

GENERAL SYNOD

DRAFT BISHOPS AND PRIESTS (CONSECRATION AND ORDINATION OF WOMEN) MEASURE

DRAFT AMENDING CANON NO. 30

ILLUSTRATIVE DRAFT CODE OF PRACTICE

Explanatory Memorandum

OVERVIEW OF THE DRAFT LEGISLATION

The draft legislative package comprises three elements.

The draft Bishops and Priests (Consecration and Ordination of Women) Measure ('the draft Measure'):

- gives the General Synod power to make provision by Canon allowing women to be consecrated as bishops;
- repeals the Priests (Ordination of Women) Measure 1993 ('the 1993 Measure'), subject to transitional arrangements in relation to Resolutions A or B passed before the Measure comes into force (but not so as to affect the validity of the Canon (Canon C 4B) made under it);
- requires the House of Bishops to issue (subject to approval by the Synod) a Code of Practice containing arrangements in relation to 'petitioning parishes' and individual clergy, deaconesses, readers and lay workers (those arrangements relating, in the case of petitioning parishes, to episcopal and priestly ministry and, in the case of individual clergy etc, only to episcopal ministry);
- specifies the types of bishop who can undertake functions in relation to petitioning parishes ('complementary bishops'), including the holders of certain suffragan sees specifically identified for the purpose by the archbishops; and
- imposes a duty on all those exercising functions in the Church of England to have regard to the Code of Practice.

The Legislative Drafting Group understood the requirement in the resolution passed in July that the arrangements for those conscientiously unable to receive the ministry of women as priests or bishops be "*contained in a statutory national code of practice to which all concerned would be required to have regard*" as requiring that the draft Measure should (a) confer authority to make a Code of Practice and (b) impose an express duty to have regard to its terms. Since the draft Measure contained in Annex D to its earlier Report (GS 1685) provided for both those things, the Legislative Drafting Group has based the draft Measure upon that earlier draft, whilst developing it in various ways.

Draft Amending Canon No. 30 ('the draft Amending Canon'):

- makes the provision authorised by the draft Measure to allow women to be consecrated as bishops;
- amends Canon A 4, substantially in the way previously proposed by the Legislative Drafting Group; and
- amends the provision in Canon C 1 as regards the duty of canonical obedience and in Canon C 14 as regards the Oath of Obedience so that where a complementary bishop exercises functions in relation to a parish its clergy are explicitly stated to owe their duty of obedience to that bishop as well as to the diocesan and make an additional oath of obedience to the complementary bishop.

The illustrative draft Code of Practice:

- explains the legal status of the Code;
- affirms that there should be no difference of treatment within the Church of England by reference to theological convictions as regards the ordination or consecration of women;
- makes provision for:
 - consecrations and ordinations;
 - the roles of complementary bishops and the exercise by them, by delegation from the diocesan bishop, of episcopal functions in relation to petitioning parishes and individual clergy and lay ministers;
 - the procedures by which parishes petition for arrangements to be made for them under the Code;
 - parochial ministry in relation to petitioning parishes in place of the arrangements currently contained in the 1993 Measure; and
- annexes an illustrative draft instrument of delegation to a complementary bishop.

THE DRAFT BISHOPS AND PRIESTS (CONSECRATION AND ORDINATION OF WOMEN) MEASURE

Terminology

The draft Measure uses a number of defined terms. The most important are:

- ‘complementary bishop’ – defined in clause 4(8) to mean a bishop exercising episcopal functions for which a Code of Practice issued under the Measure makes provision in relation to petitioning parishes; and
- ‘petitioning parish’ – defined in clause 3(2) to mean a parish whose parochial church council has made (and not rescinded) a request that arrangements be made in relation to the parish either (a) for the exercise of episcopal functions specified in clause 4 or in a Code of Practice issued under clause 4 or (b) making provision of the kind specified in clause 4(2).

Clause 1

Sub-clause (1) preserves the power for the General Synod to make provision by Canon for the ordination of women to the priesthood.

Sub-clause (2) confers a new power on the Synod to make provision by Canon to enable women to be consecrated as bishops.

Sub-clauses (3) and (4) repeal the Priests (Ordination of Women) Measure 1993 in its entirety, subject to the transitional provisions contained in Schedule 1.

