GENERAL SYNOD

OF THE

CHURCH OF IRELAND

2018

BILLS

AND

EXPLANATORY MEMORANDA
INTRODUCTION

This pamphlet contains those Bills which were lodged with the Honorary Secretaries of the General Synod at least six weeks before the day appointed for the opening of the session of the Synod.

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.
The following Bills were lodged with the Honorary Secretaries of the General Synod before 29\textsuperscript{th} March 2018:

BILL NO. 1

\textbf{VERY REV NIGEL DUNNE}

\textbf{THE BISHOP OF DOWN AND DROMORE}

(at the request of the General Synod)

Explanatory Memorandum

To include An Order for Morning and Evening Prayer for Use on Sundays in \textit{The Book of Common Prayer}

BILL NO. 2

\textbf{VERY REV NIGEL DUNNE}

\textbf{VERY REV GERALD FIELD}

(at the request of the General Synod)

Explanatory Memorandum

To provide for the authorisation of use of Collects of the Word as part of An Order for Morning and Evening Prayer for Use on Sundays

BILL NO. 3

\textbf{REV CANON GILLIAN WHARTON}

\textbf{MR GEOFFREY PERRIN}

(At the request of the Representative Church Body and the Standing Committee)

Explanatory Memorandum

To amend Chapter XVI of the Constitution of the Church of Ireland

BILL NO. 4

\textbf{REV CANON GILLIAN WHARTON}

\textbf{MR GEOFFREY PERRIN}

(At the request of the Representative Church Body and the Standing Committee)

Explanatory Memorandum

To repeal and replace Statute Chapter III of 2006

BILL NO. 5

\textbf{VERY REV NIGEL DUNNE}

\textbf{MR KEITH ROBERTS}

Explanatory Memorandum

To amend Chapter VII of the Constitution and the Statute Chapter X of 1972 and to make future provision for the regulation and management of the Cathedral Church of St Fin Barre, Cork
BILL NO. 6  
MR JOC SANDERS  
PROF PAUL JOHNSTON

Explanatory Memorandum
To suspend temporarily the operation of provisions in Chapter VI of the Constitution in respect of constituting, convening and holding an electoral college in the case of a vacancy in the see of Tuam, Killala and Achonry or Limerick, Ardfert, Aghadoe, Killaloe, Kilfenora, Clonfert, Kilmacduagh and Emly

BILL NO. 7  
MR ANDREW BRANNIGAN  
REV CANON ALISON CALVIN

Explanatory Memorandum
To amend Chapter I of the Constitution
In 2017, the General Synod approved, by the requisite majorities, a resolution granting leave for the introduction of this Bill and accompanying Schedule in 2018.


The Liturgical Advisory Committee became aware of widespread feeling in the Church that Morning Prayer and Evening Prayer in their traditional forms, designed to be daily offices rather than principal Sunday services, do not always make for meaningful Sunday worship.

One of the key principles behind the format of this service is to echo some of the already familiar patterns embedded in the principal services in the Book of Common Prayer. There is therefore a clearly defined structure to the service under the headings of The Gathering of God’s People, Proclaiming and Receiving the Word, The Response to God’s Word, The Prayers of the People, and Going Out as God’s People.
VERY REV NIGEL DUNNE
THE BISHOP OF DOWN AND DROMORE

BILL

(at the request of the General Synod)

To include An Order for Morning and Evening Prayer for Use on Sundays in *The Book of Common Prayer*

WHEREAS it is desirable to amend *The Book of Common Prayer* (2004; rev. ed. 2005), by including therein An Order for Morning and Evening Prayer for Use on Sundays as set out in the schedule to this Bill;

BE IT ENACTED by the Archbishops and Bishops and the clergy and laity of the Church of Ireland in General Synod assembled in Armagh in the year 2018 and by the authority of the same as follows:

AN ORDER FOR MORNING PRAYER AND EVENING PRAYER FOR USE ON SUNDAY

The Ordering of the Service

1. SEASONALLY APPROPRIATE MATERIAL
   Seasonally appropriate material approved by the House of Bishops and published by the Liturgical Advisory Committee may be used for the Greeting, Penitence and The Prayers of the People.

2. THE GATHERING OF GOD’S PEOPLE
   Announcements should be made before the service begins. An opening hymn or song may be sung before The Greeting.

3. PENITENCE
   The prayers of penitence may take place after the sermon during the seasons of Advent and Lent.

4. PROCLAIMING AND RECEIVING THE WORD
   At least two of the readings and the psalm for the principal service of the day from the Revised Common Lectionary are used. The first reading should normally be from the Old Testament unless the Revised Common Lectionary provides otherwise. Where two readings are used the second reading is the Gospel reading of the day. Where three readings are used, the third reading is the Gospel reading of the day.

5. A Collect of the Word is used at the end of the readings or after the Sermon. These collects are available in the worship resources section of the Church of Ireland website.

6. THE PRAYERS OF THE PEOPLE
   If the Collect of the Day and the Lord’s Prayer are not used at the end of the Prayers of the People they are used before the Dismissal.

AN ORDER FOR MORNING PRAYER AND EVENING PRAYER FOR USE ON SUNDAY

The Gathering of God’s People

Stand
The minister greets the people:
Grace, mercy and peace
from God our Father and the Lord Jesus Christ
be with you all
and also with you.

or
The Lord be with you.
And also with you.

or, from Easter Day to the Day of Pentecost
Christ is risen!
The Lord is risen indeed! Alleluia!

The minister may introduce the service with these or other suitable words:
We have come together
in the name of Christ
to offer our praise and thanksgiving,
to hear and receive God’s holy word,
to seek the forgiveness of our sins,
and to pray for the needs of the world,
that by the power of the Holy Spirit
we may give ourselves to the service of God.

O Lord, open our lips,
and our mouth will proclaim your praise.

Let us worship the Lord.
All praise to his name.
This or another seasonally appropriate prayer is used:

Blessed are you, Sovereign God, Creator of all,
to you be glory and praise for ever.
You founded the earth in the beginning
and the heavens are the work of your hands.
In the fulness of time, you made us in your image,
and in these last days you have spoken to us
by sending your Son Jesus Christ, the Word made flesh.
As we rejoice in the gift of your presence among us
let the light of your love always shine in our hearts,
your Spirit ever renew our lives
and your praises ever be on our lips.
The prayer ends with these words:
Blessed be God, Father, Son and Holy Spirit.
Blessed be God for ever.

A hymn may be sung.

Penitence

The prayers of penitence may take place after the sermon
during the seasons of Advent and Lent.

The Confession is introduced either with the following or other seasonally appropriate words:

O God, our loving Father in heaven,
we confess that we have sinned against you,
we have broken your commandments;
and we have not loved you as we should.
For these, and all our sins, forgive us, we pray.

