

DRAFT 1

THE PRINCIPLES OF CANON LAW COMMON TO THE CHURCHES OF THE ANGLICAN COMMUNION

STATEMENT 1

Whereas the Anglican Communion Legal Advisers` Consultation has established that: there are principles of canon law common to the Churches within the Anglican Communion; their existence can be factually established; each Anglican Province or Church contributes through its own legal system to the principles of canon law common within the Anglican Communion; these principles have a strong persuasive authority and are fundamental to the self-understanding of each of the Churches in the Communion; these principles have a living force, and contain in themselves the possibility for further development; and the existence of these principles both demonstrates unity and promotes unity within the Anglican Communion.

And whereas the Primates have: recognised that the unwritten law common to the Churches of the Anglican Communion and expressed as shared principles of canon law may be understood to constitute a fifth instrument of unity in the Communion; and requested a statement of principles which may be added to and developed.

And whereas the Anglican Consultative Council has welcomed the establishment of a Network of Anglican Legal Advisers which will produce a statement of principles of Canon Law common within the Communion.

The Network of Anglican Legal Advisers identifies the following as principles of canon law common to the churches of the Anglican Communion, as to:

- Part I: Order in the Church
- Part II: The Anglican Communion
- Part III: Ecclesiastical Government
- Part IV: Ministry
- Part V: Doctrine and Liturgy
- Part VI: The Rites of the Church
- Part VII: Church Property
- Part VIII: Ecumenical Relations

PART I: ORDER IN THE CHURCH

Principle 1: The necessity of law in ecclesial society

1. Law is necessary to assist the church in its mission and witness to Jesus Christ.
2. Each church recognises the need to have within it laws to order and to facilitate the life of the church for the common good and the regulation of its own affairs.
3. A law which fails to meet ecclesial needs should be repaired, replaced or repealed.

Principle 2: Law in the service of the church

1. Law is the servant of the church.
2. Law should reflect the revealed will of God as interpreted by the church.
3. Church law has a historical basis and a theological foundation and end.
4. Law is a means to express the identity of the church.
5. Law should reflect the theological values of the church.
6. The laws of a church exist to serve the church and its sacramental integrity, to provide good order in the church, to facilitate communion in the mutual relations of the faithful, to put into action Christian values, and to help avoid and resolve conflict.

Principle 3: The conditional nature of church law

1. Law may be subject to change in the implementation of theological values.
2. Law alone is insufficient both to describe the fullness of the ecclesial function and to prescribe all aspects of ecclesial life.
3. Laws cannot cover all facets of ecclesial life.
4. Law functions primarily in the public sphere of the life of the church.
5. Some laws articulate immutable values.

Principle 4: The sources, subjects and forms of church law

1. The laws of churches exist in a variety of sources which should be identifiable, including constitutions, canons, rules, regulations, and other instruments.
2. The principal subjects of law are the government, ministry, discipline, doctrine, liturgy, rites and property of the church.
3. Historical sources of canon law, including custom, have such status within a church as may be prescribed by its law.

4. Laws contain principles, norms, standards, directions, rules, precepts, prohibitions, powers, freedoms, discretions, rights, duties, obligations, privileges and other juridical concepts.

5. Laws should be short, clear and simple to the extent that this is consistent with their purpose, meaning and comprehensiveness.

Principle 5: The rule of law in the church

1. The laws of a church bind the bishops, clergy and lay officers.

2. The laws of a church may bind the laity who do not hold office.

3. No-one shall be above the law. All institutions and persons in positions of authority or office, ordained and lay, shall act in accordance with church law.

4. Laws, rights and duties are enforceable within a church by its own ecclesiastical authorities through executive action or by judicial process.

5. Any person or body injured by a violation of law should be able to protect their rights before a competent ecclesiastical authority in accordance with the law.

6. A voluntary declaration, or other form of assent prescribed by law, to comply with ecclesiastical jurisdiction, binds the person who makes that declaration.

Principle 6: The requirement of authority

1. Ecclesiastical persons and bodies require authority to act.

2. Acts performed by those in ecclesiastical office and by ecclesiastical institutions are permissible if authorised explicitly or implicitly by the law of a church.

3. Lay persons who do not hold ecclesiastical office are, subject to their own consciences, free to perform any act not prohibited by the law of a church.

Principle 7: The effect and application of law

1. Later laws abrogate earlier laws.

2. Laws are prospective and should not be retrospective in effect unless this is clearly provided for in the laws themselves.

3. Laws cannot oblige a person to do the impossible.

4. No person can give that which they do not have.

5. Law should be applied in the service of truth and justice.

7. Laws may be dispensed with in their application to particular cases on the basis of legitimate necessity provided authority to dispense is clearly given by the law.

Principle 8: The interpretation of law

1. Church law should be interpreted by reference to its text and context.
2. Church laws are to be understood according to the proper meaning of their words.
3. Authoritative interpretations of church law may be issued by church courts or tribunals, or by commissions or other bodies designated to interpret the law, in such cases, with such effect and in such manner as may be prescribed by a church.
4. If the meaning of laws remains in doubt recourse may be had to analogous texts, the purposes and circumstances of the law, the mind of the legislator, the jurisprudence of church courts and tribunals, the opinion of jurists, the principles of canon law and theology, the common good, and the practice and tradition of the church universal.

PART II: THE ANGLICAN COMMUNION

Principle 9: The nature of the Anglican Communion

1. Communion with the See of Canterbury is a necessary part of the self-understanding of each member church of the Anglican Communion.
2. Each member church recognises the Anglican Communion as a fellowship of churches within the one, holy, catholic and apostolic church.
3. The Anglican Communion consists of those duly constituted national, regional, provincial churches and dioceses, in communion with the See of Canterbury, which uphold and propagate the historic faith and order as set forth in the Book of Common Prayer as authorised in the several churches of the Communion.

Principle 10: The instruments of communion

1. Each church acknowledges its allegiance to Holy Scripture as containing all things necessary to salvation, the sacraments of baptism and eucharist, the historic episcopate, the threefold ministry of bishops, priests and deacons, and common patterns of worship.
2. Each church recognises and should maintain its own communion with the See of Canterbury and with fellow churches in the Anglican Communion.
3. Each church recognises that the member churches of the Anglican Communion are bound together, whilst not juridically by a central legislative or executive authority, by mutual loyalty maintained through the instruments of Anglican unity.

4. The instruments of Anglican unity are the Archbishop of Canterbury, the Primates' Meeting, the Lambeth Conference, and the Anglican Consultative Council.
5. The instruments of Anglican unity enjoy such binding authority within the particular church as may be prescribed by the law of that church.
6. The relationship between member churches is governed morally by the conventions of the Anglican Communion and juridically by the law of each church.

Principle 11: Freedom of self-governance

1. Each church is autonomous with the right of self-governance.
2. An autonomous church has the right to order and regulate its affairs through its own system of government and law at its own level.
3. The validity within a church of any ecclesiastical act is governed by the law of the particular church in which the act is performed.
4. The exercise within a church of any ecclesiastical function is governed by the law of the particular church in which it is exercised.
5. Each church is free from control by any decision of any ecclesiastical body external to itself, unless that decision is authorised under or incorporated into its own law.
6. Each church may impose such restraints on the exercise of its right to freedom of self-governance as may be authorised by its own law.
7. Each autonomous church has the greatest possible liberty to order its life and affairs, appropriate to its people in their geographical, cultural and historical context, as may be compatible with belonging to the church universal.

Principle 12: Mutual respect between churches

1. Each church shall respect and maintain the autonomy and spiritual rights of all other churches in the Anglican Communion.
2. A legislative, executive, judicial or other decision or action duly authorised under the law of a church, should be respected by all other churches of the Anglican Communion and by their individual members.
3. A legislative, executive, judicial or other decision or action duly authorised under the law of a church, is not of its own force binding in any other church, unless its effect is recognised as such in a manner prescribed by the law of that other church.
4. No church, or any authority or person within it, shall intervene in the internal affairs of another church without the consent of that other church given in the manner prescribed by its own law.

5. It is within the jurisdiction of the central assembly of each member church to regulate relationships between that church and other member churches.

Principle 13: Juridical presumptions

1. Validity is acquired fully by authentic conformity to the will of God or conditionally by conformity to the law of the church.
2. In each church the Word of God is authentically preached, and the sacraments of baptism and eucharist are duly administered.
3. Ordained ministries, validly conferred according to the law of each member church, are given by God as instruments of God's grace and possess not only the inward call of the Spirit, but also Christ's commission through his body, the church universal.
4. Episcopal ministry, personal and collegial, is maintained, embodied and exercised in each church, in a variety of forms prescribed by its laws, in continuity of apostolic life, mission and ministry.

Principle 14: Mutual availability of ministrations

1. Each church welcomes members of all other churches in the Anglican Communion to share in the spiritual benefits available in the host church.
2. Every member of a church of the Anglican Communion has a right to pastoral care and ministrations in another church in the Communion during a visit to that church.
3. Each member of a church in the Anglican Communion has a right of admission to Holy Communion in a fellow church to the extent authorised by its law.
4. Each member of a church in the Anglican Communion has a right to attend public worship and to participate in liturgical celebrations in each other church in the Communion in accordance with the law of that other church.

PART III: ECCLESIASTICAL GOVERNMENT

Principle 15: Anglican polity

1. A church is an autonomous territorial unit of ecclesiastical jurisdiction.
2. A church may be a national, regional, provincial or extra-provincial church.
3. National and regional churches consist of provinces. A province consists of dioceses. A diocese may consist of parishes or other localised ecclesiastical units.
4. A province is a self-governing church composed of several dioceses operating under a single common legal system and having a central legislative assembly.

5. Each church, province, and diocese, has an assembly, its synod, council or other governing body. Parishes may also have an assembly.
6. The relationship between the particular church and ecclesiastical units within it is governed by the general law of the particular church.
7. The relationship between the central assembly of a church and the assemblies of ecclesiastical units within it is governed by the general law of that church.
8. The shared authority implicit in synodical government with episcopal leadership is fundamental to Anglican polity within the territorial organisation of ecclesiastical jurisdiction.
9. The exercise of ecclesiastical governance should be characterised by openness, transparency and the rule of law.
10. Laws should set out clearly the composition, powers of, and limitations on the exercise of powers by, ecclesiastical institutions, their relationship one to another, and the rights and duties of those who hold office and of the faithful generally.

Principle 16: Leadership and authority

1. Persons who hold office, jurisdiction or other position in ecclesiastical government, ordained and lay, are representatives of the church: the source of their authority is vocation but its exercise is mediated through the church.
2. Leadership and guidance should be exercised in an accountable manner, according to the episcopal and synodical ordering of the church, with respect for others in authority, and with regard for the common good and the rights and needs of others.
3. Persons who exercise ecclesiastical governance should work in a collaborative and co-operative manner with those with whom they are in contact in their ministry and must not act arbitrarily but give reasons for their decisions in leadership.
4. Persons who exercise ecclesiastical governance, as agents of healing and reconciliation, should be a visible sign of unity and should not jeopardise that unity or be the cause or focus of division and strife in the exercise of their leadership.
5. The church should comply with civil law. There may be times when a minister affirms the necessity of civil disobedience for moral reasons. Whether this is done alone or with others it must be done openly and with a willingness to accept the legal consequences. In such cases, no moral justification for violence against another person or property is acceptable.

