

Contents

<i>Acknowledgements</i>	viii
1 Introduction	1
2 Concepts of Identity	6
3 Personal Identity	17
4 Presbyterian Identity: Structure, Form and Morality	31
5 Presbyterians and Politics in Northern Ireland	46
6 Presbyterians and Politics in Southern Ireland	81
7 National Identity	102
8 Education and Social Integration	135
9 The Ministry and College	169
10 The Future	201
11 Conclusions	215
<i>Appendix 1: Organizational Structure of the Presbyterian Church in Ireland</i>	221
<i>Appendix 2: Wider Work at Home and Overseas – The Presbyterian Church in Ireland</i>	222
<i>Bibliography</i>	225
<i>Index</i>	236

1

Introduction

This book is about Presbyterians and identity in contemporary Ireland. Topics explored include politics and culture; the influence of life history and geographical location; educational issues and inter-Church relations; the Orange Order; the ministry; social and moral issues; roles of women; and the future for the Church and for Ireland.

I approach this study as a Presbyterian, a sociologist and a feminist. I was brought up as a Presbyterian until the age of fifteen; I then left to join another Church. I started the study as a member of a charismatic house church, but during the course of the work my family and I returned to the Presbyterian Church and became communicant members of a congregation in Belfast.

The book is based on some 120 in-depth interviews with ministers and individuals from twenty-five different congregations across Ireland, both North and South of the border. Ministers were selected, and then up to five members of certain congregations were interviewed and questioned about the same issues, to facilitate a comparative analysis. Some individuals were interviewed without the minister being in the sample; and some ministers were interviewed without members of their congregation being included. Interviews took place in a wide range of urban and rural settings, in both the North and South. People were interviewed in all of the six Northern counties: Antrim, Armagh, Down, Fermanagh, Tyrone and Londonderry; and in the South, congregations are described in broad groupings of border, Donegal, and Dublin and Munster.

The names of the people involved have been changed and any obvious identifiers have altered or removed to protect their identities. The names of most ministers have not been changed, where they have given their consent. A few ministers chose to withdraw from the study altogether. Some ministers asked to remain anonymous, and in those cases, and where

comments from them or others may be sensitive, I have provided a rough description of the area of the country they are in, to enable the reader to understand the context while not identifying the individuals concerned.

The purpose of the study is to promote understanding of Presbyterians today in the North and South of Ireland, and to give voice to the views of ordinary members. It is also to explore Presbyterian identity, and whether that identity can transcend political boundaries and allegiances. Presbyterians are part of a majority in the North, but constitute only a small minority in the South. The range of issues studied relate to the social, political and cultural identity of Irish Presbyterians. The study seeks to explore the impact of Presbyterianism on a person's life and world view.

Questions posed include what it means to belong to the Presbyterian Church in Ireland (PCI) at the start of the twenty-first century: is there a belief system associated with the denomination; what are the cultural values associated with the Church; how does nationality operate within a united denomination but a politically divided island; how are moral issues dealt with in different areas; are there differences between the North and South; how do Presbyterians see their relationships within the denomination and with the Roman Catholic community; is there a place for integrated education; what are attitudes to inter-Church marriages and inter-Church services? The role of ministers within the Church and views on their involvement in the political realm is also addressed specifically, as is the question of whether a minister should be an Orangeman or a Freemason. Finally, we look at hopes and aspirations for Ireland and the Presbyterian Church in the future.

The membership of the Presbyterian Church in 2005 stood at 270,753, representing almost one in five of the population of Northern Ireland. In the Republic of Ireland there were 12,909 Presbyterians, around one in every 300 of the population. Presbyterians are to be found mainly in the border counties of Cavan, Monaghan and Donegal, but with some notable exceptions further south. Throughout the twentieth century there has been a steady numerical decline in numbers of Presbyterians in the Republic. In 1939, the Presbyterian Church in Ireland had thirty-three Presbyteries, nine of them in Southern Ireland, and Derry Presbytery had many churches in the Republic. The total number of families in the Republic claiming connection with the church was 7,518. By contrast, in 1999, the Church had only three Presbyteries in the South, and Derry Presbytery had fewer churches in the Republic. The total number of families claiming a connection was 4,658.

In the North, the majority of Presbyterians live in Belfast or its surrounding area; indeed, almost half of the total Church membership lives

within fifteen miles of the centre of Belfast. The uneven spread of Presbyterians is a result of the Ulster Plantation, the British government-sponsored emigration of settlers from England, and particularly from Scotland. In this study, a number of border churches were selected in order to gain a clearer perspective on the lives of Southern Presbyterians. Although the number of families claiming connection with the Church in Northern Ireland increased by 23 per cent between 1939 and 1999, church attendance has fallen during this period. However, there has been a marked reduction in the number of families claiming a connection with the Church between 1990 and 2005. In 1990 there were 106,669 families in the Presbyterian Church in Ireland, and thirteen years later there were 92,233, a fall of 13.53 per cent, or about 1 per cent per year.

The Church has 550 congregations grouped into twenty-one districts called Presbyteries. There are five synods which are under the chief court of the Church, the General Assembly. Synods are being phased out. The General Assembly meets once a year and is attended by ministers – an elder from each congregation and a few others – and makes decisions by democratic vote. There are three Presbyteries in the city of Belfast, with seventy-five congregations and almost 30 per cent of the total membership of the Church. There are three Presbyteries in the Republic, with 104 congregations, representing 5 per cent of the overall membership. In the largest congregations there are around 4,000 people, but most have between 300 and 600 people. There are about 390 ministers in congregations, and thirty assistants. There are forty other ministers in special ministries, such as professors or administrators, and about 137 retired from active duty. Around twenty women serve as ministers in congregations, around 5 per cent of the total for active ministers, some assisting and others in training. There are around 7,000 ruling elders who serve in a spiritual capacity on the Kirk Session (elected governing council) of each congregation. On Sunday mornings, around 100,000 people attend worship, while around 15,000 attend evening services. Churches hold a host of other midweek activities for children, young people, and older members, as well as women's groups, prayer meetings and Bible studies.

