

**Code of Practice  
on Co-operation by the Church of  
England with Other Churches  
February 2019**

issued by the House of Bishops  
under section 5B of the Church of England (Ecumenical Relations)  
Measure 1988

## TABLE OF CONTENTS

INTRODUCTION .....	4
How to read the Code of Practice .....	6
Note for the Diocese in Europe .....	6
PART ONE What is made possible by the <i>Ecumenical Relations Measure 2018</i> .....	8
I. How the Measure Relates to the Code of Practice.....	8
II. How the Measure Relates to Canon B 43 Regarding Worship and Buildings .....	8
Special provision for the Salvation Army .....	9
III. How the Measure Relates to the Canon Regarding ‘LEPs’ .....	9
IV. How the Measure Relates to the Overseas and Other Clergy (Ministry and Ordination) Measure 1967 .....	10
V. Churches to which the Measure and the Canon Apply .....	10
Designation as a Church to which the Measure and Canon Apply.....	10
Obtaining and Renewing Temporary Designation by the Bishop.....	11
Conditions the Bishop must be Satisfied are met .....	12
PART TWO Applying Canon B 43 - Of Ecumenical Relations.....	15
I. Introduction to the Code of Practice for Canon B 43 .....	15
II. Ministry: Invitations and Duties .....	15
Invitations to Ministers and Members of Other Churches to Perform Duties.....	15
Invitations from Other Churches to Take Part in Services .....	19
III. Liturgy and Worship.....	23
Invitations to Members of Other Churches to Take Part in Joint Worship.....	23
Joint Worship in Parishes or Cathedral Churches.....	24
Joint Worship in a Mission Initiative.....	24
Holy Communion in Ecumenical Contexts .....	25
Baptism .....	28
IV. Use of Buildings.....	28
Invitations to Use a Place of Worship of the Church of England.....	28
V. Local Ecumenical Co-operative Schemes.....	31
Introduction to Local Ecumenical Co-operative Schemes .....	31
Approval and Consultation before the Bishop Enters into an Agreement .....	32
Duration of and Extending, Reviewing, Amending and Revoking an Agreement .....	34
Consultation Required Concerning Special Provisions .....	36
The Frequency of Public Worship According to the Use of the Church of England .....	36
The Rite and Elements used in Holy Communion and Joint Services .....	37

Communion for the Sick at Home in Local Ecumenical Co-operative Schemes.....	37
Baptism in Local Ecumenical Co-operative Schemes.....	37
Joint Confirmation in Local Ecumenical Co-operative Schemes.....	38
PART THREE Other Relevant Legislation.....	41
I. The Church of England (Mission and Pastoral) Measure 2011 .....	41
II. The Sharing of Church Buildings Act 1969 and the Sharing of Church Buildings Measure 1970 .	41
III. The Marriage Act 1949.....	42
IV. Extra-Parochial Ministry Measure 1967 .....	42
V. The Patronage (Benefices) Measure 1986.....	42
VI. The Church of England (Worship and Doctrine) Measure 1974 .....	43
VII. The Church Representation Rules .....	43
PART FOUR Pro-Forma Documents for Various Purposes Relating to Canon B 43.....	44
Invitations to Ministers and Members of Other Churches .....	44
Establishing a Local Ecumenical Co-operative Scheme .....	45

## INTRODUCTION

*The Code of Practice is more like a manual than a continuous essay. It contains lists that provide 'recipes' for going about interaction with other churches and that can be used as a checklist for ecumenical activity. It also has explanations that hope to ensure good practice. Thus, while the Code can be read as a way of gaining an overview of the Church of England's ecumenical practice, often it will be best dipped into with reference to particular questions or situations.*

From para. 8 below

1. Taken together the *Ecumenical Relations Measure 2018* and *Canon B 43 - Of ecumenical relations* are the Church of England's core legislation for ecumenism. Other legal provisions have a bearing upon the Church of England's ecumenical practice, such as the *Sharing of Church Buildings Act 1969*, which has had tremendous impact in enabling churches to work together, or *Canon B 15A*, which makes provision for the admission to Holy Communion of members of other churches. Part Three of this Code of Practice explores such other legislation more fully. Nothing, however, has quite the same impact as the Measure and, most especially, the Canon.
2. A new Code of Practice is needed because of significant amendments to the Measure and the redrafting of the Ecumenical Canons. With regard to the latter, what was previously covered in the Ecumenical Canons B 43 and B 44 is now brought together in a single Canon B 43. Except where specified otherwise, a reference in this Code to the Measure or the Canon is to the amended version. These changes have been made in response to substantial shifts in the Christian and ecumenical landscape in England and beyond, as well as new patterns of ecumenical mission emerging at local level. The Church of England is a major partner in these developments and needs to have a legal framework suited to the contemporary reality of Christianity.
3. The changes are also part of the simplification process within the Church of England which aims to:
  - ensure that only those functions needed to be exercised at national, diocesan or local level are retained at their respective levels and that all functions properly left to local decision are devolved to that level;
  - reflect what it means to be a church that contains both traditional and innovative elements;
  - lighten regulation to enable a flexible and positive approach that is attentive to context;
  - diminish complexity in the expression of the Church of England's legal framework.

4. In line with these aims, the redrafting of the Ecumenical Canons:
  - includes only those provisions that need to be included in the Canon as defined in the Ecumenical Relations Measure 2018;
  - indicates that procedures for applying these provisions are dealt with in an accompanying Code of Practice – namely, this one. The Code indicates the steps that need to be taken by the Church of England in sometimes delicate areas of ecumenical co-operation;
  - amalgamates, as mentioned above, *Canon B 43 Of relations with other Churches* and *Canon B 44 Of local ecumenical projects* into a single Canon B 43.
5. The legislation sets out essential parameters for how the Church of England can share in worship, witness, and discipleship with churches with which it is not in communion, in the context of appreciation for the unity of the church that is Christ's gift and striving for that unity to be made more visible, so that the world may believe in him. Some of these parameters reflect ecclesiological norms for the Church of England, for instance that an episcopally ordained presbyter should preside at the Eucharist, and that a minister holding a bishop's license (or permission to officiate) should preach. The recent amendments to the Measure and the redrafting of the Canon belong within a continuous history of development in the Church of England's approach to ecumenism with its respective regulations that was set in motion by the Lambeth Conference in 1920.<sup>1</sup>
6. This approach has been shaped by the theological and missional imperative of working for Christian unity, the recognition of other churches as being part of the true Church of Christ with an authentic ministry expressing the inward call of the Holy Spirit, the principles of ecumenical hospitality, the common purpose of witness, service, and mission, and the acceptance by the Lambeth Conference in 1998 of the possibility of temporary anomalies as the Church comes into full, visible unity (Resolution IV.1). The Ecumenical Relations Measure and the Ecumenical Canon provide a legal framework in which various permissions and authorisations for offering hospitality, making invitations to ministers of other churches and receiving such invitations, and for co-operating with other churches are made possible. They do this by holding together the imperative of working with other churches under God in mission and Anglican convictions about Church order.
7. This Code of Practice also takes account of the ecumenically agreed *A Framework for Local Unity in Mission* commended to the member churches of Churches Together in England by the Enabling Group at its meeting in March 2017 (See [Churches Together In England, A New Framework for Local Unity in Mission](#)).  
[\[back\]](#)

---

<sup>1</sup> Martin Davie, *The background to the present arrangements in the Church of England for joint services, intercommunion, and the interchange of ministers*, Council for Christian Unity (2011)

## How to read the Code of Practice

8. The Code of Practice is more like a manual than a continuous essay. It contains lists that provide ‘recipes’ for going about interaction with other churches and that can be used as a checklist for ecumenical activity. It also has explanations that hope to ensure good practice. Thus, while the Code can be read as a way of gaining an overview of the Church of England’s ecumenical practice, often it will be best dipped into with reference to particular questions or situations. Here the key to using the Code is being aware of a) the kind of ecclesiastical body within the Church of England that is in view (broadly speaking, parish, cathedral or Mission Initiative) and b) what needs to be done.
9. Part One of the Code of Practice explains the impact of the Measure. The Measure provides the legislative footing for General Synod to make provision by Canon for co-operation with other churches in worship, ministry, and the use of buildings, and makes further provision for structures, called local ecumenical co-operative schemes, that allow for a greater sharing in ministry, worship, mission, and the use of buildings. The Canon, as it were, grounds the Measure in the daily life of the Church of England. The Measure, furthermore, also lays down guidelines for churches to be designated locally within a diocese as churches to which the Measure and the Canon apply. Here, importantly, the Code explains how to obtain such designation, which can be for up to seven years at a time. The Measure also relates to one other piece of legislation with a bearing upon ecumenical relations, the *Overseas and Other Clergy (Ministry and Ordination) Measure 1967*.
10. Part Two of the Code of Practice contains the bulk of the Code and offers guidance for applying the Canon. It is where the Code gives most of its detailed advice. This part is organised according to four major themes of ministry, worship, the use of buildings, and the setting up of local ecumenical co-operative schemes of various types. It offers guidance upon the different permissions and approvals that need to be sought, what is permissible, and what may be desirable for best practice. This part contains many ‘recipes’ for ecumenical interaction.
11. Parts Three and Four are both brief and offer different kinds of supporting material. Part Three outlines legislation outside the Measure and the Canon, not mentioned elsewhere in the Code, that affects how the Measure and the Canon build up the Church of England’s ecumenism. Part Four provides pro-forma documents for use in ecumenical circumstances. Each of the four Parts offers different things that can serve fruitful relations with other churches. [\[back\]](#)

## Note for the Diocese in Europe

12. Where the Code speaks of parish, parochial church council, or incumbent, in the Diocese in Europe this should be taken as referring respectively to chaplaincy,

chaplaincy council, or chaplain. All references to procedures outlined for parishes should accordingly be adapted to the structures of chaplaincies. [\[back\]](#)

## PART ONE

### What is made possible by the *Ecumenical Relations Measure 2018*

#### I. How the Measure Relates to the Code of Practice

13. To support the application of the Measure and the Canon, the Measure directs the House of Bishops to issue a Code of Practice on co-operation with other churches. Under the Measure, the Code may make different provision for different cases, may make provision that applies generally or to specified cases or is subject to specified exceptions, and may make provision that confers discretion on a person. The Measure gives force to the Code by requiring those to whom it applies in the Church of England, that is to say, a clerk in Holy Orders, a deaconess, a lay worker or a reader of the Church of England, to have regard to the Code in the exercise of their duties in ecumenical contexts. [\[back\]](#) s. 5b