Principle 17: Administration

1. Ecclesiastical institutions and persons must ensure that their administrative practices are lawful, competent and courteous. Efficient administration prepares the ground for effective ministry.

2. Vision, preparation, decision, action, communication, consultation and cooperation are key elements of good administration which should be carried out in accordance with church and civil law.

3. When in ecclesiastical governance a person or body is required to consult with others, consultation involves full communication of the matter, including reasons for the proposed decision, meaningful consideration of it by those consulted, and sincere consideration of the response of those consulted prior to the making of that decision.

Principle 18: Delegation

1. Bodies which or persons who exercise ecclesiastical governance may delegate such functions as they are not required to perform themselves in the manner and to the extent prescribed by law.

2. Delegation must be undertaken with care. Any delegation must be effected with the full and free agreement of those to whom a responsibility is delegated.

3. Those who delegate should consider carefully the nature of the task delegated, and ascertain to the best of their ability whether the person to be appointed possesses the right and necessary qualities of character, experience, knowledge and skill.

Principle 19: Representative church government

1. Jurisdiction may be exercised by individuals or by groups.

2. Representative church government is fundamental to the polity of each church.

3. The assembly of a church, province or diocese, consists of representatives of the episcopate, clergy and laity.

4. A church assembly is organised in houses, orders or other cameral systems which should reflect the episcopal, clerical and lay representative character of the assembly.

5. A person must be qualified for membership of a church assembly in accordance with the law applicable to the ecclesiastical unit in which the assembly is located.

6. Representatives of the clergy and laity are admitted to a church assembly by election carried out in the manner prescribed by church law.

7. Bishops are members of church assemblies by virtue of their tenure of episcopal office, and assistant and other bishops should be represented.

Principle 20: Legislative competence over the particular church

1. The power to legislate is vested in the representative assemblies of the church.

2. The central assembly of a church, national, regional, or provincial, has a general authority, within the territorial boundaries of the particular church, to legislate for the

whole of that church. In national or regional churches, legislative authority may be distributed to internal provinces and their assemblies.

3. The legislative competence of the central assembly of a national, regional or provincial church is defined by the general law of that church.
4. The central assembly of a member church may legislate only in relation to those subjects over which it has jurisdiction as set out in the general law of that church.
5. Legislative power must be exercised in accordance with the procedures prescribed by church law.
6. The central assembly of each member church may amend, repeal, or introduce law subject to the substantive and procedural limitations set by the law of the church.
7. If assemblies exceed their subject-matter jurisdiction, or do not comply with legal procedures, this may affect the validity of the legislative instruments they seek to create. Such action may in a church be the subject of declarations of invalidity by such court or tribunal of that church as has legal competence in the matter.

Principle 21: The diocese and diocesan legislation

1. The diocese is a portion of the faithful in a particular territory under the oversight of a bishop.
2. Dioceses should associate themselves into provinces in accordance with the ancient usages of the church universal.
3. Formation, alteration or suppression of a diocese is in the keeping of the central assembly of a church to be effected in the manner prescribed by church law.
4. A diocese becomes vacant on the death, resignation, retirement, or removal of the diocesan bishop.
5. The representative assembly of the diocese, its synod, council or other such assembly, may have authority to legislate for the diocese.
6. The general laws of each member church may empower the diocesan assembly to legislate in the form of a constitution, canons, or other types of diocesan legislation.
7. Diocesan assemblies may legislate on those subjects that are prescribed by the general law of the particular church and by diocesan legislation.
8. A diocesan assembly must act within the legislative authority committed to it, and must comply with procedures for law-making prescribed by general or diocesan law.
9. Diocesan legislation generally has the status of subordinate legislation within the wider context of the general law of the particular church.

10. To be valid, diocesan legislation must be consistent with the general law of the particular church.

11. Diocesan assemblies may create, amend and repeal earlier diocesan laws, but they cannot alter the general law of the particular church.

Principle 22: The parish and parochial administration

1. The most localised territorial unit of each diocese is the parish, pastorate, incumbency or other similar ecclesiastical district or entity.
2. The formation, alteration or dissolution of a parish or similar entity is in the keeping of the diocesan assembly.
3. A parish is committed to the spiritual responsibility of an ordained minister.
4. The parish is governed by a representative assembly.
5. The parish assembly consists of the local clergy and lay persons.
6. Lay members of parish assemblies are selected by means of election or other lawful process from such classes of qualified persons as prescribed by church law.
7. The parish assembly has such functions as are prescribed by law to promote the whole mission of the church, pastoral, evangelistic, social and ecumenical.
8. The parish assembly is the normal channel of communication between the parish and the bishop.

Principle 23: Lay participation in church government

1. Lay people have a right to participate in the governance of each member church.
2. This right may be exercised through admission to membership of the assemblies and other institutions of church government.
3. The exercise of this right is subject to the conditions prescribed in the laws of the particular church as to eligibility, membership, selection and admission.
4. Communicant status is a normal requirement for eligibility for admission to the institutions and assemblies of government in each member church.
5. Duly qualified lay persons may be chosen as representatives for assemblies of government at all levels of the particular church in the manner prescribed by law.

Principle 24: Visitations

1. A visitation is a means by which a supervisory jurisdiction or a pastoral ministry may be exercised to enquire into and assess the condition of a particular ecclesiastical entity in order to promote the cure of souls therein.

2. Visitation may be exercised by primates, archbishops, bishops and other ecclesiastical persons to the extent authorised by the law of a church.
3. Only those ecclesiastical entities may be visited which are prescribed by law.
4. Customarily archbishops visit the dioceses of the province, and bishops visit the localised ecclesiastical units of the diocese.
5. Visitations may be held at such intervals, in such form and with such consequences as may be prescribed by church law.

Principle 25: Judicial process in courts and tribunals

1. Ecclesiastical disputes should be resolved amicably and equitably.
2. The courts and tribunals of a church should be used as a last resort.
3. The relationship of courts or tribunals of original and appellate jurisdiction in the judicial hierarchy should be clearly prescribed by church law.
4. The subject-matter jurisdiction of church courts and tribunals in disciplinary and other matters should be clearly set out in the law of a church.
5. Church courts or tribunals exercise jurisdiction in relation to and should be accessible to such of the faithful, ordained or lay, as may be prescribed by the law of a church.
6. The judicial members of church courts and tribunals should be duly qualified, appointed by a designated ecclesiastical authority in accordance with a prescribed procedure, hold office for a set term, and exercise their office impartially and without fear or favour.
7. Church courts and tribunals enjoy independence from external ecclesiastical and secular interference and should uphold the rule of law in the church.
8. In disciplinary cases, ecclesiastical offences and defences to them should be clearly defined, and disciplinary laws must be written.
9. In disciplinary and other cases in the courts or tribunals of a church, the procedure should at all times be fair and just, and include rights of the parties to notice of proceedings, to a presumption of innocence, to be heard within a reasonable time, to question evidence, to representation and to appeal on a matter of law or fact.
10. Penalties or other forms of censure which may be imposed by church courts or tribunals must be clearly set out in the law of the church, and may include deposition, deprivation, suspension, inhibition, admonition, and rebuke.
11. No penalty should be imposed without proof of a distinct breach of church law.

12. Church courts and tribunals should give reasons for their decisions.

13. The decisions of church courts and tribunals are binding on the parties to them.

14. The decisions of church courts and tribunals have such binding, persuasive or other effect on other courts and tribunals as may be provided for in the law of a church.

PART IV: MINISTRY

Principle 26: Threefold ordained ministry

1. Ordained ministry is exercised by persons in holy orders.

2. The orders are bishops, priests and deacons.

3. Threefold ordained ministry accords with the practice and tradition of the church.

4. No-one may be accepted in a church as lawful bishop, priest or deacon, or allowed to perform any function belonging to these orders, unless ordained according to rites of ordination authorised by or recognised under the law of that church.

5. A bishop has oversight to govern, teach and minister, a priest shares with and assists the bishop in the care of souls, and a deacon assists these, each called to fulfil functions according to their order.

6. Those in holy orders shall conduct their special ministries in accordance with the rules and ethical standards as may be prescribed expressly or implicitly by the laws of the particular church and the practices of the church universal.

Principle 27: Public ministry as service

1. Public ministry, ordained and lay, is the fulfilment of a function assigned formally in a church to an office or other position exercised under episcopal authority on behalf of that church in the service of its mission and in witness to the gospel.

2. Public ministry is vocational and lived out in particular ministries, ordained and lay, given by God as instruments of his grace and as possessing not only the inward call of the Spirit but also Christ's commission through his body the church.

3. Public ministry is exercised in structured community, in a church as an institution, with organisation, rules and standards seeking to enable and order the communion of the faithful and the mission of the church to the world.

4. Public ministry must be duly authorised by a church, to sanctify, teach and oversee, within the community of faith, through its bodies and officers, and is exercised on behalf of the church in a representative capacity. People are entrusted with ministry.

5. Ministers have an accountable and professional role, calling for special competence and care, as defined in responsibilities and relationships by ordination, or other

admission to office, and by a polity which exists to serve the sacramental integrity and good order of the church in its mission and witness to Jesus Christ.

Principle 28: The professional ethic of public ministry

1. In all professional matters, ministers are to maintain practices that (a) give glory to God, (b) advance the goals, peace and unity of the church, (c) nurture, challenge and strengthen the welfare of fellow ministers, the faithful and the public; (d) demonstrate honest, fair and sincere motives, and (e) share faith, hope and love with all people.

2. Ministers should (a) recognise, affirm and protect the uniqueness and dignity of those to whom they minister irrespective of age, race, colour, sex, sexual orientation, ability, economic status, lifestyle, culture, religious or political beliefs, or any other personal factor; and (b) respect the autonomy of those to whom they minister including their freedom to act contrary to the beliefs, practices and opinions of the minister.

3. Ministers are to act in such a manner as to (a) uphold and enhance the honour, integrity, morality, dignity, reputation and sacramentality of the ministry; and (b) maintain professional competency throughout their calling and limit their ministries to those activities and responsibilities for which they are duly qualified.

4. Ministers must ensure that no action or omission on their part or within their sphere of responsibility is detrimental to the well-being of another, and must not use their positions to further their own private interests and benefit.

5. Ministers must (a) behave at all times to deserve, retain and justify the trust and confidence of the church and of the public, and (b) deal with the affairs of the faithful and public sympathetically, effectively, promptly, rationally, and without bias.

6. Ministers are accountable to the church and must not act arbitrarily but must give reasons for their decisions to those affected by them. They must be as open as possible in their dealings with fellow ministers, the faithful and the public, refusing to give information only when this is required by the principles of confidentiality.

7. Ministers must give accurate and truthful information at all times correcting any inadvertent error at the earliest opportunity. They must not knowingly mislead church authority, any member of the faithful or any member of the public.

8. Ministers should not seek to frustrate or otherwise obstruct synodical or other lawful processes of the church. Proper ministry cultivates the Christian character, virtues and fruits of the spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and trust. Ministerial power should be used in a nutritive and integrative way, and never to exploit, manipulate, or compete.

