

**REPORT OF THE  
HOUSE OF KEYS  
MANAGEMENT AND  
MEMBERS' STANDARDS  
COMMITTEE**

**FIRST REPORT FOR THE  
SESSION 2021-22**

**CHAPLAINCY AND PRAYERS**



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MEMBERS' STANDARDS COMMITTEE  
FIRST REPORT FOR THE SESSION 2021-22  
CHAPLAINCY AND PRAYERS**

*The Management and Members' Standards Committee shall –*

*(1) consider and report on any matter which concerns the business, precincts or facilities of the House which is not within the remit of any other Committee of the House or the Speaker alone;*

*(2) represent the House in all matters brought before any chambers of the Legislature other than legislation, and to report thereon from time to time to the House;*

*(3) consider and report upon any matter that may from time to time be referred to the Committee by the House, or by a Member, which relates to the conduct of a Member;*

*(4) consider and report on such standards and such privileges of the House and of Members as have been, or in the future should be, recognised as necessary and desirable for the proper and effective discharge of the duties of the House and its Members.*

The powers, privileges and immunities relating to the work of a committee of Tynwald include those conferred by the Tynwald Proceedings Act 1876, the Privileges of Tynwald (Publications) Act 1973, the Tynwald Proceedings Act 1984 and by the Standing Orders of Tynwald Court.

**Committee Membership**

The Hon J P Watterson SHK (Rushen) (Chairman)

Mrs D H P Caine MHK (Garff)

Hon T M Crookall MHK (Glenfaba and Peel)

Dr M E K Haywood MHK (Rushen)

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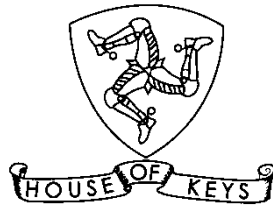
All correspondence with regard to this Report should be addressed to the Clerk of Tynwald, Legislative Buildings, Finch Road, Douglas, Isle of Man, IM1 3PW.



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To: The Hon Juan Watterson, Speaker of the House of Keys,  
and the Hon Members of the House of Keys

**REPORT OF THE HOUSE OF KEYS MANAGEMENT AND  
MEMBERS' STANDARDS COMMITTEE  
FIRST REPORT FOR THE SESSION 2021-22  
CHAPLAINCY AND PRAYERS**

**I. INTRODUCTION**

1. Following the election of a new House in September 2021 the Speaker sent a letter to all Members on 12<sup>th</sup> October 2021 calling for nominations for the position of Chaplain of the House of Keys, and welcomed alternative thoughts regarding prayers.<sup>1</sup>
2. Nine respondents submitted evidence. No nominations were given.<sup>2</sup>
3. We subsequently met on two occasions, acknowledged the evidence, and considered reforming chaplaincy and parliamentary prayer.
4. A Briefing Paper by the Chamber and Information Service was put before us presenting comparisons with other jurisdictions.<sup>3</sup>

**II. PROCEDURE AT THE BEGINNING OF EACH SITTING**

**Prayers**

5. The current Standing Order 3.2 (1) lays out the following:

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<sup>1</sup> Appendix 1

<sup>2</sup> Appendix 2

<sup>3</sup> Appendix 4

*Before the commencement of business, prayers shall be read by the Chaplain of the House (or, in the Chaplain's absence, by the Speaker) on the morning of every day the House meets (except when it assembles before or after Tynwald).*

6. This ritual has become the status quo since 1863 when the role of Chaplain was first introduced.

### **The Attitude of the Present House**

7. The nine respondents that submitted evidence following the Speaker's request for alternative thoughts all recommended a reform of the current tradition of parliamentary prayer before the commencement of business.
8. With this appetite for reform in mind the Committee therefore recommends that the House select one of two alternatives. The alternatives are either:
  - (a) a "House of Keys Smooineaght" which could involve a short talk on a philosophical or educational theme given by a person nominated by a Member; or
  - (b) a period of silence during which Members could be encouraged to reflect on the oaths or affirmations they had taken.
9. The Manx word "smooineaght" [pronounced smoo-in-akt<sup>4</sup>] translates as *thought* or *consideration*.

