

GENERAL SYNOD
OF THE
CHURCH OF IRELAND

2019

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.

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BILL NO. 1

EXPLANATORY MEMORANDUM

In 2018, the General Synod approved, by the requisite majorities, a resolution granting leave for the introduction of this Bill and accompanying Schedule in 2019.

The Bill provides for the provision of a service of Holy Communion by Extension for Persons Unable to be Present at the Public Celebration.

This service has had leave for experimental use from the House of Bishops and this period has come to an end. Feedback to the LAC, including a survey carried out at the end of the first experimental phase, has demonstrated that this provision is used significantly in parts of the Church where pastoral provision in the home often includes Eucharistic Ministry.

It should be noted that the provisions in this service are very specifically intended for use in specific pastoral situations and is not seen as a mechanism for Eucharistic Ministry in Churches where a priest is not present. Any such provision would be considered separately by the General Synod.

REV ADRIAN DORRIAN
VERY NIGEL DUNNE

BILL

To make provision for Holy Communion by Extension for Persons Unable to be Present at the Public Celebration.

WHEREAS a Resolution to make provision for Holy Communion by Extension for Persons Unable to be Present at the Public Celebration as set out in the schedule to this Bill was duly passed in full Synod in Armagh in the year 2018, by the required majorities and was duly transmitted to the Secretaries of all Diocesan Synods;

AND WHEREAS it is expedient that the said resolution should be carried into effect by a Statute;

BE IT ENACTED by the Archbishops and Bishops and clergy and laity of the Church of Ireland in General Synod assembled in Londonderry in the year 2019 and by the authority of the same as follows:

That the service of Holy Communion by Extension for Persons Unable to be Present at the Public Celebration be approved for use in the Church of Ireland.

SCHEDULE

HOLY COMMUNION BY EXTENSION

FOR PERSONS UNABLE TO BE PRESENT AT THE PUBLIC CELEBRATION

While this rite is primarily intended for use with those who are sick, it may on occasion be used with individuals who for a reasonable cause cannot be present at a public celebration of the Holy Communion.

When a member of the community cannot be present at the parish Holy Communion but wishes to receive the sacrament, it is desirable that the priest, deacon or appropriately trained authorized representative of the community bring the consecrated elements to that person immediately upon completion of the Sunday celebration in the church. The continuity between communion and community celebration is thus made clear. When this is not possible communion could be brought from a weekday celebration.

If, however, a person is unable to attend a public celebration for an extended period of time, it is appropriate that the Holy Communion be celebrated with them, members of their family, representatives of the parish community, and friends, if possible. In these cases it would be appropriate to involve others in the readings and prayers, using the propers of the day and other appropriate material.

HOLY COMMUNION BY EXTENSION FOR THOSE UNABLE TO BE PRESENT AT THE PUBLIC CELEBRATION

This service may be conducted by a priest, or by a deacon or lay person authorised by the diocesan bishop.

This form is intended for use with those who for reasonable cause cannot be present at a public celebration of the Holy Communion.

THE GREETING

The Minister says

The Lord be with you
and also with you.

These or similar words may be used:

Brother(s)/sister(s) in Christ,
God calls us to faithful service
by the proclamation of the word,
and sustains us with the sacrament
of the body and blood of Christ.
So we call upon God in prayer,
hear his word proclaimed,
and receive this holy food from the Lord's table.

THE COLLECT
of the day or a similar prayer.

Proclaiming and Receiving the Word

A passage from the Gospel appropriate to the day or occasion, or one of the following passages is read:

God so loved the world that he gave his only Son, so that everyone who believes in him may not perish, but may have eternal life. *John 3:16*

Jesus said, 'I am the bread of life; whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.' *John 6:35*

Jesus said, 'I am the living bread that came down from heaven; whoever eats of this bread will live for ever; and the bread that I will give for the life of the world is my flesh. For my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them.' *John 6:51, 55-56*

Jesus said, 'Abide in me, as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. My father is glorified by this, that you bear much fruit, and become my disciples. As the Father has loved me, so I have loved you; abide in my love.'

John 15: 4-5a, 8-9

PENITENCE

The Confession is introduced with these words:

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he who is faithful and just will forgive us our sins, and cleanse us from all unrighteousness. *1 John 1: 8, 9*

**Almighty God, our heavenly Father,
we have sinned in thought and word and deed,
and in what we have left undone.
We are truly sorry, and we humbly repent.
For the sake of your Son, Jesus Christ,
have mercy on us and forgive us,
that we may walk in newness of life
to the glory of your name. Amen.**

Almighty God,
who forgives all who truly repent,
have mercy on you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in eternal life;
through Jesus Christ our Lord. **Amen.**

A deacon or lay person using the preceding form substitutes us for you and our for your.

The Prayer of Humble Access may be said:

**We do not presume to come to this your table,
merciful Lord,
trusting in our own righteousness
but in your manifold and great mercies.
We are not worthy so much as to gather up the crumbs under your table.
But you are the same Lord,
whose nature is always to have mercy.
Grant us, therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ,
and to drink his blood,
that our sinful bodies may be made clean by his body,
and our souls washed through his most precious blood,
and that we may evermore dwell in him and he in us. Amen.**

As our Saviour Christ has taught us, so 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

As our Saviour Christ has taught us, we are bold to say

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.

The minister says

The Church of God, of which we are members,
has taken bread and wine
and given thanks over them
according to our Lord's command.

I now bring these holy gifts
that you may share in the communion of his body and blood.

We being many are one body
for we all share in the one bread.

The minister who gives the bread and wine says

The body of Christ given for you.

The blood of Christ shed for you.

And the communicant replies **Amen.**

Silence is kept.

PRAYER AFTER COMMUNION

It may be appropriate to pray for the needs of those present.

The following thanksgiving or another suitable prayer is said:

**Almighty God,
we thank you for feeding us
with the spiritual food
of the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Strengthen us in the power of your Spirit
to live and work to your praise and glory. Amen.**

THE BLESSING

A priest may say a blessing such as:

The peace of God,
which passes all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son Jesus Christ our Lord;

and the blessing of God almighty,
the Father, the Son and the Holy Spirit,
be with you and remain with you always. **Amen.**

When a priest is not present all may say together:

The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit,
be with us all evermore. **Amen.** 2 Corinthians 13: 14

Any of the consecrated bread and wine remaining after the administration of the Communion is to be reverently consumed.

EXPLANATORY MEMORANDUM

In 2018, the General Synod approved, by the requisite majorities, a resolution granting leave for the introduction of this Bill and accompanying Schedule in 2019.

The Bill provides for the provision of The Service of Prayer and Naming and the Funeral Service in Cases of Miscarriage, Stillbirth and Neonatal Death as set out in the schedule to the Bill.