This or another seasonally appropriate prayer is used:

God our Father, we come to you in sorrow for our sins.
For turning away from you,
and ignoring your will for our lives;
Father, forgive us;
save us and help us.
For behaving just as we wish,
without thinking of you;
Father, forgive us;
save us and help us.
For failing you by what we do,
and think and say;
Father, forgive us;
save us and help us.
For letting ourselves be drawn away from you
by temptations in the world about us;
Father, forgive us;
save us and help us.
For living as if we were ashamed
to belong to your Son;
Father, forgive us;
save us and help us.

Let us kneel and confess our sins to God our Father.
O God, our loving Father in heaven,
we confess that we have sinned against you,
we have broken your commandments;
and we have not loved you as we should.
For these, and all our sins, forgive us, we pray.
through our Lord and Saviour Jesus Christ. Amen.
If no priest is present the absolution is omitted
and the following prayer may be said:
May the God of love
bring us back to himself,
forget our sins,
and assure us of his eternal love
in Jesus Christ our Lord.
Amen.

The minister says
Your word is a lantern to my feet
and a light upon our path. cf Psalm 119.105

O Lord, your word is everlasting:
it stands firm for ever in the heavens. cf Psalm 119.89

Let us then receive the word of the Lord.
so may the light of your presence shine into our hearts.

Proclaiming and Receiving the Word

The First Reading
from the Old Testament is read.

The Reader may say
A Reading from ... chapter ... beginning at verse ...
At the end the reader says
This is the word of the Lord.
Thanks be to God.

The Psalm or Psalms

One or more of the appointed Psalms is sung.
Glory to the Father and to the Son
and to the Holy Spirit
as it was in the beginning, is now
and shall be for ever. Amen

The Second Reading
from the New Testament
If only two readings are used this is always a Gospel Reading.

The Reader may say
A Reading from ... chapter ... beginning at verse ...
At the end the reader says
This is the word of the Lord.
Thanks be to God.

A Canticle

The Third Reading
(If Three readings are used this is always a Gospel Reading)

The Reader may say
A Reading from the Gospel according to ... chapter ... beginning at
verse ...
At the end the reader says
This is the word of the Lord.
Thanks be to God.

A Canticle

if the third reading is used

A Collect Of The Word
Maybe said here or following THE SERMON

THE SERMON

THE PENTITENCE may take place at this point during the seasons of
Advent and Lent.

A hymn may be sung.
The Response to God’s Word

THE APOSTLES’ CREED

I believe in God, the Father almighty, creator of heaven and earth.
I believe in Jesus Christ, God’s only Son, our Lord who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come again to judge the living and the dead.
I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

This affirmation or a scriptural affirmation of faith may be used instead of the Apostles’ Creed.

Do you believe and trust in God the Father, who made the world?
I believe and trust in him.

Do you believe and trust in his Son Jesus Christ, who redeemed mankind?
I believe and trust in him.

Do you believe and trust in the Holy Spirit who gives life to the people of God?
I believe and trust in him.

This is the faith of the Church.
This is our faith.
we believe and trust in One God, Father, Son and Holy Spirit.

The Prayers of the People

Either of the following, or other seasonally appropriate prayers and intercessions, may be used.

Almighty and everlasting God,
we ask you to hear the prayers we offer in faith.

For the peace that comes from God alone, for the unity of all peoples, and for our salvation,
let us pray to the Lord.
Lord, have mercy.

For the Church of Christ, for our Bishop, [for …] and for the whole people of God, let us pray to the Lord.
Lord, have mercy.

For the nations of the world, [for …] for our government and all in authority, let us pray to the Lord.
Lord, have mercy.
For this city (or town or village or community),
[for ...]
for our neighbours and our friends,
let us pray to the Lord.
Lord, have mercy.

For the good earth which God has given us,
and for the wisdom and will to conserve it,
let us pray to the Lord.
Lord, have mercy.

For the aged and infirm,
for the widowed and orphans, for the sick and suffering,
[for ...] and for all in any need,
let us pray to the Lord.
Lord, have mercy.

For the poor and the oppressed,
for the unemployed and the destitute, for prisoners and captives,
and for all who remember and care for them,
let us pray to the Lord.
Lord, have mercy.

For ...
let us pray to the Lord.
Lord, have mercy.

For the dying,
for those who mourn [the death of ...],
for the faithful whom we entrust to the Lord in hope,
as we look forward to the day
when we share the fullness of the resurrection,
let us pray to the Lord.
Lord, have mercy.

Rejoicing in the communion of all the saints,
let us commend ourselves,
and one another, and all our life, to God.
Silence is kept.
For yours is the majesty, Father, Son, and Holy Spirit:
yours is the kingdom and the power and the glory, now and for ever.

Amen.

or
Let us bring before God
our prayers of intercession and commitment:
Blessed are you, eternal God,
to be praised and glorified for ever.
Hear us as we pray for your holy Church throughout the world:
make us all one, that the world may believe.
Grant that every member of the Church
may truly and humbly serve you:
that the life of Christ may be revealed in us.
Strengthen all who minister in Christ's name:
give them courage to proclaim your Gospel.
Inspire and lead those who hold authority
in the nations of the world:
guide them in the ways of justice and peace.
Make us alive to the needs of our community:
help us to share each other's joys and burdens.
Look with kindness on our homes and families:
grant that your love may grow in our hearts.
Deepen our compassion
for all who suffer from sickness, grief or trouble:
in your presence may they find their strength.
We remember those who have died:
Father, into your hands we entrust them.

We praise you for all your saints
who have entered your eternal glory:
bring us all to share in your heavenly kingdom.

Hear our prayer, Lord God
and make us one in heart and mind
to serve you with joy for ever.
Amen.

THE COLLECT OF THE DAY
Is said

THE LORD’S PRAYER

Gathering our prayers and praises into one, we pray:
Our Father in heaven,
    hallowed be thy name,
    your kingdom come,
    your will be done,
    on earth as it is in heaven.
Give us today our daily bread.
    Forgive us our sins
    as we forgive those who sin against us.
Lead us not into temptation
    but deliver us from evil.
For the kingdom, the power, and the glory are yours
    now and for ever. Amen.

or
Gathering our prayers and praises into one, we are bold to pray:
Our Father, who art in heaven:
    hallowed be thy name,
    thy kingdom come,
    thy will be done,
    on earth as it is in heaven.
Give us this day our daily bread.
    Forgive us our trespasses
    as we forgive those who trespass against us.
And lead us not into temptation,
    but deliver us from evil.
For thine is the kingdom, the power, and the glory
    for ever and ever. Amen.