### **Option (a): Smooineaght**

10. This option would roughly replicate the Time for Reflection period in the Scottish Parliament whereby Member-nominated contributors offer a short oration that is either educational, philosophical, religious, secular or otherwise.

### **Option (b): Silence**

11. At the discretion of the Speaker, a period of silence could be encouraged during which Members' could reflect on the oaths or affirmations they had taken.
12. Accordingly we make the following recommendations:

#### **Recommendation 1**

**That the amendments to Standing Orders in Annex 1 be made.**

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<sup>4</sup> Plural is smooineaghtyn [smoo-in-akt-un]



## Recommendation 2

**That for a trial period of 12 months the Secretary of the House should arrange for addresses, to be known as House of Keys Smooïnaghtyn, to be given at the beginning of sittings in accordance with Standing Orders and with guidance to be issued by the Speaker.**

## Structure of the Recommendations

13. These recommendations have been drafted in order to allow the House to choose between three alternatives.
14. Recommendation 1, if carried, would update the Standing Orders to remove the requirement to appoint a Chaplain and to allow the possibility of either a House of Keys Smooïnaght or a period of silence instead of prayers. We strongly recommend that Members vote for Recommendation 1.
  - **If Recommendation 1 is lost**, Recommendation 2 will also fall and the House will be left with the status quo.
15. Assuming that Recommendation 1 is carried, the vote on Recommendation 2 will allow the House to determine how it would like to operate under the new Standing Orders, as follows:
  - **If Recommendation 1 is carried and Recommendation 2 is carried**, the Secretary will work with Members to arrange a series of Smooïnaghtyn for a trial period of a year starting in April 2022. The Speaker will issue guidance along the lines of the draft at Annex 2 but taking into account any points made in the debate on this report.
  - **If Recommendation 1 is carried and Recommendation 2 is lost**, the House will have decided not to have a Smooïnaght trial. In those circumstances the Speaker's intention would be to have a period of silence at the beginning of each sitting.

## III. PASTORAL CARE

16. Following the Committee's initial discussions, the Speaker and Secretary of the House met with the Lord Bishop. During the discussion, the Lord Bishop indicated he would be content personally to continue to offer the chaplaincy service to Members which would otherwise be lost when the post of chaplain is discontinued.<sup>5</sup> We believe there is significant merit to this in that the Lord Bishop will be known to all Members of Tynwald though sittings and other functions. We therefore thank the Lord Bishop for his generous offer and commend it to Members.

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<sup>5</sup> The chaplaincy service is outlined in written evidence of the Bishop in Appendix 2

J P Watterson (Chairman)

D H P Caine

T M Crookall

M E K Haywood

January 2022

## **ANNEX 1: AMENDMENTS TO STANDING ORDERS**

1. To replace Standing Order 3.2 with the following words  
“House of Keys Smooineaght  
  
(1) Before the commencement of business, a contributor nominated by a Member and approved by the Speaker may deliver a short address, to be known as the House of Keys Smooineaght, in line with guidance issued by the Speaker.  
  
(2) If no address is given, a short period of silence may be kept at the discretion of the Speaker.”
2. To leave out Standing Orders 9.4.1 and 9.4.2.
3. To leave out the word “Chaplain” in Standing Order 11.6.1.