Identity is a key concept in this study. Identity means standing out: being different and through that difference unique – so the search for identity can only act to divide and separate people (Bauman, 2001; p. 16). The study explores what makes Presbyterians different and unique.

Chapter 2 briefly describes the theoretical context of the study in post-modernity and addresses some questions related to the role of sociological analysis. Readers who are not interested in the theoretical base of the study may wish to omit this chapter and proceed with the rest of the book.

Chapter 3 explores the life histories of a selection of the ministers and some of the people, in relation both to the Church and to their personal life. Biography is an important element in this study, as it places respondents' views in a personal, social and historical context. It also addresses their identity in terms of their perception of evangelical or liberal outlooks on Christianity. It addresses their perceptions of Presbyterian identity in relation to themselves and others, and its meaning to the individual. It starts with a contrasting interview from the point of view of the 'other', with an interview with a Sinn Fein counsellor, Eoin O'Broin. It then goes on to describe biography in relation to personal history as exemplified by Hugo Hamilton. Because of sensitivities in political and religious matters, only a few biographical sketches have been included in the book.

Chapter 4 deals with aspects of identity, with particular attention being paid to values and ideals, and moral attitudes. Values and ideals are explored via portraits of John Calvin and John Knox, the founding fathers of Presbyterianism. A brief history of Irish Presbyterianism since partition is included. A description of Church structures, boards and government, and attitudes to minister's dress and types of worship within the Church is then covered. The views of ministers and individual worshippers on premarital sex, gambling and abortion are also briefly reviewed.

Chapters 5 and 6 deal with a brief twentieth-century history of Irish politics, with particular emphasis on the role of Presbyterians, and some views on relations between the Catholic Church and the Irish state, and how these were perceived by Presbyterians. In these chapters we examine the relationship between Presbyterians and politics in Ireland, North and South, in a historical context, the attitudes of Presbyterians to the Orange Order, the use of flags in church services, and the statements of the Church on the Northern Ireland situation and Presbyterian perceptions of prejudice.

In Chapter 7, concepts of nationality, culture and identity are explored. Presbyterians are asked about their perceived nationalities and concepts of Britishness and Irishness, and indeed a European identity. We look at debates on language and literature, notably Presbyterians and the Irish language, Ulster-Scots, and preferences in music and dance. The aim of this chapter is to give a comprehensive picture of the political and cultural identities of Presbyterians both North and South of the border.

Chapter 8 deals with inter-Church marriage, integrated education and inter-Church services. Views of ministers and people are reviewed, together with some of the main issues and debates surrounding community relations and related ecumenical matters.

Chapter 9 looks into a variety of ministry issues: views on training for the ministry at Union College, Belfast; conflict between the academic and the practical; the adaptation of the ministry to the modern world; and the qualities of a good minister. I also examine views on whether ministers ought to be Masons or Orangemen; Church policy on women ministers; the views of respondents on women ministers and a discussion on the perception of women's roles within the church; and the role and function of the Moderator, the leader selected for a year by the nomination of Presbyteries, is discussed, including questions of power and media representation.

Chapter 10 outlines respondents' views on the future of Ireland, and the future of the denomination is discussed, while Chapter 11 summarizes and concludes the study.

The aim of the book is to give a comprehensive view of Presbyterian people in Ireland today. It sets people's values and politics in the context of their family histories, political developments, economic developments and attitudes to the Roman Catholic Church. Modern Ireland has come a long way from the time of partition, and today is becoming much more secular, and traditional communities are changing. Since the completion of the interviews, devolved government has returned to Northern Ireland, and the views expressed on the political situation pre-date this remarkable step forward. Presbyterians face challenges as change occurs, but it also presents new opportunities. The Presbyterian Church in Ireland's motto is *Ardens sed Virens*, which translates from the Latin as 'Burning but Living'. This study seeks to let the people speak about what is important to them at the start of the twenty-first century.

Index

- Abercorn, Duke of 51
abortion 44–5, 95
 Southern views 20
Adams, Gerry 97, 127, 208, 211
Adamson, Ian 110, 123
Adaptability 41
Addley, Rev Bill 69, 171, 172,
 176, 197
Agencies 39
Ahern, Bertie 120
Allen, W.J. 51
Alliance Party 46
America
 and Irish dancing 132
 and Irish identity 113, 116,
 117
 revolution 48
American Presbyterian Church
 77
Anderson, A.C. 37
Anderson, Gerry 122
Andrews, Thomas 51
Anglo-Irish Agreement 38
Ankatell, Rev Sam 96–7, 100,
 170, 175
 on future 204
 on identity 118
 on Moderator 197
Anti-abortion campaign 20
Anti-Catholicism 158, 159–60
 covenantal mode 159
 Pharisaic mode 159–60
Apprentice Boys 18, 123
Aquinas, Thomas 178
Archdale, E.M. 51
Armistice Day celebrations 87
Armour, Rev J.B. 49
Armstrong, Rev David 161
Art in worship 33
Ashton, Helen 178
Aughey, Arthur 21, 53
Authority and postmodern
 culture 13
Bain, Ebenezer 84
Bain, Fred 119, 129, 168, 175
 on future 213
 on Orange Order 189
Bamford, David 43, 44, 135
Baptism and mixed marriages
 140–1, 144, 147
Barklay, Miss 180
Barkley, John 42, 83, 157, 160
Barrett, Sarah 68, 125, 131
Barth, Karl 105
Barton, Jonathan 36
Bauman, Z. 3, 6, 11–13, 14, 15
 on identity 17
Beilharz, Peter 15
Belfast Agreement 38, 70, 72, 98
 and British identity 105
 and future 205
 and languages 123
Bellah, Robert 104
Benjamin, George 59
Berger, Peter 47
Bill, Rev Alistair 65, 76, 142, 171
 on Masons 187
 on women in ministry 184–5
Bingham, Rev William 63, 89,
 95, 189
Birney, Rev Russell 61, 128, 141,
 152, 162, 170, 174
 on future 203
 on Orange Order 186
 on women in ministry 180
Birnie, Esmond 64–5, 75–6, 79,
 102–3, 115
 on future 209–10
Black Preceptory, Royal 58
 support for 62
Blaney, Roger 108, 109–10
Blaszczynski, Alex 44
Blythe, Ernest 35
Boal, F.W. 46, 60, 77, 135, 151,
 157
Board of Communications 223