Clause 2

The purpose of this clause is to provide a mechanism to enable bishops to indicate whether or not they will participate in the consecration of a woman as bishop or ordain a woman as priest.

Under sub-clause (1) a male diocesan bishop may make a declaration in one of two alternative forms:

- that he will not participate in the consecration of a woman to the office of bishop (clause 2(1)(a)); or
- that he will neither participate in the consecration of a woman to the office of bishop nor ordain a woman as priest (clause 2(1)(b)).

Under sub-clause (2) a declaration by a diocesan bishop must be made within one month of the Measure coming into force or, in the case of a bishop appointed after that date, within one month of the confirmation of his election.

Under sub-clause (3) a bishop consecrated or translated to one of the suffragan sees selected by an archbishop under clause 3 must make a declaration in the form set out in clause 2(1)(b) immediately he is consecrated or translated to that see.

Under sub-clause (4) any other male suffragan bishop or a male assistant bishop (other than a diocesan acting as an assistant bishop of another diocese) can make a declaration in either form at any time.

A declaration must be in writing (sub-clause (5)), may be withdrawn in writing (sub-clause (6)), and in both cases a copy of the written notice must be sent to specified persons (sub-clause (7)).

Under sub-clause (8) a declaration continues in force until the bishop who has made it either withdraws it or ceases to hold the office held at the time the declaration was made.

Clause 3

The purpose of this clause is to create a special class of complementary bishop for the purposes of the Measure, confined to men who declare that they will neither participate in the consecration of a woman as bishop nor ordain a woman to the office of priest.

Sub-clause (1) requires both archbishops to nominate one or more suffragan sees in their respective provinces from which the holders (being men) may be selected by diocesan bishops in the same province to exercise episcopal functions of the kind specified in clause 4, or in a Code of Practice issued under it, in relation to (a) petitioning parishes and (b) clergy, deaconesses, readers and lay workers, whether or not in petitioning parishes, who

on grounds of theological conviction are unable to accept the ministry of women as bishops.

Sub-clause (2) defines the expression ‘petitioning parish’ in the way described above.

By virtue of clause 2(3) the holder of any of the nominated sees must, immediately upon his consecration or translation, make a declaration under clause 2(1)(b) that he will neither participate in the consecration of a woman as bishop nor ordain a woman as priest.

Clause 4

The purpose of this clause is to require the House of Bishops to issue (subject to the approval of the General Synod) a Code of Practice for the purposes of the Measure, to which all those exercising functions in the Church of England will be required to have regard.

The Code must make arrangements in relation to both the episcopal and the priestly ministry of women in relation to parishes:

- Sub-clause (1) requires the House of Bishops to draw up and promulgate guidance in a Code of Practice containing arrangements for the exercise (by way of delegation from the diocesan bishop) of episcopal functions in relation to petitioning parishes. It goes on to specify certain particular matters in respect of which guidance should be given in the Code of Practice (without preventing the House from including other relevant matters should it wish to do so).
- Sub-clause (2) requires the Code of Practice also to contain arrangements making provision in relation to parishes whose parochial church councils have stated that, on grounds of theological conviction, they are unable to accept (a) a woman as the incumbent or priest-in-charge of the benefice or as team vicar for the benefice or (b) a woman as the minister who presides at or celebrates the Holy Communion or pronounces the Absolution, and who have requested arrangements to be made.

The Code must also make arrangements in relation to the episcopal ministry of women in relation to individual clergy, deaconesses, readers and lay workers: sub-clause (3) requires the Code of Practice to make provision for clergy, deaconesses, readers and lay workers, whether or not in petitioning parishes, who, on grounds of theological conviction, are unable to accept the ministry of women as bishops.

Under sub-clause (4) the Code must contain arrangements for the promotion and support of the ministry of female clergy in dioceses in which the diocesan bishop has made a declaration under clause 2(1)(b) that he will neither participate in the consecration of a woman as bishop nor ordain a woman to the office of priest.

Sub-clause (6) identifies the kinds of bishop who may undertake episcopal functions under a Code of Practice – namely any holder of one of the suffragan sees nominated under clause 3(1), any male suffragan bishop (whether or not he holds a see in the diocese in question), any male stipendiary assistant bishop of the diocese in question and any male diocesan bishop of another diocese.

