

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; 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 [here](#).*

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 [here](#).*

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 specified in this Canon which is 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.

3. At the Holy Communion the presiding minister shall wear either a surplice or alb with scarf or stole unless the minister has ascertained by consultation with the parochial church council that adopting some other form of dress will be acceptable and will benefit the mission of the Church in the parish. 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; but the minister may adopt some other form of dress to wear on a general basis if the minister has ascertained by consultation with the parochial church council that doing so will be acceptable and will benefit the mission of the Church in the parish.

4A. Where, in a case within paragraph 2, 3 or 4, there is a disagreement between the minister and the parochial church council, the minister shall refer the matter to the bishop of the diocese, whose direction shall be obeyed.

5. At a service of Baptism that is not held at public worship or at the Solemnization of Matrimony or a service for the burial of the dead the minister shall wear a surplice or alb with scarf or stole or shall adopt such other form of dress as the minister agrees with the persons concerned

6. Where a minister adopts a form of dress other than vesture of a form specified in this Canon, the form of dress so adopted must (in addition

to the requirements of Canon C 27) not be such as to indicate a departure from the doctrines now contained in the formularies of the Church of England.

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 at least one church in each benefice or, where benefices are held in plurality, in at least one church in at least one of those benefices 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 who has the cure of souls 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 who has the cure of souls, together with other ministers licensed to serve in the benefice (or one or more of the benefices), shall make such provision for Morning and Evening Prayer to be said or sung either in at least one of the churches in the benefice (or at least one of the churches in at least one of the benefices) or, after consultation with the parochial church council of each parish in the benefice (or benefices), elsewhere as may best serve to sustain the corporate spiritual life of the benefice (or benefices) and the pattern of life enjoined upon ministers by Canon C 26. Public notice shall be given 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 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 in accordance with 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: *In exercise of the power conferred by paragraph 3, the General Synod has made the Administration of Holy Communion Regulations 2015, which are reproduced [here](#). The Regulations, which came into force on 1 October 2015, revoked the Regulations on the administration of Holy Communion made by the Church Assembly in November 1969.*

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, 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 at least one church in each benefice or, where benefices are held in plurality, in at least one church in at least one of those benefices 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 as required by this Canon may only be dispensed with in accordance with the provisions of Canon B 14A.

3. *[Repealed by Amending Canon No. 39]*

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

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

(a) on an occasional basis, as authorized by the minister who has the cure of souls and the parochial church council of each parish in the benefice acting jointly;

(b) on a regular basis, as authorized by the bishop on the request of the minister who has the cure of souls and the parochial church council of each parish in the benefice acting jointly.

In giving an authorization under this paragraph, the person or persons doing so must be satisfied that there is good reason for doing so and shall -

(i) *[Repealed by Amending Canon No. 39]*

(ii) ensure that no church ceases altogether to be used for public worship.

2. *[Repealed by Amending Canon No. 39]*

3.[*Repealed by Amending Canon No. 39*]

4. The bishop of a diocese may, subject to Canons B 11 and B 14 and the preceding paragraphs of this Canon, direct what services shall be held or shall not be required to be held in any church in the diocese or in any building, or part of a building, in the diocese licensed for public worship under section 43 of the Mission and Pastoral Measure 2011 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 General Synod made the Admission of baptized children to Holy Communion Regulations 2006 on 8 February 2006 and these Regulations came into force on 15 June 2006. The Regulations are reproduced on pages 192-4.*

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.

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 [here](#).*

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 195-202.*

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

A woman may not marry her

mother

father

daughter

son

adopted daughter

adopted son

father's mother

father's father

mother's mother

mother's father

son's daughter

son's son

daughter's daughter

daughter's son

sister

brother

wife's mother

husband's father

wife's daughter

husband's son

father's wife

mother's husband

son's wife

daughter's husband

father's father's wife

father's mother's husband

mother's father's wife

mother's mother's husband

wife's daughter's daughter

husband's daughter's son

wife's son's daughter

husband's son's son

father's sister

father's brother

mother's sister

mother's brother

brother's daughter

brother's son

sister's daughter

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 56to 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 203-204.*

B 36 Of a service after 57civil 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 banns 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, and the minister cannot in good conscience use the Order for the Burial of the Dead contained in *The Book of Common Prayer* or a form of service for burial which is approved by the General Synod under Canon B 2; in which case, having notified the Ordinary accordingly, 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.