Principle 29: The exercise of office

1. Ordination and admission to office confer the non-exclusive capacity to exercise authority in the church.

2. Ecclesiastical office specifies the subject and extent of authority.
3. The legitimate provision of office activates the capacity for authority.
4. Jurisdiction may be distributed as ordinary or delegated, proper or vicarious.

Principle 30: The office of primate

1. An archbishop or bishop may be assigned to the office of primate or other such presiding episcopal office in a national, regional, provincial or other particular church.
2. A primate is elected by a church in such manner as may be prescribed by law.
3. A primate is responsible for general leadership in initiating, developing and implementing the policy and strategy of the particular church.
4. A primate represents a church in its dealings with other churches, national and international bodies and has such other functions as are prescribed by church law.
5. A primate exercises such jurisdiction as may be provided by church law.
6. A primate is to hold office for such term as is prescribed by law.

Principle 31: Archbishops and metropolitanical authority

1. The principal episcopal office in a province is that of archbishop, an office to which metropolitanical authority customarily attaches.
2. Candidates for archiepiscopal office should already hold episcopal office.
3. Archiepiscopal office may be held concurrently with diocesan episcopal office.
4. A bishop is assigned to the office of archbishop by election or other system of appointment which involves the representative participation of the particular church.
5. An archbishop holds office for such term as may be prescribed by law.
6. Vacancy in the office of archbishop occurs on death, resignation, completion of the term of office, the attainment of a fixed age, ceasing to be a diocesan bishop or removal as prescribed by church law.
7. During the incapacity of an archbishop, archiepiscopal functions shall be carried out by the next senior bishop in the province.
8. The right to remove an archbishop vests in the appropriate episcopal assembly.
9. Customarily, an archbishop enjoys authority, leadership and visitatorial power over the whole province which includes convening and chairing the provincial legislative assembly and episcopal assembly, oversight of the episcopacy, limited judicial functions, and representing the province in its dealings with other churches.

10. Customarily, metropolitans enjoy a position of precedence over the bishops of the province who should show deference to metropolitan office.

Principle 32: Admission to the episcopate

1. Candidature for admission to the episcopate is reserved to priests who satisfy such requirements as to age, eligibility, suitability, learning, soundness of mind, good morals and such other prerequisites for the proper exercise of episcopal ministry as are prescribed by church law and the standards of the church universal.

2. A person is admitted to the office of diocesan bishop by means of election, confirmation and consecration in accordance with the law of the church.

3. Election of candidates for the episcopate is carried out by an electoral college or other such body which consists of representatives of the episcopate, clergy and laity.

4. An episcopal election may be challenged on substantive and procedural grounds by such persons, in such manner and to such extent as is provided by church law.

5. Confirmation of an episcopal election is effected by an archbishop, episcopal assembly or such other lawful authority competent to approve or reject the election.

6. Order is taken for the consecration of a person as a bishop by an archbishop or other presiding bishop having obtained the prior consent of the bishop-elect.

7. Consecration must be administered within the church in which the diocese to which the bishop is appointed is situated save to the extent permitted by the law of that church.

8. Consecration is administered by an archbishop together with at least two other bishops.

9. Consecration of a person as a bishop, consisting in the fulfilment of what the church universal intends, is effected with the consent of the candidate in accordance with the prescribed liturgical form through the laying on of hands by three validly consecrated bishops, the recital of the words of consecration, and the invocation of the Holy Spirit to give grace for the work of a bishop.

10. Consecration is followed by enthronement or other installation in the diocese.

Principle 33: The ministry of diocesan bishops

1. A bishop has a special responsibility and authority as the chief minister, pastor and teacher of the diocese, a governor and guardian of discipline in the diocese, and exercises ministry in accordance with church law.

2. The bishop as chief pastor of the diocese must foster the spiritual welfare and unity of the diocese and exercises general oversight of the governing, teaching and liturgical life of the diocese.

3. The bishop is the principal minister of the word and sacraments, with authority to ensure the worthiness of public worship, and has the right to celebrate the rites of ordination and confirmation, administer the sacraments, preach the word, preside at the eucharist, and perform such other liturgical functions as are prescribed by law.
4. The bishop must teach, uphold and safeguard the faith and doctrine of the church.
5. The bishop has a role of leadership in the governance of the diocese, is president of the diocesan synod, council or equivalent assembly, and may perform such other governmental functions as may be prescribed by law.
6. The bishop is a guardian of discipline in the diocese and in the exercise of this function must act in accordance with the law of the church.
7. The bishop is appointed to the charge of the diocese and must reside in the diocese to the extent required by the law of the church.
8. The ministry of a diocesan bishop terminates on vacancy of the diocese by means of the death, retirement, resignation or removal of the bishop.
9. Removal of a bishop is reserved to the collective action of the bishops of a church.

Principle 34: Assistant bishops

1. When a diocesan bishop is unable for reasons prescribed by law to discharge the duties of office, the designated ecclesiastical authority may appoint a coadjutor bishop to the diocese, with a right of succession on vacancy, in such manner and to the extent authorised by the law of the church.
2. A diocesan bishop may have an assistant bishop, with no right of succession on a vacancy, with the approval of the authority designated in law for this purpose and subject to the satisfaction of such conditions as may be prescribed by law.
3. An assistant bishop may be commissioned or otherwise authorised by the diocesan bishop to undertake such ministry and perform such episcopal acts as may be lawfully required or permitted by the diocesan bishop.
4. Assistant bishops are subject to the ordinary jurisdiction of the diocesan bishop.

Principle 35: Ordination to the holy orders of priests and deacons

1. No person shall be admitted to holy orders unless called, tried, examined and admitted according to the rite of ordination.
2. The diocesan bishop has a special responsibility, with assistance from the faithful, to provide sufficient priests and deacons and to foster vocations to ordained ministry.
3. There is no right to ordination.

4. The right to determine suitability of candidates for ordination as priests and deacons rests with the bishop subject to such limitations as may be prescribed by law.
5. Baptism and confirmation are necessary qualifications for admission to holy orders.
6. The bishop must be satisfied that a candidate has the spiritual, moral, physical and mental qualities necessary for ordination and the exercise of ordained ministry.
7. Candidates for the diaconate must at least twenty-three years of age and for the priesthood at least twenty-four, but these requirements may be dispensed with by the archbishop or other designated authority to the extent permitted by law.
8. Both men and women may be ordained to the extent permitted by church law.
9. Progression from the diaconate to the priesthood is not automatic: a deacon may not be ordained priest for at least one year, unless there is good cause to ordain earlier.
10. Prior to ordination, a candidate must submit to the diocesan bishop such documents, which may include a birth certificate and testimonials, and, if coming from another diocese, letters dimissory from its bishop, as required by church law.
11. An ordination candidate must assent to the doctrine of the church, and undertake to use only the lawful services of the church, to obey the lawful and honest directions of the bishop, and to comply with church law.
12. Ordination must take place in accordance with the ordinal or other authorised form of service for ordination as prescribed by the law of the church.
13. The minister of ordination is the bishop.
14. Valid ordination consists in fulfilment of what the church universal intends with the consent of the candidate through the imposition of hands by a validly consecrated bishop together with prayer for invocation of the Holy Spirit to give grace for the work of a priest or deacon whichever particular order is bestowed.
15. Ordination is indelible.

Principle 36: Authority to minister in a diocese

1. In order for clergy or duly qualified lay people to minister in a diocese, authorisation to do so must first be obtained from the diocesan bishop or other designated ecclesiastical authority.
2. The laity, or their representatives, should participate in the process of appointment to a ministry in such manner, and to such extent, as may be prescribed by law.
3. The bishop may confer upon a cleric or lay person the authority to minister by means of appointment to a particular office or post, by licensing, by written permission, or in such other manner as may be prescribed by the law of the church.
4. Episcopal or other authorisation to minister in a diocese may be refused only on those grounds which are provided in the law of the church.

5. No bishop, priest or deacon coming from another diocese, which includes a diocese in another Anglican church, shall minister in the host diocese without the permission of the host diocesan bishop.

6. Before they may be permitted by the bishop to minister in the diocese, clergy from another diocese, which includes a diocese in another Anglican church, must produce to the host diocesan bishop their letters of orders, letters dimissory or other form of recommendation as prescribed by the law of the host church.

7. The withdrawal or termination of episcopal authority for any cleric or lay person to minister in a diocese must be carried out in accordance with the grounds and procedures prescribed by the law of the church.

Principle 37: Ministry common to priests and deacons

1. Clergy should not act in any way or engage in any occupations, habits or recreations inconsistent with their sacred calling which will cause scandal to the church and offence to others but should lead a disciplined way of life appropriate to their clerical state and office.

2. Priests and deacons must be diligent in the liturgical life of the church, particularly in the celebration of the eucharist, apply themselves to personal prayer, self-examination and study, especially of holy scripture and other matters pertaining to ministerial duties.

3. Priests and deacons must not engage in any secular employment or other occupation outside their ministry so as to affect the performance of their ministry without consultation with, or as the case may be permission from, the diocesan bishop or other relevant church authority.

4. Priests and deacons must reside within the territorial boundaries of the ecclesiastical unit to which they are assigned; absence is permitted only with the consent of the diocesan bishop or other designated authority.

5. Priests and deacons in the diocese are subject to the jurisdiction of and must comply with the honest and lawful directions of the diocesan bishop.

6. Ministers should dress in a manner suitable to the performance of their ministry, and in such manner as may be a sign and mark of their calling as well as to those within their charge as to society at large.

Principle 38: The ministry of priests with the care of souls

1. Priests who have charge of a parish or other local ecclesiastical unit have the primary authority, spiritual jurisdiction, and responsibility for the cure of souls therein.

2. The parish priest exercises ministry under the general authority, oversight and pastoral direction of the diocesan bishop.

3. A priest has a special responsibility, working with the bishop as servant and shepherd, to proclaim the gospel, particularly through sermons, to administer the sacraments, to preside at the eucharist, to pronounce absolution, to care for souls, to visit those within their charge, especially the sick, and to provide opportunities for them to consult him for spiritual counsel and advice, to prepare candidates for baptism, confirmation and reception, to instruct the children of the parish in the Christian faith, to use such opportunities of teaching and visiting in the schools within the cure as are open to him, and to perform such other ministrations as are prescribed by church law.

4. Priests may be admitted to such other offices as may be provided by the law of the church, such as vicar general, archdeacon, and dean.

Principle 39: The ministry of deacons

1. A deacon has a special responsibility to care for those in need, and to assist the priest in proclaiming the gospel, in public worship, and in such other functions as are prescribed by church law.

2. When serving as assistants in a parish, a deacon must act in accordance with the lawful directions of the priest whom they assist.

3. A deacon must not exercise functions reserved to the order of priests.

Principle 40: Pastoral care and availability in ministry

1. Ministers should offer their pastoral ministry, with respect and compassion, and without discrimination, to all the people of the parish as well as to members of the congregation to which they have been entrusted in the work of service and in common witness to the world after the example of Jesus the Good Shepherd.

2. Ministers should at all times (a) be reasonably accessible and available for pastoral care; (b) welcome those who visit them for pastoral care or other ministry and receive them as they would receive Christ; and (c) act on requests from any person for a pastoral visit as promptly as is practicably possible.

3. Pastoral ministry requires exercise of sensitivity and effectiveness in dealing with the lonely, sick, dying, bereaved and others in need of spiritual counsel and comfort, and awareness to their distress and vulnerability.