- Board of Education 222
 Board of Mission in Ireland 222
 Board of Social Witness 222–3
 Board of Studies and Christian Training 223
 Board of Youth and Children's Ministry 223
 Boards 39, 222–3
 Bonnar, Samuel 27, 61, 112, 130, 164, 174
 on future 207
 on Irish language 126
 on Orange Order 188
 on women in ministry 181
 Bouwsma, William J. 31
 Bowen, K. 136
 Boy Scouts 66
 Boyd, Catherine 117, 128–9, 148, 156, 167, 175
 on future 211
 Boys' Brigade
 Catholic membership 167
 and flags 66, 92
 'Brack people' 22
 Brackenridge, John 43
 Bradley, Ian 106
 Brady, Dr 54, 74, 161, 198
 Brazil, Church in 210
 Brewer, John 158, 159, 160, 162
 British identity 21, 105–6, 133
 individual views 111–13, 114–20
 protection of 78
 and Protestantism 106–7
 and secularization 106
 and Ulster Presbyterians 107
 varieties of 106–7
 Brooke, Peter 34–5
 Brown, William 60, 120
 Bruce, Steve 55, 107, 137
 Bruin, Barbara de 75
 Brunet, Lynn 192–3
 Bryan, Dominic 60
 Buick, Rev Dr 109
 Burns, Caroline 28–9, 72, 112, 144, 154
 on Orange Order 188–9
 on women in ministry 182
 business community 25
 Calvin, John 4, 39, 45, 195, 215
 biography 31–3
 on ministry 176
 Campbell, Adrienne 169
 Carol services, inter-church 163, 165, 167, 168, 217
 Carrington, Julie 129, 149, 156, 167
 Carson, Edward 51
 Carswell, John 108
 Castlereagh, Viscount 48
 Cathcart, Rev M. 72, 78, 130–1, 141, 152, 162, 186
 on women in ministry 182
 Catholic Church
 beliefs on gambling 43
 effect of sexual misconduct 86, 87
 on inter-Church marriage 138–9, 140
 membership 82
 in Southern Ireland 81–2
 Celtic culture 130–1, 132, 133
 Censorship 83
 Southern Ireland 81
 Chambers, Aaron 129
 Children
 child abuse 147
 decline in attendance 202
 and mixed marriage 139, 143
 see also integrated education
 Christian Democratic model of nations 104, 105
 Christian identity model of nations 104
 Christian liberation model of nations 104
 Church government 24, 30
 Church and Government Committee 69, 75
 and Belfast Agreement 98
 lack of support for 76
 and political issues 70–1
 pro-Union stance 53
 Southern views on 86, 94–9
 support for 72, 73, 76, 80, 216–17
 Church relations 223–4

- Church of Scotland
 on freemasonry 191–2
 on Moderator 196
 role of minister 172–3
- Church and Society Committee
 224
- ‘Churches Together in Britain and
 Ireland’ 157
- Citizenship 103
- Civil rights movement 37
- Civil war 83
 and Southern Presbyterians 36
- Clarke, Marjorie 198
- Clarke, Mark 62, 68, 113, 145,
 165
 on women in ministry 183
- Cleith, Philip 90, 128, 132, 148,
 156, 167
 on women in ministry 182
- Coleraine Declaration 69, 158
- Collective action 9, 10, 11
- Collective identity 8–9
 in crisis situations 11
 defined 10–11
 and emotional investment
 10–19
- College, Union Theological
 169–72
 and pastoral training 170,
 171–2
 and women 169–70, 171, 172
- Colley, Linda 106, 107
- Committees 29
- Community
 characteristics of 12
 and identity 12, 15
 and postmodernity 11–13
- Community co-operation 162,
 163, 164, 165, 217
 future 207
 Southern views 100
- Conference of European
 Churches 157
- Congregations 3, 221
 size of 3
- Constitution of Republic 85
 on religious freedom 86
- Consumerism 202
- Contraception 81, 83, 85
- Cooke, Dennis 54
- Cooke, Dr Henry 48, 56
- Coombs, A. 150
- Corkey, Rev Dr William 36
- Corrymeela 158
- Cottret, Bernard 31
- Crawford, Seymour 26, 95,
 98–9, 101, 156, 168, 171, 176
 on flags 93–4
 on Freemasonry 187
 on future 214
 on identity 119–20
 on language 126, 129
 on Moderator 197
 on Orange Order 88, 92
 on prejudice 100
 on women in ministry 184
- Crawley, William 41
- Cruithin myth 123
- Cullen, John 124, 130, 154, 164,
 180, 206
- Culture/cultural 10
 identity 130–3
 pluralism 103
 relevance of services 41
- Cupples, Rev David 62, 125,
 152, 162, 174
 on future 203
- Dailey, Roger 131, 183, 209
- Daly, Cardinal 122, 156
- Dance and identity 130–1, 132,
 133, 217
- Davey, Rev Ray 65, 75, 158
- Davidson, Rev Tony 161
- Davies, Rev William Colin 190
- Davy, Professor 36
- De Valera, Eamon 211
- Deaconesses 180–1
- Decline in Church membership
 2–3
- Democracy
 of Church 28
 effect of 18th century
 revolutions 48
- Democratic Unionist Party 46, 55
- Diakonia 176
- Discrimination 77–8, 103
 inter-war period 84