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 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 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; 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 ecumenical relations

Invitations to members of other Churches etc. to take part in services

1. (1) A person who is a minister or lay member of a designated Church, and who is baptised, may be invited to perform any relevant duty in a parish church or other place of worship in a parish or in a cathedral church.

(2) Each of the following is a "relevant duty"—

(a) saying or singing Morning or Evening Prayer or the Litany or officiating at a Service of the Word;

(b) reading the Holy Scriptures;

(c) preaching at a service;

(d) leading the Intercessions at the Holy Communion or leading prayers;

(e) assisting at Baptism or the Solemnization of Matrimony or conducting a Funeral Service;

(f) assisting in the distribution of the holy sacrament of the Lord's Supper to the people at the Holy Communion.

(3) A person who is a minister or lay member of a designated Church, but who is not baptised, may be invited to perform any relevant duty under sub-paragraph (2)(b) or (d) (including in connection with a service of ordination or confirmation) in a parish church or other place of worship in a parish or in a cathedral church.

(4) A person who is a minister or lay member of a Church which subscribes to the Holy Trinity but which is not otherwise a designated Church may be invited to perform any relevant duty under sub-paragraph (2)(b) or (d) (including in connection with a service of ordination or confirmation) in a parish church or other place of worship in a parish or in a cathedral church.

(5) A person who is a member of the Salvation Army may be invited to preach at any service (including a service of ordination or confirmation) in a parish church or other place of worship in a parish or in a cathedral church.

(6) An invitation under this paragraph to perform a duty otherwise than in connection with a service of ordination or confirmation may be given only by the incumbent of the parish or the Chapter of the cathedral concerned.

(7) An invitation under this paragraph to perform a duty in connection with a service of ordination or confirmation may be given only by the bishop of the diocese in which the parish or cathedral church concerned is situated.

(8) An invitation under this paragraph to perform a duty may be given only if—

(a) the invitee is authorised to perform a similar duty in his or her own Church,

(b) the incumbent, Chapter or bishop giving the invitation, having made such enquiries as are appropriate in all the circumstances, is satisfied that the invitee is of good standing, and

(c) in the case of an invitation to assist at Baptism or the Solemnization of Matrimony, the persons concerned have requested that the invitation be given or in the case of an invitation to conduct a Funeral Service, the persons concerned have given their consent.

2. (1) Where a bishop's mission order authorises a minister to exercise ministry in a place in which divine service, or in which any divine service, may be performed, a person of the description given in paragraph 1(1) may be invited to perform in that place any relevant duty within the meaning of paragraph 1(2).

(2) An invitation under this paragraph may be given only by the leader or leaders of the mission initiative endorsed by the bishop's mission order.

Invitations to members of other Churches to take part in joint worship etc.

3. (1) Members of a designated Church may be invited—

(a) to take part in joint worship with the Church of England in a parish church or cathedral church, or

(b) to use a parish church or cathedral church for worship in accordance with the forms of the service and practice of the designated Church.

(2) An invitation under this paragraph may be given only by the incumbent of the parish or the Chapter of the cathedral concerned.

4. (1) Where a bishop's mission order authorises the performance of divine service by virtue of subsection (13) of section 80 of the Mission and Pastoral Measure 2011, members of a designated Church may be invited—

(a) to take part in joint worship with the Church of England in a church, building or other place mentioned in that subsection, or

(b) to use a building of a kind mentioned in that subsection.

(2) Where a bishop's mission order authorises the performance of any divine service by virtue of subsection (14) of that section, members of a designated Church may be invited to take part in joint worship with the Church of England in a church, building or other place mentioned in that subsection.

