

*Church of Ireland*  
*(Anglican Communion)*

*Who we are*  
*as a*  
*Community*

*Wexford Union*  
*Kilscoran Union*

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## **Who we are.....**

There are a number of things that matter to us as a community, the fellowship we share, honesty, our unity in worship. We are an ecumenical community, you are welcome on your own terms and here all faith traditions are respected.

We feel a responsibility to pass on our faith to the next generation and are aware that the church must change and adapt whilst keeping basic values and beliefs.

There is a very close link between St Iberius School and church, the children matter and the ministry to children is growing all the time.

Many people who come to live and work in Wexford find it hard to integrate and we strive to make the church community a welcoming place from which networks of friendships develop.

Here ministry is shared by all the baptised and we strive to make this a place where all talents and callings are encouraged and fostered.

The Mothers Union is a very good integrating factor in the community and the women are some of the most dedicated and selfless members of the church.

We have a lot yet to do, our community is a work in progress. We have to develop lay ministries further, open up church and mission for young people, and get more people involved in the intercessions and reading of scripture in church. We have to develop pastoral teams and ministries of welcome and social gatherings. We always have to work at deepening our relationships with God, with each other and the broader community. We have got some things right, but there is always the challenge of the Gospel.

We strive to be non-judgmental and respect diversity. Our common prayer is very important to us and our worship is varied. We love music and enjoy getting together informally outside church.

As an Anglican church we feel a shared responsibility within the broader community to support all who work for the common good.

For us, faith is a joy; it is not drudgery or duty. Christ has come to share our humanity and has given us the knowledge that good is more powerful than evil, that life outlives death, that happiness and well-being is the will of God for all. This conviction unites us, motivates us and gives us direction.

## **Introduction to the Church of Ireland.**

The Church of Ireland is part of the Anglican Communion and is a national church covering the jurisdictions of Northern Ireland and the Republic of Ireland. Since 1870 when the church became disestablished or made independent of English political and religious jurisdiction, it is parliamentary in organisation, with three levels of elected representation:

- a) General Synod,
- b) Diocesan Synod which is chaired by the bishop and comprises clergy and elected synods people from the parishes;
- c) and at parish level where an elected vestry takes responsibility for managing finance, the furnishing of churches and maintenance of church property.

The Anglican Reformation was quite different from that of the French, Scottish, Swiss or German Reformations in that no one leader or spiritual figurehead headed the reforms. Instead, both Roman Catholic spiritual traditions as well as the new insights of the reforming protesters made their way into a national church in England. In the 19<sup>th</sup> century there was an intellectual reformation within Anglicanism that fostered not just faith in sacraments (baptism and Holy Communion) or belief that God speaks to us through scripture but that faith also is served by reason and learning. So to be Anglican is to be within a community that of its nature reflects the diversity of the ways in which people respond to God in their lives. We strive to work for unity amid this diversity as there are very real theological differences in emphasis within the Communion. However, there is a shared conviction that belief in the Trinity, in Christ as Lord and Saviour, in Holy Scripture, the Sacraments, Common Prayer, the constitutional ordering of the church, the three-fold ordering of ministry (deacon, priest and bishop) hold things together.

At the core of our community is shared worship. Above all else it says who we are as a church. The table-fellowship of Jesus was where the disciples were formed into church, where there was teaching and fellowship, where there was fun and where pain and guilt were met with the healing touch of Christ. At that table was engagement with God's Word - conversation, laughter as well as tears. Connections were made between the traditions of the past, the present encounter with each other in the presence of Christ and new hopes for the future. Familiar old words from the sacred scriptures took on new meaning. A feature of Jesus' ministry is that he fed the people and encouraged them to feed each other. In that breaking of bread was his total

self-giving to God and he asked his disciples to do this also in memory of him. Those who gathered in that table fellowship were commissioned, sent out to be forces for good, to be bearers of hope, to give witness to that new way of relating to God and to each other.

We gather in his name in many different ways to get to know each other, to provide places and meetings where those who may not 'do church' can meet church and meet in joy. We listen and enter into conversation with God's Holy Word, are called to respond to this Word and be healed, forgiven, enlightened, led, encouraged and empowered. In the Holy Communion remembrance of Jesus' table fellowship, the ordinary becomes holy, not just the bread but also the every day matter of our lives. To enter into communion is to allow everything to be changed by God's grace. Then there is a going out, a leave-taking from the security of that fellowship to 'go in peace to love and serve'.

What happens in church in Holy Communion articulates the very life and structures of the parish. God's people become the living Temple where the vulnerable find shelter, where the young grow strong in goodness and faith, where all find welcome, where God's presence is celebrated among us, where God's purpose is worked out through us.

