

**GENERAL SYNOD
OF THE
CHURCH OF IRELAND**

2007

BILLS

AND

EXPLANATORY MEMORANDA

INTRODUCTION

This pamphlet contains those Bills which were lodged with the honorary secretaries at least six weeks before the first day of the session.

A Bill is a proposal for legislation which, if passed, will become a Statute, binding on all members of the Church of Ireland. The procedure is designed to ensure that the proposed legislation is considered carefully, both in principle and in detail, and that there is a day's interval for reflection before final approval is given.

The Bills will be taken into consideration in the order in which they appear in this pamphlet, unless the Synod directs otherwise. On the first stage, the proposer moves "That leave be given to introduce Bill no. ___" unless leave has been given in the previous session. This is a formal motion which is normally put to the Synod without debate, but in certain circumstances one speech in support of the motion, and one in opposition to it, may be permitted.

If that motion is passed, the Synod proceeds to the Second Reading, when the principles of the Bill are open to debate. At the conclusion of the debate on this stage, the motion "That the Bill be approved in principle and given a second reading" is put to the Synod. If this motion is passed, indicating that the Synod approved the Bill in principle, the Committee stage follows.

In the case of Special Bills leave to introduce such a Bill may be given only at an ordinary session of the Synod; leave having been given, the Bill shall be deemed to have been read a first time, but it shall not be processed further until the next ordinary session when it will come before the Synod for second reading.

On the Committee stage, the Bill is considered in detail, the clauses being put to the Synod one by one for debate and decision. The clauses are taken first in their order; then, the schedules (if any); and, finally, the Preamble (the introductory matter). Amendments, notice of which was given to the honorary secretaries not later than the Friday before the session, will appear on the agenda paper for the first day; no other amendment may be moved on Committee stage except with the leave of the Synod. An amendment is taken on the clause to which it relates, and is disposed of before the clause itself is put to the Synod.

In the case of Special Bills, an amendment can be moved on Committee stage only if notice has been given in the previous session except for any dealing with omissions or grammatical errors.

When the Committee stage has been concluded, the Bill is reported to the Synod, and a day – usually the third day – is fixed for the remaining stages.

On the third day the Report stage is taken. Any amendments which have been lodged with the honorary secretaries before the close of business on the second day will appear on the supplemental agenda paper for the third day. After these amendments have been disposed of – or immediately if there are not any amendments – the Synod proceeds to the Third Reading. At this stage, debate is confined to the provisions of the Bill, and at its conclusion the motion "That the Bill be now read a third time and passed" is put to the Synod.

A simple majority of the House of Representatives is required to pass any and every motion during the passage of a Bill through the Synod, except when

- (a) a vote by orders has been requisitioned by ten members of either order (which may be done on any motion), in which case a simple majority of each order, voting separately, is required.
- (b) a two-thirds majority of each order, voting separately, is required to pass the Second Reading and the Third Reading of a Bill which proposes a modification or alteration in the articles, doctrines, rites, rubrics or formularies of the Church.

For fuller information on Bill procedure reference should be made to Part II of Chapter I of the Constitution and to the Standing Orders. A leaflet on Bill procedure is available on application to the Honorary Secretaries.

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BILL NO 1**Explanatory Memorandum**

2005 was the first occasion since 1993 that Christmas Day has fallen on a Sunday. This highlighted an anomaly in the *Calendar and Table of Readings* which had not been apparent during the years of experimental use of the calendar, namely that 1 January is designated as the First Sunday in a season of which it is manifestly the second Sunday. The Church of England, which shares the same Calendar with the Church of Ireland, used an extra schedule to a liturgical statute in its General Synod to deal with the anomaly. It is therefore expedient that minor amendments are made to *The Book of Common Prayer* so that this will be addressed in the Directory and Visual Liturgy when Christmas Day will next fall on a Sunday i.e. 2011.

Present Wording**Amended Wording**

Page 19 (BCP)

Christmas Day to the eve of The Epiphany

Christmas Day to the eve of The Epiphany
When Christmas Day falls on a Sunday, 1 January is the Second Sunday of Christmas

Page 29 (BCP)

The First Sunday of Christmas
Between 26 December and 1 January

The First Sunday of Christmas
Between 26 December and 31 December

Page 29 (BCP)

The Readings for The Epiphany may be preferred, Readings for Saint Stephen, Saint John the Evangelist, Holy Innocents, and The Circumcision and naming of Jesus may be used when one of those Festivals falls on this Sunday.

The Readings for The Epiphany may be preferred, Readings for Saint Stephen, Saint John the Evangelist and Holy Innocents, may be used when one of those Festivals falls on this Sunday

Page 29 (BCP)

The Second Sunday of Christmas
Between 2 and 5 January

The Second Sunday of Christmas
Between 1 and 5 January

Page 29 (BCP)

The Readings for The Epiphany may be preferred.

The Readings for the Circumcision and Naming of Jesus are used when this Sunday is 1 January. The Readings for Epiphany may be preferred..

Page 248 (BCP)

...By your grace keep us ever faithful to your word,
In the name of Jesus Christ our Lord.

...By your grace keep us ever faithful to your word,
In the name of Jesus Christ our Lord.

These prayers are used between 2 and 5 January inclusive

REV CANON RB ROUNTREE
THE BISHOP OF CASHEL AND OSSORY

(at the request of the General Synod)

BILL

To carry into effect a Resolution of the General Synod of 2006 to amend *The Book of Common Prayer* entitled *The Calendar, The Table of Readings and The Collects* as set out in the accompanying Schedule.

To carry into effect a Resolution of the General Synod of 2006 to correct an anomaly in those parts of *The Book of Common Prayer* entitled *The Calendar* and *The Table of Readings* which occurs on those occasions when Christmas Day falls on a Sunday and to include a note in that part entitled *The Collects*;

WHEREAS it is expedient to correct an anomaly in those parts of *The Book of Common Prayer* entitled *The Calendar* and *The Table of Readings* which occurs on those occasions when Christmas Day falls on a Sunday and to include a note in that part entitled *The Collects*:

BE IT ENACTED by the Archbishops and Bishops and the Clergy and Laity of the Church of Ireland in General Synod assembled in Kilkenny in the year 2007, and by the authority of the same as follows:

Those parts of *The Book of Common Prayer* entitled *The Calendar, The Table of Readings and The Collects* shall be amended as set out in the Schedule to this Bill.