(3) An invitation under this paragraph may be given only by the leader or leaders of the mission initiative endorsed by the bishop's mission order.

Invitations from other Churches to take part in services

5. (1) A relevant office-holder who accepts an invitation from a person authorised by a designated Church to take part in a service may perform in the course of that service any duty assigned to the office-holder if it is the same as or similar to a duty which the office-holder is authorised to perform in the Church of England.

(2) Each of the following office-holders in the Church of England is a relevant office-holder—

(a) a bishop;

(b) a priest or deacon;

(c) a deaconess, lay worker or reader.

(3) A bishop or priest who is authorised under this paragraph to take part in the ordination or consecration of a minister of a designated Church may, despite that authorisation, not do anything which is a sign of the conferring of holy orders unless the designated Church is an episcopal Church with which the Church of England has established intercommunion.

6. (1) Where there is a bishop's mission order, a relevant office-holder who accepts an invitation from a person authorised by a designated Church to take part in a service may perform in the course of that service any duty assigned to the office-holder if it is the same as or similar to a duty which the office-holder is authorised to perform in the Church of England.

(2) Each of the following office-holders in the Church of England is a relevant office-holder—

(a) a minister who is authorised by the bishop's mission order to exercise ministry in a place in which the minister does not hold office;

(b) a deaconess, lay worker or reader who is authorised by the bishop's mission order to perform duties.

Invitations under paragraphs 1 to 6

7. (1) An invitation may not be given or accepted under paragraphs 1 to 6 unless—

(a) the approval of persons of such description as the Code of Practice may specify has been obtained, and

(b) such other conditions as the Code may specify in relation to the giving or acceptance of the invitation have been met.

(2) An approval required under sub-paragraph (1)—

(a) may not be given unless such conditions as the Code may specify have been met;

(b) must provide for such matters as the Code may specify;

(c) may be given generally or subject to such conditions as the approval may specify;

(d) may be given for an indefinite period, for such period as the approval may specify or for specified periods only;

(e) may be renewed or revoked.

(3) An approval required under sub-paragraph (1) must be in such form, and must be given in such manner, as the Code may specify.

(4) In a case within paragraph 5 or 6 of an invitation to preside at the Holy Communion, the approval of a person of a description specified under sub-paragraph (1) may not be given unless that person is satisfied that—

(a) there are special circumstances which justify acceptance of the invitation, and

(b) the rite and the elements to be used are not contrary to, or indicative of a departure from, the doctrine of the Church of England in any essential matter.

(5) Where, in a case within paragraph 5, the approval of a person of a description specified under sub-paragraph (1) is withheld, the office-holder concerned may appeal to the bishop of the diocese in which the service is to take place.

(6) If, on an appeal under sub-paragraph (5), the bishop decides, after considering the views of the office-holder and the person who withheld the approval, that the approval has been unreasonably withheld, the bishop—

(a) may authorise the office-holder to take part in the service, and

(b) if the bishop does so, must inform the person whose approval was withheld of the reasons for the decision.

8. (1) This paragraph applies where a local ecumenical co-operative scheme is or is to be established—

(a) for the whole or part of one or more parishes (other than the parish of a cathedral church),

(b) for an area in which a cathedral church is situated (which includes, in the case of a cathedral church which is a parish church, the parish of that church),

(c) for an institution in respect of which a clerk in holy orders is licensed under section 2 of the Extra-Parochial Ministry Measure 1967, or

(d) in connection with a bishop's mission order.

(2) The bishop of the diocese or, in a case within sub-paragraph (1)(d), the bishop or bishops making the order may enter into an agreement with the appropriate authority of each Church participating in the scheme in relation to the participation of the Church of England in the scheme.

(3) Where the area of a local ecumenical co-operative scheme is extended to include the whole or part of a parish which was not previously included in the scheme (other than the parish of a cathedral church), the Church of England may not participate in the scheme in relation to that parish or part unless the bishop of the diocese has entered into an agreement to that effect.