If the Collect of the Day and the Lord’s Prayer are used at this point in the service, it is not used during the Dismissal.

A hymn may be sung during which the collection may be received.

Going Out as God’s People

A Thanksgiving

The minister says:
Let us give thanks to God, Father, Son and Holy Spirit:

For the love of our Father,
    the maker of all, the giver of all good things,
    let us bless the Lord.
    Thanks be to God.

For Jesus Christ our Saviour,
    who lived and worked among us,
    let us bless the Lord.
    Thanks be to God.
For his suffering and death on the cross and his resurrection to new life, let us bless the Lord.  
Thanks be to God.

For his rule over all things and his presence in the world, let us bless the Lord.  
Thanks be to God.

For the Holy Spirit, the giver of life, who teaches us and guides us, let us bless the Lord.  
Thanks be to God.

For the grace of the Spirit in the work of the Church and the life of the world, let us bless the Lord.  
Thanks be to God. Amen.

or

The minister says:
Blessed are you, Holy God, creator, redeemer and life-giver; you have spoken the world into being and filled it with wonder and beauty.
For every blessing we have received we give you thanks and praise.

Blessed are you, Holy God, for Jesus Christ our Saviour, truly divine and truly human, living and dying for us, and going before us into heaven.
For every blessing we have received we give you thanks and praise.

Blessed are you, Holy God, for your Spirit, the fire of love burning in our hearts, bringing us to faith, and calling us to holiness in the Church and in the world.
For every blessing we have received we give you thanks and praise.

Let us say together:
Be with us Lord, as we go out into the world.
May the lips that have sung your praise always speak the truth; may the ears which have heard your Word listen only to what is good and may our lives as well as our worship be always pleasing in your sight, for the glory of Jesus Christ our Lord. Amen.

or
THE COLLECT OF THE DAY  
is said

Gathering our prayers and praises into one, we pray:

Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.

Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Lead us not into temptation  
but deliver us from evil.

For the kingdom, the power, and the glory are yours  
now and for ever. Amen.

or  
Gathering our prayers and praises into one, we are bold to pray:

Our Father, who art in heaven:  
hallowed be thy name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.

Give us this day our daily bread.  
And forgive us our trespasses  
as we forgive those who trespass against us.

And lead us not into temptation,  
but deliver us from evil.

For thine is the kingdom, the power, and the glory  
for ever and ever. Amen.

We go into the world  
to walk in God’s light, to rejoice in God’s love  
and to reflect God’s glory.

THE BLESSING

A priest blesses the people with these or other suitable words:

The God of hope  
fill you with all joy and peace in believing;  
and the blessing of God Almighty,  
the Father, the Son and the Holy Spirit,  
be with you and remain with you always. Amen.

If no priest is present the Blessing is omitted  
and the following prayer may be said:

The almighty and merciful Lord,  
Father, Son, and Holy Spirit,  
bless us and keep us.

Amen.

We go in peace to love and serve the Lord.  
In the name of Christ. Amen.

From Easter Day to the Day of Pentecost  
We go in the peace of the Risen Christ. Alleluia! Alleluia!  
Thanks be to God. Alleluia! Alleluia!
BILL NO. 2

Explanatory Memorandum

In 2017, the General Synod approved, by the requisite majorities, a resolution granting leave for the introduction of this Bill and accompanying Schedule in 2018.

The Bill provides for the authorisation of use of Collects of the Word as part of An Order for Morning and Evening Prayer for Use on Sunday as set out in the schedule to the Bill.

The intention of providing Collects of the Word is to address in prayer the readings of the day used in An Order for Morning and Evening Prayer for Use on Sunday.
BILL

(at the request of the General Synod)

To provide for the authorisation of use of Collects of the Word as part of An Order for Morning and Evening Prayer for Use on Sundays

WHEREAS it is desirable to provide for the authorisation of use of Collects of the Word as part of An Order for Morning and Evening Prayer for Use on Sunday;

BE IT ENACTED by the Archbishops and Bishops and the clergy and laity of the Church of Ireland in General Synod assembled in Armagh in the year 2018 and by the authority of the same as follows:

That the Collects of the Word as set out in the Schedule be authorised for use as part of An Order for Morning and Evening Prayer for Use on Sunday.
Schedule to Bill No. 2

On receipt of the information that copyright permission had not been granted for all the Collects in the Schedule, the Bills Committee and the Assessor recommended that the leave of Synod to withdraw Bill No. 2 should be sought. For that reason, the Schedule (pp.17-42) is not printed as part of the Bills Pamphlet.
Chapter XVI of the Constitution of the Church of Ireland makes provision for the child protection policy, *Safeguarding Trust*, which may be approved from time to time by the Standing Committee, to be implemented and adhered to by parishes, clergy and diocesan bodies of the Church.

In recent years, the concept of safeguarding has been extended to include ‘adults at risk of harm’ and ‘adults in need of protection’ (Northern Ireland legislation), and ‘vulnerable adults’ (in the Republic of Ireland guidance).

It is desirable that the same provisions in respect of implementation of and adherence to the policy *Adult Safeguarding* should be provided for in the Constitution as were previously put in place for the child protection policy, *Safeguarding Trust*.
BILL

(at the request of the RCB and the Standing Committee)

Bill To Amend Chapter XVI of the Constitution of the Church of Ireland (Safeguarding Policies)

WHEREAS Chapter XVI of the Constitution deals with the provision of a policy for the safeguarding of children;

AND WHEREAS it is desirable, in consequence of legislation in Northern Ireland and good practice and guidance in the Republic of Ireland, for the Church of Ireland to adopt a policy to address adult safeguarding (referred to as ‘adults at risk of harm’ and ‘adults in need of protection’ in Northern Ireland and ‘vulnerable adults’ in the Republic 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 Armagh in the year 2018 and by the authority of the same as follows:

1. ‘In Chapter XVI of the Constitution of the Church of Ireland, hereinafter referred to as ‘the said Chapter’, before the words MINISTRY WITH CHILDREN there shall be inserted the following:

   ‘SAFEGUARDING

   PART I’

2. ‘That immediately after Section 2 of the said Chapter, there shall be inserted the following Sections:

   ‘PART II

   MINISTRY WITH ADULTS

3. Adult Safeguarding: The Church of Ireland Code of Good Practice, approved by the Standing Committee of the General Synod and reported to the General Synod, hereinafter referred to as Adult Safeguarding, shall be implemented and adhered to throughout the Church of Ireland in the Church’s ministry with adults at risk of harm and adults in need of protection, also referred to as vulnerable adults in some legislation and guidance.