SCHEDULE

1. In *The Calendar* immediately after the line 'Christmas Day to the eve of The Epiphany' the following shall be added in italics, 'When Christmas Day falls on a Sunday, 1 January is the Second Sunday of Christmas';
2. In *The Table of Readings* immediately under the heading 'The First Sunday of Christmas', the words '26 and 31 December' shall be substituted for the words '26 December and 1 January';
3. In *The Table of Readings* under 'The First Sunday of Christmas' in the rubric beginning 'The Readings' the word 'and' shall be inserted before the words 'Holy Innocents' and the words 'and the Circumcision and Naming of Jesus' shall be deleted;
4. In *The Table of Readings* immediately under the heading 'The Second Sunday of Christmas, for the numeral '2' there shall be substituted the numeral '1';
5. In *The Table of Readings* under the heading 'The Second Sunday of Christmas' immediately before the words 'The Readings for The Epiphany may be preferred' the following words shall be inserted: 'The Readings for the Circumcision and Naming of Jesus are used when this Sunday is 1 January';
6. In *The Collects* after the three prayers printed under 'The Second Sunday of Christmas' the following note shall be added: 'These prayers are used between 2 and 5 January inclusive.'

BILL NO 2**Explanatory Memorandum**

The 2004 *Book of Common Prayer* does not contain a service for the Institution of an Incumbent. It has for some years been the Liturgical Advisory Committee's intention to offer the General Synod an opportunity to address this matter. Some may feel that Institutions vary greatly from diocese to diocese, and are best planned according to the policies of different bishops. However, the provision of a normative version will not diminish the opportunity for appropriate local flexibility and should provide a necessary benchmark.

In preparing this service the Committee has been conscious of what has been valuable in previous texts, as well as what had not worn particularly well. The Committee has striven to root the ministry of a local incumbent in baptism, from which flows the ministry of us all. Definite connections have been made between this order and the revised Ordinal. The Committee has sought to enrich the section of the service in which the new rector is charged and commissioned, and encounters various symbols reflecting the scope of *his* ministry. The familiar 'perambulation' of the church has been retained and indeed augmented, but a fresh approach has been offered involving presentation of symbolic items to the priest at the front of the church.

Institution services are very dramatic and memorable events in a worshipping community, and it is important to strike a balance between the legal and the pastoral, between the presiding role of the bishop and the inaugural liturgical appearance of a new rector in a parish. It is hoped that this order achieves an appropriate balance and makes very clear what the function of ordained ministry is within the ministry of the whole people of God. The Service may be adapted when the priest being licensed is to serve as a bishop's curate or in a chaplaincy.

REV CANON RB ROUNTREE
THE BISHOP OF CASHEL AND OSSORY

(at the request of the General Synod)

BILL

To carry into effect a Resolution of the General Synod of 2006 to amend the Statute II of 1990 by substituting for THE INSTITUTION OF AN INCUMBENT (AN ALTERNATIVE ORDER), The Institution of an Incumbent for use in churches of the Church of Ireland as set out in the accompanying Schedule.

To carry into effect a Resolution of the General Synod of 2006 to amend Statute Chapter II of 1990 by substituting, for THE INSTITUTION OF AN INCUMBENT (AN ALTERNATIVE ORDER), as included in *Alternative Occasional Services 1993* published by the authority of the General Synod, *The Institution of an Incumbent* as set out in the Schedule to this resolution, for use in the churches of the Church of Ireland.

WHEREAS it is expedient that Statute Chapter II of 1990 be amended by substituting for THE INSTITUTION OF AN INCUMBENT (AN ALTERNATIVE ORDER), *The Institution of an Incumbent* as set out in the Schedule to this Bill, for use in the churches of the Church of Ireland:

BE IT ENACTED by the Archbishops and Bishops and the Clergy and Laity of the Church of Ireland, in General Synod assembled in Kilkenny in the year 2007, and by the authority of the same, as follows:

Statute II of 1990 shall be amended by substituting for THE INSTITUTION OF AN INCUMBENT (AN ALTERNATIVE ORDER), *The Institution of an Incumbent* as set out in the Schedule to this resolution, for use in the churches of the Church of Ireland.

SCHEDULE

THE INSTITUTION OF AN INCUMBENT

The Gathering of God's People

At the entry of the ministers a hymn may be sung.

The bishop says

The Lord be with you

and also with you.

We are the body of Christ.

By the one Spirit we were all baptized into one body.

There is one Lord, one faith, one baptism:

One God and Father of all.

'Just as in a single human body there are many limbs and organs, all with different functions, so we who are united with Christ, though many, form one body, and belong to one another as its limbs and organs. We have gifts allotted to each of us by God's grace'.

Romans 12: 5,6 - REB

The bishop says appropriate words of welcome and introduction.

The archdeacon presents the incumbent -elect to the bishop and says

Bishop, I present for institution the Reverend, who has been nominated to serve as *incumbent of this parish.*

The bishop commends the nominee to the prayers of the congregation and silence is kept.

THE COLLECT

God our Father, Lord of all the world,
we thank you that through your Son
you have called us into the fellowship of your universal church:
Hear our prayer for your faithful people
that in their vocation and ministry
they may be instruments of your love,

and give to this your servant
 the needful gifts of grace;
 through our Lord and Saviour Jesus Christ. **Amen.**

When appropriate the collect of the day may be used.

Proclaiming and Receiving the Word

The Ember Day readings (p.70 of the Book of Common Prayer) or the readings of the Day are used.

THE FIRST READING

THE PSALM

THE SECOND READING

A hymn, canticle or anthem may be sung.