4. Ministers should be aware of (a) their own feelings and emotional needs, and not allow them to cloud or distort the pastoral relationship; (b) the possible necessity to combine sensitivity with reserve, empathy and detachment; (c) the dangers, on either side, of dependency, manipulation, collusion and improper questioning.

5. Ministers should discern their own limitations, in time and skill, communicate these and enable others in the church to share in pastoral care, and they should acknowledge and act upon their own needs to receive ministry.

Principle 41: Termination of the ordained ministry of priests and deacons

1. Clergy may tender their resignation to the bishop who may accept or reject the offer and must resign if incapable of discharging the duties of office.
2. Clergy must retire at the age fixed by the law of the church but may continue in office or other ministry with the approval of the bishop in the manner prescribed by law.
3. The exercise of holy orders may be voluntarily relinquished in the manner prescribed by church law.
4. Deposition from holy orders, which may be lawfully pronounced by a competent ecclesiastical authority, disables the exercise of holy orders, either irreversibly or reversibly according to the law of a church.
5. Bishops, priests and deacons are subject to the disciplinary jurisdiction of the courts or tribunals of the church.

Principle 42: The laity

1. All the faithful participate in the threefold functions of teaching, governing and sanctifying with clergy and laity each exercising the role appropriate to its state.
2. Lay people exercise authority in the governance of the church according to law.
3. The laity represents a core component in ecclesiastical governance and life.
4. The laity may be subject to disciplinary proceedings to the extent and in the manner prescribed by church law.

Principle 43: Classes and rolls of church membership

1. A lay person is an individual who is not in holy orders.
2. Membership of a church is dependent on profession of faith, adherence to the doctrines of the church and submission to its government and law.
3. Membership is acquired if a person: is baptised; or is baptised and confirmed; or is baptized, confirmed and has communicant status; or regularly attends public worship as may be prescribed by the law of a church.
4. A communicant member is a person who has received Holy Communion in the church at least three times during the preceding year or on such other occasions as may be prescribed by law.
5. A communicant in good standing is a person who for a prescribed period has been faithful in corporate worship, in working, praying and giving financially for the work and mission of the church.

6. A received member is an adult who, after appropriate instruction, and having made a mature public affirmation of their faith, has been received by a bishop or other competent authority into the church.

7. The names of members may be entered on a roll or other register, enabling eligibility for participation in governance and other ecclesiastical functions and offices.

8. Names may be removed from a roll or other register in accordance with the law and observing the principles of fairness.

Principle 44: Fundamental and other rights and duties of the faithful

1. All individuals are equal in dignity before God.

2. Within the church, some rights and duties which are articulated and incorporated in the law are afforded not by any ecclesiastical authority but by virtue of the dignity inherent to the human person and status as a Christian.

3. The church is responsible to provide for the needs, including special needs, of all people committed to its charge.

4. There must be no discrimination or denial of rights, status or access to an equal place in the membership, life, worship and government of a church on grounds of race, colour, ethnic or national origin, marital status, sex, sexual orientation, disability or age, except as otherwise expressly specified in the laws of a church.

5. The foundation of lay duties is baptism: ministry is of the essence of the life of the whole body of Christ and all baptised persons are called to minister in the church and world.

6. All the faithful, lay and ordained, are responsible for the corporate life and witness of the church in the places where they live and should regularly attend public worship, especially at holy communion, practise daily devotion and private prayer, Bible reading, and self-discipline, bringing the teaching and example of Christ into their every-day lives and upholding Christian values, in personal service to church and community, and assist the church financially for the work of God.

7. A religious order or other society enjoys autonomy to establish and administer for its life in community its own rule, statutes or other constitution which may also regulate the relationship between the community and the wider particular church.

8. Each church shall recognise the unique status of children and young people who must be respected as persons in their own right and shall have in place a system to ensure the special protection of children because of their vulnerability. The mistreatment of children, especially their sexual abuse, is an utter disregard of humanity and a repudiation of the teaching of Christ.

9. Each church should make provision for the development and affirmation of the ministry of all baptized persons in the church and in the world and should have, at the

appropriate ecclesiastical level a commission on ministry or other such body the composition and functions of which may be prescribed by law.

Principle 45: Lay ministers and officers in the church

1. The law of a church should provide for: the qualifications of persons who may be authorised to exercise a particular lay ministry or office; the procedure for and body giving authorisation; the form of an authority; the duties and functions which may be performed; the manner in which such duties and functions may be performed; and an authority competent and a fair process to review, renew or terminate the exercise of such ministry or office.
2. To be eligible for admission to office in a church, lay persons must comply with the qualifications and other requirements under the law of that church.
3. Appointment to lay office is by election or other selective process not as of right.
4. Lay ministers and officers are called to a public and representative lay ministry within and on behalf of a church and have such functions as may be prescribed by church law.
5. Authority to minister or carry out the functions of an office may be limited by reference to all or any of the following: the nature of the functions authorised to be performed; the person or persons at whose request or by whose authority the functions may be performed; and the place at which and the period during which the functions may be performed.
6. When the tenure of an office or ministry is not limited to a specified period, a person continues in office until they resign, are duly removed or until another is selected as a successor.
7. The power to discipline or dismiss a lay officer or minister is dependent on, and its exercise must comply with, the terms of internal rules adopted by a church.
8. Lay persons may be admitted to the provincial and diocesan offices of chancellor, secretary, registrar and treasurer.
9. Lay persons in a parish or other such local unit may be admitted to the offices of warden, steward, eucharistic assistant, pastoral assistant, preacher, reader, worker, or catechist.
10. A warden or other steward is elected by the parish, admitted by the ordinary, represents the laity, provides the necessities for and keeps order at divine worship, and assists in the administration and management of church property.
11. A lay minister who is a communicant member of the church may be authorized by the diocesan bishop to exercise such functions as may be permitted by law under the direction of the designated local cleric.

12. A reader may visit the sick, undertake pastoral and educational work, assist any minister as the bishop may direct, assist in divine service by reading, preaching and receiving and presenting the offerings of the people, lead regularly public worship, distribute the holy communion; and conduct funerals.

13. A lay eucharistic minister may administer the elements in church and, in the absence of a sufficient number of priests or deacons, to the sick.

14. A catechist may prepare persons for baptism, confirmation, reception and the reaffirmation of baptismal vows.

15. A lector is a person licensed by a member of the clergy in charge of a congregation to read the Word of God and to lead prayers.

16. A register of lay officers and ministers should be kept and maintained by the appropriate ecclesiastical authority.

Principle 46: Professional and personal relationships in ministry

1. Ministers should (a) affirm and encourage the discipleship and ministry of all the faithful; (b) respect diversity of belief and practice amongst the faithful; (c) promote collaborative ministry across church life and activity; and (d) foster vocations assisting people to discern and fulfil their own vocations.

2. Ministers must maintain appropriate professional boundaries at all times within the relationships encountered in the lawful exercise of ministry, including physical, sexual, emotional and psychological boundaries based on trust, respect and appropriate use of power.

3. Ministers should be aware of and avoid possible risks of dependency, manipulation, competitiveness and collusion in professional relationships.

4. Ministers must display professional courtesy towards ministerial colleagues, must not initiate or engage in malicious talk about them, and must respect confidences.

5. Ministers must respect the range of spiritualities present amongst their colleagues by showing genuine willingness to minister with them regardless of personal feelings or differences of theological opinion.

6. Ministers should not minister to persons entrusted to the charge of another minister without full prior consultation with the latter as to the reasons for and scope and advisability of the ministry sought.

7. Each minister should be understanding of the mistakes of colleagues and seek to give support and help them when needed. If a minister becomes aware of any dysfunction in themselves or in a colleague, the minister must seek the help of the wider church. Ministers, in the context of their own knowledge and experience, should assist fellow ministers to develop their own ministerial competence.

PART V: DOCTRINE AND LITURGY

Principle 47: Doctrine and the profession of the faith

1. Doctrine is the teaching of the church on any matter of faith which a church receives, believes and represents afresh from generation to generation by virtue of its belonging to the one, holy, catholic and apostolic church.
2. All the faithful have a responsibility to proclaim the word of God as revealed in Christ.
3. The bishop has a special responsibility to teach the faith, and to state publicly, as need may arise, the doctrines of the church universal as understood by the particular church, and their application to the people and to the problems of the age.
4. Priests and deacons have a responsibility to preach sermons and provide other forms of instruction in the faith for those assigned to their charge.
5. Sermons may be preached and instruction in the faith provided by such lay persons who have received authority from the church to exercise a teaching ministry.
6. In sermons or other forms of teaching a minister must endeavour with care and sincerity to expound the word of truth according to holy scripture, to the glory of God and to the edification of the people.
7. A sermon should be preached on Sundays and on the major festivals.
8. Clergy must take care that the children and young persons within their cure are instructed in the doctrine, sacraments and discipline of Christ, as the Lord has commanded and as found in Holy Scripture, the doctrine and catechism of the church.
9. A church should have commissions, boards, councils or other such bodies to lead, advise on, and carry out the work of evangelism, mission and teaching at the appropriate levels of that church in a manner prescribed by the church.

Principle 48: The sources of doctrine

1. The faith of Our Lord Jesus Christ is taught in the Holy Scriptures, held in the Primitive Church, summed up in the Creeds, and affirmed by the ancient Fathers and undisputed General Councils.
2. The Holy Scriptures of the Old and New Testaments contain all things necessary to salvation and represent the supreme standard of faith with the Apostles` and Nicene Creeds.
4. The Thirty-Nine Articles of Religion, the Book of Common Prayer 1662 and the Ordinal represent the historic Anglican sources of lawful doctrine.

5. The Thirty-Nine Articles of Religion, the Book of Common Prayer, and the Ordinal may be understood as grounded in the Holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the Holy Scriptures.

Principle 49: The development of doctrine

1. It is not lawful for the church to ordain any thing contrary to God`s Word written.
2. A church must maintain the Faith, Doctrine, Sacraments and Discipline of the One, Holy, Catholic and Apostolic Church, and its own doctrine should be compatible with the faith revealed in Holy Scripture, summed up in the creeds, and received, practised and held by the church universal in the light of tradition and reason.
3. A church may draw up its own formularies of faith set out in terms that it considers suitable to the present day and to the needs of its peoples and circumstances so that the faith may be presented loyally and intelligibly from generation to generation.
4. The competence to develop, reformulate or alter doctrinal formulae vests only in national or provincial assemblies, not in institutions at lower levels of the church.
5. The competence to initiate new doctrinal formulae for approval by a central church assembly is reserved to the order of bishops or other episcopal body.
6. The development of doctrinal formulae by a church assembly may be subject to such substantive limitations and special procedural requirements as may be prescribed by the law of a church to ensure the protection of the faith of the church universal.
7. A church should have a doctrinal commission or similar body to advise on and propose doctrinal development to the extent and in such manner as prescribed by law.

