

THE CANONS OF THE CHURCH OF ENGLAND

*Canons Ecclesiastical promulged by the
Convocations of Canterbury and York
in 1964 and 1969
and by the
General Synod of the Church of England from 1970*

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Contents

	Page
Table of promulgation of Canons	xi
Section A: The Church of England	
A 1 Of the Church of England	3
A 2 Of the Thirty-Nine Articles of Religion	4
A 3 <i>Of The Book of Common Prayer</i>	5
A 4 Of the form and manner of making, ordaining, and consecrating of bishops, priests, and deacons	6
A 5 Of the doctrine of the Church of England	7
A 6 Of the government of the Church of England	8
A 7 Of the Royal Supremacy	9
A 8 Of schisms	10
Section B: Divine service and the administration of the sacraments	
B 1 Of conformity of worship	13
B 2 Of the approval of forms of service	14
B 3 Of the form of service to be used where alternative forms are authorized	17
B 4 Of forms of service approved by the Convocations, Archbishops or Ordinary for use on certain occasions	19
B 4A [Repealed]	20
B 5 Of the discretion of ministers in conduct of public prayer	20
B 5A Of authorization of forms of service for experimental periods	21

Contents

B 6	Of Sundays and other days of special observance	22
B 7	Of the giving notice of Feast Days and Fast Days	23
B 8	Of the vesture of ordained and authorized ministers during the time of divine service	24
B 9	Of reverence and attention to be used in the time of divine service	25
B 10	Of Morning and Evening Prayer in cathedral churches	26
B 11	Of Morning and Evening Prayer in parish churches	27
B 11A	[Repealed]	27
B 12	Of the ministry of the Holy Communion	28
B 13	Of Holy Communion in cathedral churches	29
B 14	Of Holy Communion in parish churches	30
B 14A	Of services in churches and other places of worship	31
B 15	Of the receiving of Holy Communion	33
B 15A	Of the admission to Holy Communion	34
B 16	Of notorious offenders not to be admitted to Holy Communion	35
B 17	Of bread and wine for the Holy Communion	36
B 17A	Of the disposition of the alms at Holy Communion	37
B 18	Of sermons in parish churches	38
B 19	Of the Bidding Prayer which may be used by a preacher before his sermon	39
B 20	Of the musicians and music of the Church	41
B 21	Of Holy Baptism	42

B 22	Of the baptism of infants	43
B 23	Of godparents and sponsors	44
B 24	Of the baptism of such as are of riper years	45
B 25	Of the sign of the Cross in baptism	46
B 26	Of teaching the young	47
B 27	Of confirmation	48
B 28	Of reception into the Church of England	49
B 29	Of the ministry of absolution	50
B 30	Of Holy Matrimony	51
B 31	Of certain impediments to marriage	52
B 32	Of certain impediments to the solemnization of matrimony	53
B 33	Of the duty of the minister to inquire as to impediments	54
B 34	Of requirements preliminary to the solemnization of matrimony	55
B 35	Of rules to be observed as to the preliminaries and to the solemnization of Holy Matrimony	56
B 36	Of a service after civil marriage	57
B 37	Of the ministry to the sick	58
B 38	Of the burial of the dead	59
B 39	Of the registration of baptisms, confirmations, marriages, and burials	61
B 40	Of Holy Communion elsewhere than in consecrated buildings	62

Contents

B 41	Of divine service in private chapels	63
B 42	Of the language of divine service	64
B 43	Of relations with other Churches	66
B 44	Of local ecumenical projects	71

Section C: Ministers, their ordination, functions and charge

C 1	Of holy orders in the Church of England	79
C 2	Of the consecration of bishops	80
C 3	Of the ordination of priests and deacons	81
C 4	Of the quality of such as are to be ordained deacons or priests	82
C 4A	Of women deacons	83
C 4B	Of women priests	84
C 5	Of the titles of such as are to be ordained deacons or priests	85
C 6	Of the certificates and testimony to be exhibited to the bishop by such as are to be ordained deacons or priests	86
C 7	Of examination for holy orders	87
C 8	Of ministers exercising their ministry	88
C 9	Of collation and presentation	91
C 10	Of admission and institution	92
C 11	Of induction	94
C 12	Of the licensing of ministers under seal	95
C 13	Of the Oath of Allegiance	97

C 14	Of the Oaths of Obedience	98
C 15	Of the Declaration of Assent	99
C 16	[Repealed]	101
C 17	Of archbishops	102
C 18	Of diocesan bishops	104
C 19	[Repealed]	106
C 20	Of bishops suffragan	106
C 21	Of deans or provosts, and canons residentiary of cathedral or collegiate churches	107
C 22	Of archdeacons	108
C 23	Of rural deans	109
C 24	Of priests having a cure of souls	110
C 25	Of the residence of priests on their benefices	111
C 26	Of the manner of life of ministers	112
C 27	Of the dress of ministers	113
C 28	Of the occupations of ministers	114

Section D: The order of deaconesses

D 1	Of the order of deaconesses	117
D 2	Of admission to the order of deaconesses	118
D 3	Of the licensing of deaconesses	120

Section E: The lay officers of the church

E 1	Of churchwardens	125
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Contents

E 2	Of sidesmen or assistants to the churchwardens	126
E 3	Of parish clerks and other officers	127
E 4	Of readers	128
E 5	Of the nominations and admission of readers	129
E 6	Of the licensing of readers	130
E 7	Of lay workers	132
E 8	Of the admission and licensing of lay workers	134

Section F: Things appertaining to churches

F 1	Of the font	139
F 2	Of the holy table	140
F 3	Of the communion plate	141
F 4	Of the communion linen	142
F 5	Of surplices for the minister	143
F 6	Of the reading desks and pulpit	144
F 7	Of seats in church	145
F 8	Of church bells	146
F 9	Of the Bible and <i>The Book of Common Prayer</i> for the use of the minister	147
F 10	Of the alms box	148
F 11	Of the register books and their custody	149
F 12	Of the register book of services	150
F 13	Of the care and repair of churches	151

F 14	Of the provision of things appertaining to churches	152
F 15	Of churches not to be profaned	153
F 16	Of plays, concerts, and exhibitions of films and pictures in churches	154
F 17	Of keeping a record of the property of churches	155
F 18	Of the survey of churches	156

Section G: The Ecclesiastical Courts

G 1	Of Ecclesiastical Courts and Commissions	159
G 2	Of the chancellor or judge of a Consistory Court	160
G 3	Of the judges of the Arches Court of Canterbury and the Chancery Court of York	161
G 4	Of registrars	163
G 5	Of visitations	164
G 6	Of presentments	165

Section H: The Synods of the Church

H 1	Of the General Synod and the Convocations	169
H 2	Of the representation of the clergy in the Lower House of the Convocations	171
H 3	Of the Constitution of the Upper Houses of the Convocations	178

Supplementary material

Proviso to Canon 113 of the Code of 1603	183
Approved and Commended forms of service under Canons B 2, B 4 and B 5	184

Contents

Versions of the Bible and of the Psalms	188
Regulations on the administration of Holy Communion (Canon B 12)	189
Admission of baptized persons to Holy Communion before confirmation (Canon B 15a)	190
Advice issued by the House of Bishops concerning marriage and the divorced (Canon B 30)	193
Solemnization of marriage by deacons (Canon B 35)	201
Churches designated pursuant to the Church of England (Ecumenical Relations) Measure 1988 (Canons B 43 and B 44)	203
Clergy (Ordination) Measure 1990 – Directions made jointly by the Archbishops (Canon C 4)	204
Churches in communion with the Church of England (Canon C 8)	206
Index	209

Table of promulgation of Canons

The present Code was promulgated by the Convocations of Canterbury and York in 1964 and 1969 replacing the whole of the Code of 1603 with the exception of the proviso to Canon 113 (reproduced at page 180). Amendments and Revocations of the Code made by the General Synod since 1969 are as follows –

7 October 1969 – promulgation of Canons H 1 and H 2.

9 July 1972 – promulgation of Canon B 15A.

10 November 1972 – promulgation of Amending Canon No. 1 (amended Canons B 2, B 3, B 6, B 12, B 19, B 28, B 32, B 36, C 7, C 10, C 17, C 18, C 23, C 24, E 1, E 2, E 4 and F 17).

20 February 1973 – substituted new Canon D 1.

4 February 1975 – promulgation of Canon H 3.

4 February 1975 – promulgation of Amending Canon No. 2 (amended Canon H 2).

4 July 1975 – promulgation of Amending Canon No. 3 (substituted new Canons B 1 to B 5, inserted Canons B 5A and B 11A and amended Canons B 9, B 11, B 22, B 27, B 36 to B 38, C 1, C 3, C 24 and D 2).

4 July 1975 – promulgation of Amending Canon No. 4 (substituted new Canon C 15 and amended Canons D 2, E 5, E 7, G 2 and G 3).

25 February 1976 – promulgation of Canons B 4A, E 7 and E 8.

5 July 1977 – promulgation of Amending Canon No. 5 (substituted new Canon C 6, amended Canons C 11, C 12, C 22 and D 2 and revoked Canon C 16).

20 February 1979 – promulgation of Amending Canon No. 6 (amended Canons B 3, B 21, D 2 and E 4).

9 July 1980 – promulgation of Amending Canon No. 7 (amended Canons C 18 and H 2).

9 July 1980 – promulgation of Amending Canon No. 8 (amended Canons H 2 and H 3).

30 July 1981 – amendment of Canon B 19 by Royal Warrant.

14 November 1984 – promulgation of Amending Canon No. 11 (amended Canon H 2).

26 February 1987 – promulgation of Canon C 4A and Amending Canon No. 12 (amended Canons C 1, C 3, D 1, D 2 and H 2).

4 July 1988 – promulgation of Canon B 17A and of Amending Canon No. 10 (amended Canons B 3, B 12, B 20, B 41, C 3, C 12, C 13, C 14, C 20, D 1, D 3, E 4, E 6, E 7 and E 8).

30 January 1989 – promulgation of Canons B 43 and B 44.

20 February 1990 – promulgation of Amending Canon No. 14 (amended Canons H 2 and H 3).

15 July 1991 – promulgation of Amending Canon No. 9 (amended Canon C 4).

11 July 1992 – promulgation of Amending Canon No. 15 (amended Canons B 11A, B 31, B 38, C 8, C 10, C 13, C 15, C 21, H 1 and H 2).

22 February 1994 – promulgation of Canon C 4B, Amending Canon No. 13 (amended Canons C 2, C 3, C 8, C 10 and C 11) and Amending Canon No. 17 (amended Canons B 1, B 2, B 3, B 4, B 4A, B 5, B 5A, B 6, B 7, B 8, B 9, B 11, B 11A, B 12, B 14, B 14A, B 18, B 20, B 44, D 1 and E 7).

8 July 1995 – promulgation of Amending Canon No. 18 (amended Canons H 2 and H 3).

29 November 1995 – promulgation of Amending Canon No. 19 (amended Canons C 12, C 13, C 14, C 21, C 22, D 2, D 3, E 2, E 5, E 6, E 8, F 13, G 2, G 3 and G 4).

13 February 1996 – promulgation of Amending Canon No. 16 (amended Canons C 12, D 3, E 6 and E 8).

21 November 1996 – amendment of Canon B 19 by Royal Warrant.

17 November 1998 – promulgation of Amending Canon No. 21 (amended Canons H 2 and H 3).

29 February 2000 – promulgation of Amending Canon No. 22 (amended Canon B 2).

29 February 2000 – promulgation of Amending Canon No. 23 (amended Canons B 42, C 19, C 24, E 4 and E 6).

8 July 2000 – promulgation of Amending Canon No. 25 (amended Canons H 2 and H 3).

13 November 2001 – promulgation of Amending Canon No. 20 (amended Canon E 1).

15 February 2005 – promulgation of Amending Canon No. 26 (amended Canons H 2 and H 3).

Note: Amending Canon No. 24 to be promulgated at a future date.

Section A

The Church of England

A 1 Of the Church of England

The Church of England, established according to the laws of this realm under the Queen's Majesty, belongs to the true and apostolic Church of Christ; and, as our duty to the said Church of England requires, we do constitute and ordain that no member thereof shall be at liberty to maintain or hold the contrary.

A 2 Of the Thirty-nine Articles of Religion

The Thirty-nine Articles are agreeable to the Word of God and may be assented unto with a good conscience by all members of the Church of England.

A 3 Of The Book of Common Prayer

1. The doctrine contained in *The Book of Common Prayer* and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the Use of the Church of England is agreeable to the Word of God.

2. The form of God's worship contained in the said Book, forasmuch as it is not repugnant to the Word of God, may be used by all members of the Church of England with a good conscience.

A 4 Of the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons

The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, annexed to *The Book of Common Prayer* and commonly known as the Ordinal, is not repugnant to the Word of God; and those who are so made, ordained, or consecrated bishops, priests, or deacons, according to the said Ordinal, are lawfully made, ordained, or consecrated, and ought to be accounted, both by themselves and others, to be truly bishops, priests, or deacons.

A 5 Of the doctrine of the Church of England

The doctrine of the Church of England is grounded in the Holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures.

In particular such doctrine is to be found in the Thirty-nine Articles of Religion, *The Book of Common Prayer*, and the Ordinal.

A 6 Of the government of the Church of England

The government of the Church of England under the Queen's Majesty, by archbishops, bishops, deans, provosts, archdeacons, and the rest of the clergy and of the laity that bear office in the same, is not repugnant to the Word of God.

A 7 Of the Royal Supremacy

We acknowledge that the Queen's excellent Majesty, acting according to the laws of the realm, is the highest power under God in this kingdom, and has supreme authority over all persons in all causes, as well ecclesiastical as civil.

A 8 Of schisms

Forasmuch as the Church of Christ has for a long time past been distressed by separations and schisms among Christian men, so that the unity for which our Lord prayed is impaired and the witness to his gospel is grievously hindered, it is the duty of clergy and people to do their utmost not only to avoid occasions of strife but also to seek in penitence and brotherly charity to heal such divisions.

Section B

Divine Service and the administration of the sacraments

B 1 Of conformity of worship

1. The following forms of service shall be authorized for use in the Church of England:

- (a) the forms of service contained in *The Book of Common Prayer*;
- (b) the shortened forms of Morning and Evening Prayer which were set out in the Schedule to the Act of Uniformity Amendment Act 1872;
- (c) the form of service authorized by Royal Warrant for use upon the anniversary of the day of the accession of the reigning Sovereign;
- (d) any form of service approved under Canon B 2 subject to any amendments so approved, to the extent permitted by such approval;
- (e) any form of service approved under Canon B 4 subject to any amendments so approved, to the extent permitted by such approval;
- (f) any form of service authorized by the archbishops under Canon B 5A, to the extent permitted by such authorization.

2. Every minister shall use only the forms of service authorized by this Canon, except so far as he may exercise the discretion permitted by Canon B 5. It is the minister's responsibility to have a good understanding of the forms of service used and he shall endeavour to ensure that the worship offered glorifies God and edifies the people.

3. In this Canon the expression 'form of service' shall be construed as including –

- (i) the prayers known as Collects;
- (ii) the lessons designated in any Table of Lessons;
- (iii) any other matter to be used as part of a service;
- (iv) any Table of rules for regulating a service;
- (v) any Table of Holy Days which expression includes 'A Table of all the Feasts' in *The Book of Common Prayer* and such other Days as shall be included in any Table approved by the General Synod.

B 2 Of the approval of forms of service

1. It shall be lawful for the General Synod:

- (a) to approve forms of services for use in the Church of England and to amend any form of service approved by the General Synod under this paragraph;
- (b) to approve the use of any such form of service for a limited period, or without limit of period;
- (c) to extend the period of use of any such form of service and to discontinue any such form of service;

and any form of service or amendment thereof approved by the General Synod under this paragraph shall be such as in the opinion of the General Synod is neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.

2. Any approval, amendment, continuance or discontinuance of any form of service under paragraph 1 above shall not have effect unless the form of service or the amendment, continuance or discontinuance thereof is finally approved by the General Synod with a majority in each House thereof of not less than two-thirds of those present and voting.

2A. (1) It shall be lawful for the bishop of a diocese or other Ordinary of the place, on request made in accordance with sub-paragraphs (5) and (6) below on behalf of a parish or a place of worship of a kind specified in sub-paragraph (5)(a) below, by notice in writing to approve the continued use in the parish or place of worship, for such period as shall be specified in the notice, of any form of service –

- (a) the use of which has ceased to be approved by the General Synod by virtue of the expiry of any limited period imposed under paragraph 1(b) above; or
- (b) the use of which has ceased to be approved by the General Synod by virtue of the expiry of any period of extension granted under paragraph 1(c) above; or
- (c) which has been discontinued under paragraph 1(c) above.

(2) Approval under sub-paragraph (1) above for the continued use of a form of service on a request made on behalf of a parish shall either –

- (a) apply to all places of worship in the parish in question; or
- (b) be limited in its application to such place or places of worship in the parish as may be specified in the notice.

(3) Where a bishop or other Ordinary has approved the continued use of a form of service under sub-paragraph (1) above he may, on a request made on behalf of the parish or place of worship concerned in accordance with sub-paragraphs (5) and (7) below, by notice in writing extend (on one occasion only) the period of continued use of the form of service for such further period as shall be specified in the notice.

(4) The period of continued use referred to in sub-paragraphs (1) and (3) above shall commence on the date on which the use of the form of service in question ceases or ceased to be approved by the General Synod or on the expiry of the original period of continued use, as the case may be.

(5) A request for approval under sub-paragraph (1) above for the continued use of a form of service or for an extension under sub-paragraph (3) shall be made –

- (a) in the case of a place of worship which is in an extra-parochial place or in respect of which a clerk in holy orders is licensed under section 2 of the Extra-Parochial Ministry Measure 1967, by the minister concerned; and
- (b) in any other case, by the minister and parochial church council concerned acting jointly.

(6) A request for approval under sub-paragraph (1) above for the continued use of a form of service shall not be made after the expiry of the period of twelve months following the date on which the use of the form of service has ceased to be approved by the General Synod and the period for which approval is given shall not exceed three years.

(7) A request for an extension under sub-paragraph (3) above of a period of continued use for a further period shall not be made after the expiry of the original period and the further period shall not exceed the original period or two years, whichever is the less.

2B. (1) Paragraph 2A above (except sub-paragraphs (2) and (5) and with the omission from sub-paragraphs (1) and (3) of references to the Ordinary) shall apply to forms of service used in a cathedral church as it applies to forms of service used in a parish, with the following adaptations.

(2) Where Part I of the Cathedrals Measure 1999 applies in relation to the cathedral church, for references to a request on behalf of a parish or place of worship there shall be substituted references to the request of the Chapter with the consent of the dean.

(3) Where the Cathedrals Measure 1963 continues to apply in relation to a cathedral church in accordance with section 38(3) of the said Measure of 1999, for references to a request on behalf of a parish or place of worship there shall be substituted references to the request of the following bodies acting jointly, namely –

- (a) the administrative body; and
- (b) the dean or provost as the case may be; and also
- (c) in the case of a parish church cathedral for the parish of which there is a parochial church council whose functions have not been transferred to the administrative body in pursuance of a section 12(1), that council.

In this sub-paragraph ‘administrative body’ and ‘parish church cathedral’ have the same meaning as in the Cathedrals Measure 1963.

(4) In relation to the cathedral church of Christ in Oxford, for references to a request on behalf of a parish or place of worship there shall be substituted references to the request of the dean and canons.

2C. In the case of a request in respect of a cathedral church or a place of worship which is in an extra-parochial place, the request shall only be made after consultation with the representatives of persons over the age of sixteen years who worship regularly therein.

3. In this Canon the expression ‘form of service’ has the same meaning as in Canon B 1 and the reference in paragraph 2A(5)(b) above to the minister shall, where there is no minister, be construed as a reference to the rural dean.

Note: *The forms of service which are currently approved by the General Synod under paragraph 1 above are specified on pages 184–5. Forms of service which have ceased to be approved by the General Synod, but which could continue to be used with the approval of the bishop under paragraphs 2A and 2B above, are specified on page 187. However, the period in which a request for such continued use could be made has now expired.*

B 3 Of the form of service to be used where alternative forms are authorized

1. Decisions as to which of the forms of service authorized by Canon B 1, other than the services known as occasional offices, are to be used in any church in a parish or in any guild church shall be taken jointly by the minister and the parochial church council or, as the case may be, by the vicar of the guild church and the guild church council. In this Canon 'church' includes any building or part of a building licensed by the bishop for public worship according to the rites and ceremonies of the Church of England.

2. If there is disagreement as to which of the said forms of service are to be used in any such church, then, so long as the disagreement continues, the forms of service to be used in that church shall be those contained in *The Book of Common Prayer* unless other forms of service authorized by Canon B 1 were in regular use therein during at least two of the four years immediately preceding the date when the disagreement arose and the parochial church council or guild church council, as the case may be, resolves that those other forms of service shall be used either to the exclusion of, or in addition to, the forms of service contained in the said Book.

3. The foregoing paragraphs of this Canon shall not apply in relation to a cathedral which is a parish church nor to any part of a cathedral which is a parish church.

4. Where more than one form of any of the services known as occasional offices, other than the Order of Confirmation, is authorized by Canon B 1 for use on any occasion the decision as to which form of service is to be used shall be made by the minister who is to conduct the service, but if any of the persons concerned objects beforehand to the use of the service selected by the minister and he and the minister cannot agree as to which form is to be used, the matter shall be referred to the bishop of the diocese for his decision.

5. Where more than one form of service of ordination of deacons or priests or of the ordination or consecration of a bishop is authorized by Canon B 1 for use, the decision as to which form of service is to be used shall be made by the bishop or archbishop, as the case may be, who is to conduct the service and, where more than one form of service of confirmation is so authorized, the decision as to which service is to be used shall be made by the bishop or archbishop, as the case may be, who is to conduct the service after consulting the minister of the church where the service is to be held.

6. In this Canon the expression 'form of service' has the same meaning as in Canon B 1.

B 4 Of forms of service approved by the Convocations, Archbishops or Ordinary for use on certain occasions

1. The Convocations of Canterbury and York may approve within their respective provinces forms of service for use in any cathedral or church or elsewhere on occasions for which no provision is made in *The Book of Common Prayer* or by the General Synod under Canon B 2, being forms of service which in both words and order are in their opinion reverent and seemly and neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.
2. The archbishops may approve forms of service for use in any cathedral or church or elsewhere in the provinces of Canterbury and York on occasions for which no provision is made in *The Book of Common Prayer* or by the General Synod under Canon B 2 or by the Convocations under this Canon, being forms of service which in both words and order are in their opinion reverent and seemly and are neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.
3. The Ordinary may approve forms of service for use in any cathedral or church or elsewhere in the diocese on occasion for which no provision is made in *The Book of Common Prayer* or by the General Synod under Canon B 2 or by the Convocation or archbishops under this Canon, being forms of service which in the opinion of the Ordinary in both words and order are reverent and seemly and are neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.
4. In this Canon the expression 'form of service' has the same meaning as in Canon B 1.

B 4A Of the approval of collects, lectionaries and table of rules to order the service

[Repealed by Amending Canon No. 17]

B 5 Of the discretion of ministers in conduct of public prayer

1. The minister who is to conduct the service may in his discretion make and use variations which are not of substantial importance in any form of service authorized by Canon B 1 according to particular circumstances.
2. The minister having the cure of souls may on occasions for which no provision is made in *The Book of Common Prayer* or by the General Synod under Canon B 2 or by the Convocations, archbishops, or Ordinary under Canon B 4 use forms of service considered suitable by him for those occasions and may permit another minister to use the said forms of service.
3. All variations in forms of service and all forms of service used under this Canon shall be reverent and seemly and shall be neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.
4. If any question is raised concerning the observance of the provisions of this Canon it may be referred to the bishop in order that he may give such pastoral guidance, advice or directions as he may think fit, but such reference shall be without prejudice to the matter in question being made the subject matter of proceedings under the Ecclesiastical Jurisdiction Measure 1963.
5. In this Canon the expression ‘form of service’ has the same meaning as in Canon B 1.

Note: *The forms of service which have been approved by the Archbishops or commended by the House of Bishops as being suitable for use by ministers in exercise of their discretion under Canons B 4 or B 5 respectively are detailed on pages 185–7.*

B 5A Of authorization of forms of service for experimental periods

1. Where a form of service has been prepared with a view to its submission to the General Synod for approval by the Synod under Canon B 2 the archbishops after consultation with the House of Bishops of the General Synod may, prior to that submission, authorize such form of service for experimental use for a period specified by them on such terms and in such places or parishes as they may designate.
2. Where any form of service has been authorized under paragraph 1 of this Canon for experimental use and it is proposed that it shall be used in any church the requirements of Canon B 3 shall apply.
3. In this Canon the expression 'form of service' has the same meaning as in Canon B 1.

B 6 Of Sundays and other days of special observance

1. The Lord's Day, commonly called Sunday, is ever to be celebrated as a weekly memorial of our Lord's Resurrection and kept according to God's holy will and pleasure, particularly by attendance at divine service, by deeds of charity, and by abstention from all unnecessary labour and business.
2. The principal Feasts which are to be observed in the Church of England are Christmas Day, Epiphany, the Annunciation of the Blessed Virgin Mary, Easter Day, Ascension Day, Whitsunday or Pentecost, Trinity Sunday and All Saints' Day.
3. The Days of Fasting or Abstinence and the Vigils which are to be observed in the Church of England are set out in *The Book of Common Prayer*, whereof the 40 days of Lent, particularly Ash Wednesday and the Monday to Saturday before Easter, ought specially to be observed.
4. Good Friday is ever to be observed by prayer with meditation on the death and Passion of our Lord and Saviour Jesus Christ, by self-discipline, and by attendance at divine service.
5. It is lawful for the General Synod to approve Holy Days which may be observed generally or provincially, and, subject to any directions of the Convocation of the province, for the Ordinary to approve Holy Days which may be observed locally.

B 7 Of the giving notice of Feast Days and Fast Days

The minister having the cure of souls shall give adequate public notice, in any way which is locally convenient, of the Feast Days and Fast Days to be observed and of the time and place of services on those days.

B 8 Of the vesture of ordained and authorized ministers during the time of divine service

1. The Church of England does not attach any particular doctrinal significance to the diversities of vesture permitted by this Canon, and the vesture worn by the minister in accordance with the provision of this Canon is not to be understood as implying any doctrines other than those now contained in the formularies of the Church of England.
2. Notwithstanding the provisions of this Canon no minister shall change the form of vesture in use in the church or chapel in which he officiates unless he has ascertained by consultation with the parochial church council that such changes will be acceptable: Provided always that in case of disagreement the minister shall refer the matter to the bishop of the diocese, whose direction shall be obeyed.
3. At the Holy Communion the presiding minister shall wear either a surplice or alb with scarf or stole. When a stole is worn other customary vestments may be added. The epistoler and gospeller (if any) may wear surplice or alb to which other customary vestments may be added.
4. At Morning and Evening Prayer on Sundays the minister shall normally wear a surplice or alb with scarf or stole.
5. At the Occasional Offices the minister shall wear a surplice or alb with scarf or stole.

B 9 Of reverence and attention to be used in the time of divine service

1. All persons present in the time of divine service shall audibly with the minister make the answers appointed and in due place join in such parts of the service as are appointed to be said or sung by all present.

2. They shall give reverent attention in the time of divine service, give due reverence to the name of the Lord Jesus and stand at the Creed and the reading of the Holy Gospel at the Holy Communion. When the Prayers are read and Psalms and canticles are said or sung, they shall have regard to the rubrics of the service and locally established custom in the matter of posture, whether of standing, kneeling or sitting.

B 10 Of Morning and Evening Prayer in cathedral churches

In every cathedral church the Common Prayer shall be said or sung, distinctly, reverently, and in an audible voice, every morning and evening, and the Litany on the appointed days, the officiating ministers and others of the clergy present in choir being duly habited.

B 11 Of Morning and Evening Prayer in parish churches

1. Morning and Evening Prayer shall be said or sung in every parish church at least on all Sundays and other principal Feast Days, and also on Ash Wednesday and Good Friday. Each service shall be said or sung distinctly, reverently, and in an audible voice. Readers, such other lay persons as may be authorized by the bishop of the diocese, or some other suitable lay person, may, at the invitation of the minister of the parish or, where the cure is vacant or the minister is incapacitated, at the invitation of the churchwardens say or sing Morning and Evening Prayer (save for the Absolution).

2. On all other days the minister of the parish, together with other ministers licensed to serve in the parish, shall make such provision for Morning and Evening Prayer to be said or sung either in the parish church or, after consultation with the parochial church council, elsewhere as may best serve to sustain the corporate spiritual life of the parish and the pattern of life enjoined upon ministers by Canon C 26. Public notice shall be given in the parish, by tolling the bell or other appropriate means, of the time and place where the prayers are to be said or sung.

3. The reading of Morning and Evening Prayer in any parish church as required by this Canon may only be dispensed with in accordance with the provisions of Canon B 14A.

B 11A Of services in churches and other places of worship

[Repealed by Amending Canon No. 17]

Note: See Canon B 14A on pages 31–2.

B 12 Of the ministry of the Holy Communion

1. No person shall consecrate and administer the holy sacrament of the Lord's Supper unless he shall have been ordained priest by episcopal ordination in accordance with the provisions of Canon C 1.
2. Every minister, as often as he shall celebrate the Holy Communion, shall receive that sacrament himself.
3. No person shall distribute the holy sacrament of the Lord's Supper to the people unless he shall have been ordained in accordance with the provisions of Canon C 1, or is otherwise authorized by Canon or unless he has been specially authorized to do so by the bishop acting under such regulations as the General Synod may make from time to time.
4. Subject to the general directions of the bishop, the Epistle and the Gospel and the Prayer of Intercession may at the invitation of the minister be read by a lay person at the celebration of the Holy Communion.