THE GOSPEL READING

The reading is introduced with the following words:

Hear the Gospel of our saviour Christ according to Saint, chapter beginning at
 verse

Glory to you, Lord Jesus Christ.

And concludes with

This is the Gospel of the Lord:

Praise to you, Lord Jesus Christ.

THE SERMON

The Institution

The bishop asks the registrar to read the certificate of nomination.

THE DECLARATIONS

The First Form

The bishop says to the registrar

Let the Declarations required by the Constitution of the Church of Ireland be made and
 signed.

or

The Second Form

If the declarations have already been made, the bishop asks the registrar

Have the Declarations required by the Constitution of the Church of Ireland been made
 and signed?

The registrar replies

They have.

The bishop says to the churchwardens

Churchwardens, as representatives of the parishioners have you witnessed the making of these declarations?

The churchwardens reply

We have.

THE ACT OF INSTITUTION

The bishop reads the Act of Institution.

The bishop hands it to the rector and says

.... , the care of God's people in this parish is entrusted to you and to me within the body of Christ. Accept the responsibilities and privileges of this ministry as a priest in this diocese, in communion with the bishop.

Remember the solemn promises of your ordination as you encourage all God's people to be good stewards of their gifts. Care alike for young and old, strong and weak, rich and poor. By your words and in your life proclaim the Gospel.

May God the Father, God the Son and God the Holy Spirit bless you as you minister in word and sacrament to his people. Amen.

The bishop and the rector stand and face the people, and the bishop says

I present to you as your rector.

Will you support and encourage in *his* ministry, praying for *him* as *he* will pray for you?

We will.

Welcome *him* in the name of the Lord!

In the name of the Lord we greet you.

Applause may be appropriate.

A hymn may be sung.

The Commission

The First Form

The bishop says to the people

Brothers and sisters in Christ, as members of this parish you are called together to be the Body of Christ, serving God's kingdom, and living together through the power of the Holy Spirit. You are called to witness to the love of Christ and to serve others in the name of Christ.

The apostle Paul writes: 'I beg you to lead a life worthy of the calling to which you have

been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace.’

Ephesians 4: 1-3

Will you follow in this way?

By the help of God, we will.

The bishop and the rector go to the DOOR, the FONT, a PRAYER DESK, the LECTERN or PULPIT and the LORD'S TABLE

At the open door, a member of the congregation says

I was glad when they said to me,
let us go to the House of the Lord. *Psalm 122: 1*

All say

**Keep watch, Lord, over our going out and our coming in,
from this time forth for evermore.**

The bishop says to the rector

Make the door of this church wide enough to receive all who need human love and fellowship and a Father's care, and narrow enough to shut out all envy, pride and uncharitableness.

The rector says

With the help of the Lord, I will.

At the font, a member of the congregation says

Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. *Matthew 28:19*

All say

**God has adopted us by baptism into his church
we are members of the household of faith.**

The bishop says to the rector

See that those who are incorporated into the Church by baptism continue as living members, growing in the knowledge and love of God. Equip them to proclaim the good news, so that through their ministry others may be brought into the fellowship of Christ's Church.

The rector says

With the help of the Lord, I will.

While the rector stands at a prayer desk (which may suitably be placed in the aisle of the church to represent the offering of intercession in the name of the whole people of God) a member of the congregation says

Have no anxiety about anything, but in everything by prayer and supplication with

thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. *Philippians 4: 6 RSV*

All say

**We meet together as God's people
we pray in Christ's name
God's Spirit is with us.**

The bishop says to the rector

Lead the people of God in public prayer, and by your teaching and example encourage them also to a life of personal devotion.

The rector says

With the help of the Lord, I will.

While the rector stands in the pulpit or at the lectern a member of the congregation says

All scripture is inspired by God and is useful for teaching, for reproof, for correction and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work. *2 Timothy 3: 16-17*

All say

**God's word is a lantern to our feet,
a light to our paths,
a strength in our lives.**

The bishop says to the rector

Proclaim the word of God. Be faithful in preaching it so that the people may grow in godliness and understanding.

The rector says

With the help of the Lord, I will.

While the rector stands at the Lord's Table (in the position normally occupied by the presiding minister during the Great Thanksgiving) a member of the congregation says

As often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. *1 Corinthians 11: 26*

All say

**We share the bread,
we drink the cup.
Amen. Come, Lord Jesus.**

The bishop says

Break the bread and bless the cup.

Celebrate this joyful thanksgiving with God's people that together you may be built up as the Body of Christ.

The rector says
With the help of the Lord, I will.

or

The Second Form

The bishop says to the people

Brothers and sisters in Christ, as members of this parish you are called together to be the Body of Christ, serving God's kingdom, and living together through the power of the Holy Spirit. You are called to witness to the love of Christ and to serve others in the name of Christ.

The apostle Paul writes: 'I beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace.'

Ephesians 4: 1-3

Will you follow in this way?

By the help of God, we will.

The bishop and the rector stand before the congregation.

Members of the congregation bring forward symbols of the teaching, pastoral and sacramental ministry of an incumbent.

A member of the congregation presents a Bible to the rector and says

'All Scripture is inspired by God and is useful for teaching, for reproof, for correction and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work'. *2 Timothy 3: 16-17*

The bishop says

.... , receive this Bible, and proclaim the Good News of Jesus Christ

The rector says

With the help of the Lord, I will.

All say

**God's word is a lantern to our feet,
a light to our paths,
a strength in our lives.**

A container of water is presented, with these words:

'Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit'. *Matthew 28: 19*

The bishop says

.... , receive this water and in this place share in my ministry to baptize in the name of the

Holy Trinity.

The rector says

With the help of the Lord, I will.

All say

God has adopted us by baptism into his church.

We are members of the household of faith.

A member of the congregation presents a Book of Common Prayer, saying

‘Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus’. *Philippians 4: 6*

The bishop says

...., receive this Book and be among us as one who leads public prayer and encourages in us a life of personal devotion.

The rector says

With the help of the Lord, I will.

