconciliation

SECTION: FEATURES; Pg. 54

LENGTH: 176 words

THERE are still places left at special conference in Exeter at the weekend. The Exeter Area Corrymeela Support Group is running 2012: Ready for Reconciliation?, and they will be celebrating and exploring the work of the Corrymeela Community in Northern Ireland.

The speakers are the Reverend Dr Inderjit Bhogal, leader of the Corrymeela Community and Mrs Susan McEwen, its new development director.

The community has been deeply involved in giving the different factions in Northern Ireland the space to hear each other safely and find ways to work together.

It takes place at the Old Deanery, Cathedral Close, from 10am to 4.30pm and costs £10. In the evening there is a Ceilidh with a supper at St Thomas's Church Centre, Cowick Street Exeter.

Reverend Dr Inderjit Bhogal will preach on the Sunday, from 10.30am at Exeter's Southernhay URC Church, Dix's Field, and at 5.30pm in the Exeter Central Methodist Church, Fore Street.

For details and to book contact: Rev Georgina Vye, The Vicarage, Newton St Cyres, Devon, EX5 5BN, 01392851886 or g.vye@btinternet.com

LOAD-DATE: March 15, 2012
Local building projects in running for top gongs ...

SECTION: RUN OF PAGE; Pg. 18

LENGTH: 292 words

Local building projects in running for top gongs

Local residential schemes are amongst 20 stunning building projects in the running for the prestigious RICS (Royal Institution of Chartered Surveyors) Northern Ireland Awards 2012.

The renovation of 53-59 Camden Street, Belfast, into social housing for Hearth Housing Association; the development of The Curzon Apartments on Belfast's Ormeau Road for Clanmil Housing; and the redevelopment of assisted living accommodation by Trinity Housing at Ralph's Close, Londonderry, are included on the shortlist. So too is Gibson House in Hillsborough, a stunning replacement dwelling; and 40 Carrickmore Road Ballycastle, an impressive new dwelling to replace a neglected cottage.

Other inspirational local building projects shortlisted for the respected awards for excellence in the built environment include: Corrymeela Davey Village Ballycastle; the new Jordanstown School for children who are deaf or visually impaired; the restored Victorian conservatory at Ballywalter Park; and the purpose built Carrickore Children's Home in Newry.

A new award for Design and Innovation has been introduced alongside Regeneration, Community Benefit and Building Conservation. Judging chairman Alistair Dunn said: "The high standard and overall number of entries is testimony to the tenacity and ingenuity of property and construction professionals in challenging economic times."
Entries for the Design and Innovation Award include Hamilton House, the Georgian inspired energy efficient office space in Joy Street Belfast, and Gibson House Hillsborough.

Judging will take place during spring 2012 with the RICS Northern Ireland Awards ceremony taking place in May. The grand final ceremony will take place in London in October.

**LOAD-DATE:** March 8, 2012

**LANGUAGE:** ENGLISH

**PUBLICATION-TYPE:** Newspaper

**JOURNAL-CODE:** HF

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LOVE TRIUMPHS ACROSS ULSTER DIVIDE

**BYLINE:** Michael McHugh, Press Association

**SECTION:** PA Newswire: Ireland

**LENGTH:** 450 words

A book on how couples put love before tradition and married across the religious divide was published in Northern Ireland today.

It chronicles the stories of 18 people in mixed marriages. Around one in ten relationships in the general population is between Catholic and Protestant and that level remained constant throughout the conflict.

Martin and Sharon McCrossan from Londonderry, Northern Ireland's second city and scene of bitter communal strife
and violence over many years, featured in the book and said they wanted to encourage others to consider mixed marriages.

Mr McCrossan recalled sectarian difficulties which faced them after they met as teenagers working at a rollerdrome in the city 30 years ago.

"It was us two against the world," he said.

Mr McCrossan is a Catholic who said his faith matters to him. The tour bus company manager lived as a teenager on the Northland Road in Derry's mainly Catholic Cityside, his wife was from the mainly-Protestant Fountain estate nearby. Their two adult children were baptised Catholic but went to integrated schools.

Mr McCrossan said: "I could not visit Sharon where she lived in the Fountain estate.

"Thirty years ago in Derry things were very, very difficult, there was a lot of sectarianism and division, there were no integrated schools."