## **ANNEX 2: HOUSE OF KEYS SMOOINAGHT – DRAFT GUIDANCE FOR CONTRIBUTORS**

### **Nomination and scheduling of contributors**

1. Contributors should be nominated by Members of the House of Keys. A Member nominating a contributor is responsible for ensuring that the contributor is aware of the expectations set out in this guidance.
2. A schedule of future contributors will be drawn up by the Secretary of the House and published on the Tynwald website.
3. Nominations should be sent to the Secretary by the dates shown in the table:

<b>DATE</b>	<b>KEYS SITTING DATES</b>
8 <sup>th</sup> October	October to December
8 <sup>th</sup> January	January to March
8 <sup>th</sup> March	April to June

### **Procedure**

4. The Smooiinaght will be held in the House of Keys Chamber as the first item of business each week after the Speaker's procession.
5. The Smooiinaght will be delivered from the Bar when called by the Speaker.

### **Expectations of contributors**

6. The Smooiinaght will last for a maximum of 3 minutes (up to 300 words at normal talking speed).
7. It should consist of either a short narrative on a philosophical, educational topic or relating to the time of year; **and/or** a reading or readings from appropriate texts.
8. It may reflect the practice of faith or the belief community to which the orator belongs (if any).
9. It will not make political points but may invite Members to reflect on their role.
10. It will not denigrate another faith, belief or none.
11. It will be consistent with the principles of equal opportunity, dignity and respect for all and should not include remarks or comments that are discriminatory.

12. The contributor will not invite participation from those on either side of the Bar.

**Other arrangements**

13. The text should be submitted no later than 24 hours in advance to the Secretary of the House. The content as delivered should not deviate from the text as submitted.

14. The House of Keys Smooineaght will be held in public and broadcast on Manx Radio.

15. The name of the contributor will be recorded in Hansard but the Smooineaght itself will not be transcribed.

# **WRITTEN EVIDENCE**



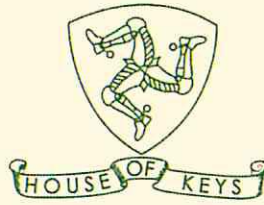


**Appendix 1: 12<sup>th</sup> October 2021 –  
Letter from the Speaker of the House  
of Keys to Members of the House of  
Keys**



## SPEAKER OF THE HOUSE OF KEYS

House of Keys  
Legislative Buildings  
Douglas  
Isle of Man  
IM1 3PW  
British Isles



Y Chiare as Feed  
Oikyn Slattyssagh  
Doolish  
Ellan Vannin  
IM1 3PW  
Ny Ellanyn Goaldagh

12 October 2021

To all Members of the House of Keys

Dear Hon. Member,

Pursuant to Standing Order 9.4.4, following the election of the Management and Members' Standards Committee, I am required to call for nominations for Chaplain. I am conscious that this is a very busy time for the House, so I propose that nominations be submitted to the Secretary of the House, Dr Jonathan King, by the close of business on Friday 12 November.

I am also aware that Members may have alternative thoughts regarding prayers and chaplaincy, and these should also be submitted to the Secretary within the same timeframe please.

Yours sincerely

[Signature: J P Watterson]

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**Appendix 2: Responses to  
Mr Speaker's letter from Hon Clare  
Barber MHK, Mrs Daphne Caine MHK,  
Ms Joney Faragher MHK,  
Dr Michelle Haywood MHK, Hon  
Lawrie Hooper MHK, Mrs Sarah  
Maltby MHK, Mr Stu Peters MHK, and  
Hon Jane Poole-Wilson MHK**



## **Hon Clare Barber MHK**

I am writing with reference to the recent letter from Mr Speaker inviting nominations for the role of Chaplain to the House of Keys.

I wish to convey a suggestion that I feel will add to the diverse views now held within both House of Keys and our wider Island, that will engage those of any religion and none.

The current structured prayers leaves some members feeling uncomfortable, while for others they are a chance to pause and reflect, while considering the magnitude of the decisions that can weigh on our shoulders.

Perhaps this would be an opportunity to reach out to the wider faith community of our Island to form a rota to provide a short period for reflection and contemplation at the start of each session. There are many groups that may wish to contribute this but I would be minded to limit it to the major religions and the humanists to ensure equality.

I hope full consideration can be given to this option and am happy to give more detail around how it might work, if required.