All say

We meet together as God’s people

we pray in Christ’s name

God’s Spirit is with us.

A member of the congregation presents bread and wine and says

‘As often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes’. *1 Corinthians 11: 26*

The bishop says

...., take this bread and wine and be among us to break the bread and to bless the cup, with reverence and with joy.

The rector says

With the help of the Lord, I will.

All say

We share the bread

we drink the cup.

Amen. Come, Lord Jesus.

Any of the following symbols may also be used, depending on local circumstances and at the discretion of the bishop.

An appropriate person presents oil, saying

‘A Samaritan...went to the man and bandaged his wounds, having poured oil and wine on them.’ *Luke 10: 33-34*

The bishop says

...., use this oil and be among us as a healer and reconciler.

The rector says

With the help of the Lord, I will.

All say

May our Heavenly Father grant us the inward anointing of the Holy Spirit and restore us to wholeness and strength.

A churchwarden brings forward the key of the church and says

‘I was glad when they said to me,
let us go to the House of the Lord.’ *Psalm 122: 1*

The bishop says

...., receive this key and let the doors of this place be open to all people.

The rector says

With the help of the Lord, I will.

All say

**Keep watch O Lord over our going out and our coming in,
from this time forth for evermore.**

A towel is presented, with these words:

‘If I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.’ *John 13: 14*

The bishop says

...., receive this towel and be a servant and a support to those in need and in trouble.

The rector says

With the help of the Lord, I will.

All say

**Give us the will to be the servants of others
as Jesus Christ was the servant of all.**

Other symbols, pertinent to the ministry to be undertaken, may be included where appropriate.

The bishop may place the rector in the accustomed prayer desk or stall.

The rector alone kneels before the bishop and the bishop says

...., the care of God’s people in this parish has been committed to you.
May the Lord pour out his Holy Spirit on you and equip you to fulfil the sacred duties
with which you have been entrusted.

Rector **Amen.**

May he give you the spirit of power and of love and of a sound judgement.
 May he guard you against the snares of temptation and keep you pure in heart and
 steadfast in the right way.

Rector **Amen.**

In prayer, may the Lord bring new life to your devotion;
 In praise, may he deepen your love and gratitude;
 And may he grant you the needful gifts of grace to the glory of his name.

Rector **Amen.**

Silence is kept and then the rector says

Almighty God, Father, Son and Holy Spirit,
 strengthen and sustain me in this ministry to which I have been called.
 Give me the vision of your glory
 and make me worthy of my calling. **Amen.**

THE PEACE

The rector, or the bishop when the Eucharist is being celebrated, says

We are the body of Christ,
 in the one Spirit we were all baptized into one body.
 Let us then pursue all that makes for peace and builds up our common life.

The peace of the Lord be always with you
and also with you.

All present exchange a sign of peace.

*It is appropriate that representatives of the parish, other churches in the local area and the wider
 local community have an opportunity to greet the rector.*

A hymn may be sung.

The Prayers of the People

When there is no Holy Communion the rector leads intercessions and thanksgivings.

Such prayers may appropriately include reference to

The ministry of all the baptized

The continuity of ministry in this parish

*The witness of the local Christian community and the need for peace and understanding
 between all faithful people*

Those in need

Remembrance of, and thanksgiving for, the faithful departed.

*If a versicle and response are required after each section, one of the following may be said or
 sung:*

Lord, in your mercy:
hear our prayer.

or

Lord, hear us:
Lord, graciously hear us.

or

Kyrie eleison.

Accept our prayers through Jesus Christ our Lord, who taught us to pray:
Our Father...

*The incumbent gives notice of celebrations of the Holy Communion on the following Sunday.
 A hymn may be sung.*

Going out as God's People

BLESSING

The bishop says

Almighty God stir up in you the gifts of his grace,
 and sustain each one of you in your ministry;
 and the blessing of God almighty,
 the Father, the Son and the Holy Spirit,
 be with you and remain with you always. **Amen.**

When Holy Communion Two is celebrated it continues at Celebrating at the Lord's Table in the Book of Common Prayer (page 208), Holy Communion One at Lift up your hearts... (page 186).

PROPER PREFACE

Within the royal priesthood of the church
 you ordain ministers to proclaim the Word of God,
 to care for your people
 and to celebrate the sacraments of the new covenant.

The new incumbent should assist the bishop in the administration of the Holy Communion.

NOTES

1. On the first Sunday on which a minister officiates in a church of a parish or parochial group or union to which he has been instituted there shall always be a celebration of the Holy Communion at the principal service.
2. If the bishop is unable to be present he may appoint a deputy to preside at The Institution of an Incumbent. In this instance, the words 'and to me' in the paragraph following the delivery of the Act of Institution are amended to read 'and to the bishop'. In a similar manner when the archdeacon is unable to fulfil his designated role a deputy may be appointed
3. The above order including the title of the service may be adapted for use at the licensing of a bishop's curate, vicar or chaplain.
4. When the first form of the commission is used, it is important that the font is uncovered and contains water, a Book of Common Prayer be placed at the prayer desk, a Bible be open on the lectern or pulpit, and the Holy Table be covered with a fair linen cloth.
When the second form of the Commission is used, it may be appropriate for some or all of the items presented to the incumbent to be brought from the point in the church where they would normally be located.
5. Where the declarations are made in the vestry the text should be included on the service sheet.
6. The Preamble and Declaration to the Constitution of the Church of Ireland may be found in the *Book of Common Prayer* (page 776). The Articles of Religion may be found in the *Book of Common Prayer* (page 778)
7. Scriptural quotations, except where otherwise indicated, are from the *New Revised Standard Version* of the Bible © 1989 The Division of Christian Education of the National Council of Christian Churches of the United States of America. Used by permission. All rights reserved.

BILL NO 3**Explanatory Memorandum**

In 2002 the General Synod voted to amend the rubrics in Services in the then *Book of Common Prayer* (Statute of the General Synod 2002, C. iv and v) as a result of which the reference to suicide in the rubric at the start of the Burial Service was deleted.