(4) An agreement under this paragraph has effect for such period as the agreement specifies, unless it is extended on one or more occasions in reliance on sub-paragraph (5) or revoked by either party in accordance with the agreement.

(5) The duration of an agreement under this paragraph may from time to time be extended by an agreement entered into between the bishop of the diocese and the appropriate authority of each participating Church for such period as the agreement specifies.

9. Where a local ecumenical co-operative scheme is amended to include a Church or an additional congregation of a Church participating in the scheme, the Church of England may not continue to participate in the scheme unless—

(a) the bishop of the diocese has given agreement to the amendment, or

(b) if the area of the scheme comprises areas in different dioceses, the bishop of each diocese has given agreement to the amendment.

10. (1) Where a bishop has entered into an agreement under paragraph 8 or given agreement under paragraph 9, the bishop by an instrument

in writing—

(a) may exercise any of the powers that the bishop has under paragraphs 1 to 6 of this Canon or under Canon B 14A or Canon B 40, and

(b) may make provision as to any of the following five matters.

(2) The first matter is the exercise of ministry—

(a) in a case within paragraph 8(1)(a), in the whole or part of the parish or parishes concerned by office-holders who are beneficed in or licensed to the parish or one or more of them;

(b) in a case within paragraph 8(1)(b), in the area concerned by office-holders who minister in or are licensed to the cathedral church;

(c) in a case within paragraph 8(1)(c), in the institution concerned by office-holders who are licensed in respect of that institution;

(d) in a case within paragraph 8(1)(d), in the area to which the mission initiative endorsed by the bishop's mission order applies by office-holders who are licensed in connection with the order.

(3) The second matter is the authorisation of a minister of another Church participating in the scheme with the goodwill of the persons concerned to baptise in accordance with a rite authorised by that or another participating Church—

(a) in a case within paragraph 8(1)(a), (b) or (c), in a place of worship of the Church of England in the area concerned;

(b) in a case within paragraph 8(1)(d), in a place where divine service is authorised to be performed by the bishop's mission order.

(4) The third matter is the authorisation of a priest of the Church of England to preside at a service of Holy Communion in accordance with a rite authorised by another Church participating in the scheme—

(a) in a case within paragraph 8(1)(a), (b) or (c), in a place of worship of the Church of England in the area concerned;

(b) in a case within paragraph 8(1)(d), in a place where divine service is authorised to be performed by the bishop's mission order. _____

(5) The fourth matter is the holding of joint services (including baptism and confirmation) with another Church participating in the scheme—

(a) in a case within paragraph 8(1)(a), (b) or (c), in the area concerned;

(b) in a case within paragraph 8(1)(d), in a place where divine service is authorised by the bishop's mission order to be performed.

(6) The fifth matter is the authorisation of the holding of services of Holy Communion presided over by a minister of another Church participating in the scheme—

(a) in a case within paragraph 8(1)(a), (b) or (c), in a place of worship of the Church of England in the area concerned;

(b) in a case within paragraph 8(1)(d), in a place where divine service is authorised to be performed by the bishop's mission order.

(7) In sub-paragraph (2), "office-holder" means a clerk in holy orders, deaconess, lay worker or reader.

11. (1) An instrument under paragraph 10 may not make provision to authorise a rite to be used in a service mentioned in sub-paragraph (4), (5) or (6) of that paragraph unless the bishop is satisfied that the rite and the elements to be used are not contrary to, or indicative of a departure from, the doctrine of the Church of England in any essential matter.

(2) Where an instrument under paragraph 10 makes provision for the holding of a service under sub-paragraph (6) of that paragraph —

(a) notice must, so far as practicable, be given on the preceding Sunday with an indication of the rite to be used and the Church to which the minister who is to preside belongs;

(b) the service is not to be held out or taken as being a celebration of the Holy Communion according to the use of the Church of England, even if the form of service used follows a form authorised under Canon B1 or a substantially similar form;

(c) no portion of the bread and wine consecrated at the service may be carried out in accordance with Canon B 37.2 except at the express wish of the sick communicant concerned;

(d) carrying out a portion of bread and wine in reliance on paragraph (c) must be done during or immediately after the service or as soon as practicable on the same day.