## **Daphne Caine MHK**

Further to the invitation to nominate chaplains, I would suggest we review having prayers before Keys sittings. I thought it was unusual (uncomfortable) to see Keys prayers broadcast by Energy fm as part of their election of Chief Minister coverage. (<https://www.facebook.com/EnergyFM/OM/videos/274921394364403/> starts from 5 mins in ). This was raised during the election by a few constituents asking that prayers are discontinued.

I would be interested in what other jurisdictions do where they do not have prayers, not sure it will be on Hansard if a moment of reflection (?).

Also, from Professor Edge an interesting case in USA where multiple faiths were on a rota but faced a legal challenge:

- My reference to the US was really because the US is seen as one of the least amenable to entanglement of church and state, but legislative chaplains have been found constitutional. - Key case I think is Town of Greece v

Galloway: <https://supreme.justia.com/cases/federal/us/572/565/> The majority judgment from Kennedy J set out the requirements for beginning the assembly with prayer without violating the First Amendment in ways which might be of interest! There is a more directly applicable involving legislative chaplains, but it's an older case, and I think Galloway is the current US position. Good article by Roberts if you want more depth - attached.

- This is a live debate elsewhere in the common law world. I've attached an article (the one with Bushfield as the lead author) on the BC situation, which is I think quite interesting as an example of someone else working through a more inclusive prayer set-up than using a single chaplain.

I would also be interested in Bishop Peter's views on this, either to speak to the committee or to give us his opinion on email if possible ahead of the committee's deliberations.

## **Joney Faragher MHK**

I believe a secular approach from our parliament is appropriate in our secular society.

This could easily be replaced with a thought for the day or a mindfulness moment – that encourages all members to consider their role and responsibilities (rather than calling on a higher deity which does seem slightly mis-matched before we sit to decide upon national matters).

## **Michelle Haywood MHK**

Further to your reminder this morning, I thought I would add my thoughts. I do not intend to nominate anyone as chaplain as I do not hold a religious faith and it would not be appropriate. I am conflicted a little over prayers before our sittings. On one hand, we have sworn to uphold the traditions of the House, and on the other I don't believe that religious worship should play a part in the formal business of the House. We live in an increasingly secular society and the conduct of the House does not reflect that. Also singling out any one religion would appear to be equally wrong. Perhaps a minute or two of quiet reflection would be more appropriate?

## **Hon Lawrie Hooper MHK**

Further to the Speaker's letter I thought I would share my thoughts on prayers and the Chaplaincy.

Personally I do not see a particular need for the House of Keys to have a chaplain. I suspect the role used to come with more pastoral responsibilities which doesn't seem to be a requirement now.

In terms of prayers, my view is society itself is becoming generally more secular and where people do hold religious views this is now much broader than just the traditional Church of England. As such the appropriateness of having prayers that represent the beliefs of a minority of the Island population and a minority of the religious views of the House itself seems unusual. Whilst we are clearly an Island with a Christian tradition I believe now for most people this is reflected more broadly in how we act, rather than through acts of worship.

Having said this, I do believe that the prayers give every Member an opportunity to settle into the mindset of a Keys or Tynwald sitting and I take the time for a moment of reflection and preparation.

Perhaps it would be more appropriate to either have a variation in the prayers to represent broader elements of our community, or to simply replace prayers with something like a moment of reflection to allow Members time to pray if they are so minded or to undertake whatever alternative form of preparation for a sitting they consider is most appropriate to them.



### **Sarah Maltby MHK**

I would like to encourage some more thought to be made to review the wording members are 'offered' to commit to. I am conscious that as a new Member when we were sworn in after the General Election that many Members chose to take an affirmation rather than an Oath on the Holy book which indicates an appetite for a review to this standing order. I am personally not offended when my colleagues partake in the Prayers however, as one of a growing number of Members who choose not to it feels that this approach is clearly outdated.