In 1974 the Canons of the Church of Ireland were altered to include a reference to suicide in order to be consonant with that rubric.

In the light of the recent deletion of the rubric in question, and taking into account current pastoral requirements, this Bill seeks to delete the reference to suicide in Canon 32 (2).

The effect will be to restore the canonical position as it pertained prior to 1974. Suicide was not explicitly included among the exceptions listed in the Canons of 1603, the Irish Canons of 1635 or, indeed, in any of our Church of Ireland Canons since disestablishment: in 1871, 1879, 1889, 1899, 1909, 1926, 1934, 1946, or 1960.

<i>Current Wording:</i>	<i>Wording if the Bill is passed:</i>
(2) A member of the clergy may however exercise discretion in refusing to read the burial service in full where the deceased died unbaptised or had committed suicide or had committed some grievous or notorious sin and not repented of it or had been excluded from Holy Communion under Canon 16 and had not been readmitted thereto.	(2) A member of the clergy may however exercise discretion in refusing to read the burial service in full where the deceased died unbaptised or had committed some grievous or notorious sin and not repented of it or had been excluded from Holy Communion under Canon 16 and had not been readmitted thereto.

THE BISHOP OF CORK, CLOYNE AND ROSS
THE BISHOP OF KILMORE

(at the request of the General Synod)

BILL

To carry into effect a Resolution of the General Synod of 2006 to amend Chapter IX of the Constitution

To carry into effect a Resolution of the General Synod of 2006 to amend Chapter IX of the Constitution in the following terms:

WHEREAS it is desirable to amend in Chapter IX of the Constitution the provisions of the Canon 32(2) of the said Canons concerning the burial of the dead by omitting suicide from the exceptions listed in the said Canon 32(2);

BE IT ENACTED by the Archbishops and Bishops and by the Clergy and Laity of the Church of Ireland in General Synod assembled in Armagh in the year 2006, and by the authority of the same as follows:

1. In this Statute Chapter IX means Chapter IX of the Constitution of the Church of Ireland.
2. In Chapter IX in Canon 32(2) the words 'or had committed suicide' shall be deleted.

Note: The following amendment has been tabled for 2007 to correct the errors concerning the venue and year for consideration of the Bill at the General Synod in Kilkenny in 2007:

That 'Kilkenny in the year 2007' be substituted for 'Armagh in the year 2006' in the seventh line.

BILL NO 4

Explanatory Memorandum

When the General Synod was established by the General Convention of 1870, diocesan representation was based on one clerical member for every ten cures and two lay members for each clerical member. The number of representatives produced on this basis has remained largely unchanged since that time, despite considerable demographic changes in the distribution of the Church of Ireland population.

Various proposals to reform the General Synod have been considered by the Standing Committee and the General Synod in recent years. These have largely focused on achieving an equitable representation from each diocese. The present membership is 216 clerical members and 432 lay members, with the twelve bishops being *ex officio* members. The total membership is 660.

The recent process began in June 1998, when the Standing Committee appointed the Synodical Structures Working Group, which reported annually to the Standing Committee. In 2001, a Bill was submitted to the General Synod proposing a total membership of 393, based on one clerical member for every five serving clergy in the diocese and two lay members for each clerical member. The Bill was lost on the First Reading.

In the following year, a Private Member's Bill was submitted, also based on serving clergy, at a ratio of one clerical member for every two clergy. This Bill, which would have produced a larger membership than at present, was also lost on the First Reading.

The General Synod of 2002 requested the Standing Committee to continue the process and in the following June the Synodical Reform Working Group was appointed. In its 2005 report to the Standing Committee, it recommended a diocesan representation model based on one clerical member for every 2.5 serving clergy. This model would produce a total membership of approximately 582. The Standing Committee in March 2005 was divided on whether the proposed model should be recommended to the General Synod. Consequently, it was decided that there would be insufficient support for the proposals and no recommendation was made to the General Synod. (see Book of Reports 2005, Standing Committee Report page 155 and Appendix Q, pages 250 -254)

A decision of the Diocesan Synod of Down and Dromore in June 2006, requested the Standing Committee to bring forward legislation within three years to provide for more equitable representative of the clergy and laity on the General Synod.

In response to the request from the Diocese of Down and Dromore, the Standing Committee agreed that a Bill based on the proposals made by the Synodical Reform Working Group in 2005, should be brought before the General Synod 2007 for consideration.

The effect of the proposed legislation is that the table in section 4(2) of Chapter I of the Constitution will no longer appear. The review of the number of representatives every third triennium by the Honorary Secretaries will be reported to the General Synod and published in the Journal.

An example of the outcome of the proposals is shown below; the Bill provides for regular revision.

1. Two lay members for each clerical member in each diocese;
2. A total membership of approximately 582;
3. Membership based on one clerical member for every 2.5 cures in each diocese;
4. A minimum of four clerical and eight lay members for each diocese;

Diocese	Cures	Synod Members	Clerical Members	Lay Members
Armagh	46	57	19	38
Clogher	33	42	14	28
Derry and Raphoe	49	60	20	40
Down and Dromore	79	96	32	64
Connor	77	93	31	62
Kilmore and Elphin	24	30	10	20
Tuam, Killala and Achonry	9	12	4	8
Dublin and Glendalough	55	66	22	44
Meath and Kildare	18	24	8	16
Cashel and Ossory	34	42	14	28
Cork, Cloyne and Ross	22	27	9	18
Limerick and Killaloe	16	21	7	14
Total	462	570	190	380

The number of cures is based on the Report of the Working Group 2005.