Note: *Regulations referred to in paragraph 3 above were made by the Church Assembly in November 1969. These remain in operation and have not been amended or revoked by the General Synod. They are reproduced at page 189.*

B 13 Of Holy Communion in cathedral churches

1. In every cathedral church the Holy Communion shall be celebrated at least on all Sundays and other Feast Days, on Ash Wednesday, and on other days as often as may be convenient, according to the statutes and customs of each church. It shall be celebrated distinctly, reverently, and in an audible voice.

2. In every cathedral church the dean or provost, the canons residentiary, and the other ministers of the church, being in holy orders, shall all receive the Holy Communion every Sunday at the least, except they have a reasonable cause to the contrary.

B 14 Of Holy Communion in parish churches

1. The Holy Communion shall be celebrated in every parish church at least on all Sundays and principal Feast Days, and on Ash Wednesday and Maundy Thursday. It shall be celebrated distinctly, reverently, and in an audible voice.
2. The celebration of the Holy Communion in any parish church as required by this Canon may only be dispensed with in accordance with the provisions of Canon B 14A.
3. In churches and chapels dependent on a parish church, the Holy Communion shall be celebrated as regularly and frequently as may be convenient, subject to the direction of the Ordinary under Canon B 14A.

B 14A Of services in churches and other places of worship

1. The reading of Morning and Evening Prayer in any parish church as required by Canon B 11 or the celebration of the Holy Communion in any parish church as required by Canon B 14 may be dispensed with as follows:

- (a) on an occasional basis, as authorized by the minister and the parochial church council acting jointly;
- (b) on a regular basis, as authorized by the bishop on the request of the minister and the parochial church council acting jointly.

In exercising the powers under this paragraph the minister and the parochial church council or the bishop as the case may be must be satisfied that there is good reason for doing so and shall –

- (i) have regard to the frequency of services of Morning and Evening Prayer or the celebration of the Holy Communion (as the case may be) in other parish churches or places of worship in the benefice; and
- (ii) ensure that no church ceases altogether to be used for public worship.

2. Where there is more than one parish church or place of worship in a benefice or where a minister holds benefices in plurality with more than one parish church or place of worship the minister and the parochial church council acting jointly shall make proposals to the bishop as to what services of Morning and Evening Prayer or the celebration of the Holy Communion (as the case may be) are to be held in each of the parish churches or places of worship and if the bishop is satisfied with the proposals he shall authorize them accordingly. In default of the minister and parochial church council making satisfactory proposals, the bishop shall make such direction as he considers appropriate. In exercising the powers under this paragraph the bishop shall ensure that no church ceases altogether to be used for public worship.

3. The powers under paragraphs 1 and 2 of this Canon shall extend to any parish centre of worship designated under section 29(2) of the Pastoral Measure 1983.

4. The bishop of a diocese may direct what services shall be held or shall not be required to be held in any church in the diocese which is not a parish church or in any building, or part of a building, in the diocese licensed for public worship under section 29 of the Pastoral Measure 1983 but not designated as a parish centre of worship.

B 15 Of the receiving of Holy Communion

1. It is the duty of all who have been confirmed to receive the Holy Communion regularly, and especially at the festivals of Christmas, Easter and Whitsun or Pentecost.

2. The minister shall teach the people from time to time, and especially before the festivals of Christmas, Easter and Whitsun or Pentecost, that they come to this holy sacrament with such preparation as is required by *The Book of Common Prayer*.

B 15A Of the admission to Holy Communion

1. There shall be admitted to the Holy Communion:
 - (a) members of the Church of England who have been confirmed in accordance with the rites of that Church or are ready and desirous to be so confirmed or who have been otherwise episcopally confirmed with unction or with the laying on of hands except as provided by the next following Canon;
 - (b) baptized persons who are communicant members of other Churches which subscribe to the doctrine of the Holy Trinity, and who are in good standing in their own Church;
 - (c) any other baptized persons authorized to be admitted under regulations of the General Synod; and
 - (d) any baptized person in immediate danger of death.
2. If any person by virtue of sub-paragraph (b) above regularly receive the Holy Communion over a long period which appears likely to continue indefinitely, the minister shall set before him the normal requirements of the Church of England for communicant status in that Church.
3. Where any minister is in doubt as to the application of this Canon, he shall refer the matter to the bishop of the diocese or other Ordinary and follow his guidance thereon.

Note: *The House of Bishops issued Guidelines on the admission of baptized persons to the Holy Communion before confirmation pursuant to paragraph 1(a) above in March 1997. The Guidelines are reproduced on pages 190–192.*

B 16 Of notorious offenders not to be admitted to Holy Communion

1. If a minister be persuaded that anyone of his cure who presents himself to be a partaker of the Holy Communion ought not to be admitted thereunto by reason of malicious and open contention with his neighbours, or other grave and open sin without repentance, he shall give an account of the same to the bishop of the diocese or other the Ordinary of the place and therein obey his order and direction, but so as not to refuse the sacrament to any until in accordance with such order and direction he shall have called him and advertised him that in any wise he presume not to come to the Lord's Table: Provided that in case of grave and immediate scandal to the congregation the minister shall not admit such person, but shall give an account of the same to the Ordinary within seven days after at the furthest and therein obey his order and direction. Provided also that before issuing his order and direction in relation to any such person the Ordinary shall afford to him an opportunity for interview.

2. The references in this Canon to 'the bishop of the diocese or other the Ordinary of the place' and to 'the Ordinary' include, in the case of the Ordinary being the bishop of the diocese and the see being vacant, the archbishop of the province or, in the case of the archbishopric being vacant or the vacant see being Canterbury or York, the archbishop of the other province.

B 17 Of bread and wine for the Holy Communion

1. The churchwardens of every parish, with the advice and direction of the minister, shall provide a sufficient quantity of bread and wine for the number of communicants that shall from time to time receive the same.
2. The bread, whether leavened or unleavened, shall be of the best and purest wheat flour that conveniently may be gotten, and the wine the fermented juice of the grape, good and wholesome.
3. The bread shall be brought to the communion table in a paten or convenient box and the wine in a convenient cruet or flagon.

B 17A Of the disposition of the alms at Holy Communion

Notwithstanding any rubric in *The Book of Common Prayer* moneys given or collected in church at Holy Communion shall form part of the general funds of the parochial church council and shall be disposed of by the parochial church council in accordance with the provisions of section 7(iv) of the Parochial Church Councils (Powers) Measure 1956.

B 18 Of sermons in parish churches

1. In every parish church a sermon shall be preached at least once each Sunday, except for some reasonable cause approved by the bishop of the diocese.
2. The sermon shall be preached by a minister, deaconess, reader or lay worker duly authorized in accordance with Canon Law. At the invitation of the minister having the cure of souls another person may preach with the permission of the bishop of the diocese given either in relation to the particular occasion or in accordance with diocesan directions.
3. The preacher shall endeavour with care and sincerity to minister the word of truth, to the glory of God and to the edification of the people.

B 19 Of the Bidding Prayer which may be used by a preacher before his sermon

Before any sermon, lecture, or homily, the preacher may move the people to join with him in prayer in this form or to this effect, as briefly as is convenient, always concluding with the Lord's Prayer:

Ye shall pray for Christ's holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Church of England.

And herein I require you most especially to pray for the Queen's most excellent Majesty our Sovereign Lady Elizabeth, by the grace of God of the United Kingdom of Great Britain and Northern Ireland, and of her other realms and territories, Queen, Head of the Commonwealth, Defender of the Faith, and ye shall also pray for Philip Duke of Edinburgh, the Prince of Wales, and all the Royal Family.

Ye shall also pray for the ministers of God's holy word and sacraments, as well archbishops and bishops, as other pastors and curates; for the Queen's most honourable Privy Council and the Ministers of the Crown, for the High Court of Parliament, for the Convocations of the Clergy, for the General Synod of the Church of England, and for civil governors and magistrates; that all and every of these, in their several callings, may serve truly and diligently, to the glory of God and the edifying and well governing of her people, remembering the strict and solemn account that they must one day make when they shall stand before the judgement seat of Christ.

And, that there may never be wanting a succession of persons duly qualified to serve God in Church and State, ye shall implore his blessing on all places of religious and useful learning, particularly the universities, colleges, and schools of this land; that in all places of education true religion and sound learning may for ever flourish and abound.

And more particularly (as in private duty bound) I ask your prayers for

Also ye shall pray for the whole people of this realm, that they may live in the true faith and fear of God, in dutiful obedience to the Queen, and in brotherly charity one to another.

Section B: Divine service and the administration of the sacraments

Finally, let us praise God for all those who are departed out of this life in the faith of Christ, and pray unto God that we may have grace to direct our lives after their good example; that, this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting.

B 20 Of the musicians and music of the Church

1. In all churches and chapels, other than in cathedral or collegiate churches or chapels where the matter is governed by or dependent upon the statutes or customs of the same, the functions of appointing any organist, choirmaster (by whatever name called) or director of music, and of terminating the appointment of any organist, choirmaster or director of music, shall be exercisable by the minister with the agreement of the parochial church council, except that if the archdeacon of the archdeaconry in which the parish is situated, in the case of termination of an appointment, considers that the circumstances are such that the requirement as to the agreement of the parochial church council should be dispensed with, the archdeacon may direct accordingly. Where the minister is also the archdeacon of the archdeaconry concerned, the function of the archdeacon under this paragraph shall be exercisable by the bishop of the diocese.

2. Where there is an organist, choirmaster or director of music the minister shall pay due heed to his advice and assistance in the choosing of chants, hymns, anthems, and other settings, and in the ordering of the music of the church; but at all times the final responsibility and decision in these matters rests with the minister.

3. It is the duty of the minister to ensure that only such chants, hymns, anthems, and other settings are chosen as are appropriate, both the words and the music, to the solemn act of worship and prayer in the House of God as well as to the congregation assembled for that purpose; and to banish all irreverence in the practice and in the performance of the same.

B 21 Of Holy Baptism

It is desirable that every minister having a cure of souls shall normally administer the sacrament of Holy Baptism on Sundays at public worship when the most number of people come together, that the congregation there present may witness the receiving of them that be newly baptized into Christ's Church, and be put in remembrance of their own profession made to God in their baptism.

B 22 Of the baptism of infants

1. Due notice, normally of at least a week, shall be given before a child is brought to the church to be baptized.
2. If the minister shall refuse or unduly delay to baptize any such infant, the parents or guardians may apply to the bishop of the diocese, who shall, after consultation with the minister, give such directions as he thinks fit.
3. The minister shall instruct the parents or guardians of an infant to be admitted to Holy Baptism that the same responsibilities rest on them as are in the service of Holy Baptism required of the godparents.
4. No minister shall refuse or, save for the purpose of preparing or instructing the parents or guardians or godparents, delay to baptize any infant within his cure that is brought to the church to be baptized, provided that due notice has been given and the provisions relating to godparents in these Canons are observed.
5. A minister who intends to baptize any infant whose parents are residing outside the boundaries of his cure, unless the names of such persons or of one of them be on the church electoral roll of the same, shall not proceed to the baptism without having sought the good will of the minister of the parish in which such parents reside.
6. No minister being informed of the weakness or danger of death of any infant within his cure and therefore desired to go to baptize the same shall either refuse or delay to do so.
7. A minister so baptizing a child in a hospital or nursing home, the parents of the child not being resident in his cure, nor their names on the church electoral roll of the same, shall send their names and address to the minister of the parish in which they reside.
8. If any infant which is privately baptized do afterwards live, it shall be brought to the church and there, by the minister, received into the congregation of Christ's flock according to the form and manner prescribed in and by the office for Private Baptism authorized by Canon B 1.
9. The minister of every parish shall warn the people that without grave cause and necessity they should not have their children baptized privately in their houses.

B 23 Of godparents and sponsors

1. For every child to be baptized there shall be not fewer than three godparents, of whom at least two shall be of the same sex as the child and of whom at least one shall be of the opposite sex; save that, when three cannot conveniently be had, one godfather and godmother shall suffice. Parents may be godparents for their own children provided that the child have at least one other godparent.
2. The godparents shall be persons who will faithfully fulfil their responsibilities both by their care for the children committed to their charge and by the example of their own godly living.
3. When one who is of riper years is to be baptized he shall choose three, or at least two, to be his sponsors, who shall be ready to present him at the font and afterwards put him in mind of his Christian profession and duties.
4. No person shall be admitted to be a sponsor or godparent who has not been baptized and confirmed. Nevertheless the minister shall have power to dispense with the requirement of confirmation in any case in which in his judgement need so requires.

B 24 Of the baptism of such as are of riper years

1. When any such person as is of riper years and able to answer for himself is to be baptized, the minister shall instruct such person, or cause him to be instructed, in the principles of the Christian religion, and exhort him so to prepare himself with prayers and fasting that he may receive this holy sacrament with repentance and faith.
2. At least a week before any such baptism is to take place, the minister shall give notice thereof to the bishop of the diocese or whomsoever he shall appoint for the purpose.
3. Every person thus baptized shall be confirmed by the bishop so soon after his baptism as conveniently may be; that so he may be admitted to the Holy Communion.

B 25 Of the sign of the Cross in baptism

The Church of England has ever held and taught, and holds and teaches still, that the sign of the Cross used in baptism is no part of the substance of the sacrament: but, for the remembrance of the Cross, which is very precious to those that rightly believe in Jesus Christ, has retained the sign of it in baptism, following therein the primitive and apostolic Churches.

B 26 Of teaching the young

1. Every minister shall take care that the children and young people within his cure are instructed in the doctrine, sacraments, and discipline of Christ, as the Lord has commanded and as they are set forth in the Holy Scriptures, in *The Book of Common Prayer*, and especially in the Church Catechism; and to this end he, or some godly and competent persons appointed by him, shall on Sundays or if need be at other convenient times diligently instruct and teach them in the same.
2. All parents and guardians shall take care that their children receive such instruction.

B 27 Of confirmation

1. The bishop of every diocese shall himself minister (or cause to be ministered by some other bishop lawfully deputed in his stead) the rite of confirmation throughout his diocese as often and in as many places as shall be convenient, laying his hands upon children and other persons who have been baptized and instructed in the Christian faith.
2. Every minister who has a cure of souls shall diligently seek out children and other persons whom he shall think meet to be confirmed and shall use his best endeavour to instruct them in the Christian faith and life as set forth in the Holy Scriptures, *The Book of Common Prayer*, and the Church Catechism.
3. The minister shall present none to the bishop but such as are come to years of discretion and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can also render an account of their faith according to the said Catechism.
4. The minister shall satisfy himself that those whom he is to present have been validly baptized, ascertaining the date and place of such baptism, and, before or at the time assigned for the confirmation, shall give to the bishop their names, together with their age and the date of their baptism.
5. If the minister is doubtful about the baptism of a candidate for confirmation he shall conditionally baptize him in accordance with the form of service authorized by Canon B 1 before presenting him to the bishop to be confirmed.
6. If it is desired for sufficient reason that a Christian name be changed, the bishop may, under the laws of this realm, confirm a person by a new Christian name, which shall be thereafter deemed the lawful Christian name of such person.

B 28 Of reception into the Church of England

1. Any person desiring to be received into the Church of England, who has not been baptized or the validity of whose baptism can be held in question, shall be instructed and baptized or conditionally baptized, and such baptism, or conditional baptism, shall constitute the said person's reception into the Church of England.
2. If any such person has been baptized but not episcopally confirmed and desires to be formally admitted into the Church of England he shall, after appropriate instruction, be received by the rite of confirmation, or, if he be not yet ready to be presented for confirmation, he shall be received by the parish priest with appropriate prayers.
3. If any such person has been episcopally confirmed with unction or with the laying on of hands he shall be instructed, and, with the permission of the bishop, received into the Church of England according to the Form of Reception approved by the General Synod, or with other appropriate prayers, and if any such person be a priest he shall be received into the said Church only by the bishop of the diocese or by the commissary of such bishop.

B 29 Of the ministry of absolution*

1. It is the duty of baptized persons at all times to the best of their understanding to examine their lives and conversations by the rule of God's commandments, and whereinsoever they perceive themselves to have offended by will, act, or omission, there to bewail their own sinfulness and to confess themselves to Almighty God with full purpose of amendment of life, that they may receive of him the forgiveness of their sins which he has promised to all who turn to him with hearty repentance and true faith; acknowledging their sins and seeking forgiveness, especially in the general Confessions of the congregation and in the Absolution pronounced by the priest in the services of the Church.

2. If there be any who by these means cannot quiet his own conscience, but requires further comfort or counsel, let him come to some discreet and learned minister of God's Word; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience and avoiding of all scruple and doubtfulness.

3. In particular a sick person, if he feels his conscience troubled in any weighty matter, should make a special confession of his sins, that the priest may absolve him if he humbly and heartily desire it.

4. No priest shall exercise the ministry of absolution in any place without the permission of the minister having the cure of souls thereof, unless he is by law authorized to exercise his ministry in that place without being subject to the control of the minister having the general cure of souls of the parish or district in which it is situated: Provided always that, notwithstanding the foregoing provisions of the Canon, a priest may exercise the ministry of absolution anywhere in respect of any person who is in danger of death or if there is some urgent or weighty cause.

**See also the unrepealed proviso to Canon 113 of the Code of 1603 reproduced at page 183.*

B 30 Of Holy Matrimony

1. The Church of England affirms, according to our Lord's teaching, that marriage is in its nature a union permanent and lifelong, for better for worse, till death them do part, of one man with one woman, to the exclusion of all others on either side, for the procreation and nurture of children, for the hallowing and right direction of the natural instincts and affections, and for the mutual society, help and comfort which the one ought to have of the other, both in prosperity and adversity.

2. The teaching of our Lord affirmed by the Church of England is expressed and maintained in the Form of Solemnization of Matrimony contained in *The Book of Common Prayer*.

3. It shall be the duty of the minister, when application is made to him for matrimony to be solemnized in the church of which he is the minister, to explain to the two persons who desire to be married the Church's doctrine of marriage as herein set forth, and the need of God's grace in order that they may discharge aright their obligations as married persons.

Note: *The House of Bishops issued advice to clergy in respect of further marriage in church after divorce in November 2002. This advice is reproduced on pages 193–200.*

B 31 Of certain impediments to marriage

1. No person who is under 16 years of age shall marry, and all marriages purported to be made between persons either of whom is under 16 years of age are void.

2. Subject to the provisions of the Marriage (Prohibited Degrees of Relationship) Act 1986, no person shall marry within the degrees expressed in the following Table, and all marriages purported to be made within the said degrees are void.

A table of kindred and affinity

A man may not marry his

mother
daughter
adopted daughter
father's mother
mother's mother
son's daughter
daughter's daughter
sister
wife's mother
wife's daughter
father's wife
son's wife
father's father's wife
mother's father's wife
wife's daughter's daughter
wife's son's daughter
father's sister
mother's sister
brother's daughter
sister's daughter

A woman may not marry her

father
son
adopted son
father's father
mother's father
son's son
daughter's son
brother
husband's father
husband's son
mother's husband
daughter's husband
father's mother's husband
mother's mother's husband
husband's daughter's son
husband's son's son
father's brother
mother's brother
brother's son
sister's son

In this Table the term 'brother' includes a brother of the half-blood, and the term 'sister' includes a sister of the half-blood.

The Table shall be in every church publicly set up and fixed at the charge of the parish.

B 32 Of certain impediments to the solemnization of matrimony

No minister shall solemnize matrimony between two persons either of whom (not being a widow or widower) is under 18 years of age otherwise than in accordance with the requirements of the law relating to the consent of parents or guardians in the case of the marriage of a person under 18 years of age.

B 33 Of the duty of the minister to inquire as to impediments

It shall be the duty of the minister, when application is made to him for matrimony to be solemnized in the church or chapel of which he is the minister, to inquire whether there be any impediment either to the marriage or to the solemnization thereof.

B 34 Of requirements preliminary to the solemnization of matrimony

1. A marriage according to the rites of the Church of England may be solemnized:

- (a) after the publication of banns of marriage;
- (b) on the authority of a special licence of marriage granted by the Archbishop of Canterbury or any other person by virtue of the Ecclesiastical Licences Act 1533 (in these Canons, and in the statute law, referred to as a 'special licence');
- (c) on the authority of a licence (other than a special licence) granted by an ecclesiastical authority having power to grant such a licence (in these Canons, and in the statute law, referred to as a 'common licence'); or
- (d) on the authority of a certificate issued by a superintendent registrar under the provisions of the statute law in that behalf.

2. The Archbishop of Canterbury may grant a special licence for the solemnization of matrimony without the publication of banns at any convenient time or place not only within the province of Canterbury but throughout all England.

3. The archbishop of each province, the bishop of every diocese, and all others who of ancient right have been accustomed to issue a common licence may grant such a licence for the solemnization of matrimony without the publication of banns at a lawful time and in a lawful place within the several areas of their jurisdiction as the case may be; and the Archbishop of Canterbury may grant a common licence for the same throughout all England.

B 35 Of rules to be observed as to the preliminaries and to the solemnization of Holy Matrimony

1. In all matters pertaining to the granting of licences of marriage every ecclesiastical authority shall observe the law relating thereto.
2. In all matters pertaining to the publication of banns of marriage and to the solemnization of matrimony every minister shall observe the law relating thereto, including, so far as they are applicable, the rules prescribed by the rubric prefixed to the office of Solemnization of Matrimony in *The Book of Common Prayer*.
3. A marriage may not be solemnized at any unseasonable hours but only between the hours of eight in the forenoon and six in the afternoon.
4. Every marriage shall be solemnized in the presence of two or more witnesses besides the minister who shall solemnize the same.
5. When matrimony is to be solemnized in any church, it belongs to the minister of the parish to decide what music shall be played, what hymns or anthems shall be sung, or what furnishings or flowers should be placed in or about the church for the occasion.

Note: *Guidelines for the solemnization of marriage by deacons issued by the archbishops are reproduced on pages 201–202.*

B 36 Of a service after civil marriage

1. If any persons have contracted marriage before the civil registrar under the provisions of the statute law, and shall afterwards desire to add thereto a service of Solemnization of Matrimony, a minister may, if he see fit, use such form of service, as may be approved by the General Synod under Canon B 2, in the church or chapel in which he is authorized to exercise his ministry: Provided first, that the minister be duly satisfied that the civil marriage has been contracted, and secondly that in regard to this use of the said service the minister do observe the Canons and regulations of the General Synod for the time being in force.

2. In connection with such a service there shall be no publication of bans nor any licence or certificate authorizing a marriage: and no record of any such service shall be entered by the minister in the register books of marriages provided by the Registrar General.

B 37 Of the ministry to the sick

1. The minister shall use his best endeavours to ensure that he be speedily informed when any person is sick or in danger of death in the parish, and shall as soon as possible resort unto him to exhort, instruct, and comfort him in his distress in such manner as he shall think most needful and convenient.
2. When any person sick or in danger of death or so impotent that he cannot go to church is desirous of receiving the most comfortable sacrament of the Body and Blood of Christ, the priest, having knowledge thereof, shall as soon as may be visit him, and unless there be any grave reason to the contrary, shall reverently minister the same to the said person at such place and time as may be convenient.
3. If any such person so desires, the priest may lay hands upon him and may anoint him with oil on the forehead with the sign of the Cross using a form of service authorized by Canon B 1 and using pure olive oil consecrated by the bishop of the diocese or otherwise by the priest himself in accordance with such form of service.

B 38 Of the burial of the dead

1. In all matters pertaining to the burial of the dead every minister shall observe the law from time to time in force in relation thereto, and, subject to this paragraph in general, the following paragraphs of this Canon shall be obeyed.

2. It shall be the duty of every minister to bury, according to the rites of the Church of England, the corpse or ashes of any person deceased within his cure or of any parishioners or persons whose names are entered on the church electoral roll of his parish whether deceased within his cure or elsewhere that is brought to a church or burial ground or cemetery under his control in which the burial or interment of such corpse or ashes may lawfully be effected, due notice being given; except the person deceased have died unbaptized, or being of sound mind have laid violent hands upon himself, or have been declared excommunicate for some grievous and notorious crime and no man to testify to his repentance; in which case and in any other case at the request of the relative, friend, or legal representative having charge of or being responsible for the burial he shall use at the burial such service as may be prescribed or approved by the Ordinary, being a service neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter: Provided that, if a form of service available for the burial of suicides is approved by the General Synod under Canon B 2, that service shall be used where applicable instead of the aforesaid service prescribed or approved by the Ordinary, unless the person having charge or being responsible for the burial otherwise requests.

3. Cremation of a dead body is lawful in connection with Christian burial.

4. (a) When a body is to be cremated, the burial service may precede, accompany, or follow the cremation; and may be held either in the church or at the crematorium.

(b) The ashes of a cremated body should be reverently disposed of by a minister in a churchyard or other burial ground in accordance with section 3 of the Church of England (Miscellaneous Provisions) Measure 1992 or on an area of land designated by the bishop for the purpose of this sub-paragraph or at sea.

5. When a body is to be buried according to the rites of the Church of England in any unconsecrated ground, the officiating minister, on coming to the grave, shall first bless the same.

6. If any doubts shall arise whether any person deceased may be buried

Section B: Divine service and the administration of the sacraments

according to the rites of the Church of England, the minister shall refer the matter to the bishop and obey his order and direction.

7. A funeral service at a crematorium or cemetery shall be performed only in accordance with directions given by the bishop.

B 39 Of the registration of baptisms, confirmations, marriages, and burials

1. In all matters pertaining to the registration of baptisms, marriages, and burials every minister shall observe the law from time to time in force relating thereto.

2. When any person is presented for confirmation, the minister presenting the said person shall record and enter the confirmation in his register book of confirmations provided in accordance with paragraph 3 of Canon F 11, together with any change of name made under paragraph 6 of Canon B 27.

B 40 Of Holy Communion elsewhere than in consecrated buildings

No minister shall celebrate the Holy Communion elsewhere than in a consecrated building within his cure or other building licensed for the purpose, except he have permission so to do from the bishop of the diocese: Provided that at all times he may celebrate the Holy Communion as provided by Canon B 37 in any private house wherein there is any person sick, or dying, or so impotent that he cannot go to church.

B 41 Of divine service in private chapels

1. No chaplain, ministering in any house where there is a chapel dedicated and allowed by the ecclesiastical laws of this realm, shall celebrate the Holy Communion in any other part of the house but in such chapel, and shall do the same seldom upon Sunday and other greater Feast Days, so that the residents in the said house may resort to their parish church and there attend divine service.
2. The bishop of a diocese within which any college, school, hospital, or public or charitable institution is situated, whether or not it possesses a chapel, may under the Extra-Parochial Ministry Measure 1967 license a minister to perform such offices and services of the Church of England as may be specified in the licence on any premises forming part of or belonging to the institution in question but, except as provided by section 2(1A) of that Measure, no such licence shall extend to the solemnization of marriage.
3. The performance of offices and services in accordance with any such licence shall not require the consent or be subject to the control of the minister of the parish in which they are performed.

B 42 Of the language of divine service

1. (1) Subject to the following provisions of this Canon, authorized forms of services shall be said or sung in English.

(2) In the provinces of Canterbury and York outside England authorized forms of service may be said or sung in the vernacular.

2. Authorized forms of service may be said or sung in Latin in the following places –

Provincial Convocations

Chapels and other public places in university colleges and halls

University churches

The colleges of Westminster, Winchester and Eton

Such other places of religious and sound learning as custom allows or the bishop or other the Ordinary may permit

3. (1) It shall be lawful for the Standing Committee of the House of Bishops of the General Synod to approve translations of authorized forms of service for use when permitted in accordance with sub-paragraph (2) below.

(2) The bishop of a diocese may, on the written application of the minister and parochial church council of a parish in the diocese acting jointly, give written permission for the use in the church or churches of the parish (whether as the whole or as part of the service in question) of a translation approved under sub-paragraph (1) above, and any such permission shall be subject to such conditions as the bishop may specify.

(3) The bishop of a diocese may, on the written application of authorized representatives of the Deaf Church, give written permission for the use in the church or churches of a parish in the diocese (whether as the whole or as part of the service in question) of an authorized form of service performed in British Sign Language, and any such permission shall be subject to such conditions as the bishop may specify.

4. (1) Paragraph 3 above shall apply to forms of service used in a cathedral church as it applies to forms of service used in the church of a parish, with the following adaptations.

(2) Where Part I of the Cathedrals Measure 1999 applies in relation to the cathedral church for the reference to a written application of the minister and parochial church council there shall be substituted a

reference to a written application of the Chapter with the consent of the dean.

(3) Where the Cathedrals Measure 1963 continues to apply in relation to a cathedral church in accordance with section 38(3) of the said Measure of 1999, for the reference to a written application of the minister and parochial church council there shall be substituted a reference to a written application of the following bodies acting jointly, namely –

- (a) the administrative body; and
- (b) the dean or provost as the case may be; and also
- (c) in the case of a parish church cathedral for the parish church of which there is a parochial church council whose functions have not been transferred to the administrative body in pursuance of section 12(1), that council.

In this paragraph ‘administrative body’ and ‘parish church cathedral’ have the same meanings as in the Cathedrals Measure 1963.

(4) In relation to the cathedral church of Christ in Oxford, for the reference to a written application of the minister and parochial church council these shall be substituted a reference to a written application of the dean and canons.

5. In this Canon –

- (a) ‘authorized form of service’ means a form of service authorized by Canon B 1 for use in the Church of England and ‘form of service’ shall be construed accordingly;
- (b) the reference to the minister shall, where there is no minister, be construed as a reference to the rural dean.

B 43 Of relations with other Churches

1. (1) A minister or lay person who is a member in good standing of a Church to which this Canon applies and is a baptized person may, subject to the provisions of this Canon, be invited to perform all or any of the following duties –

- (a) to say or sing Morning or Evening Prayer or the Litany;
- (b) to read the Holy Scriptures at any service;
- (c) to preach at any service;
- (d) to lead the Intercessions at the Holy Communion and to lead prayers at other services;
- (e) to assist at Baptism or the Solemnization of Matrimony or conduct a Funeral Service;
- (f) to assist in the distribution of the holy sacrament of the Lord's Supper to the people at the Holy Communion;

if the minister or lay person is authorized to perform a similar duty in his or her own Church.