The Liturgical Advisory Committee's attention was drawn to the scarcity of liturgical resources available to assist parents, clergy and pastors in such situations. Before drafting, the Resources Group of the Liturgical Advisory Committee undertook extensive research into material available in other Anglican provinces and in other Christian traditions and discovered that there is relatively little material available in either. It was then decided to consult with people with particular experience and research interests in this area who were invaluable in guiding the Committee as to what may be needed for ministry among those experiencing Miscarriage, Stillbirth and Neonatal Death.

In the light of this research and consultation the resulting services and prayers provided in the Schedule have been carefully crafted and reviewed in minute detail several times by the Liturgical Advisory Committee and it is hoped that not only will they be a significant resource within the Church of Ireland but in the wider Anglican Communion and worldwide church.

BILL

To make provision for The Service of Prayer and Naming and the Funeral Service in Cases of Miscarriage, Stillbirth and Neonatal Death.

WHEREAS a Resolution to make provision for The Service of Prayer and Naming and the Funeral Service in Cases of Miscarriage, Stillbirth and Neonatal Death as set out in the schedule to this Bill was duly passed in full Synod in Armagh in the year 2018, by the required majorities and was duly transmitted to the Secretaries of all Diocesan Synods;

AND WHEREAS it is expedient that the said resolution should be carried into effect by a Statute;

BE IT ENACTED by the Archbishops and Bishops and the clergy and laity of the Church of Ireland in General Synod assembled in Londonderry in the year 2019 and by the authority of the same as follows:

That The Service of Prayer and Naming and the Funeral Service in Cases of Miscarriage, Stillbirth and Neonatal Death as set out in the Schedule be approved for use in the Church of Ireland.

SCHEDULE

1. **THE SERVICE OF PRAYER AND NAMING**
2. **AND THE FUNERAL SERVICE**
3. **IN CASES OF MISCARRIAGE, STILLBIRTH**
4. **AND NEONATAL DEATH**

5. **Pastoral and Liturgical Guidelines for Clergy**

6. The Church is conscious of the need for particular pastoral care for the parents and
7. families of children dying near the time of birth. The services and prayers provided
8. here are an important part of that pastoral care. It is important that the Church
9. acknowledges the fact that the parents are grieving the loss of a human life that is
10. experienced at a very deep level. These services therefore provide for the blessing and
11. naming of a child who has died in utero or during or shortly after birth. The provision
12. of a special funeral service is also designed to meet the particular pastoral needs of
13. parents, to acknowledge their grief, pain and confusion, and to assure them of God's
14. unfailing love for their child and for them.

15. In the event of an unanticipated stillbirth parents have no time to prepare and
16. experience sudden acute bereavement. The clergy/chaplains' and/or lay pastoral
17. workers' liturgical involvement needs to be as sensitive and competent as their pastoral
18. response.

19. Practical arrangements for these services should take into account that a grieving
20. mother may have recently given birth and may be physically uncomfortable.
21. Consideration should be given to the provision of comfortable seating, the temperature
22. of venues and the duration of services.

23. Siblings should be included in these services both at the planning stage and during
24. them. Children can be encouraged to create tokens of remembrance such as a written
25. or spoken prayer, art, letters, symbols etc. which can then be appropriately presented
26. and/or woven into the prayers.

27. Parents/families and their baby who has died should be included in services of
28. remembrance in the parish with the permission of the parents.

29. Once preparations for these services have been finalised, a service sheet should be
30. provided with the baby's, parent/s' (and siblings') names on it.

31. **The Service of Prayer and Naming**

32. Some parents might appreciate a service of prayer and naming (usually privately) while
33. their baby is still alive in utero. When parents give their baby a name the Church's
34. provision of a naming ceremony is an important pastoral response. The Blessing can
35. be used on its own or in conjunction with the Naming service. This can also be a time
36. to prepare for the funeral of a baby and to explore personal choices.

37. The Service of Prayer and Naming provided here should be used separately but in
38. certain circumstances it may be appropriate to use it just before the Funeral Service.
39. Some parents may prefer this to be done separately in the hospital and others may
40. prefer it to take place privately at home. Others may prefer that this service takes place
41. in a church privately, or with close family members, or with family, friends and
42. parishioners present.

43. The Naming should include an appropriate certificate of naming to be given to the
44. parents. In the case of miscarriage with the resulting absence of legal registration, this
45. takes on a particular significance for parents as it may be the only document with their
46. baby's name on it.

47. **The Funeral Service**

48. The use of the baby's name is essential throughout the funeral service.
49. Whilst positive language is very important in supporting parents and in conveying the message of Christian hope, clergy should not avoid the expression of the depth of emotion and pain being felt by all involved.
- 50.
- 51.
52. The Funeral Service should at the same time honour the (all too short) life of the baby, the pain of loss, the loss of hopes and dreams and the hope of the baby now being in God's love/care.
- 53.
- 54.
55. Some passages of scripture are provided and any alternative choices should be chosen sensitively. Readings that communicate any sense of guilt, shame or blame must be avoided.
- 56.
- 57.
58. The use of symbol, gesture and music is important and should be chosen in consultation with the parents. Clergy should be generous and flexible in this regard.
- 59.
60. Prayers of intercession are provided in the service and additional resources are included in the Additional Liturgical and Pastoral Resources section.
- 61.
62. Other carefully chosen material is included in this section to allow some tailoring of the services to particular situations and to support those offering pastoral care.
- 63.

64. **A SERVICE OF PRAYER AND NAMING**

65. IN THE CONTEXT OF EXPECTED OR ACTUAL MISCARRIAGE, STILLBIRTH OR NEONATAL DEATH

66. **SENTENCE OF SCRIPTURE**

67. *This or another suitable sentence of Scripture is read.*

68. 'Before I formed you in the womb I knew you,
69. and before you were born I consecrated you.' *(Jeremiah 1:5)*

70. **OPENING PRAYER**

71. *The minister says*

72. God of compassion, we are gathered here with ... *(and ...)*,
73. to honour this baby not able to be brought to the fullness of life
74. we hoped and intended for *him/her*.
75. We seek the comfort and knowledge of your love
76. as given to us in Holy Scripture,
77. in the gift of your child Jesus who dwelt and died among us,
78. and in your presence with us, as we bless [and name] *him/her*,
79. and commend *him/her* to your care.

80. Let us remind ourselves of your knowledge of this baby in the words of Psalm 139:
81. You yourself created my inmost parts You knit me together in my mother's womb My body was not hidden from you While I was being made in secret and woven in the depth of the earth Your eyes beheld my limbs, yet unfinished in the womb: all of them were written in your book; they were fashioned day by day when as yet there were none of them. *C.f. Psalm 139: 13, 15-16*

82. **THE READING**

83. *Luke 18: 15-17*

84. People were bringing even infants to Jesus that he might touch them; and when the disciples saw it, they sternly ordered them not to do it. But Jesus called for them and said, 'Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will

never enter it.’