Summary of General Synod membership:

House of Bishops		12
House of Representatives		570
Clerical	190	
Lay	380	
Total		582

REV CANON BJ COURTNEY
REV CANON SM NEILL

(on behalf of the Standing Committee, at the request of the Diocese of Down and Dromore)

BILL

To amend Chapter I of the Constitution

WHEREAS it is expedient to conduct a continuing review of the size of the House of Representatives;

AND WHEREAS it is desirable that the principles upon which the clerical and lay representatives to the General Synod to represent the several Dioceses and United Dioceses of the Church of Ireland be set out in the Constitution of the Church of Ireland;

AND WHEREAS it is desirable that the Table contained in Section 4(2) of Part 1 of Chapter I of the said Constitution be deleted;

AND WHEREAS it is desirable to review the number of clerical and lay representatives returned to the General Synod to represent the several Dioceses and United Dioceses of the Church of Ireland be conducted at least every third triennium;

AND WHEREAS for such purposes it is necessary to amend Chapter I of the Constitution;

BE IT ENACTED by the Archbishops and Bishops, and the Clergy and Laity of the Church of Ireland in General Synod assembled in Kilkenny in the year 2007, and by the authority of the same, as follows:

1. For section 4(1) of Part 1 of Chapter I of the Constitution there shall be substituted:

- ‘4(1) (a) The House of Representatives shall consist of representatives of the clergy and of the laity, to be elected as hereinafter provided in the year 2008 and triennially thereafter.
- (b) The number of clerical representatives to be returned to the General Synod by each Diocese or United Dioceses shall be in the proportion of one representative to every 2.5 cures, where cure shall have the meaning as contained in section 36 of Part V of Chapter VI of the Constitution. An additional representative shall be returned for any remaining cure or part thereof.
- (c) For the purposes of subsection 1(b) the number of cures shall, in the year 2008 and at every subsequent review carried out in accordance with subsection 4(1)(e), be ascertained on the 1 January of the review year.
- (d) The number of lay representatives shall be to the clergy in the proportion of 2:1.
- (e) On 1 January 2008 and thereafter, on 1 January preceding the first of each third triennium, a review of the number of representatives both clerical and lay to be returned by each Diocese or United Dioceses to the General Synod, shall be conducted by the Honorary Secretaries of the General Synod on the basis of the principles hereinbefore set out, provided that the number of representatives of the clergy to be returned by any Diocese or United Dioceses shall not fall below 4.’

2. Section 4(2) of Part 1 of Chapter I of the Constitution shall be deleted with effect from 1 January 2009.

3. For section 4(3) there shall be substituted:

4(2) The Synods of the several dioceses composing each united diocese may from time to time make such mutual arrangements as to them shall seem fit for apportioning among such dioceses respectively the number of representatives allotted to the several united dioceses in accordance with section 4.

4. The former sections 4(3), 4(4) and 4(5) shall be renumbered 4(2), 4(3) and 4(4).

BILL NO 5**Explanatory Memorandum**

The reproduction and use of the words and music of hymns, anthems and the like is subject to the laws on copyright. There is a moral and legal obligation on all parishes to comply with the copyright laws and to obtain the appropriate permission, paying the appropriate fee, from the copyright holder on any occasion on which they reproduce such material.

Alternatively they can hold a licence. Discussions have taken place with Church Copyright Licensing International (CCLI), which acts as a licensing agent for the greater part of the material commonly used in the Church of Ireland; they have agreed to grant a block license for the Church of Ireland as a whole. The Representative Church Body has agreed to purchase such a license annually subject to the cost being recouped from the dioceses. This bill defines the basis on which the fee for the license would be calculated and provides machinery for its recovery.

The license fee would be based on the number of worshipping congregations (Parishes or Grouped Parishes) rather than on individual church buildings as would be the current norm. A banding system related to the weekly attendances at the various parish units throughout the church would form the basis of the calculation of the block fee. Individual parishes would be responsible for making returns of the use of copyright material to CCLI as indeed they are now. The cost of the block license would be levied on the dioceses *pro rata* and they would recoup that cost from the parishes in whatever manner they chose. The number of worshipping congregations and the weekly attendance figures would be received triennially. The bill provides for the scheme to commence in January 2008. *Ad hoc* arrangements for parishes who wish to join early could be made, with refunds where appropriate.

There are a number of advantages to such a scheme.

First, for both the church at large and for individual parishes the problem of compliance with the copyright rules will be largely taken care of.

Second, there would be a significant cost saving. Based on current figures and practice the total license fees payable to CCLI could amount to a sum in excess of €250,000. The cost of the block license would be of the order of €140,000.

How that saving would impact on individual parishes would depend on the method used by the various dioceses to recoup the cost.

Finally, the amount of administration on a church wide and diocesan level will be kept to a minimum. Individual parishes will have to make returns for any hymns/songs uses but they are already bound to do that under existing rules.

The bill as drawn reflects the terms discussed with CCLI but it also provides for the possibility of making similar arrangements (based on worshipping congregations) with a new or different licensing agent should that become appropriate. It would be anticipated that assistance with the implementation of the scheme would be available to parishes in the period September 2007 and February 2008.

REV CANON PF PATTERSON
REV CANON RB ROUNTREE

(on behalf of the Standing Committee)

BILL

To provide for the better observance of requirements relating to copyright

WHEREAS it is expedient to make provision for the better observance of requirements relating to copyright in churches of the Church of Ireland

AND WHEREAS for that purpose the Representative Body has agreed to purchase annually a licence or licences authorising the use in all churches (or cathedral churches) in the Church of Ireland of musical and poetic works.