(2) An invitation to perform in a parish church or other place of worship in the parish any of the duties mentioned in sub-paragraph (1) above, other than duties in connection with a service of ordination or confirmation, may be given only by the incumbent and may be given only if

- (a) in the case of –
 - (i) any duty mentioned in sub-paragraph (1)(f) above or,
 - (ii) any duty mentioned in sub-paragraph (1)(a), (c) or (e) above, which is to be performed on a regular basis, the approval of the bishop has been obtained; and
- (b) in the case of any duty mentioned in sub-paragraph (1)(e) above, the persons concerned have requested the incumbent to give the invitation; and

- (c) in the case of any duty mentioned in sub-paragraph (1)(a), (c) or (f) above, the approval of the parochial church council has been obtained.

(3) An invitation to perform in a parish church or other place of worship in the parish any duty in connection with a service of ordination or confirmation may be given only by the bishop and may be given only if the approval of the incumbent and the parochial church council has been obtained.

(4) Sub-paragraphs (2) and (3) above shall apply in relation to an invitation to perform in a cathedral church any of the duties mentioned in sub-paragraph (1) above subject to the following modifications –

- (a) for any reference to the incumbent there shall be substituted –
 - (i) in the case of a dean and chapter cathedral, the dean and chapter, and
 - (ii) in the case of a parish church cathedral, the cathedral chapter; and
- (b) the provisions relating to the approval of the parochial church council shall not apply.

2. Notwithstanding any provision of any Canon, a bishop who receives from a person authorized by a Church to which this Canon applies an invitation to take part in a service may in the course of that service perform any duty assigned to him if –

- (a) the duty assigned to him is or is similar to a duty which he is authorized to perform in the Church of England; and
- (b) he has before accepting the invitation obtained
 - (i) the approval of the incumbent of the parish in which the service is to take place, and
 - (ii) in the case of an invitation to take part in a service in another diocese, the approval of the bishop of that diocese, and

- (iii) in the case of an invitation to take part in the ordination or consecration of a minister of a Church to which this Canon applies, to take part in a service of confirmation or to preside at the Holy Communion, the approval of the archbishop of the province.

3. Notwithstanding any provision of any Canon, a priest or deacon of the Church of England who receives from a person authorized by a Church to which this Canon applies an invitation to take part in a service may in the course of that service perform any duty assigned to him if –

- (a) the duty assigned to him is or is similar to a duty which he is authorized to perform in the Church of England, and
- (b) he has before accepting the invitation obtained –
 - (i) the approval of the incumbent of the parish in which the service is to take place, and
 - (ii) in the case of an invitation to take part in the ordination or consecration of a minister of a Church to which this Canon applies or to preside at the Holy Communion, the approval of the bishop of the diocese in which the service is to take place, and
 - (iii) in the case of an invitation to take part in any service on a regular basis, the approval of both the bishop of the diocese and the parochial church council of the parish in which the service is to take place.

4. In the case of an invitation to preside at the Holy Communion, the archbishop shall not give his approval under paragraph 2 above and the bishop shall not give his approval under paragraph 3 above unless the archbishop or the bishop, as the case may be, is satisfied that there are special circumstances which justify acceptance of the invitation and that the rite and the elements to be used are not contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.

5. A bishop or priest who has accepted an invitation to take part in the ordination or consecration of a minister of a Church to which this Canon applies may not, by the laying on of hands or otherwise, do any act which is a sign of the conferring of holy orders, unless that Church is an episcopal Church with which the Church of England has established intercommunion.

6. Notwithstanding any provision of any Canon, a deaconess, lay worker or reader of the Church of England who receives from a person authorized by a Church to which this Canon applies an invitation to take part in a service may in the course of that service perform any duty assigned to him or her if –

- (a) the duty so assigned is or is similar to a duty which he or she is authorized to perform in the Church of England; and
- (b) he or she has before accepting the invitation obtained the approval of the incumbent of the parish in which the service is to take place and also, in the case of an invitation to take part in a service on a regular basis, the approval of both the bishop of the diocese and the parochial church council of that parish.

7. Where, on an application under paragraph 3 or 6 above for the approval of an incumbent, that approval is withheld, the applicant may appeal to the bishop of the diocese in which the service is to take place and if, after considering the views of the applicant and the incumbent, the bishop determines that approval has been unreasonably withheld, the bishop may authorize the applicant to take part in the service in question and where the bishop so determines the bishop shall inform the incumbent in writing of the reasons for that determination.

8. Where the approval of the parochial church council is required for the giving or accepting of an invitation under the preceding provisions of this Canon, that approval may be given in respect of the performance of such duties as may be specified in the approval by such person or persons, or such class of persons, as may be so specified and may either be given generally for an unlimited period or given subject to such limitations, whether as to duration or occasion, as may be so specified.

9. The incumbent of a parish may, with the approval of the parochial church council and the bishop of the diocese, invite members of another Church to which this Canon applies to take part in joint worship with the Church of England or to use a church in the parish for worship in accordance with the forms of service and practice of that other Church on such occasions as may be specified in the approval given by the bishop.

10. The dean and chapter or the cathedral chapter of any cathedral church may with the approval of the bishop of the diocese invite members of another Church to which this Canon applies to take part in joint worship with the Church of England, or to use the cathedral church for worship in accordance with the forms of service and practice of that other Church, on such occasions as may be specified in the approval given by the bishop.

11. Any approval required by this Canon to be obtained from a bishop or archbishop shall be in writing and shall be given in accordance with such directions as may from time to time be given by the House of Bishops of the General Synod.

12. (1) This Canon applies to every Church to which the Church of England (Ecumenical Relations) Measure 1988 applies.

(2) In this Canon 'incumbent', in relation to a parish, includes –

- (a) in a case where the benefice concerned is vacant (and paragraph (b) below does not apply), the rural dean and
- (b) in a case where a suspension period (within the meaning of the Pastoral Measure 1983) applies to the benefice concerned, the priest-in-charge, and
- (c) in a case where a special cure of souls in respect of the parish has been assigned to a vicar in a team ministry by a scheme under the Pastoral Measure 1983 or by his licence from the bishop, that vicar, and 'place of worship' means a building or part of a building licensed for public worship.

Note: *The Churches to which the Church of England (Ecumenical Relations) Measure 1988 applies (see paragraph 12 above) are reproduced at page 203.*

B 44 Of local ecumenical projects

1. (1) The bishop of a diocese may enter into an agreement with the appropriate authority of each participating Church with regard to the participation of the Church of England in a local ecumenical project established or to be established for an area comprising any parish in his diocese (not being the parish of a cathedral church) or part of such a parish.

(2) Where the area of a local ecumenical project is extended so as to include a parish which was not previously included (not being the parish of a cathedral church) or to include part of such a parish, the Church of England shall not participate in the project in respect of that parish or part of a parish unless the bishop of the diocese has agreed thereto.

(3) A bishop shall not enter into any agreement under sub-paragraph (1) or (2) above as respects any parish or part of a parish unless the participation of the Church of England in the project in respect of the parish concerned has been approved –

- (a) by the incumbent of that parish; and
- (b) by 75 per cent of those present and voting at a meeting of the parochial church council of that parish; and
- (c) by either the annual parochial church meeting or a special parochial church meeting of that parish; and
- (d) by the diocesan pastoral committee after consultation with the deanery synod concerned or the standing committee of that synod.

2. (1) Any agreement made under paragraph 1(1) above shall have effect for such period of not more than seven years as may be specified therein, but may from time to time be extended by an agreement made by the bishop of the diocese concerned for such further period of not more than seven years as may be specified in that later agreement.

(2) Where a local ecumenical project is amended so as to include a Church which was not previously participating in the project, or to include an additional congregation of a participating Church, the Church of England shall not continue to participate in that project unless the bishop of the diocese concerned has agreed to that amendment or, if the area of the project comprises parishes or part of parishes in more than one diocese, the bishops of those dioceses have so agreed.

(3) A bishop of a diocese shall not make any agreement under subparagraph (1) or (2) above unless he has obtained the consent of –

- (a) the incumbent of each parish concerned, and
- (b) each parochial church council concerned, and
- (c) the diocesan pastoral committee.

3. (1) A bishop may at any time revoke any agreement made under the foregoing provisions of this Canon after consultation with the appropriate authority of each participating Church, each parochial church council concerned and the diocesan pastoral committee.

(2) Any agreement made under the foregoing provisions of this Canon shall be in writing.

4. (1) A bishop who has given his agreement to participation in a local ecumenical project under the foregoing provisions of this Canon may by an instrument in writing made after consultation with the parochial church council of each parish or part of a parish in the area of the project –

- (a) make special provision as to the ministry in that area of clerks in holy orders, deaconesses, lay workers and readers benefited in or licensed to any parish wholly or partly in that area;
- (b) exercise in relation to that area his powers under Canon B 14A, Canon B 40 and Canon B 43;
- (c) authorize ministers of any other participating Church with the goodwill of the persons concerned to baptize in a place of worship of the Church of England in that area in accordance with a rite authorized by any participating Church;
- (d) authorize a priest of the Church of England to preside in that area at a service of Holy Communion in accordance with a rite authorized by any other participating Church;
- (e) make provision for the holding in that area of joint services with any other participating Church, including services of baptism and confirmation;

- (f) authorize the holding, in a place of worship of the Church of England in that area, of services of Holy Communion presided over by a minister of any other participating Church.

(2) A bishop shall not by any instrument made under this paragraph authorize any rite to be used in any service mentioned in sub-paragraph (1)(d), (e) or (f) above unless he is satisfied that the rite and the elements to be used are not contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.

(3) Where the holding of a service of Holy Communion is authorized under sub-paragraph (1)(f) above –

- (a) notice of the holding of any such service shall, so far as practicable, be given upon the Sunday immediately preceding with an indication of the rite to be used and the Church to which the minister who is to preside thereat belongs; and
- (b) no such service, notwithstanding that the form of service used may follow a form authorized under Canon B 1 or a form substantially similar thereto, shall be held out or taken to be a celebration of the Holy Communion according to the use of the Church of England;
- (c) no portion of the bread and wine consecrated at any such service shall be carried out of the church in accordance with the provisions of Canon B 37(2) except at the express wish of the individual sick communicant, in which case this shall be done either during or immediately after the service, or as soon as practicable on the same day.

(4) An instrument made under this paragraph with respect to any local ecumenical project may be amended or revoked by a subsequent instrument made after consultation with the parochial church council of each parish which is in, or part of which is in, the area of that project.

5. Before exercising his powers under paragraph 4 above in relation to any local ecumenical project the bishop shall consult the authorities of the other participating Churches, and he shall so exercise those powers as to ensure that public worship according to the rites of the Church of England is maintained with reasonable frequency in a parish which is in, or part of which is in, the area of the project and in particular that a service of Holy Communion according to the rites of the Church of England and presided over by a priest of the Church of England or by an

episcopally ordained priest in a Church whose Orders are recognised and accepted by the Church of England shall be celebrated at least on Christmas Day, Ash Wednesday, Easter Day, Ascension Day and Pentecost.

6. (1) Where a local ecumenical project is established or is to be established for an area in which a cathedral church is situated, the bishop of the diocese may, after consultation with the dean and chapter or cathedral chapter of that cathedral church and after such other consultation as he considers appropriate, enter into an agreement with the appropriate authority of each participating Church with regard to the participation of that cathedral church in the project.

(2) The provisions of paragraphs 2 to 4 above shall apply in relation to an agreement made or project participated in by virtue of sub-paragraph (1) above subject to the following modifications –

- (a) sub-paragraph (3) of paragraph 2 shall not apply but the bishop before making an agreement under sub-paragraph (1) or (2) of that paragraph with respect to a project in which a cathedral church is participating shall consult the dean and chapter or cathedral chapter of that cathedral church;
- (b) in paragraph 3(1) for the reference to each parochial church council concerned and the diocesan pastoral committee there shall be substituted a reference to the dean and chapter or cathedral chapter of the cathedral church concerned;
- (c) in paragraph 4 for the reference in sub-paragraphs (1) and (4) to the parochial church council of each parish or part of a parish in the area of the project there shall be substituted a reference to the dean and chapter or cathedral chapter of the cathedral church concerned and for the reference in sub-paragraph (1)(a) to clerks in holy orders, deaconesses, lay workers and readers beneficed or licensed to any parish wholly or partly in the area there shall be substituted a reference to clerks in holy orders, deaconesses, lay workers and readers ministering in or licensed to the cathedral church concerned; and
- (d) before exercising his powers under paragraph 4 in relation to a project participated in by virtue of sub-paragraph (1) above the bishop shall consult the authorities of the other participating Churches.

(3) Nothing in this paragraph shall affect the requirements of Canon B 10 or Canon B 13 regarding services in cathedral churches.

7. (1) Where a local ecumenical project is established or to be established for an institution and a clerk in holy orders is licensed under section 2 of the Extra-Parochial Ministry Measure 1967 in respect of that institution, the bishop of the diocese may, after such consultation as he considers appropriate, enter into an agreement with the appropriate authority of each participating Church with regard to the participation of the Church of England in that project.

(2) A bishop shall not enter into an agreement under sub-paragraph (1) above as respects any institution unless the participation of the Church of England in the project concerned has been approved by the diocesan pastoral committee.

(3) The provisions of paragraphs 2 to 5 above shall, so far as applicable, apply in relation to an agreement made or project participated in by virtue of this paragraph as they apply in relation to an agreement made or project participated in by virtue of paragraph 1 above, subject to the following modifications –

- (a) for any reference to the area of the project there shall be substituted a reference to the institution concerned;
- (b) for the reference to clerks in holy orders, deaconesses, lay workers and readers beneficed in or licensed to a parish there shall be substituted a reference to any clerk in holy orders, deaconess, lay worker or reader licensed in respect of the institution concerned; and
- (c) any reference to an incumbent or to a parochial church council shall be omitted.

8. The powers of a bishop under this Canon may be exercised only in respect of a local ecumenical project in which every other Church participating in the project is a Church to which the Church of England (Ecumenical Relations) Measure 1988 applies.

9. In this Canon –

‘incumbent’, in relation to a parish, includes –

- (a) in a case where the benefice concerned is vacant (and paragraph (b) below does not apply), the rural dean, and

Section B: Divine service and the administration of the sacraments

- (b) in a case where a suspension period (within the meaning of the Pastoral Measure 1983) applies to the benefice concerned, the priest-in-charge, and
- (c) in a case where a special cure of souls in respect of the parish has been assigned to a vicar in a team ministry by a scheme under the Pastoral Measure 1983 or by his licence from the bishop, that vicar;

‘local ecumenical project’ has the same meaning as in the Church of England (Ecumenical Relations) Measure 1988;

‘minister’, in relation to any other participating Church, means any person ordained to the ministry of the word and sacraments;

‘participating Church’, in relation to a local ecumenical project, means a Church which is participating in that project.

Note: *The Churches to which the Church of England (Ecumenical Relations) Measure 1988 applies (see paragraph 8 above) are reproduced at page 203.*

Section C

Ministers, their ordination, functions and charge

C 1 Of holy orders in the Church of England

1. The Church of England holds and teaches that from the apostles' time there have been these orders in Christ's Church: bishops, priests, and deacons; and no man shall be accounted or taken to be a lawful bishop, priest, or deacon in the Church of England, or suffered to execute any of the said offices, except he be called, tried, examined, and admitted thereunto according to the Ordinal or any form of service alternative thereto approved by the General Synod under Canon B 2, authorized by the Archbishops of Canterbury and York under Canon C 4A or has had formerly episcopal consecration or ordination in some Church whose orders are recognized and accepted by the Church of England.

2. No person who has been admitted to the order of bishop, priest, or deacon can ever be divested of the character of his order, but a minister may either by legal process voluntarily relinquish the exercise of his orders and use himself as a layman, or may by legal and canonical process be deprived of the exercise of his orders or deposed finally therefrom.

3. According to the ancient law and usage of this Church and Realm of England, the inferior clergy who have received authority to minister in any diocese owe canonical obedience in all things lawful and honest to the bishop of the same, and the bishop of each diocese owes due allegiance to the archbishop of the province as his metropolitan.

C 2 Of the consecration of bishops

1. No person shall be consecrated to the office of bishop by fewer than three bishops present together and joining in the act of consecration, of whom one shall be the archbishop of the province or a bishop appointed to act on his behalf.
2. The consecration of a bishop shall take place upon some Sunday or Holy Day, unless the archbishop, for urgent and weighty cause, shall appoint some other day.
3. No person shall be consecrated bishop except he shall be at least thirty years of age.
4. No person shall be refused consecration as bishop on the ground that he was born out of lawful wedlock.
5. Nothing in this Canon shall make it lawful for a woman to be consecrated to the office of bishop.

C 3 Of the ordination of priests and deacons

1. Ordination to the office of priest or deacon shall take place upon the Sundays immediately following the Ember Weeks, or upon St Peter's Day, Michaelmas Day or St Thomas's Day, or upon a day within the week immediately following St Peter's Day, Michaelmas Day or St Thomas's Day, or upon such other day, being a Sunday, a Holy Day or one of the Ember Days, as the bishop of the diocese on urgent occasion shall appoint.
2. Ordination of priests and deacons shall be in the cathedral church of the diocese, or other church or chapel at the discretion of the bishop.
3. One of the archdeacons, or his deputy, or such other persons as by ancient custom have the right so to do, shall present to the bishop every person who is to be ordained.
4. The priests taking part in an ordination shall together with the bishop lay their hands upon the head of every person who receives the order of priesthood.
- 4A. Any form of service of Holy Communion which is authorized by Canon B 1 may be used at an ordination.
5. No person shall be made deacon, except he be at least 23 years of age, unless he have a faculty from the Archbishop of Canterbury.
6. No person shall be ordained priest, except he be at least 24 years of age, unless being over the age of 23 he have a faculty from the Archbishop of Canterbury.
7. No person shall be ordained both deacon and priest upon one and the same day, unless he have a faculty from the Archbishop of Canterbury.
8. A deacon shall not be ordained to the priesthood for at least one year, unless the bishop shall find good cause for the contrary, so that trial may be made of his behaviour in the office of deacon before he be admitted to the order of priesthood. During a vacancy of the see, the power of the bishop under this paragraph shall be exercisable by the archbishop of the province in which the diocese is situate.

C 4 Of the quality of such as are to be ordained deacons or priests

1. Every bishop shall take care that he admit no person into holy orders but such as he knows either by himself, or by sufficient testimony, to have been baptized and confirmed, to be sufficiently instructed in Holy Scripture and in the doctrine, discipline, and worship of the Church of England, and to be of virtuous conversation and good repute and such as to be a wholesome example and pattern to the flock of Christ.

2. No person shall be admitted into holy orders who is suffering, or who has suffered, from any physical or mental infirmity which in the opinion of the bishop will prevent him from ministering the word and sacraments or from performing the other duties of the minister's office.

3. Subject to paragraph 3A of this Canon no person shall be admitted into holy orders who has remarried and, the other party to that marriage being alive, has a former spouse still living; or who is married to a person who has been previously married and whose former spouse is still living.

3A. The archbishop of the province, on an application made to him by the bishop of a diocese on behalf of a person who by reason of paragraph 3 of this Canon could not otherwise be admitted into holy orders, may grant a faculty for the removal of the impediment imposed by that paragraph to the admission of that person into holy orders, and any request made to a bishop for an application to be made on his behalf under this paragraph shall be made and considered, and any application made by the bishop to the archbishop shall be made and determined, in accordance with directions given from time to time by the Archbishops of Canterbury and York acting jointly.

4. No person shall be refused ordination as deacon or priest on the ground that he was born out of lawful wedlock.

Note: *The Archbishops' Directions referred to in paragraph 3A above are reproduced on pages 204–205.*

C 4A Of women deacons

1. A woman may be ordained to the office of deacon if she otherwise satisfies the requirements of Canon C 4 as to the persons who may be ordained as deacons.

2. A deaconess who is licensed or holds a bishop's permission to officiate, and in either case satisfies the requirements of Canon C 4 as to the persons to be ordained as deacons, may apply to a bishop for his consent to her ordination as a deacon for service in the diocese of that bishop, and the bishop may give that consent notwithstanding –

- (a) that she has not after applying to be so ordained been further examined concerning her knowledge of Holy Scripture or of the doctrine, discipline and worship of the Church of England, or
- (b) that she has not exhibited to the bishop any certificate or other document which is required to be so exhibited under Canon C 6.

3. Where a bishop is ordaining a woman according to the Order for the Making of Deacons in the Ordinal attached to *The Book of Common Prayer* the post-communion Collect beginning 'Almighty God, giver of all good things' shall be omitted and it shall be lawful for the bishop to use the variations to that service set out in the schedule to this Canon.

4. The Archbishops of Canterbury and York may jointly authorize forms of service for deaconesses to be ordained deacon, being forms of service which in both words and order are in their opinion reverent and seemly and are neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.

The schedule

1. For any relevant reference to 'he' or 'him' there may be substituted the words 'she' or 'her'.

2. For the prescribed Epistle, namely either 1 Timothy 3.18-13 or Acts 6.2-7, there may be substituted either Isaiah 6.1-8 or Romans 12.1-12 or such other lections as may from time to time be duly authorized.

3. For the prescribed Gospel, namely Luke 12.35-38, there may be substituted Mark 10.35-45 or such other lection as may from time to time be duly authorized.

C 4B Of women priests

1 A woman may be ordained to the office of priest if she otherwise satisfies the requirements of Canon C 4 as to the persons who may be ordained as priests.

2. In the forms of service contained in *The Book of Common Prayer* or in the Ordinal words importing the masculine gender in relation to the priesthood shall be construed as including the feminine, except where the context otherwise requires.

C 5 Of the titles of such as are to be ordained deacons or priests

1. Any person to be admitted into holy orders shall first exhibit to the bishop of the diocese of whom he desires imposition of hands a certificate that he is provided of some ecclesiastical office within such diocese, which the bishop shall judge sufficient, wherein he may attend the cure of souls and execute his ministry.

2. A bishop may also admit into holy orders

- (a) any person holding office in any university, or any fellow, or any person in right as a fellow, in any college or hall in the same;
- (b) any master in a school;
- (c) any person who is to be a chaplain in any university or in any college or hall in the same or in any school;
- (d) any person who is to be a member of the staff of a theological college;
- (e) any person who is living under vows in the house of any religious order or community:

Provided that the said university, college, hall, school, or house of a religious order or community be situate within his diocese.

3. A bishop may also admit into holy orders persons for service overseas in accordance with the statutory provisions in that behalf in force from time to time.

4. No person shall be admitted into holy orders by any bishop other than the bishop of the diocese in which he is to exercise his ministry, except he shall bring with him Letters Dimissory from the bishop of such diocese.

5. Notwithstanding any provision of the preceding paragraphs of this Canon, the ancient privilege of any fellow or any person in right as a fellow in any college or hall in the University of Oxford or of Cambridge to be admitted into holy orders without Letters Dimissory by any bishop willing to ordain him shall be unimpaired.

C 6 Of the certificates and testimony to be exhibited to the bishop by such as are to be ordained deacons or priests

1. Every person who is to be made a deacon shall exhibit to the bishop of the diocese:

- (a) a certificate or other sufficient evidence of the date and place of his birth;
- (b) testimony of his former good life and behaviour from persons specified by the bishop.

2. Every person who is to be ordained priest shall exhibit to the bishop of the diocese:

- (a) his Letters of Orders;
- (b) testimony of his former good life and behaviour from persons specified by the bishop.

C 7 Of examination for holy orders

No bishop shall admit any person into holy orders, except such person on careful and diligent examination, wherein the bishop shall have called to his assistance the archdeacons and other ministers appointed for this purpose, be found to possess a sufficient knowledge of Holy Scripture and of the doctrine, discipline, and worship of the Church of England as set forth in the Thirty-nine Articles of Religion, *The Book of Common Prayer*, and the Ordinal: and to fulfil the requirements as to learning and other qualities which, subject to any directions given by the General Synod, the bishop deems necessary for the office of deacon.

C 8 Of ministers exercising their ministry

1. Every minister shall exercise his ministry in accordance with the provisions of this Canon.

2. A minister duly ordained priest or deacon, and, where it is required under paragraph 5 of this Canon, holding a licence or permission from the archbishop of the province, may officiate in any place only after he has received authority to do so from the bishop of the diocese or other the Ordinary of the place.

Save that:

- (a) The minister having the cure of souls of a church or chapel or the sequestrator when the cure is vacant or the dean or provost and the canons residentiary of any cathedral or collegiate church may allow a minister, concerning whom they are satisfied either by actual personal knowledge or by good and sufficient evidence that he is of good life and standing and otherwise qualified under this Canon, to minister within their church or chapel for a period of not more than seven days within three months without reference to the bishop or other Ordinary, and a minister so allowed shall be required to sign the services register when he officiates; but nothing in this sub-paragraph authorizes
 - (i) a minister or sequestrator in a parish to which a resolution in the form set out as Resolution A in Schedule 1 to the Priests (Ordination of Women) Measure 1993 applies, or
 - (ii) a dean or provost or the canons residentiary of a cathedral church to which a resolution in the form set out as Resolution A in Schedule 2 to the said Measure applies

to allow an act in contravention of that resolution to be committed.

- (b) No member of the chapter of a cathedral church shall be debarred from performing the duties of his office in due course and exercising his ministry within the diocese merely by lack of authority from the bishop of the diocese within which the cathedral is situate.

- (c) Any minister who has a licence to preach throughout the province from the archbishop or throughout England from the University of Oxford or of Cambridge, may preach the Word of God in any diocese within that province or throughout England, as the case may be, without any further authority from the bishop thereof.
- (d) A funeral service which may, under section 2 of the Church of England (Miscellaneous Provisions) Measure 1992, be performed in a parish without the consent of the minister of the parish may be performed without any further authority from the bishop of the diocese within which the parish is situated.

3. The bishop of a diocese confers such authority on a minister either by instituting him to a benefice, or by admitting him to serve within his diocese by licence under his hand and seal, or by giving him written permission to officiate within the same.

4. No minister who has such authority to exercise his ministry in any diocese shall do so therein in any place in which he has not the cure of souls without the permission of the minister having such cure, except at the homes of persons whose names are entered on the electoral roll of the parish which he serves and to the extent authorized by the Extra-Parochial Ministry Measure 1967, or in a university, college, school, hospital, or public or charitable institution in which he is licensed to officiate as provided by the said Measure and Canon B 41 or, in relation to funeral services, as provided by section 2 of the Church of England (Miscellaneous Provisions) Measure 1992.

5. A minister who has been ordained priest or deacon

- (a) by an overseas bishop within the meaning of the Overseas and Other Clergy (Ministry and Ordination) Measure 1967;
- (b) under section 5 of that Measure for ministry overseas;
- (c) by a bishop in a Church not in communion with the Church of England, whose orders are recognized or accepted by the Church of England;

Section C: Ministers, their ordination, functions and charge

may not minister in the province of Canterbury or York without the permission of the archbishop of the province in question under the said Measure: Provided that this paragraph shall not apply to any person ordained priest or deacon by any such bishop on the request and by the commission in writing of the bishop of a diocese in the province of Canterbury or York.

Note: *The Churches which are in Communion with the Church of England are listed on pages 206–208.*

C 9 Of collation and presentation

1. A vacancy or impending vacancy in any benefice shall be notified by the bishop of the diocese to the patron and to the parochial church council, and the provisions of the law from time to time in force relating to the filling of such vacancy shall be complied with.

2. Every bishop shall have 28 days' space to inquire and inform himself of the sufficiency and qualities of every minister, after he has been presented to him to be instituted to any benefice.

C 10 Of admission and institution

1. No person shall be admitted or instituted to any benefice before such time as he shall have been ordained priest by episcopal ordination in accordance with the provisions of Canon C 1.

2. No bishop shall admit or institute to a benefice any priest who has been ordained by any other bishop, except such priest first show unto him his Letters of Orders or other sufficient evidence that he has been ordained, and bring him sufficient testimony, if the bishop shall require it, of his former good life and behaviour; and lastly, shall appear on due examination to be of sufficient learning.

2A. No bishop shall admit or institute a priest who is a woman to a benefice if a resolution under section 3(1) of the Priests (Ordination of Women) Measure 1993 is in force in the parish concerned or, in the case of a benefice which comprises two or more parishes, in any of the parishes concerned.

3. A bishop may refuse to admit or institute any priest to a benefice

- (a) on the ground that at the date of presentation not more than three years have elapsed since the priest who has been presented to him was ordained deacon, or that the said priest is unfit for the discharge of the duties of a benefice by reason of physical or mental infirmity or incapacity, pecuniary embarrassment of a serious character, grave misconduct or neglect of duty in an ecclesiastical office, evil life, having by his conduct caused grave scandal concerning his moral character since his ordination, or
- (b) in the case of a presentee who has not previously held a benefice or the office of vicar in a team ministry, on the ground that he has had no experience or less than three years' experience as a full-time assistant curate or curate in charge licensed to a parish.

This ground shall not apply in the Channel Islands and the Isle of Man, but the above references to a benefice and the office of vicar in a team ministry and a parish shall be construed as applying to any benefice or any such office and any parish in the provinces of Canterbury and York and to any benefice (or corresponding office) and any parish in the Church in Wales, the Church of Ireland or the Episcopal Church of Scotland.

4. No bishop shall admit or institute any priest to a benefice until the expiration of a period of three weeks from the date on which notice in the prescribed form of his intention to do so has been served on the secretary of the parochial church council.
5. After the expiration of three weeks from the serving of that notice on the secretary of the parochial church council, the bishop shall, as speedily as may be, proceed to give institution to the priest to whom he has collated the benefice, or who has been presented to him to be instituted thereto, in accordance with the laws and statutes in that behalf provided; which institution he shall use his best endeavour to give in the parish church of the benefice.
6. The bishop, when he gives institution, shall read the words of institution from a written instrument having the episcopal seal appended thereto; and during the reading thereof the priest who is to be instituted shall kneel before the bishop and hold the seal in his hand.
7. If the bishop for some grave and urgent cause be unable to give institution himself he shall delegate power to some commissary in holy orders to give the same on his behalf.
8. The provisions of this Canon are without prejudice to the right of a patron or a presentee to appeal, in accordance with the laws of this realm, against the refusal of the bishop to institute.