Under sub-clause (8) any bishop selected to exercise delegated episcopal functions under the Code of Practice is to be known as a ‘complementary bishop’.

Under sub-clauses (6) and (7) the selection of the complementary bishop in relation to any particular petitioning parish is a matter for the diocesan bishop. But before making an appointment he or she must consult the parochial church council of the petitioning parish.

Sub-clauses (5) and (9) contain general provisions in relation to the Code and sub-clause (10) allows the House of Bishops to amend or replace the Code by a further Code.

Sub-clauses (11) to (15) deal with the procedure for making a Code (including an amending Code):

- Sub-clause (11) applies to a Code constituting ‘Article 7 business’ for the purposes of the Standing Orders of the General Synod that give effect to the requirements of Article 7 of the Synod’s Constitution. In this case the draft Code is to be referred to the House of Bishops before being finally approved by the General Synod and may only be approved by the Synod in such terms as the House proposes, with the possibility under the provisions of the Synod’s Standing Orders of references being required by the Convocations and the House of Laity.
- Sub-clauses (12) to (15) apply to a Code which does not constitute Article 7 business. In this case, once made by the House of Bishops the Code is to be laid in draft before the General Synod and, if the Synod approves it without amendment, it must be issued by the House. If the draft Code is approved by the General Synod with amendment, it must be referred back to the House of Bishops, which may then either make and issue the Code as so amended or withdraw the Code for further consideration. Sub-clause (15) allows a draft Code to be dealt with under the ‘deemed procedure’ if the Business Committee so determines (eg in the event that only small, uncontentious changes are being made). As in relation to other forms of draft instrument, however, even if the Business Committee has so determined, the draft Code will have to be debated if any member gives notice of a desire to debate it or of an amendment to it.

Clause 5

This imposes a duty on any person who exercises any ‘functions’, episcopal or otherwise, a duty to have regard to any Code issued under the Measure. Clause 6(1) defines ‘functions’ for this purpose as meaning any functions exercisable under any Measure or any enactment or any Canon or other instrument or otherwise (including powers and duties).

Clause 6

Sub-clause (1) contains definitions for the purposes of the Measure and sub-clause (2) applies the Measure to a guild church in the same way that it applies to a parish (but as if references to the parochial church council of the parish were references to the guild church council).

Clause 7 and Schedule 2

Sub-clause (1) makes a consequential amendment to the Dioceses, Pastoral and Mission Measure 2007 and sub-clause (2) and Schedule 2 contain a number of legislative repeals consequential upon the repeal of the 1993 Measure.

Clause 8

This deals with citation, commencement and extent.

Schedule 1

This set outs transitional provisions relating to the repeal of the 1993 Measure by section 1(4).

Paragraph 1 provides that resolutions under section 3 of the 1993 Measure which are in force immediately before the Measure comes into force will continue to have effect, unless rescinded, for five years from that date. The provisions of the 1993 Measure relating to such resolutions, including the power to rescind them, will also continue to apply in relation to any resolution the effect of which is preserved in this way.

Paragraph 2 deals additionally with the specific context of a resolution under section 3 of the 1993 Measure relating to a benefice which comprises more than one parish. In that case a resolution which, by virtue of paragraph 1, would otherwise continue in force for five years will not do so if (at any time before the Measure comes into force or within the five year period referred to above) the parochial church council of any other parish in the benefice passes a resolution stating that it wishes the resolution to cease to have effect: in that event the resolution under section 3 of the 1993 Measure will either not continue to have effect once the Measure comes into force or, if the other resolution is passed after the Measure has come into force, will immediately cease to have effect.

DRAFT AMENDING CANON NO. 30

Paragraphs 1 to 3

These make a number of amendments to Canon A 4. Their effect is to repeal the second part of the current Canon A 4 and substitute for it three new provisions substantially corresponding to those proposed in paragraph 141 of the first report of the Legislative Drafting Group (GS 1685). The only significant difference from the text proposed there is the addition of an express affirmation, at the beginning of the new paragraph 4 of Canon A 4, that members of the Church of England may, with a good conscience, hold theological convictions which render them unable to receive the ministry of female bishops or priests.

Attached as **Annex A** is the text of Canon A 4 in the form it will take as amended by paragraphs 1 to 3 of the draft Amending Canon.

Paragraphs 4 to 6

These paragraphs amend Canon C 1, relating to the duty of obedience.