85. **The Naming**

86. *If the baby is not being named, the service continues with The Prayers.*

87. *The minister says*

88. Holy scripture teaches us that what is called into being, we know and remember through
89. naming. In recognition of the place this baby holds in our family and in our hearts, in
90. honour of the brief time *he/she* was embodied with us, we now name *him/her*. We do
91. this also that we might give voice to our longing for *him/her*, [our grief at *his/her* loss] and
92. our prayers to you on *his/her* behalf.

93. *The minister addresses the parents:*

94. ... (*and ...*) have you chosen a name for your baby?

95. *The parents answer:*

96. *I/we name him/her ...*

97. *The minister says*

98. ..., we give you this name,
99. and do so in the name of the Father, the Son and the Holy Spirit.

100. *The minister may make the sign of the cross*

101. *and continues*

102. Although your life is brief,
103. you will be remembered as one belonging to the ... family
104. and as a gift shared with us all.

105.

THE PRAYERS

106. *The minister says*

107. Let us pray.

108. *Either of the following prayers may be said by the minister or family members.*

109. God of wisdom and all compassion,
110. you love all that you have created.
111. In the midst of our many questions and our lack of understanding
112. we believe that little *name* is in your presence.
113. We pray for the courage and strength to say “good-bye”
114. before we had the opportunity to say “hello.”
115. May you, O Lord, care for, love and nurture little ... forever.
116. Help us to endure and wait for the day when we will be reunited
117. after we too obtain the fullness of your promises in the age to come,
118. through Jesus Christ our Lord. **Amen.**

119. *or*

120. O God, creator of us all,
121. give us the grace to honour and remember our baby
122. Let our love for *him/her* show forth in our lives.
123. Sustain our trust in your unfailing love
124. for *him/her* and for all children, born and unborn,
125. who rest in the sacred mystery of your love.
126. May we know your comforting presence
127. as we gather our strength to go forth from this moment into our lives.
128. This we ask through Jesus Christ our Saviour. **Amen.**

129. *Where the Naming has not taken place and the baby has died the minister may say*

130. Almighty God,

131. we leave in your gracious keeping this infant, baby of ... (*and ...*).
132. We call to mind the love Jesus bestowed on the children brought before him,
133. and pray that *he/she is now*, and has ever been,
134. held in the compassionate embrace of your eternal love. **Amen.**

135.

THE LORD'S PRAYER

136. *The minister says*

137. Joining our cares into one prayer, let us pray as our Saviour taught us:

138. **Our Father ...**

139. **The Dismissal**

140. *The minister may say*

141. Tender Shepherd of the flock, ... lies cradled in your love.

142. Soothe the hearts of *his/her* mother (*and father*),

143. and bring peace to their lives.

144. Strengthen their faith and give hope to their hearts.

145. We ask this in your name. **Amen.**

146. *or in the cases where the baby has died*

147. Heavenly Father, ... and ... have named their baby ... ,

148. a name to be treasured for ever in their hearts.

149. But it was you who formed *him/her* in the womb;

150. you knew *him/her* by name before time began.

151. Now we commit ... into your ever-caring and gentle love.

152. *He/she* brought the promise of joy

153. to many lives for so short a time.

154. Enfold *him/her* now in eternal life,

155. in the name of our risen Saviour who was born and died

156. and lives and reigns with you and the Holy Spirit for ever. **Amen.**

157.

THE BLESSING

158. *The minister says*

159. The eternal God is your dwelling place,

160. and underneath are the everlasting arms.

161. May God bless us and keep us.

162. May God's countenance shine upon us,

163. and grant us peace and love. **Amen.**

164. **Additional Prayers**

165. *For use with or by parents.*

166. God of hope,

167. we come to you in shock and grief and confusion of heart.

168. Help us to find peace

169. in the knowledge of your loving mercy to all your children,

170. and give us light to guide us out of our darkness

171. into the assurance of your love. **Amen.**

172. *For use with parents where the baby has died.*

173. Gracious God,

174. we thank you for the love in which ... was conceived

175. and for the love of the home into which *he/she* was to be born.

176. We pray that the love which *his/her* parents have for each other

177. may grow and deepen as a result of this experience.

178. Give us grace, in patience and understanding,

179. to listen to each other,
180. and to help one another in the days to come. **Amen.**

181. **FUNERAL SERVICE**
182. **IN THE EVENT OF A MISCARRIAGE OR STILLBIRTH**

183. **Gathering in God's Name**

184. **SENTENCES OF SCRIPTURE**

185. God is our refuge and strength:
186. a very present help in trouble. *Psalm 46: 1*

187. The steadfast love of the Lord never ceases,
188. his mercies never come to an end;
189. they are new every morning;
190. great is your faithfulness. *Lamentations 3: 22*

191. Blessed are those who mourn, for they will be comforted. *Matthew 5: 4*

192. No eye has seen, no ear has heard,
193. nor has the human heart conceived,
194. what God has prepared for those who love him. *1 Corinthians 2: 9*

195. Blessed be the God and Father of our Lord Jesus Christ!
196. By his great mercy he has given us a new birth into a living hope
197. through the resurrection of Jesus Christ from the dead. *1 Peter 1: 3*

198. **GREETING**

199. *The minister says*
200. May the peace and consolation of the Lord Jesus Christ be with you.
201. **And also with you.**

202. *These or other suitable words of introduction may be used.*
203. We have gathered here today to commend a beloved child, *name* ... to our heavenly Father,
204. to assure the parent(s) ... (and ...) of God's everlasting love, to acknowledge the deep
205. sorrow in this loss, and to offer comfort and support.
206. Heavenly Father,
207. your Son took little children into his arms and blessed them.
208. Grant to us now the assurance that baby ...
209. is encircled by those arms of love.
210. In the midst of our grief,
211. strengthen by the inspiration of the Holy Spirit
212. our faith and hope in your Son, Jesus Christ our Lord. **Amen.**

213. *or*
214. For those who trust in God,
215. in the pain of sorrow there is consolation
216. in the face of despair there is hope,
217. in the midst of death there is life.
218. ... [*and ..,*] as we mourn the death of ...
219. we place ourselves in the hands of God
220. and ask for strength, for healing and for love. **Amen.**

221. **Proclaiming and Receiving the Word**

222.

223.

THE FIRST READING

224. *Jeremiah 31: 15*

Thus says the Lord:

A voice is heard in Ramah, lamentation and bitter weeping.

Rachel is weeping for her children;

she refuses to be comforted for her children, because they are no more.