C 11 Of induction

1. The bishop, after giving institution to any priest, shall issue directions for induction to the archdeacon or other the person to whom induction belongs, who shall thereupon induct the said priest into possession of the temporalities of the benefice.
2. The archdeacon or other such person, when he makes the induction, shall take the priest who is to be inducted by the hand and lay it upon the key or upon the ring of the church door, or if the key cannot be had and there is no ring on the door, or if the church be in ruins, upon any part of the wall of the church or churchyard, at the same time reading the words of induction; after which the priest who has been inducted shall toll the bell to make his induction public and known to the people.
3. The archdeacon may authorize the rural dean or any other minister beneficed or licensed in his archdeaconry to make the induction on his behalf.

C 12 Of the licensing of ministers under seal

1. A licence, granted by the bishop under his hand and seal to any minister to serve within his diocese, shall be in the form either

- (a) of a general licence to preach or otherwise to minister subject to the provisions of paragraph 4 of Canon C 8 in any parish or ecclesiastical district, or
- (b) of a licence to perform some particular office, and a licence granted to an assistant curate or to a minister to whom section 20(3B) of the Pastoral Measure 1983 applies may be in a form which specifies the term of years for which the licence shall have effect.

2. No bishop shall grant any such licence to any minister who has come from another diocese, except such minister first show unto him Letters of Orders or other sufficient evidence that he is ordained, and bring him testimony, from the bishop of the diocese whence he has come, of his honesty, ability, and conformity to the doctrine, discipline, and worship of the Church of England.

3. *[Repealed by Amending Canon No. 5.]*

4. *[Repealed by Amending Canon No. 19.]*

5. The bishop of a diocese may by notice in writing revoke summarily, and without further process, any licence granted to any minister within his diocese for any cause which appears to him to be good and reasonable after having given the minister sufficient opportunity of showing reason to the contrary; and the notice shall notify the minister that he may, within 28 days from the date on which he receives the notice, appeal to the archbishop of the province in which that diocese is situated.

On such an appeal the archbishop may either hear the appeal himself or appoint a person holding the office of diocesan bishop or suffragan bishop in his province (otherwise than in the diocese concerned) to hear the appeal in his place; and, after hearing the appeal or, if he has appointed a bishop to hear the appeal in his place, after receiving a report in writing from that bishop, the archbishop may confirm, vary or cancel the revocation of the licence as he considers just and proper; and there shall be no appeal from the decision of the archbishop.

Where the see of the archbishop is vacant or the archbishop is also the bishop of the diocese concerned, any reference in the preceding provision of this paragraph to the archbishop of the province shall be construed as a reference to the archbishop of the other province, but any bishop appointed by the archbishop of the other province by virtue of this paragraph shall be a bishop serving in the province which contains the diocese concerned.

Any appeal under this paragraph shall be conducted in accordance with rules approved by the Archbishops of Canterbury and York; and any such rules may provide for the appointment of one or more persons to advise the archbishop or bishop hearing such an appeal on any question of law arising in the course thereof.

6. Subject to section 7(1A) of the Church of England (Legal Aid and Miscellaneous Provisions) Measure 1988, where a bishop has granted a licence to any minister to serve within his diocese for a term of years specified in the licence or, in the case of a minister to whom section 20(3A) of the Pastoral Measure 1983 applies, for the specified term of years (as defined in section 20(15)), the bishop may revoke that licence under paragraph 5 of this Canon before the expiration of that term, and where he does so that minister shall have the like right of appeal as any other minister whose licence is revoked under that paragraph.

C 13 Of the Oath of Allegiance

1. Every person whose election to any archbishopric or bishopric is to be confirmed, or who is to be consecrated or translated to any suffragan bishopric, or to be ordained priest or deacon, or to be instituted to any benefice, or to be licensed to any lectureship, or preachership, shall first, in the presence of the archbishop or bishop by whom his election to such archbishopric or bishopric is to be confirmed, or in whose province such suffragan bishopric is situate, or by whom he is to be ordained, instituted, or licensed, or of the commissary of such archbishop or bishop, take the Oath of Allegiance in the form following:

I, A B, do swear that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth II, her heirs and successors, according to law: So help me God.

2. The aforesaid Oath of Allegiance shall not be required to be taken (a) by any subject or citizen of a foreign state whom either archbishop, calling to assist him such bishops as he thinks fit, shall consecrate to officiate as a bishop in any foreign state, or (b) by any overseas clergyman to whom section 2 of the Overseas and Other Clergy (Ministry and Ordination) Measure 1967 applies or any other person ordained under section 5 of that Measure for ministry overseas, if the bishop dispenses with the said oath.

3. Instead of taking the aforesaid Oath of Allegiance a solemn affirmation may be made in the circumstances mentioned in section 5 of the Oaths Act 1978 in the form following:

I, A B, do solemnly, sincerely and truly declare and affirm that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth II, her heirs and successors, according to law.

C 14 Of the Oaths of Obedience

1. Every person whose election to any bishopric is to be confirmed, or who is to be consecrated bishop or translated to any bishopric or suffragan bishopric, shall first take the oath of due obedience to the archbishop and to the metropolitan Church of the province wherein he is to exercise the episcopal office in the form and manner prescribed in and by the Ordinal.

2. Either archbishop consecrating any person to exercise episcopal functions elsewhere than in England may dispense with the said oath.

3. Every person who is to be ordained priest or deacon, or to be instituted to any benefice, or to be licensed either to any lectureship, preachship, or stipendiary curacy, or to serve in any place, shall first take the Oath of Canonical Obedience to the bishop of the diocese by whom he is to be ordained, instituted, or licensed, in the presence of the said bishop or his commissary, and in the form following:

I, A B, do swear by Almighty God that I will pay true and canonical obedience to the Lord Bishop of C and his successors in all things lawful and honest: So help me God.

4. Instead of taking the aforesaid Oath of Canonical Obedience a solemn affirmation may be made in the circumstances mentioned in section 5 of the Oaths Act 1978 in the form following:

I, A B, do solemnly, sincerely and truly declare and affirm that I will pay true and canonical obedience to the Lord Bishop of C and his successors in all things lawful and honest.

C 15 Of the Declaration of Assent

1(1) The Declaration of Assent to be made under this Canon shall be in the form set out below:

PREFACE

The Church of England is part of the One, Holy, Catholic and Apostolic Church worshipping the one true God, Father, Son and Holy Spirit. It professes the faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation. Led by the Holy Spirit, it has borne witness to Christian truth in its historic formularies, the Thirty-nine Articles of Religion, *The Book of Common Prayer* and the Ordering of Bishops, Priests and Deacons. In the declaration you are about to make will you affirm your loyalty to this inheritance of faith as your inspiration and guidance under God in bringing the grace and truth of Christ to this generation and making him known to those in your care?

Declaration of Assent

I, A B, do so affirm, and accordingly declare my belief in the faith which is revealed in the Holy Scriptures and set forth in the catholic creeds and to which the historic formularies of the Church of England bear witness; and in public prayer and administration of the sacraments, I will use only the forms of service which are authorized or allowed by Canon.

(2) The preface which precedes the Declaration of Assent in the form set out above (with in each case such adaptations as are appropriate) shall be spoken by the archbishop or bishop or commissary in whose presence the Declaration is to be made in accordance with the following provisions of this paragraph and shall be spoken by him before the making of the Declaration.

(3) Every person who is to be consecrated bishop or suffragan bishop shall on the occasion of his consecration publicly and openly make the Declaration of Assent in the presence of the archbishop by whom he is to be consecrated and of the congregation there assembled.

(4) Every person who is to be ordained priest or deacon shall before ordination make the Declaration of Assent in the presence of the archbishop or bishop by whom he is to be ordained.

(5) Every person who is to be instituted or admitted to any benefice or other ecclesiastical preferment or licensed to any lectureship or preachship shall first make the Declaration of Assent in the presence of the bishop by whom he is to be instituted or licensed or of the bishop's commissary.

(6) Every person who is to be licensed to any curacy shall first make the Declaration of Assent in the presence of the bishop by whom he is to be licensed or of the bishop's commissary unless he has been ordained the same day and has made the Declaration.

2. Every archbishop and bishop shall, on the occasion of his enthronement in the cathedral church of his province or diocese, as the case may be, and before he is enthroned, publicly and openly make the Declaration of Assent in the presence of the congregation there assembled.

Before the archbishop or bishop makes the Declaration the preface which precedes the Declaration in the form set out in paragraph 1(1) of this Canon (with the appropriate adaptations) shall be spoken by the dean or provost or, if the dean or provost is absent abroad or incapacitated through illness or the office of dean or provost is vacant, by such one of the residentiary canons as those canons may select.

3. A suffragan bishop who is to be invested by the archbishop of the province in which he is to serve shall on the occasion of his investiture publicly and openly make the Declaration of Assent in the presence of the congregation there assembled.

Before the bishop makes the Declaration the preface which precedes the Declaration in the form set out in paragraph 1(1) of this Canon (with the appropriate adaptations) shall be spoken by the archbishop.

4. Every minister licensed to a stipendiary curacy shall

- (a) on the first Lord's Day on which he officiates in the church or one of the churches in which he is licensed to serve, or
- (b) in the case of a minister licensed to a stipendiary curacy in a guild church, in that church on such weekday as the bishop may approve,

publicly and openly make the Declaration of Assent at the time of divine service in the presence of the congregation there assembled.

Before the minister makes the Declaration the preface which precedes the Declaration in the form set out in paragraph 1(1) of this Canon (with the appropriate adaptations) shall be spoken by the incumbent or another priest having a cure of souls.

5. Any person who in pursuance of a request and commission from a bishop of any diocese in England is ordained by an overseas bishop within the meaning of the Overseas and Other Clergy (Ministry and Ordination) Measure 1967, or a bishop in a Church not in communion with the Church of England whose orders are recognized or accepted by the Church of England, shall be deemed to be ordained by a bishop of a diocese in England and accordingly shall make the Declaration of Assent.

C 16 Of the declaration against simony

[Repealed by Amending Canon No. 5]

C 17 Of archbishops

1. By virtue of their respective offices, the Archbishop of Canterbury is styled Primate of All England and Metropolitan, and the Archbishop of York Primate of England and Metropolitan.
2. The archbishop has throughout his province at all times metropolitanical jurisdiction, as superintendent of all ecclesiastical matters therein, to correct and supply the defects of other bishops, and, during the time of his metropolitanical visitation, jurisdiction as Ordinary, except in places and over persons exempt by law or custom.
3. Such jurisdiction is exercised by the archbishop himself, or by a vicar-general, official, or other commissary to whom authority in that behalf shall have been formally committed by the archbishop concerned.
4. The archbishop is, within his province, the principal minister, and to him belongs the right of confirming the election of every person to a bishopric, of being the chief consecrator at the consecration of every bishop, of receiving such appeals in his provincial court as may be provided by law, of holding metropolitanical visitations at times or places limited by law or custom, and of presiding in the Convocation of the province either in person or by such deputy as he may lawfully appoint. In the province of Canterbury, the Bishop of London or, in his absence, the Bishop of Winchester, has the right to be so appointed; and in their absence the archbishop shall appoint some other diocesan bishop of the province. The two archbishops are joint presidents of the General Synod.
5. By ancient custom, no Act is held to be an Act of the Convocation of the province unless it shall have received the assent of the archbishop.
6. By statute law it belongs to the archbishop to give permission to officiate within his province to any minister who has been ordained priest or deacon by an overseas bishop within the meaning of the Overseas and Other Clergy (Ministry and Ordination) Measure 1967, or a bishop in a Church not in communion with the Church of England whose orders are recognized or accepted by the Church of England, and thereupon such minister shall possess all such rights and advantages and be subject to all such duties and liabilities as he would have possessed and been subject to if he had been ordained by the bishop of a diocese in the province of Canterbury or York.

7. By the laws of this realm the Archbishop of Canterbury is empowered to grant such licences or dispensations as are therein set forth and provided, and such licences or dispensations, being confirmed by the authority of the Queen's Majesty, have force and authority not only within the province of Canterbury but throughout all England.

C 18 Of diocesan bishops

1. Every bishop is the chief pastor of all that are within his diocese, as well laity as clergy, and their father in God; it appertains to his office to teach and to uphold sound and wholesome doctrine, and to banish and drive away all erroneous and strange opinions; and, himself an example of righteous and godly living, it is his duty to set forward and maintain quietness, love, and peace among all men.
2. Every bishop has within his diocese jurisdiction as Ordinary except in places and over persons exempt by law or custom.
3. Such jurisdiction is exercised by the bishop himself, or by a vicar-general, official, or other commissary, to whom authority in that behalf shall have been formally committed by the bishop concerned.
4. Every bishop is, within his diocese, the principal minister, and to him belongs the right, save in places and over persons exempt by law or custom, of celebrating the rites of ordination and confirmation; of conducting, ordering, controlling, and authorizing all services in churches, chapels, churchyards and consecrated burial grounds; of granting a faculty or licence for all alterations, additions, removals, or repairs to the walls, fabric, ornaments, or furniture of the same; of consecrating new churches, churchyards, and burial grounds; of instituting to all vacant benefices, whether of his own collation or of the presentation of others; of admitting by licence to all other vacant ecclesiastical offices; of holding visitations at times limited by law or custom to the end that he may get some good knowledge of the state, sufficiency, and ability of the clergy and other persons whom he is to visit; of being president of the diocesan synod.
5. Where the assent of the bishop is required to a resolution of the diocesan synod it shall not lightly nor without grave cause be withheld.
6. Every bishop shall be faithful in admitting persons into holy orders and in celebrating the rite of confirmation as often and in as many places as shall be convenient, and shall provide, as much as in him lies, that in every place within his diocese there shall be sufficient priests to minister the word and sacraments to the people that are therein.
7. Every bishop shall correct and punish all such as be unquiet, disobedient, or criminous, within his diocese, according to such authority as he has by God's Word and is committed to him by the laws and ordinances of this realm.

8. Every bishop shall reside within his diocese, saving the ancient right of any bishop, when resident in any house in London during his attendance on the Parliament, or on the Court, or for the purpose of performing any other duties of his office, to be taken and accounted as resident within his own diocese.

C 19 Of guardians of spiritualities

[Repealed by Amending Canon No. 23]

C 20 Of bishops suffragan

1. Every bishop suffragan shall endeavour himself faithfully to execute such things pertaining to the episcopal office as shall be delegated to him by the bishop of the diocese to whom he shall be suffragan.
2. Every bishop suffragan shall use, have, or execute only such jurisdiction or episcopal power or authority in any diocese as shall be licensed or limited to him to use, have, or execute by the bishop of the same.
3. Every bishop suffragan shall reside within the diocese of the bishop to whom he shall be suffragan, except he have a licence from that bishop to reside elsewhere.

C 21 Of deans or provosts, and canons residentiary of cathedral or collegiate churches

1. No person shall be capable of receiving the appointment of dean, provost or canon residentiary until he has been six years complete in holy orders and, in the case of a dean or provost, is in priest's orders at the time of the appointment, except in the case of a canonry annexed to any professorship, headship, or other office in any university.

1A. A person who is in deacon's orders and who has been ordained for a period exceeding six years shall be capable of receiving the appointment of canon residentiary of a cathedral church notwithstanding anything in the statutes or customs of that cathedral church to the contrary, but nothing in any such statutes or customs shall be construed as authorising or requiring a person in deacon's orders so appointed to preside at or celebrate the Holy Communion or pronounce the Absolution.

2. The dean, or provost, of every cathedral or collegiate church, and the canons residentiary of the same, shall take care that the statutes and laudable customs of their church (not being contrary to the Word of God or prerogative royal), the statutes of this realm concerning ecclesiastical order, and all other constitutions set forth and confirmed by Her Majesty's authority, and such as shall be enjoined by the bishop of the diocese in his visitation, according to the statutes and customs of the same church, and the ecclesiastical laws of the realm, shall be diligently observed.

3. The dean, or provost, and the canons residentiary shall be resident in their cathedral or collegiate church for the time prescribed by law and by the statutes of the said cathedral or collegiate church, and shall there preach the Word of God and perform all the duties of their office, except they shall be otherwise hindered by weighty and urgent cause.

4. The dean, or provost, and the canons residentiary of every cathedral or collegiate church, together with the minor canons, vicars choral, and other ministers of the same, shall provide, as far as in them lies, that during the time of divine service in the said church all things be done with such reverence, care, and solemnity as shall set forth the honour and glory of Almighty God.

C 22 Of archdeacons

1. No person shall be capable of receiving the appointment of archdeacon until he has been six years complete in holy orders and is in priest's orders at the time of the appointment.
2. Every archdeacon within his archdeaconry exercises the jurisdiction which he has therein as an ordinary jurisdiction.
3. Such jurisdiction is exercised either by the archdeacon in person or by an official or commissary to whom authority in that behalf shall have been formally committed by the archdeacon concerned.
4. Every archdeacon shall within his archdeaconry carry out his duties under the bishop and shall assist the bishop in his pastoral care and office, and particularly he shall see that all such as hold any ecclesiastical office within the same perform their duties with diligence, and shall bring to the bishop's attention what calls for correction or merits praise.
5. Every archdeacon shall within his archdeaconry hold yearly visitations save when inhibited by a superior Ordinary; he shall also survey in person or by deputy all churches, chancels, and churchyards and give direction for the amendment of all defects in the walls, fabric, ornaments, and furniture of the same, and in particular shall exercise the powers conferred on him by the Inspection of Churches Measure 1955; he shall also, on receiving the directions of the bishop, induct any priest who has been instituted to a benefice into possession of the temporalities of the same.

C 23 Of rural deans

1. Every rural dean shall report to the bishop any matter in any parish within the deanery which it may be necessary or useful for the bishop to know, particularly any case of serious illness or other form of distress amongst the clergy, the vacancy of any cure of souls and the measures taken by the sequestrators to secure the ministration of the word and sacraments and other rites of the Church during the said vacancy, and any case of a minister from another diocese officiating in any place otherwise than as provided in Canon C 8.

2. In the case of any omission in any parish to prepare and maintain a church electoral roll or to form or maintain a parochial church council or to hold the annual parochial church meeting, the rural dean on such omission being brought to his notice shall ascertain and report to the bishop the cause thereof.

3. If at any time the rural dean has reason to believe that there is any serious defect in the fabric, ornaments, and furniture of any church or chapel, or that the buildings of any benefice are in a state of disrepair, he shall report the matter to the archdeacon.

4. The rural dean shall be a joint chairman (with a member of the House of Laity) of the deanery synod.

C 24 Of priests having a cure of souls

1. Every priest having a cure of souls shall provide that, in the absence of reasonable hindrance, Morning and Evening Prayer daily and on appointed days the Litany shall be said in the church, or one of the churches, of which he is the minister.
2. Every priest having a cure of souls shall, except for some reasonable cause approved by the bishop of the diocese, celebrate, or cause to be celebrated, the Holy Communion on all Sundays and other greater Feast Days and on Ash Wednesday, and shall diligently administer the sacraments and other rites of the Church.
3. Every priest having a cure of souls shall, except for some reasonable cause approved by the bishop of the diocese, preach, or cause to be preached, a sermon in the church or churches of which he is the minister at least once each Sunday.
4. He shall instruct the parishioners of the benefice, or cause them to be instructed, in the Christian faith; and shall use such opportunities of teaching or visiting in the schools within his cure as are open to him.
5. He shall carefully prepare, or cause to be prepared, all such as desire to be confirmed and, if satisfied of their fitness, shall present them to the bishop for confirmation.
6. He shall be diligent in visiting the parishioners of the benefice, particularly those who are sick and infirm; and he shall provide opportunities whereby any of such parishioners may resort unto him for spiritual counsel and advice.
7. He and the parochial church council shall consult together on matters of general concern and importance to the parish.
8. If at any time he shall be unable to discharge his duties whether from non-residence or some other cause, he shall provide for his cure to be supplied by a priest licensed or otherwise approved by the bishop of the diocese.

C 25 Of the residence of priests on their benefices

1. Every beneficed priest shall keep residence on his benefice, or on one of them if he shall hold two or more in plurality, and in the house of residence (if any) belonging thereto.
2. No beneficed priest shall be absent from his benefice, or from the house of residence belonging thereto, for a period exceeding the space of three months together, or to be accounted at several times in any one year, except he have a licence to be so absent, granted by the bishop of the diocese subject to the statutory provisions in this behalf for the time being in force, or be otherwise legally exempt from residence.
3. Any beneficed priest, within one month after refusal of any such licence, may appeal to the archbishop of the province, who shall confirm such refusal or direct the bishop to grant a licence, as shall seem to the said archbishop just and proper.
4. In the case of any benefice in which there is no house, or no fit house of residence, the priest holding that benefice may be licensed by the bishop of the diocese to reside in some fit and convenient house, although not belonging to that benefice: Provided that such house be within three miles of the church or chapel of the benefice, or, if the same be in any city or borough town or market town, within two miles of such church or chapel.

C 26 Of the manner of life of ministers

1. Every bishop, priest, and deacon is under obligation, not being let by sickness or some other urgent cause, to say daily the Morning and Evening Prayer, either privately or openly; and to celebrate the Holy Communion, or be present thereat, on all Sundays and other principal Feast Days. He is also to be diligent in daily prayer and intercession, in examination of his conscience, and in the study of the Holy Scriptures and such other studies as pertain to his ministerial duties.

2. A minister shall not give himself to such occupations, habits, or recreations as do not befit his sacred calling, or may be detrimental to the performance of the duties of his office, or tend to be a just cause of offence to others; and at all times he shall be diligent to frame and fashion his life and that of his family according to the doctrine of Christ, and to make himself and them, as much as in him lies, wholesome examples and patterns to the flock of Christ.

C 27 Of the dress of ministers

The apparel of a bishop, priest, or deacon shall be suitable to his office; and, save for purposes of recreation and other justifiable reasons, shall be such as to be a sign and mark of his holy calling and ministry as well to others as to those committed to his spiritual charge.

C 28 Of the occupations of ministers

1. No minister holding ecclesiastical office shall engage in trade or any other occupation in such manner as to affect the performance of the duties of his office, except so far as he be authorized so to do under the statutory provisions in this behalf for the time being in force or he have a licence so to do granted by the bishop of the diocese.
2. The bishop of the diocese shall have power to grant such a licence after consultation with the parochial church council of the parish in which the minister holds office or to refuse such a licence after consultation with that council.
3. If the bishop of the diocese shall refuse such a licence, the minister may within one month of such refusal appeal to the archbishop of the province, who shall confirm or overrule such refusal as may seem good to him.
4. During a vacancy of the see, the powers of the bishop of a diocese under paragraphs 1 and 2 of this Canon shall be exercisable by the archbishop of the province in which the diocese is situate, and paragraph 3 of this Canon shall not apply.

Section D

The order of deaconesses

D 1 Of the order of deaconesses

1. The order of deaconesses is an order of ministry in the Church of England to which women are admitted by prayer and the laying on of hands by the bishop.

2. It belongs to the office of a deaconess, in the place where she is licensed to serve and under the direction of the minister, to lead the people in public worship, to exercise pastoral care, to instruct the people in the Christian faith, and to prepare them for the reception of the sacraments.

3. A deaconess may:

- (a) in accordance with Canon B 11 be authorized and invited to say or sing Morning or Evening Prayer (save for the Absolution);
- (b) distribute the holy sacrament of the Lord's Supper to the people and read the Epistle and the Gospel.

4. The bishop may also authorize a deaconess to perform any of the following duties at the invitation of the minister of a parish or an extra-parochial place within the meaning of section 1 of the Deaconesses and Lay Ministry Measure 1972:

- (a) to preach at divine service;
- (b) to church women and, in the absence of the minister, to baptize;
- (c) with the goodwill of the persons responsible, to bury the dead or read the burial service before, at or after a cremation;
- (d) to publish banns of marriage at Morning and Evening Prayer (on occasions on which a lay person is permitted by the statute law so to do, and in accordance with the requirements of that law).

When a cure is vacant the first reference in this paragraph to the minister of a parish shall be construed as a reference to the rural dean.

5. Deaconesses may accept membership of any lay assembly of the Church of England.

6. Paragraph 4(b) and (c) of this Canon shall not apply to the Channel Islands.

D 2 Of admission to the order of deaconesses

1. Every woman to be admitted to the order of deaconesses shall be at least 23 years of age, unless she have a faculty from the Archbishop of Canterbury, shall be baptized and confirmed, and shall satisfy the bishop that she is a regular communicant of the Church of England.

2. Every woman who is to be admitted to the order of deaconesses shall first present to the bishop of the diocese:

- (a) a certificate signed by a person approved by the bishop that she has been nominated to exercise the office of deaconess within his diocese either in a cure of souls or in a wider area, or is a teacher or lecturer in a school or college or is living under vows in the house of a religious order or community; the said school, college, or house of a religious order or community being situated within such diocese;
- (b) (i) her birth certificate;
- (ii) a certificate or other evidence of her baptism and confirmation;
- (iii) testimony of her former good life and behaviour from persons specified by the bishop.

2A. No woman shall be admitted to the order of deaconesses unless she was accepted for training for admission to that order before the commencement of the Deacons (Ordination of Women) Measure 1986.*

3. No woman shall be admitted to the order of deaconesses except she be found on examination, held by the bishop or by competent persons appointed by him for this purpose, to possess a sufficient knowledge of Holy Scripture and of the doctrine, discipline, and worship of the Church of England.

4. No woman shall be admitted to the order of deaconesses who is suffering or who has suffered from any physical or mental infirmity which, in the opinion of the bishop, will prevent her from exercising the office of a deaconess.

5. Every woman who is to be admitted to the order of deaconesses shall, in the presence of the bishop by whom she is to be so admitted or of the bishop's commissary, make the declaration set out below, the preface which precedes the Declaration of Assent in paragraph 1(1) of Canon C 15 (with the appropriate adaptations) having first been spoken by the bishop or commissary:

I, A B, do so affirm, and accordingly declare my belief in the faith which is revealed in the Holy Scriptures and set forth in the catholic creeds and to which the historic formularies of the Church of England bear witness; and in public prayer I will use only the forms of service which are authorized or allowed by Canon.

She shall also make the oath following:

I, A B, will give due obedience to the Lord Bishop of C and his successors in all things lawful and honest: so help me God.

6. A woman shall be admitted to the order of deaconesses according to the form of service authorized by Canon B 1.

***Note:** *With regard to paragraph 2A above, the commencement date for the Deacons (Ordination of Women) Measure 1986 was determined jointly by the two archbishops as being 16 February 1987.*

D 3 Of the licensing of deaconesses

1. No deaconess shall exercise her office in any diocese until she has been licensed so to do by the bishop thereof: Provided that, when any deaconess is to exercise her office temporarily in any diocese, the written permission of the bishop shall suffice.

1A. A licence authorizing a deaconess to serve in a benefice in respect of which a team ministry is established may be in a form which specifies the term of years for which the licence shall have effect.

2. Every deaconess who is to be licensed to exercise her office in any place shall make a declaration and take an oath in the form and manner prescribed for a deaconess before her admission to the order.

3. Every bishop, before licensing a deaconess to exercise her office in any place, shall satisfy himself that adequate provision has been made for her salary, for her insurance against sickness or accident, and for a pension on her retirement.

3A. The bishop of a diocese may by notice in writing revoke summarily, and without further process, any licence granted to a deaconess within his diocese for any cause which appears to him to be good and reasonable, after having given her sufficient opportunity of showing reason to the contrary; and the notice shall notify the deaconess that she may, within 28 days from the date on which she receives the notice, appeal to the archbishop of the province in which that diocese is situated.

On such an appeal the archbishop may either hear the appeal himself or appoint a person holding the office of diocesan bishop or suffragan bishop in his province (otherwise than in the diocese concerned) to hear the appeal in his place; and, after hearing the appeal or, if he has appointed a bishop to hear the appeal in his place, after receiving a report in writing from that bishop, the archbishop may confirm, vary or cancel the revocation of the licence as he considers just and proper; and there shall be no appeal from the decision of the archbishop.

Where the see of the archbishop is vacant or the archbishop is also the bishop of the diocese concerned, any reference in the preceding provisions of this paragraph to the archbishop of the province shall be construed as a reference to the archbishop of the other province, but any bishop appointed by the archbishop of the other province by virtue of this paragraph shall be a bishop serving in the province which contains the diocese concerned.

Any appeal under this paragraph shall be conducted in accordance with rules approved by the Archbishops of Canterbury and York; and any such rules may provide for the appointment of one or more persons to advise the archbishop or bishop hearing such an appeal on any question of law arising in the course thereof.

3B. Where a bishop has granted a licence to a deaconess to serve in his diocese for a term of years specified in the licence, the bishop may revoke that licence under paragraph 3A of this Canon before the expiration of that term, and where he does so that deaconess shall have the like right of appeal as any other deaconess whose licence is revoked under that paragraph.

4. The bishop of every diocese shall keep a register book wherein shall be entered the names of every person whom he has either admitted to the order of deaconesses or licensed to exercise the office of a deaconess in his diocese.

Section E

The lay officers of the Church

E 1 Of churchwardens

1. The churchwardens of parishes and districts shall be chosen in accordance with the Churchwardens Measure 2001, and any other Measure, Act, or scheme affecting churchwardens.

2. (a) At a time and place to be appointed by the bishop annually, being on a date not later than 31 July in each year, each person chosen for the office of churchwarden shall appear before the bishop, or his substitute duly appointed, and be admitted to the office of churchwarden after –

- (i) making a declaration in the presence of the bishop or his substitute, that he will faithfully and diligently perform the duties of his office; and
- (ii) subscribing a declaration to that effect and also that he is not disqualified under section 2(1), (2) or (3) of the Churchwardens Measure 2001.