#### II. How the Measure Relates to Canon B 43 Regarding Worship and Buildings

14. The Church of England (Ecumenical Relations) Measure 1988 (as amended), sections 1 and 2, permit provisions to be made by Canon. How these provisions are applied by the Code of Practice can be found in Part Two.
15. The Measure permits General Synod to make provision by Canon for:
- a member of a church to which the Measure applies to take part in public worship in accordance with the forms of service and practice of the Church of England; s. 1(a)
  - clerks in Holy Orders and licensed ministers of the Church of England to take part in worship in accordance with the forms of service and practice of a church to which the Measure applies; s. 2(b)
  - a place of worship of the Church of England to be made available for the conduct of worship in accordance with the forms of service and practice of a church to which the Measure applies. Note that this does not apply to the Solemnisation of Matrimony (see The Marriage Act 1949, in Part Four, para. 158); s. 1(c)



- the bishop of a diocese to enter into an agreement for the participation of the Church of England in a local ecumenical co-operative scheme in a variety of contexts and places within the diocese; s. 2(1)(a) & s. 2(2)(a)
- the bishop of a diocese to make special provision as to the ministry of clerks in holy orders and licensed lay ministers in an area of the diocese where the Church of England participates in a local ecumenical co-operative scheme; s. 2(1)(b) & s. 2(2)(b)
- a member of any church to read the scripture at any service, to lead intercessions at Holy Communion, and to lead prayers in other services. In such circumstances, there is no requirement for the person invited to be baptised. Provision is also made for a person who is a minister or member of a church which subscribes to the Holy Trinity, but which is not designated, to perform the same duties. [\[back\]](#) s. 1(2)

#### Special provision for the Salvation Army

16. The Measure allows General Synod to make provision by Canon inviting a member of the Salvation Army to preach at any service. This is an extension of what was previously allowed in the House of Bishop's guidelines, *Friends and the Salvation Army (June 1991)*. Hence members of the Salvation Army may be invited s. 1(3)

to say or sing Morning or Evening Prayer or the Litany,  
to read the Holy Scriptures,  
to lead the intercessions at Holy Communion,  
to assist at the Solemnisation of Matrimony or conduct a funeral service where the persons concerned have requested the incumbent to give the invitation,  
to preach at any service. [\[back\]](#)

### III. How the Measure Relates to the Canon Regarding 'LEPs'

17. Over the years, the ecumenically agreed terminology used to refer to what came to be called 'Local Ecumenical Partnerships' has changed. Originally, they were called Areas of Ecumenical Experiment, later they became 'Local Ecumenical Projects', and then in 1995 the term 'Local Ecumenical Partnership' was introduced. This reflected growth in thinking and practice. To take account of ongoing discussions among the churches, and to allow for any future changes in terminology, the Measure has also been amended. The term 'local ecumenical project' used in the original Measure has been replaced with a descriptive term: 'local ecumenical co-operative scheme'. This, according to the definition in section 6(1) of the Measure, is a scheme by which churches of different denominations agree to co-operate, in an area or an institution, in ministry, congregational life or buildings. The same usage applies in Canon B 43. This amendment will enable the Church of England to use whatever terms are currently agreed ecumenically without the need for updating the terminology of the Measure. (The change in terminology is also reflected in Section 80 of the Mission and Pastoral Measure 2011.) [\[back\]](#) s. 6(1)
- s. 2

#### IV. How the Measure Relates to the Overseas and Other Clergy (Ministry and Ordination) Measure 1967

18. A member of the clergy who has been ordained by a bishop of a church in communion with the Church of England may apply to the archbishop of the province for permission to officiate in the province under section 1 of the *Overseas and Other Clergy (Ministry and Ordination) Measure 1967*. Section 4 of the Measure has been amended to include all churches with which the Church of England is in communion.<sup>i</sup> The churches to which this applies are those on the list of churches maintained by the Council for Christian Unity, and include the churches of the Anglican Communion, the United Churches, the Lutheran Churches of the Porvoo Agreement, the Philippine Independent Church, the Mar Thoma Church and the Old Catholic Church of the Union of Utrecht. s. 4
19. Where a priest or deacon of a church in communion with the Church of England has been given permission under the 1967 Measure to officiate in the Church of England for a limited period but they wish also to share in the ministry of other relevant churches with which their church has a relationship, for example the Methodist Church, nothing in the Measure or Canon prevents the priest or deacon from sharing in the ministry of that other church. [\[back\]](#)

#### V. Churches to which the Measure and the Canon Apply

##### Designation as a Church to which the Measure and Canon Apply

20. The ecumenical concern of the Church of England goes out to all Christians. Nonetheless, to regulate the possibilities encompassed by its ecumenical legislation, the legislation makes specific provision for churches to which the Measure and Canon apply, so called ‘designated churches’. This does not mean that nothing can be done together with non-designated churches that subscribe to the doctrine of the Holy Trinity, and Canon B 43 specifies how members of such churches can be invited to lead worship in Church of England services (see para. 28). They can also enter fully into the life of a Church of England congregation (see para. 161).
21. The Archbishops of Canterbury and York may designate a church as one to which the Measure and the Canon apply. The requirements a church must satisfy for this to be possible are that it confesses the doctrine of the Holy Trinity and administers the sacraments of Baptism and Holy Communion. In addition, it must be a member of one of the ecumenical instruments (namely, Churches Together in Britain and Ireland, and Churches Together in England), or the Evangelical Alliance, or Affinity, while, for churches based outside the UK, it must have been nominated for designation by resolution of the General Synod. A significant factor to assist this nomination would be membership of the Conference of European Churches. In 2014 s.5  
s. 5(2)(b)(i)  
s. 5(2)(b)(ii)

an amendment was made to this section of the Measure so that it is no longer a requirement for a church to be one to which the Sharing of Church Buildings Act (1969) applies.

22. This provision works very well for churches that have a national presence, and this is what it was principally designed for. But developments in Christian life where the Church of England currently ministers mean that there are many locally-based churches, so the Measure (as amended) gives powers to a diocesan bishop to agree that a church not designated by the Archbishops of Canterbury and York is also one to which the Measure applies. Such designation is temporary and lasts for a specified period of up to seven years, with the proviso that the bishop may revoke the agreement at any time should he or she decide to do so. [\[back\]](#)
- s. 5A  
s. 5A(3)

### Obtaining and Renewing Temporary Designation by the Bishop

23. The following is an outline of the procedures for temporary designation.

- 1) The process begins with an application to the bishop. It asks the bishop to agree that a church not designated by the Archbishops is one to which the Measure and Canon apply. The application should be made by the appropriate office holder or authority of a Church of England ecclesiastical body; this would normally be the incumbent of a parish, the chapter of a cathedral church, or the leader or leaders of a Mission Initiative endorsed by a Bishop's Mission Order.
- 2) The application should also be made with the agreement of the church concerned and include a written request from the appropriate authority of that church. The application should include an account of the reason for the application. This needs to describe the relationship between the church and the parish, cathedral church or Mission Initiative, and say what is being proposed that requires the church to be designated, for example:
  - whether invitations are to be given to ministers and members of the church to perform duties in Church of England services;
  - whether invitations will be received to take part in services of the other church;
  - whether there will be joint services or use of a Church of England place of worship by the other church;
  - whether it is proposed that the other church will participate in a local ecumenical co-operative scheme and, if so, a summary of what is being proposed.

The application should also include evidence that the church concerned meets the conditions for designation with regard to its doctrine, ordering of its life, and its relations with the wider Church as set out in para. 24 below.

- 3) On receipt of the application, the bishop may ask an officer of the diocese (for example, the diocesan ecumenical officer) or some other qualified person to consider the application in detail and to seek clarification from the applicant and from the appropriate authority of the church as needed.
- 4) The officer should produce a written report to the bishop making a recommendation whether to designate or not, or whether further investigation is required and giving reasons for the recommendation. If further investigation is required, the bishop may ask the officer to meet with members of the church and with the applicant. The officer is strongly encouraged to consult with staff at the Council for Christian Unity and should also consult with the area dean and other ecumenical partners in the deanery, especially regarding the relations of the church concerned with the wider Church. When a church is a member of an association of churches, the officer may also consult with the Council for Christian Unity on whether it would be appropriate for the association of churches as a whole to apply for designation by the Archbishops. This may be the best course of action if other churches in the association are known to be temporarily designated.
- 5) If the bishop is satisfied that the conditions are met by the church, he or she issues an instrument of designation in writing (by letter or in electronic form), stating how long the designation will apply, up to a maximum of seven years, so long as the church adheres to the relevant conditions.
- 6) A register of designations should be kept at the bishop's office and in the Diocesan Registry and include the date the instrument was issued, and the date when it will expire. It is important to inform the Council for Christian Unity.
- 7) Within six months of the end of the period of designation, the applicant, or successor, may apply to the bishop to extend the period of designation by a further period up to a maximum of seven years, explaining why it should be extended. The renewal application should include a brief report of the activities and relationship with the church in the previous period, indicating any changes in the relationship. The bishop may follow the procedure outlined above if there are matters that need further investigation. The bishop must renew the instrument in writing (by letter or in electronic form), stating the period of designation.
- 8) To make sure renewal runs smoothly, it needs to be made clear to the applicant when local designation is granted that in normal circumstances the first step in the renewal process should be taken by the applicant, or successor. [\[back\]](#)

#### Conditions the Bishop must be Satisfied are met

24. The Measure outlines the conditions necessary for the designation of a church. They have in view its doctrine, the ordering of its life, and its relations with the wider Church. The specific things that need to be considered are set out below.

- 24.1. With regard to a church's doctrine: s. 5A(5)
- the church subscribes to the doctrine of the Holy Trinity;
  - it celebrates the dominical sacraments of Baptism and Holy Communion; s. 5A(5)(a)
  - its Baptism is administered in the name of the Father and of the Son and of the Holy Spirit; s. 5A(5)(a)
  - it does not promote doctrines that are contrary to the doctrine of the Church of England in any essential matter. s. 5A(5)(b)(i)
  - Furthermore, many churches have statements of faith, and it is advisable to consider them. Membership of the Evangelical Alliance or Affinity or a Churches Together group requires a church to be Trinitarian in confession. If a church is a member of one of these bodies, there is some assurance of not only its doctrinal orthodoxy but also of its recognition by other the member churches of those bodies. [\[back\]](#)
- 24.2. With regard to the ordering of a church's life: s. 5A(5)(b)(ii)
- the church demonstrates that it orders its life with financial probity and good governance;
  - those in positions of leadership are accountable regarding pastoral ministry, finances and the exercise of authority;
  - the church has a policy for the safeguarding of children and vulnerable adults consonant with that of the diocese, and it can demonstrate that it implements that policy, with appropriate disciplinary measures in place if they are breached.
  - Furthermore, indications that can be considered as to whether a church is responsibly ordered include its registration as a charity or the equivalent in a European context, having legal personality, using the services of a national safeguarding agency, being part of an association of churches that offers training and accreditation for ministers and pastors, and membership of the Evangelical Alliance. In practice it will be necessary to have conversations between incumbents and safeguarding advisers of all churches involved in any ecumenical arrangements. [\[back\]](#)
- 24.3. With regard to a church's relations with the wider Church: s. 5A(5)(b)(ii)
- it engages with other churches, and they regard it and its leadership as having integrity;
  - its relations with other churches in its locality are constructive;
  - there would not be a negative impact upon the Church of England's relations with an existing ecumenical partner as a result of developing a relationship with this church.