Paragraph 5 amends Canon C 1 in relation to the duty of obedience owed by clergy to their diocesan bishop. The new paragraph it inserts provides that any priest or deacon holding office or serving in any place in relation to which a complementary bishop exercises functions delegated to him by the diocesan bishop owes canonical obedience in all things lawful and honest to that complementary bishop as well as to the diocesan bishop. Correspondingly, paragraph 6 extends the duty of obedience owed by a retired bishop, priest or deacon to the bishop of the diocese in which he resides to any complementary bishop in that diocese.

Attached as **Annex B** is the text of Canon C 1 in the form it will take as amended by paragraphs 4 to 6 of the draft Amending Canon.

Paragraphs 7 and 8

Paragraph 7 repeals paragraph 5 of Canon C 2 (which states that nothing in Canon C 2 is to make it lawful for a woman to be consecrated to the office of bishop) and paragraph 8 goes on to confer the canonical authority (authorised by clause 1(2) of the Measure) allowing women to be consecrated as bishops if they otherwise satisfy the requirements of Canon C 2. (This provision reflects that made by Canon C 4B in relation to the ordination of women as priests.)

Paragraphs 9 and 10

These make changes to the Canons consequential upon the repeal of the Priests (Ordination of Women) Measure 1993 by the draft Measure, by removing prohibitions reflecting the terms of the 1993 Measure.

Paragraphs 11 to 16

These amend Canon C 14 relating to the oath of obedience.

Paragraph 12 substitutes a new form of oath of obedience to be taken at ordination, under which the ordinand will swear to give obedience to *“the Bishop of C and [his] [her] successors and any other bishop for the time being set in authority over me”*.

Paragraph 13 provides that where an ordinand is to be licensed to serve in any place in relation to which a complementary bishop exercises delegated functions, he or she must make an additional oath at ordination, in the presence of the complementary bishop, under which he or she swears to give obedience to *“the Bishop of D [ie the complementary bishop] and any other bishop for the time being set in authority over me”*.

Paragraphs 14 and 15 make corresponding changes to the position where, rather than swearing an oath, a person being ordained priest or deacon wishes to make a solemn affirmation.

Paragraph 16 firstly inserts a new paragraph 5 into Canon C 14 which requires any priest who is to be instituted, installed, licensed or admitted to any office in the Church of England or otherwise to serve in any place to re-take the oath of canonical obedience taken (or re-affirm the solemn affirmation made) at his or her ordination, to the relevant diocesan bishop and in the presence of that bishop or his or her commissary, using the new forms to be introduced by paragraphs 12 and 14 of the Amending Canon. There is an exception

where the priest or deacon has been ordained on the same day and has already taken the oath or made the affirmation.

Paragraph 16 also inserts new paragraphs 6 and 7 into Canon C 14 which require any priest who is to be instituted etc to any office or otherwise to serve in any place in relation to which a complementary bishop exercises delegated functions to swear an additional oath of obedience, or make an additional solemn affirmation, in a specified form, to the complementary bishop and in his presence.

Attached as **Annex C** is the text of Canon C 14 in the form it will take as amended by paragraphs 11 to 16 of the draft Amending Canon.

Paragraphs 17 to 19

These make miscellaneous amendments to Canon C 15, unrelated to the consecration of women to the episcopate.

Now that there are no longer any provosts in the Church of England, the references to that office in Canon C 15.2 are redundant. Paragraph 18 accordingly removes them.

Canon C 15.3 currently provides that 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*”. However, there is no formal process of ‘investiture’ of suffragan bishops, so that the effect of this requirement is unclear. Paragraph 19(a) accordingly substitutes a new requirement that a suffragan bishop should make the declaration of assent “*on the occasion of the commencement of his public ministry in the diocese*”. (In practice, this obligation is likely to be met at a diocesan service of welcome.) Paragraph 19(b) makes a consequential amendment, so that when a suffragan bishop makes the Declaration of Assent in this way, the preface is required to be spoken by the bishop of the diocese rather than the archbishop.

Paragraphs 20 to 22

These amend Canon D 2 relating to admission to the order of deaconesses.

Paragraph 21 substitutes a new form of oath of due obedience to be made by a woman who is to be admitted to the order of deaconesses to the diocesan bishop, in the presence of the bishop or his or her commissary.