### **Stu Peters MHK**

Following the Speaker's email about a Chaplain (and his suggestion that comments might be welcome on prayers generally) I'd like to register my hope that one day both Houses might adopt a more secular approach to meetings.

I say this as an atheist who has great respect (and even envy) for colleagues with faith, and would guess that from the swearing-in process there are still too many of them and too few of us to seek to change anything at present. But it would be remiss of me not to mention that I feel uncomfortable having even a passive role in a religious ceremony.

### **Hon Jane Poole-Wilson MHK**

Recognising the different faiths and beliefs of not only Keys Members but society, I would like to see us move away from only Christian prayers to a moment of reflection prior to sittings. I would suggest this could be led by different invited guests, including representatives of different faiths and also non-religious beliefs.



**Appendix 3: 9<sup>th</sup> November 2021 -  
Submission from  
The Rt Rev Peter Eagles MLC,  
The Lord Bishop of Sodor and Man**



The position of Chaplain to the House of Keys exists for reasons of pastoral care. It is an acknowledgment of the responsibilities that Honourable Members carry as elected political representatives and as prominent figures in public life. The task of the Chaplain is to offer pastoral and spiritual care as a means of supporting and sustaining Members in their duties. While much of this will fall within the personal and private aspect, it will also bear upon the public and corporate life of the House. It is for this reason that the Chaplain has always been integrated into the public and social business of the House, attending sittings and indeed opening them with prayer, rather than simply being 'on call' for when specific issues may arise. The regular abiding presence of a Chaplain is also a reminder that political and public life has a spiritual aspect which is not always definable but which is always recognisable at times of need (examples might be the serious illness of a Member, death or bereavement, or moments of personal crisis). This is the essence of chaplaincy: it provides a continuing link to the spiritual dimension of life, and it provides an immediate pastoral response (when required) from a position of contextual knowledge and personal familiarity. It is for these same reasons that chaplaincy exists for the House of Commons in Westminster, for schools and universities, for prisons, for the Armed Forces, and for other secular institutions. 'Chaplaincy', with the inherent understanding of 'ministry to all souls' (and able to 'signpost' onwards to specific support as required) which also characterises the presence of the wider Church of England in every parish, available for every person at any moment of need, is a concept that has arisen from the Christian tradition, and particularly in its Anglican form. Chaplains to the House of Keys have largely been Anglican clergy, but not exclusively so, and there is no reason why other denominations should not equally occupy this role. A chaplain from another global faith, or from an organisation professing no faith, is of course also possible. Such an appointment would be a significant step towards re-defining the spiritual identity of the House.

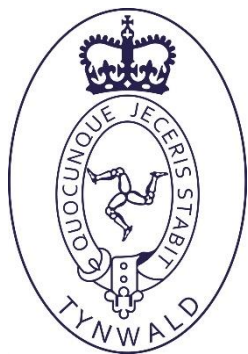
The practice of opening each sitting of the House of Keys with prayer similarly acknowledges the spiritual aspect of politics, an aspect which may well be of clear relevance to issues under discussion and decisions to be made. It is also an exercise in humility, reminding us of the limitations of our own understanding and of the possibility that more wisdom and insight may be required than we can reasonably possess. It underlines the enduring significance and implications of political legislation, and thus reminds us of the responsibility that we carry and the authority that is invested in us. I have spoken with Members for whom these opening prayers are deeply important, with others for whom they are entirely irrelevant, and with yet others who, while being clear that they own no personal faith, have nonetheless said that they value the opportunity to hold their work in the eternal context before engaging with business. I am sure that these prayers could take a number of different forms, spoken or otherwise, and in fact I began initial discussion of this question with a Member of the previous House. I believe that something more than simply a period of silence is required: some structure, shape or input to give it direction (and therefore a person or minister able to provide such). This might come from a range of traditions of faith, although a relationship to the historic ethos of the House and to the current cultural background of Members would be valuable. It might equally come from a rota representing different Christian denominations, although the 'single point of contact' for dedicated pastoral care would then be diluted.