Mrs McCrossan added: "I suppose you can see where the siege mentality comes from now but back then (the Fountain) was a bigoted place where Roman Catholics, far from being welcomed, would have been in physical danger."

She said: "I did not associate with the people on the estate but I was still regarded as a Fenian-lover and was the butt of abuse and hassle, it was good to get away from that."

Mr McCrossan said their courtship was shorter and more intense because of the threat of violence.

"We just put two fingers up to everybody and got on with it. Everything we did, we did quickly because we felt rejected and pressurised," he said.

Their children are encouraged to follow the same path of integration.

Mr McCrossan added: "This book is sending out a message to Northern Ireland that mixed marriages are acceptable, that people can cross over the divide and the peacelines and not be concerned about mixed marriages."

Mixed Emotions: Real Stories of Mixed Marriage, was published by the Northern Ireland Mixed Marriage Association and received lottery funding. It was printed on Belfast's Falls Road and bound on the Shankill Road.

The Association was established by several couples from mixed backgrounds who had met at Corrymeela. It has been in operation for 37 years and lobbies for greater acceptance of mixed marriage and wider availability of integrated education and shared social housing.
Department of Education, The State of Michigan has issued the following press release: The July 7-28 event will be based at the Corrymeela Centre for Peace and Reconciliation in Ballycastle, Northern Ireland, and is sponsored by Aquinas College of Grand Rapids through the Lilly Fellows Program in Humanities and the Arts, which is housed at Christ College of Valparaiso University in Indiana. The seminar will address the history of the Anglo-Irish conflict in Ireland and the move to a post-conflict society, with emphasis on the theory and practice of peace and reconciliation in a Christian context. Both Beard and Cole focus on issues related to reconciliation in their scholarly work. Beard, an assistant professor of political science, specializes in comparative politics, with an emphasis on Sub-Saharan Africa, as well as public policy. Her research focuses on stable democracy, with a concentration on the roles of peace-building and reconciliation. Her courses address issues of international development, gender, conflict, peace and reconciliation, politics of the developing world and African politics. Most immediately, she intends to apply insights from the summer seminar in refining a course that she developed during 2007-08, "Gender, Conflict and Peace," which she will also be teaching during the 2012-13 school year. Course topics include active conflict versus passive violence, domestic violence, interpersonal and intrapersonal violence, and structural and institutional conflict, with Northern Ireland an important component of the course. She also hopes to shape her on-going scholarship through the seminar program as well as interaction with the other participants. Her recent work, with a journal article forthcoming, has focused on conflict and resolution in Kenya. Ultimately, she would like to develop a book-length project that will explore the topic across the experience of multiple nations. Cole is an assistant professor of English and Towsley Research Scholar at Hope, where he teaches Post-Colonial Literature, with an emphasis on Sub-
Saharan Anglophone Africa, the Caribbean and India. In his research he has been interested in the topics of peace, forgiveness and reconciliation in conjunction with a focus on post-civil war Sierra Leone, where he has been documenting the experiences of survivors of punitive amputation used as a military strategy during a 1991-2002 civil war that saw neighbor pitted against neighbor. His research, which has included interviewing survivors who continue to be isolated in refugee camps nearly a decade after the war's end, is exploring the way that the amputees' self images are shaped by their injuries, and he argues that it is crucial for them to be provided the opportunity to become functional and re-integrated into society rather than left in a state of dependency, not only for their sakes individually but for the future of the country itself. Cole is currently writing a book based on his research, and has also created a series of video-based interdisciplinary learning modules based on the project, working in the college's New Media studio with students in the digital humanities and in the Mellon Scholars program at Hope. A national network of 96 church-related colleges and universities, the Lilly Fellows Program in Humanities seeks to strengthen the quality and shape the character of church-related institutions of higher learning in the 21st century. In addition to the Graduate Fellows Program, the program's three primary initiatives include activities and publications for the network of participating institutions; a two-year Postdoctoral Teaching Fellows Program at Valparaiso University; and a program for graduate students interested in exploring the connections between Christianity and higher education and becoming teacher-scholars at a church-related school. The other colleges and universities with faculty members chosen to participate in the summer seminar are Aquinas College, Azusa Pacific University, Baylor University, Loyola University, the University of Dayton, the University of Scranton, Valparaiso University, Whitworth University and Wittenberg University. For further information please visit: http://www.hope.edu/

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