- Furthermore, indications of a church's good relations with other churches that should be borne in mind include its membership of a local Churches Together group, its involvement in one of the new unity movements, and belonging in its own right or as a member of an association of churches to an 'intermediate' ecumenical body,<sup>2</sup> Churches Together in England, the Evangelical Alliance, or Affinity or, in a European context, the Conference of European Churches. It will also be vital to consult with the parishes and other ecumenical partners in the locality of the church; they will have information and an understanding of the local context that it is essential for the bishop to be aware of before responding to any invitations. [\[back\]](#)

24.4. If the bishop is satisfied that the church concerned meets these conditions, then the final step comes when he or she issues an instrument in writing (by letter or in electronic form) that recognises the church as a church to which the Measure applies. At this point, the provisions of Canon B 43 may then be applied to relations of the Church of England with this church. If at any time the bishop wishes to revoke the instrument, this must be done in writing (by letter or in electronic form). Before revoking the instrument, he or she should give notice of a period of three months consultation with the relevant parties, except where a bishop reasonably considers that the instrument should be revoked within a shorter period of time (if, for example, he or she thinks that there has been, or it is reasonably likely that there will be, a serious breach of one of the conditions of designation). [\[back\]](#)

---

<sup>2</sup> Intermediate bodies are regional forms of ecumenism, between the local and the national level. They generally, but not always, cover the area of an English county.

## PART TWO

### Applying Canon B 43 - Of Ecumenical Relations

#### I. Introduction to the Code of Practice for Canon B 43

25. Canon B 43 seeks to avoid being over-prescriptive regarding the level of approval and the extent of consultation required in the application of its provisions. Approvals appropriate in one context may be inappropriate in others, and the variety of contexts is far too great to be reflected in the Canon. The Code of Practice, on the other hand, has more scope for expressing the diversity and flexibility. The Code specifies

the procedures to be followed,  
the persons or bodies that need to be consulted,  
the persons or bodies that need to give approval before the provisions of the Canon may be applied,  
any other conditions that need to be met,  
and gives guidance on details that apply in a range of contexts.

26. In a similar fashion to the requirement for a Code of Practice for the application of the *Ecumenical Relations Measure 2018*, *Canon B 43* too requires a Code of Practice. This Chapter of the Code deals with procedural issues for applying the Canon, especially those of consultation and the obtaining of approvals. It also gives guidance on good practice in a variety of ecumenical contexts. [\[back\]](#)

#### II. Ministry: Invitations and Duties

##### Invitations to Ministers and Members of Other Churches to Perform Duties

*What ministers and members of other churches may be invited to do*

27. Ministers and lay members of designated churches, **who are baptised**, may be invited to perform the duties listed below in services of the Church of England, whether that be in parish churches, other places of worship in a parish, and cathedral churches or in connection with a Mission Initiative endorsed by a Bishop's Mission Order

para. 1(1)

para. 2(1)

saying or singing Morning or Evening Prayer or the Litany or officiating at a Service of the Word,  
reading the Holy Scriptures,  
preaching at a service,  
leading the intercessions at Holy Communion or leading prayers,  
assisting at Baptism or the Solemnisation of Matrimony, or a service of prayer and dedication after civil marriage, or conducting a Funeral Service,

assisting in the distribution of the holy sacrament of the Lord's Supper to the people at Holy Communion,  
performing duties in services of Confirmation and Ordination.

28. Ministers and lay members of a church that has been designated **but who are not baptised**, and **members of a church that has not been designated** but that subscribes to the Holy Trinity, may also be invited to perform some of those same duties at Church of England services. The following should be noted: para. 1(3)  
para. 1(4)

- The duties they may be invited to perform are  
  
reading the Holy Scriptures,  
leading the intercessions at Holy Communion,  
leading prayers in services of the Church of England.
- These invitations apply to public worship in accordance with the forms of service and practice of the Church of England, including Morning and Evening Prayer, Service of the Word, Baptism, Holy Communion, Confirmation and Ordination and also occasional offices including Holy Matrimony and Funerals.

29. There is special provision for Members of the Salvation Army since, even though they are not baptised, they may be invited to preach at any service. This is in accordance with the provisions of the *Ecumenical Relations Measure 2018* (see para. 16 of this Code for the full list of the duties they may perform). paras. 1(5) & 2(1)

*Who gives an invitation*

30. With the exception of invitations to perform duties in services of Confirmation and Ordination, an invitation may only be given by

- the incumbent, in the case of a parish church and other places of worship in a parish; para. 1(6)
- the chapter of the cathedral, para. 1(6)
- the leader or leaders of a Mission Initiative endorsed by a Bishop's Mission Order. para. 2(2)

31. In the case of invitations to perform duties in services of Confirmation and Ordination, only the bishop may invite. [\[back\]](#) para. 1(7)

*What is needed before an invitation can be given*

32. The person giving the invitation must be satisfied that the following conditions are met before giving an invitation. These conditions apply to invitations in respect of parishes, cathedrals and Mission Initiatives endorsed by a Bishop's Mission Order.

- 32.1. In the case of invitations to ministers and members of a designated church:

- that the church is indeed designated;
- that the person invited is baptised, except for invitations to read a lesson or lead intercessions at Holy Communion or lead prayers at any service or, for para. 1(3)



the Salvation Army, to preach or perform other permissible duties (see para. 16 of this Code); para. 1(5)

- that the person to be invited is a member in good standing with his or her church; para. 1(8)(b)
- that all relevant safeguarding checks have been made in relation to the person being invited to the standard required by the Church of England's policies for the safeguarding of children and vulnerable adults;
- that the person to be invited has been authorised to perform the relevant duty by the church concerned according to its policies and practices. para. 1(8)a

32.2. In the case of invitations to ministers or members of churches that are not designated the last three bullet points in 32.1 above must be applied. [\[back\]](#)

*Consultations and approvals required before giving invitations*

33. In the cases for which the Canon makes provision, the pattern of approvals required when issuing invitations is similar, but not completely the same. For several of these, the main difference is between what happens, on the one hand, in a parish and, on the other in a cathedral church or a Mission Initiative. The various cases are set out schematically below.

34. Regarding invitations to *read Scripture, lead intercessions at services of Holy Communion* or to *lead prayers* in other services,

34.1. for a single occasion,

in a parish,  
cathedral church and  
Mission Initiative: no consultation or approval is required;

34.2. for a number of occasions, a specified period or for an indefinite period,

in a parish: the incumbent must consult with the PCC; but  
in a cathedral church and  
in a Mission Initiative: no consultation or approval is required.

35. Regarding invitations to say or sing *Morning Prayer, Evening Prayer, the Litany, officiate at a Service of the Word,* and regarding invitations to *preach* at any Service,

35.1. for a single occasion,

in a parish: the standing committee of the PCC must first be consulted; but  
in a cathedral church and  
in a Mission Initiative: no further consultation or approval is required;

35.2. for a number of occasions, or for a specified period or for an indefinite period,

in a parish: the approval of the PCC must first be obtained; but  
in a cathedral church and  
in a Mission Initiative: no further consultation or approval is required.

36. Regarding invitations to assist in the *distribution of Holy Communion*,
- 36.1. for a single occasion,
- in a parish: the standing committee of the PCC should normally first be consulted; but  
in a cathedral church and a Mission Initiative: no further consultation or approval is required;
- 36.2. for a number of occasions or for a specified period or for an indefinite period,
- in a parish: the approval must first be obtained of both the PCC and, unless the bishop has delegated authority to the incumbent under the Distribution of Holy Communion Regulations, of the bishop; while  
in a cathedral church, unless the bishop has delegated authority to the cathedral chapter under the Distribution of Holy Communion Regulations, and  
in a Mission Initiative: the approval of the bishop must be obtained.
37. Invitations to *assist at Baptism* or the *Solemnisation of Matrimony* or *a service of prayer and dedication after civil marriage* may be made only at the request of those concerned.
38. Invitations to *conduct a funeral* in a place of worship in a parish or a cathedral church may be given
- for all occasions: only with the consent of those concerned;  
for a single occasion: no consultation or approval is required;  
for a member of another church to be invited to conduct funerals on a number of occasions, or for a specified period or for an indefinite period: the approval of the bishop must first be obtained.
39. Invitations to *perform duties in a service of Confirmation* or *Ordination* may be given only by the bishop after having consulted with the incumbent of the parish or the chapter of the cathedral where the service is to take place.
40. The duties that a member of another church may be invited to perform in a service of Ordination or Confirmation are
- reading a lesson,  
leading prayers,  
assisting at the distribution of Holy Communion,  
preaching.
41. A minister of any church not in communion with the Church of England should not take part in the laying on of hands in the Ordination of Priests. The laying on of hands by clergy of churches that are not in communion would imply both a degree of communion and an agreement about the threefold ministry that does not exist. This restriction conforms to the guidelines given across the Anglican Communion on

ecumenical participation in Ordinations and mirrors the constraint placed on ministers of the Church of England invited to take part in Ordinations in other churches. [\[back\]](#)

#### *Form and manner of approvals*

42. In each of these cases the invitation may be given for a single occasion, a number of specified occasions, a limited period, or an indefinite period. The timespan of the invitation must be specified in the approval. Approval may be revoked at any time.
43. Where the approval of the PCC is required, the approval must be recorded in the minutes of the meeting where it is given, indicating the timespan for which it is given. Approval may be renewed or refused at the end of a specified period.
44. Where the approval of the bishop is required, the approval must be given in writing (by letter or in electronic form), indicating its timespan. Approval may be renewed or refused at the end of a specified period, and it can be revoked at any time.
45. Draft documents for seeking approval can be found at the end of this Code in Part Four among the *Pro-Forma Documents for Various Purposes Relating to Canon B 43*. [\[back\]](#)

#### Invitations from Other Churches to Take Part in Services

##### *Office holders in the Church of England*

46. The Canon makes provision for ‘a bishop, priest or deacon, or a deaconess, lay worker or reader’, as office holders of the Church of England, to accept invitations from designated churches to take part in services. para. 5
47. It also makes provision for the context of a Mission Initiative, where the office holder may be ‘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’ or ‘a deaconess, lay worker or reader who is authorised by the bishop’s mission order to perform duties.’ These office holders may similarly accept invitations from designated churches to take part in services. [\[back\]](#) para. 6

##### *The duties that may be performed in the worship of another church*

48. A Church of England office holder may perform any duty if it is the same or similar to a duty that he or she is authorised to perform in the Church of England. Such duties include paras. 5(1) & 6(1)

- reading a lesson,
- leading prayers,
- leading worship,
- preaching,
- officiating and assisting at Funerals,
- assisting at Baptisms and Weddings,
- assisting with the distribution of communion at services of Holy Communion,

presiding at Holy Communion, subject to conditions set out in the Canon and in this Code of Practice.