In summary, I believe that the position of Chaplain to the House of Keys enables Honourable Members to receive a properly high level of pastoral and spiritual care. The importance that Honourable Members attach to this is likely to influence their consideration of the question of Prayers.

**Appendix 4: 17<sup>th</sup> November 2021 -  
Tynwald Chamber and Information  
Service Briefing Paper: Chaplain of the  
House of Keys**







## House of Keys Management and Members' Standards Committee (KMMS)

ISSUED 17/11/2021

### BRIEFING PAPER: CHAPLAIN OF THE HOUSE OF KEYS

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## 1. TIMELINE: PREVIOUS CHAPLAINS OF THE HOUSE

Since the creation of the role in 1863 there have been 17 Chaplains of the House of Keys. Reverend Edward Ferrier was the first Chaplain and held the post for 33 years – a length of term yet to be superseded. Chaplaincy has only ever been male since 1863 although in 2016 Rev. Kath Corkish was nominated for the position by Chief Secretary Will Greenhow but turned down the role due to her commitments to the Methodist Church.

**1863 Rev. Edward Ferrier** (Anglican)

**1896 Rev. Robert B Baron** (Anglican)

**1906 Canon John Quine MA** (Anglican)

**1924 Rev. Martin C Taylor** (Denomination unknown)

**1924 Canon Charles A Cannan MA** (Anglican)

**1929 Rev. Joseph Quayle Callister** (Denomination unknown)

**1940 Canon James Hampton Cain MA** (Anglican)

**1944 Rev. John Kinrade Elliot** (Denomination unknown)

**1955 Canon Henry Maddrell MA** (Anglican)

**1968 Rev. Joseph Wilson** (Methodist)

**1984 Rev. Robert Edward Cubbon** (Methodist)

**1991 Rev. Rex Kissack MA BD** (Methodist)

**1996 Ven. David Albert Willoughby BA** (Anglican)

**1998 Canon Denis Baggaley MA** (Anglican)

**2005 Rev. George Quinn MBE** (Anglican)

**2007 Rev. William Martin** (Anglican)

**2016 Ven. Andrew Brown** (Anglican)

## 2. ROLE

The Chaplain of the House of Keys Chaplain is usually, although not exclusively, a Church of England delegate who discharges two main duties: pastoral care and prayers.

The Chaplain is elected following nominations to, and a subsequent recommendation from, the Keys Management and Members' Standards Committee and serves for the term of the House.

As set out in the [Standing Orders of the House of Keys 3.2 \(1\) \(2\)](#), before the commencement of business, prayers shall be read out by the Chaplain (or, in the Chaplain's absence, by the Speaker) on the morning of every day the House meets. It is stated that no person shall enter or leave the Chamber while prayers are being read. Pastoral care is not mentioned in the Standing Orders.

### 3. CHAPLAINS IN OTHER JURISDICTIONS

#### 3.1. HOUSE OF COMMONS

The 80<sup>th</sup> and current Chaplain to the Speaker of the House of Commons is Reverend Patricia Hillias. Chaplains are priests from the Church of England clergy and officiate numerous religious services at Westminster and discharge pastoral care to Members and staff from all areas of Parliament.

It is believed that the first Chaplain was an appointment by the House as a whole. Afterwards, it became practice for the Speaker to nominate the Chaplain.

Aside from the customs of pastor and prayer, the Chaplain's other responsibilities include conducting a weekly Eucharistic service, officiating at weddings and marriage blessings, and baptisms of MPs and their immediate families.

Edward Voyce was the first clergyman to be named as Chaplain for the Commons in 1660. From then until the 1830s, Chaplains traditionally did not receive financial compensation from the House for their services. Instead, practice was to reward the Chaplain with a hierarchical promotion in the Church. Following this period, the House heeded a recommendation of a Select Committee to remove the tradition of preferment and begin paying the Chaplain a salary.