4. Each bishop and diocesan council shall ensure that Adult Safeguarding: The Church of Ireland Code of Good Practice be implemented and adhered to by all parishes, clergy and diocesan bodies within the diocese and in any diocesan activity.’
BILL NO. 4

Explanatory Memorandum

In 2006, the General Synod approved a Statute (Chapter III of 2006) to make provision for the funding of child protection officers for the Church of Ireland.

In 2017, the concept of safeguarding was extended to include ‘adults at risk of harm’ and ‘adults in need of protection’ (NI legislation) / ‘vulnerable adults’ (RI guidance and best practice). A Safeguarding Board was established jointly by the Representative Church Body and the Standing Committee. At the same time, the existing Child Protection Officers undertook additional work around adult safeguarding, overseeing policy development, training and parish vetting and providing advice to parishes in event of issues arising. The Officers will, in future, be known as Safeguarding Officers.

The service provided has been of significant assistance to parishes and dioceses over the years and has enabled the Church to deliver a high level of consistency in applying safeguarding policy as well as to provide a vetting service to parishes.

With the extension of the concept of safeguarding to include adults, there is additional work and additional resources are required. Synod is now asked to consider a new bill to provide funding for the activity under the Safeguarding Board by means of extending the levy on parishes. The Representative Church Body will also continue to make a contribution to these costs.
To Repeal and Replace Statute Chapter III of 2006

WHEREAS the Statute Chapter III of 2006 dealt with matters pertaining to a child protection policy and the provision and funding of child protection officers for the Church of Ireland;

AND WHEREAS the concept of safeguarding has come to embrace concepts of protection of adults as well as of children, with consequent need for additional provision of staff and resources;

AND WHEREAS it is expedient to make provision concerning the financing of the work of the Safeguarding Board, and Officers appointed under section 17(c) of Chapter X of the Constitution, to advise and assist the Church of Ireland in responding to concerns about the welfare of children and adults and, in particular to advise and assist bishops and diocesan councils in ensuring that Safeguarding Trust: The Church of Ireland Code of Good Practice for Ministry with Children and Adult Safeguarding: The Church of Ireland Code of Good Practice are implemented and adhered to in all parishes;

AND WHEREAS for such purpose it is desirable that a contribution towards the cost of the work of Safeguarding be raised within each diocese;

AND WHEREAS it is necessary for the Statute Chapter III of 2006 to be repealed in order to make provision for the same;

BE IT ENACTED by the Archbishops and Bishops and the clergy and laity of the Church of Ireland in General Synod assembled in Armagh in the year 2018 and by the authority of the same as follows:

To make provision concerning the financing of the work of the Safeguarding Board including the work of the Officers and parish vetting

1. From 1st January 2019 each diocese shall contribute towards the cost of the work of Safeguarding (as defined in Chapter XVI of the Constitution) at a rate to be determined by the Representative Body not later than 30th June in 2018 and each year thereafter:

Provided that, after the initial rate is set by 30th June 2018, a rate determined for any one year, being more than twenty-five per centum in excess of the rate for the year immediately preceding, shall become operative only on the passing of an affirmative resolution of the General Synod.

2. (1) The contribution from each diocese shall be the sum of the number of cures, including vacant cures, in such diocese at the preceding 30th June (as agreed between the Representative Body and the diocesan council) multiplied by the minimum approved stipend of an incumbent as fixed from time to time by the General Synod in accordance with Section 51(1) of Chapter IV of the Constitution of the Church of Ireland and operative on 1st January of the year to which the contribution relates multiplied by the rate per centum determined by the Representative Body in accordance with section 1.
(2) In the case of a diocese, part of which is situated in the Republic of Ireland and part of which is situated in Northern Ireland, account shall be taken of the differing figures for minimum approved stipend fixed in respect of incumbents resident in each jurisdiction and the contribution shall be subdivided accordingly.

(3) 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.

3. Contributions shall be payable quarterly in arrears by each diocesan council on 31st March, 30th June, 30th September and 31st 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;

(g) A ministry unit that has registered with the regulator of charities appropriate to the jurisdiction and which is recognised as a part of the Anglican structures of the diocese in which it is situated and which is operating under the safeguarding policy of the Church of Ireland.

6. The Standing Committee shall, at the ordinary session of the General Synod in 2019, and triennially thereafter, and may at any other session, present a report on the implementation of this Statute, specifying any amendment which may appear to be necessary or expedient.

7. Statute Chapter III of 2006 is hereby repealed with effect from 1 January 2019.
BILL NO. 5

Explanatory Memorandum

Background
The Parochial Select Vestry of the Cathedral parish of St Fin Barre, Cork drew up a three-year Strategic Plan in 2015 which included a proposal to assess the governance structures of St Fin Barre’s Cathedral (the Cathedral). The result of discussions arising from the Strategic Plan concluded that a parochial structure centred on a Select Vestry is no longer sufficient to govern an institution of the magnitude of the Cathedral. Whilst the Vestry is well equipped to deal with routine maintenance and operational matters, much of the administration and larger project management and planning is too dependent on the Dean, a small number of voluntary officers and one part-time administrator.

A sub-committee of the Select Vestry and of Chapter members worked on proposals for governance reform over a seven month period in 2016 and conducted extensive research as to what models are in operation in other cathedrals in Ireland and abroad. This is the first such exercise to take place in Cork since 1972.

Process
A new model of governance based on the ‘representative model’ similar to school boards of management was presented to two consecutive meetings of the Cathedral Select Vestry (The Parochial Select Vestry and Chapter meeting together under Chapter VII of the Constitution) in January 2017 and unanimous agreement was reached on the sub-committee’s proposals. The intention is to retain the Parochial Select Vestry which remains the most effective way to manage the day-to-day running of the Cathedral and to put in place a Cathedral Board alongside it to manage the broader range of management issues such as conservation and restoration of the Cathedral, employment and policy matters, legal issues and regulatory compliance, large-scale fundraising, and long term strategic planning for the Cathedral’s mission and ministry.

The Chapter also received recommendations from the sub-committee in January 2017 and, following consultation with the Bishop of Cork, Cloyne and Ross in March 2017, agreed with the proposal that in future there could be up to three additional Canons appointed to the Chapter at any given time: one Ecumenical Canon and two Honorary Canons appointed with due regard to the needs of the Diocese and the Cathedral.

A summary of the proposals was presented to the Diocesan Council of Cork, Cloyne and Ross in April 2017 and the full proposal was passed by the Diocesan Synod of the United Dioceses of Cork, Cloyne and Ross in June 2017. The Diocesan Synod further delegated responsibility to the Bishop and the Diocesan Council to finalise the necessary legislation for consideration by the General Synod in 2018 and the text of this Bill was agreed by both in February 2018.