(b) In relation to a filling of a casual vacancy the reference in paragraph (a) above to 31 July shall be construed as a reference to a date three months after the person who is to fill the vacancy is chosen or the date of the next annual meeting of the parishioners to elect churchwardens, whichever is the earlier.

3. Subject to any provision of any Measure, Act, or scheme relating to the resignation or vacation of their office, the churchwardens so chosen and admitted shall continue in their office until they, or others as their successors, be admitted in like manner by the bishop or his substitute duly appointed or, if no person is so admitted by 31 July in the year in question, until that date.

4. The churchwardens when admitted are officers of the bishop. They shall discharge such duties as are by law and custom assigned to them; they shall be foremost in representing the laity and in co-operating with the incumbent; they shall use their best endeavours by example and precept to encourage the parishioners in the practice of true religion and to promote unity and peace among them. They shall also maintain order and decency in the church and churchyard, especially during the time of divine service.

5. In the churchwardens is vested the property in the plate, ornaments, and other movable goods of the church, and they shall keep an inventory thereof which they shall revise from time to time as occasion may require. On going out of office they shall duly deliver to their successors any goods of the church remaining in their hands together with the said inventory, which shall be checked by their successors.

6. In this Canon ‘bishop’ means the bishop of the diocese concerned.

E 2 Of sidesmen or assistants to the churchwardens

1. The sidesmen of the parish shall be appointed by the annual parochial church meeting or, if need arises between annual parochial church meetings, by the parochial church council.
2. No person whose name is not on the church electoral roll is eligible as a sidesman, but all persons whose names are on the roll are so eligible.
3. It shall be the duty of the sidesmen to promote the cause of true religion in the parish and to assist the churchwardens in the discharge of their duties in maintaining order and decency in the church and churchyard, especially during the time of divine service.

E 3 Of parish clerks and other officers

In any parish in which the services of a parish clerk, sexton, vergers, or other officer are required the minister and the parochial church council may in accordance with the law appoint some fit and proper person to these offices to perform such services upon such terms and conditions as they may think fit.

E 4 Of readers

1. A lay person, whether man or woman, who is baptized and confirmed and who satisfies the bishop that he is a regular communicant of the Church of England may be admitted by the bishop of the diocese to the office of reader in the Church and licensed by him to perform the duties which may lawfully be performed by a reader according to the provisions of paragraph 2 of this Canon or which may from time to time be so determined by Act of Synod.

2. It shall be lawful for a reader:

- (a) to visit the sick, to read and pray with them, to teach in Sunday school and elsewhere, and generally to undertake such pastoral and educational work and to give such assistance to any minister as the bishop may direct;
- (b) during the time of divine service to read Morning and Evening Prayer (save for the Absolution), to publish banns of marriage at Morning and Evening Prayer (on occasions on which a layman is permitted by the statute law so to do, and in accordance with the requirements of that law), to read the word of God, to preach, to catechize the children, and to receive and present the offerings of the people;
- (c) to distribute the holy sacrament of the Lord's Supper to the people.

2A. The bishop may also authorize a reader to bury the dead or read the burial service before, at or after a cremation but only, in each case, with the goodwill of the persons responsible and at the invitation of the minister of a parish or an extra-parochial place within the meaning of section 1 of the Deaconesses and Lay Ministry Measure 1972.

When a cure is vacant the reference in this paragraph to the minister of a parish shall be construed as a reference to the rural dean.

3. The bishop of every diocese shall keep a register book wherein shall be entered the names of every person whom he has either admitted to the office of reader or licensed to exercise that office in any place.

E 5 Of the nomination and admission of readers

1. A candidate for the office of reader in a parish or district shall be nominated to the bishop by the minister of that parish or district; and a candidate for the said office in a wider area by one of the rural deans or archdeacons after consultation with the minister of his parish or district.

2. The nominator in making such nomination shall also satisfy the bishop that the said person is of good life, sound in faith, a regular communicant, and well fitted for the work of a reader, and provide all such other information about the said person and the duties which it is desired that he should perform as the bishop may require.

3. No person shall be admitted to the office of reader in the Church except it be found on examination, held by the bishop or by competent persons appointed by the bishop for this purpose, that he possesses a sufficient knowledge of Holy Scripture and of the doctrine and worship of the Church of England as set forth in *The Book of Common Prayer*, that he is able to read the services of the Church plainly, distinctly, audibly, and reverently, and that he is capable both of teaching and preaching.

4. Every person who is to be admitted to the office of reader shall first, in the presence of the bishop by whom he is to be so admitted or of the bishop's commissary, make the declarations set out below, the preface which precedes the Declaration of Assent in paragraph 1(1) of Canon C 15 (with the appropriate adaptations) having first been spoken by the bishop or commissary:

I, A B, do so affirm, and accordingly declare my belief in the faith which is revealed in the Holy Scriptures and set forth in the catholic creeds and to which the historic formularies of the Church of England bear witness; and in public prayer I will use only the forms of service which are authorized or allowed by Canon.

I, A B, will give due obedience to the Lord Bishop of C and his successors in all things lawful and honest.

5. The bishop shall admit a person to the office of reader by the delivery of the New Testament, but without imposition of hands.

6. The bishop shall give to the newly admitted reader a certificate of his admission to the office; and the admission shall not be repeated if the reader shall move to another diocese.

E 6 Of the licensing of readers

1. No person who has been admitted to the office of reader shall exercise his office in any diocese until he has been licensed so to do by the bishop thereof: Provided that, when any reader is to exercise his office temporarily in any diocese, the written permission of the bishop shall suffice.

1A. A licence authorizing a reader to serve in a benefice in respect of which a team ministry is established may be in a form which specifies the term of years for which the licence shall have effect.

2. Every reader who is to be licensed to exercise his office in any diocese shall first, in the presence of the bishop by whom he is to be licensed, or of the commissary of such bishop, (a) make the declarations of assent and of obedience in the form and manner prescribed by paragraph 4 of Canon E 5; (b) make and subscribe the declaration following:

I, A B, about to be licensed to exercise the office of reader in the parish (or diocese) of C, do hereby promise to endeavour, as far as in me lies, to promote peace and unity, and to conduct myself as becomes a worker for Christ, for the good of his Church, and for the spiritual welfare of [my] *all people. I will give due obedience to the Bishop of C and his successors and the minister in whose cure I may serve, in all things lawful and honest.

If the declarations of assent and of obedience have been made on the same occasion in pursuance of paragraph 4 of Canon E 5 it shall not be necessary to repeat them in pursuance of this paragraph and in the declaration set out above the words 'the Bishop of C and his successors and' may be omitted.

3. The bishop of a diocese may by notice in writing revoke summarily, and without further process, any licence granted to a reader within his diocese for any cause which appears to him to be good and reasonable, after having given the reader sufficient opportunity of showing reason to the contrary; and the notice shall notify the reader that he may, within 28 days from the date on which he receives the notice, appeal to the archbishop of the province in which that diocese is situated.

On such an appeal the archbishop may either hear the appeal himself or appoint a person holding the office of diocesan bishop or suffragan bishop in his province (otherwise than in the diocese concerned) to hear the appeal in his place; and, after hearing the appeal or, if he has appointed a bishop to hear the appeal in his place, after receiving a report in writing from that bishop, the archbishop may confirm, vary or cancel the revocation of the licence as he considers just and proper, and there shall be no appeal from the decision of the archbishop.

Where the see of the archbishop is vacant or the archbishop is also the bishop of the diocese concerned, any reference in the preceding provisions of this paragraph to the archbishop of the province shall be construed as a reference to the archbishop of the other province, but any bishop appointed by the archbishop of the other province by virtue of this paragraph shall be a bishop serving in the province which contains the diocese concerned.

Any appeal under this paragraph shall be conducted in accordance with rules approved by the Archbishops of Canterbury and York; and any such rules may provide for the appointment of one or more persons to advise the archbishop or bishop hearing such an appeal on any question of law arising in the course thereof.

3A. Where a bishop has granted a licence to a reader to serve in his diocese for a term of years specified in the licence, the bishop may revoke that licence under paragraph 3 of this Canon before the expiration of that term, and where he does so that reader shall have the like right of appeal as any other reader whose licence is revoked under that paragraph.

4. No bishop shall license any reader to be a stipendiary in any place until he has satisfied himself that adequate provision has been made for the stipend of the said reader, for his insurance against sickness or accident, and for a pension on his retirement.

***Note:** *The word 'my' should have been removed by Amending Canon No. 23. A future Amending Canon will correct this omission, but in the meantime, the word should be omitted as required by the sense.*

E 7 Of lay workers

1. A lay person, whether man or woman, who satisfies the bishop that he or she

- (a) is baptized and confirmed and a regular communicant of the Church of England;
- (b) has had the proper training; and
- (c) possesses the other necessary qualifications,

may be admitted by the bishop as a lay worker of the Church. A lay worker may perform the duties set out in this Canon or any of them, if authorized to do so by licence or permission of the bishop of the diocese in which he or she is to serve.

2. A man or woman admitted to the office of evangelist is thereby admitted as a lay worker of the Church.

3. A lay worker may in the place where he or she is licensed to serve, and under the direction of the minister, lead the people in public worship, exercise pastoral care, evangelize, instruct the people in the Christian faith, and prepare them for the reception of the sacraments.

4. A lay worker may:

- (a) in accordance with Canon B 11 be authorized and invited to say or sing Morning or Evening Prayer (save for the Absolution);
- (b) distribute the holy sacrament of the Lord's Supper to the people and read the Epistle and the Gospel.

5. The bishop may also authorize a lay worker to perform any of the following duties at the invitation of the minister of a parish or an extra-parochial place within the meaning of section 1 of the Deaconesses and Lay Ministry Measure 1972:

- (a) to preach at divine service;
- (b) to church women;
- (c) with the goodwill of the person responsible, to bury the dead or read the burial service before, at or after a cremation;

- (d) to publish banns of marriage at Morning and Evening Prayer (on occasions on which a lay person is permitted by the Statute Law so to do and in accordance with the requirements of that law).

When a cure is vacant the first reference in this paragraph to the minister of a parish shall be construed as a reference to the rural dean.

6. Paragraph 5(b) and (c) of this Canon shall not apply to the Channel Islands.

E 8 Of the admission and licensing of lay workers

1. A bishop shall give to every person admitted by him as a lay worker of the Church a certificate of admission as a lay worker, and the admission shall not be repeated if the person admitted thereby moves to another diocese.

2. No person who has been admitted as a lay worker of the Church shall serve as such in any diocese unless he or she has a licence so to do from the bishop thereof: Provided that, when any lay worker is to serve temporarily in the diocese, the written permission of the bishop shall suffice.

2A. A licence authorizing a lay worker to serve in a benefice in respect of which a team ministry is established may be in a form which specifies the term of years for which the licence shall have effect.

3. Where any person is to be a stipendiary lay worker in any place in a diocese, the bishop shall not license that person as a lay worker unless he is satisfied that adequate provision has been made for his or her salary, appropriate insurance and a pension on retirement.

4. Every person who is to be admitted or licensed as a lay worker shall, in the presence of the bishop or his commissary, make and subscribe the declarations set out below, the preface which precedes the Declaration of Assent in paragraph 1(1) of Canon C 15 (with the appropriate adaptations) having first been spoken by the bishop or commissary:

I, A B, do so affirm and accordingly declare my belief in the faith which is revealed in the Holy Scriptures and set forth in the catholic creeds and to which the historic formularies of the Church of England bear witness; and in public prayer I will use only the forms of service which are authorized or allowed by Canon.

I, A B, will give due obedience to the Lord Bishop of C and his successors in all things lawful and honest.

5. The bishop of a diocese may by notice in writing revoke summarily, and without further process, any licence granted to a lay worker within his diocese for any cause which appears to him to be good and reasonable, after having given the lay worker sufficient opportunity of showing reason to the contrary; and the notice shall notify the lay worker that he may, within 28 days from the date on which he receives the notice, appeal to the archbishop of the province in which that diocese is situated.

On such an appeal the archbishop may either hear the appeal himself or appoint a person holding the office of diocesan bishop or suffragan bishop in his province (otherwise than in the diocese concerned) to hear the appeal in his place; and, after hearing the appeal or, if he has appointed a bishop to hear the appeal in his place, after receiving a report in writing from that bishop, the archbishop may confirm, vary or cancel the revocation of the licence as he considers just and proper; and there shall be no appeal from the decision of the archbishop.

Where the see of the archbishop is vacant or the archbishop is also the bishop of the diocese concerned, any reference in the preceding provisions of this paragraph to the archbishop of the province shall be construed as a reference to the archbishop of the other province, but any bishop appointed by the archbishop of the other province by virtue of this paragraph shall be a bishop serving in the province which contains the diocese concerned.

Any appeal under this paragraph shall be conducted in accordance with rules approved by the Archbishops of Canterbury and York; and any such rules may provide for the appointment of one or more persons to advise the archbishop or bishop hearing such an appeal on any question of law arising in the course thereof.

5A. Where a bishop has granted a licence to a lay worker to serve in his diocese for a term of years specified in the licence, the bishop may revoke that licence under paragraph 5 of this Canon before the expiration of that term, and where he does so that lay worker shall have the like right of appeal as any other lay worker whose licence is revoked under that paragraph.

6. The bishop of every diocese shall keep a register book wherein shall be entered the name of every person either admitted or licensed by him as a lay worker, together with the particular duties which that person has been licensed to perform.

Section F

Things appertaining to churches

F 1 Of the font

1. In every church and chapel where baptism is to be administered, there shall be provided a decent font with a cover for the keeping clean thereof.
2. The font shall stand as near to the principal entrance as conveniently may be, except there be a custom to the contrary or the Ordinary otherwise direct; and shall be set in as spacious and well-ordered surroundings as possible.
3. The font bowl shall only be used for the water at the administration of Holy Baptism and for no other purpose whatsoever.

F 2 Of the holy table

1. In every church and chapel a convenient and decent table, of wood, stone, or other suitable material, shall be provided for the celebration of the Holy Communion, and shall stand in the main body of the church or in the chancel where Morning and Evening Prayer are appointed to be said. Any dispute as to the position where the table shall stand shall be determined by the Ordinary.

2. The table, as becomes the table of the Lord, shall be kept in a sufficient and seemly manner, and from time to time repaired, and shall be covered in the time of divine service with a covering of silk or other decent stuff, and with a fair white linen cloth at the time of the celebration of the Holy Communion.

F 3 Of the communion plate

1. In every church and chapel there shall be provided, for the celebration of the Holy Communion, a chalice for the wine and a paten or other vessel for the bread, of gold, silver, or other suitable metal. There shall also be provided a basin for the reception of the alms and other devotions of the people, and a convenient cruet or flagon for bringing the wine to the communion table.
2. It is the duty of the minister of every church or chapel to see that the communion plate is kept washed and clean, and ready for the celebration of the Holy Communion.

F 4 Of the communion linen

In every parochial church and chapel there shall be provided and maintained a sufficient number of fair white linen cloths for the covering of the communion table and of other fair linen cloths for the use of the priest during the celebration of Holy Communion.

F 5 Of surplices for the minister

In every church and chapel surplices shall be provided and maintained in a clean condition for the use of the minister.

F 6 Of the reading desks and pulpit

In every church and chapel there shall be provided convenient desks for the reading of Prayers and God's word, and, unless it be not required, a decent pulpit for the sermon, to be set in a convenient place; which place, in the case of any dispute, shall be determined by the Ordinary.

F 7 Of seats in church

1. In every church and chapel there shall be provided seats for the use of the parishioners and others who attend divine service.
2. In parish churches and chapels it belongs to the churchwardens, acting for this purpose as the officers of the Ordinary and subject to his directions, to allocate the seats amongst the parishioners and others in such manner as the service of God may be best celebrated in the church or chapel; saving the right of the minister to allocate seats in the chancel and the rights of any person to a seat or to allocate seats conferred by faculty, prescription, or statutory authority.
3. Such allocation of seats to non-parishioners shall not interfere with the rights of the parishioners to have seats in the main body of the church.

F 8 Of church bells

1. In every church and chapel there shall be provided at least one bell to ring the people to divine service.
2. No bell in any church or chapel shall be rung contrary to the direction of the minister.

F 9 Of the Bible and *The Book of Common Prayer* for the use of the minister

In every church and chapel there shall be provided for the use of the minister a Bible, including the Apocrypha, and a *Book of Common Prayer*, both of large size; a convenient Bible to be kept in the pulpit for the use of the preacher; and a service book, together with a cushion or desk, for use at the communion table.

F 10 Of the alms box

In every parochial church and chapel there shall be provided in a convenient place a box for the alms of the people; which alms are to be applied to such uses as the minister and parochial church council shall think fit; wherein if they disagree, the Ordinary shall determine the disposal thereof.

F 11 Of the register books and their custody

1. In every parish church and chapel where baptism is to be administered or matrimony solemnized there shall be provided register books of baptism, banns, and marriage respectively, and, if a churchyard or burial ground belonging to such church or chapel is used for burials, a register book of burials.
2. Register books shall be provided, maintained, and kept in accordance with the Statutes and Measures relating thereto, and the rules and regulations made thereunder and from time to time in force.
3. In every parish church and chapel there shall also be provided a register book of confirmations.

F 12 Of the register book of services

1. A register book of services shall be provided in all churches and chapels.

2. In the said register book shall be recorded every service of public worship, together with the name of the officiating minister and of the preacher (if he be other than the officiating minister), the number of communicants, and the amount of any alms or other collection and, if desired, notes of significant events.

F 13 Of the care and repair of churches

1. The churches and chapels in every parish shall be decently kept and from time to time, as occasion may require, shall be well and sufficiently repaired and all things therein shall be maintained in such an orderly and decent fashion as best becomes the House of God.
2. The like care shall be taken that the churchyards be duly fenced, and that the said fences be maintained at the charge of those to whom by law or custom the liability belongs, and that the churchyards be kept in such an orderly and decent manner as becomes consecrated ground.
3. It shall be the duty of the minister and churchwardens, if any alterations, additions, removals, or repairs are proposed to be made in the fabric, ornaments, or furniture of the church, to obtain the faculty or licence of the Ordinary before proceeding to execute the same.
4. In the case of every parochial church and chapel, a record of all alterations, additions, removals, or repairs so executed shall be kept in a book to be provided for the purpose and the record shall indicate where specifications and plans may be inspected if not deposited with the book.

F 14 Of the provision of things appertaining to churches

The things appertaining to churches and chapels, and the obligations relating thereto, and to the care and repair of churches, chapels, and churchyards referred to in the foregoing Canons shall, so far as the law may from time to time require, be provided and performed in the case of parochial churches and chapels by and at the charge of the parochial church council.

F 15 Of churches not to be profaned

1. The churchwardens and their assistants shall not suffer the church or chapel to be profaned by any meeting therein for temporal objects inconsistent with the sanctity of the place, nor the bells to be rung at any time contrary to the direction of the minister.

2. They shall not suffer any person so to behave in the church, church porch, or churchyard during the time of divine service as to create disturbance. They shall also take care that nothing be done therein contrary to the law of the Church or of the Realm.

3. If any person be guilty of riotous, violent, or indecent behaviour in any church, chapel, or churchyard, whether in any time of divine service or not, or of disturbing, vexing, troubling, or misusing any minister officiating therein, the said churchwardens or their assistants shall take care to restrain the offender and if necessary proceed against him according to law.

F 16 Of plays, concerts, and exhibitions of films and pictures in churches

1. When any church or chapel is to be used for a play, concert, or exhibition of films or pictures, the minister shall take care that the words, music, and pictures are such as befit the House of God, are consonant with sound doctrine, and make for the edifying of the people.
2. The minister shall obey any general directions relating to such use of a church or chapel issued from time to time by the bishop or other the Ordinary.
3. No play, concert, or exhibition of films or pictures shall be held in any church or chapel except the minister have first consulted the local or other authorities concerned with the precautions against fire and other dangers required by the law to be taken in the case of performances of plays, concerts, or exhibitions of cinematograph films, and the said authorities have signified that the proposed arrangements are a sufficient compliance with the regulations in force as to precautions against fire or other dangers.
4. If any doubt arises as to the manner in which the preceding clauses of this Canon are to be observed, the minister shall refer the matter to the bishop or other the Ordinary, and obey his directions therein.

F 17 Of keeping a record of the property of churches

1. Every bishop within his diocese shall procure so far as he is able that a full note and terrier of all lands, goods, and other possessions of the parochial churches and chapels therein be compiled and kept by the minister and churchwardens in accordance with instructions and forms prescribed from time to time by the General Synod.

2. Every archdeacon shall at least once in three years, either in person or by the rural dean, satisfy himself that the directions of the preceding paragraph of this Canon have been carried out in all the parishes within his jurisdiction.

F18 Of the survey of churches

Every archdeacon shall survey the churches, chancels, and churchyards within his jurisdiction at least once in three years, either in person or by the rural dean, and shall give direction for the amendment of all defects in the fabric, ornaments, and furniture of the same. In particular he shall exercise the powers conferred upon him by the Inspection of Churches Measure 1955.

Section G

The Ecclesiastical Courts

G 1 Of Ecclesiastical Courts and Commissions

The Ecclesiastical Courts which are or may be constituted in accordance with the provisions of the Ecclesiastical Jurisdiction Measure 1963 are as follows:

1. For each diocese the court of the bishop thereof, called the Consistory Court of the diocese or, in the case of the diocese of Canterbury, the Commissary Court thereof, for the trial of offences against the laws ecclesiastical not involving matter of doctrine, ritual, or ceremonial and also of faculty and other cases as provided in the Ecclesiastical Jurisdiction Measure.
2. For each of the provinces of Canterbury and York
 - (a) a court of the archbishop (to be called in the case of the court of the province of Canterbury the Arches Court of Canterbury, and, in the case of the court for the province of York, the Chancery Court of York) having appellate jurisdiction as provided in the Ecclesiastical Jurisdiction Measure.
 - (b) Commissions appointed by the Upper House of the Convocation of the province for the trial of a bishop for an offence against the laws ecclesiastical, other than an offence involving matter of doctrine, ritual, or ceremonial.
3. For both of the said provinces
 - (a) a court called the Court of Ecclesiastical Causes Reserved for the trial of offences against the laws ecclesiastical involving doctrine, ritual, or ceremonial and all suits of *duplex querela*. The court also has appellate jurisdiction in faculty causes involving doctrine, ritual, or ceremonial.
 - (b) Commissions appointed by the Upper House of the Convocations of both the said provinces for the trial of an archbishop for an offence against the laws ecclesiastical, other than an offence involving doctrine, ritual, or ceremonial.
4. There may be appointed by Her Majesty a Commission of Review, to review any finding of the Court of Ecclesiastical Causes Reserved or of any Commission of the Upper House of the Convocations appointed for the trial of a bishop or an archbishop.
5. Her Majesty in Council has jurisdiction to hear appeals from the Court of Arches or the Chancery Court in faculty causes not involving matter of doctrine, ritual, or ceremonial.

G 2 Of the chancellor or judge of a Consistory Court

1. The judge of the Consistory Court of a diocese is styled the chancellor of the diocese or, in the case of the diocese of Canterbury, the commissary general, and is appointed by the bishop of the diocese.

2. The qualifications of a person appointed to be chancellor of a diocese are that he shall be at least 30 years old and either a person who has a 7-year general qualification within the meaning of section 71 of the Courts and Legal Services Act 1990 or a person who has held high judicial office. Before appointing a layman, the bishop must satisfy himself that the person to be appointed is a communicant.

3. The chancellor of a diocese, a person appointed to act as deputy chancellor of a diocese and a person appointed to preside over a court by virtue of section 27(1) of the Ecclesiastical Jurisdiction Measure 1963, before he enters on the execution of his office, is required to take, either before the bishop of the diocese in the presence of the diocesan registrar, or in open court in the presence of the registrar

(a) the Oath of Allegiance, in the same form as in Canon C 13;

(b) the following oath:

I, A B, do swear that I will, to the uttermost of my understanding, deal uprightly and justly in my office, without respect of favour or reward: So help me God.

If he is a layman, he is also required to make and subscribe, in the like circumstances, the Declaration of Assent in the following form:

I, A B, declare my belief in the faith which is revealed in the Holy Scriptures and set forth in the catholic creeds and to which the historic formularies of the Church of England bear witness.

G 3 Of the judges of the Arches Court of Canterbury and the Chancery Court of York

1. The judges of the Arches Court of Canterbury and the Chancery Court of York respectively are five in number.
2. Of the judges of each of the said courts:
 - (a) one, who is a judge of both courts (and, in respect of his jurisdiction in the province of Canterbury, is styled Dean of the Arches and, in respect of his jurisdiction in the province of York, is styled Auditor) is appointed by the Archbishops of Canterbury and York jointly with the approval of Her Majesty;
 - (b) two are persons in holy orders appointed by the Prolocutor of the Lower House of the Convocation of the relevant province;
 - (c) two are laymen appointed by the Chairman of the House of Laity after consultation with the Lord Chancellor and possessing such judicial experience as the Lord Chancellor thinks appropriate.
3. The qualifications of a person appointed to the Dean of the Arches and Auditor are that he should be either a person who has a ten-year general qualification within the meaning of section 71 of the Courts and Legal Services Act 1990 or a person who has held high judicial office, and, before appointing a layman, the archbishops must satisfy themselves that he is a communicant.
4. Before the Chairman of the House of Laity appoints a person to be a judge of either of the said courts, he must satisfy himself that that person is a communicant.
5. The Dean of the Arches and Auditor and a person appointed to act as deputy Dean of the Arches and Auditor, before he enters on the execution of his office, is required to take
 - (i) before the Archbishop of Canterbury in the presence of the registrar of the province of Canterbury and before the Archbishop of York in the presence of the registrar of the province of York; or
 - (ii) in open court in both of these provinces in the presence of the registrar of the province

Section G: The Ecclesiastical Courts

the oaths specified in paragraph 3 of Canon G 2, and, if he is a layman, to make and subscribe, in like circumstances, the declaration therein specified.

6. A person (other than the Dean of the Arches and Auditor) appointed to hold the office of a judge of either of the said courts is required, before he enters on the execution of his office, to take the said oaths either before the archbishop of the relevant province and in the presence of the registrar of that province, or in open court in the presence of that registrar, and, if he is a layman, to make and subscribe, in the like circumstances, the said declaration.

G 4 Of registrars

1. The registrar of a province and of the provincial court is appointed by the archbishop of that province, and the registrar of a diocese and its consistory court is appointed by the bishop of the diocese.

2. The qualifications of a person appointed to be such a registrar as aforesaid are that he should be a person who has a general qualification within the meaning of section 71 of the Courts and Legal Services Act 1990 learned in the ecclesiastical laws and the laws of the realm; and the archbishop or bishop appointing him must satisfy himself that the said person is a communicant.

3. A registrar, before he enters on the execution of his office, is required to take, in the presence of the archbishop or bishop, as the case may be, the oaths specified in paragraph 3 of Canon G 2, and to make and subscribe, in the like presence, the declaration therein specified.

G 5 Of visitations

1. Every archbishop, bishop, and archdeacon has the right to visit, at times and places limited by law or custom, the province, diocese, or archdeaconry committed to his charge, in a more solemn manner, and in such visitation to perform all such acts as by law and custom are assigned to his charge in that behalf for the edifying and well-governing of Christ's flock, that means may be taken thereby for the supply of such things as are lacking and the correction of such things as are amiss.

2. During the time of such visitation the jurisdiction of all inferior Ordinaries shall be suspended save in places which by law or custom are exempt.

G 6 Of presentments

1. Every archbishop, bishop, and archdeacon, and every other person having ecclesiastical jurisdiction, when they summon their visitation, shall deliver or cause to be delivered to the minister and churchwardens of every parish, or to some of them, such articles of inquiry, as they, or any of them, shall require the minister and churchwardens to ground their presentments upon.

2. With the said articles shall be delivered the form of declaration which must be made immediately before any such presentment, to the intent that the minister and churchwardens having had beforehand sufficient time to consider both what their said declarations shall be, and also the articles upon which they are to ground their presentments, may frame them advisedly and truly according to their consciences.

Section H

The Synods of the Church

H 1 Of the General Synod and the Convocations

(This is a conflated text of two parallel Canons promulgated by the Convocations of Canterbury and York. Wording which appears only in the Canterbury or the York version is shown in square brackets.)

1. On such day as may be appointed by the Archbishops of Canterbury and York under the Synodical Government Measure 1969, the powers to legislate by Canon and other functions of the Convocation of [Canterbury] [York], and the authority, rights and privileges of the said Convocation, shall vest in the General Synod of the Church of England, being the Church Assembly renamed and reconstituted by the said Measure.

2. Notwithstanding such vesting as aforesaid, the said Convocation may continue to meet separately, within the province or elsewhere at such places and times as they may determine, for the purpose of considering matters concerning the Church of England and making provision by appropriate instruments for such matters in relation to their province or referring such matters to the General Synod and shall meet for the purpose of discharging their functions under section 3 of this Measure and their functions under Article 7 of the Constitution of the General Synod in respect of provisions touching doctrinal formulae or the service or ceremonies of the Church of England or the administration of the sacraments or sacred rites thereof, or to consider any other matter referred to them by the General Synod:

Provided that the power to make provision as aforesaid shall not be exercisable by Canon, and shall (without prejudice to the said Article 7) be exercisable consistently with the exercise of functions by the General Synod and, in the event of any inconsistency, the provision made by the General Synod shall prevail.

3. The said Convocation may, by their Standing Orders or otherwise, make provision for joining to their two Houses, at such sittings and for the purposes of such of their functions as they may determine, a House of Laity composed of –

- (a) such of the members of the House of Laity of the General Synod as are elected for areas in the province;
- (b) such of the ex-officio and co-opted members of the said House as may be allocated to the province for the purposes of this paragraph by the President and the Prolocutor of the Houses of the said Convocation and the Prolocutor and Pro-Prolocutor of the House of Laity of the General Synod; and

Section H: The synods of the Church

- (c) the member or members of the said House chosen by the lay members of religious communities in the said province:

Provided that the House of Laity joined as aforesaid to the two Houses of the said Convocation shall not be given any power to vote on any matter referred to the Convocation under Article 7 of the said Constitution, or any matter in respect of which powers are exercisable by the Convocation in accordance with section 3 of the said Measure.