(3) When acting under paragraph 10 or under an instrument under that paragraph, a bishop must ensure that public worship according to the rites of the Church of England is maintained with reasonable frequency.

(4) When acting under Canon B 14A, by virtue of paragraph 10(1)(a), in relation to the celebration of the Holy Communion, the bishop must (in addition to complying with the requirements of that Canon) have regard to—

(a) the duty imposed by Canon B 15.1 (duty of confirmed to receive Holy Communion regularly), and

(b) the extent and frequency of the celebration of the Holy Communion according to the rites of the Church of England in neighbouring areas.

(5) An instrument under paragraph 10 may be amended or revoked by a subsequent instrument made in the same manner.

(6) A bishop may not make, amend or revoke an instrument under paragraph 10 unless the bishop has consulted persons of such description as the Code of Practice may specify.

(7) This paragraph, so far as relating to cathedral churches, does not affect the requirements of Canon B 10 or Canon B 13.

(8) Sub-paragraphs (3) and (4) do not apply in a case within paragraph 8(1)(d).

12. (1) A bishop may not enter into an agreement under paragraph 8 or give agreement under paragraph 9 unless the bishop—

(a) has consulted persons of such description as the Code of Practice may specify, and

(b) has obtained the approval of persons of such description as the Code may specify and the approval of—

(i) in a case within paragraph 8(1)(a), the parochial church council and incumbent of the parish concerned (or, if the scheme is to be established for the whole or part of more than one parish, of each parish concerned);

(ii) in a case within paragraph 8(1)(b), the chapter of the cathedral concerned.

(2) A bishop may at any time revoke an agreement made under paragraph 8 or given under paragraph 9; but the bishop may not do so unless the bishop—

(a) has given notice, of such period and in such manner as the Code may specify, of the proposed revocation, and

(b) has consulted persons of such description as the Code may specify.

(3) An agreement made under paragraph 8 or given under paragraph 9 must be in such form as the Code may specify.

(4) The powers of a bishop under paragraphs 8 to 11 may be exercised only in respect of a local ecumenical co-operative scheme in which every other Church participating in the scheme is a designated Church.

General

13. (1) This paragraph applies for the purposes of this Canon.

(2) “Designated Church” means a Church to which the Church of England (Ecumenical Relations) Measure 1988 for the time being applies.

(3) “Appropriate authority” has the meaning given in section 6 of that Measure.

(4) “Incumbent”, in relation to a parish—

(a) in a case where the benefice is vacant and no suspension period (within the meaning of the Mission and Pastoral Measure 2011) applies to the benefice, means the rural dean;

(b) in a case where a suspension period applies to the benefice, means the priest-in-charge;

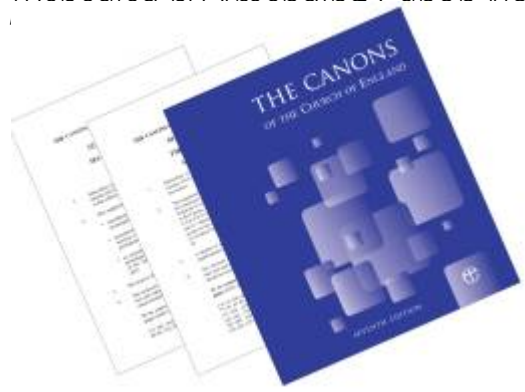
(c) in a case where a special cure of souls in respect of the parish has been assigned to a vicar in a team ministry by a scheme under the Mission and Pastoral Measure 2011 by a licence from the bishop, means that vicar.

(5) “Place of worship” means a building licensed for public worship or part of a building so licensed.

(6) “Minister”, in relation to a Church participating in a local ecumenical co-operative scheme, means a person ordained to the ministry of the word and sacraments.

(7) “Code of Practice” means the Code of Practice for the time being issued under section 5B of the Church of England (Ecumenical Relations) Measure 1988.

B 44 Of local ecumenical projects



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