If Common Prayer is the heart of the church, the manner in which the church is structured is established by a Constitution that orders the workings and management of the church.

## **Levels of Parliamentary Governance**

### ***1 General Synod***

The General Synod of the Church of Ireland which meets once a year, is made up of two houses,

- a) the House of Bishops (including archbishops); and
- b) the House of Representatives (216 elected clerical members and 432 elected lay members) from the twelve dioceses on the island.

A majority of the House of Bishops and a two-thirds majority of both clerical and lay votes are required for a Bill to become binding in the Church. The purpose of general synod is to work for the efficient ordering and government of the church.

All aspects of the new *Book of Common Prayer* (2004) had to come before General Synod twice before it could be used as the Common Worship of the

Church. General Synod passed the Bill allowing the ordination of women and the possibility of a church re-marriage of divorced persons. However, it rejected resolutions for Holy Communion to be given to children before Confirmation. Once a resolution or Bill has been rejected, it can in time be brought before Synod for reconsideration.

On matters of doctrine or faith the House of Bishops has a decisive role in assessing whether resolutions proposed are compatible with the faith and ethics of the church.

There may be ferocious debate on an issue under consideration but when a matter has become binding as a result of the necessary majority vote, the authority of synod is accepted by all. Such is the nature of a parliamentary system.

## **2        *Diocesan Synod***

Diocesan Synod (or in the case of Cashel/Ossory and Ferns) a conjoint synod meets once a year to oversee the governance and finances of the diocese. All licensed clergy and synods people elected from Easter General Vestries make up diocesan synod. During the meeting of diocesan synod, reports are given by different committees and ministries within the diocese, for example, the Board of Education. The bishop chairs this synod and opens the floor whereby any member can comment and query any of the reports which have been published prior to synod. These reports are then presented for acceptance or rejection.

Since the management of a diocese is quite complex, Diocesan Synod elects members of the clergy and laity to go on *Diocesan Council* and committees and it is at this level that many of the decisions regarding finance, assessments, school extensions, clerical appointments, glebes are worked out. Diocesan Council must report all matters back to Diocesan Synod at the next session.

### **3(a)    *General (Easter) Vestry***

All resident, subscribing members of the Church of Ireland, over eighteen years, can become registered general vestry members with the right to vote at the Easter general vestry.

At general vestry all parishioners may speak, but only registered vestry people may vote.

The general vestry shall be held not earlier than 20 days before and not later than 20 days after Easter Day.

At this meeting, the people's wardens and glebe wardens are elected.

Not more than 12 other registered members are elected to the select vestry, not more than three being under 21 years of age.

Every three years, elections are held for diocesan synodsmen and women and supplementarlists and for parochial and diocesan nominators and supplementarlists.

In the event of two members receiving the same numbers of votes, the matter shall be decided by lot.

**3(b) *The Select Vestry***

The select vestry is made up of the incumbent, licensed officiating clergy, churchwardens, glebe wardens and twelve elected members. At all meetings, the incumbent as chair has an ordinary as well as a casting vote.

A vestry meeting cannot be held without a quorum of not less than half the members being present.

At the first meeting of the select vestry, a treasurer and secretary are elected. If circumstances require it, these may not be members of the select vestry but must be registered vestry people. Office holders hold their posts until the next general vestry.

Subject to the regulation of diocesan council, the select vestry shall:

- have control and charge of all charity and church funds;
- ensure that all churches and other parochial buildings are kept in a proper state of repair and maintenance;
- insure church buildings and parochial properties against fire and according to diocesan directives;
- provide for the ecclesiastical residence as directed by diocesan council;
- provide Prayer Books, Bible, Hymnals and furnishings necessary for Divine Service;
- ensure that churchyards are adequately fenced and maintained;
- provide registers of services (Preacher's Book), baptisms, marriages and burials; and
- commission an annual independent audit of its finances for presentation at Easter Vestry.

## **Appointment of Clergy and Bishops**

### ***1. Appointment of Clergy***

At each triennial General (Easter) Vestry, parochial nominators are elected and charged with responsibility to nominate a rector in the event of a vacancy occurring. The Board of Nomination is chaired by the bishop and comprises parochial nominators, elected diocesan clergy and Diocesan Synodsmen and women. If a Board of Nominators does not make a nomination after a three month period, the right of appointment lapses to the bishop.

When a vacancy arises, this position may be advertised in the *Church of Ireland Gazette*, or on the church website, or a clergyman or woman may be approached by nominators to apply for the post. Once appointed and instituted, a rector has Parson's Freehold which means that if he or she fulfils her duties according to the requirements of the church, he or she can remain in that post until resignation, retirement or a decision to take up duty elsewhere.