Principle 50: Preaching, teaching and outreach

1. Ministry requires proclaiming the gospel and instructing people in the faith. Ministers should lead people to a greater exploration and fuller understanding of the gospel and its challenge to life in the contemporary world within the tradition of faith.
2. Ministers should ensure that biblical texts are handled respectfully and coherently, building on our best traditions and scholarship, believing that scriptural revelation must continue to illuminate, challenge and transform culture, structures and ways of thinking and doing.
3. Ministers should bring new insights and knowledge to the interpretation and application of scripture, not to reflect the spirit of the age but so that the gospel can be proclaimed to this age as the good news that it has been to past ages.
4. Responsibility for mission in any place belongs primarily to a church in that place.

Principle 51: Ministry, theological differences and freedom of conscience

1. Ministers are called to work together and remain in fellowship so that visible communion is maintained even if theological disagreements occur between them.
2. Ministers cannot question the authenticity of their respective ministries nor distance themselves from those ministries when there are theological differences.
3. Acceptance of anomaly is not the compromise of truth and ministers enjoy such rights to exercise conscientious objection as may be permitted by the law of the church.

Principle 52: Doctrinal discipline

1. Ordained ministers must subscribe, assent or otherwise affirm publicly their belief in or loyalty to the lawful doctrines of the church.
2. Subscription to church doctrine may be required of such lay ministers and lay officers as may be prescribed by the law of the church.
3. The church has authority in controversies of faith.
4. The bishop has a special responsibility to guard and uphold sound and wholesome doctrine, and to banish and drive away all erroneous and strange opinions.
5. No minister may teach, preach, publish or profess doctrine or belief incompatible with that of the particular church or of the church universal.
6. Unlawful doctrinal dissent may be subject to disciplinary proceedings in the courts and tribunals of a church in the manner and to the extent prescribed by church law.
7. The courts and tribunals of the church do not declare true doctrine or create new doctrine but only state what the law is with regard to doctrine.
8. The interpretation of the standards and formularies of a church and all questions of faith and doctrine shall be determined in the particular church save to the extent that its law permits reference for the purpose of consultation or determination of doctrinal matters to a body external to that church.

Principle 53: Public worship and liturgy

1. Worship is one of the fundamental purposes and responsibilities of the church.
2. In corporate worship, the whole church, and its individual members, participate in praise, adoration, confession, prayer and thanksgiving.
3. Liturgy is the public and corporate expression and act of worship in accordance with the lawful service books of the church.
4. The purpose of liturgy is to provide conditions in which the presence of God may be experienced and liturgy becomes worship when the people of God make the prayers their own prayers, and turn in faith, to God.

5. A balance should be struck between preservation of the liturgical inheritance and adaptations to local use and the needs of the people and the age.
6. Liturgical rubrics or other directions are to be interpreted and applied flexibly so as to enable adaptation to meet local circumstances, practices and needs.
7. The faithful should attend at public worship particularly on Sunday.
8. All persons within a church should celebrate and keep the Lord`s Day, commonly called Sunday, by regular participation in the public worship of the church, by hearing the Word of God read and taught, by acts of devotion and of charity, using all godly and sober conversation, and by abstention from all unnecessary labour and business.
9. Forms of service must be used in the language understood by the people.
10. All persons present at public worship should give reverent attention in the time of divine service, due reverence to the name of the Lord Jesus and stand at the Creed and the reading of the Holy Gospel at the Holy Communion.
11. Local customs may be used in the matter of posture, whether of standing, kneeling or sitting, at the time of public worship.
12. The right to control music at a particular service of public worship belongs to the officiating minister who should collaborate in this matter with the congregation, organist, choirmaster or other director of music.
13. Chants, hymns, anthems, and other settings must be appropriate, both the words and the music, to the solemn act of worship and prayer as well as to the congregation assembled, and must not be contrary to church doctrine but must glorify God and help the people in worship.
14. Disagreements about music should be referred to the bishop for resolution.
15. Ministers should wear at the time of divine service such vesture as is the customary ecclesiastical apparel of their order or office and questions of vesture, its introduction or disuse, should be determined by the bishop.

Principle 54: The making and authorisation of forms of service

1. The Book of Common Prayer 1662 is the normative standard of public worship.
2. A church may make such revisions, adaptations and innovations in the forms of public worship in order to adapt to particular needs and circumstances.
3. Each church should have a commission or other body to prepare, advise on, and recommend liturgical development.
4. It belongs to the central church assembly to approve, amend, continue or discontinue forms of service in the manner prescribed by church law.

5. A form of service may not be authorised unless it has been approved by the central church assembly acting in accordance with such procedures as are prescribed by law.
6. A form of service must be such as is in the opinion of the central church assembly neither contrary to, nor indicative of, a departure from the doctrine of the church in any essential matter.
7. Liturgical development must be consistent with the spirit and teaching of the 1662 Prayer Book, with Anglican faith, its teaching and spirit, and the Word of God.
8. Bishops or other designated authorities may authorise additional services for use, including experimental use, within a diocese, for which no provision already exists, subject to such limitations as may be imposed by lawful authority, and provided such services are not inconsistent with church doctrine.
9. The diocesan bishop may authorise variations, adjustments, or substitutes for or additions to any portion of a liturgical text under trial use to the extent permitted by law.
10. A minister, at parish or other local level, may use forms of service considered suitable for occasions for which no provision is made in existing authorised or approved services as are consistent with church doctrine, reverent and seemly, to the extent provided by church law.

Principle 55: The administration of public worship

1. Ministers must use in public worship only those forms of service authorized or otherwise permitted by lawful authority.
2. A church may require uniformity to a single liturgical use throughout that church or conformity with a number of alternative services.
3. Liturgical life should be characterised by flexibility to the extent authorised by the law of the particular church. Appropriate patterns of worship may vary from place to place, and time to time, and if authorised to do so, ministers may use their own sensitivity and discretion to conduct worship so the faithful may participate with sincerity and understanding.
4. Any variation in or deviation of substantial importance from an authorised form of service, which a minister may make to the extent permitted by law, must be reverent and seemly and not be contrary to or a departure from the doctrine of the church.
5. Rubrics and other liturgical norms in a service book exist to provide order in worship, to enable the community to enjoy a full experience of the presence of God, and to ensure adaptability to meet local circumstances, practices and needs to the extent permitted by the law of the church.
6. The diocesan bishop has a special responsibility and authority to oversee and control liturgical practice in the diocese in accordance with the law of the church.

7. Questions concerning liturgical variation by a minister may be referred to the bishop who may give such permission or pastoral guidance, advice or direction as the bishop may think fit in such manner and to such extent as is prescribed by law.

8. Failure by a minister to conduct public worship in accordance with church law, or to use the forms of service authorised in the church, may result in disciplinary action.

Principle 56: The provision of public worship

1. In each parish there should be a place of worship in which the cleric duly appointed regularly conducts public worship, administers the sacraments, and performs other rites and ceremonies of the church with the participation of the laity.

2. Clergy should make provision for public worship unless hindered by sickness or other reasonable cause approved by lawful authority.

3. Public worship may be dispensed with in times of necessity for reasonable cause on an occasional or regular basis if so authorized by the minister, parish assembly, bishop or other lawful authority to the extent permitted by church law.

4. Ministers should prepare worship thoughtfully, carefully, and collaboratively in services for which they are responsible, reflecting the needs and culture of the locality within the tradition, and ensuring that worship is truly inclusive so that no person is excluded through disability or disadvantage.

Principle 57: Choice of alternative forms of service

1. When public worship may be administered in accordance with a variety of alternative authorized forms of service, the right to choose between such alternative services vests in the minister acting in collaboration with the parish assembly or in such other authority designated by law.

2. Choice of forms of services for the occasional offices, such as baptisms, marriages and funerals, lies with the minister who conducts the service acting in consultation with the parties concerned.

3. Disagreements about the choice of alternative forms of service or services for occasional offices should be referred to the bishop for advice or determination.

Principle 58: Control over public worship

1. Ministers should share liturgical responsibilities, especially with those licensed to do so, and encourage the faithful to participate fully and in roles of leadership in liturgical life, providing training and preparation as necessary to support them.

2. The cleric or other resident ordained minister of the parish or its equivalent has control over the conduct of public worship in that parish.

3. No minister, lay or ordained, from another parish or diocese can officiate or conduct divine services publicly in whole or in part within a parish or similar ecclesiastical unity without the consent of the resident cleric.
4. The control of public worship in the diocese is subject to the general direction of the bishop or other designated lawful authority.

Principle 59: Liturgical discipline

1. Church members should submit themselves, for conscience sake, in all matters ritual and ceremonial, to the authoritative judgments of their particular or national church.
2. Ministers must ensure that in the administration of liturgy and public worship they comply with the discipline of the church, observe the forms of worship authorised for use in the church, to ensure a reverent, regular and careful ordering of divine worship.
3. To the bishop belongs the right of ordering public worship in the diocese.
4. The bishop or other designated authority is competent to restrain and prohibit in the conduct of public worship any practice or grave irregularity in public worship not enjoined in service books or other lawful authority of the church.
5. Disputes concerning liturgy and public worship shall be determined in the particular church save to the extent that its law permits reference for the purpose of consultation or determination of liturgical matters to a body external to that church.
6. Matters involving ritual and ceremonial, failure to provide public worship, failure to comply with or violation of liturgical requirements, neglect of public worship and administration of the sacraments according to the order and use of the church, may be subject of disciplinary proceedings in the courts or tribunals of the church.

PART VI: THE RITES OF THE CHURCH

Principle 60: The administration of baptism

1. Full Christian initiation is effected by participation in the ritual sequence of baptism, confirmation and Holy Communion.
2. Baptism, a dominical sacrament, is a sign of regeneration or new birth by which those who receive it are incorporated into the church universal.
3. Theologically, baptism is incorporation in the Church of Christ and not into membership a particular church, though the latter may occur canonically to the extent provided by church law.
4. A valid baptism is administered with water, by way of pouring, sprinkling, immersion, submersion or other similar means, with the form of words `I baptize you in the name of the Father and of the Son and of the Holy Spirit`.

5. Valid baptism is indelible and cannot be repeated.
6. Signing a candidate with the cross has no effect on the validity of baptism.
7. Baptisms must be recorded in a register maintained especially for this purpose.
8. Baptism by ordained ministers is the norm, but, if present, the bishop is the minister of baptism, and if a priest is unavailable baptism may be administered by a deacon.
9. Baptism may be validly administered by lay persons in cases of emergency such as danger of death.
10. Baptism should be administered when the most number of people come together in the regular services of the church at the time of public worship or else on Sundays in the presence of the congregation.

Principle 61: Sponsorship and baptismal instruction

1. The number of godparents or other sponsors for baptismal candidates is customarily two or such other number as may be prescribed by law.
2. At least one godparent or other sponsor should be the same sex as the candidate and godparents or other sponsors shall be of such age as may be prescribed lawfully.
3. Parents or guardians may function as sponsors, and occasionally it is recommended that one of the sponsors be a parent.
4. No unbaptized person should act as a godparent or other sponsor and at least one should be a practising communicant but such requirements may be dispensed with to the extent authorised by law.
5. Godparents or other sponsors have the responsibility to help the baptised person grow in the knowledge and love of God and in the fellowship of the church, and support candidates by prayer and example of Christian living.
6. The parents, guardians, godparents or other sponsors of infant candidates should receive instruction or other preparation prior to the baptism, by such persons as may lawfully be designated, with respect to the sacrament itself and the Christian life they enter through it.
7. The minister should instruct and prepare or cause to be instructed or prepared in the Christian faith, the meaning and significance of baptism and the Christian life they enter through it, any adult or other person able to answer for themselves before baptizing them.