### *Ordinations*

49. In the case of services of Ordination or Consecration of a minister of a designated church, however, a priest or bishop may not do anything which is a sign of conferring orders, unless the designated church is in communion with the Church of England. para. 5(3)  
[\[back\]](#)

### *Celebration of marriages by Church of England clergy in places of worship of other churches*

50. Regarding weddings, guidance from the Church of England Legal Advisory Commission makes it clear that an Anglican cleric is not permitted to take the whole of a marriage service according to the forms and practices of another church even if the minister of the other church, or a person authorised to take such a marriage, is present. Indeed, a significant part of the service should be taken by someone other than by the Anglican cleric.
51. The role of an Anglican deaconess, lay worker or reader is restricted to taking such part as he or she might take within an Anglican marriage service. [\[back\]](#)

### *Restriction on the rites used by Church of England priests*

52. Canon B 43 envisages the possibility of Church of England priests presiding at Holy Communion according to the rites of other churches. Church of England priests are limited to rites ‘authorised by any other participating Church’. This excludes all other rites except those allowed by the order of some other church. They must, nonetheless, be rites where 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 (see para. 55). paras. 5 & 6  
[\[back\]](#) para. 7(4)(b)

### *Consultation and approval required before accepting an invitation*

53. Before accepting an invitation to take part in a service of a designated church, whether on a single occasion, a number of occasions, a specified period, or an indefinite period, the office holder must be satisfied:

- that the church making the invitation is designated;
- that the person given the invitation is authorised by the church concerned to do so;
- and that the duty assigned to be undertaken is similar to a duty that he or she is authorised to perform in the Church of England.

Furthermore, before accepting an invitation to take part in a service of a designated church, the office holder must obtain the permission of the incumbent of the parish in which the service is to take place,

- 53.1. for a single occasion: the incumbent of the parish may give permission without any further consultation or approval;
- 53.2. for a number of occasions, or for a specified period, or for an indefinite period: the incumbent of the parish must first obtain the approval of the PCC before giving permission.
54. Before accepting an invitation to perform duties in a service of Confirmation, or Ordination or Consecration, an office holder who is
- a priest or a deacon, or a deaconess, or lay worker or reader must first obtain the approval of the bishop;
  - a bishop must first obtain the approval of the Archbishop of the Province.
55. Before accepting an invitation to preside at Holy Communion, whether on a particular occasion, a number of occasions, a specified period, or an indefinite period, a priest must obtain the approval of the bishop. In giving approval the bishop must be satisfied:
- that there are special circumstances that justify acceptance of the invitation; para. 7(4)a
  - and that the rite and the elements to be used are not contrary to, or indicative para. 7(4)b of a departure from, the doctrine of the Church of England in any essential matter.
56. When invitations to priests to preside at Holy Communion are made by designated churches with which the Church of England has entered into a formal agreement, the existence of the formal agreement should be regarded as a special circumstance (see also para. 74). It is recommended that the bishop give general approval for accepting all invitations from such churches, subject to the approval of the incumbent of the parish concerned. This applies to the following churches:
- The Methodist Church of Great Britain (*An Anglican–Methodist Covenant*, 2003),
- The Moravian Church in Great Britain and Ireland (*The Fetter Lane Declaration*, 1995),
- The Church of Scotland (*The Columba Declaration*, 2016),
- The Evangelical Church in Germany (*The Meissen Agreement*, 1991),
- The United Protestant Churches of Alsace and Lorraine, the United Protestant Church of France (*The Reuilly Agreement*, 1997).
57. Other than to preside at Holy Communion, or to participate in a service of Confirmation, Ordination or Consecration, invitations to perform a duty in the

worship of another church do not require the approval of the bishop before being accepted. [\[back\]](#)

#### *The form and manner of seeking and giving approval*

58. Seeking approval from the bishop to accept an invitation, when required, should be made in writing (by letter or in electronic form), setting out the following details:

- the name of the inviting church and the parish it is in;
- whether the invitation is for a single occasion (stating date and time), a number of occasions, or an indefinite period, or a specified period (stating frequency);
- the duties to be performed by the office holder in the worship of the inviting church;
- the reason for the invitation;
- whether the approval of the incumbent of the parish has been obtained.

59. The bishop's approval should be in writing (by letter or in electronic form), and state whether the approval is for a particular occasion, or a number of occasions, an indefinite period, or for a specified period.

60. The bishop may renew or revoke his or her approval at any time. If the bishop decides to revoke the approval, it should be done in writing (by letter or in electronic form) to the office holder, giving the reasons for revoking it.

61. The approval of the incumbent must be in writing (by letter or in electronic form) and must state if the approval is given for a single occasion, a number of occasions, an indefinite period or for a specified period. [\[back\]](#)

#### *Procedure for appeal*

62. If permission is withheld by an incumbent, the relevant office holder may appeal to the bishop. If an appeal is made, the bishop is required to consider the views of the office holder and of the incumbent who has withheld permission. If the bishop decides that permission has been withheld unreasonably, he or she may authorise the office-holder to take part in the service and must inform the incumbent concerned of the reasons for reaching this decision. para. 7(5)  
para. 7(6)

63. Procedure to follow in an appeal:

1) The office holder should appeal to the bishop in writing (by letter or in electronic form) within seven days of the refusal to give permission, setting out:

- the name of the inviting church and the parish it is in;
- whether the invitation is for a single occasion (stating date and time), a number of occasions, an indefinite period, or a specified period (stating frequency);

- the duties to be performed by the office holder in the worship of the inviting church;
  - the reasons for the invitation being given;
  - any connection the office holder may have with the parish in which the church is situated;
  - any other information that may be relevant.
- 2) On receipt of the written appeal, the bishop should request the following information from the incumbent of the parish, within seven days of receipt of the request:
- whether the PCC has been consulted or whether the approval of the PCC has been sought and with what result;
  - the nature of the relationship of the parish church to the church and its leadership making the invitation;
  - the nature of the relationship of the incumbent to the church and its ministers in question;
  - the nature of the relationship of the incumbent and the parish church with the office holder;
  - the reasons for refusing to give approval;
  - any other information that may be relevant.
- 3) The bishop may ask for further information from both the office holder and the incumbent if necessary.
- 4) Within seven days of receiving all information required, the bishop should inform the office holder and the incumbent in writing (by letter or in electronic form) of his or her decision, stating the reasons for it. The bishop's decision is final.
- 5) The bishop may decide that reconciliation between the office holder and incumbent is possible and may call them together for this purpose, before making his or her decision.

64. Neither the Canon nor this Code of Practice make provision for appeal in the case of approval being withheld by a parochial church council. [\[back\]](#)

### III. Liturgy and Worship

#### Invitations to Members of Other Churches to Take Part in Joint Worship

65. Members of other churches may be invited to take part in joint worship with the Church of England. [\[back\]](#) paras. 3 & 4

*Who gives an invitation for joint worship or the use of a place of worship*

66. An invitation may be given to members of other churches to take part in joint worship with the Church of England by

- the incumbent, in the case of a parish church and other places of worship in a parish, para. 1(5)
- the Chapter of the Cathedral concerned, para. 1(5)
- the leader or leaders of a Mission Initiative endorsed by a Bishop's Mission Order. [\[back\]](#) para. 2(2)

*Joint Worship in Parishes or Cathedral Churches*

67. An incumbent may give an invitation to members of a designated church to take part in joint worship, para. 3(1)(a)

67.1. for a single occasion: the approval of the PCC should first be obtained;

67.2. for a number of occasions, a specified period or an indefinite period: the approval of the PCC should first be obtained and then the approval of the bishop before an invitation is made.

68. The approval of the PCC must be recorded in the minutes of the meeting at which approval was given and should specify the period, occasion or occasions for which it has been given. Any other conditions agreed by the PCC should also be recorded.

69. The approval of the bishop must be in writing (by letter or in electronic form) and specify the period, occasion or occasions for which approval has been given.

70. A cathedral chapter may also give an invitation to members of a designated church to take part in joint worship in their cathedral church, para. 3(1)(a)

70.1. for a single occasion: no further consultation or approval is required;

70.2. for a number of occasions, a specified or an indefinite period: the approval of the bishop must be obtained before the invitation is given.