Thus says the Lord:

Keep your voice from weeping, and your eyes from tears;

for there is a reward for your work, says the Lord:

they shall come back from the land of the enemy;

there is hope for your future, says the Lord:

your children shall come back to their own country.

225. *or*

226. *Revelation 21: 1*

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying,

‘See, the home of God is among mortals.

He will dwell with them;

they will be his peoples, and God himself will be with them;

he will wipe every tear from their eyes.

Death will be no more; mourning and crying and pain will be no more,

for the first things have passed away.’

And the one who was seated on the throne said, ‘See, I am making all things new.’

Also he said, ‘Write this, for these words are trustworthy and true.’

227. *or*

228. *1 John 3: 1-2*

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God’s children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is.

229.

A PSALM

230. *This or another suitable Psalm is used.*

231. *Psalm 139 – adapted.*

232. O Lord, you have searched us out and known us.

233. You know when we sit down and when we rise up;

234. you discern our thoughts from far away.

235. You search out our paths and our lying down,

236. and are acquainted with all our ways.

237. Even before a word is on our tongues, O Lord,

238. you know it completely.

239. You hem us in, behind and before, and lay your hand upon us.

240. Such knowledge is too wonderful for us.

241. **Search us out O Lord, and lay your hand upon us.**

242. Where can we go from your spirit?

243. Or where can we flee from your presence?
 244. If we ascend to heaven, you are there;
 245. if we make our beds in the depths, you are there.
 246. If we take the wings of the morning
 247. and settle at the farthest limits of the sea,
 248. even there your hand shall lead us.
 249. **Search us out O Lord, and lay your hand upon us.**
250. If we say, "Surely the darkness shall cover us,
 251. and the light around us become night,"
 252. even the darkness is not dark to you;
 253. the night is as bright as the day, for darkness is as light to you.
 254. **Search us out O Lord, and lay your hand upon us.**
255. For it was you who formed our inward parts;
 256. you knit us together in our mothers' wombs.
 257. We praise you, for we are fearfully and wonderfully made.
 258. Wonderful are your works; that we know very well.
 259. **Search us out O Lord, and lay your hand upon us.**

260. **THE GOSPEL READING**

261. *Mark 10: 13*

People were bringing little children to Jesus in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, 'Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.' And he took them up in his arms, laid his hands on them, and blessed them.

262. *or*

263. *John 14: 1*

264. Jesus said, 'Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also.'

265. **SERMON/REFLECTION**

266. *and/or*

267. **SYMBOLIC ACTS, AND/OR REFLECTION FROM PARENTS/FAMILY/FRIENDS**

268.

269.

THE PRAYERS

270. *May be said by the parents, other family members, or the minister.*

271. *The minister, a family member other than the parent(s), or a friend of the family says the last petition.*

272. O God, we offer our thanks for ...,
 273. for the potential of *his/her* life
 274. which came to us as a precious gift from you,
 275. even though that potential was not realised
 276. as we would have wished.
 277. Although we come with sorrow and with tears,
 278. we trust in your unfailing love.
 279. Lord, in your mercy.
 280. **Hear our prayer.**

281. We thank you that the Scriptures proclaim
 282. that nothing can separate us from your love.

283. We acknowledge that even though ...
284. has been part of our lives for a short time,
285. *he/she* has left a mark that will never be lost.
286. Lord, in your mercy.
287. **Hear our prayer.**
288. We thank you too for the promise
289. that what we see here in this world is not all there is,
290. and for the hope of seeing *him/her* again
291. because of the death and resurrection of Jesus Christ.
292. Lord, in your mercy.
293. **Hear our prayer.**

294. Increase our capacity to trust in your grace, even through our loss.
295. Despite the emptiness that we now feel,
296. we know that ... is safe in your arms of love.
297. Lord, in your mercy.
298. **Hear our prayer.**

299. *The minister, a family member other than the parent(s), or a friend of the family say(s)*
300. O God, help and comfort the parent(s) of ...
301. and all who grieve today.
302. We thank you for the people
303. who hold and support them
304. and ask that you continue to show
305. your grace to this family.
306. May your peace, courage, hope and light
307. draw us all together in this hour;
308. this we pray in the name of Jesus,
309. who died, and yet lives forever. **Amen.**

310. **The Farewell in Christ**

311. *The minister says*
312. All loving and caring God, parent of us all,
313. you know our grief in our loss,
314. for you too suffered the death of your child.
315. Give us strength to go forward from this day,
316. trusting, where we do not understand, that your love never ends.
317. When all else fails, you still are God.
318. We thank you for the life and hope that you give
319. through the resurrection of your Son Jesus Christ.
320. We pray to you for one another in our need,
321. and for all, anywhere, who mourn with us this day.
322. To those who doubt, give light;
323. to those who are weak, strength;
324. to all who sorrow, your peace;
325. and to you, with your Church on earth and in heaven,
326. we offer honour and praise, now and for ever. **Amen.**

327. *The minister (and others if desired) stand before the coffin or urn and lay hands on it saying*
328. Receive ... into the arms of your mercy.
329. Receive us also, and raise us to new life.
330. Help us so to love and serve you in this world
331. that we may enter into your joy in the world to come. **Amen.**

332. *or where the body is not present.*
333. Lord, faithful creator and most loving redeemer,

334. whose Son took little children in his arms and blessed them:
335. we now leave your child ... in your gracious keeping.
336. We believe *he/she* is yours in death as in life.
337. Comfort, we pray, all who have loved *him/her* on earth,
338. and bring us all to your everlasting kingdom;
339. through Jesus Christ our Lord. **Amen.**

340. **The Committal**

341. **Sentences of Scripture**

342. *Any or all the following sentences of Scripture may be read.*

343. I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. *John 11: 25, 26*

344. For I know that my redeemer lives, and at the last he will stand upon the earth; then in my flesh I shall see God, whom I shall see on my side, and my eyes shall behold and not another. *Job 19: 25, 27*

345. For we brought nothing into the world so that we can take nothing out of it.
I Timothy 6: 7

346. The Lord gave, and the Lord has taken away; blessed be the name of the Lord. *Job 1:21*

347. *When the coffin or urn has been lowered into the grave, the minister says*

348. In as much as Almighty God,
349. in his wise providence,
350. has received from this world baby ... ,
351. we therefore commit *this mortal body/these ashes* to the ground,
352. looking for the resurrection in the last day
353. and the life of the world to come,
354. through our Lord Jesus Christ. **Amen.**

355. *The minister continues*

356. Father in heaven,
357. raise us from the death of sin
358. to the life of righteousness,
359. that when we shall depart this life
360. we may rest in Christ.
361. We pray that at the resurrection on the last day
362. we may be found acceptable in your sight
363. and receive that blessing which your beloved Son
364. shall then pronounce to all who love and fear you, saying,
365. "Come, you blessed of my Father,
366. receive the kingdom prepared for you
367. from the beginning of the world."
368. Grant this, O merciful Father,
369. through Jesus Christ, our redeemer. **Amen.**

370. *or*

371. Lord, faithful creator and most loving redeemer,
372. whose Son took little children in his arms and blessed them:
373. we now leave your child ... in your gracious keeping.
374. We believe *he/she* is yours in death as in life.
375. Comfort, we pray, all who have loved *him/her* on earth,
376. and bring us all to your everlasting kingdom;

377. through Jesus Christ our Lord. **Amen.**

378.