AND WHEREAS it is desirable that the cost of such licence or licences be recovered from the various dioceses

BE IT ENACTED by the Archbishops and Bishops and the Clergy and Laity of the Church of Ireland in General Synod assembled in Kilkenny in the year 2007, and by the authority of the same as follows:

- 1 (i) From 1st January 2008 each diocese shall contribute towards the cost of the said licence or licences a sum in respect of each cure, including vacant cures, in each such diocese as at the preceding 30th June calculated according to such formula, based on the usual weekly attendance in the cure, or such other basis as may seem to the Standing Committee appropriate, as the Standing Committee may from time to time, with the consent of the Representative Body, adopt
- (ii) The number of cures in each diocese shall be agreed between the Representative Body and the diocesan council. In the event of disagreement between the Representative Body and the diocesan council as to the number of cures in any diocese, such shall be determined by the decision of the archbishop of the province in which such diocese is situated.
2. Each diocese shall collect and obtain and, if so requested by the Representative Body, provide such information as may be reasonably required to calculate the sum referred to in clause 1(i) hereof.
3. Contributions shall be payable quarterly in arrears by each diocesan council on 31 March, 30 June, 30th September and 31 December each year or in such other manner as the Representative Body may approve.
4. Each diocesan council shall be at liberty to recover in whole or in part the contribution so charged by direct assessment on the individual parishes, unions or groups of parishes, or churches, within its jurisdiction in whatever manner it deems appropriate.
5. For the purposes of this Statute the term 'cure' shall have the same general meaning as contained in Chapter IV of the Constitution of the Church of Ireland, and shall include:
 - (a) A parish, union or group of parishes under the care of an incumbent appointed under Part III of Chapter IV;

- (b) A parish, union or group of parishes under the care of a bishop's curate appointed under section 42 of Chapter IV;
- (c) A parish, union or group of parishes assigned to the immediate care of a vicar appointed under Part X of Chapter IV;
- (d) A parish, union or group of parishes in respect of which a certificate has been issued by the Representative Body under section 52 of Chapter IV;
- (e) A "light-duty parish" as defined by section 62 of Chapter IV;
- (f) A cathedral which is non-parochial.

BILL NO 6**Explanatory Memorandum**

In the light of the triennial actuarial evaluation of the Fund, at 30th September 2006, particulars of which are included in the Report of the Church of Ireland Pensions Board, the Representative Church Body in conjunction with the Church of Ireland Pensions Board has agreed that an increase in annual total contributions to the Fund of 1.7% is needed to enable the Trustees to pay future benefits under the Fund as they fall due while maintaining the long-term solvency of the Fund.

The Representative Church Body and the Church of Ireland Pensions Board have agreed that part of the cost of this increase should be shared in similar proportions to the existing contributions made by members and parishes/dioceses. This necessitates amendment of sections 34 and 35 of Chapter XIV of the Constitution which provide for the manner in which contributions are made to the Fund and details the rates of contribution.

According, Clauses 2 and 3 seek to effect the required amendments to sections 34 and 35 which would be effective from 1st January 2008. These Clauses seek to increase by 0.3% from 5.3% to 5.6% of minimum approved stipend, the amount of contribution from a member. The assessment on parishes/dioceses would be increased from 15.9% of minimum approved stipend to 16.8%, an increase of 0.9%.

Together these two increases would amount to a contribution of 22.4% of the minimum approved stipend. The Representative Church Body itself would be required to contribute an increase of 0.5% from 7.7% to 8.2% bringing an overall increase in annual contributions to the Fund of 1.7%.

At a time when more young people are experiencing third level education, it is important that child dependency allowance should continue to be paid in respect of those children of deceased members of the Church of Ireland Clergy Pensions Fund who are engaged in third level education until such children attain the age of 23.

The provisions of clauses 7, 8, 9 and 11 seek to effect this significant improvement with effect from 10th May 2008.

The remaining Clauses of the Bill, namely Clauses 4, 5, 6 and 10, seek to make minor consequential and drafting amendments to Chapter XIV of the Constitution.

LADY SHEIL
MR DG PERRIN

(on behalf of the Representative Church Body
and of the Church of Ireland Pensions Board)

BILL

To amend Chapter XIV of the Constitution

WHEREAS an increase in the annual total contribution made to the Church of Ireland Pensions Fund, established under Chapter XIV of the Constitution and hereafter referred to as 'The Fund', is required to maintain the solvency of the Fund and whereas it is desirable to improve certain of the benefits provided under Chapter XIV of the Constitution and to make sundry other amendments to the Chapter;

AND WHEREAS for such purposes it is necessary to amend Chapter XIV of the Constitution;

AND WHEREAS the Church of Ireland Pensions Board has certified that on the enactment of this Statute the Fund should remain solvent as required by Section 16(1) of Chapter XIV of the Constitution.

Be it enacted by the Archbishops and Bishops and the clergy and laity of the Church of Ireland in General Synod assembled in Kilkenny in the Year 2007, and by the authority of the same as follows:-

1. In this Statute 'Chapter XIV' means Chapter XIV of the Constitution of the Church of Ireland 2003.
2. In Section 34 of Chapter XIV for '1st January 2005' there shall be substituted '1st January 2008' and for the figure '21.2%' there shall be substituted the figure '22.4%'.
3. In Section 35(1) of Chapter XIV for the figure '5.3%' wherever it occurs there shall be substituted the figure '5.6%' and for the figure '15.9%' wherever it occurs there shall be substituted the figure '16.8%'.
4. After Section 37 of Chapter XIV and immediately before Section 38 the following shall be inserted

'CONTRIBUTIONS FROM CENTRAL FUNDS'

5. After Section 38 of Chapter XIV and immediately before Section 39 of the said Chapter the following shall be inserted:

'OTHER CONTRIBUTIONS'

6. In Section 58(3) of Chapter XIV for the words 'sub-sections (1) and (2)' there shall be substituted the words 'subsections (1), (2) and (4).'
7. In Section 58 of Chapter XIV immediately after sub-section (3) there shall be inserted the following sub-section:
'(4) The limitation of age prescribed by sub-sections (1) and (2) of this section shall, in respect of each child who is engaged in third-level education, be 23 years.'