71. The approval of the bishop must first be obtained in writing (by letter or in electronic form) specifying the period, occasion or the occasions for which approval has been given. [\[back\]](#)

*Joint Worship in a Mission Initiative*

72. The leader or leaders may give an invitation to members of a designated church to take part in joint worship, para. 4(1)(a)

72.1. for a single occasion: no further consultation or approval is required;

72.2. for a number of occasions: a specified period, or an indefinite period, the approval of the bishop must first be obtained, and the bishop's approval must be



in writing (by letter or in electronic form) specifying the period or the occasions for which approval has been given. [\[back\]](#)

## Holy Communion in Ecumenical Contexts

### *Introductory remarks*

73. Canon B 43 envisages circumstances under which a Church of England priest may preside at a service of Holy Communion at the invitation of another church. paras. 5 & 6
74. As para. 55 above points out, the bishop must be satisfied that there are special circumstances that justify acceptance of such an invitation. Relevant considerations would include an existing measure of commitment between the local churches so that acceptance of the invitation is likely to foster growth in unity, the extent of agreement between the churches in their understanding of the Eucharist, and also occasions of serious pastoral need. The existence of an agreement between the Church of England and another church should also be regarded as a special circumstance, and it is recommended that the bishop give his or her general approval for accepting all invitations from such churches. para. 7(4)(a)
75. The bishop must also be 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. The following paragraphs should assist in that. [\[back\]](#)

### *Eucharistic elements*

76. Canon B 17(2) requires that ‘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.’ Where a priest of the Church of England is presiding at a service of Holy Communion according to the rite of another church under the provisions of Canon B 43 and there are conscientious objections from members of other churches to alcoholic wine, care is needed. According to the Legal Advisory Commission of the General Synod’s *The Use of Non-Alcoholic Wine and Gluten Free Bread* (2017), for low-alcohol wine still to be considered wine and so suitable for Holy Communion, it must have at least 0.5% alcohol, as in fact some ‘low-alcohol’ wines do. This kind of wine, therefore, is to be preferred. Where ministers of another church preside at Holy Communion under Canon B 43 according to the forms of the service and practice of their church, they are, of course, free to follow the usage of their own church. Nonetheless, where the minister of another church is presiding at the regular Eucharist of a shared congregation, he or she should be asked to give consideration to the conscientious concerns of members of the Church of England. [\[back\]](#)

### *Form of the Eucharist*

77. Section 27 of the statement on the Eucharist in the WCC document *Baptism, Eucharist and Ministry* lists a number of elements ‘in varying sequence and of diverse importance’ found in the Eucharistic liturgies of the churches. This may provide a useful starting point in discussing the form of Eucharistic services.
78. The following elements must be included of necessity in a service of Holy Communion that requires the approval of the bishop:

proclamation of the Word of God,  
preparation of the bread and wine,  
thanksgiving over the bread and wine for God's acts of salvation in Jesus Christ,  
prayer and the words of Christ's institution of the sacrament (see paras. 82-84  
below),  
breaking of the bread,  
eating and drinking in communion with Christ and with each other.

79. The following additional elements, although of lesser importance, are normally desirable in some form:

act of repentance and declaration of forgiveness,  
confession of faith,  
intercession for the whole Church and for the world,  
sign of peace and reconciliation,  
memorial of the great acts of redemption,  
invocation of the Holy Spirit on the community and the eucharistic action.

80. It should also be noted that the Church of England values a reading from the Gospels to express its faith that it is Christ who speaks in the scriptures.

81. The Church of England also values the regular use of the traditional creeds. [\[back\]](#)

#### *Words of Institution*

82. In the liturgies of the Church of England the words of institution are included in the Eucharistic Prayer. In the practice of other churches, they may be placed at another point in the service. The Joint Liturgical Group in its publication *Initiation and Eucharist* (1972) mentions three possible placings for the Words of Institution, each expressive of a legitimate understanding of their role in the Eucharistic liturgy.

- 1) They may be viewed as the narrative-charter of the Supper, determinative of the whole action. This would suggest their insertion before the action begins.
- 2) They may be viewed as part of the rehearsal of the mighty acts of God and a warrant for the *anamnesis*. This would dictate their insertion in the first section of the Eucharistic Prayer;
- 3) They may be viewed as the 'word' background to Communion, in harmony with the New Testament record of the Last Supper. This would indicate their insertion before the act of Communion.

83. In the ancient Liturgy of Addai and Mari used by several Oriental churches, the words of Eucharistic Institution are not literally present in a coherent narrative. They can, nonetheless, be considered to be present in a form suitable for this Oriental liturgy since they are integrated in successive prayers of thanksgiving, praise and intercession.<sup>3</sup>

84. Whatever usage is adopted, there needs to be an explicit link in the Eucharistic Prayer between the Church's action in the Eucharist and Christ's institution. [\[back\]](#)

---

<sup>3</sup> See also the Pontifical Council for Promoting Christian Unity's *Guidelines for Admission to the Eucharist Between the Chaldean Church and the Assyrian Church of the East* (20 July 2001), 5, which makes the same point.

### *Disposal of the Consecrated Elements*

85. The rubrics of Common Worship provide that, ‘Any consecrated bread and wine which is not required for purposes of communion is consumed at the end of the distribution or after the service.’ This provision for reverent consumption dates back to the 1662 Book of Common Prayer and has helped to hold in unity worshippers with a variety of understandings of Christ’s presence in the Eucharist. While Common Worship’s provision allows for the reservation of the sacrament for the purposes of communion by extension of the Eucharistic action, especially for the sick, section 32 of the statement on the Eucharist in *Baptism, Eucharist and Ministry* states that the way the elements are treated requires special attention. It notes differing stress on whether Christ’s presence in the consecrated elements continues after the celebration and suggests: ‘the best way of showing respect for the elements served in the Eucharistic celebration is by their consumption, without excluding their use for communion of the sick’. It is possible for the elements to be consumed discreetly after the service and to arrange for people to help where large amounts are consecrated. [\[back\]](#)

### *Holy Communion at which a minister of another church presides in a Church of England place of worship*

86. When a minister of another Church presides at a service of Holy Communion in a place of worship of the Church of England, the following conditions should be observed.

1) 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. It is good practice *not* to describe a service of Holy Communion as [name of denomination] Communion, but to indicate the rite to be used and the presiding minister’s church as follows:

‘Holy Communion (*[name of minister]*, *[denomination of minister]*)

2) Such a service may use a Church of England form of service (i.e., a form authorised under Canon B 1 or a form substantially similar to it), but this may not be held out or taken to be a celebration of the Holy Communion according to the use of the Church of England. As a general rule, when Holy Communion is celebrated, it is understood as being according to the use of the church of the presiding minister.

87. With respect to Eucharists where the president was ordained in a church that has not maintained the historic episcopate, General Synod recognised in 1973 that ‘some will express their regard for truth and unity by abstaining from receiving Holy Communion whilst others will express their regard for truth and unity by accepting the invitation to receive Holy Communion.’

88. Attention will need to be given to the matter of presidency where the tradition of one of the participating churches allows the ordained president to ask someone else to pray the Eucharistic Prayer or permits the local church to nominate a lay person to preside. This may need to be discussed by the appropriate authorities of the participating churches. The Eucharistic Prayer is to be regarded as an integral part of the presidential role. In connection with a local ecumenical co-operative scheme, Canon B 43 envisages the *minister* of another church being authorised to preside at the Eucharist in a Church of England place of worship, and Canon B 43 also states that the term minister ‘in relation to any other participating church, means any person ordained to the ministry of word and sacraments’. Where a minister of another participating church presides at a Eucharist celebrated with a shared congregation the

para. 10(6)

para. 13(5)

appropriate authorities of the participating churches may wish to take into account the restriction implied by the reference to ‘minister’ in Canon B 43. Where, however, another church uses a shared building or Church of England place of worship for its own services, the usages of the other church are followed in this as in other respects. [\[back\]](#)

## Baptism

### *The Minister of Baptism*

89. Canon B 43 makes provision, under certain circumstances, for a minister or lay person of another church to be invited to assist at Baptism in the Church of England. With the exception of what may be authorised under a local ecumenical co-operative scheme, there is no provision under the Canon for ministers of another church to baptise in the Church of England. [\[back\]](#) para. 1

### *Rites of Baptism*

90. In a Church of England place of worship, a baptismal rite authorised by the Church of England must be used, except in circumstances where another church is using that place of worship for a service according to its own rites. In this case, a Church of England officer holder may perform a duty if it is the same as or similar to one they are authorised to perform in the Church of England. para. 3

91. Canon B 43 states that provision may be made for joint services of baptism. Care should be taken that the production locally of a joint common baptismal rite does not isolate the local ecumenical co-operative scheme from the traditions of the wider Church. [\[back\]](#) para. 10(5)

### *Common baptismal Certificate*

92. In 1972 the British Council of Churches with Roman Catholic assistance made an extensive enquiry into the theology and practice of baptism in the United Kingdom. As a result, a common baptismal certificate was produced in response to the need for evidence in one church that baptism with water in the name of the Trinity had taken place in another church. The use of the Common Certificate of baptism is to be encouraged in all churches in order to bear witness that baptism is the sacrament of initiation into the one universal church of Christ and to demonstrate the mutual recognition of baptism administered in different churches. [\[back\]](#)

## IV. Use of Buildings

### Invitations to Use a Place of Worship of the Church of England

paras. 3(1)(b)  
& 4(1)(b)

#### *Good practice in invitations to use a Church of England building*

93. Giving an invitation to another church to use a church building for worship according to its own forms and practice of worship is part of the ministry of hospitality. Before giving approval the PCC, cathedral chapter, leader or leaders of a Mission Initiative should agree with the appropriate authority of the other church the terms and

conditions of use. According to what may be relevant in the circumstances, agreement should be reached about:

- the times that the church concerned has agreed to use the parish church or place of worship;
- the contribution that the church concerned may be requested to make to offset expenses, such as heating and lighting;
- the areas of the church building that may be used;
- access to the church building, both for periods of worship and at other times;
- insurance and public liability;
- safeguarding policies and procedures;
- noise levels, car parking and consideration for neighbours;
- cleanliness and who is responsible for the building being left in good order.
- (if the use is for an extended period), agreement should be reached about having a regular meeting between the parish church or place of worship and the church concerned;
- (if use is for an extended period), agreement should also be reached about signboards outside the church. [[back](#)]

*Who gives an invitation to use a place of worship of the Church of England*

94. An invitation may be given to members of other churches to use a place of worship of the Church of England, as also with joint worship, by

the incumbent, in the case of a parish church and other places of worship in a parish,  
the chapter of the cathedral concerned,  
the leader or leaders of a Mission Initiative endorsed by a Bishop's Mission Order. [[back](#)]

*The use of a place of worship of the Church of England in a parish setting and in a cathedral church*

95. An invitation to use a Church of England place of worship may be made for a single occasion, a number of occasions, a specified period, or an indefinite period. There is a difference in procedure between what is needed in a parish setting and what is needed in a cathedral.

96. *In a parish church or a place of worship in a parish*, when the incumbent gives an invitation

96.1. for a single occasion:

either the approval of the PCC must first be obtained, or  
if there is insufficient time to hold a meeting of the PCC before the date of the occasion (for example, in the case of a funeral), the approval of the standing committee of the PCC should be obtained and reported to the PCC at its next meeting for ratification and recording in the minutes of the meeting;

96.2. for a number of occasions, a specified period, or an indefinite period:

- the approval of the PCC must first be obtained. The approval of the PCC must be recorded in the minutes of the meeting at which approval was given, and it should specify any conditions agreed by the PCC;
- the approval of the bishop must also be obtained before the invitation is given. Before giving approval, the bishop must be satisfied with the conditions agreed by the PCC. The bishop's approval must be in writing (by letter or in electronic form) and state the occasions;
- the invitation must be in writing (by letter or in electronic form) and set out the conditions agreed.