PRAYER OF THANKSGIVING

379. God of love, we thank you
380. for all with which you have blessed us,
381. for the gift of joy in days of health and strength
382. and for the gifts of your abiding presence and promise
383. in days of pain and grief.
384. We praise you for home and friends,
385. and for our baptism and place in your Church
386. with all who have faithfully lived and died.
387. Above all else we thank you for your Son
388. our Saviour Jesus Christ,
389. who knows our grief,
390. who died our death and rose for our sake,
391. and who lives and prays for us.

392.

THE LORD'S PRAYER

393. As our Saviour Christ has taught us, so we pray
394. **Our Father in heaven,**
395. **hallowed be your name,**
396. **your kingdom come,**
397. **your will be done,**
398. **on earth as in heaven.**
399. **Give us today our daily bread.**
400. **Forgive us our sins**
401. **as we forgive those who sin against us.**
402. **Lead us not into temptation**
403. **but deliver us from evil.**
404. **For the kingdom, the power, and the glory are yours**
405. **now and for ever. Amen.**

406. *or*

407. As our Saviour Christ has taught us, we are bold to say
408. **Our Father, who art in heaven:**
409. **hallowed be thy name,**
410. **thy kingdom come,**
411. **thy will be done,**
412. **on earth as it is in heaven.**
413. **Give us this day our daily bread.**
414. **And forgive us our trespasses**
415. **as we forgive those who trespass against us.**
416. **And lead us not into temptation,**
417. **but deliver us from evil.**
418. **For thine is the kingdom, the power, and the glory**
419. **for ever and ever. Amen.**

420.

THE DISMISSAL

421. Loving God,
422. be with us as we face the mystery of life and death.
423. Strengthen the bonds of this family as they bear their loss.
424. Help them to go from here
425. with courage and confidence in your care and love;
426. through our Redeemer, Jesus Christ.
427. **Amen.**

428. *A priest says*
429. May Christ the Good Shepherd enfold you with love,
430. fill you with peace, and lead you in hope,
431. this day and all your days.
432. **Amen.**

433. *If no priest is present the following is used.*
434. The grace of our Lord Jesus Christ,
435. and the love of God,
436. and the fellowship of the Holy Spirit,
437. be with us all evermore. **Amen.**

438. **Additional Liturgical and Pastoral Resources**

439. *Alternative Introduction to the Funeral Service*

440. *The minister says*
441. We meet in God's loving presence
442. to acknowledge our loss of one so young.
443. God knows and loves this child
444. *[whose parent(s), ... and ...,*
445. *have given her/him the name ...].*
446. We ask for God's grace
447. that in our pain we may find comfort;
448. in our sorrow, hope;
449. in our questioning, understanding;
450. and in the experience of death, resurrection.

451. *or*
452. We have come together to worship God,
453. to thank him for his love,
454. and to remember the [short] life on earth of;
455. to share our grief and to leave *him/her* to the eternal care of God.
456. [We meet in the faith that death is not the end,
457. and may be faced without fear, bitterness or guilt.]

458. God of all mercies,
459. you make nothing in vain
460. and love all that you have made.
461. Comfort us in our grief,
462. and console us by the knowledge of your unfailing love;
463. through Jesus Christ our Lord. **Amen.**

464. *Alternative Old Testament Readings*

465. *Where a child has lived briefly after birth:*

466. **Isaiah 65: 17**

For I am about to create new heavens and a new earth;
the former things shall not be remembered or come to mind.
But be glad and rejoice for ever in what I am creating;
for I am about to create Jerusalem as a joy, and its people as a delight.
I will rejoice in Jerusalem, and delight in my people;
no more shall the sound of weeping be heard in it, or the cry of distress.
No more shall there be in it an infant that lives but a few days,
or an old person who does not live out a lifetime;
for one who dies at a hundred years will be considered a youth,
and one who falls short of a hundred will be considered accursed.
They shall build houses and inhabit them;
they shall plant vineyards and eat their fruit.
They shall not build and another inhabit;
they shall not plant and another eat;
for like the days of a tree shall the days of my people be,
and my chosen shall long enjoy the work of their hands.
They shall not labour in vain, or bear children for calamity;
for they shall be offspring blessed by the Lord
Before they call I will answer, while they are yet speaking I will hear.
The wolf and the lamb shall feed together, the lion shall eat straw like the ox;
but the serpent—its food shall be dust!
They shall not hurt or destroy on all my holy mountain, says the Lord.

467. *On the theme of grief and hope:*

468. **Lamentations 3: 19**

The thought of my affliction and my homelessness is wormwood and gall!
My soul continually thinks of it and is bowed down within me.
But this I call to mind, and therefore I have hope:
The steadfast love of the Lord never ceases, his mercies never come to an end;
they are new every morning; great is your faithfulness.
'The Lord is my portion,' says my soul, 'therefore I will hope in him.'
The Lord is good to those who wait for him, to the soul that seeks him.
It is good that one should wait quietly for the salvation of the Lord.
For the Lord will not reject for ever.
Although he causes grief, he will have compassion
according to the abundance of his steadfast love;
for he does not willingly afflict or grieve anyone.

469. *Prayers*

470. *This prayer may be used within the funeral service or in hospital or at home.*

Lord, we do not understand why this life,
which we had hoped to bring into this world,
is now gone from us.
We only know that where there was sweet expectation,
now there is bitter disappointment;
where there was hope and excitement,

there is a sense of failure.
We have seen how fragile life is,
and nothing can replace this life, this child,
whom we have loved before seeing,
before feeling *him/her* stirring in the womb,
even before *he/she* was conceived.
In our pain and confusion, we look to you, Lord,
in whom no life is without meaning, however small or brief.
Let not our limited understanding confine our faith.
Draw us closer to you and to one another.
Lay our broken hearts open in faith to you
and in ever greater compassion to one another.
So raise us from death to life,
we pray in Christ's name. **Amen.**

471. *For use in the Funeral Service*

472. The Lord Jesus is the lover of his people and our only sure hope.
473. Let us ask him to deepen our faith and sustain us in this dark hour.