8. In Section 59 of Chapter XIV for the words 'until the child attains the age of 18 years or marries, whichever is the earlier' there shall be substituted the words 'until the child attains the age of 18 years or, if engaged in third-level education, 23 years, or marries whichever is the earlier.'
9. In Section 61(1) of Chapter XIV for the words 'attains the age of 18 or marries, whichever is the earlier' there shall be substituted the words 'attains the age of 18 or, if engaged in third-level education, of 23, or marries whichever is the earlier.'
10. In Section 64(a) of Chapter XIV for the figure '46' there shall be substituted the figure '47'.
11. In Section 81(1) of Chapter XIV for the words 'until the child attains the age of 18 years or marries, whichever is the earlier:' there shall be substituted 'until the child attains the age of 18 years or, if engaged in third-level education, 23 years, or marries, whichever is the earlier:'

BILL NO 7**Explanatory Memorandum**

In his contribution to *Irish Anglicanism 1869–1969* published in 1970, Michael Hurley S.J. wrote “I look forward to the day (and it can be delayed only at our common peril).....when St Patrick’s Cathedral, Dublin will become a fully inter-denominational, ecumenical cathedral.” The present proposal is a small first-step in that direction. The proposed new prebendaries will be known as the prebendaries of Clondalkin and Finglas, two of the original prebends of the 1191 foundation which were subsequently subsumed in the deanery and the chancellorship respectively.

REV CANON TR WILLIAMS
VERY REV LDA FORREST

BILL

To amend Chapter VII of the Constitution to make provision for the appointment of Ecumenical Canons of the National Cathedral of St Patrick, Dublin.

WHEREAS it is desirable for the promotion of relations with other churches that provision should be made for the appointment of ecumenical canons to the Collegiate and Cathedral Church of St. Patrick;

AND WHEREAS for such purposes it is expedient to amend Part II of Chapter VII accordingly;

Be it enacted by the Archbishops and Bishops and the Clergy and Laity of the Church of Ireland in General Synod assembled in Kilkenny in the year 2007, and by the authority of the same as follows:-

1. Section 21 shall be substituted by the following:

21. The Chapter shall consist of the Dean, Precentor, Chancellor, Treasurer, the Prebendary of Cualaun (who, as in times past, shall be the Archbishop of Dublin for the time being), twenty-one other prebendaries or canons, whose stalls shall have the titles of the ancient prebends connected therewith respectively and two ecumenical canons appointed under the provisions of Section 24A of this Chapter.

2. The following section shall be inserted after Section 24:

Ecumenical Canons

24A(1) In this Chapter “ecumenical canon” shall mean a minister or accredited preacher of one or other of such Christian denominations not in full communion with the Church as may from time to time be specified by the House of Bishops appointed a member of the Chapter under the provisions of this section.

(2) It shall be in the power of the Chapter to appoint ecumenical canons, not exceeding two in number without salaries. Such ecumenical canons may be removed by the Dean and Chapter with the approval of the Archbishop of

Dublin and for cause shown. Each ecumenical canon, if not so removed, shall hold office for a term of five years from the date of appointment or until such ecumenical canon shall resign from office, and shall be eligible for reappointment.

(3) The appointment of an ecumenical canon shall not be effective unless and until that person shall make and subscribe before the Dean and Chapter the declaration contained in the Second Schedule hereunto annexed.

(4) An ecumenical canon may be invited by the Dean to perform all or any of the following duties -

- (a) To say or sing Morning or Evening Prayer or the Litany;
- (b) To read the Holy Scriptures at any service;
- (c) To deliver an address at any service;
- (d) To assist at a Baptismal, Marriage or Funeral Service or at the Celebration of the Holy Communion;

if the ecumenical canon is authorised to perform a similar duty in his or her own Church.

(5) The Court of the General Synod shall have authority to determine all questions and disputes that may arise respecting the appointment or removal of an ecumenical canon.

3. Sections 25 and 26 shall be substituted by the following:

Election of Dean

25. The Dean shall be elected by the members of the Chapter out of the members of the Chapter (other than the ecumenical canons): Provided that if no such election take place within three months after the occurrence of a vacancy the Archbishop of Dublin shall appoint a Dean from among the members of the Chapter (other than the ecumenical canons). During a vacancy in the office of Dean all the powers of that office other than those conferred by Section 26 of this Chapter, shall devolve on and be exercisable by the Precentor or in the Precentor's absence the member of the Chapter (other than an ecumenical canon) next in order of precedence.

Appointment of Dignitaries

26. The Precentor, the Chancellor and Treasurer shall be appointed by the Dean. Ecumenical canons shall not be eligible for appointment to any of these offices.

4. Section 29 shall be substituted by the following:-

Clergy members of Diocesan Synod of Dublin

29. The Dean and such members of the Chapter (other than ecumenical canons) as are habitually resident within the diocese of Dublin, and also the clerical vicars and other clergy habitually residing within the diocese of Dublin and

serving in the said cathedral church, shall be members of the diocesan synod of Dublin.

5. Section 34 shall be substituted by the following:

34. The Dean shall be the immediate ordinary of the said Cathedral, for the purpose of directing the clergy and officials (including ecumenical canons) and ordering the services. All other matters relating to the cathedral and not herein otherwise provided for shall be determined in Chapter. And at all meetings of the Chapter, the Dean or in the Dean's absence the member of the chapter (other than an ecumenical canon) present next in order of precedence, shall have both an ordinary and a casting vote.

6. The words "FIRST SCHEDULE" shall be substituted for the existing title of the Schedule to Chapter VII and immediately after that Schedule there shall be inserted the following:-

SECOND SCHEDULE

DECLARATION FOR SUBSCRIPTION

I, A.B., do hereby solemnly declare that:-

- (1) I am a validly ordained member of Church.
- (2) I agree to be bound by the provisions of Part II of Chapter VII of the Constitution of the Church of Ireland and, to that extent only, I submit myself to the authority of the Church of Ireland, and to the laws and tribunals thereof.
- (3) I A.B. do declare that I will perform Canonical obedience to the Dean of this Cathedral and Collegiate Church of Saint Patrick, Dublin, and his successors canonically entering. The statutes and ancient customs of this Cathedral and Collegiate Church, so far as they are not repugnant to the laws of the Church of Ireland, I will observe, and my endeavours for their defence against all persons whatsoever will diligently use, and also the secrets of this Chapter, so long as they shall continue to be secrets, will keep private and undisclosed.

I subscribe the

above declaration to

be appointed to the

office of Ecumenical Canon

of the Collegiate and Cathedral

Church of St. Patrick

This day of 200