- out groups 99
- religious 82, 84, 99, 101
- and Trinity College 82
- Dissenters 48
- Dissenting tradition 25, 49, 77, 121
- Divorce 85, 98, 140
 - Southern Ireland 81, 82
- Doctrine
 - Calvinist 32
 - importance of 160
- Doctrine Committee 32
 - on freemasonry 186, 193–4
- Donaldson, Jeffrey 55
- Donnellan, Gary 91, 118, 212
- Dowse, Richard 50
- Drennan, William 48
- Drumcree, effects of 61, 62, 64, 65, 206, 216
 - flags 67
 - and views of Orange Order 80
 - views in South 90, 91, 92
- Dunlop, John 69, 70, 74, 76, 83, 98, 166
 - on future 202
 - on Orange Order 57
 - on Paisley 54
 - on values 47
- Dunseath, David 75
- Eagle's Wing* 122
- Eames, Robin 79
- Easter Rising 82
 - commemoration 87
- ECONI (Evangelical Contribution on Northern Ireland) 160
- Ecumenical issues 38, 158
 - Church's role 213
 - views on 157, 163
 - see also inter-Church services
- Eddington, Mr 62, 125, 144–5, 154–5, 165, 175
 - on future 208
- Eden, Martyn 105
- Education
 - Board of 222
 - historically 35–6
 - and mixed marriages 140
 - see also integrated education
- Edwards, R. 60, 178
- Einstein, Albert 44
- Elderly, church homes for 37
- Elders 198
 - women as 178, 182, 183, 185–6
- Elliot, Dr Alison 196
- Emerson, Newton 19
- Emotion and worship 33
- Employment
 - and discrimination 79
 - legislation 79, 207
 - in Republic 85
- Enniskillen bombing 87
- Environmental issues 38
- Equality laws 78, 79
- Erskine, John 46
- Ethnic community and ethnic category 106
 - and Presbyterians 134, 217
- European identity 21, 107–8, 111–12, 113, 114, 115, 117–20
- European Union membership 86
 - and future of Ireland 205–6, 207, 210, 219
- Evangelical Catholics 158
- Evangelicalism 28
 - and identity 107
- Evans, Bill 73, 113, 155, 165
 - on Moderator 199
- Ewart, William 51
- Faris, Rev John 96, 100, 163, 175
 - on women in ministry 182
- Fawcett, Liz 56, 60
- Feeder parades 18
- Feminism 38, 99, 179
 - and contraceptives 81–2
 - and ministry 180–6
- Ferguson, Margaret 113, 130, 198, 208
 - on women in ministry 182
- Fine Gael 98, 210, 219
- First World War 82, 87
- Fitzgerald, Garrett 148
- Flags 80, 210, 216
 - in church 17–18, 92, 94

Flags (*contd.*)

- disputes 66
- and political identity 66–9
- political misuse 68
- Southern views on 92–4, 101
- tricolour 18, 66, 93
- views on 67–8
- Flanagan, Kieran 160
- Founding fathers 31–4
- Foy, Lorraine 68, 71–2, 125, 127, 130, 165
- on Moderator 198
- Free Presbyterian Church 23, 54–5
- formation of 36
- support for 72
- Free Presbyterians 78, 79, 95
- Freemasonry *see* Masonic Order
- French Revolution 48, 103
- Fundamentalism 14, 98, 161
- Future of Ireland and Church
 - 201, 219–20
 - and Catholic Church 211
 - ministers' views 203–5
 - and morality 209, 212, 214, 219
 - Northern views 205–12
 - optimistic 205, 206, 207–8
 - pessimistic views 203
 - political 208, 210, 214
 - role of Church 204–5, 219
 - Southern views 21, 212–14
 - United Ireland 204, 205, 208–9, 211, 213, 214
- Gaelic League 108, 109
- Gambling 20, 45, 216
 - beliefs on 43–4
 - Catholic beliefs 43
- Gardner, Alice 70, 111, 124, 130, 143, 154
 - on future 206
 - on Moderator 198
- Garvaghy Road protest 63, 89, 90
- Gender equality and Orange Order 58–9
- General Assembly 3, 38–9, 221
- German–Irish identity 22–3
- Gerrish, B.A. 31
- 'Get a Life' conference 38
- Gibbon, Peter 56
- Giddens, Anthony 14
- Gill, Thomas 63, 131, 145–6, 166, 175, 184
- Girl Guides
 - and flags 66–7, 69, 93
 - Irish 66–7, 92
 - religious membership 68
- Girls' Brigade
 - Catholic membership 167
 - and flags 66, 67, 92
- Gladstone, W.E. 49, 50
- Global society 15
 - and identity 6–7
- Good Friday Agreement 70
- Government of church 38–9, 221
- Government of Ireland Act (1920) 36, 83
- Gowan, Ogle Robert 59
- Graham, Elaine 178
- Gray, Amanda 182
- Green, Carrie 92, 148
- Gregg, Professor 121
- Group identity 8–9
- Guidance from Church *see* speaking out
- Hamilton, Hugo 4, 17, 21–3
 - biography 21–3
- Hamilton, J.C. 50
- Hamilton, Rev Norman 41, 202
- Hamilton, Rev Thomas 109
- Hancock, Barbara 62, 68, 131, 145, 165
- Hanna, Dr R.K. 83
- Hardy, Neil 29, 62–3, 68, 128, 155, 175
- Harrison, Rev Norman 199
- Hart, Rev Ian 114, 128, 141, 152, 162, 170
 - on future 203
 - on Moderator 197
 - on women in ministry 183
- Haughey, Charles 148
- Hickson, Lynn 64, 75, 114, 127–8, 146, 155, 166