4. The vesting of rights and privileges of the said Convocation in the General Synod by this Canon shall not affect the right of the said Convocation (which shall be exercisable also by the General Synod) to present addresses to Her Majesty, or the right of the Lower House of the said Convocation to present gravamina to the Upper House thereof.

H 2 Of the Representation of the Clergy in the Lower House of the Convocations

(This is a conflated text of two parallel Canons promulgated by the Convocations of Canterbury and York. Wording which appears only in the Canterbury or the York version is distinguished by the paragraph heading or shown in square brackets.)

Canterbury

1. Whenever the Lord Archbishop of Canterbury shall summon a Convocation of that province, the following persons, and they only, shall henceforth be cited to appear in the Lower House of the said Convocation:

- (a) three persons elected by and from among the deans of all the cathedral churches in the province, the deans of the two collegiate churches of St Peter in Westminster and of St George, Windsor, and the Dean of the Cathedral Church of the Holy Trinity in Gibraltar in such manner as may be provided by rules made under this Canon;
- (b) either the Dean of Jersey or the Dean of Guernsey as may be determined in such manner as may be provided by rules made under this Canon;
- (c) [*Repealed by Amending Canon No. 26*];
- (d) not less than three nor more than four persons in holy orders elected or chosen from among the chaplains of the armed forces in such manner as may be determined by the Forces Synodical Council as soon as practicable after any dissolution of the Convocation, provided that the total number of persons elected or chosen under this subparagraph, paragraph 1(bb) of Canon H 3 and Rule 35(1)(d) of the Church Representation Rules shall not exceed seven;
- (dd) the Chaplain General of Prisons or, where the holder of that office is not a person in holy orders, such prison chaplain as may be nominated by the Archbishop of Canterbury;
- (e) proctors of the clergy who shall be elected in accordance with the following provisions of this Canon provided that not more than one archdeacon shall be elected for any diocese or, where a diocese is divided into electoral areas, for any such area;

- (f) not more than two persons chosen by and from the priests and deacons who are members of religious communities having their mother house in the province in such manner as may be provided by rules made under this Canon;
- (g) each of the following persons, if he is a priest or deacon, the Dean of the Arches and Auditor, the Vicar-General of the province, the Third Church Estates Commissioner, the Chairman of the Church of England Pensions Board and any member of the Archbishops' Council beneficed, licensed or resident in the province;

and those persons, together with any persons co-opted under paragraph 11 hereof, shall constitute the said Lower House. For the purposes of this Canon and any rules made thereunder the diocese in Europe shall be deemed to be a diocese in the province of Canterbury and references to a diocese shall be construed accordingly.

York

1. Whenever the Lord Archbishop of York shall summon a Convocation of that province, the following persons, and they only, shall henceforth be cited to appear in the Lower House of the said Convocation:

- (a) two persons elected by and from among the deans of all the cathedral churches in the province in such manner as may be provided by rules made under this Canon;
- (b) [*Repealed by Amending Canon No. 26*];
- (c) proctors of the clergy who shall be elected in accordance with the following provisions of this Canon provided that not more than one archdeacon shall be elected for any diocese or, where a diocese is divided into electoral areas, for any such area;
- (d) not more than two persons chosen by and from the priests and deacons who are members of religious communities having their mother house in the province in such manner as may be provided by rules made under this Canon;
- (e) each of the following persons, if he is a priest or deacon, the Vicar-General of the province and any member of the Archbishops' Council beneficed, licensed or resident in the province;

and those persons, together with any person co-opted under paragraph 11 hereof, shall constitute the said Lower House.

Both Convocations

1A. A person in episcopal orders shall not be qualified to be elected, appointed, chosen or co-opted to be a member of the Lower House and no person who is a member of the House of Bishops of a diocesan synod shall be entitled to elect or choose a member or members of the Lower House; and any member of the Lower House who is ordained or consecrated as a bishop shall be deemed to have vacated his seat.

2. Each diocese in the province shall be an electoral area, and the number of persons elected for a diocese shall be in such proportion to the number of electors in that diocese as shall be determined from time to time by the General Synod:

Provided that

- (a) The total number of proctors directly elected and specially elected from the dioceses in the province shall not exceed [136 in the case of the Province of Canterbury] [59 in the case of the Province of York] and no diocese shall have fewer than three directly elected proctors [except the diocese in Europe which shall have two proctors – Canterbury] [except the diocese of Sodor and Man which shall have one proctor – York]. The priests and deacons chosen from the members of the religious communities, the chaplains mentioned in paragraph 1(d) of the provisions relating to the Convocation of Canterbury and ex officio and co-opted proctors shall be additional to the said total number.

In this paragraph ‘proctors specially elected’ means the deans [the Dean of Jersey or Guernsey as the case may be – Canterbury] and the university proctors, and they shall be included in the said total number;

‘ex-officio proctors’ means the proctors referred to in [paragraph 1(dd) and (g) – Canterbury] [paragraph 1(e) – York] of this Canon; and

‘co-opted proctors’ means the proctors referred to in paragraph 11 of this Canon.

- (b) it shall be competent for the archbishop of the province on the petition of the electors in any diocese to divide the diocese into electoral areas and to assign a number of proctors to each area from the number allowed to the whole diocese; the division and assignment to be made in such manner that no electoral area will have fewer than three proctors and the number of proctors assigned to each area will be proportionate to the number of electors within that area.

- (c) in determining the number of proctors to be assigned to or elected for an electoral area such deviser method as may from time to time be specified by the Business Committee of the General Synod shall be used.

Canterbury

- 3. The universities in the province shall constitute four electoral areas:
 - (a) the University of Oxford,
 - (b) the University of Cambridge,
 - (c) the University of London,
 - (d) the other universities in the province acting together for this purpose;

and one proctor shall be elected for each such electoral area.

York

- 3. The universities in the province shall constitute two electoral areas:
 - (a) the Universities of Durham and Newcastle acting together for this purpose;
 - (b) the other universities in the province acting together for this purpose;

and one proctor shall be elected for each such electoral area.

Both Convocations

- 4. Where a diocese or part thereof is an electoral area, the electors shall be –
 - (a) all clerks in holy orders exercising the office of Assistant Bishop in the area,
 - (b) all archdeacons holding office in the area,
 - (c) all clerks in holy orders beneficed in the area,
 - (d) all clerks in holy orders holding in a cathedral church in the area or, in the case of the Province of Canterbury, either of the two collegiate churches referred to in paragraph 1(a) above; and

- (e) all clerks in holy order licensed under seal by the bishop of the diocese and all clerks in holy orders who are members of a deanery synod in the area and have written permission from the bishop of the diocese to officiate within that diocese,

but excluding members of the House of Bishops of the diocesan synod, deans, in the case of the Province of Canterbury the chaplains mentioned in paragraphs 1(d) and (dd) above and members of the religious communities,

Provided that no person shall be entitled to vote in more than one electoral area.

5. Subject to paragraphs 5A, 5B and 5C of this Canon the persons eligible as proctors for an electoral area shall be those who have been admitted to deacon's or priest's orders and are entitled to vote in that electoral area or would have been so entitled under paragraph [4(d)]* above had they been members of a deanery Synod.

Provided that a person shall be disqualified from serving as proctor for an electoral area if he holds any paid office or employment appointment which is or may be made or confirmed by the General Synod, the Convocations, the Central Board of Finance, the Church Commissioners for England (except that such disqualification shall not apply to any Commissioner in receipt of a salary or other emoluments), the Church of England Pensions Board or the Corporation of the Church House.

5A. Where any person, being a clergyman who

- (a) is beneficed in, or licensed to, any parish in an electoral area consisting of a diocese or part of a diocese, or
- (b) is licensed to serve as a vicar in a team ministry established for the area of any benefice in that electoral area,

would be entitled to vote in that electoral area but for the fact that he is entitled to vote in an electoral area consisting of a university or group of universities, then, subject to paragraphs 5B and 5C of this Canon, that person shall be eligible as a proctor for such one of those electoral areas as he may elect before any election.

5B. No person shall be entitled to offer himself for election in more than one electoral area.

5C. Where any person makes an election under paragraph 5A of this Canon in a general election of proctors for either of the electoral areas

referred to in that paragraph, or in an election to fill a casual vacancy in the proctors elected for either of those areas, then, if he is a candidate in any subsequent election to fill such a vacancy which occurs before the next following general election of proctors for the said areas, he shall be eligible as a proctor only for the electoral area for which he was eligible by virtue of the election made by him under the said paragraph 5A.

6. Elections of proctors shall, subject to the foregoing provisions of this Canon, be conducted in accordance with rules made under this Canon.

7. Any proctor elected for a diocese or part thereof who ceases to be eligible under paragraph 5 and 5A of this Canon for that diocese or any part thereof shall, unless the clerical members of the Bishops' Council and Standing Committee of the diocese have determined before the vacancy occurs or as provided below that he is able and willing to continue to discharge to their satisfaction the duties of a member of the Lower House elected for that diocese, be deemed to have vacated his seat:

Provided that there shall be no power for the Bishops' Council to make a determination under this paragraph where the seat is vacated by virtue of the proviso to paragraph 5 hereof.

And provided further that the clerical members of the Bishop's Council and the Standing Committee of the diocese shall not later than one year after any such determination and annually thereafter review the proctor's membership and determine whether he is able and willing as aforesaid.

8. Where any person:

- (a) being a member of the Lower House under paragraph [1(a), (b), (dd) or (g) – Canterbury] [1(a), or (e) – York] of this Canon, vacates the office by virtue of which he was eligible for or entitled to such membership;
- (b) having been chosen under paragraph 1 [(f) – Canterbury] [(d) – York], ceases to be a member of a religious community in the province;
- [(bb) having been nominated by the Archbishop of Canterbury under paragraph 1(dd) either vacates his office or a clerk in holy orders is admitted to the office referred to in the said paragraph – Canterbury];
- (c) having been elected under paragraph 3, ceases to be eligible for the electoral area for which he was elected;

- (d) being a member of the said Lower House has his election or choice declared void in accordance with rules made under this Canon;

he shall be deemed to have vacated his seat.

9. Subject to the provisions of this paragraph an election, appointment, or choice of a person to fill a casual vacancy shall, except as may be otherwise provided by rules made under this Canon, be conducted in the same manner as an ordinary election, appointment or choice and shall be completed, so far as possible, within six months of the occurrence of the vacancy and in the event of the vacancy not being filled within that period, the Prolocutor of the Lower House may give directions to the presiding officer as to the date by which the vacancy must be filled.

Provided that where a casual vacancy occurs less than twelve months before an ordinary election to the Lower House will be held, the vacancy shall not be filled unless the clerical members of the Bishop's Council and Standing Committee so direct.

10. The powers to make rules under this Canon shall be exercised by the General Synod in accordance with Standing Orders of the General Synod.

11. The Lower House of the Convocation shall have power to co-opt not more than [three – Canterbury] [two – York] persons who have been admitted to priest's orders to be members of that House. The House may, in the case of any such member, fix a period of membership shorter than the lifetime of the Convocation.

***Note:** *As is apparent from the context, the reference in paragraph 5 to 'paragraph 4(d)' should in fact be to 'paragraph 4(e)'. Pending correction by a future Amending Canon, the Canon should be applied accordingly.*

H 3 Of the Constitution of the Upper Houses of the Convocations

1. Whenever the Lord Archbishop of Canterbury shall summon a Convocation of that province, the following persons, and they only, shall henceforth be cited to appear in the Upper House of the said Convocation:

- (a) the diocesan bishops of the province;
- (b) the Bishop of Dover;
- (bb) the Bishop to the Forces, if chosen by the Forces Synodical Council as soon as practicable after any dissolution of the Convocations.
- (c) four persons elected in such manner as may be provided by rules made under this Canon by and from among the suffragan bishops of the province (other than the Bishop of Dover) and the other persons in episcopal orders working in a diocese in the province who are members of the House of Bishops of that diocese;
- (d) other persons in episcopal orders residing in the province who are members of the Archbishops' Council;

and those persons together with the said Archbishop shall constitute the said Upper House.

Provided that, where a See is vacant during any meeting of the Upper House, and a suffragan bishop is, during the period of that meeting, exercising functions of the diocesan bishop by virtue of an instrument under section 8 of the Church of England (Miscellaneous Provisions) Measure 1983, and has not been elected to the Upper House under subparagraph (c) above, the suffragan bishop may attend and speak, but not vote, at that meeting in place of the bishop.

For the purposes of this Canon and any rules made thereunder the diocese in Europe shall be deemed to be a diocese in the province of Canterbury.

2. Whenever the Lord Archbishop of York shall summon a Convocation of that province, the following persons, and they only, shall henceforth be cited to appear in the Upper House of the said Convocation:

- (a) the diocesan bishops of the province;

- (b) three persons elected in such manner as may be provided by rules made under this Canon by and from among the suffragan bishops of the province and the other persons in episcopal orders working in a diocese in the province who are members of the House of Bishops of that diocese;
- (c) other persons in episcopal orders residing in the province who are members of the Archbishops' Council;

and those persons together with the said Archbishop shall constitute the said Upper House.

Provided that, where a See is vacant during any meeting of the Upper House, and a suffragan bishop is, during the period of that meeting, exercising functions of the diocesan bishop by virtue of an instrument under section 8 of the Church of England (Miscellaneous Provisions) Measure 1983, and has not been elected to the Upper House under subparagraph (b) above, the suffragan bishop may attend and speak, but not vote, at that meeting in place of the bishop.

3. Where any person, being a member of the Upper House of the Convocation of Canterbury or a member of the Upper House of the Convocation of York ceases to be eligible for such membership, he shall be deemed to have vacated his seat.

4. An election to fill a casual vacancy shall, except as may be otherwise provided by rules made under this Canon, be conducted in the same manner as an ordinary election.

5. The power to make rules under this Canon shall be exercised by the General Synod in accordance with Standing Orders of the General Synod.

Supplementary material

Proviso to Canon 113 of the Code of 1603

(see Canon B 29, page 50)

Provided always, that if any man confess his secret and hidden sins to the minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him; we do not in any way bind the said minister by this our Constitution, but do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same), under pain of irregularity.

Approved and Commended forms of service under Canons B 2, B 4 and B 5

Authorized Services

Alternative to The Book of Common Prayer

**Approved by the General Synod pursuant to Canon B 2
(see Canon B 2 pages 14 –16)**

As at 1 January 2005

Published in *Common Worship: Services and Prayers for the Church of England* and *Common Worship: Collects and Post Communions*

1. Calendar
2. A Service of the Word
3. Schedule of permitted variations to The Book of Common Prayer Orders for Morning and Evening Prayer where these occur in Common Worship
4. Prayers for Various Occasions
5. The Litany
6. Authorized Forms of Confession and Absolution
7. Creeds and Authorized Affirmations of Faith
8. The Lord's Prayer
9. The Order for the Celebration of Holy Communion also called The Eucharist and The Lord's Supper
10. Collects and Post Communions
11. Rules for Regulating Authorized Forms of Service
12. The Lectionary
13. Opening Canticles at Morning and Evening Prayer; Gospel Canticles; Other Canticles; A Song of Praise (Epiphany); Te Deum Laudamus

Published in *Common Worship: Initiation Services*

14. Holy Baptism

15. The Eucharist with Baptism and Confirmation together with Affirmation of Baptismal Faith and Reception into the Communion of the Church of England (various tables authorize the separate administration of Baptism, Confirmation, Affirmation of Baptismal Faith and Reception into the Communion of the Church of England in various contexts)

Published in *Common Worship: Pastoral Services*

16. Wholeness and Healing
17. The Marriage Service with prayers and other resources
18. Thanksgiving for the Gift of a Child
19. The Funeral Service with prayers and other resources
20. Series One Solemnization of Matrimony
21. Series One Burial Services

Published separately

22. Public Worship with Communion by Extension (NB explicit permission must be obtained from the bishop for the use of this rite.)

The above are all authorized for use until further resolution of the Synod.

Authorized for use until 31 December 2005

23. The Ordinal from The Alternative Service Book 1980 (as amended in 2000)

Authorized for use until 31 December 2007

24. Weekday Lectionary

**Form of service approved by the Archbishops
under Canon B 4
(see Canon B 4, page 19)**

As at 1 January 2005

Published in *The Promise of His Glory: Services and Prayers from All Saints to Candlemas* (see Commended Services, no. 15)

1. A Service for Remembrance Sunday

Commended services and resources

(Material commended by the House of Bishops as being suitable for use by ministers in exercise of their discretion under Canon B 5) (see Canon B 5, page 20)

As at 1 January 2005

Published in *Common Worship: Services and Prayers for the Church of England*

1. Introduction to Morning and Evening Prayer on Sunday
2. Introduction to Holy Baptism
3. Short Prefaces for the Sundays before Lent and after Trinity
4. Additional Canticles

Published in the President's Edition of *Common Worship*

5. Additional Blessings

Published in *Common Worship: Pastoral Services*

6. An Order for Prayer and Dedication after a Civil Marriage
7. Thanksgiving for Marriage
8. Ministry at the Time of Death
9. Receiving the Coffin at Church before the Funeral
10. Funeral of a Child: Outline Orders and Resources
11. At Home after the Funeral
12. Memorial Services: Outline Orders and Sample Service
13. Prayers for Use with the Dying and a Funeral and Memorial Services
14. Canticles for Marriages, Funerals and Memorial Services

Published separately

15. Material contained in New Patterns for Worship

16. The Promise of His Glory: Services and Prayers from All Saints to Candlemas
17. Lent, Holy Week, Easter: Services and Prayers

Services which comply with the provisions of a Service of the Word (see Authorized Services, no. 2)

As at 1 January 2005

Published in *Common Worship: Services and Prayers for the Church of England*

1. An Order for Morning Prayer on Sunday
2. An Order for Evening Prayer on Sunday
3. An Order for Night Prayer (Compline)
4. An Order for Night Prayer (Compline) in Traditional Language

Published separately

5. Sample services contained in New Patterns for Worship

Use of forms of service which cease to be approved generally

Canon B2 gives the bishop limited power to permit individual parishes and congregations to continue, for a strictly limited period, the use of forms of service which cease to be approved generally. The following services ceased to be approved generally on 31 December 2000 but may be extended by exercise of the bishop's power under Canon B2

1. The contents of The Alternative Service Book 1980 (with the exception of the Ordinal (see above) though some of these contents remain within the permitted parameters of the authorized Service of the Word)
2. Ministry to the Sick
3. Series 2 Baptism and Confirmation.

Versions of the Bible and of the Psalms

By virtue of the Prayer Book (Versions of the Bible) Measure law, the following may be used in *Book of Common Prayer* Services (with permission of the parochial church council) instead of the Authorized Version of the Bible and the Psalter in *The Book of Common Prayer*

Revised Version	Jerusalem Bible
Revised Standard Version	Good News Bible (Today's English Version)
New English Bible	

The Revised Psalter

The Liturgical Psalter (*The Psalms: A New Translation for Worship*)

Any version of the Bible or Psalter not prohibited by lawful authority may be used with Alternative Services and Commended Services. There are currently no such prohibitions.

Regulations on the administration of Holy Communion

(see Canon B 12 paragraph 3, page 28)

Made by the Church Assembly, November 1969

1. (1) An application to the bishop to authorize under section 2 (1) of the Prayer Book (Further Provisions) Measure 1968 a baptized and confirmed person to distribute the Holy Sacrament in any parish shall be made in writing by the incumbent or priest-in-charge of the parish and supported by the churchwardens, and shall specify the name and give relevant particulars of the person to whom the application relates.

(2) Where the cure is vacant and no priest-in-charge is appointed, an application under the preceding paragraph may be made by the rural dean and supported by the churchwardens.

2. It shall be at the discretion of the bishop to grant or refuse the application and to specify the circumstances or conditions in or on which the authority is to be available.

3. In these Regulations 'the Bishop' means the bishop of the diocese or a person appointed by him for the purpose, being a suffragan or assistant bishop or archdeacon of the diocese.

Note: *The Measure of 1968 referred to in paragraph 1 above was repealed by the Church of England (Worship and Doctrine) Measure 1974. The power to make Regulations is contained in Canon B 12.*

Admission of baptized persons to Holy Communion before confirmation

(see Canon B 15A paragraph 1(a), page 34)

Guidelines agreed by House of Bishops in March 1997

- a. Since 'communion before confirmation' is a departure from our inherited norm, it requires special permission. After consultation, every diocesan bishop will have the discretion to make a general policy whether or not to entertain new applications for 'communion before confirmation' to take place in his diocese if he decides to do so, individual parishes must seek his agreement before introducing it. The bishop should satisfy himself that both the incumbent and the parochial church council support any application, and that where appropriate ecumenical partners have been consulted. If the parties cannot agree, the bishop's direction shall be followed.
- b. The incumbent must ensure that the policy adopted for his/her parish is clearly and widely understood. The policy should be considered within the general context both of the ministry that is carried out in the parish through initiation, and also of the continuing nurture of people in the Christian faith. The bishop should be satisfied that the programme of continuing Christian nurture is in place leading to confirmation in due course.
- c. Before admitting a person to communion, the priest must seek evidence of baptism. Baptism always precedes admission to Holy Communion.
- d. There is a question regarding the age at which children may be admitted to Holy Communion. In general the time of the first receiving should be determined not so much by the child's chronological age as by his or her appreciation of the significance of the sacrament. Subject to the bishop's direction, it is appropriate for the decision to be made by the parish priest after consultation with the parents or those who are responsible for the child's formation, with the parents' goodwill. An appropriate and serious pattern of preparation should be followed. The priest and parents share in continuing to educate the child in the significance of Holy Communion so that (s)he gains in understanding with increasing maturity.

- e. The Church needs to encourage awareness of many different levels of understanding, and support the inclusion of those with learning difficulties in the Christian communion. Particular care needs to be taken with the preparation of any who have learning difficulties, including children. The incumbent should consult with those concerned in their care, education and support regarding questions of their discernment of the sacrament, the admission to Holy Communion, and their preparation for confirmation.
- f. Before a person is first brought to Holy Communion the significance of the occasion should be explained to him/her and to his/her parents, and marked in some suitable way before the whole congregation. Wherever possible, the person's family should be involved in the service.
- g. A register should be kept of every person admitted to Holy Communion before confirmation, and each should be given a certificate (or, better, the baptismal certificate should be endorsed).
- h. Whether or not a parish practises 'communion before confirmation', the incumbent should take care regarding the quality of teaching material, especially that used with children and young people. The material should be reviewed regularly and the advice of diocesan officers and other professional advisers taken into account.
- i. The priest must decide exactly how much of the liturgy communicant children will attend. Even if there is a separate 'Ministry of the Word' for children, anyone who is to receive Holy Communion should be present in the main assembly at least for the Eucharistic Prayer.
- j. No baptized person, child or adult, who has once been admitted to Holy Communion and remains in good standing with the Church, should be anywhere deprived of it. When, for example, a family moves to another area, the incumbent of the parish they are leaving should contact their new incumbent to ensure that there is no confusion regarding the communicant status of children. It is the responsibility of the new incumbent to discuss with the children and parents concerned when the children should be presented for confirmation. Such children should normally be presented at least by the age of 18.
- k. Since baptism is at the heart of initiation, it is important for the bishop regularly to be the minister of Holy Baptism, and particularly at services where candidates will be both baptized and confirmed. It is generally inappropriate for candidates who are preparing for initiation into the Christian life in baptism and confirmation to receive baptism

at a service other than the one in which they are to be confirmed.

1. In using rites of public re-affirmation of faith other than baptism and confirmation, care should be taken to avoid the impression that they are identical with confirmation. In the case of people who have not been confirmed, it will be more appropriate for the incumbent to propose that they be confirmed.

Advice to clergy concerning marriage and the divorced

(see Canon B 30, page 51)

Marriage in church after divorce

In July 2002, the General Synod resolved:

‘That this Synod

- a) Affirm in accordance with the doctrine of the Church of England as set out in Canon B 30, that marriage should always be undertaken as a “solemn, public and life-long covenant between a man and a woman”;
- b) Recognize –
 - i) That some marriages regrettably do fail and that the Church’s care for couples in that situation should be of paramount importance; and
 - ii) That there are exceptional circumstances in which a divorced person may be married in church during the lifetime of a former spouse;
- c) Recognize that the decision as to whether or not to solemnize such a marriage in church after divorce rests with the minister (or officiating cleric if the minister is prepared to allow his/her church or chapel to be used for the marriage) and;
- d) Invite the House of Bishops to issue the advice contained in Annex 1 of GS1449.’

The following advice to clergy is that referred to in paragraph (d) of the General Synod resolution and was issued by the House of Bishops following the Synod’s decision in November 2002 to rescind the earlier marriage resolutions of the Canterbury and York Convocations (which had exhorted clergy not to use the marriage service in the case of anyone who had a former partner still living).

Advice to the clergy

1.1 Marriage is created by God to be a lifelong relationship between a man and woman. The church expects all couples seeking marriage to intend to live together ‘for better for worse . . . till death us do part’. It is not, then, a light matter to solemnize a marriage in which one partner has a previous partner still living. It is important that the decision you take as

to whether to solemnize such a marriage should be on the basis of clear principles that are consistent with the church's teaching.

This advice has been issued by the House of Bishops to assist you as a member of the clergy, since it remains your decision under the Civil Law relating to marriage whether such a couple may be married in church. (It is also intended for use by the bishop and/or his adviser when cases of difficulty are referred to him for advice.)

2. Principles

*The Responsibility of the Parish Clergy*¹

2.1 The responsibility for deciding whether or not to conduct a further marriage rests with you both for pastoral and legal reasons. Experience suggests, however, that clergy may welcome some support in making this decision and the following advice is accordingly intended to assist you in this difficult and sensitive task.

2.2 Under the Matrimonial Causes Act 1965 you are not compelled to officiate at such further marriages, nor to make your church available for them². If you are unwilling to officiate at further marriages or to make your church available for such services, you should make this clear to enquiring couples at an early stage.

2.3 If, as a 'minister' of a church, you are unwilling to conduct such a wedding yourself you may invite a colleague to do so; but other clergy in the area cannot be required to conduct further marriages against their conscience. The decision as to whether or not to conduct the marriage will become theirs alone; and the issues discussed below will accordingly be as relevant to their decision as to your own.

3. Issues and questions you may wish to consider in the light of the Church's doctrine of marriage

3.1 It is your responsibility to form your own judgement as to whether to proceed with the proposed further marriage, in the light of the Church's teaching on marriage³ and of the General Synod's Resolution of July 2002 set out above. You may find it helpful to that end, in the course of your interview with the couple, to satisfy yourself in relation to the following questions, which are intended to draw out issues relevant to the Church's teaching:

(a) Do the applicants have a clear understanding of the meaning and purpose of marriage?

Do the couple understand that divorce is a breach of God's will for marriage?

- ❑ Have they a determination for the new marriage to be a life-long faithful partnership?

- (b) Do the applicants have a mature view of the circumstances of the breakdown of the previous marriage and are they ready to enter wholeheartedly and responsibly into a new relationship?**
 - ❑ Does the divorced person appear to be relatively free of self-deception and self-justification about the past?
 - ❑ Did the divorced person take the first marriage seriously and has he/she learnt from mistakes?
 - ❑ Is the other party aware of the possible cause(s) of the breakdown of their future partner's previous marriage?
 - ❑ Is there an attitude of repentance, forgiveness and generosity of spirit so that the applicants are free to build a new relationship?

- (c) Has there been sufficient healing of the personal and social wounds of marriage breakdown?**
 - ❑ Has there been enough time and distance for the parties concerned to recover emotional stability and good judgement?
 - ❑ Are there any extant court proceedings relating to the former marriage?
 - ❑ Are responsibilities to the children of any previous marriage being recognized and honoured?

- (d) Would the effects of the proposed marriage on individuals, the wider community and the Church be such as to undermine the credibility of the Church's witness to marriage?**
 - ❑ Would the new marriage be likely to be a cause of hostile public comment or scandal?

- (e) Would permitting the new marriage be tantamount to consecrating an old infidelity?**
 - ❑ While it would be unreasonable to expect that the couple should not even have known each other during the former marriage(s), was the relationship between the applicants – so far as you can tell from the information made available to you – *a direct cause* of the breakdown of the former marriage?

- (f) Has either of the parties been divorced more than once?**
 - ❑ In the case of multiple divorces, the sheer complexity of relationships that may have developed will inevitably make any assessment by you more difficult. However, the Church witnesses to lifelong marriage, and should not find itself being a party to 'serial monogamy', hence neither of the parties should *normally* have been married and divorced more than once.

(g) Do the applicants display a readiness to explore the significance of the Christian faith for their lives so that their further marriage is not an isolated contact with the Church?

- Given that the provision of careful marriage preparation should be the norm for *all* couples seeking marriage in church, do the applicants possess an understanding of the need of God's grace in relationships and show a willingness to be open to Christian teaching?

4. Recommended Procedures

Dialogue with the Parish

4.1 As further marriage is likely to be a matter of concern within the parish, you will no doubt wish to inform your Parochial Church Council (PCC) of the general principles by which you intend to exercise your discretion. As part of the process of informing your own judgement in how to proceed in this sensitive area, you may wish to seek the PCC's views on your proposed approach. But, if so, it is important for the PCC to understand that it has no power to direct you in this matter, and should not seek to do so.

Relationships with fellow clergy

4.2 It will be helpful if there are occasional discussions at Deanery Chapter meetings on the issues raised, so that clergy are aware of the views of their colleagues, recognize each other's position, and respect the position of those parishes where such marriages are not allowed.

Local Ecumenical Partnerships

4.3 Special consideration will need to be given to consultation with ecumenical partners in parishes where a Local Ecumenical Partnership is in operation.