Curate Assistants are appointed by the rector, are directly answerable to the bishop of the diocese and serve under an agreed contract of time.

Bishop's Curate's are appointed by the bishop and serve at the discretion of the bishop.

### ***2. The Election of Bishops***

The Archbishop of Armagh and Primate of All Ireland is elected by the House of Bishops and a serving bishop is always appointed. The Archbishop of Dublin is automatically offered the position but has the right to decline.

The Archbishop of Dublin is elected by the Episcopal Electoral College of the Dublin Province. This is chaired by the Archbishop of Armagh, three nominated members of the House of Bishops, twelve diocesan clerical and twelve diocesan lay episcopal electors. There are two Electoral Colleges for the two provinces (Dublin and Armagh)

In the election of any bishop, a two-thirds majority is required among people, clergy and bishops for a bishop to be elected. If after several votes, no person receives the requisite majority, then the appointment is handed over to the House of Bishops. Lay and clerical episcopal electors are voted in triennially at Diocesan Council: laity voting for lay electors and clerical for clerical.

## **The Representative Church Body (RCB)**

When the Church of Ireland was disestablished in 1870, all church property, lands, church contents, buildings, schools and funds were vested with the RCB. This section of church management could be compared to a professional civil service entrusted with investing church resources to ensure the provision of clergy salaries, funding for the maintenance of church buildings, clergy and widow's pensions and funding for schools.

This body is subject to audit and an annual financial report is presented to General Synod each year. All graveyards are vested with the RCB as are all church lands and buildings and no sale or letting can occur without such a proposal being accepted by Select Vestry, Diocesan Council and the Standing Committee of the RCB.

When charitable bequests are given to the church, they are vested with the RCB for investment in the stock market. All dividends are fed back to the relevant parishes under the conditions of the bequest and provide a very important source of church income.

Bishops are ex officio members of the RCB whereas Standing Committee is made up of clerical and lay representatives from each diocese.

In all matters, the RCB can manage its own manner of operation but is always accountable to General Synod. It operates out of Church House, Church Avenue, Rathmines, Dublin 6.

## **Guidelines for Churchwardens**

The Rector nominates a churchwarden at the Easter General Vestry meeting to assist in his or her role of leading worship

### *The Rector's Churchwarden:*

- Should try to be in church at least 20 minutes before service;
- prepares the Holy Table for the service;
- ensures all linens are clean;
- assists the people's churchwarden if necessary;
- prays with the officiating clergy before the service and alerts him or her to any special needs / prayers of parishioners;

- at the end of the service brings the collection from the Sanctuary to the Vestry;
- enters the collection in the Preacher's Book;
- ensures the Preacher's Book is never removed from the Vestry;
- enters the number of worshippers (including clergy) as well as communicants into the Preacher's Book;
- puts away altar linen; hymnals, prayer books etc.;
- cleans the chalice and paten after the service; secures them in the safe;
- welcomes and assists visiting clergy, introducing them to the organist, readers and members of the congregation.

The People's Churchwarden is nominated by Vestry members at the Easter General Vestry meeting. His or her role is to welcome those who come to worship and assist them where possible.

*The People's Churchwarden:*

- The role of the people's warden is to welcome people into the worship and community of the church, put them at ease on entering our places of worship, pray for and with the people and where necessary, to alert clergy to any pastoral and spiritual concerns of the people.
- They should try to be in church at least 20 minutes before service;
- ensure the heating is on during the winter months; checks oil/ gas and repair to the heating system when necessary;
- ring the bell (if any) 5 minutes before the service;
- arranges the collection;
- count the number in the congregation and communicants;
- assist the rector's churchwarden if necessary; and
- tidy up church after the service.

*Churchwardens (jointly)*

- Should be present at Select Vestry meetings and are constitutionally entitled to:
- call a Select Vestry meeting;
- chair Select Vestry meetings in the absence of incumbent or assistant clergy;
- chair a General (Easter)Vestry in the absence of an incumbent or assistant clergy;
- read the Service of Morning Prayer in the event of a clergyperson's absence due to an emergency;

- with the rector allocate burial plots and give permission for the erection of headstone and kerbing. The rector alone is responsible for passing the wording of the inscription.
- attend the annual Rural Dean inspections and if unable to attend must appoint a member of the Select Vestry to take their place;
- are responsible for organising the upkeep of the grounds around the church, (fencing, walls, grass, trees, etc);
- make recommendations regarding church property to the Select Vestry; and
- ensure the Church Notice Board is up to date.