Paragraph 22 firstly inserts a new paragraph 5A into Canon D 2 which requires any woman who is to be admitted to the order of deaconesses and who is to be licensed to serve in any place in relation to which a complementary bishop exercises delegated functions also to take an oath of due obedience, in a specified form, to the complementary bishop and in his presence.

Paragraph 22 also inserts new paragraphs 5B and 5C into Canon D 2 which make corresponding provision where, instead of swearing an oath of obedience, a woman being admitted to the order of deaconesses wishes to make a solemn affirmation.

Paragraphs 23 to 25

These amend Canon E 5 relating to the nomination and admission of readers.

Paragraph 24 substitutes a new form of declaration to be made by a person who is to be admitted to the office of reader to the diocesan bishop, in the presence of the bishop or his or her commissary.

Paragraph 25 requires any person who is to be admitted to the office of reader and who is to be licensed to serve in any place in relation to which a complementary bishop exercises delegated functions also to make a specified form of declaration to the complementary bishop, in his presence.

Paragraphs 26 to 28

These amend Canon E 6 relating to the licensing of readers.

Paragraph 27 substitutes a new form of declaration to be made to the diocesan bishop by a reader on his or her licensing, in the presence of the bishop or his or her commissary.

Paragraph 28 inserts new paragraphs 2A and 2B into Canon E 6 which require any reader who is to be licensed to serve in any place in relation to which a complementary bishop exercises delegated functions also to make a specified form of declaration to the complementary bishop, in his presence, unless a declaration has been made on the same occasion by virtue of the reader's admission.

Paragraphs 29 to 31

These amend Canon E 8 relating to the admission and licensing of lay workers.

Paragraph 30 substitutes a new form of declaration to be made to the diocesan bishop by a lay worker on his or her admission or licensing, in the presence of the bishop or his or her commissary.

Paragraph 31 inserts a new paragraph 4A into Canon E 8 which requires any lay worker who is to be licensed to serve in any place in relation to which a complementary bishop exercises delegated functions also to make a specified form of declaration to the complementary bishop, in his presence.

Paragraph 32

This makes provision for the coming into force of the Amending Canon. Sub-paragraph (a) provides that the paragraphs making amendments to Canon C 15 unrelated to the consecration of women to the episcopate will come into force immediately upon the promulgation of the Amending Canon. Sub-paragraph (b) provides that the paragraphs repealing canonical provisions referring to the 1993 Measure will come into force at the same time as the coming into force of Schedule 2 to the new Measure (which makes a number of repeals to Church legislation consequential on the repeal of the 1993 Measure). Sub-paragraph (c) provides that the remaining provisions of the Amending Canon will come into force on the day on which section 1 of the new Measure (which, amongst other things, repeals the 1993 Measure) comes into force.

ILLUSTRATIVE DRAFT CODE OF PRACTICE

The Code required under clause 4(1) of the draft Measure cannot be formally drawn up by the House of Bishops and submitted for approval by the General Synod under clause 4(11) of the draft Measure unless and until the Measure has successfully completed its Synodical and Parliamentary process and received the Royal Assent. The draft Code accordingly represents an *illustrative* draft. However, it will serve to show what form a Code of Practice issued under clause 4(1) of the draft Measure might take, consistently with the terms of the draft Measure and the draft Amending Canon; and it is intended that it will be considered by the Revision Committee alongside the draft Measure and draft Amending Canon.

Having defined a number of terms employed in it, the illustrative draft Code goes on to provide guidance in relation to all the matters specified in clause 4(1) of the draft Measure and to make provision for the matters specified in clause 4(2) to (4) of the draft Measure.

The annex contains an illustrative draft instrument of delegation showing the functions that might, in suitable cases, be delegated to a complementary bishop.