Documentation

4.4 The House of Bishops provides a leaflet on Marriage in Church after Divorce for all enquirers⁴. It includes both an explanatory statement and an application form to be completed by the couple together with any other relevant material about the process to be followed.

Interviews

4.5 If the couple's request is to be taken further, the background of their case needs to be explored very carefully. When you come to consider the circumstances of the couple, the cause for the breakdown of the previous marriage may not be clear, so you will wish to handle each case with a great deal of sensitivity. It is recommended that this is done by at least two confidential interviews, using the application form as background material. It is desirable that the couple should understand the purpose of the interviews and that attending the interviews cannot imply an

agreement to conduct a marriage. It is also desirable that both partners should attend the interviews, having been made aware in advance of the searching and personal nature of the issues to be discussed.

4.6 The interviews cannot have a standard form but the questions which are set out in Section 3 above may be of assistance in enabling you to decide whether the proposed further marriage would be consistent with the Church's teaching on marriage.

Reference to the Bishop

4.7 Although the decision whether to conduct a further marriage rests with you, you may wish to seek the advice of your Diocesan Bishop⁵. In these instances you should send the Bishop the couple's application form with a statement that you have drawn up based on the interviews including any provisional conclusions that you have reached. You will need to bear in mind that the couple will be entitled to see what you have written (under the Data Protection Act).

The Decision

4.8 In deciding your response to the application (see 2.1 above), you need to ensure the maximum degree of consistency in your approach (as applicants are entitled to have their cases dealt with by you consistently) as well as bearing in mind the consequences of setting a precedent which it will be hard not to follow.

4.9 It will be best if you convey your decision to the couple in person. If you are declining to conduct the marriage, you may feel it appropriate to convey your reasons in writing and to copy this letter to the bishop if you have consulted him.

4.10 In cases where you agree to the couple's request, you will need to explain the need for marriage preparation (as for any marriage).

5. Services of Prayer and Dedication

5.1 There may be some cases when a marriage in church is deemed inappropriate, yet you will wish to offer the couple the possibility of beginning their life after a civil marriage in the context of Christian worship. Here a Service of Prayer and Dedication after a Civil Marriage could be appropriate, although it is not intended to be used as a substitute for the marriage service. However, the reasons for considering a further marriage inappropriate may also apply to this option.

5.2 In 1985 the House of Bishops approved and commended for use Services of Prayer and Dedication after Civil Marriage. The vows taken in a civil marriage are just as binding as those taken in church but the

Service gives the couple an opportunity to express their commitment before God. The Church witnesses publicly to the permanence of their marriage, while also expressing in a more personal way the love and forgiveness of God.

5.3 You must of course be satisfied before conducting the Service that the civil marriage has been contracted.

6. Legal Formalities⁶

Divorce Documents

6.1 Clergy conducting the marriage must see and check the relevant divorce documents before arranging the marriage preliminaries. Particular note should be taken that a decree absolute has been obtained, not merely a decree nisi. The advice of the Diocesan Registrar and/or the civil registrars should be sought if there are any doubts about the document(s) presented.

6.2 The Church recognizes a declaration of nullity made by the civil courts in the United Kingdom; that is, a declaration that there is no valid marriage in existence. A cleric has the same obligation to marry a parishioner whose marriage has been annulled in this way as would exist if the parishioner had never gone through a form of marriage. If in doubt, seek advice from the Registrar.

6.3 Marriage preliminaries are the responsibility of the priest and couple concerned. They follow the pattern applicable in all other marriages, and if there is any doubt the priest should contact the Diocesan Registrar or the Archdeacon.

Data Protection

6.4 The Data Protection Act 1998 introduced a category of 'sensitive personal data', which includes information about a person's religious beliefs, sexual life (including marital status), physical and mental health and criminal record. With limited exceptions, the Act does not permit sensitive personal data to be collected or used without the explicit consent of the person concerned.

6.5 You may wish to record sensitive personal data which is relevant to your decision whether or not to conduct the marriage in your notes, recommendation or correspondence about an application. If you do, and such data relates to the couple making the application, you should obtain their consent by asking them to sign the appropriate section of the application form. This explains how personal data about the couple will be used and with whom it will be shared.

6.6 You may need to record sensitive personal data about a third party – for example, a former spouse or the children of a former marriage. It may not always be possible to obtain explicit consent from these people. In such cases, the Information Commissioner has confirmed that you should be able to take advantage of a statutory exception which permits such data to be processed without explicit consent, where such processing is necessary in the context of confidential counselling and advice.

6.7 Whether or not personal data is sensitive personal data, it must only be processed in accordance with the data protection principles. They require, amongst other things, that

- personal data is kept secure; and
- personal data should be kept no longer than necessary. Where you agree to conduct a marriage, we suggest that the relevant documents, interview notes etc should be destroyed as soon as possible after the marriage takes place. Where you decline to conduct a marriage, it may be appropriate to retain the data in case a further application is made by the couple to you or to another priest in the diocese. How long the data should be kept in each case is a matter of judgement. We suggest that you agree a policy with your bishop and ensure that his records and yours are destroyed at the same time.

6.8 You should remember that the couple are entitled to see personal data that you hold about them and so you should write your notes, your recommendation and your correspondence with the bishop in a way that can readily be shared with the couple.

7. Statistics

7.1 So that accurate records can be kept of how this procedure works out, a quarterly return should be made to the diocesan bishop indicating the number of further marriages conducted and the number of applications refused.

Notes:

1. This advice also applies to non-parochial clergy who have pastoral charge.
2. S.8.2 of the Matrimonial Causes Act 1965 states, ‘No clergyman of the Church of England or the Church in Wales shall be compelled (a) to solemnise the marriage of any person whose former marriage has been dissolved and whose former spouse is still living; or (b) to permit the marriage of such a person to be solemnised in the church or chapel of which he is the minister.’

3. See Canon B30 (set out in footnote 1) and the House of Bishops' Teaching Document Marriage, CHP 1999.
4. Copies of this leaflet are available from Church House Bookshop or via the link to the bookshop from the CofE website – www.cofe.anglican.org. It can also be downloaded via www.cofe.anglican.org/papers/index.html.
5. See para. 6.4 in the Report Marriage in Church after Divorce (GS 1361). It should be noted that bishops cannot give permission for couples to be married in church and that applicants should not approach the bishop direct.
6. Subject to changes in the light of the General Synod's consideration of proposed changes to Marriage Law in the Report The Challenge to Change [GS 1448].

**(on behalf of the House of Bishops)
✠ DAVID EBOR**

November 2002

Solemnization of marriage by deacons

(see Canon B 35, page 56)

Guidelines issued jointly by the Archbishops of Canterbury and York

1. The minister officiating at a marriage service in the Church of England should normally be a bishop or a priest(1).
2. A deacon may officiate at a marriage only if the consent of the incumbent and/or minister is first given(2).
3. The authorized services should be used without variation whether the officiating minister is bishop, priest or deacon.
4. When a priest is present he may delegate to a deacon parts of the service including:
 - (i) the blessing of the ring(s);
 - (ii) the pronouncement of the blessing(s) on the couple.

The priest should pronounce the blessing of the congregation at the end of the service.

Notes:

1. Where the incumbent or minister has colleagues who are in holy orders (priests as well as deacons) the decision as to who should solemnize the marriage of a particular couple belongs to the incumbent or minister. Consideration should be given to the wishes of the couple and there should be discussion at the parish staff meeting or other consultation between colleagues. In considering who should be the officiating minister, pastoral considerations are important. A significant factor may be that the person who is to solemnize the marriage should also have prepared the couple for the wedding; in the case of a newly ordained deacon (man or woman) it needs to be noted that training to undertake marriage preparation is at present primarily a post-ordination task and colleges and courses do not require students to develop skills in this area before ordination. In the first year following ordination as deacon therefore, a deacon should rarely, if ever, solemnize a marriage and should only do so for exceptional reasons.

Solemnization of marriage by deacons

2. Reference to the incumbent and minister mean the incumbent of the parish to which the deacon is licensed and minister means minister or priest-in-charge of the church in which the service is to take place.

July 1992

**✠ George Cantuar
✠ John Ebor**

Churches designated pursuant to the Church of England (Ecumenical Relations) Measure 1988

(see Canons B 43 and B 44, pages 66–76)

The following Churches have been designated by the Archbishops of Canterbury and York as Churches to which the 1988 Measure applies with effect from the date stated.

14 March 1989	The Baptist Union The Methodist Church The Moravian Church The Roman Catholic Church in England and Wales The United Reformed Church
17 September 1990	The Congregational Federation The International Ministerial Council of Great Britain (formerly the Shiloh United Church of Christ)
16 January 1991	The Lutheran Council of Great Britain
28 January 1992	The Archdiocese of Thyateira and Great Britain The Council of African and Afro-Caribbean Churches The Free Church of England The Southam Road Evangelical Church, Banbury
8 October 1992	Member Churches of the Evangelical Church in Germany
10 November 1993	Assemblies of God in Great Britain and Ireland
30 August 1994	The New Testament Church of God
2 January 1996	The Russian Patriarchal Church of Great Britain being the Orthodox Diocese of Sourozh operating within the provinces of Canterbury and York
7 June 2000	The Independent Methodist Churches
6 July 2001	The Church of the Augsburg Confession of Alsace and Lorraine The Evangelical–Lutheran Church of France The Reformed Church of Alsace and Lorraine The Reformed Church of France

Clergy (Ordination) Measure 1990
Directions made jointly by the Archbishops of
Canterbury and York pursuant to the power in Canon
C 4 paragraph 3A

(see page 82)

1. Before a person who comes within the bar referred to in paragraph 3 of Canon C 4 is recommended by a diocesan bishop for attendance at an ABM selection conference the following procedure is to be used to obtain a faculty from the Archbishop.
2. Any person referred to in paragraph 1 of these Directions (hereinafter called ‘the applicant’) shall make application in accordance with the form set out in Appendix I to these Directions and shall give the names of two referees who are willing to be interviewed. One referee should be aware of the circumstances surrounding the breakdown of the first marriage of the applicant or his or her spouse and one should have known the applicant and his or her spouse for a substantial period of their marriage.
3. Having received the application form, the diocesan bishop shall either carry out the procedures in the following paragraphs of these Directions or appoint some other person (hereinafter called ‘the bishop’s representative’) to act on his behalf.
4. The diocesan bishop or, where appointed, the bishop’s representative shall –
 - (a) interview the applicant and his or her spouse;
 - (b) interview the two referees;
 - (c) make appropriate enquiries of the former spouse unless in exceptional circumstances this proves impossible; and
 - (d) discuss the application with the incumbent or priest in charge of the parish where the applicant usually worships.

If it is not possible for an interview referred to in paragraph (b) above or the enquiries referred to in paragraph (c) above to be carried out by the diocesan bishop or his representative he shall arrange for the interview or the enquiries to be carried out by a person appointed by the bishop of the diocese where the referee or former spouse resides.

5. The diocesan bishop or the bishop’s representative may seek the applicant’s permission to conduct interviews with such other persons as the bishop or his representative deems appropriate.

6. When the enquiries are being conducted by the bishop's representative, he shall submit a written report to the diocesan bishop in accordance with the form set out in Appendix II to these Directions setting out his recommendations concerning the bishop's response to the application and (where applicable) the type of ministry he would consider appropriate for the applicant. The bishop's representative shall also send to the bishop the application form from the applicant.
7. On receipt of the report from his representative the diocesan bishop shall interview the applicant and his or her spouse and shall then decide whether or not to make application to the archbishop for a faculty. The diocesan bishop shall inform the applicant of his decision.
8. If the diocesan bishop decides to apply for the archbishop's faculty, he shall make application in accordance with the form set out in Appendix III to these Directions. The diocesan bishop shall refer in the application specifically to the possibility of any scandal and the type of ministry which he considers would be appropriate for the applicant should he or she be ordained.
9. The archbishop will consider and determine the application and has power to make such further enquiry as he thinks fit. The decision will be communicated in writing to the diocesan bishop who shall inform the applicant of the decision.
10. Where the archbishop is the diocesan bishop of the applicant he will consider the report from his representative (where appointed) and, following the interview with the applicant and his or her spouse, will inform the applicant whether he proposes to grant a faculty pursuant to the Canon.
11. During a vacancy in the see of a diocesan bishop or of an archbishop no person shall have power to deal with applications which shall remain in abeyance until the see is filled. Any bishop's representative who was appointed by the outgoing diocesan bishop to deal with a case may continue to act and conduct interviews and other enquiries during a vacancy in the see.

Given under our hands this thirtieth day of September 1991.

(signed) ✠ **George Cantuar:**

(signed) ✠ **John Ebor:**

Note: *The Appendices referred to in these Directions have not been reproduced in this volume.*

Churches in communion with the Church of England

(see Canon C 8, pages 88–90)

1. Various pieces of legislation make reference to ‘Churches in communion with the Church of England’.
2. This term may be taken to include the following Churches:
 - (a) All member Churches and extra-provincial dioceses of the Anglican Communion, including united Churches which incorporate former Anglican Churches:

Member Churches

Anglican Church in Aotearoa, New Zealand and Polynesia
Anglican Church of Australia
Episcopal Anglican Church of Brazil
Episcopal Church of Burundi
Anglican Church of Canada
Church of the province of Central Africa
Anglican Church of the Central America Region
Anglican Church of the Congo
Hong Kong Sheng Kung Hui
Church of the province of the Indian Ocean
Church of Ireland
Anglican Communion in Japan
Episcopal Church in Jerusalem and the Middle East
Anglican Church of Kenya
Anglican Church of Korea
Church of the province of Melanesia
Anglican Church of Mexico
Church of the province of Myanmar (Burma)
Church of Nigeria (Anglican Communion)
Anglican Church of Papua New Guinea
Episcopal Church in the Philippines
Episcopal Church of Rwanda
Scottish Episcopal Church
Church of the province of South East Asia
Church of the province of Southern Africa
Anglican Church of the Southern Cone of America
Episcopal Church of the Sudan

Anglican Church of Tanzania
Church of the province of Uganda
Episcopal Church in the United States of America
Church in Wales
Church of the province of West Africa
Church in the province of the West Indies

Extra-Provincial Dioceses

Anglican Church of Bermuda
Anglican Church in Ceylon (Sri Lanka)
Episcopal Church of Cuba
Lusitanian Church of Portugal
Reformed Episcopal Church of Spain
Falkland Islands Jurisdiction
The Anglican Church in Venezuela
Episcopal Church of Puerto Rico

United Churches incorporating Former Anglican Dioceses

Church of Bangladesh
Church of North India
Church of South India
Church of Pakistan

(b) The Old Catholic Churches of the Union of Utrecht:

Old Catholic Church in the Netherlands
Catholic Diocese of the Old Catholics in Germany
Christian Catholic Church of Switzerland
Old Catholic Church of Austria
Old Catholic Church of the Czech Republic
Polish National Catholic Church (USA)
Polish Catholic Church (Poland)
Old Catholic Church of Croatia

(c) Philippine Independent Church

(d) Mar Thoma Syrian Church of Malabar

- (e) Nordic and Baltic Lutheran Churches which have approved the Porvoo Declaration. To date, these are:

Evangelical-Lutheran Church of Finland
Evangelical-Lutheran Church of Iceland
Church of Norway
Church of Sweden
Estonian Evangelical-Lutheran Church
Evangelical-Lutheran Church of Lithuania

3. The advice contained in this note is given in good faith, but does not constitute a definitive ruling. Rule 54(5) of the Church Representation Rules provides that ‘if any question arises whether a Church is in communion with the Church of England, it shall be conclusively determined for the purposes of these rules by the Archbishops of Canterbury and York’. Section 6(2) of the Overseas and Other Clergy (Ministry and Ordination) Measure 1967 makes similar provision for the purposes of that Measure.

Index

Index

Note: The following abbreviations are used: BCP (*Book of Common Prayer*) and C of E (Church of England). Headings in *italics* refer to items repealed by Amending Canon.

- ABM selection conference 204
- absolution
 - ministry of 50
 - at Morning and Evening Prayer 27, 107, 117, 132
- Abstinence, Days of *see* Fast Days
- accession of sovereign, form of service for 13
- Act of Convocation 102
- Act of Uniformity Amendment Act (1872) 13
- admission
 - to benefice 92–3
 - of deaconess 117, 118–19
 - to Holy Communion 34, 35, 45, 189, 190–2
 - of reader 129
- adults, baptism 44, 45
- affinity *see* kindred and affinity
- affirmation
 - of allegiance 97
 - of obedience 98
- African and Afro-Caribbean Churches, Council 203
- alb 24
- All Saints' Day, observance 22
- Allegiance, Oath of 97, 160
- alms
 - bason 141
 - box 148
 - received at Holy Communion 37, 141
 - received and presented by reader 128
- altar *see* table, holy
- Alternative Service Book 1980, The* 185, 187
- Anglican Communion 206–8
- Annunciation of the Blessed Virgin Mary, observance 22
- anointing with oil 58
- anthems
 - choice of 41
 - for wedding 56
- Apocrypha 147
- Approved and commended forms of service 184–7
- archbishop 102–3
 - and admission of offenders to Holy Communion 35
 - appeal to 102, 114
 - against revocation of licence 95–6, 120–21, 130–31, 134–5
 - and bishops
 - allegiance of 79
 - consecration 80, 102
 - obedience of 79, 98
 - and Declaration of Assent 99, 100
 - enthronement 100
 - and forms of service
 - approved 19, 21
 - authorized 13
 - and government of C of E 8
 - Convocation 102, 173, 174
 - General Synod 102
 - provincial court 159, 163
 - and marriage licence 55
 - and minister
 - licence to officiate 88, 89, 90
 - non-resident 111
 - occupation 114
 - permission to officiate 102
 - oaths and declarations 97, 98
 - and ordination 81, 82, 204–5
 - and performance of duties in other churches 68, 70
 - and reader 131
 - trial of 159
 - vacancy in *see* 35, 96, 114, 120, 131, 135
 - visitation 102, 164, 165
 - Archbishops' Council, representation in Convocation 172, 178
 - archdeacon 108
 - and bishop 108
 - and church buildings
 - surveys 108, 156
 - terrier 155
 - and distribution of Holy Communion by lay persons 189
 - and government of C of E 8
 - and induction 94
 - of Man 172
 - and music of the church 41

- and ordination
 - examination of ordinands 87
 - presentation of ordinands 81
 - representation in Convocation 171–5
 - visitation 108, 164, 165
- Archdiocese of Thyateira and Great Britain 203
- Arches Court (Canterbury) 159, 161
- armed forces, chaplains 171
- articles of inquiry 165
- Ascension Day
 - celebration of Holy Communion 74
 - observance 22
- Ash Wednesday
 - observance 22
 - services
 - Holy Communion 29, 30, 74, 110
 - Morning and Evening Prayer 27
- ashes, burial 59
- Assemblies of God in Great Britain and Ireland 203
- Assent, Declaration of 99–101, 119, 129, 130, 134, 160
- attendance at divine service 22
- Auditor of Chancery Court of York 161, 172
- authority, supreme 3, 9

- Banbury, Southam Road Evangelical Church 203
- banns of marriage 55, 56, 57, 117, 128, 133, 149
- baptism 42
 - by bishop 191
 - burial of the unbaptized 59
 - certificate 118
 - as condition
 - for admission to Communion 34, 190
 - for confirmation 48
 - conditional 48, 49
 - with confirmation 45, 191
 - by deaconess 117
 - forms of service
 - approved 184
 - Series 2 187
 - godparents and sponsors 44
 - of infants 43, 44
 - and local ecumenical projects 72
 - in other churches 66
 - Introduction to 186
 - of persons of riper years 44, 45
 - private 43
 - re-affirmation of baptismal faith 185
 - as reception into C of E 49
 - registration 61, 149
 - and sign of the Cross 46
 - validity 48, 49
 - see also* font
- Baptist Union 203
- bell 27, 94, 146, 163
- benefice
 - admission to 92–3
 - induction to 94, 108
 - institution to 89, 97, 98, 100, 104
 - plural 31, 111
 - presentation to 91, 92, 93, 104
 - residence in 110, 111
 - suspension 70, 76
 - vacancy in 70, 75, 91, 117
- Bible
 - for use of minister 147
 - versions 188
 - see also* Scripture
- Bidding Prayer 39–40
- bishop
 - assistant 174, 189
 - and baptism 191
 - of adults 45
 - of infants 43
 - and burial of the dead 60, 89
 - and church buildings
 - plays, concerts and films in 154
 - terrier 155
 - and confirmation 48, 67, 104, 110
 - consecration 6, 80, 102
 - age at 80
 - and Declaration of Assent 99
 - forms of service 17
 - for service overseas 97
 - and consecration of oils 58
 - and Convocation 173, 176–7, 178
 - and courts
 - chancellor of diocese 160
 - Consistory 159, 163
 - registrar 163
 - trial of bishop 159
 - and deaconess
 - admission 117, 118–19
 - licensing 120–21
 - diocesan 104–5
 - and ecumenism
 - local ecumenical projects 71–5
 - relations with other churches 66, 67–70
 - and Holy Communion
 - administration 189
 - admission before confirmation 34, 190–2
 - in unconsecrated building 62
 - and lay persons 104
 - and administration of Holy Communion 189
 - lay worker 132, 134–5
 - reader 128, 129, 130
 - and marriage licence 55

- and minister 104
 - appeal against revocation of licence 95–6
 - archdeacon 108
 - authority to officiate 88, 89
 - and canonical obedience 79, 98
 - collation 91, 93, 104
 - and Declaration of Assent 99, 100
 - induction 94
 - institution 91, 92–3, 104
 - licensing 63, 95, 104
 - non-resident 111
 - occupation 114
 - rural dean 109
 - vesture 24
- office
 - allegiance to archbishop 79
 - apostolic institution 79
 - and diocesan synod 104
 - dress 113
 - enthronement 100
 - and government of C of E 8
 - illegitimacy no bar to 80
 - and Oath of Allegiance 97
 - oaths and declarations 97, 98
 - residence within diocese 105
 - and vacancy in benefice 91
 - visitation 104, 164, 165
- and ordination 67, 81, 82, 83, 85, 89, 92, 104
 - certificates and testimony 86, 95
 - examination 87
 - by overseas bishop 101
 - and remarried person 82, 204–5
- overseas 89, 101, 102
- and reception of priests into C of E 49
- and services 41
 - approval of forms 14–15
 - disagreements over forms 17
 - dispensing with services 31–2
 - in Latin 64
 - omission of sermons 38
 - permission to use non-approved forms 186
 - variation in forms 20, 83
 - vesture of minister 24
 - see also* Ordinary; suffragan bishop
- Bishop's Council and Standing Committee 177
- Book of Common Prayer, The* 5
 - and Bible versions 188
 - conformity to 13
 - and Declaration of Assent 99
 - doctrine in 5, 7, 47, 48, 129
 - and gendered language 83, 84
 - knowledge of, by ordinands 87
 - Ordinal 6, 83
- and preparation for Holy Communion 33
 - services 5, 17
 - alternatives to 184–7
 - marriage 51, 56
 - Table of all the Feasts 13
 - for use of minister 147
- bread, for Holy Communion 36, 141
- British Sign Language, services in 64
- burial 59–60, 89
 - of child 186
 - by deaconess 117
 - forms of service
 - approved 184
 - Series 1 185
 - by lay worker 132
 - in other churches 66
 - by reader 128
 - registration 61, 149
 - services before funeral 186
 - of suicides 59
 - of the unbaptized 59
- Cambridge University
 - and authority to preach 89
 - and representation in Convocation 174
 - right of fellows to ordination 85
- Canon 113, proviso to 183
- canon, minor 107
- canon residentiary 107
 - allowing ministers to officiate 88
 - and Declaration of Assent 100
 - reception of Holy Communion 29
 - and services
 - forms of 16
 - language of 65
- Canons, table of promulgation ix–xiii
- Canterbury, Archbishop of
 - and appointment of judges 161
 - and authorization of services 79, 83
 - and Convocation 171, 176, 178
 - and faculty for ordination 81
 - and General Synod 169
 - and licences and dispensations 103
 - as Primate of All England and Metropolitan 102
 - and revocation of licence 96
 - and special marriage licence 55
- Canterbury diocese
 - Commissary Court 159
 - and commissary general 160
- Canterbury province
 - Arches Court 159, 161
 - and Convocation 171–2, 174, 178–9
 - and diocese in Europe 172, 173
- Canticles
 - additional 186

- approved forms 184
- posture for 25
- Catechism
 - and instruction of the young 47, 128
 - and preparation for Confirmation 48
- cathedral
 - administrative body 16, 65
 - allowing ministers to officiate 88
 - and local ecumenical projects 74, 75
 - parish church 1, 17, 65, 67
 - services
 - forms of 15–16, 17, 75, 107
 - Holy Communion 29
 - language of 64–5
 - Litany 26
 - Morning and Evening Prayer 26
 - ordination 81
 - performance of duties in 67
 - see also* canon residentiary; Chapter; dean; provost
- Cathedrals Measure
 - 1963 16, 65
 - 1999 15–16, 64–5
- Central Board of Finance 175
- ceremonial, cases involving 159
- certificate
 - of baptism 118, 191
 - birth 86, 118
 - of confirmation 118
 - for lay worker 134
 - for marriage 55, 57
 - for ordination 83, 85, 86
 - for reader 129
 - for those admitted to Holy Communion
 - before confirmation 191
- chalice 141
- chancel
 - seats in 145
 - survey 108, 156
- chancellor of Consistory Court 160
- Chancery Court (York) 159, 161
- Channel Islands 92, 117, 133
- chants 41
- chapel
 - care and repair 151, 152
 - furniture and ornaments 142, 145–50
 - Holy Communion in 30, 142
 - and music 41
 - plays, concerts, films and pictures in 154
 - private 63
 - profanation 153
 - property of 155
 - and services in Latin 64
- chaplain 63
 - ordination 85
 - representation in Convocation 171, 174
- Chapter, cathedral
 - allowing minister to officiate 88
 - and invitations to perform duties in
 - cathedral 67, 69
 - and local ecumenical project 74
 - and services
 - forms of 16
 - language of 65
- children
 - admission to Holy Communion 190–1
 - burial 185
 - teaching of 47, 191
 - Thanksgiving for 185
 - see also* baptism; confirmation
- choirmaster, appointment 41
- Christ Church, Oxford
 - and forms of services 16
 - and language of services 65
- Christian name, changing at confirmation 48
- Christmas Day
 - celebration of Holy Communion 33, 74
 - observance 22
- church
 - consecration 104
 - Deaf Church 64
 - music and musicians 41
 - non-parochial 15, 16, 30
 - order in 125, 126, 153
 - in plural benefice 31
 - profanation 153
 - see also* collegiate church; guild church; parish church
- Church Assembly *see* General Synod
- church building
 - care and repair 104, 108, 109, 151, 152, 156
 - furniture and ornaments 104, 108, 109, 125, 139–48
 - plays, concerts, films and pictures in 154
 - property record 155
 - seats 145
 - survey 108, 156
- Church Commissioners for England 175
- Church of Augsburg Confession of Alsace and Lorraine 203
- Church of England 1–10
 - as belonging to apostolic Church 3, 46, 79, 99
 - churches in communion with 89–90
 - doctrine 7
 - government 8
 - and intercommunion 68, 206–8
 - reception into 49, 185
 - synods 167–79
- Church of England (Ecumenical Relations) Measure (1988) 70, 75, 76, 203

- Church of England (Legal Aid and Miscellaneous Provisions) Measure (1988) 96
- Church of England Miscellaneous Provisions Measure (1983) 178, 179
- Church of England (Miscellaneous Provisions) Measure (1992) 59, 89
- Church of England Pensions Board 172, 175
- Church of England (Worship and Doctrine) Measure (1974) 189
- Church Estates Commissioner, Third 172
- Church House, Corporation 175
- Church of Ireland 92, 206
- Church Representation Rules 208
- Church in Wales 92, 207
- churches in communion with C of E 206–8
- churching of women 117, 132
- churchwardens 125
 - and authorization of lay persons to distribute Holy Communion 189
 - and care and repair of church 151
 - and presentments 165
 - and services
 - allocation of seats 145
 - bread and wine for Holy Communion 36
 - order during 153
 - and terrier 155
- Churchwardens (Appointment and Resignation) Measure (1964) 125
- Church Wardens Measure (2001) 125
- churchyard
 - care and repair 108, 151, 152
 - consecration 104
 - order in 125, 126, 153
 - survey 108, 156
- clergy
 - and government of C of E 8
 - representation in Convocation 171–7
 - see also* archbishop; bishop; deacon; minister; priest
- Clergy (Ordination) Measure (1990) 204–5
- clerk in holy orders *see* minister
- clerk, parish 127
- Code of 1603, Canon 113 183
- collation to benefice 91, 93, 104
- Collects 13
 - approval 20
- college
 - licence to officiate in 89
 - services in Latin 64
- college, theological, ordination of staff 85
- collegiate church
 - allowing ministers to officiate 88
 - dean or provost 107, 171
 - and representation in Convocation 171, 174
- commissary
 - of archbishop 102
 - of archdeacon 108
 - of bishop 49, 93, 98, 99–100, 104, 119, 129, 130, 134
- Commissary Court (Canterbury diocese) 159
- commissary general 160
- Commission of Review 159
- Commissioner, Third Church Estates 172
- commissions, ecclesiastical 159
- Common Prayer *see* Evening Prayer; Morning Prayer
- Common Prayer, Book of* *see* *Book of Common Prayer*
- Common Worship: Services and Prayers for the Church of England* 184–5
- communion plate 36, 141
- communities, religious *see* orders, religious
- concert in church 154
- Confession
 - general 50
 - special 50
- confessional, seal of (Canon 113) 183
- confirmation 48, 104
 - admission to Communion before 34, 190–1
 - after baptism 45, 190
 - change of name 48
 - form of service
 - approved 184
 - dispute over 17
 - Series 2 187
 - instruction before 48, 110
 - invitation to participate in 66, 67, 68
 - and local ecumenical projects 72
 - and re-affirmation of faith 192
 - as reception into C of E 49
 - registration 61, 149
 - as requirement
 - for lay worker 132
 - for reader 128
 - for reception of Holy Communion 34
 - for sponsors and godparents 44
- conformity of worship 13
- Congregational Federation 203
- consecration
 - of burial grounds 59, 104
 - of churches 104
 - of churchyards 104
- consecration of bishop 6, 80, 102
 - age at 80
 - and Declaration of Assent 99
 - forms of service 17
 - for service overseas 97
- Consistory Court 159
 - chancellor or judge 160
 - registrar 163