474. You became a little child for our sake,
475. sharing our human life.
476. To you we pray:
477. **bless us and keep us, O Lord.**

478. You grew in wisdom, age and grace
479. and learned obedience through suffering.
480. To you we pray:
481. **bless us and keep us, O Lord.**

482. You welcomed children, promising them your kingdom.
483. To you we pray:
484. **bless us and keep us, O Lord.**

485. You comforted those who mourned the loss of children and friends.
486. To you we pray:
487. **bless us and keep us, O Lord.**

488. You took upon yourself the suffering and death of us all.
489. To you we pray:
490. **bless us and keep us, O Lord.**

491. You promised to raise up those who believe in you,
492. just as you were raised up in glory by the Father.
493. To you we pray:
494. **bless us and keep us, O Lord.**

495. *Pastoral Prayers*

496. *For use with or by parents.*
497. God of hope,
498. we come to you in shock and grief and confusion of heart.
499. Help us to find peace
500. in the knowledge of your loving mercy to all your children,
501. and give us light to guide us out of our darkness
502. into the assurance of your love. **Amen.**

503. *For use with parents.*

504. Gracious God,

505. we thank you for the love in which ... was conceived
506. and for the love of the home into which *he/she* was to be born.
507. We pray that the love which *his/her* parents have for each other
508. may grow and deepen as a result of this experience.
509. Give us grace, in patience and understanding,
510. to listen to each other,
511. and to help one another in the days to come.

512. Loving Father, you are our refuge and strength,
513. our hope and constant care.
514. Comfort these parents
515. with the knowledge that the child for whom they grieve
516. is now entrusted to your loving embrace.
517. Wipe every tear from their eyes
518. and mend their broken hearts
519. that, yearning for life,
520. they may find fulfilment in Jesus your Son
521. whose rising from the dead restores our lives to you,
522. and leads us to the life of heaven.
523. Through the same Jesus Christ our Lord. **Amen.**

BILL NO. 3

EXPLANATORY MEMORANDUM

This Bill is brought to the General Synod at the request of the diocesan synods of both the United Dioceses of Tuam, Killala and Achonry and the United Dioceses of Limerick and Killaloe. It provides for the union of their dioceses under one bishop at a future date as yet unidentified. One group of parishes in the diocese of Achonry has expressed a preference to transfer to the diocese of Elphin should the union go ahead and the diocesan synods of Tuam, Killala and Achonry and Kilmore, Elphin and Ardagh have agreed to that change.

If the Bill is passed, the issue will be referred back to the two diocesan synods and they will be invited to pass resolutions agreeing to these provisions and give notice to the Honorary Secretaries of the General Synod when they have done so. After those essential steps, the union will come into effect when there is an episcopal vacancy in either diocese: the remaining bishop will assume responsibility as bishop for the newly constituted United Dioceses of Tuam, Limerick and Killaloe. There is a special provision, detailed in the Schedule, to deal with the unlikely situation that vacancies arise in both sees before the necessary resolutions are passed and notifications given: in that case an episcopal election will be required to appoint a bishop and the union will come into effect when that process is complete.

When the proposed union comes into effect - that is, on the effective date - the Church of Ireland will have eleven dioceses rather than twelve, six in the Province of Armagh and five in the Province of Dublin. In accordance with the Constitution, the Archbishops of Armagh and Dublin have given their consent to the alteration in provincial boundaries.

The See House for the newly united dioceses will be located in Limerick but there will be residential accommodation and a meeting room in the northern part of the diocese as well. The Representative Church Body has resolved that such accommodation should be provided, recognising not only that it will be of practical use, taking account of the geography and distances involved, but also that it will enable an episcopal presence for all the people of the diocese.

The Bill provides for both the immediate and longer-term consequences of the union. In relation to representation on the General Synod, no change in the total number of members from these dioceses is proposed and the approach is that anyone already elected to the General Synod before the union comes into effect should continue to serve for the rest of their triennium, and then new elections will be held at the next triennial date. In St Patrick's Cathedral, Dublin, holders of prebendal stalls from the current two dioceses will continue in office for the remainder of their terms but in due course, there will be one prebendal stall for Tuam, Limerick and Killaloe and the Dean and Chapter will appoint to the other one. That same approach of continuity of service is followed as regards the Complaints Committee, the Representative Body, the Standing Committee and the Board of Education, although in those cases there will be reductions in overall membership numbers when individual terms of office end. As the number of co-options to the Representative Body and the Board of Education is linked to the number of dioceses, membership totals will be reduced there too.

In the case of episcopal election colleges, it is proposed that persons already involved in meetings of a college will continue until that particular election process is finished, even if the union comes into operation during that period. After union of the dioceses, diocesan episcopal electors will be elected at the usual triennium date and for the period between union and those first triennial elections in the newly constituted united dioceses, existing electors from the two former dioceses will continue to be eligible to serve. In all cases, the numbers of persons summoned to attend episcopal electoral colleges will be unchanged and the familiar ranking system will continue to be used.

The Standing Committee and the Representative Body are given authority to make arrangements for issues not provided for in this statute. Other issues require amendment of existing diocesan rules and regulations and lie outwith the scope of the Bill. Substantial work has already been done in both the existing dioceses in preparation for a prospective union, if the Bill is passed by the General Synod and the diocesan synods give their consent.

PROF PAUL JOHNSTON
MR JOC SANDERS

BILL

To transfer a portion of the Diocese of Achonry within the United Dioceses of Tuam, Killala and Achonry to the Diocese of Elphin within the United Dioceses of Kilmore, Elphin and Ardagh; to alter the territorial boundaries of the Provinces of Armagh and Dublin by transferring the United Dioceses of Tuam, Killala and Achonry from the Province of Armagh to the Province of Dublin: and to unite under one bishop the two United Dioceses of Tuam, Killala and Achonry and Limerick, Ardfert, Aghadoe, Killaloe, Kilfenora, Clonfert, Kilmacduagh and Emly and for associated matters.