Principle 62: Baptismal discipline: admission and exclusion

1. Parents or guardians are expected to bring their children to baptism.

2. Due notice should be given prior to the administration of public baptism.
3. No minister may refuse or indefinitely delay baptizing a child in their cure whose parents or guardians desire baptism for the child.
4. In the exercise of their pastoral and moral responsibility, clerics may, after due notice, postpone baptism until the parents or guardians and godparents or other sponsors have been instructed and in the opinion of the cleric are in a position to undertake the spiritual, moral and educational obligations required of them.
5. Ministers should consult with the minister of the parish in which the parents reside before proceeding with a baptism.
6. Adult candidates for baptism must satisfy the requirements of faith, repentance and such other conditions for baptism as may be prescribed by church law.
7. When adults are to be baptized, the appropriate minister should notify the bishop of their names before the baptism takes place, and they should be presented to the bishop for confirmation either at the same time or as soon as possible thereafter.
8. A minister who refuses to baptize without lawful cause may be subject to disciplinary process for neglect of duty.
9. If a minister shall refuse or unduly delay to baptize any child, the parents or guardians may apply to the bishop, who shall, after consultation with the minister, give such directions as he shall think fit.

Principle 63: Conditional baptism

1. Due to the indelibility of baptism, the minister of baptism must be satisfied that the candidate has not previously been baptised.
2. If there is uncertainty or other reasonable doubt that a candidate has been baptised previously, such person may be baptised conditionally.
3. Conditional baptism must be administered as no mere formality but with the solemnity proper to all the rites of Christian initiation.
4. The absence of a baptismal certificate or other record is not in itself a reason for conditional baptism.

Principle 64: Confirmation

1. Only baptised persons who have attained the age of discretion may be confirmed.
2. Confirmation is a rite by which individuals make a profession of the faith and a mature expression or reaffirmation of the commitment to Christ made at baptism.
3. The minister of confirmation is the bishop.

4. Confirmation is effected by episcopal laying on of hands and invocation of the Holy Spirit to strengthen the candidate in the Christian life.
5. Confirmation should be administered at a celebration of the eucharist.
6. In the case of adults and children able to answer for themselves, confirmation should follow baptism as soon as is convenient or else baptism and confirmation may be administered as a single rite.
7. The duty to encourage candidates to be confirmed rests upon the baptismal sponsors and sometimes with or in collaboration with the parents or guardians.
8. A special duty either to seek out or to encourage confirmation candidates may be imposed on ordained ministers.
9. Ordained ministers present candidates to the bishop for confirmation which should be witnessed and recorded in a certificate or other document.
10. All candidates for confirmation must receive instruction from an ordained minister or some other competent person in the Christian faith, which may include the Lord's Prayer, the Creed, the Ten Commandments and the church catechism, so that the candidate may render an account of their faith and that the minister presenting to the bishop is sure of their faith and repentance and their wanting to try to live the Christian life.

Principle 65: The celebration of Holy Communion

1. Holy Communion, the Eucharist or the Lord's Supper, is a sacrament instituted by Christ, the central act of worship and an act of the whole church, and shall be maintained and duly administered by each church.
2. Reception of Holy Communion is the consummation of Christian initiation.
3. Frequent and regular participation in Holy Communion is a duty of all the faithful.
4. Except for the purposes of providing communion for the sick, Holy Communion should be administered in a church building or other place of worship.
5. The authorised forms of service must be used to celebrate Holy Communion.
6. The elements for Holy Communion are consecrated bread and wine.
7. The giving of Holy Communion in both kinds is the normal practice, according to the example and precept of our Lord.
8. Presidency at the eucharist is reserved to a person who has been ordained priest, but it is the prerogative of the bishop, when present, to be the principal celebrant at the Holy Communion.

9. Deacons or lay ministers specially licensed by the bishop may assist in the distribution of the elements.

Principle 66: Administration of Holy Communion to the sick

1. The sacrament may be reserved for the sick, dying or those in special need, as well as for devotional services, with the permission of the diocesan bishop.
2. The reserved sacrament must be kept in a safe place in the church.
3. Ordinarily Holy Communion is to be celebrated in churches, but it may be administered in any private house or other suitable place where any person due to illness or other sufficient cause is unable to attend church and in any other circumstance, to be approved by the bishop.

Principle 67: Admission to Holy Communion

1. To receive Holy Communion, a person must be baptized, confirmed or ready and desirous of being confirmed.
2. A bishop may, at the request of a cleric, and in accordance with any operative directions, admit to the Holy Communion any baptised but unconfirmed person for good and sufficient cause.
3. As alternative practice, a child who has been baptized but who has not been confirmed, is eligible to be admitted to the Holy Communion if the minister is satisfied that the child has been adequately instructed, gives evidence of appropriate understanding of the nature and meaning of the Holy Communion and has fulfilled the conditions of repentance and faith or while awaiting confirmation.

Principle 68: Exclusion from Holy Communion

1. A minister must not without lawful cause deny Holy Communion to any person who devoutly and humbly desires it.
2. A person may be the subject of repulsion, suspension, excommunication or other exclusion from Holy Communion for living openly in grievous sin, in malice and hatred, or in open contention without reconciliation and repentance, or whose conduct causes scandal to the congregation or disrepute to the church, or on such other grounds as may be prescribed by law.
3. The normal administrator of exclusion is the parish priest who may have a duty or a discretion to exclude as the case may be under the law of a church.
4. Process for exclusion should commence with a warning, and if a warning is not heeded, or if there is no repentance or amendment of life, the minister must report the matter to the bishop.
5. The bishop may instigate an investigation of the matter and interview the parties, and in the meantime the individual may be allowed or forbidden admission, as the

case may be, in which event a minister may exclude summarily, particularly when there is an immediate likelihood of scandal.

6. The person excluded from Holy Communion may appeal against the direction of the bishop, to a court, episcopal assembly or other competent body in the manner and to the extent provided in law.

7. A person may be restored to admission to Holy Communion by decision reserved to the bishop acting on the recommendation of the minister.

8. The effects of excommunication are such as may be prescribed in church law.

Principle 69: The nature of marriage

1. Marriage, an honourable estate instituted by God, is an exclusive life-long union, signifying the mystical union that is between Christ and his Church, effected on the free exchange of consents between one man and one woman joined together by God as husband and wife and lasting until the death of one spouse.

2. Marriage is a creative relationship between a husband and a wife to share life together in the spirit of Jesus Christ for the full development of their personalities, for the procreation and nurture of children, to direct the right use of the natural instincts and affections, and for the mutual society, help and comfort which the one ought to have for the other, both in prosperity and adversity, and for the establishment of a home and family life.

3. All members of a church share according to their circumstances in the obligation to uphold Christian standards of marriage in human society especially by care for their own families and by neighbourly care for the families of others.

Principle 70: Marriage in church according to ecclesiastical rites

1. Such classes of person as are prescribed by church law, such as members of, or otherwise associated with, a church, which may include persons resident in a parish, should be entitled to solemnisation of marriage in accordance with the rites of a church in the manner and to the extent provided by the law of a church.

2. A minister may refuse to solemnise a marriage for such cause, which may include a conscientious objection, as is provided by church law.

3. A church is free to impose such spiritual conditions upon admission to solemnisation of marriage in church as may be prescribed by the law of that church.

4. Christian marriage is a union of two baptized persons.

5. A church may require for marriage that both parties are baptized persons.

6. A church may require for a marriage that one of the parties at least should be a baptized person.

7. A church may forbid solemnisation of marriage if both parties are unbaptized.
8. A church may provide for the relaxation of ecclesiastical requirements as to the baptismal status of parties to marriage by way of dispensation or other permission granted by a bishop or other competent authority to the extent and on such conditions as may be prescribed in church law.
9. Conditions for admission of the unbaptized to holy matrimony may include: that both parties recognize that the marriage will be similar to Christian marriage in its essential properties of unity and indissolubility; that the unbaptized person intends to live according to the Christian standard of marriage; and that both parties intend and will give an undertaking that any children resulting from the marriage shall be baptized and brought up as Christians.
10. A church may provide that its baptized members ought not to enter into marriage with a person other than a member of an Anglican church when this may involve the acceptance of conditions imposed without option by any other religion or denomination.
11. A baptized member of an Anglican church who wishes to marry a baptized member of another Christian denomination may be married according to the rites of either church provided that no unreasonable conditions are imposed.
12. A minister who refuses without lawful cause to solemnise a marriage may be the subject of judicial or other disciplinary proceedings in the church.
13. No minister shall solemnize marriages if they are contrary to the law of the State.

Principle 71: Preparation and preliminaries for ecclesiastical marriage

1. The parties to a proposed ecclesiastical marriage should undergo preparation and instruction, as is consistent with the doctrine of the church, in the nature, meaning, significance, purpose and responsibilities of marriage or such other matters as are prescribed by the church.
2. The precise content of such preparation and its duration may be determined by the minister, the bishop or other ecclesiastical authority.
3. Ministers are entitled to receive due notice of the proposed date of marriage for such period as may be prescribed by law but requirements as to notice may be dispensed with for lawful cause in such manner as may be prescribed by church law.
4. A marriage may be solemnised after publication of banns, by episcopal licence or other permission issued by competent ecclesiastical authority, or by such other process as may be prescribed by church law.
5. The minister must make enquiry as to possible impediments to the marriage under canon law and civil law.

6. Marriage should be deferred until the truth is established concerning the allegation of an impediment.

Principle 72: Solemnization and validity of marriage

1. Ministers must conform to the civil law of the State governing the formation of the civil status of marriage and to the laws of the church governing the solemnization of marriage in church.

2. When the parties concerned do not satisfy the civil and ecclesiastical conditions necessary for a valid marriage, the minister should refuse solemnization.

3. An ecclesiastical marriage is valid if: (1) the parties have a right under secular law to contract a marriage; (2) both parties freely and knowingly consent to the marriage, without fraud, coercion, or mistake as to the identity of a partner or the mental condition of the other party; (3) the parties do not fall within the prohibited degrees of relationship; (4) the parties have attained the legal age for marriage, and (5) where required in the case of minors, their parents or guardians have consented to it.

4. The ordinary minister of holy matrimony is a priest, though the man and the woman may also be understood as both the recipients and the ministers of marriage.

5. If a priest is not available to conduct the marriage service, deacons may do so subject to such rules as may be provided in the law of the church.

6. Choice of liturgy for solemnization, if alternative services for holy matrimony are provided by the church, belongs to the minister conducting the marriage service.

7. A marriage is created by the free, competent and open consent of the parties who contract it, in the presence of witnesses and of an authorized minister.

8. A marriage should be witnessed by at least two persons and recorded in registers or other books provided and maintained in the church for this purpose.

9. The laity share with the clergy the responsibility for upholding family life, including that of the newly wed and their own.

10. The faithful as spouses are to be loyal to their own marriage vows; as parents, guardians, godparents and teachers, to guide children and young persons in preparation for family life; as neighbours, to promote the welfare of families and to seek reconciliation of any whose family life is impaired or broken; as communicants, to uphold church discipline on marriage; and as citizens, to work for the maintenance of just laws for the welfare of family life.