The job description advertises £30,515 stipend for the role and can be found [here](#).

This section has used information from the UK Parliament website and can be found [here](#).

#### 3.2. JERSEY

The Dean of Jersey (Church of England) is an ex-officio member of the States of Jersey Assembly (Jersey's parliament) and, although is able to speak in debate, does not have a vote. The removal of the Dean's vote followed the constitutional reforms of 1948. They are also Chaplain to the States Assembly members, and attend each sitting – opening the session with prayer in French.

#### 3.3. GUERNSEY

The Greffier (Clerk) of the States of Guernsey Assembly has advised that:

"We do not have a chaplain in the States of Guernsey Assembly. We have an electoral college that includes the Rectors of the ten medieval parishes but that is not a parliamentary body although it includes parliamentarians.

Prayers in French are said at the beginning and end of each day's sitting of the Assembly. The Lord's Prayer is recited by the Greffier (Clerk) at the beginning of the day and the Grace is said at the end of each parliamentary day. I would guess that this tradition is as old as the States sitting as a legislative body (so the early Middle Ages). There are no plans to change it."

#### 3.4. NORTHERN IRELAND

The Northern Ireland Assembly does not have a Chaplain. However, the first two minutes of each session or Plenary session are dedicated to prayers, led by the Speaker. The prayer period is opportunity for "silent individual reflection," according to the Assembly [glossary](#). The BBC describes this period as set aside for "[private prayer or meditation](#)."

### 3.5. HOUSES OF THE OIREACHTAS (SOUTHERN IRELAND)

The Houses of the Oireachtas are without a Chaplain, although the Ceann Comhairle (Chairperson) reads prayer before every session. In 2011 there were calls for an end to the daily prayer. [A BBC article](#) reported on criticisms from Labour TD Aodhan Riordain and Independent Senator Ivana Bacik who argued that "the continuing use of the Christian prayer in the formal business of the Oireachtas is disrespectful to those of other religions, and those who do not adhere to any particular religion."

### 3.6. SCOTLAND

Since September 2012, the first item of business during sittings in the Scottish Parliament is *Time for Reflection*. Contributors are drawn from across Scotland and are chosen to represent the range of religious beliefs according to the Scottish census. Reflections are recorded and can be viewed [here](#).

### 3.7. SENEDD CYMRU (WALES)

The Welsh Assembly adopts no such rituals.

### 3.8. BRITISH COLUMBIA

Daily proceedings of the Legislative Assembly begin with a prayer or reflection delivered by an Assembly Member who has the option of using a sample prayer from a list of five, or a prayer of their own devising. The Office of the Clerk has a duty to first identify religious and belief groups present in the Assembly, then select a "reasonable" number of those groups to include in the list and identify prayers and reflections that are representative of those traditions. 'Prayers' were amended to 'prayers and reflections' under amendments to the Standing Orders in November 2019. Involved in this ongoing process of legislative prayer reform, the Clerk solicits the feedback from various faith groups and non-religious reflections.

Refer to Bushfield and Bondaroff's [The Arbiters of Faith](#) for further details on proceedings in British Columbia's Legislative Assembly.

## 4. COST

In line with the Standing Orders the KMMS shall recommend the honorarium to be paid to the Chaplain of the House and report its recommendations to the House for approval.

The House's most recent Chaplain, The Venerable Andrew Brown, Archdeacon of Man, did not seek stipend for his services. The post previously had a fixed honorarium of £2,000 per annum.

## 5. TYNWALD DAY ROLE

The Chaplain moves in the second procession from the Robing Room to the Royal Chapel, behind the two Messengers of the Keys and ahead of the Clerk of Tynwald.

Following a welcoming by the local Minister of St John's an Act of Penitence is then led by the Chaplain.

In the procession to Tynwald Hill the Chaplain goes in the second procession in the same fashion as above. The second tier of the Hill is occupied by the Speaker, Members and Secretary of the House of Keys, and Chaplain.

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