- Convocation
 Acts of 102
 of Canterbury 171–2, 174
 commissions 159
 Constitution 170
 cooptions 177
 and doctrinal formulae 169
 and General Synod 169–70, 177
 and House of Laity 169–70
 Lower House
 Prolocutor 161
 representation of clergy 171–7
 president at 102
 and services
 approved forms 19, 169
 in Latin 64
 Upper House 178–9
 of York 172, 174
 Corporation of the Church House 175
 Councils of the Church, teaching 7
 counsel, spiritual 50, 110, 183
 courts 159
 Consistory Court 159, 160
 registrar 163
 provincial
 appeal to 102
 Arches Court of Canterbury 159, 161
 Chancery Court of York 159, 161
 of Ecclesiastical Causes Reserved 159
 judge 161
 registrar 163
 Courts and Legal Services Act (1990) 160, 161, 163
 Creed
 to be known by confirmands 48
 standing for 25
 cremation 59
 Cross, sign of
 in anointing the sick 57
 in baptism 46
 cruet 36, 141
 curate
 and Declaration of Assent 100–101
 length of experience as 92
 licence under seal 95
 and oath of obedience 98
 cure of souls 88, 89, 110
 vacancy of 109, 117, 128, 133, 189
 custom, local, and posture 25
 deacon
 apostolic institution 79
 as canon residentiary 107
 dress 113
 exercise of ministry 88–90
 and Oath of Allegiance 98
 and oath of obedience 98
 as officiant at marriage service 201–2
 ordination 6, 17, 81
 age at 81
 certificate and testimony 86
 and Declaration of Assent 99
 examination 87
 to priesthood 81
 and qualities required 82
 performance of duties in another church 68
 representation in Convocation 171–2
 women 83
 deaconess 115–21
 admission 117, 118–19
 duties 117
 performance in another church 69
 licensing 120–21
 and local ecumenical projects 72, 74, 75
 ordination as deacon 83
 preaching of sermon 38, 117
 Deaconesses and Lay Ministry Measure (1972) 117, 128, 132
 Deacons (Ordination of Women) Measure (1986) 118, 119
 Deaf Church 64
 dean 107
 allowing ministers to officiate 88
 and Declaration of Assent 100
 and invitations to perform duties in cathedral 67, 69
 and local ecumenical projects 74
 reception of Holy Communion 29
 representation in Convocation 172, 173, 174
 and services
 forms 16
 language of 65
 of Westminster and Windsor 171
 Dean of the Arches 161, 172
 deanery synod
 and local ecumenical projects 71
 rural dean as joint chairman 109
 standing committee 71
 death
 ministry at time of 34, 186
 prayers at time of 186
 see also burial
 Declaration of Assent 99–101, 119, 129, 130, 134, 160
 diocesan synod
 bishop as president 104
 House of Bishops 173, 174
 diocese
 Bishop's Council and Standing Committee 176
 and bishop's visitation 164
 chancellor 160

- Consistory Court 159, 163
 and elections to Lower House of
 Convocation 173, 174–7
 extra-provincial 207
 pastoral committee 71–2, 75
 vacancy in see 35, 81, 96, 114 205
 director of music, appointment 41
 divorce, and marriage 193–200
 divorce, ordinands 82
 doctrine 7
 in *The Book of Common Prayer* 5, 7, 129
 cases involving 159
 in Declaration of Assent 99
 formulae 169
 instruction of the young in 47
 knowledge of
 by deaconess 118
 by ordinand 87
 by reader 129
 in Ordinal 7
 in services 14, 19, 20, 59
 in local ecumenical projects 73
 ordination of deaconesses as deacon 83
 in other churches 68
 in Thirty-nine Articles 7
 and vesture of minister 24
 Dover, Bishop of 178
 duplex querula suits 159
 Durham University, and representation in
 Convocation 174
- Easter, commended services 187
 Easter Day
 celebration of Holy Communion 33, 74
 observance 22
 Ecclesiastical Jurisdiction Measure (1963)
 20, 159, 160
 Ecclesiastical Licences Act (1533) 55
 ecumenism
 and local ecumenical projects 71–6
 and relations with other churches 66–70,
 203
 electoral roll
 and burial 59
 and eligibility of sidesmen 126
 and extra-parochial ministry 89
 failure to maintain 109
 and parents of infants to be baptized 43
 Elizabeth II *see* Queen
 English, as language of services 64
 Epiphany, observance 22
 Episcopal Church of Scotland 92
 Epistle
 at ordination of women deacons 83
 read by deaconess 117
 read by lay person 28
 read by lay worker 132
- epistoler, vesture 24
 Eton College, and services in Latin 64
 Europe, diocese in, representation in
 Convocation 172, 173, 178
 Evangelical Church in Germany 203
 Evangelical–Lutheran Church of France 203
 evangelist, lay worker as 132
 Evening Prayer
 Canticles 184, 186
 dispensing with 27, 31
 forms of service
 approved 184
 authorized 13
 Pastoral Introduction to 186
 place
 in cathedrals 26
 in other churches 66
 in parish churches 27
 said
 by deaconess 117
 by lay person 27, 66
 by lay worker 132
 by reader 27, 128
 said daily 27, 110, 112
 and vesture of minister 24
 excommunication, and burial of the
 excommunicate 59
 Extra-Parochial Ministry Measure (1967)
 15, 63, 75, 89
- faculty
 for alteration or repair of churches 104, 151
 cases involving 159
 for ordination of remarried person 82,
 197–8
 for ordination under age 81
 faith
 affirmations of 185
 re-affirmation 191
 Fast Days 22, 23
 Fathers and Councils, teaching 7
 Feast Days 13, 22
 notice of 23
 services 80
 Holy Communion 29, 30, 63, 110, 112
 Morning and Evening Prayer 27
 fellow, university, ordination 85
 fence, churchyard 151
 film in church 154
 fire precautions 154
 flagon 36, 141
 flowers, for wedding 56
 font 139
 Free Church of England 203
 funeral
 services before and after 186
 see also burial

- General Synod
 - and approval of Holy Days 22
 - and approved services 14–15, 21, 49, 59, 79, 184–5
 - archbishops as joint presidents 102
 - Constitution 169
 - and Convocation 169–70, 177, 179
 - see also* House of Bishops; House of Laity
- Gibraltar, Cathedral Church of the Holy Trinity 171
- godparent 44
- Good Friday
 - Morning and Evening Prayer on 27
 - observance 22
- Good News Bible 188
- Gospel
 - at ordination of women deacons 83
 - read by deaconess 117
 - read by lay person 28
 - read by lay worker 132
 - standing for 25
- gospeller, vesture 24
- government of C of E 8
- guardian *see* parent or guardian
- guardians of spiritualities* 106
- Guernsey, Dean of 171, 173
- guild church
 - and forms of service 17
 - and stipendiary curacy 100
- healing, services of 185
- Holy Baptism *see* baptism
- Holy Communion
 - administration
 - lay person reading 28
 - and local ecumenical projects 72–4
 - regulations 28, 189
 - admission to 34, 45
 - before Confirmation 34, 190–2
 - of notorious offenders 35
 - alms received at 37, 141
 - approved forms of service 184
 - bread and wine 36, 73, 141
 - and communicant numbers 150
 - dispensing with 30, 31
 - distribution 28, 66, 117, 128, 132, 189
 - frequency 29, 30, 31, 63, 110, 112
 - linen 140, 142
 - ministry 28
 - at ordination 81
 - place
 - cathedral churches 29
 - other churches 66, 68
 - parish churches 30, 31, 63
 - unconsecrated buildings 62
 - plate 36, 141
 - preparation for 33
 - presiding at 107
 - reception 28, 33
 - for the sick 58, 62, 73
 - and vesture of minister 24
 - see also* table, holy
- Holy Days 13, 22, 23
- Holy Matrimony *see* marriage
- Holy Scripture *see* Scripture
- holy table 140, 142, 147
- Holy Week
 - commended services 187
 - observance 22
- hospital, licence to officiate in 89
- House of Bishops
 - and admission to Communion before confirmation 190–2
 - in diocesan synod 173, 175
 - and performance of duties in other churches 70
 - and services
 - authorization for experimental use 21
 - commended 186–7
 - translations 64
- House of Clergy
 - and approval of forms of services 14
 - of Convocation 171–7
- House of Laity
 - and appointment of judges 161
 - and approval of forms of services 14
 - and Convocation 169–70
 - deaconess as member of 117
 - in deanery synod 109
- hymns
 - choice of 41
 - for wedding 56
- incumbent
 - and admission to Communion before confirmation 190, 191
 - and authorization of deacon to officiate at marriage 201–2
 - and authorization of lay persons to distribute Holy Communion 189
 - and Declaration of Assent 101
 - and ecumenism
 - local ecumenical projects 71–5
 - relations with other churches 66–70
- induction to benefice 94, 108
- infants, baptism 43, 44
- initiation 190–1
 - see also* baptism; confirmation
- inquiry, articles of 165
- Inspection of Churches Measure (1955) 108, 156
- institution
 - licence to officiate in 89

- and local ecumenical project 75
- institution to benefice 89, 91, 92–3, 97, 98, 104
- and Declaration of Assent 100
- insurance
 - for deaconess 120
 - for lay worker 134
 - for reader 131
- Intercessions
 - led in other churches 66
 - read by lay person 28
- intercommunion 69
- International Ministerial Council of Great Britain 203
- inventory, of goods and ornaments of church 125, 155
- investiture, of suffragan bishop 100
- Isle of Man 92

- Jersey, Dean of 171, 173
- Jerusalem Bible 188
- Jesus, reverence at name 25
- judge
 - Consistory Court 160
 - provincial court 161–2
- jurisdiction, ecclesiastical courts 159

- kindred and affinity (Table) 52

- language
 - of divine service 64–5
 - and gender 83, 84
- Latin, services in 64
- law, ecclesiastical, offences against 159
- lay officers 123–35
 - and government of C of E 8
 - see also* churchwarden; parish clerk; reader; sidesman
- lay person
 - and banns of marriage 117
 - as chancellor of diocese 160
 - and distribution of Holy Communion 66, 189
 - as judge of Arches and Chancery Courts 161–2
 - reading at Holy Communion 28, 66
 - and relations with other churches 66
 - and saying of Morning and Evening Prayer 27, 66
- lay worker 132–3
 - admission and licensing 134–5
 - and local ecumenical projects 72, 74, 75
 - performance of duties in other churches 69
 - preaching of sermon 38, 132
- lectuaries, *approval* 20
- lectureship, licensing to 97, 98, 100

- Lent
 - commended services 187
 - observance 22
- Lent, Holy Week, Easter* 187
- Lessons, Table of 13
- Letters Dimissory 85
- Letters of Orders 92, 95
- licence
 - deaconess 120–1
 - lay worker 134–5
 - to lectureship and preachingship 97, 98
 - marriage 55, 56, 57
 - minister
 - to preach 89, 95, 104
 - priest in charge 70, 76
 - revocation 95–6
 - under seal 95–6
 - reader 130–1
- linen, for Holy Communion 140, 142
- Litany
 - place
 - in cathedrals 26
 - in church 110
 - in other churches 66
- liturgy, attendance of children at 190
- local authority, and fire precautions 154
- local ecumenical projects 71–6
 - and marriage after divorce 196
 - approval 71
 - services 72–4
 - time limits 71
- London, Bishop of, and right to preside at Convocation 102
- London University, and representation in Convocation 174
- Lord Chancellor 161
- Lord's Day *see* Sunday
- Lord's Prayer 39, 184
 - to be known by confirmands 48
- Lord's Supper *see* Holy Communion
- Lutheran Churches, Nordic and Baltic 208
- Lutheran Council of Great Britain 203

- Mar Thoma Syrian Church of Malabar 207
- marriage 51
 - age at 52, 53
 - banns 55, 56, 57, 117, 128, 133
 - blessing
 - of congregation 201
 - of couple 201
 - of rings 201
 - certificate of superintendent registrar 55
 - civil service following 57, 197
 - by deacon 201–2
 - and divorced persons 193–200
 - flowers and furnishings 56

- forms of service
 - approved 185, 201
 - Series 1 185
- impediments to 52, 53, 54
- kindred and affinity (Table) 52
- licence 55, 56
- music 56
- in other churches 66
- as permanent 51, 192
- place 55, 63
- preliminary requirements 55, 56
- preparation for 194
- in private chapels 63
- registration 57, 61, 149
- service of thanksgiving for 186
- services of prayer and dedication 197
- time 56
- and witnesses 56
- Marriage (Prohibited Degrees of Relationship) Act (1986) 52
- Matrimonial Causes Act (1965) 194, 199
- Matrimony *see* marriage
- Maundy Thursday, celebration of Holy Communion 30
- Methodist Church 203
- Metropolitan *see* Canterbury, Archbishop of; York, Archbishop of
- minister 79–121
 - and authorization of deacon to officiate at marriage 201–2
 - and church building
 - bell 94, 146, 153
 - Bible and BCP 147
 - care and repair 151
 - communion plate 141
 - plays, concerts, films and pictures in 154
 - terrier 155
 - and ecumenism
 - local ecumenical projects 72, 74, 75
 - relations with other churches 66–70
 - extra-parochial 15, 89
 - and Holy Communion
 - admission of offenders 35
 - dispensing with 31
 - receiving 28
 - in unconsecrated building 62
 - and laity
 - lay worker 132
 - reader 128, 129
 - and office
 - canonical obedience 79, 98
 - Declaration of Assent 100–1
 - dress 113
 - exercise of ministry 88–90
 - institution 92–3, 104
 - licence under seal 95–6
 - ministry to the sick 58
 - permission to officiate 102, 109
 - presentments 165
 - private chapels 63
 - vesture 24, 143
 - and personal life
 - family 112
 - manner of life 92, 112
 - occupations 112, 114
 - recreation 112, 113
 - and sacraments and services
 - absolution 50
 - alms 148
 - baptism 42, 43, 44, 45
 - and burial of the dead 59–60
 - confirmation 61
 - daily office 27, 110, 112
 - discretion in conduct of public prayer 20
 - forms of 13, 17
 - language of 64
 - marriage 51, 54, 57, 194, 201
 - music 41
 - notice of Feast Days and Fast Days 23
 - sermons 38
 - variation in forms 20
 - and teaching
 - before adult baptism 45
 - before confirmation 48
 - of the young 47
- Ministry of the Word 191
- minor canon 107
- monarchy *see* Queen
- Moravian Church 203
- Morning Prayer
 - Canticles 184
 - dispensing with 27, 31
 - forms of service
 - approved 184
 - authorized 13
- Pastoral Introduction to 186
- place
 - in cathedrals 26
 - in other churches 66
 - in parish churches 27, 31
- said
 - daily by minister 27, 110, 112
 - by deaconess 117
 - by lay person 27, 66
 - by lay worker 132
 - by reader 27, 128
 - and vesture of minister 24
- music and musicians 41
 - at wedding 56
- name, changing at confirmation 48, 61
- New English Bible 188

- New Testament Church of God 203
 Newcastle University, and representation in Convocation 174
 Night Prayer
 forms of service 187
 notorious offenders, admission to Holy Communion 35
 nurture, continuing 189
- oath
 of Allegiance 97, 160
 of obedience 98, 119
 taken by
 chancellor 160
 deaconess 119, 120
 judge of provincial court 161–2
 minister 97, 98
 registrar 163
- Oaths Act (1978) 97, 98
- obedience
 declaration of 129, 130, 134
 oaths of 98, 119
- occasional offices
 disagreement over forms of service 17
 and vesture of minister 24
 see also baptism; burial; confirmation; marriage
- occupation of minister 114
- offenders, admission to Holy Communion 35
- offerings *see* alms
- oil, anointing with 58
- Old Catholic Churches of the Union of Utrecht 207
- Orders 79
 deaconess 117
 examination for 87
 Letters of 92, 95
 recognition 74, 79, 89, 101, 102
- orders, religious
 and House of Laity 170
 proctors for 173
 and representation of ordained members
 in Convocation 171, 172, 173, 175
 those under vows as ordinands 85
- Ordinal 6, 79
 Alternative Service Book 1980, The 185, 187
 and Declaration of Assent 99
 doctrine in 7
 and ordination of women deacons 83
- Ordinary
 alms, disposal 148
 and approval of Holy Days 22
 archbishop as 102
 archdeacon as 108
 bishop as 104
- and church buildings
 care and repair 151
 font 139
 holy table 140
 plays, concerts and films in 154
 pulpit 144
 seating 145
- and churchwardens 145
 and ministers, authority to officiate 88
 and services
 admission of offenders to Holy Communion 35
 approval of forms 14–15, 19
 burial 59
 Holy Communion in dependent churches 30
 in Latin 64
 suspension of jurisdiction 164
- ordination 6, 81, 104
 and ABM selection conference 204
 certificate for 83, 85, 86
 Declaration of Assent 99
 examination for 87
 forms of service 17
 Holy Communion at 81
 illegitimacy no bar to 82
 invitation to participate in 66, 67, 68
 Letters Dimissory 85
 by overseas bishop 101, 102
 place 81
 and post-ordination training 201
 quality of ordinands 82
 of remarried persons 82, 204–5
 requirement for celebration of Holy Communion 28
 for service overseas 85
 times of 81
 title 85
 of women 83
- organist, appointment 41
- overseas
 consecration for 97, 98
 ministers from 89–90, 97
 ordination by overseas bishop 101, 102
- Overseas and Other Clergy (Ministry and Ordination) Measure (1967) 89, 97, 101, 102, 208
- Oxford University
 and authority to preach 89
 and representation in Convocation 174
 right of fellows to ordination 85
- parent or guardian
 and admission of children to Communion 190–1
 and baptism of infants 43
 and consent to marriage 53

- as godparent 44
- instruction before baptism 43
- and teaching of children 47
- parish
 - and admission to Communion before confirmation 190–1
 - and approval of forms of services 14–15
 - and local ecumenical project 71
 - and woman priest 92
- parish church
 - cathedral as 1, 17, 65, 67
 - in plural benefice 31
 - property of 155
 - sermons in 38
 - services
 - Holy Communion 30, 63, 142
 - invitations to perform duties in 66–7
 - language of 64
 - Morning and Evening Prayer 27, 31
- parish clerk 127
- parishioner, seating 145
- Parliament, and bishops 105
- parochial church council
 - and admission to Communion before confirmation 190
 - and alms 148
 - and alms received at Holy Communion 37
 - and marriage after divorce 196
 - annual 126
 - appointment of parish officers 127
 - and Bible versions 188
 - and ecumenism
 - local ecumenical projects 71–2, 73, 75
 - relations with other churches 67, 68, 69
 - failure to form or maintain 109
 - and minister
 - co-operation with 110
 - occupation 114
 - vesture 24
 - provision of things appertaining to churches 152
 - and services 41
 - approval of forms 15, 17
 - consultation with 27
 - dispensing with 31
 - language of 64
 - non-approved 15
 - and vacancy in benefice 91, 93
- Parochial Church Councils (Powers) Measure (1956) 37
- parochial church meeting
 - annual
 - and appointment of sidesmen 126
 - failure to hold 109
 - and local ecumenical projects 71
 - special, and local ecumenical projects 71
- Pastoral Measure (1983) 31–2, 70, 76, 95, 96
- paten 36, 141
- patron, and vacancy in benefice 91, 93
- pension
 - for deaconess 120
 - for lay worker 134
 - for reader 131
- Pentecost
 - celebration of Holy Communion 33, 74
 - observance 22
- Philippine Independent Church 207
- pictures, exhibition in church 154
- plate, communion 36, 141
- play, performance in church 154
- Porvoo Declaration 201
- prayer
 - before adult baptism 45
 - daily by minister 112
 - in other churches 66
- Prayer Book *see Book of Common Prayer*
- Prayer Book (Further Provisions) Measure (1968) 189
- Prayer Book (Versions of the Bible) Measure (1965) 188
- Prayer of Intercession *see* Intercessions
- Prayers for Various Occasions 184
- preachership, licensing to 97, 98, 100
- preaching
 - authority for 89, 95
 - by deaconess 38, 117
 - by lay worker 38, 132
 - in other churches 66
 - in parish church 38, 110
 - by reader 38, 128, 129
- presentation to benefice 91, 92, 93, 104
- presentments 165
- priest
 - and absolution 50
 - of another church
 - ministry in C of E 89–90
 - reception into C of E 49
 - apostolic institution 79
 - and daily office 110, 112
 - dress 113
 - exercise of ministry 88–90
 - manner of life 92
 - and Oath of Allegiance 98
 - and oath of obedience 98
 - ordination 6, 17, 81, 92
 - age at 81
 - certificate and testimony 86
 - and Declaration of Assent 99
 - qualities required 82
 - of woman 84
 - performance of duties in another church 68

- priest in charge 70, 76
 representation in Convocation 171–2
 residence in parish 110, 111
 rights and duties 110
 woman
 institution 92
 ordination 84
 see also incumbent; minister
- Priests (Ordination of Women) Measure (1993) 88, 92
- Primate *see* Canterbury, Archbishop of; York, Archbishop of
- prisons, Chaplain General 171
- Private Baptism 43
- proctor
 of clergy 171, 172, 173, 175–6
 for religious communities 173
 university 173, 174, 175
- profanation of churches 153
- Prolocutor of Lower House of Convocation 161
- Promise of His Glory, The* 187
- property of church 155
- province
 and archbishop's visitation 164
 outside England 64
 Vicar-General 102, 172
 see also Convocation; courts, provincial
- provost 107
 allowing ministers to officiate 88
 and Declaration of Assent 100
 and government of C of E 8
 and local ecumenical projects 74
 reception of Holy Communion 29
 and services
 forms 16
 language of 65
- Psalms
 posture for 25
 versions 188
- Psalter
 Liturgical 188
 Revised 188
- pulpit 144
- Queen
 affirmation of allegiance to 98
 and appeals from provincial courts 159
 appointments
 Commission of Review 159
 Dean of the Arches and Auditor 161
 Oath of Allegiance to 97, 160
 presentation of addresses from Convocation 170
 supreme authority over Church 3, 9
- Reader 128
 duties 27, 128
 licensing 130–31
 and local ecumenical projects 72, 74, 75
 nomination and admission 129
 performance of duties in other churches 69
 preaching of sermon 38, 128, 129
 qualifications 128
- reading desk 144
- reception into C of E 49, 185
- record
 and church property 155
 of repair of church 151
 see also register book
- Reformed Church of Alsace and Lorraine 203
- Reformed Church of France 203
- register book
 of banns 149
 of baptism 61, 149
 of burial 61, 149
 of confirmation 61, 149
 custody 149
 of deaconesses 121
 of lay workers 135
 of marriage 57, 61, 149
 of readers 128
 of services 88, 150
 of those admitted to Holy Communion before confirmation 191
- registrar
 diocesan 160, 163
 provincial 161–2, 163
- registrar, civil
 Registrar General 57
 registrar general's certificate 55
- registration
 of baptisms 61
 of burials 61
 of confirmations 61
 of marriages 57, 61
- remarriage of ordinands 82
- Remembrance Sunday, approved service for 186
- reverence, at divine service 25
- Revised Psalter 188
- Revised Standard Version 188
- Revised Version 188
- ritual, cases involving 159
- Roman Catholic Church in England and Wales 203
- Royal Supremacy *see* Queen
- rural dean 109
 and deaconess 117
 and induction 94
 and invitations to those of other churches 70

- and laity
 - and distribution of Holy Communion 189
 - lay worker 133
 - reader 128, 129
- and local ecumenical projects 75
- and services
 - forms of 16
 - language of 65
 - and survey of churches 156
- Russian Patriarchal Church of Great Britain 203
- sacraments
 - and instruction of the young 47
 - see also* baptism; confirmation; Holy Communion
- salary *see* stipend
- scarf 24
- schisms, avoidance 10
- school
 - licence to officiate in 89
 - services in Latin 64
 - visiting and teaching by priest 110
- schoolmaster, ordination 85
- Scripture
 - examination in
 - deaconess 118
 - ordinand 87
 - reader 129
 - and government of C of E 8
 - as ground of doctrine 7, 47, 48, 99, 119
 - reading
 - in other churches 66
 - by reader 128
 - versions 188
 - see also* Epistle; Gospel
- seats in church 145
- sequestrator, during vacancy in cure 88, 109
- sermon
 - and bidding prayer 39–40
 - by deaconess 38, 117
 - by lay worker 38, 132
 - in other churches 66
 - in parish churches 38, 110
 - by reader 38, 128, 129
- service book 147
- services 11–76
 - of another church 69
 - in churches and other places of worship 27
 - dispensing with 31–2
 - forms
 - alternative 17–18, 19, 184–7
 - approved by Convocations, archbishop or Ordinary 19
 - approved by General Synod 14–16, 21, 49, 59, 79, 184–5
 - authorized 13, 17–18, 21, 65, 83, 99, 104
 - commended 184–7
 - continuing use of non-approved services 14–15, 187
 - disagreements over 17
 - experimental 21
 - before funeral 186
 - joint 69, 72
 - language 64–5
 - notice of 27, 73
 - order during 125, 153
 - place
 - in cathedrals 15–16, 17, 107
 - in parish church 63
 - in private chapels 63
 - of re-affirmation of faith 191
 - register 88, 150
 - reverence and attention at 25
 - rules for ordering 20, 185
 - settings 41
 - of the Word 184, 187
 - see also* baptism; confirmation; Evening Prayer; Holy Communion; Morning Prayer; occasional offices
 - sexton 127
 - Shiloh United Church of Christ 203
 - sick
 - and absolution 50
 - and anointing with oil 58
 - and Holy Communion 57, 62, 73
 - ministry to 58, 110, 187
 - by reader 128
 - sidesman 126
 - Sign of the Cross 46, 57
 - simony, declaration against 101
 - Sodor and Man diocese 173
 - Sourozh, Orthodox diocese of 203
 - Souham Road Evangelical Church, Banbury 203
 - sovereign
 - form of service for accession 13
 - see also* Queen
 - spiritualities*, guardians 106
 - sponsor, at adult baptism 44
 - standing, for Creed and Gospel 25
 - stipend
 - of deaconess 120
 - of lay worker 134
 - of reader 131
 - stole 24
 - suffragan bishop 106
 - and appeals against revocation of licence 95
 - and Convocation 178
 - and Declaration of Assent 99, 100

- and distribution of Holy Communion by lay persons 189
- and Oath of Allegiance 97
- and oath of due obedience 98
- residence within diocese 106
- suicide, burial 59
- Sunday
 - observance 22
 - sermons on 38
 - services
 - baptism 42
 - consecration 80
 - Holy Communion 29, 30, 31, 63, 110, 112
 - Morning and Evening Prayer 27
 - ordination 81
 - and teaching of the young 47
- Sunday School, reader teaching in 128
- surplice 24, 143
- survey of churches 108, 156
- Synodical Government Measure (1969) 169
- synods *see* Convocation; General Synod
- table, holy 140, 142, 147
- teaching
 - before admission of children to Communion 190–1
 - before adult baptism 45
 - before confirmation 48, 110
 - by deaconess 117
 - instruction *see* teaching
 - by lay worker 132
 - by reader 128, 129
 - before reception into C of E 49
 - of young people 47, 110, 128, 191
- team ministry 70, 76, 92
 - and deaconess 120
 - and lay worker 134
 - and reader 130
 - and representation in Convocation 175
- temporalities of benefice, induction to 94, 108
- Ten Commandments, to be known by confirmands 48
- terrier 155
- thanksgiving
 - for gift of a child 185
 - for marriage 186
- Thirty-nine Articles of Religion 4
 - and Declaration of Assent 99
 - doctrine in 7
 - examination in 87
- Thyateira and Great Britain, Archdiocese of 203
- Today's English Version 188
- training, post-ordination 201
- Trinity Sunday, observance 22
- unbaptized, burial of 59
- unction
 - in confirmation 49
 - for the sick 58
- United Churches, in communion with C of E 207
- United Reformed Church 203
- university
 - canonry annexed to office in 107
 - licence to officiate in 89
 - ordination of fellow 85
 - proctors 173, 174, 175
 - and representation in Convocation 174, 175
 - services in Latin 64
- verger 127
- vernacular, divine service in 64
- vesture of minister 24
- vicar
 - in team ministry 70, 76, 92
 - see also* incumbent; minister; priest
- vicar choral 107
- vicar-general 102, 104, 172
- Vigils 22
- visitation 164
 - by archbishop 102, 164, 165
 - by archdeacon 108, 164, 165
 - by bishop 104, 164, 165
 - and presentments 165
- visiting, by priest 110
- Westminster, Collegiate Church of St Peter 171
- Westminster School, and services in Latin 64
- Whitsunday
 - celebration of Holy Communion 33, 74
 - observance 22
- wholeness and healing, services of 185
- Winchester, Bishop of, and right to preside at Convocation 102
- Winchester College, and services in Latin 64
- Windsor, Collegiate Church of St George 171
- wine, for Holy Communion 36, 141
- witnesses, to marriage 56
- woman
 - bar to consecration as bishop 80
 - churching of 117, 132
 - institution 92
 - ordination
 - as deacon 83
 - as priest 84
- Word, Ministry of the 191

Index

- worship, conformity of 13
- worship centre, services in 31
- York, Archbishop of
 - and appointment of judges 161
 - and authorization of services 79, 83
 - and Convocation 172, 178
 - and General Synod 169
 - as Primate of England and Metropolitan 102
 - and revocation of licence 96
- York province
 - Chancery Court 159, 161
 - and Convocation 172, 174, 178–9
- young people, teaching 47, 128, 191