97. *In a cathedral church*, when the cathedral chapter gives an invitation

97.1. for a single occasion: no further consultation or approval is required;

97.2. for a number of occasions, a specified period, or an indefinite period: the approval of the bishop must first be obtained. Before giving approval, the bishop must be satisfied with the conditions agreed by the cathedral chapter. The bishop's approval must be in writing (by letter or in electronic form) specifying the period or the occasions for which approval has been given.

98. *In the place of worship of a Mission Initiative*, the leader or leaders of the Mission Initiative may be given an invitation to designated churches to use any building where the Mission Initiative worships if that building is not a parish church, a parish centre of worship, a place licensed for public worship, or a guild church.

99. Any invitation may be given only with the consent of the person who has the general management and control of the building. When an invitation is given

99.1. for a single occasion: no further consultation or approval is required;

99.2. for a number of occasions, a specified period, or an indefinite period: the approval of the bishop must first be obtained. Before giving approval, the bishop must be satisfied with the conditions agreed by whoever leads the Mission Initiative. The bishop's approval must be in writing (by letter or in electronic form) specifying the period and the occasion or occasions for which approval has been given. Furthermore, the invitation must set out any conditions that are agreed by the leaders of the Mission Initiative.

100. Where a Mission Initiative uses a parish church, a parish centre of worship, a place licensed for public worship, or a guild church, invitations by the leader or leaders of the Mission Initiative can only be given with the agreement of the minister in charge of the building. [\[back\]](#)

## V. Local Ecumenical Co-operative Schemes

### Introduction to Local Ecumenical Co-operative Schemes

101. A local ecumenical co-operative scheme is a way for churches of different denominations to co-operate, in an area or an institution, to make visible the unity of Christ's church in witness and worship, with potential implications for ministry, congregational life and buildings. It is a form of structured co-operation, by which churches agree in defined ways to be accountable to one another. In this context, it is always advisable to ensure that no burdensome weight of bureaucracy is laid upon the scheme, and the ways in which ministers participate in the structures of the different denominations involved is carefully negotiated. For the sake of protecting children and vulnerable adults, it is important that the safeguarding procedures of one of the participating churches is followed. paras. 8 & 9
102. Before entering into any agreement establishing, extending or amending a local ecumenical co-operative scheme, a bishop will naturally need to be satisfied that the form of the agreement serves the scheme's purpose, context and scope. The ecumenically agreed *A Framework for Local Unity in Mission* helps in this discernment. The *Framework* document proposes that agreements may take one of three forms: a working agreement, a partnership agreement, or a constitutional agreement. Any of these types of agreement could be recognised as a local ecumenical co-operative scheme under the Canon, making it possible for the bishop in all these contexts to give the permissions available to a local ecumenical co-operative scheme. They are not limited to single congregation local ecumenical partnerships. [\[back\]](#)
103. In this Code of Practice, we refer to:
- 1) *Working agreements* as Type A agreements.  
A Type A agreement refers to a scheme that is restricted in scope to a joint project in a part of a parish or one sector of the community in a parish and has no impact on the overall deployment of ministry in the parish. Its governance does not directly engage the denominational authorities, and there is no substantial sharing of resources or buildings. This kind of agreement would include joint initiatives in response to needs in communities served by more than one denomination, such as many local mission projects. It should be noted that if there is no need to have the permissions that can be obtained under a local co-operative scheme, there is no need to seek the approval of the bishop. Often the only requirement for this kind of agreement is the approval of both the incumbent and the PCC. [\[back\]](#)
  - 2) *Partnership agreements* as Type B agreements.  
A Type B agreement refers to a scheme that involves the whole or part of a parish and may affect the overall deployment of ministry in the parish. Its governance is exercised by denominational authorities or their representatives acting in partnership. Where there is also substantial sharing of buildings, it is appropriate that a Sharing Agreement under the *Sharing of Church Buildings Act 1969* is agreed with the participating churches. Examples of where this kind of agreement would be relevant are where congregations work together to run a night shelter or some other action for social transformation. These can be mission

initiatives that require agreement on important decisions for their smooth-running, including questions about worship and ministry. [\[back\]](#)

3) *Constitutional agreements* as Type C agreements.

A Type C agreement refers to a scheme that involves the whole or part of a parish and significantly affects the overall deployment of ministry in the parish. Its governance is exercised by the partner churches participating together in a body that needs to register with the Charity Commission or appoint trustees to oversee its work. Where there is also substantial sharing of buildings, it is appropriate that a Sharing Agreement under the *Sharing of Church Buildings Act 1969* is agreed with the participating churches. Examples where partner churches participate in a body created for that purpose include, for instance, such entities as a single congregation local ecumenical partnership, an ecumenical university chaplaincy, a Christian counselling service, a jointly run café or bookshop. In some cases, the need for a constitution may be clear, while in others advice may need to be sought about whether a Partnership Agreement is sufficient. [\[back\]](#)

## Approval and Consultation before the Bishop Enters into an Agreement

### *In a parish, part of a parish or parishes*

104. A bishop may enter into an agreement

for the participation of the Church of England in a local ecumenical co-operative scheme in the whole or part of one or more parishes, or  
for the extension of the area covered by a local ecumenical co-operative scheme, only after consulting and having obtained the approval of the persons specified as follows.

para. 8(1)(a)  
para 8(3)

105. In every case, the bishop may enter such an agreement only with the approval of both

the incumbent of each parish concerned and  
the parochial church council of each parish concerned.

106. Local ecumenical co-operative schemes take many forms and demand different sorts of agreement. The approval required will depend on the type of agreement as follows:

106.1. *For a Type A agreement*, before entering into the agreement the bishop

- must consult the appropriate authority of the other participating churches to ensure that all the proper procedures have been fulfilled to their satisfaction;
- may consult more widely as he or she considers appropriate;
- must obtain 1) the approval of the incumbent of each parish concerned, and 2) a simple majority of those present and voting at a meeting of the parochial church council of each parish concerned.

106.2. *For a Type B agreement*, before entering into the agreement the bishop



- must consult with the appropriate authority of the other participating churches to ensure that all the proper procedures have been fulfilled to their satisfaction;
- may consult with other persons he or she considers appropriate;
- must obtain the approval of 1) the incumbent of each parish concerned, and 2) a two-thirds majority of those present and voting at a meeting of the parochial church council of each parish concerned.

106.3. *For a Type C agreement*, before entering into the agreement the bishop

- must consult the appropriate authority of the other participating churches to ensure that all the proper procedures have been fulfilled to their satisfaction;
- must consult the Diocesan Mission and Pastoral Committee;
- may consult with other persons as he or she considers appropriate;
- must obtain the approval of 1) the incumbent of each parish concerned, 2) a two-thirds majority of those present and voting at a meeting of the parochial church council of each parish concerned to recommend the scheme be brought before a parochial church meeting, and 3) either the annual parochial church meeting or a special parochial church meeting of each of the participating parishes. [\[back\]](#)

*In a pastoral scheme under the Church of England (Mission and Pastoral) Measure 2011*

107. When a local ecumenical co-operative scheme is associated with a pastoral scheme under the *Church of England (Mission and Pastoral) Measure 2011*, the bishop

- must consult the appropriate authority of the other participating churches to ensure that all the proper procedures have been fulfilled to their satisfaction;
- may consult other persons as he or she considers appropriate;
- may require the Diocesan Mission and Pastoral Committee to consult with the Deanery Standing Committee;
- must obtain the approval of 1) the incumbent of each parish concerned, 2) a two-thirds majority of those present and voting at a meeting of the parochial church council of each parish concerned to recommend the scheme be brought before a parochial church meeting, and 3) either the annual parochial church meeting or a special parochial church meeting of each of the participating parishes, and 4) the Diocesan Mission and Pastoral Committee. [\[back\]](#)

*In a cathedral church*

108. A bishop may enter into an agreement for the participation of the Church of England in a local ecumenical co-operative scheme involving a Cathedral Church, but first he or she must consult

- the appropriate authority of the other participating churches to ensure that all the proper procedures have been fulfilled to their satisfaction;
- the Cathedral Chapter;
- other persons as he or she considers appropriate. [\[back\]](#)

*In an institution under the Extra-Parochial Ministry Measure 1967*

109. For an institution where a clerk in holy orders is licensed under section 2 of the *Extra-Parochial Ministry Measure 1967*, before entering into an agreement for the participation of the Church of England in a local ecumenical co-operative scheme, the bishop must consult

- the appropriate authority of the other participating churches to ensure that all the proper procedures have been fulfilled to their satisfaction;
- the diocesan mission and pastoral committee. [\[back\]](#)

*In a Mission Initiative endorsed by a Bishop's Mission Order*

110. For a Mission Initiative endorsed by a Bishop's Mission Order, before entering into an agreement for the participation of the Church of England in a local ecumenical co-operative scheme, the bishop must consult

- the appropriate authority of the other participating churches to ensure that all the proper procedures have been fulfilled to their satisfaction;
- the diocesan mission and pastoral committee.

111. Having consulted and gained the necessary approvals, the bishop will then issue agreement for the Church of England's participation in the local ecumenical co-operative scheme. The scheme comes into effect for the Church of England from the date of the agreement. [\[back\]](#)

Duration of and Extending, Reviewing, Amending and Revoking an Agreement

*Duration of an agreement*

112. An agreement establishing a local ecumenical co-operative scheme has effect for an indefinite period or such period, not exceeding seven years, as the agreement specifies. para. 8(4)

113. If an agreement specifies a duration of the agreement for a period not exceeding seven years, it may from time to time be extended for an indefinite period or for such period, not exceeding seven years, as the extended agreement specifies. [\[back\]](#)

*Extending an agreement*

114. Before agreeing to extend an agreement, the bishop

- must consult the appropriate authority of the other participating churches; para 8(5)
- must either obtain the approval of the incumbent and PCC of each parish concerned (with the same majority as applicable when entering into the original agreement) or
- in the case of a cathedral church, must consult the cathedral chapter. [\[back\]](#)

*Review*

115. Renewing an agreement may provide an opportunity to review the scheme. A review may be requested by the bishop, or by the parochial church council in the case of a parish or the cathedral chapter in the case of a cathedral church participating in the scheme. A review should be carried out with the agreement and the involvement

of the authorities of the churches participating in the scheme. It is important that the methodology and terms of reference of any review should be agreed by these parties. [\[back\]](#)

#### *Amending an agreement*

116. 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

- the bishop of the diocese has agreed to the amendment or
- if the area of the scheme comprises areas in different dioceses, the bishop of each diocese has agreed to the amendment. [\[back\]](#)

#### *Revoking an agreement*

117. The bishop may revoke an agreement in respect of a local ecumenical co-operative scheme at any time. Before revoking the agreement, the bishop para. 12(2)

117.1. must give notice of a consultation period of six months

- to the appropriate authorities of the churches participating in the scheme; and
- to the incumbent and parochial church councils of every parish participating; or
- of the chapter of a participating cathedral church; or
- the minister licensed to the institution in which the scheme operates; or
- the leader or leaders of the Mission Initiative endorsed by a Bishop's Mission Order

117.2. and must consult

- the appropriate authorities of each of the churches participating in the scheme;
- the incumbent and parochial church council of each parish participating or the chapter of a cathedral church participating in the scheme; and
- the Diocesan Mission and Pastoral Committee, if (as in a Type C agreement) the approval of the committee was obtained in establishing the scheme.