Principle 73: Nullity of marriage

1. A church may provide for the annulment of an ecclesiastical marriage.

2. A church may empower a competent authority to declare that an ecclesiastical marriage is null and void.

3. A church may provide that any person whose marriage has been annulled under civil law may apply, in accordance with such procedure as may be prescribed by church law, to the bishop or other competent ecclesiastical authority for a judgment as to their marital status in the eyes of that church, which judgment may be a recognition of the nullity of the marriage for ecclesiastical purposes.

4. Grounds for an ecclesiastical declaration of nullity may include cases in which: consent had not freely been given and received; a party was not of the legal age to marry; a party was within the prohibited degrees; or a party had entered the relationship without the intention of it being until death.

5. Following an ecclesiastical or civil declaration of annulment, there is no bar to the celebration of a subsequent marriage in church.

Principle 74: Divorce and remarriage in church

1. The matrimonial bond is dissolved only by the death of one of the parties.

2. When a marriage is dissolved by the death of one of the parties, the surviving spouse is free to marry in church.

3. When marital unity is seriously imperilled, before recourse to civil law, the spouses should approach the church which should labour that the parties may be reconciled.

4. It may come about that the situation between married persons has become such that a harmonious or even tolerable relationship has in fact ceased to exist, in which case a church may hold that though divorce is bad it may be preferable to the continuance of a destructive relationship.

5. In the event of the civil dissolution of a marriage, a church may permit a person whose former spouse is still alive to be married according to the rites of that church.

6. An ordained minister may refuse for reasons of conscience or other lawful cause to solemnize the marriage of a divorced person whose former spouse is still alive.

7. No cleric shall be obliged to solemnize the marriage of a divorced person but if a cleric chooses to solemnise such a marriage the rite shall be performed by such cleric and in such place as the bishop or other lawful authority shall decide.

8. A church may provide that the decision to solemnise the marriage of a divorced person whose former spouse still lives is to be made by a cleric alone, by such cleric in consultation the bishop, or with the consent of the bishop.

9. A church may provide that any person whose marriage has been dissolved under civil law may apply, in accordance with such procedure as may be prescribed by church law, to the bishop or other competent ecclesiastical authority for a judgment as to their marital status in the eyes of that church, which judgment may be a recognition of the dissolution of the marriage for ecclesiastical purposes.

10. Grounds upon which a marriage of a divorced person may be solemnised may include: (1) there is no prospect of re-establishing a harmonious or even tolerable relationship between the partners; (2) the person acknowledges a share in the sin which led to the breakdown of the former marriage, is repentant for the failure to keep vows, knows the forgiveness of God and therefore considers himself able in good conscience to make new vows, and is genuinely forgiving; (3) the persons understand the teaching of the church concerning marriage and truly intend to enter such a marriage; (4) such provision as is in the power of the person has been made for the spiritual welfare, happiness, care, maintenance, education and advancement of minor, disabled or otherwise dependent children of a prior marriage; (5) the person is prepared to fulfil his responsibilities, both moral and legal, in respect of any former marriage; and (6) both the party and the minister are satisfied in conscience to proceed. A bishop may reconsider the case in the event of a refusal

11. Ministerial, episcopal or other lawful consent to a marriage of civilly divorced persons may be given if it is satisfied that the marriage would not contravene the teachings of Holy Scripture or the doctrines and principles of the church.

12. A person who has obtained a civil divorce should not be by virtue of that fact excluded from Holy Communion.

13. Persons who re-marry during the lifetime of a former spouse and those married to them may be admitted to Holy Communion subject to such conditions as may be prescribed by church law, such as if: (1) the previous marriage was declared invalid; or, (2) following dissolution, permission to re-marry in church has been issued; or, (3) they have received a dispensation from exclusion from Holy Communion; or, (4) they have had their marriage blessed in church.

14. A civil marriage may be followed by a blessing of that marriage in church.

15. A Christian partner should not divorce a non-Christian partner, but if the non-Christian partner wishes for a divorce the Christian partner is free to re-marry.

Principle 75: The administration of confession and absolution

1. Bishops and priests may exercise the ministry of confession and absolution which may be given generally at a public service or individually and privately.

2. Priests should instruct the faithful in the use of private confession.

3. A person who, unable to quieten his own conscience by general confession in a public service or by personal confession to God or otherwise to find the assurance of the forgiveness of God, comes with sorrow for the past and intends to lead a new life in the future, may offer private confession to God in the presence of a priest in order to effect reconciliation with God.

4. Only a person who has been ordained priest may pronounce absolution.

5. When a person makes private confession the priest will give advice and pronounce absolution if the priest considers such right so to do.

6. The ministry of absolution may not be exercised without the permission of the minister having cure of souls of the parish in which it performed, except in cases of danger of death, in which case the ministry may be exercised anywhere.

Principle 76: The seal of the confessional

1. The seal of the confessional is inviolable.
2. The secrecy of confession is morally absolute for the confessor, an historic obligation, a solemn bond and a sacred trust so that the penitent is able to confess in the assurance that the priest will not disclose or refer again to the matter confessed.
3. The seal of the confessional is not abrogated on the death of the penitent.
4. A priest may disclose information received in confession with the consent or at the request of the penitent who at any time may withdraw such permission.
5. The extent to which the seal of the confessional is protected and priest-penitent communications are privileged in secular courts is a matter of civil law.
6. Any obligation to give evidence under compulsion of a secular court of law or other authorized body is enforceable in secular law, but priests compelled to testify must always have in mind the historic obligation of the seal of the confessional.
7. If a secular judge requires a priest so testify, causing a serious dilemma for the priest, the priest should seek permission to consult the bishop, who should seek legal advice, and obtain legal representation in such cases.
8. Unjustifiable disclosure of information received in the sacramental rite of confession and absolution is subject to ecclesiastical censure after due process.
9. In ecclesiastical disciplinary proceedings as to the seal of the confessional, no communication privileged under civil law shall be required to be disclosed.

Principle 77: Confidentiality

1. No ecclesiastical person should disclose to a third party information obtained and received in confidence from any person, outside sacramental confession, in the discharge of ecclesiastical functions, without their consent or other lawful authority.
2. The acquisition, holding, processing and disclosure of confidential information within the church may be subject to rules of civil law.
3. Ecclesiastical persons must not disclose confidences except in circumstances which include: requirement by civil law; disclosure consented to by the person communicating confidences; the necessary of disclosure is to prevent harm to that person or others, or to defend a minister against claims made by a person who asserts that particular communications related to the claim were made in confidence.

Principle 78: The ministry of deliverance or exorcism

1. The ministry of deliverance or exorcism is reserved to the bishop and those appointed by the bishop.
2. Any person who exercise the ministry of deliverance should do so with great care to ensure that they act only with the knowledge and authority of the diocesan bishop and, where possible, the cooperation of the medical profession.
3. The ministry of deliverance should be followed by pastoral care which is the responsibility of the priest and the whole congregation.

Principle 79: The rite of burial

1. In preparation of an individual for death a church may offer the rite of anointing or laying on of hands.
2. No minister may refuse or delay to bury in accordance with the funeral rites of the church the corpse of any person that is brought to the designated burial ground.
3. The administration of funeral rites for the unbaptized, suicides and excommunicates are subject to directions from the diocesan bishop.
4. The normal minister of funeral rites is a priest or if a priest is unavailable a deacon, though lay ministers may also conduct funerals to the extent authorised by law.
5. Choice of funeral rite normally belongs to the minister in consultation with the family or friends of the deceased person.
6. The remains of a Christian should be disposed of in consecrated ground or if the ground is unconsecrated, the site should be blessed.
7. Disposal of a body may be either by burial or by cremation.

PART VII: CHURCH PROPERTY

Principle 80: The ownership and administration of church property

1. Churches should satisfy those requirements of civil law which may apply to the acquisition, ownership, administration and alienation of church property.
2. Property is held by those authorities within the church which enjoy legal personality as trustees or other entities under civil law and competence in church law.
3. Ecclesiastical authorities are the stewards of church property.
4. Ecclesiastical authorities must hold and administer church property to advance the mission and for the benefit and use of the members of the church, from generation to generation, in accordance with the law of the church.

5. Church property is held in trust for the church and should not be alienated or encumbered without such consents as may be prescribed by the law of the church.
6. The central church or other designated assembly may frame laws for the management and use of property held in trust for the church.
7. The management and day-to-day administration of church property at the local level is vested in parish councils and their equivalents.
8. Ecclesiastical trustees may sell, purchase and exchange property to the extent authorised by law.
9. Commissions, boards and other bodies may be appointed to advise trustees in the development and administration of any land or property held by the trustees.
10. National, regional, provincial, diocesan, parish or other church trustees must perform their functions under the order and control of the appropriate assembly to which church law renders them accountable.

Principle 81: Church buildings and other places of worship

1. A church building is a place designated for public worship, in accordance with the service books of the church, by a competent ecclesiastical authority.
2. A building does not acquire the status of a church designated for public worship until it is set apart for that purpose by means of consecration or other dedication.
3. The consecration, dedication or other act by which a building is set aside for the purposes of God as a place of worship, may be performed by a bishop or other minister authorised to do so by the law of the church.
4. The effects of consecration or dedication may be removed by an episcopal or other lawfully authorised act.
5. A consecrated or dedicated church building or other place of worship may not be used for purposes inconsistent with the object of its consecration to the uses of God.
6. Churchwardens or other stewards must not allow a church to be profaned by any temporal purpose inconsistent with the sanctity of the place and sound doctrine.
7. The day-to-day control, direction and administration of a church building vests in the parish council or other local assembly, subject to the overriding jurisdiction of national, provincial or diocesan trustees, which shall cause all proper and reasonable care to be taken of places of worship within its charge, and of the furniture and ornaments, and they must endeavour to keep them decent, clean and in good repair.
8. Episcopal or other lawful consent, whether given executively or judicially, must be obtained for any alteration or addition to or removal from places of worship to the extent and in the manner, and subject to such appeals as may be prescribed by law.

9. An inventory should be kept of the contents of the church, which is subject to inspection at prescribed times usually by the archdeacon or some other officer.

10. There should be an inspection of a church building and its contents annually, every three or five years, or at such other regular intervals prescribed by law.

Principle 82: Clergy residences

1. Clergy in full-time ministry should be provided with an official residence.

2. Responsibility for care and maintenance of a clergy residence is shared by the occupying cleric and the diocese in the manner and to the extent provided by church law.

3. The diocese should carry out periodic inspections of the clergy residence in the manner and to the extent provided by church law.

Principle 83: Ecclesiastical registers and records

1. Each local ecclesiastical unit must keep registers and records of services, baptisms, confirmations, marriages, burials and funerals, communicants, and church members.

2. The safe custody of ecclesiastical records and registers is the duty of the minister and wardens acting individually, jointly or together with the local parish assembly.

3. Laws should require regular inspection of registers and records to ensure their safekeeping and maintenance.

4. Ecclesiastical records and registers should be subject to reasonable access.

5. A church should provide for the collection, maintenance and preservation of ecclesiastical documents of permanent value.

6. Each church must: administer its archives, ensure ready access, and encourage diocesan authorities to have a proper care for diocesan and parochial archives either in secure conditions within their own offices, or in recognized regional archival repositories available for historical research and other purposes.