- Hill, Christopher 21
 Hill, Myrtle 81
 Hillerbrand, Hans J. 40
 History of Presbyterianism 34–8
 18th-century 47–8
 19th-century 35
 Hobsbawm, Eric 12
 Holmes, Derek 61, 111, 124,
 144, 164
 on Freemasonry 188
 on women in ministry 181
 Holmes, R. Finlay. G. 35, 36–7,
 42, 50, 53, 56, 157
 Home Rule bills 49, 50, 51, 52,
 82
 Homosexuality and Church
 involvement 71, 75
 Hoy, Diane 121
 Huffstutler, James C. 40
 Hughes, J. 124
 Hume, David 48–9
 Hume, John 113, 204
 Humphrey, William 121
 Hunter, James 36
 Hunter, John 51
 Hunter, Rev Mary 182
 Hutchinson, Samuel 107–8,
 196–7
 Hutcheson, Francis 48, 60
 hymnbook 42
- Identity 4, 7, 217
 British 105–6, 107, 133
 collective 8–9, 10–11
 concepts of 6–16
 and contemporary pressures
 6–7, 10
 defining 6, 7–8
 dual 111, 112, 116, 120
 European 107–8, 111–12, 113,
 114, 115, 117–20
 formation 9–10
 and future 209
 individual views 111–20
 Irish 110–12, 113, 114,
 115–20
 meaning of 3, 17
 need for ‘other’ 9
 and postmodernity 6–11
- Presbyterian 23, 30
 as relationally dependent 8, 15
 and religion 34, 53
 segregated 9–10
 Southern views 115–20
 Ulster-Scots 120
 see also British identity; Irish
 identity
- Images in worship 33
 Individualism 13
 and community 12
 Ingram, Roberta 100, 116, 132,
 173
 on Orange Order 188
 Integrated education 21, 140,
 150–7, 162, 168, 217
 defined 150–1
 funding issues 156
 and identity 150
 ministers’ views 152–4
 Northern views 154–6
 and religious education 151,
 153, 156, 157
 Southern views 156–7
 support for 151
- Inter-Church contact
 goodwill 161
 public disputes 161
 see also community
- Inter-Church marriage 85,
 135–50, 161–2, 168
 Catholic Church on 138–9, 140
 Catholic dispensation 139
 Catholic requirements 136, 159
 changes post-Vatican II 135
 children of marriage 139, 143
 identity issues 137
 and inter-Communion 140
 ministers’ views 141–3
 and modernization 136, 137
 Northern views 143–6
 and Presbyterian Church
 136–7, 138–41
 presence of other clergy 141,
 142, 144, 146, 148–9
 raising children 145, 146, 150
 rates of 135
 Southern views 147–50
 status 136

- Inter-Church Meeting 224
 Inter-Church services 157–68,
 217
 individuals' views 163–8
 ministers' views 162–3
 see also ecumenical
 Internment 85
 Interviews, selection process 1
 IRA 35
 disarmament 55
 Irish identity 21, 110–12, 113,
 114, 115
 Southern views 115–20
 Irish language 19, 83, 85, 118,
 133, 217
 18th-century revival 108
 negative views 126
 number of speakers 109–10
 as politicized 126, 127, 130
 Southern views 128–30

 Jackson, Roberta 90, 98, 149,
 168, 171, 174–5
 on diversity 213
 Johnston, Anne 118, 125, 129,
 156, 167
 on future 212
 on women in ministry 185
 Johnston, Rev Margaret 183
 Jordan, Glenn 77
 Justification 32

 Kennaway, Brian 190
 Kennedy, Rev Alistair 23, 67,
 112, 141, 152, 197
 on women in ministry 181
 Kennedy, Rev Anne 180
 Kinahan, Rev Timothy 202
 Kingdom ecology model of
 nations 104–5
 Kirk Session 3, 39, 221
 and flags 67
 on gambling 43
 Knight, Stephen 190–1
 Knox, John 4, 31, 41, 45, 54,
 108, 215
 biography 33–4
 Knox, Peter 93, 94, 99, 115,
 128, 132, 147, 166
 on future 210
 on Moderator 197
 Korean Presbyterian Church 33
 Kotakowski, Leszek 12
 Kuyper, Abraham 65

 Land Act (1881) 50
 Land League 49, 82
 Land Reform 50
 Language 6
 Irish 19, 83, 85, 108–10, 118,
 126–30, 133, 217
 Ulster-Scots 120–4
 see also Irish language
 Lawrence, John 192
 Lenihan, Brian 81
 Leonard, J. 87
 liberal theologians and education
 36
 liberation theology 104
 Lindsay, Heather 28, 112, 124,
 144
 on future 207, 208
 on Masons and Orange Order
 188
 on women in ministry 181
 Livingstone, David 13
 Location of Presbyterians 2–3
 Lockett, Emma 26–7, 61, 69–70,
 78, 143, 154, 164
 on future 205–6
 on language 124, 126
 on Moderator 198
 on women in ministry 180
 Lockington, John 70, 196,
 198
 Logan, Donald 97, 117–18, 132,
 212
 Londonderry, Lord 36, 51
 Long, Ernest 59
 Long, S.E. 50, 57
 Lowe, Rev William James 200
 Lyon, David 14
 Lyons, W.H.H. 51

 McAleese, Mary 88, 147
 McAllister, Audrey 67–8, 71,
 127, 154, 164, 174
 on future 207