118. When an agreement is revoked, every attempt should be made by the bishop and all other participants of the Church of England in the scheme to ensure that good ecumenical relations continue with all participating churches. Where appropriate, establishing new ways of co-operating in mission will be desirable. [\[back\]](#)

#### *Form of agreement*

119. An agreement or the extension of an agreement must be in writing (by letter or in electronic form). Copies should be sent to:

- the PCC of the parish or the cathedral chapter or the leaders of the Mission Initiative concerned;
- the appropriate authorities of the other participating churches;
- the Diocesan Registrar for filing with a note of the dates of issue and expiry (if the agreement is for a limited period);

- the County Ecumenical Body where that exists;
- Churches Together in England. [\[back\]](#)

### Consultation Required Concerning Special Provisions

120. A scheme may include agreements about joint worship, mission, the use of buildings, the ministry of Church of England priests, deacons, deaconesses, lay ministers and readers licensed to a parish or number of parishes, cathedral church, institution or Mission Initiative participating in the scheme, and the ministry of ministers and members of other churches participating in the scheme.
121. Within a local ecumenical co-operative scheme, Canon B 43 gives powers to a bishop to make provision by an instrument in writing (by letter or in electronic form) for several kinds of ministry and worship. para. 10
122. Before making, amending or revoking an instrument regarding a local ecumenical co-operative scheme, the bishop must consult
- the appropriate authority of each church participating in the local ecumenical co-operative scheme;
  - for a number of parishes or part of a parish: the parochial church council of each parish or part of a parish participating in the local ecumenical co-operative scheme; or
  - for a cathedral church: the cathedral chapter; or
  - for an institution: the clerk in holy orders licensed to the institution; or
  - for a Mission Initiative: the leader or leaders of the Mission Initiative. [\[back\]](#)

### The Frequency of Public Worship According to the Use of the Church of England

123. Within the overall pattern of services, it will be important to ensure that the different rites represented in the local ecumenical co-operative scheme are used whatever may be the denomination of the ministers serving the local ecumenical co-operative scheme. It will also be important to note the particular provisions of Canon B 43 about public notification of the denomination of both rite and minister at Holy Communion, namely, that the denominational identity of the service is given by the denomination of the minister, and of the Canon's provisions about the frequency of services at which a Church of England priest uses a Church of England rite (see para. 124 below). para 11(2)(a)
124. A bishop is charged with ensuring that public worship according to the use of the Church of England is maintained with reasonable frequency within the area of a scheme, except in connection with a Mission Initiative endorsed by a Bishop's Mission Order. In particular, the bishop must have regard to the duty of those confirmed to receive communion regularly. para 11(3)
125. The rites of different churches often have sufficient flexibility to allow for the inclusion of elements from other traditions. A locally created rite that ignores the traditions of the participating churches tends to isolate a local ecumenical co-operative scheme from communion with the wider Church. [\[back\]](#)

## The Rite and Elements used in Holy Communion and Joint Services

126. A bishop must be satisfied that the rite and elements used in services of Holy Communion and joint services (including services of Baptism and Confirmation) in a scheme are not contrary to, or indicative of a departure from, the doctrine of the Church of England in any essential matter. para. 11(1)
127. In the context of a local ecumenical co-operative scheme, Canon B 43 allows the bishop to authorise ministers of any other church participating in a local ecumenical co-operative scheme ‘with the goodwill of the persons concerned to baptise in a place of worship of the Church of England in accordance with a rite authorised by any participating Church’. [\[back\]](#)

## Communion for the Sick at Home in Local Ecumenical Co-operative Schemes

128. If a faculty has not been granted within a local co-operative scheme to reserve the sacrament, a portion of the bread and wine consecrated at a service of Holy Communion may be carried out of church in accordance with Canon B 37(2) only when a sick communicant has expressed the wish to receive Communion. This must be done during or immediately after the service or as soon as practicable on the same day. This paragraph seeks to safeguard the possible convictions of sick communicants in local ecumenical co-operative schemes by stipulating that bread and wine consecrated at a Eucharist in a Church of England place of worship and presided over by the minister of another church shall be brought to them only at their express wish. [\[back\]](#)

## Baptism in Local Ecumenical Co-operative Schemes

### *Infant Baptism and ‘Rebaptism’*

129. In a local ecumenical co-operative scheme that includes churches that do not consider infants to be proper candidates for Baptism, the consciences of individuals and of the ministers of other churches should be respected in this matter. At the same time no practice should be agreed that repeats, or appears to repeat, Baptism once given.
130. Some help may be found in dealing with a pastoral concern of this nature from a service enabling the renewal of baptismal vows. This is especially appropriate at Easter time.
131. In a Type C local ecumenical co-operative scheme, the question of who may be admitted to Baptism, and what preparation is to be required, should be discussed with representatives of all participating churches. Where a Sponsoring Body exists, it should be involved in this conversation.
132. In a Type C local ecumenical co-operative scheme in which the Baptist Church is participating, if a baptised individual is baptised again, they should normally be deemed to be members of the Baptist Church alone and not of any other participating church. [\[back\]](#)

### *Rite of Baptism*

133. Attention will need to be given to optional elements of the rite of Baptism, such as candles, clothing in a white robe following Baptism, and the mode of Baptism, that is, by immersion or the pouring of water. [\[back\]](#)

### *Joint Confirmation in Local Ecumenical Co-operative Schemes*

134. In local ecumenical co-operative schemes, Canon B 43 allows the bishop to include, in a written instrument (on paper or in electronic form) setting out the worship arrangements, provision for ‘the holding of joint services ... including services of ... confirmation’ para. 10(5)

135. To maintain the link between Baptism and Confirmation it is desirable, where possible, to celebrate Baptism at the time of Confirmation.

136. Two considerations arise in the context of Joint Confirmations. First, Confirmation is understood in different ways within and among the churches. The Church of England rite, unlike the rites of some other churches, does not specifically admit to membership of the local congregation. It can be argued that these differences of emphasis should be seen, not as mutually contradictory, but rather as complementary. Immediately following the administration of Confirmation, the candidates can, appropriately, be received into the fellowship of the particular congregation(s) by the local minister(s) and representative lay people.

137. Secondly, Confirmation in the Church of England is unrepeatable. It is not therefore available as a rite where someone confirmed at a young age wishes to make an adult profession of faith, where a service of renewal of baptismal vows should be considered. Nor is it available where someone who has previously been confirmed wishes to extend their membership to other participating churches or denominations of the local ecumenical co-operative scheme. In this case, other processes appropriate to those churches or denominations would need to be used. [\[back\]](#)

### *Ministers of Confirmation*

138. Confirmation is properly administered in a locality by a commissioned representative of the wider Church. For the Church of England this must be the bishop of the diocese or some other bishop authorised by him or her. For some other churches it is the local minister or another minister representing the wider church. As Joint Confirmations are seen as admitting people to fellowship with the other participating churches, it is confusing, and therefore undesirable, for a local Church of England priest whose ministry is officially recognised by another church to be that church’s officiating minister of Confirmation; such a practice would in any case be contrary to Canon B 43(5) and (6), which say that a priest would not ordinarily be able to act as the confirming minister since performing such a duty would not be the same or similar to a duty he or she is authorised to perform in the Church of England. [\[back\]](#)

### *Rite of Joint Confirmation*

139. The House of Bishops first agreed to permit Joint Confirmation on 20 March 1975. The appropriate minute reads as follows:

*that joint services of Confirmation may be held, provided that the rite at least includes a form of Confirmation authorised by the Church of England and that the parish priest is satisfied that all candidates have been adequately prepared.*

140. In 2014 the House of Bishops approved for use the Joint Liturgical Group of Great Britain's *An Ecumenical Service of Baptism and Confirmation*. It follows the pattern and often uses the same words as Common Worship. Other rites could be created to meet local need, so long as they are agreed with the authorities of the partner churches, and subject to the normal requirement that they are not contrary to, or indicative of a departure from, the doctrine of the Church of England in any essential matter. Such rites need the bishop's approval.
141. It may also be appropriate to allow candidates to supplement, briefly, their profession of faith by giving testimony in their own words.
142. The rite should always include some form of renewal of baptismal vows, and it is advisable that it should draw on items familiar and important to the different traditions represented in the local ecumenical co-operative scheme.
143. Attention needs to be given to the nature of the service as conducted jointly by the participating churches. The ministers of confirmation should all share in the laying on of hands and the saying of the prayer for the Holy Spirit. [\[back\]](#)

#### *Points of practice*

144. A bishop will need to know in advance who the confirming ministers of the other churches will be.
145. The bishop should ensure that the rite is approved by the relevant authorities of the participating churches. Where a Sponsoring Body exists, it may need to be included in this and, in any case, the expertise of those working in 'intermediate' or county level ecumenism, especially the County Ecumenical Officer, could be invaluable.
146. When planning a Joint Service of Confirmation attention will need to be given to other possible elements of the service, such as whether the Confirmation will include anointing with oil, and whether it will be accompanied by the presentation of a Bible or other symbols such as crosses. In a similar way, if the service takes place at the same time as Baptism, attention should be given to the optional elements of that rite (see para. 133 above).
147. The authorities of the churches participating in the scheme should ensure that there is a procedure for agreeing how the different functions of conducting the service, including preaching and presidency at the Eucharist, are shared among the participating ministers. This should retain the link between the confirming ministers and their role as commissioned representatives of the wider Church, so that, as befits each tradition, they will all share in conducting the service as a whole. The bishop, who for the Church of England is the normal president of the assembly, would need to have a clear role within the conduct of the joint service.
148. Preparation for Joint Confirmation should be done jointly for all the candidates of a local ecumenical co-operative scheme. It should, nonetheless, include relevant denominational instruction.
149. It is helpful to have one confirmation/membership card signed by all the confirming ministers.
150. Names of all the candidates should be entered in the Confirmation Register which should also be signed by the bishop (i.e., normal denominational practice should be

followed, just as each candidate will have gone through the normal process of presentation within each participating church).