**Church House
Westminster**

December 2008

The text of Canon A 4 in the form it will take as amended by paragraphs 1 to 3 of the draft Amending Canon

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

1. 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.
2. **Those who are made, ordained or consecrated bishops, priests or deacons in accordance with the Ordinal, or in accordance with any form of service alternative thereto approved under Canon B 2 or authorised by the Archbishops of Canterbury and York under Canon C 4A, are lawfully made, ordained or consecrated bishops, priests or deacons and are to be accounted as such by all.**
3. **Those who, having been lawfully made, ordained or consecrated as described in paragraph 2, are duly appointed to any office in the Church of England are the lawful holders of any such office and are to be accounted as such by all.**
4. **The Church of England affirms that its members may, with a good conscience, hold theological convictions which render them unable to receive the ministry of female bishops or priests. In making arrangements to respect those theological convictions, the Church of England nevertheless accounts and affirms those who are made, ordained or consecrated as described in paragraph 2 to be truly bishops, priests or deacons.**

The text of Canon C 1 in the form it will take as amended by paragraphs 4 to 6 of the draft Amending Canon

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 therefrom.

3. According to the ancient law and usage of this Church and Realm of England, the priests and deacons 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.

3A. Any priest or deacon holding any office or serving in any place in relation to which a complementary bishop exercises episcopal functions delegated to him by the bishop of the diocese in accordance with arrangements made under section 4 of the Bishops and Priests (Consecration and Ordination of Women) Measure 20.... shall also owe canonical obedience in all things lawful and honest to that bishop.

4. Where any bishop, priest or deacon ceases to hold office in the Church of England or otherwise ceases to serve in any place he continues to owe canonical obedience in all things lawful and honest to the archbishop of the province or the bishop of the diocese (as the case may be) in which he resides for the time being **and to the complementary bishop (if any).**

The text of Canon C 14 in the form it will take as amended by paragraphs 11 to 16 of the draft Amending Canon

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, or who is to be licensed as an assistant bishop, 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 shall first take the Oath of Canonical Obedience to the bishop of the diocese by whom he is to be ordained in the presence of the said bishop or his commissary, and in the form following:

I, AB, do swear by Almighty God that I will pay true and canonical obedience to the Bishop of C and [his][her] successors and any other bishop for the time being set in authority over me in all things lawful and honest: so help me God.

- 3A. Any person who is to be ordained priest or deacon and who is to be licensed to any place in relation to which a complementary bishop exercises functions delegated to him by the bishop of the diocese, shall also take an Oath of Canonical Obedience in the presence of the complementary bishop in the following form:**

I, AB, do swear by Almighty God that I will pay true and canonical obedience to the Bishop of D and any other bishop for the time being set in authority over me 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, AB, do solemnly, sincerely and truly declare and affirm that I will pay true and canonical obedience to the Bishop of C and [his][her] successors and any other bishop for the time being set in authority over me in all things lawful and honest.

- 4A. Any person who is to be ordained priest or deacon and who is to be licensed to any place in relation to which a complementary bishop exercises functions delegated to him by the bishop of the diocese may also make a solemn affirmation instead of the Oath of Obedience in the presence of the complementary bishop in the following form**

—

I, AB, do solemnly, sincerely and truly declare and affirm that I will pay true and canonical obedience to the Bishop of D and any other bishop for the time being set in authority over me in all things lawful and honest.

5. Every priest or deacon who is to be instituted, installed, licensed or admitted to any office in the Church of England or otherwise to serve in any place shall re-take the Oath of Canonical Obedience or re-affirm the solemn affirmation taken or made at his ordination to the bishop of the diocese by whom he is to be instituted, installed, licensed or admitted in the presence of that bishop or his commissary in the form set out in paragraph 3 or 4 of this Canon, unless the priest or deacon has been ordained on the same day and has already taken the Oath or made the affirmation.

6. Where the office to which the priest or deacon is to be instituted, installed, licensed or admitted or the place in which he is to serve is an office or place in relation to which a complementary bishop exercises functions delegated to him by the bishop of the diocese he shall also take an Oath of Canonical Obedience in the presence of the complementary bishop in the following form:

I, AB, do swear by Almighty God that I will pay true and canonical obedience to the Bishop of D and any other bishop for the time being set in authority over me in all things lawful and honest: so help me God.

7. Any person who is to be instituted, installed, licensed or admitted to any office in the Church of England or otherwise to serve in any place in relation to which a complementary bishop exercises functions delegated to him by the bishop of the diocese may also make a solemn affirmation instead of the Oath of Obedience in the presence of the complementary bishop in the following form –

I, AB, do solemnly, sincerely and truly declare and affirm that I will pay true and canonical obedience to the Bishop of D and any other bishop for the time being set in authority over me in all things lawful and honest.

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