- McArthur, William 109
 McBriar, Susan 27–8, 67, 112,
 124, 127, 144, 206
 McBride, Ian 48
 McBride, Rev Patricia 156
 McCafferty, Fr Patrick 158
 McCall, Cahal 123
 McCartney, Hilary 201–2
 McCaughey, Rev Trevor 110
 McCaughtry, Terence 129
 McClintock Fulkerson, Mary
 179
 McConnell, Rev Ken 67
 McCormick, W.J. 190
 McCracken, Henry Joy 94, 122
 McCullough, Billy 43, 44, 135
 McCully, Rev William 153,
 175–6
 McDonald, Matthew 90–1, 98,
 119, 133, 149, 156, 168, 213
 McDowell, Charles 90, 93, 96,
 100, 117, 132, 167
 on future 211
 McDowell, Heather 130, 165
 McDowell, Stephen 127
 on future 207–8
 on women in ministry 182
 McGarry, J. 52
 McGibbon, Colin 174
 McGlynn, Claire 150
 McGrath, Alister E. 31
 McGrath, Betty 100, 116–17,
 166
 MacGreil, Michael 99, 137
 McGuinness, Frank 88
 McGuinness, Ken 119
 McGuinness, Martin 21, 75, 208
 Mackarel, Rev Jean 180
 McKay, David 44
 McKay, Susan 53
 McKee, E. 32
 McKee, Gary and Maureen 98,
 126, 133, 168, 213
 McKeown, Philip 90, 97, 118,
 125–6, 156, 167
 McKim, Donald 32
 McManus, Henry 109
 MacNeice, Louis 117
 Makemie, Francis 126
 Marching 18, 61
 negative views 62, 63
 Southern views of 89, 90, 91
 Marriage *see* inter-Church
 marriage
 Marsh, Jennifer 64, 131, 146, 166
 Martin, David 14, 219–20
 Martin, Edith Sinclair 179
 Martin, Ian 93, 95, 116, 147,
 166, 174
 on women in ministry 180
 Marxism on religion 14
 Mason, Roger A. 34
 Masonic Order
 and Christianity 190–3
 initiation 193
 ministers in 57, 186–95
 and morality 195
 as religion 192, 195
 ritual in 192–3
 theology 189–90, 193–4
 views of individuals 188–90,
 218
 views of ministers 186–8
 Massey, L.F. 179, 185
 Maynard, Dan 29, 91–2, 119
 Media 74
 and collective identity 11
 and Moderator 196, 198
 and Orange Order 62
 as problem 71
 relations 223
 as unsympathetic 79–80
 Megaghey, Bishop 71
 Megahey, Alan 82, 110, 202
 Melucci, Alberto 6–8, 9, 10–11
 Membership of Catholic Church
 82
 Membership of Presbyterian
 Church 2, 82
 decline in 2–3, 201–2, 214,
 219; views on 203, 205,
 207, 209
 Northern Ireland 2
 in Republic 2
 Meredith, Ian 190
 Methodists
 and integrated education 151
 theology 27

- Miller, Bob 79
 Miller, D.W. 48, 107
 Miller, Rev Harold 202
 Miller, Rev J.R. 23–4
 Ministers
 communication skills 173,
 174, 175, 177, 217, 218
 dress 42, 45, 215
 pastoral care skills 173, 174,
 176, 177, 217–18
 personal faith 172, 174, 175,
 177, 217, 218
 qualities required 172–7,
 217–18
 roles and responsibilities 172–3
 social skills 172, 217
 Ministry
 all-member 177
 women in 177–86
 Mission work 37–8
 Mitchel, Patrick 52–3, 87, 107,
 160
 Mitchell, David 89, 100, 116,
 147
 on future 211
 on Moderator 198
 on women in ministry 180
 Mixed marriages *see* inter-Church
 marriage
 Moderator 95, 96–7
 annual election and media 80
 Northern bias 198
 power of 197, 198–9
 qualities 200
 respect in Republic 82
 role and duties 39, 196, 199,
 218
 Southern views on 94
 speaking out 98
 term of office 196–9, 218
 views on 197–9
 Modernization process 38
 Monarchy and British identity
 106
 Montgomery, David 102
 Moore, Rev David 168
 Moorehead, Sarah 88, 94,
 115–16, 132, 147, 173
 on future 211
 Morality 42, 219
 Church involvement 71
 conservative 45
 desire for Church guidance
 73–4, 76, 77, 80, 95
 and Masonic Order 195
 views on future 209, 212, 214
 Morris, Rev Heather 171
 Morrison, Alison 29–30, 74,
 114, 125, 146, 155, 166, 176
 on future 209
 on Moderator 199
 Morrison, Danny 66
 Morrow, Duncan 46, 47,
 77, 105
 on future 201
 Morrow, Rev Trevor 70, 72, 94,
 96, 143, 207
 biography 24–5
 on future 205, 208, 210
 on Masons 187
 on Moderator 197
 on women in ministry 184
 Motto 5, 39
 Multiculturalism 38, 215
 and education 150, 155
 in South 87
 Music 217
 and identity 111, 112, 119,
 130, 131–3
 in worship 41
 Muslim fundamentalists 161,
 212
 Nation-state 12
 National Anthem 66, 69
 first use of 106
 National Lottery 44
 Nationalism 105
 and patriotism 12–13
 postmodern 103, 105
 premodern and modern 103
 Nationality
 British 102
 and theology 103–5
 Nations, four models of 104–5
 Ne Timere Decree 35, 51, 85, 97,
 99, 136

- Nesbitt, Desmond 65, 166
 on future 209
 on Masons and Orange Order 189–90
- Nesbitt, Rev David 95, 100, 153, 163, 168, 174
 on college 169–70
 on flags 93
 inter-Church marriage 142
 on Moderator 197
 on women in ministry 180
- Neuhauss, Richard 47
- New Age spirituality 13, 14
- Newell, Rev Ken 54, 161
- Newman, Valerie 97–8, 100, 118, 133, 149, 156, 167–8
- Newton, Peter 78, 127, 131
 on future 209
 on women in ministry 183
- Nicole, Roger 32
- Noren, Carol 179
- Northern Ireland Council for Integrated Education 150–1
- Northern Irish identity 105, 114, 115
- O’Broin, Eoin 4, 9, 17–21, 30
- O’Carolan, Tartough 48
- O’Leary, B. 52
- O’Leary, Richard 135–6, 137
- Omagh bombing 212
- O’Neill, W. 83, 84
- Orange Order 55–8, 59–61, 218, 219
 changing views of 63, 64
 critiques of 60–1
 as democratic 58
 doctrine 57
 early connections 48, 50–1
 foundation of 59
 future of 59
 geographical spread of 58, 59
 location of support 65
 membership 61
 ministers in 186–90
 negative views of 61, 62–3, 88–9, 91
 perceived links with 28, 186
 political nature of 64, 65, 66
 positive views of 62, 218
 and prejudice 79
 reasons for support 56
 in South 88
 Southern views on 18, 88–92, 99, 101
 tensions within 59
 unpopularity of 80, 216
 views of ministers 186–8
- Organizational structure of Church 221
- Ormeau Road 62
- Ortland, R.C. 177
- Outreach 202, 207, 214
- Overseas Board 223
- Paisley, Ian 70, 111
 beliefs 54
 and Free Presbyterians 36, 53–5, 78, 79, 95
 on Good Friday Agreement 70
 influence of 54, 55
 negative views of 62, 89, 211
 and Orange Order 58
 Presbyterian identification with 25, 26, 80, 90, 97, 100, 101, 216
- Palmer, Howard 155
- Parades 18, 216
 in South 88, 101
- Park, Rev William 200
- Park, Seong-Won 33
- Parkinson, Rebecca 149, 212–13
- Parsons, Natalie 97, 132, 148
- Partition 35, 36, 83
 support for 53
- patriotism 104
 and nationalism 12–13
- Patterson, Rev Dr W. 63, 68, 73, 131, 141
- Patterson, Rev Ruth 38, 186
- Patterson, Victoria 27, 125, 180
- Peace issues 45
 initiatives 38, 224
 role of Church 69, 215
- Peace Vocation 24
- Penal Laws 46–7