WHEREAS Statute Chapter V of 2018 provided for the temporary suspension of the operation of provisions in Chapter VI of the Constitution of the Church of Ireland in respect of constituting, convening and holding an electoral college in the case of a vacancy in the United See of Tuam, Killala and Achonry or the United See of Limerick, Ardfert, Aghadoe, Killaloe, Kilfenora, Clonfert, Kilmacduagh and Emly (commonly called “Limerick and Killaloe”) or in both sees;

AND WHEREAS the diocesan synods of the United Dioceses of Tuam, Killala and Achonry and the United Dioceses of Kilmore, Elphin and Ardagh at their respective meetings in the year 2018 consented to the transfer of a portion of the Diocese of Achonry within the United Dioceses of Tuam, Killala and Achonry to the Diocese of Elphin within the United Dioceses of Kilmore, Elphin and Ardagh in the event that the United Dioceses of Tuam, Killala and Achonry and the United Dioceses of Limerick and Killaloe become united under one bishop;

AND WHEREAS the Archbishop of Armagh and the Archbishop of Dublin have consented to the alteration of the territorial boundaries of the Provinces of Armagh and Dublin set out herein;

AND WHEREAS the diocesan synods of the United Dioceses of Tuam, Killala and Achonry and the United Dioceses of Limerick and Killaloe at their respective meetings in the year 2018 resolved that a Bill providing for the alteration of boundaries and uniting of dioceses set out herein should be brought forward to General Synod in the year 2019;

BE IT ENACTED by the Archbishops and Bishops and the Clergy and Laity of the Church of Ireland in General Synod assembled in Londonderry in the year 2019 and by the authority of the same as follows:

1. (1) In this statute, “the Constitution” means the Constitution of the Church of Ireland.
- (2) In this statute, “Limerick and Killaloe” denotes Limerick, Ardfert, Aghadoe, Killaloe, Kilfenora, Clonfert, Kilmacduagh and Emly.
- (3) In this statute, “the Constitution of the Standing Committee of the General Synod” means The Constitution, Duties and Powers of the Standing Committee of the General Synod dated 9th May 1967, as amended, and “the Constitution of the Board of Education of the General Synod” means The Constitution and Duties of the Board of Education as provided by Resolution of the General Synod dated 12th May 1965, as amended, both attached as Appendices to the Constitution.

2. (1) Subject to subsection (2) of this section, in this statute, “the effective date” means such date after the termination of the ordinary meeting of the General Synod held in the year 2019 upon which:
 - (a) resolutions consenting to the provisions of this statute taking effect shall have been passed by the respective diocesan synods of the United Dioceses of Tuam, Killala and Achonry and the United Dioceses of Limerick and Killaloe; and
 - (b) notice thereof shall have been given to the Honorary Secretaries of the General Synod; and
 - (c) a vacancy shall exist in either the See of Tuam, Killala and Achonry or the See of Limerick and Killaloe.

(2) In the event that vacancies exist in both the See of Tuam, Killala and Achonry and the See of Limerick and Killaloe on the date upon which notice of the passing of both the said resolutions shall have been given to the Honorary Secretaries of the General Synod, the provisions of the Schedule hereto, relating to the election of a bishop for the see to be constituted under this statute, shall have effect and “the effective date” shall be determined in accordance with those provisions.
3. (1) On the effective date, the Ballisodare group of parishes, comprising Ballisodare, Collooney and Ballymote parishes, shall be transferred from the Diocese of Achonry within the United Dioceses of Tuam, Killala and Achonry to the Diocese of Elphin within the United Dioceses of Kilmore, Elphin and Ardagh.

(2) From the effective date, the declaration of due reverence and canonical obedience made by the beneficed or licensed members of the clergy serving in the said group of parishes shall be taken to include the Bishop of Elphin and his or her successors.
4. On the effective date, the United Dioceses of Tuam, Killala and Achonry shall be transferred from the Province of Armagh to the Province of Dublin.
5. (1) Subject to subsection (2) of this section, on the effective date, the United Dioceses of Tuam, Killala and Achonry shall be united with the United Dioceses of Limerick and Killaloe under one bishop who shall be the remaining bishop of either of the two former united dioceses, that is to say, either the Bishop of Tuam, Killala and Achonry or the Bishop of Limerick and Killaloe.

(2) Where the effective date is determined in accordance with the provisions of the Schedule hereto, on that date the United Dioceses of Tuam, Killala and Achonry shall be united with the United Dioceses of Limerick and Killaloe under the one bishop who shall be the bishop duly elected in accordance with the provisions of the Schedule.

(3) The see constituted under this section may be commonly called “the United Dioceses of Tuam, Limerick and Killaloe”.

(4) Unless the diocesan council or councils concerned agree otherwise, the main residence of the bishop of the see so constituted shall be located in the Limerick area and additional residential accommodation and a meeting room shall be provided in the northern part of the united dioceses.

6. (1) On the effective date, section 4(2) of Chapter I of the Constitution, which prescribes in a Table the number of representatives returned from dioceses to the General Synod, shall be amended as follows: for the words “Tuam, Killala and Achonry” and the figures “7” and “14”, there shall be substituted the words “Tuam, Killala, Achonry, Limerick, Ardfert, Aghadoe, Killaloe, Kilfenora, Clonfert, Kilmacduagh and Emly” and the figures “21” and “42”, and the words and figures at the end of the Table, “Limerick, Ardfert, Aghadoe, Killaloe, Kilfenora, Clonfert, Kilmacduagh and Emly” and “14” and “28”, shall be deleted.
 - (2) Persons elected as clerical and lay representatives and supplemental clerical and lay representatives before the effective date by the diocesan synods of Tuam, Killala and Achonry or Limerick and Killaloe under section 5 of Chapter I of the Constitution may continue to serve in that capacity until the expiry of the three year period for which they were elected, notwithstanding the union of their dioceses under one bishop in the course of that triennium, and for the period after such union those persons shall be deemed to be representatives of the United Dioceses of Tuam, Limerick and Killaloe.

7. (1) Persons summoned under section 8(g)(iii) of Chapter VI of the Constitution before the effective date to attend meetings of an episcopal electoral college to elect a bishop or archbishop for any see other than Tuam, Killala and Achonry or Limerick and Killaloe, may continue to serve in that capacity until the completion of that election process, notwithstanding the transfer of the United Dioceses of Tuam, Killala and Achonry from the Province of Armagh to the Province of Dublin and the union of the dioceses of Tuam, Killala and Achonry with Limerick and Killaloe during that period.
 - (2) After the effective date, diocesan episcopal electors and supplementals shall be elected from the United Dioceses of Tuam, Limerick and Killaloe in the next triennial year following the union, whether that be 2020, 2023 or later, and then in each triennial year thereafter, in accordance with the provisions of Chapter VI of the Constitution.
 - (3) If an episcopal electoral college to elect a bishop or archbishop for a vacant see in the Province of Dublin is constituted and convened after the effective date but before episcopal electors have been elected from the United Dioceses of Tuam, Limerick and Killaloe in accordance with subsection (2) of this section, then:
 - (a) the names of the diocesan clerical and lay episcopal electors and supplementals from Tuam, Killala and Achonry shall be transferred from the register maintained for the Province of Armagh to the register maintained for the Province of Dublin; and
 - (b) the said electors and supplementals from Tuam, Killala and Achonry along with the diocesan clerical and lay electors and supplementals from Limerick and Killaloe shall be deemed to be eligible diocesan clerical and diocesan lay electors and supplementals from the United Dioceses of Tuam, Limerick and Killaloe for the purposes of sections 4(c), 4(d)(ii), 8(1)(g)(ii) and 8(1)(g)(iii) of Chapter VI of the Constitution.