Key Principles
The new structures proposed in this Bill are designed to strengthen the Cathedral’s governance in ways that continue to involve not only members of the Cathedral parish and the Chapter but also people with particular skills in the wider Diocese and local community.

The expansion of the Chapter is also designed to engage with ecumenical contacts alongside lay or ordained people with particular interest in and skills to offer to the Diocese and/or the Cathedral.

A comprehensive set of bye-laws to ensure the smooth operation of the proposed structures has been drafted and will be put in place with the approval of the Diocesan Council. These will ensure effective communication and good working relationships between the Parochial Select Vestry, the Chapter and the Cathedral Board.
To amend Chapter VII of the Constitution and the Statute Chapter X of 1972 and to make future provision for the regulation and management of the Cathedral Church of St Fin Barre, Cork.

WHEREAS it is desirable to amend the provisions relating to the regulation and management of the Cathedral Church of St Fin Barre, Cork;

AND WHEREAS it is necessary therefore to amend Chapter VII of the Constitution;

AND WHEREAS it is also necessary therefore to amend the Statute, Chapter X of 1972;

AND WHEREAS the Synod of the United Diocese of Cork, Cloyne and Ross at its meeting held on 10th June 2017 approved of the provisions hereinafter set forth;

BE IT ENACTED by the Archbishops and Bishops and the clergy and laity of the Church of Ireland in General Synod assembled in Armagh in the year 2018 and by the authority of the same as follows:

Definitions

1. In this Statute –
   a. “the Bishop” means the Bishop of Cork, Cloyne and Ross;
   b. “the Cathedral” means the Cathedral Church of St Fin Barre, Cork;
   c. “the Cathedral Board” means the board of the Cathedral as provided for in section 36 hereof;
   d. “Chapter III” means Chapter III of the Constitution of the Church of Ireland;
   e. “Chapter VII” means Chapter VII of the Constitution of the Church of Ireland;
   f. “the Dean” means the Dean of Cork;
   g. “the Dean of Cloyne” means the Dean of the Cathedral Church of St Colman, Cloyne;
   h. “the Dean of Ross” means the Dean of the Cathedral Church of St Fachtna, Rosscarbery;
   i. “Ecumenical Canon” means a minister or accredited preacher of one or other of such Christian denominations not in full communion with the Church of Ireland as may from time to time be specified by the House of Bishops;
   j. “Honorary Canon” means a person (lay or ordained) who has proven expertise in a particular area, determined by the Bishop, in consultation with the Dean, to be of interest or of current importance to the diocese and/or the Cathedral, including but not limited to the areas of social justice, mission, outreach, theological research and education. An Honorary Canon may be a member of the Church of Ireland, or of a Church that is in communion therewith, or of such Christian denomination not in full communion with the Church of Ireland as may from time to time be specified by the House of Bishops.

Amendments and Repeals

2. For Section 18 of Chapter VII there shall be substituted:
“18. None of the foregoing provisions in this Chapter contained shall apply to or affect the Cathedral Church of St Patrick, Armagh; the Cathedral of the Holy Trinity (commonly called Christ Church), Dublin; the Collegiate and Cathedral Church of St Patrick, Dublin; the Cathedral of the Holy Trinity, Down or the Cathedral Church of St Fin Barre Cork; or the prerogatives, rights, privileges, or constitution of any of them; or the Cathedral Church of St Anne, Belfast, so far as any of the said provisions are inconsistent with the Statute Chapter V of 1944 as amended.”

3. Section 1 and Section 4 of the Statute, Chapter X of 1972 are hereby repealed.

Regulation of the Cathedral

4. The Cathedral shall be regulated by the provisions of this Statute.

Saving of Existing Appointments

5. The existing Dean, Dignitaries, Prebendaries and Chapter Clerk of the Cathedral shall (subject to the provisions of the Irish Church Act 1869) continue to hold their respective offices therein, and shall retain the same rights, powers and privileges as they have heretofore enjoyed, and shall be liable to the discharge of all duties to which they have hitherto been subject, except so far as the same may be extended or modified by the provisions of this Act.

The Chapter

6. The Chapter of the Cathedral shall consist of the Dean, Precentor, Chancellor, Treasurer, Archdeacon of Cork, Cloyne and Ross and four Canons occupying the Prebendal Stalls of Dromdaleague and Kilnaglory, St Michael’s and Inniskenny, Kilbrittain and Holy Trinity and Desertserges and Killanully, the Ecumenical Canon (if any) and the Honorary Canons (if any).

7. The Bishop shall be the Ordinary of the Cathedral and shall have the right of appointing the Dean and, except as may otherwise be provided herein, shall have the right of appointing each and every of the dignitaries, prebendaries and canonries of the Cathedral and shall make choice in respect of such dignitaries, prebendaries and canons from amongst the beneficed or licensed clergy of the diocese. In making such appointments the Bishop shall have due regard to the abilities and qualifications required for the proper performance of the duties of each such office.

8. The Dean of Cloyne shall also hold the Precentor’s Stall in the Cathedral.

9. The Dean of Ross shall also hold the Chancellor’s Stall in the Cathedral.

10. The Prebendary of Tymothan in the National Cathedral of St. Patrick, Dublin shall also hold the Treasurer’s Stall in the Cathedral and shall hold such Stall notwithstanding the fact that he or she may also be the Dean of one of the cathedrals in, or the Archdeacon of, the United Diocese of Cork, Cloyne and Ross.

11. In respect of any appointments made after the coming into force of this Statute, the Bishop shall determine the period of time for which each of the Prebendaries of Dromdaleague and Kilnaglory, St. Michael’s and Inniskenny, Kilbrittain and Holy Trinity and Desertserges and Killanully shall be appointed.
12. The Dean and Chapter shall have power to make rules and regulations for the times and conduct of meetings of the Chapter and the discharge of its responsibilities. Meetings of the Chapter shall be presided over by the Dean or, in the absence of the Dean, by the member of the Chapter next in order of precedence who is present.

The Functions of the Dean and the Prebendaries

13. The Dean shall be subject to the authority and control of the Ordinary. The Dean shall order the services of the Cathedral and, in matters pertaining thereto, shall direct the clergy and officials. Unless hindered by reasonable cause, the Dean shall attend and assist in the services of the Cathedral on Sundays and week-days.

14. The Dignitaries shall undertake the customary duties pertaining to their office. Each Dignitary, the Archdeacon of Cork, Cloyne and Ross, and each Prebendary shall undertake, by arrangement with the Dean, not less than one Sunday in-residence each year in the Cathedral. The Dignitaries, the Archdeacon and the Prebendaries shall also undertake any other duties as decided from time to time by the Dean and Chapter.