Principle 84: The principle of stewardship

1. Each church should be financially independent and self-supporting.

2. Local church units should be entrusted with a real share in the financial control and general direction of the church.

3. Church organizations must submit an annual report which contains audited financial statements to its superior ecclesiastical assembly.

4. Each church organization must maintain such financial procedures and controls as are prescribed by law.
5. Provision should be made to review the management and financial affairs of an organization and report the review to the appropriate church body.

Principle 85: Ministers and finance

1. Ministers should ensure the highest standards in their financial activities, professional and personal, of honesty, integrity, openness and care. There must be strict boundaries between church and their personal finances, which must be kept separate, to avoid any possibility of suspicion or impropriety, fraud or deception.
2. Ministers must (a) render their ministry without regard to financial remuneration; (b) not receive any unauthorised advantage from the exercise of their ministry; (c) refuse any gift, favour or hospitality that might be interpreted, now or in the future, as an attempt to obtain preferential consideration or treatment; (d) not require or solicit fees for ministry other than as provided by church law; and (e) if an unsolicited gift is made ministers must use their own best judgment as to what to do with such a gift.
3. Ministers should not inappropriately or unlawfully ask for or make use of the money, possessions or other property of any person to whom they minister.

Principle 86: The distribution and control of funds

1. Control over finance in a church belongs primarily to the central church assembly.
2. The responsibility for oversight of funds resides in the assembly of the ecclesiastical unit in and for which they are held and administered.
3. The administration of funds is carried out by a financial executive of the assembly having responsibility for their oversight and must be carried out under the direction and control of that assembly. The executive must present and scrutinize the annual budget before submission for approval to the assembly.
4. The bishop has no unilateral controlling power over finance within the diocese.
5. Accounts of church bodies must be audited annually and a report with the audited accounts is submitted to the appropriate assembly.
6. The allocation of all funds under the control of a church assembly is determined ultimately by that assembly.
7. Funds must be applied in accordance with the terms of the gift under which they were acquired.
8. Investigation of complaints of financial mismanagement should be carried out by a finance committee and an appeal should lie to an appropriate ecclesiastical authority.

Principle 87: Sources of income

1. Fees payable on the performance of such ministrations of the church as marriage and burials may be levied to the extent and in the manner prescribed by church law.
2. Ministers must instruct the faithful concerning the missionary work of the church at home and abroad, and give suitable opportunities for offerings to maintain that work.
3. The faithful should make financial offerings according to their means.
4. The duty to collect offerings at the time of divine service vests in churchwardens.
5. The disposal of income from offerings is to be determined by a church assembly.

Principle 88: The diocesan and parish share

1. Each diocese should contribute a sum of money to the national or provincial assembly to fund national or provincial schemes such as for stipends or pensions.
2. Parishes and similar local ecclesiastical units, through their assemblies, should contribute a parish share or other payment for the finances of the diocese.
3. Laws which deal with such an ecclesiastical charge or levy should deal with: the duty to pay; calculation of the assessment which should be fair and equitable; timing of its payment; appeals against the assessment; and sanctions for its non-payment.

Principle 89: Investments

1. A church should make investments which are not only financially prudent but also morally sound.
2. Powers of investment enjoyed by fund-holding trustees at all levels of the church should be exercised subject to the direction and control of the appropriate assembly.
3. Trustees are not liable personally for any loss resulting from an investment unless this is due to their own wilful default or negligence.
4. Fund-holding trustees may make such investments as are authorised by law.

Principle 90: The insurance of church property

1. The proper insurance of personal and real property is required by standards of stewardship as the basis of the business standards of the church.
2. Duties to insure rest on parish councils which have a discretion as to forms of insurance such as for fire and theft.
3. Insurance may be sought in accordance with directions of the diocesan synod.
4. Insurance policies should be regularly reviewed.

Principle 91: Clergy stipends

1. Ordained clergy have a legitimate expectation to a stipend or other remuneration payable by virtue of the office or other position held by them in relation to the performance of ministerial functions. Clergy are entitled to financial maintenance for the performance of clerical functions.
2. Stipends may be organized nationally, provincially or at diocesan level and control over them rests with the appropriate national, provincial or diocesan assembly.
3. The central or diocesan assembly determines the rate of the stipend.
4. The local church assembly should pay the recurring expenses of clergy.

Principle 92: Clergy pensions

1. Each church should make reasonable financial provision for clergy on retirement or during illness.
2. Clergy in full-time ministry have a right to a pension.
3. Clergy pensions are organized on the national or provincial level.
4. Special pension funds must be established as a legal requirement.
5. The pensions fund is administered by trustees appointed by the national or provincial assembly.
6. The maintenance of a proper actuarial relationship between the contributions made, levied and collected and the several benefits proposed to be paid.
7. The annual report of trustees must contain a statement of the audited accounts of the pension fund.
8. Trustees are not personally liable for losses to the pension fund unless such losses are the result of wilful action or neglect.
9. The object of a pension fund is to provide pensions on retirement, maintenance for spouses and dependants, and awards during periods of disability or illness.
10. Rights to pensions arise by way of membership of the fund, which generates duties to contribute, on the basis of service in the ministry of the church.

VIII. ECUMENICAL RELATIONS

Principle 93: Ecumenical responsibilities

1. Each church in the Anglican Communion recognises that the church universal is indivisibly one and that it is the will of God that divided churches should more visibly be one and in communion one with another.

2. The mission of each church is part of the wider mission of all Christians.
3. Each church has a responsibility to promote mutual understanding, to foster mutual fellowship, to seek ecumenical cooperation, and to strive for and restore visible unity amongst the divided churches.

Principle 94: The relationship of ecclesial communion

1. Full communion between two or more churches involves a relationship in which each church believes the other to hold the essentials of the Christian faith and recognises the catholicity and apostolicity of the other.
2. Churches in full communion become interdependent but remain autonomous.
3. Full communion involves eucharistic sharing, mutual recognition and interchangeability of ministries, and the mutual enjoyment of shared spiritual, pastoral, liturgical and collegial resources.
4. Inter-communion is any ecclesial relationship short of full communion.
5. Communion does not require the acceptance of all theological opinion, sacramental devotion or liturgical practice characteristic of another church.

Principle 95: Ecumenical freedom

1. Each church is free to establish relations of communion with other churches to the extent permitted by the discipline of each ecumenical partner.
2. Each church in the proper exercise of its autonomy is to determine when negotiations for communion have reached the stage of agreement which allows full communion or intercommunion.
3. If a member church of the Anglican Communion enters a relation of communion with another non-member church, this effects a relationship between such non-member church and each member church to the extent provided in its laws and the regulatory instruments of the ecumenical partner.

Principle 96: The recognition of churches

1. Ecumenical affairs may be managed centrally and administered locally.
2. Recognition by an Anglican church of another church outside the Anglican Communion, for the purpose of ecumenical relations, is determined, in such manner as may be prescribed by the law of the recognising church, by the central legislature, episcopal assembly or other body authorised to do so by the law of that particular Anglican church.
3. Each church should establish commissions with such membership and functions as may be prescribed by church law to enable ecumenism by stages or other process.

Principle 97: Ecumenical agreements

1. Each member church may effect constitutional union, or a relationship of full communion, or reciprocal acts of inter-communion with another church outside the Anglican Communion to the extent authorised by the law of that Anglican church and in the proper exercise of its autonomy.
2. The extent and terms of communion or other ecumenical relationship, between a member church and another church outside the Anglican Communion, may be regulated by a concordat, covenant or other instrument agreed between the participating churches.
3. An ecumenical instrument may be incorporated in the law of an Anglican church, when such church is a party to that instrument, to implement the terms of ministerial, liturgical or sacramental communion or other form of reciprocity as agreed by the participating churches, to the extent authorised by the law of that Anglican church.
4. A local ecumenical project may be entered by an Anglican parish, to provide for shared ministerial, liturgical or sacramental communion or other form of reciprocity as agreed by the participating churches, to the extent authorised by the law of that Anglican church.
5. The terms of an authorised ecumenical agreement may be embodied in the law or some form of internal regulatory instrument of an Anglican church.

Principle 98: Ecumenical collaboration

1. For the visible unity to which Christ calls all the faithful, ministers should seek to foster and participate in ecumenical partnership with faith communities of other Christian traditions, especially those with which an Anglican church already has formal relations, to the extent permitted by the discipline of each church involved.
2. Ministers should in ecumenical affairs collaborate, cooperate and where appropriate consult with ministers of other faith communities and in all dealings with them act courteously and with respect for the religious beliefs and practices of those communities.
3. Ministers (a) should minister to members of other faith communities to the extent authorised by the discipline of the Anglican church and that other community; and (b) should not solicit membership of an Anglican church from any member of another faith community.
4. If a minister is called upon to provide ministry, such as pastoral care or officiating at a baptism, wedding, or funeral, for persons belonging to another faith community, the minister should as appropriate (a) suggest they approach a ministers of their own community; (b) consult with a minister of that community for advice; (c) consult within their own church.

5. Ministers should call upon colleagues in another church to minister to a member of an Anglican church only in exceptional circumstances at the request of that member.

Principle 99: Admission and reception

1. Baptism is a basic requirement for reception into an Anglican church.
2. When a baptised person who is or was a communicant of another church, which holds the apostolic faith but which is not in full communion with an Anglican church, desires to become a communicant member of an Anglican church, a priest, being assured that such is the desire of that person, should after due preparation present that person to the bishop at the time of confirmation or some other convenient time.
3. A bishop may receive a person into communicant membership of a church by using the rite for confirmation or if already confirmed by some other form of service authorised for this purpose.
4. A person received into a church has the same status in that church as a person who has been confirmed in accordance with the rite of confirmation.
5. The reception of a person should be recorded in the registers of the church.

Principle 100: Admission of non-Anglicans to Holy Communion

1. Anglican communicants may receive Holy Communion in another church, which subscribes to the doctrine of the Holy Trinity and upholds the apostolic faith and order, in such circumstances as are permitted by the law of their own church and to the extent permitted by the discipline of the host church.
2. If a person from another church regularly receives Holy Communion in an Anglican church over a long period which appears likely to continue indefinitely, the normal requirements for communicant status in the Anglican church should be presented before that person.
3. There may be admitted to the Holy Communion administered in an Anglican church, to the extent permitted by that church, baptized persons who are communicant members of good standing in another church, which subscribes to the doctrine of the Holy Trinity and upholds the apostolic faith and order.

Definitions:

“A church” in these Principles means an autonomous member church, national, regional, provincial, diocesan, or extra-provincial, of the Anglican Communion.

The expression “church universal” means the one, holy, catholic and apostolic church.

The expression “central church assembly” means the central legislative assembly of a church, commonly styled, for example, General Synod, General Convention, or Provincial Council.

An “ecclesiastical authority” is an ecclesiastical person who or institution which exercises jurisdiction or other decision-making function recognised by the law of a church.

The word “parish” signifies a parish, pastorate, incumbency or other similar entity which represent the most localised ecclesiastical unit in a diocese.

A “principle of canon law” is a foundational proposition or maxim of general applicability which has a strong dimension of weight, is induced from the similarities of the legal systems of churches, derives from the canonical tradition or other practices of the church, expresses a basic theological truth or ethical value, and is about, is implicit in, or underlies canon law.