8. (1) The holders of prebendal stalls in St Patrick’s Cathedral, Dublin, appointed respectively by the dioceses of Tuam, Killala and Achonry and Limerick and Killaloe and holding such stalls on the effective date, shall continue in office until the termination of their respective appointments.
 - (2) On the occurrence of any vacancy thereafter, the Table contained in section 22 of Chapter VII of the Constitution shall stand amended so as to record the United Dioceses of Tuam, Limerick and Killaloe as having the right of appointment to one prebendal stall only and the

appointment to any prebendal stall thus unappropriated shall be made by the Dean and Chapter.

9. The clerical and lay representatives of the Complaints Committee appointed respectively by the dioceses of Tuam, Killala and Achonry and Limerick and Killaloe pursuant to section 21(a) and (b) of Chapter VIII of the Constitution and holding such offices on the effective date, shall continue in office until the termination of their respective appointments; thereafter, the United Dioceses of Tuam, Limerick and Killaloe shall have the right to elect one clerical and one lay representative to the Complaints Committee in accordance with and in the manner prescribed by section 21 of Chapter VIII of the Constitution.
10. (1) Persons elected to the Representative Body before the effective date by the diocesan synods of Tuam, Killala and Achonry or Limerick and Killaloe under section 3 of Chapter X of the Constitution may continue to serve in that capacity until the expiry of the period for which they were elected, notwithstanding the terms of the said section 3 and the union of their dioceses under one bishop in the course of that triennium and for the period after such union they shall be deemed to be representatives of the United Dioceses of Tuam, Limerick and Killaloe.

(2) Persons co-opted to the Representative Body before the effective date may continue to serve in that capacity until the expiry of the period for which they were co-opted, notwithstanding the terms of section (4) (1) of Chapter X of the Constitution and the reduction in the number of dioceses in the course of that triennium consequent upon the union of Tuam, Killala and Achonry with Limerick and Killaloe.
11. Persons elected to the Standing Committee of the General Synod before the effective date by the diocesan synods of Tuam, Killala and Achonry or Limerick and Killaloe under section 5 of the Constitution of the Standing Committee of the General Synod may continue to serve in that capacity until the expiry of the period for which they were elected, notwithstanding the terms of the said section 5 and the union of their dioceses under one bishop in the course of that triennium and for the period after such union they shall be deemed to be representatives of the United Dioceses of Tuam, Limerick and Killaloe.
12. (1) Persons elected to the Board of Education of the General Synod before the effective date by the diocesan synods of Tuam, Killala and Achonry or Limerick and Killaloe under paragraphs 1-3 of the Constitution of the Board of Education of the General Synod may continue to serve in that capacity until the expiry of the period for which they were elected, notwithstanding the terms of the said paragraphs 1-3 and the union of their dioceses under one bishop in the course of that triennium and for the period after such union they shall be deemed to be representatives of the United Dioceses of Tuam, Limerick and Killaloe.

(2) Persons co-opted to the Board of Education of the General Synod before the effective date may continue to serve in that capacity until the expiry of the period for which they were co-opted, notwithstanding the terms of paragraph 1 of The Constitution of the Board of Education of the General Synod and the reduction in the number of dioceses in the course of that triennium consequent upon the union of Tuam, Killala and Achonry with Limerick and Killaloe.
13. The Standing Committee of the General Synod is hereby authorised to make any regulations or interim arrangements for the implementation of any of the provisions of this statute or in connection with these provisions or for the holding of any elections arising out of these

provisions: Provided that such interim arrangements shall not be in conflict with any of the provisions of this statute.

14. Subject to any requirements of the civil law or the terms of any relevant trust, the Representative Body is hereby authorised to approve and implement proposals submitted to it by the diocesan synod or synods of the United Dioceses of Tuam, Limerick and Killaloe for the division or merging of any assets or trusts affecting assets held on behalf of the dioceses of Tuam, Killala, Achonry, Limerick, Ardfert, Aghadoe, Killaloe, Kilfenora, Clonfert, Kilmacduagh and Emly.
15. From the effective date, each Province of the Church shall contain the following dioceses and each such diocese or group of dioceses shall be united under the jurisdiction of a single bishop:

Province of Armagh

Armagh

Clogher

Derry and Raphoe

Down and Dromore

Connor

Kilmore, Elphin and Ardagh.

Province of Dublin

Dublin and Glendalough

Meath and Kildare

Cashel, Ferns and Ossory

Cork, Cloyne and Ross

Tuam, Limerick and Killaloe.

SCHEDULE

1. In this Schedule, “the new see” means the see to be constituted as the United Dioceses of Tuam, Limerick and Killaloe upon the union under one bishop of the United Dioceses of Tuam, Killaloe and Achonry with the United Dioceses of Limerick and Killaloe.
2. In this Schedule, “Chapter VI” means Chapter VI of the Constitution.
3. In the event that vacancies exist in both the see of Tuam, Killaloe and Achonry and the see of Limerick and Killaloe on the date upon which notice of the passing of both the resolutions prescribed in section 2(1)(a) shall have been given to the Honorary Secretaries of the General Synod, an episcopal electoral college shall be constituted, convened and held for the purpose of electing a bishop for the new see.
4. Subject to paragraphs 5 and 6 below, the provisions of Chapter VI shall apply to the said election of a bishop for the new see as if the new see were a vacant see in the Province of Dublin.
5. For the purposes of section 4(c) of Chapter VI, the twelve diocesan clerical and twelve diocesan lay episcopal electors from the diocese of which the see is vacant shall be the first four diocesan clerical episcopal electors and the first four diocesan lay episcopal electors from the respective lists of the dioceses of Tuam, Killaloe and Achonry and the first eight diocesan clerical episcopal electors and the first eight diocesan lay episcopal electors from the respective lists of the dioceses of Limerick and Killaloe, including supplementals in each case where necessary, and those twenty-four persons shall be summoned to attend the meetings of the College as episcopal electors under section 8(1)(g)(ii) of Chapter VI.
6. For the purposes of section 8(1)(b) of Chapter VI, the twenty-four persons designated under paragraph 5 above shall be deemed to be the diocesan episcopal electors with whom the person appointed to assist the diocesan episcopal electors to prepare a diocesan profile and statement of needs for submission to the first meeting of the College shall engage.
7. When, in accordance with section 2(2) of this statute, an episcopal electoral college is constituted, convened and held and the effective date falls to be determined under this Schedule, the effective date shall be one calendar month after the date upon which the election of a bishop or priest by the electoral college is confirmed by the House of Bishops in accordance with section 17 of Chapter VI, or, where the appointment of a bishop has passed to the House of Bishops under section 21 of Chapter VI, one calendar month after the date upon which the House of Bishops elects a person to the new see in accordance with section 21 of Chapter VI.