The Ecumenical Canon and the Honorary Canons

15. Having consulted with the Dean in order to identify the mind of the Chapter and the needs of the Cathedral, the Bishop may appoint an Ecumenical Canon and not more than two Honorary Canons.

16. Neither the Ecumenical Canon nor an Honorary Canon shall be entitled to a salary.

17. The appointment of an Ecumenical Canon or an Honorary Canon shall not be effective unless and until that person shall make and subscribe before the Bishop the relevant declaration contained in the Schedules I and II hereto annexed.

18. The Ecumenical Canon and the Honorary Canons may be removed by the Bishop for cause shown. The Ecumenical Canon or an Honorary Canon, if not so removed, shall hold office for a term of five years from the date of appointment or until such Canon shall resign from such office. An Ecumenical Canon or Honorary Canon who has served five years may be reappointed.

19. The Ecumenical Canon and the Honorary Canons shall each have a designated stall in the Cathedral while holding such office.

20. The Ecumenical Canon and the Honorary Canons shall be non-voting members of the Chapter and shall not be eligible for election to the Cathedral Board nor may they chair meetings of the Chapter.

21. The Ecumenical Canon may be invited by the Dean or the Bishop to perform all or any of the following duties insofar as the same are consonant with the provisions of Canon 10 –

   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 Baptism, 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.

22. An Honorary Canon may be invited by the Dean or the Bishop to perform all or any of the following duties insofar as the same are consonant with the provisions of Canon 10:
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 organise lectures, study groups, or educational activities on behalf of the diocese;
e. To engage in research on behalf of the diocese;
f. To assist the diocese to engage with social justice issues;
g. To support or develop mission and outreach programmes in the diocese;
h. To engage in with such other matters in the Cathedral or the diocese as may be specified by the Dean;
provided that such activities are approved by the Bishop, in consultation with the Dean and provided that same are consonant with the doctrines of the Church of Ireland.

23. The Court of the General Synod shall have authority to determine all questions and disputes that may arise respecting the appointment or removal of the Ecumenical Canon or the Honorary Canons.

The Chapter Clerk

24. The Chapter may appoint a Chapter Clerk, who shall be a member of the Church of Ireland and shall be a licensed priest or deacon, or registered vestryperson, in the United Dioceses of Cork, Cloyne and Ross.

25. From the next vacancy in the position, the Chapter Clerk shall be appointed by the Chapter and shall initially hold office for three years. The Chapter Clerk may be appointed for further three year periods as determined by the Chapter. The Chapter Clerk shall not be a member of the Chapter.

26. The Chapter Clerk shall, in consultation with the Dean, notify Chapter members of the date, time and venue of Chapter meetings, record minutes of all Chapter meetings, and circulate agendas, minutes and any other documentation as requested by the Dean and Chapter from time to time.

The Dean’s Vicar

27. There may be one Dean’s Vicar, appointed by the Dean, subject to the approval of the Bishop.

28. The Dean’s Vicar shall be in priest’s orders and shall be paid a stipend.

29. The Dean’s Vicar shall perform such functions in the Cathedral and its parish as may from time to time be determined by the Dean in consultation with the Bishop.

30. The Dean’s Vicar shall hold office for a term of five years, but shall be eligible for re-appointment and may be removed by the Dean for cause shown with the approval of the Bishop.

Minor Canons

31. There may be up to four Minor Canons, with or without salaries, appointed by the Dean and Chapter. The Minor Canons shall be clergy licensed or beneficed in the Diocese of Cork, Cloyne and Ross. Appointments of Minor Canons shall be notified to the Bishop. Minor Canons may from time to time be removed by the Dean and Chapter for cause shown, with the approval of the Bishop.
Vestry Members

32. There shall be vestry members for the Cathedral, and in this regard the provisions of Chapter III shall apply save and insofar as the same are inconsistent with the provisions of this Statute.

33. The general vestry shall consist of (i) all the clergy of the Church of Ireland having stalls in the Cathedral and (ii) all those entitled to be registered vestry members of the Cathedral parish.

34. The Registered Vestry Members shall annually, at the Easter General Vestry, elect twelve Select Vestry Members, and triennially four Parochial Nominators and four Supplemental Parochial Nominators, and they shall also elect triennially Synod Members and Supplemental Synod Members to sit as members of the Diocesan Synod of Cork, Cloyne and Ross; and the said Nominators and Synod Members shall be elected in the same manner and have same privileges as Nominators and Synod Members elected for parishes. The number of Synod Members shall be such as determined by the Diocesan Synod of Cork, Cloyne and Ross.

35. The Dean (or the Incumbent of St Fin Barre’s Union of Parishes, if the said incumbency is not held by the Dean) shall annually, at the Easter General Vestry, appoint one Cathedral Warden and one Glebewarden and the Registered Vestry Members shall annually appoint one Cathedral Warden and one Glebewarden, and those Wardens shall have the same powers, rights and privileges as Churchwardens and Glebewardens elected by parishes unless otherwise ordered by the Cathedral Board.

Cathedral Board

36. From the date of the Easter General Vestry in 2019, there shall be a Cathedral Board comprised as follows:

   a. The Dean (ex officio);
   b. The Honorary Treasurer of the Select Vestry;
   c. Two Representatives of the Select Vestry elected annually at the meeting of the Select Vestry immediately following the Easter General Vestry.
   d. Four Chapter Canons, nominated triennially by the Chapter.
   e. Two Representatives from the Diocese of Cork, Cloyne and Ross, nominated triennially by the Bishop, and approved by the Diocesan Council. Before nominating the two said representatives, the Bishop shall have consulted with the Dean, who shall in turn have consulted with the Chapter and Vestry Representatives.
   f. Two Lay Community Representatives, co-opted annually by the other members of the Cathedral Board.

37. Members of the Cathedral Board shall be eligible for re-election or re-nomination, as the case may be.

38. Casual vacancies shall be filled in the same manner as the original appointment which has given rise to the vacancy.

39. The Cathedral Board shall have power to co-opt additional non-voting consultant members for the duration of special projects as required. A consultant member may only attend such portions of meetings of the Cathedral Board as relate to any project with which that consultant member is involved.

40. The Cathedral Board shall be chaired by the Dean or, in the absence of the Dean, by the member of the Chapter next in order of precedence who is present, such chair having both an ordinary and a casting vote.
41. The Cathedral Board shall have power to make rules and regulations for the times and conduct of its meetings and the discharge of its responsibilities.

42. A special meeting of the Cathedral Board may be summoned by the Dean or, in the absence of the Dean, by the most senior Chapter Representative, or at any time on the written requisition of five members of the Cathedral Board.