151. Normally Joint Confirmations are for candidates jointly prepared within a single local ecumenical co-operative scheme. If a Church of England minister wishes to bring other candidates to be confirmed in such a Joint Service, the consent of the local ecumenical co-operative scheme and the approval of the bishop should be obtained. It is important to maintain the shared character of the Joint Service. All candidates for confirmation at a joint service will be jointly confirmed and therefore should be jointly prepared (see para. 148). Furthermore, it should be made clear that joint confirmation of a candidate from outside the local ecumenical co-operative scheme does not confer membership of all the partner churches. Where relevant, in agreement with para. 136 above, reception into the fellowship of a particular congregation or congregations takes place at a moment immediately following Confirmation.
152. In some circumstances within a diocese it may be appropriate to arrange a Joint Confirmation for several local ecumenical co-operative schemes together. This would need careful consultation with the authorities of all the partner churches and attention should be given to how the various confirming ministers share in conducting the service. [\[back\]](#)



## PART THREE

### Other Relevant Legislation

#### I. The Church of England (Mission and Pastoral) Measure 2011

153. The Pastoral Measures have laid down the terms of pastoral planning since 1968. The 2011 Measure, which consolidates the 1983 Measure in a larger whole, currently in force, has introduced more flexible provisions that may be used in relation to local ecumenical co-operative schemes. Indeed, under the *Ecumenical Relations Measure 2018* it is possible to designate an area of a parish as a local ecumenical co-operative scheme. The Pastoral Measure allows for the use of a parish centre of worship rather than a parish church, and the provision in the 2011 Measure for team ministries allows for the incorporation of the legally defined Team into a wider team of ordained and lay ministers. This could be applied to include non-Anglican ministers. (See *Team and Group Ministries Measure 1995* and *Team and Group Ministries Code of Recommended Practice 1996*, paras. 113-116 and 141.)
154. It is still possible to designate conventional districts that have a level of autonomy within a parish. (This could be important in a parish where only a part is within a local ecumenical co-operative scheme.) The provisions of the Pastoral Measure also enable parish boundaries to be changed; this might be important where a local ecumenical co-operative scheme is being established on a new housing area overlapping existing parish boundaries. The exact definition of the geographical boundaries of a local ecumenical co-operative scheme has legal implications for the Church of England.
155. Section 80 of the Measure concerns the establishment of Mission Initiatives endorsed by a Bishop's Mission Order. There is provision in this section for co-operative Bishop's Mission Orders that may be established in association with a local ecumenical co-operative scheme. [\[back\]](#)

#### II. The Sharing of Church Buildings Act 1969 and the Sharing of Church Buildings Measure 1970

156. Where more than one church shares a building, this is an important form of local ecumenism. The legislation enabling this has been of great benefit to the growth of ecumenical co-operation. For the Church of England both the *Sharing of Church Buildings Act 1969* and the *Sharing of Church Buildings Measure 1970* are key pieces of legislation for the sharing of buildings. It is especially suitable where there is a single congregation partnership with other churches, often, though not always, associated with a Type C agreement for a local co-operative ecumenical scheme. [\[back\]](#)

### III. The Marriage Act 1949

157. The buildings in which marriages can take place is principally governed by the Marriage Act 1949, not by church legislation. Only marriages according to the rites of the Church of England can be solemnised in Church of England churches and chapels, although this is subject to exception in the case of an agreement under the *Sharing of Church Buildings Act 1969*. If, on the basis of a Sharing Agreement, a Church of England church or chapel is then registered under the *Registration of Places of Worship Act 1855* as a place of worship of another denomination, it can be used for the solemnisation of marriages that are according to the rites of that denomination. [\[back\]](#)

### IV. Extra-Parochial Ministry Measure 1967

158. There are throughout the Church of England what are known as ‘extra-parochial places’ such as hospitals, prisons, forces camps, schools and colleges, which (while within parochial boundaries) are looked after by non-parochial clergy. The parochial clergy have no responsibility for such places unless they are separately appointed to minister there. The Pastoral Measure makes provision for the creation of new extra-parochial areas or incorporation of extra-parochial places (usually private chapels) into parishes. Canon B 43(8) makes provision for extra-parochial places to become local ecumenical co-operative schemes (e.g., prison chapels or university chaplaincies). [\[back\]](#)

### V. The Patronage (Benefices) Measure 1986

159. The *Patronage (Benefices) Measure 1986* gives parochial church councils a say in the appointment of an incumbent. The PCC 1) has the right to request a meeting with the bishop and the presenting patron, 2) may ask the patron to consider advertising the vacancy, and 3) must appoint two representatives of the PCC to take part with the patron and the bishop in the appointment. In addition, the bishop and the PCC representatives have the right to refuse approval to the making of an offer of a benefice to the priest chosen by the patron. In local ecumenical co-operative schemes where appointments have been a delicate matter, it has always been envisaged that other churches participating in the scheme would have some input in such appointments. Under the Measure this should be done via the PCC representatives or the bishop so that in this way continuity of policy, ecumenical endeavour, and spiritual life may be maintained. Where the Crown is patron, it is not bound by the legislation but willingness to co-operate in such continuity should always be encouraged and it has, indeed, often been shown. [\[back\]](#)

## VI. The Church of England (Worship and Doctrine) Measure 1974

160. The *Church of England (Worship and Doctrine) Measure 1974* allows PCCs to determine, jointly with the incumbent, the type and pattern of worship within a parish church. In a local co-operative ecumenical scheme, set up according to Canon B 43, the determination of the type and pattern of worship is shared with the partner churches, subject to ensuring the reasonable frequency of worship according to the use of the Church of England. Church of England worship in such a scheme remains subject to the provisions of the *Church of England (Worship and Doctrine) Measure 1974*. [[back](#)]

## VII. The Church Representation Rules

161. The Church of England makes a declaration of ecumenical welcome to the members of other churches, especially where it may be the only Christian church in a place, such as in rural areas. This welcomes members of other churches into a Church of England congregation and affirms the desire to uphold such persons' membership of their churches of origin. Members of other churches, furthermore, can share in the institutional aspect of the Church of England's parish life. Indeed, it is possible for lay people of such churches, even those not in communion with the Church of England, to be entered on the electoral roll and to be elected to the parochial church council or the deanery synod, on condition that they are members in good standing of a church that subscribes to the doctrine of the Holy Trinity and that they can declare that they are also a member of the Church of England having habitually attended public worship in the parish for six months (*Church Representation Rules*, 1(c)). Note that, although it is unlikely that anything said in this paragraph will change, the Church Representation Rules may be amended. For more information see

<https://www.churchofengland.org/more/policy-and-thinking/church-representation-rules/church-representation-rules-online>). [[back](#)]

## PART FOUR

### Pro-Forma Documents for Various Purposes Relating to Canon B 43

#### Invitations to Ministers and Members of Other Churches

##### *Draft resolution for the approval of the PCC*

The PCC of ..... meeting on .....  
passed the following resolution —

That ..... being a member/minister of the .....,  
which is a church to which the Canon applies, is invited [to officiate at services (other  
than baptism, holy matrimony and the Holy Communion)] *or* [to preach] *or* [to assist  
in the distribution of the Holy Sacrament of the Lord's Supper to the people at the Holy  
Communion] [on such occasions as the incumbent may determine] *or* [on a regular  
basis for an indefinite period] *or* [for a period of ..... months and then to  
be reviewed].

Approved by ..... votes to ..... there being ..... people present.

Signed: [officer of the PCC] ..... Date:.....

[\[back\]](#)

##### *Draft letter seeking approval from an incumbent to the bishop*

I enclose herewith a resolution of the PCC of .....  
in respect of Canon B 43 inviting ..... to fulfil the  
functions listed on a regular basis [for an indefinite period] *or* [for a specified period].

After making appropriate enquiries, I am satisfied that .....  
is a minister/member in good standing of ....., which is a  
church to which the Canon applies, and is authorised in that church to perform the  
functions listed. I should be grateful for your approval for me to make this invitation.

The said person is willing to fulfil these functions.

[\[back\]](#)

Establishing a Local Ecumenical Co-operative Scheme

*Incumbent's approval*

I, ....., Incumbent of the benefice of .....  
signify my approval to the parish of ..... within my benefice *or*  
part of the parish of ..... within my benefice *or* the parish(es) of  
my benefice participating in a local ecumenical co-operative scheme with the  
.....  
.....  
.....  
*[insert names of other churches participating in the scheme]* to be established in  
accordance with the procedures set out in Canon B 43.

[\[back\]](#)

*PCC approval*

I hereby certify that the PCC of ..... meeting on  
..... signified its approval of the proposal that the parish of  
..... should participate in a local ecumenical co-operative  
scheme established in accordance with the provisions of Canon B 43. This approval  
was signified by ..... votes to ..... being a majority of two thirds or  
more of the ..... members of the Council present and voting.

Date: ..... Signed: ..... (PCC Secretary)

[\[back\]](#)

*Parochial Meeting*

At the Annual Parochial Church meeting of the Parish of .....  
*or*

At a Special Parochial Church meeting of the Parish of .....  
*[delete as appropriate]* the following resolution was passed:

That this meeting signifies its approval to the Parish of .....  
entering into a local ecumenical co-operative scheme with .....

.....  
.....  
.....

*[insert names of other churches participating in the scheme]* in accordance with the  
provisions of Canon B 43.

Date: ..... Signed: ..... (Chair)

[\[back\]](#)

*Bishop's Agreement*

I ..... Bishop of ..... hereby designate  
the parish of ..... as participant in the local  
ecumenical co-operative scheme with .....

.....  
.....  
.....

*[insert names of other churches participating in the scheme]*

I hereby give approval for this project for a ..... *[insert number]* year period  
from ..... *[insert date]* subject to a proper evaluation and report  
during the year preceding expiry so that consideration may then be given to the  
extension of the project.]

*or*

for an indefinite period (subject to periodic review every ..... *[insert  
number]* years).

Signed: ..... Dated: .....

[\[back\]](#)

---

**Endnote**

<sup>i</sup> See the amendments made by section 1(3) of the Ecumenical Relations Measure 2018 to section 4 of the Church of England (Ecumenical Relations) Measure 1988.