- Perry, Charles 30, 98, 100–1, 119, 133
 on Masons and Orange Order 189
 on women in ministry 183
- Pharisaic mode 159–60
- Political identity 46–7
 and flags 66–9
- Politics and Church involvement 46, 69–70, 80, 96
 as divisive 75
 historical overview 47–9
 support for 73–4, 75–6, 77, 98–9
 views on 58, 69–77; negative 74–5, 97, 101
- Pollock, Mr 28, 78, 164, 174
 on women in ministry 181
- Porter, Dr Warren 55, 58, 178, 195
- Porter, Trevor 146, 166
 on future 209
 on Moderator 199
- Post-war rebuilding 37
- Postmodernity
 and community 11–13
 defined 13
 and identity 6–11; collective 9
 nationalism 103, 105
 and Presbyterians 13–14
 role of Church 215
- Poverty 98–9, 161
- Predestination 32
- Prejudice 77–9
 from Protestants 101
 and religion 78–80
 Southern views on 99–101
- Premarital sex 45, 215
 percentages 43
 Southern views 19
- Presbyterian Church
 allowing for difference 13
 child abuse 147
 doctrine 24, 32
 formation of 34
 future role 210, 211, 212, 213
 government of 26
 links with Orange Order 53
 links with Unionism 53
 meaning to respondents 25, 27, 28, 29
 and politics 69–77
 and postmodern culture 13–14
 and traditions 13
 as Unionist Party 51–2, 69, 73
see also speaking out
- Presbyterian Women's Association 73, 180–1, 221
- Presbyterians
 anti-Catholicism 158, 159–60
 effect of civil war 83
 as ethnic group 134, 217
 identity 105–6
 image of 27, 30
 negative perception of 29–30
 in North 18–19
 North and South differences 99
 perceived characteristics 26–7, 29
 reasons for being 23–4
 in Republic 2, 19, 25, 82–7
 Scottish roots 134, 217
 as Unionists at prayer 20–1, 69, 70, 71–2, 74, 80, 85, 86, 96
- Presbyteries 39, 221
 decline in Republic 84
 first 34
 number and location 2, 3, 82
- Pro-life campaign 45, 95
- Pronouncements *see* speaking out
- Psalms 41, 42
- Racism 38
- Ranfurly, Earl of 51
- Rea, Rev Stephen 90, 129–30, 143, 163
 on future 204
 on Masons 186
 on women in ministry 185
- Reade, R.H. 51
- Reaney, John 165, 198
- Rebellion (1798) 49
- Reflexivity in sociology 14, 15, 16
- Reformation 25

- Reformed theology 24
- Reid, Harry and Maud 72, 144, 154
 on Moderator 198
- Religion
 and prejudice 78–80
 sociology of 14–15, 16
- Religious discrimination 82, 84, 99, 101
- Religious identity 53
- Remembrance Day
 commemorations 87–8, 97, 101, 133
 joint 163
 National Anthem 66
 in South 216
- Republic of Ireland
 Catholic Church 81–2
 decline in membership 2
 Presbyterians in 2, 25, 82–7; as local people 86–7
- Research
 methodology 1–2
 purpose 2
 topics addressed 4–5
 use of biography 17
- Rice, L. 40
- Rice, Simon 62, 73, 127, 165, 208–9
- Riley, Robert 61, 67, 111, 130, 143, 154, 163–4, 180
 on future 205
 on Moderator 198
- Robinson, Philip 121
- Role of Church *see* speaking out
- Romain, Rabbi Jonathan 137
- Rowe, Marjorie 63, 73
- Russell, Raymond 79
- Rutherford, William 75
- Sacks, Jonathan 104
- Sacrament 32, 41
- St Clair Boyd, Dr John 109
- St Patrick's Day 87
 Unionists' celebration 123
- Sanderson, Colonel 51
- Scots and Protestantism 106
- Scott, Mary 30, 76, 115, 131, 155, 166
- Scottish identity 117
- Scottish music 130, 134
- Scottish Presbyterians and Unionism 51–2
- Scripture
 centrality of 24, 26, 160
 on women 177, 178, 182, 183, 184
- Second World War 87
 post-war readjustment 37
- Sectarianism 35
 inter-war period 84
 learnt at home 151, 154
 and Orange Order 89–90
 Penal Laws 46–7
- Secularization 5, 14, 202, 219
 and Britishness 106
 as church issue 38
 future 203, 204, 205, 214
 in South 86
- Semple, Caroline 117, 132, 148, 167
 on future 211–12
 on Moderator 198–9
- Semple, Claire 62, 144
- Semple, Ron 27, 111
- Services, components of 40
- Simmel, Georg 14
- Sinclair, Thomas 49, 50, 51, 80, 120, 122
 and Ulster Unionist Party 216
- Sinn Fein 17
 and PR jobs 20, 95
 views on 75, 76, 210
- Smith, Anthony 103, 106, 150
- Smyth, Albert 133, 156, 168, 184
- Smyth, Darren 89, 93, 94–5, 125, 155, 173, 198
 on Freemasonry 188
 on future 211
- Smyth, Rev Martin 52, 55, 57–9, 66, 68, 115, 125
 on Freemasonry 187–8
 on future 210
- Snodden, Edward 89, 116, 173