43. The Cathedral Board shall have the control, charge and management of the following:

   a. All financial, legal and insurance matters pertaining to the Cathedral; provided that the Cathedral Board may delegate such financial matters to the Select Vestry as it may from time to time determine.
   b. The preservation, restoration, repair and conservation management of the fabric of the Cathedral and all permanent structures therein and of all other properties in the Cathedral parish; provided that the Cathedral Board may delegate such functions in relation to the preservation and repair to the Select Vestry as it may from time to time determine.
   c. The ornaments of the Cathedral, the monuments, tablets, windows and brasses to be placed in the Cathedral; provided that none shall be erected or placed in the Cathedral, or removed therefrom, without the consent or approval of the Dean, the Chapter, the Select Vestry and of the Bishop.
   d. The appointment, management and removal of staff and lay officials of the Cathedral.
   e. Formulation, review and implementation of Cathedral policies and procedures.
   f. Strategic planning, marketing and promotion programmes for the Cathedral.
   g. Oversight of the Cathedral’s archives, including their conservation and location.

44. The Select Vestry, the Cathedral Board and the Chapter shall together, and by a two-thirds majority of each, agree and enact bye-laws to regulate the working relationships between each such body and to facilitate efficient and regular communication between each such body. The said bye-laws shall not come into effect unless and until approved by the Diocesan Council.

**Miscellaneous**

45. Matters relating to the Cathedral not provided for herein or by the law of the Church of Ireland, shall be determined by the Board.

46. It shall be lawful for the Diocesan Council of the Diocese of Cork, Cloyne and Ross to make regulations for carrying this Statute into effect.

47. Nothing contained in this Statute shall affect the provisions of Statute, Chapter I of 1890 or Statute, Chapter I of 1892.

**Citation**

48. This Statute may be referred to as the Cork Cathedral Act 2018.
I, A.B., do hereby solemnly declare that:

1. I am a minister or accredited preacher 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 do declare that I will perform Canonical obedience to the Ordinary of the Cathedral Church of St Fin Barre, Cork and his successors, Bishops of Cork. I will observe the statutes and ancient customs of the Cathedral Church, so far as they are not repugnant to the laws of the Church of Ireland, and will keep private and undisclosed the secrets of the Chapter.

I subscribe the above declaration to be appointed to the office of Ecumenical Canon of the Cathedral Church of St Fin Barre, Cork.

This ....... day of ..... 20.... .
I, A.B., do hereby solemnly declare that:

1. I am a 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 (unless already otherwise so bound), I submit myself to the authority of the Church of Ireland, and to the laws and tribunals thereof.

3. I do declare that I will perform Canonical obedience to the Ordinary of the Cathedral Church of St Fin Barre, Cork and his successors, Bishops of Cork. I will observe the statutes and ancient customs of the Cathedral Church, so far as they are not repugnant to the laws of the Church of Ireland, and will keep private and undisclosed the secrets of the Chapter.

I subscribe the above declaration to be appointed to the office of Honorary Canon of the Cathedral Church of St Fin Barre, Cork.

This …… day of …… 20 …..
BILL NO. 6

Explanatory Memorandum

Following the withdrawal of the Bill of the Commission on Episcopal Ministry and Structures at the General Synod in 2016, the diocesan councils of both Tuam, Killala and Achonry and Limerick and Killaloe initiated conversations about the future patterns of episcopal ministry and structures in the West and South-west. Subsequently, and after extensive conversations, in February 2018 both diocesan councils passed identical resolutions affirming their desire to unite both dioceses at a future date subject to the satisfactory conclusion of these discussions and the approval of both diocesan synods.

Should agreement be forthcoming, a Bill for alteration of diocesan boundaries will be brought to the General Synod and its provisions will require the consent of the Archbishop of Armagh and the Archbishop of Dublin (as a change in provincial boundaries will be involved) and, if passed, the subsequent consent of the diocesan synods affected.

The purpose of the Bill being proposed this year is to allow for temporary suspension of the constitutional requirement for the calling of an episcopal electoral college within the prescribed time, in the event that a vacancy arises in either diocese (or in both) before 30th September 2019. The Bill further proposes that such suspension of an episcopal election could be extended by the Standing Committee at the request of both diocesan councils, but in any case not beyond 30th September 2020.
To suspend temporarily the operation of provisions in Chapter VI of the Constitution in respect of constituting, convening and holding an electoral college in the case of a vacancy in the see of Tuam, Killala and Achonry or Limerick, Ardfert, Aghadoe, Killaloe, Kilfenora, Clonfert, Kilmacduagh and Emly

WHEREAS the United Dioceses of Tuam, Killala and Achonry and the United Dioceses of Limerick, Ardfert, Aghadoe, Killaloe, Kilfenora, Clonfert, Kilmacduagh and Emly, are engaged in discussions which may possibly lead to uniting, dividing, or altering the boundaries of the two united dioceses at a future date in accordance with Section 31 of Chapter I of the Constitution of the Church of Ireland;

AND WHEREAS the respective diocesan councils of the two united dioceses are desirous that if a vacancy should arise in either or both of their sees whilst such discussions are continuing, there should be provision to defer the filling of such vacancy or vacancies so as to facilitate the said discussions;

AND WHEREAS section 3 and section 8 of Part I of Chapter VI of the Constitution would otherwise require an episcopal electoral college to be constituted, convened and held within certain time limits for the purpose of electing a bishop for the vacant see or sees;

BE IT ENACTED by the Archbishops and Bishops and the clergy and laity of the Church of Ireland in General Synod assembled in Armagh in the year 2018 and by the authority of the same as follows:

1. In this Statute “Chapter VI” means Chapter VI of the Constitution of the Church of Ireland and “the two united dioceses” means the United Dioceses of Tuam, Killala and Achonry and the United Dioceses of Limerick, Ardfert, Aghadoe, Killaloe, Kilfenora, Clonfert, Kilmacduagh and Emly.

2. Subject to Section 3, if the see of either or both of the two united dioceses shall become vacant on or before 30th September 2019 the operation of the provisions in section 3 and section 8 of Part I of Chapter VI in relation to the constituting, convening and holding of an episcopal electoral college for the purpose of filling the said vacancy or vacancies shall be suspended until 30th September 2019.

3. The Standing Committee may from time to time, by resolution, extend the period of suspension of the operation of the said provisions by such period or periods as may be requested in writing by the diocesan councils of the two united dioceses, provided however that no such suspension of the operation of the said provisions may continue beyond 30th September 2020.
When the General Synod was established by the General Convention of 1870, diocesan representation in the House of Representatives was based on one clerical member for every 10 priests at that time and two lay members for each clerical member. The total number of representatives produced on this basis, 624, has remained largely unchanged since.