### **So how is this funded?**

Each member of the church contributes financially to the assessment or the bill that comes to each parish from Diocesan Council. This means that the salaries, expenses and pensions of diocesan clergy and bishop as well as the cost of administration come directly from the person in the pew. On top of this, the cost of maintaining, heating, insuring churches and rectories are covered by parishioners' donations. So we constantly have to work hard to make ends meet.

People give to the church in a number of ways. There is the money that is given on the plate on Sunday; money given directly to the Treasurer once or twice a year and money that is given through an envelope scheme.

The advantage of direct and envelope giving is that as a registered charity we can claim up to 42% back from the Revenue Commissioners if the person is a PAYE worker and if the person is self employed they get tax credits which means that they can actually give more to the church!

On top of contributions (or sustentation as it is called) we have to organise a number of fundraising events a number of times a year to help us make ends meet.

As a Christian community we welcome all unconditionally but the reality is we need people to give to the church in resources and time.

If you would like to join the envelope scheme or need to know more about tax implications, please contact the treasurer. Money is given in strictest confidence.

**Burial Rights  
in the Graveyards of  
Wexford Union and Kilsoran Union**

All graveyards are the property of the  
Representative Church Body.  
No plot can be 'bought' or title transferred.  
The Rector bestows burial rights with the churchwardens.

**Graveyards existing prior to 1870  
in joint  
Church of Ireland, Roman Catholic, and Free Church Use**

1. A grave plot in a family name may be used when a direct link has been established with the first person there buried. Rights to burial do not extend beyond that of grandchildren.
2. No right to burial is automatically transferred to nieces, nephews, siblings or their spouses.
3. Family burial plots cannot be transferred to another family or person.
4. Payment for burial does not confer title ownership of a burial plot.
5. Burials may not be held on Sunday mornings or when usual services of worship are in progress.
6. The rector and churchwardens must be notified prior to any interments by the Funeral Director and officiating clergy person.
7. No headstones may be removed from the graveyard.

***Post Disestablishment (1870+) Graveyards***

1. Each parish is an entity unto itself, albeit part of a Union, and priority of right of burial is given to parishioners of that parish. (Parishioner is thus understood as a baptised member of the Church of Ireland, church attending and contributing and their spouse/partner).
2. Accustomed parishioners are entitled to burial.
3. Non Church of Ireland spouses/partners of parishioners have the right to burial if they predecease them. The location of the burial plot cannot be designated in advance of a person's death.
4. Family burial plots cannot be transferred to another family or person.
5. In family plots, no automatic right to burial is transferred to nieces, nephews, siblings or their spouses.

6. Payment for right to burial does not confer title ownership of a burial plot.
7. The rector and churchwardens must be notified prior to any interments.
8. No headstone can be erected or inscription added without written permission from the rector and wardens.
9. Killurin Graveyard Extension
  - a) In Killurin graveyard, 80% of the plots available within the graveyard extension are reserved for the use of parishioners. 20% is being made available to accustomed members of the Church of Ireland, parishioners of the Wexford Union and members of the Anglican Communion living within the parish.
  - b) The area designated for the interment of ashes is open for the interment of parishioners, accustomed members, parishioners of the Wexford Union, members of the Anglican Communion and baptised Christians living within the Killurin parish.
  - c) The rector and churchwardens must be notified prior to any interments.
  - d) New graves must be without kerbing or railings.
  - e) Headstones must not exceed 3 feet high and 3 feet wide.
  - f) No headstone may be erected or inscription added without the written consent of the rector and churchwardens.

***Revd Maria Jansson***  
***26 April 2006***



## Wexford Union and Kilscoran Union of Parishes

First Sunday	Second Sunday	Third Sunday	Fourth Sunday	Fifth Sunday
9.30 am St. Paul's Balloughton HC	9.30 am St. Peter's Kilscoran HC	9.30 am St. Paul's Balloughton MP	9.30 am St. Enoch's Killinick HC	
9.30 am St. Munn's Taghmon HC		9.30am St. David's Mulrankin MP		
	10 am St. James' Horetown, MP		10 am Killurin HC	10 am Ardcolm Castlebridge HC
11 am St. Iberius Wexford Family Service	11 am St. Iberius Wexford HC	11 am St. Iberius Wexford Family HC	11 am St. Iberius Wexford MP	11 am St. Iberius Wexford HC
11 am St. David's Mulrankin HC	11.30 am Killurin MP	11.30 am St. Munn's Taghmon MP	11.30 am St. James' Horetown HC	11.30 am St. Peter's Kilscoran Service of the Word