- Social needs 6
- Sociology
 and reflexivity 14, 15, 16
 of religion 14, 16; and
 postmodernity 14–15, 16
 and theology 160
- Soldier's Song 67, 69
- Somme 83, 123
- Sovereignty issues 85
- Speaking out by Church, desired
 216
 on moral issues 71, 73–4, 76,
 77, 80, 95
 on political issues 69, 98–9,
 205
- Spencer, Andrea 29, 90, 132,
 148, 156, 167
 on Masons and Orange Order
 189
- sports and identity 111, 115,
 116, 117, 118, 119
- Steele, David N. 32
- Stereotyping of Presbyterians
 100, 101
- Stevenson, Mary B. 180
- Stewart, A.T.Q. 47
- Storey, Earl 56
- Storrar, William 103–4
- Stress on ministers 38
- Stronge, James 51
- synods 3, 39, 221
- Taiwan 197
- Terrorists 76, 213
 and internment 85–6
 role of Church 205
- Tesch, Peter 48
- Theology 25, 26
 evangelical 28, 30
 liberal 30
 Methodist 27
 and nationality 103–5
 post-Vatican II Catholic 160,
 161
 and sociology 160
- Third World poverty 98–9
- Thompson, Alan 71, 154,
 207
- Thompson, John 159, 184
- Thomson, Alwyn 50
- Tone, Theobald Wolfe 48
- Torrance, James 114
- Tosh, R.S. 42
- Travellers 77, 99, 214
- Trew, Karen 105
- Tricolour 18, 93
 disputes 66
- Trimble, David 55, 68, 204, 208
- Trinity College 82, 99
- Troubles 37
 desire for Church involvement
 161
 and inter-Church services
 168, 217
 and Orange Order 56, 62, 92
 Unionist view 52
- Truth Commission 71
- TULIP doctrine 32
- Twelfth of July 59, 70
 as community festival 18
- Ulster Covenant 35, 36, 51, 158
- Ulster Plantation 3, 122
- Ulster Unionist Party 50, 55
 formation of 51–2
 Presbyterian support 46
- Ulster-Scots 120–4, 133–4, 217
 acceptance as language 120
 American precedent 121
 geographical influence 122
 identity 120
 Northern views 124–5
 number of speakers 121–2
 as political tool 123, 125
 Southern views 19, 125–6
- Ulster-Scots Academy 122
- Ulster-Scots Agency 122–3
- Ulster-Scotch Leid Societie
 120–1
- ULTACH Trust 110
- Union flag 66, 92, 216
 in church 68
 Southern views on 93
 symbol of national identity
 106
- Unionism
 analysis 52–3
 and British nationality 102

- current links 53
- economic advantages 102
- as politicized ethnicity 107
- role of British government 103
- Unionist, Church seen as 69, 70, 71–2, 74, 80, 85, 86, 96
- United Ireland 19
 - views on future 204, 205, 208–9, 211, 213, 214
- United Irish Rebellion 47
- United Irishmen 20–1, 48–9, 70, 216
- University education 82
- Values 47
- Van Leeuwen, M. 177
- Vatican II, post- 26, 135, 160
- Vincent, Clare 198
- Volf, Miroslav 202
- Wales 106
 - freemasonry in 191
- Walker, Brian M. 49–50, 87
- Walker, Edward 62, 71, 130, 154
 - on Orange Order 188
- Walker, Graham 51
- Wallace, R.H. 51
- War commemoration 87–8
 - and flags 92
- Watt, Davina 145, 155
- Weber, Max 14
- Weir, Dr 97
- Welch, Danielle 41, 202
- Westminster Confession* 158–9, 160, 164, 177
 - origin 34
 - on women 184
- Wheatcroft, G. 111
- Wheeler, Geraldine 33
- White, John 84, 136
- White, Martin 74–5, 78, 131
 - on Orange Order 189
- Whitten, Deborah 69, 115, 166
- Williams, Derek 100, 156
 - on future 212
 - on Moderator 199
- Williams, Stephen N. 159–60
- Williamson, Doreen 59
- Wilson, Cedrick 90, 118, 189
- Wilson, James 56
- Wilson, Tom 113, 131, 165, 198
 - on future 208
 - on women in ministry 183
- Wilson, Woodrow 58
- Wolff, G. 51
- Wolterstoff, N. 105
- Women
 - and College 169–70, 171, 172
 - deaconesses 180–1
 - and discrimination 79
 - as elders 178, 182, 183, 185–6
 - first minister 38
 - in ministry 72, 177–86, 218;
 - historically 38, 179;
 - number of 3
 - and Orange Order 58–9, 64
 - Scripture on 177, 178, 182, 183, 184
- Women's World Day of Prayer 167, 168, 217
- Woods, Louise 118, 132–3, 167
 - on Moderator 199
 - on women in ministry 183
- Woodside, Rev John 86–7, 91, 126, 130, 142–3, 163, 170
 - biography 25–6
 - on future 204
 - theological position 26
 - on women in ministry 183
- Woodville, Amanda and Stanley 113, 127
 - on future 208
- Word of God 41
 - centrality of 215
- World Alliance of Reformed Churches 223–4
- World Council of Churches 72
 - Paisley and 54
 - withdrawal from 38, 157
- Wormald, Jenny 33
- Worship 215
 - Books for 41–2
 - Calvin's ordering 39–40
 - centrality of 45
 - characteristics of 40–1

Worship (*contd.*)

defined 39

hymnbook 42

styles of 42

Young, Jock 12

Young, Rose 109

Young, Thomas 95, 147–8, 156,
166–7

on flags 93

on identity 117, 132

on language 125, 129

on Orange Order 89

on prejudice 100

Youth 215

attracting 212, 213,
214

Board of 223

membership issues 202

programmes 38