The last significant change to the diocesan allocation of seats took place in 1969 when 14 dioceses were re-allocated 648 House of Representative seats among them. With the exception of the merging of 14 dioceses into 12 this diocesan representation has remained static since 1969. In the almost 50 years since this last significant modification to the House of Representatives the change in totality and spread of the Church of Ireland population has created an imbalance in representation (see the table following).

This Bill seeks to amend Chapter 1 of the Constitution to achieve the following two aims:

1. To preserve the role of synod as a unifying, legislative and representative body for the whole of the Church of Ireland by establishing a proportional and representative formula to allocate seats each triennium.
2. To increase the flexibility and functionality of synod as a debating forum and administrative body by reducing synod membership in proportion to the reduced size of the Church of Ireland, thereby allowing for more choice of venue, reduction in costs and giving higher value to synod membership.

**Proportionality:**
To achieve the aim of a more proportional and equitable spread of membership across the House of Representatives, this Bill seeks to allocate one seat to each diocese or united diocese for every cure.

In keeping with the original constitutional requirement of two lay representatives to each clerical representative this Bill would allocate representative places to dioceses or united dioceses according to their number of cures provided that the number of cures was divisible by 3 or rounded up to the nearest figure divisible by three. Therefore, if a diocese had 32 cures it would be allocated 33 seats to allow for the 2:1 laity/clerical representation (see the table following).

**Weighting:**
This Bill will also allocate 6 extra seats to every diocese or united diocese to increase proportionally the representation of smaller dioceses.

**Formula:**
The effect of the proposed legislation is that the table in section 4(2) of Chapter I of the Constitution will no longer appear. Every middle year in the triennium the number of representatives will be reviewed by the Honorary Secretaries, reported to the General Synod and communicated to the dioceses. This will inform dioceses of any changes to synod allocation in good time for elections in the final year of the triennium.

**Synod Size:**
The highest attendance on any given day at Synod since 2003 is 507 and the average attendance by each diocese over the last 10 years can be seen in the table following. This Bill would, in initial effect, reduce the House of Representatives by 117 seats from the current 648 to 531.

If the Bill is adopted the effect of the initial changes in membership might be seen in the table following but it should be noted that the Bill will see seats proportioned to the number of cures at the last day of General Synod 2019 and triennially afterwards. Therefore this table is only for illustrative purposes.
<table>
<thead>
<tr>
<th>Diocese</th>
<th>C of I population - 2011 Rep of Ireland census &amp; NISRA</th>
<th>2013 C of I Census. Sunday Attendance</th>
<th>Current Number of General Synod places</th>
<th>CURES</th>
<th>Synod members as per No. of cures (adjusted up to allow for 1/3 to 2/3 clergy/lay)</th>
<th>Probable effect of the Bill on General Synod places for the 2021 triennium (including weighting of extra 6 places per diocese)</th>
<th>Difference on current allocation of synod places</th>
<th>Average diocesan attendance at General Synod over the last 10 years</th>
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<tbody>
<tr>
<td>Armagh</td>
<td>34,420</td>
<td>7,102</td>
<td>54</td>
<td>43</td>
<td>43 (45)</td>
<td>51</td>
<td>-3</td>
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<td>Clogher</td>
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<td>3,951</td>
<td>42</td>
<td>32</td>
<td>32 (33)</td>
<td>39</td>
<td>-3</td>
<td>26</td>
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<tr>
<td>Derry and Raphoe</td>
<td>36,480</td>
<td>6,066</td>
<td>60</td>
<td>48</td>
<td>48 (48)</td>
<td>54</td>
<td>-6</td>
<td>32</td>
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<tr>
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<td>12,731</td>
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<td>75</td>
<td>75 (75)</td>
<td>81</td>
<td>-9</td>
<td>57</td>
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<td>74</td>
<td>74 (75)</td>
<td>81</td>
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<td>52</td>
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<td>60</td>
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<td>Meath and Kildare</td>
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<td>24</td>
<td>-9</td>
<td>20</td>
</tr>
<tr>
<td>Cashel, Ferns &amp; Ossory</td>
<td>19,230</td>
<td>2,520</td>
<td>63</td>
<td>32</td>
<td>32 (33)</td>
<td>39</td>
<td>-24</td>
<td>41</td>
</tr>
<tr>
<td>Cork, Cloyne and Ross</td>
<td>13,990</td>
<td>2,197</td>
<td>42</td>
<td>22</td>
<td>22 (24)</td>
<td>30</td>
<td>-12</td>
<td>33</td>
</tr>
<tr>
<td>Limerick and Killaloe</td>
<td>10,310</td>
<td>1,205</td>
<td>42</td>
<td>16</td>
<td>16 (18)</td>
<td>24</td>
<td>-18</td>
<td>25</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>376,380</strong></td>
<td><strong>648</strong></td>
<td><strong>445</strong></td>
<td><strong>449 (459)</strong></td>
<td><strong>531</strong></td>
<td><strong>-117</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Number of Cures as of December 2017 and census population 2011 & 2013 from the CEMS presentation to Synod 2016
BILL

To amend Chapter I of the Constitution

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 expedient to establish a continuing review of the size and distribution of the membership of the House of Representatives;

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

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 Armagh in the year 2018, and by the authority of the same, as follows:

1. In this Statute “Chapter I” means Chapter I of the Constitution of the Church of Ireland, “Chapter VI” means Chapter VI of the Constitution of the Church of Ireland and the term “cure” shall have the same meaning as contained in section 39 of Part V of Chapter VI of the Constitution.

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

   ‘4(1) (a) The House of Representatives shall consist of representatives of the clergy and representatives of the laity in the proportion of two lay members for each clerical member, to be elected as hereinafter provided.

   (b) The number of representatives to be returned to the General Synod by each diocese or united diocese shall be in the proportion of one representative to every cure within that diocese or united diocese as the case may be. Provided that the total number of representative positions for each diocese or united diocese is divisible by three or rounded up to the next number divisible by three.

   (c) Each diocese or united diocese shall be allocated a further 6 members on the House of Representatives.’

3. For section 4(2) of Part 1 of Chapter I there shall be substituted:

   ‘4(2) The number of representatives, clerical and lay, to be returned to represent the several dioceses and united dioceses shall be calculated by the Honorary Secretaries of the General Synod on the basis of the principles set out in 4 (1) as at the last day of the ordinary meeting of General Synod 2019 and shall be communicated to the dioceses or united dioceses within seven days of that date. This shall happen triennially thereafter.’

4. For section 4(3) of Part 1 of Chapter I there shall be substituted:

   ‘4(3) 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. In default of agreement being reached the apportionment shall be made by the bishop, whose decision shall be final.'