

ECUMENICAL RELATIONS

Ecumenical Canons B 43 and B 44

CODE OF PRACTICE

CANON B 43: OF RELATIONS WITH OTHER CHURCHES
CANON B 44: OF LOCAL ECUMENICAL PROJECTS

Original 1989 Edition with updates and amendments from the 1997 Supplement

Notes:

- ❖ Many of the publications listed in the Bibliography and referred to in the text are now out of print and out of date. For up to date publications lists, please consult the individual denominations.
- ❖ Both the Church Representation Rules and the Pastoral Measure are shortly to be amended. Please consult the Council for Christian Unity to discuss the ecumenical implications of the changes.
- ❖ Resources information also needs to be amended as follows:

Group for Local Unity, Churches Together in England, 27 Tavistock Square, London WC1H 9HH (020 7529 8141) email: billnelson@cte.org.uk

Council for Christian Unity, Church House, Great Smith Street, Westminster, London SW1P 3NZ (020 7898 1479) email: john.cole@c-of-e.org.uk

- ❖ For up to date guidance on most ecumenical matters, consult:

The CCU **Resource Folder** (2003)
- available from the Council for Christian Unity

Ecumenical Notes (2003)
- available on CD Rom (Price £5 plus postage) from Churches Together in England

ECUMENICAL RELATIONS
Code of Practice
1989 with 1997 supplements

A INTRODUCTION

1 The Present Context of Ecumenical Relations in England

1 Christ's call to hope and discipleship continues to face both individual Christians and Churches with a challenge to recognise his presence in each other, to reach beyond their own denominational horizons and to acknowledge a common responsibility to God's world. This can be seen in many local initiatives and in particular in the Inter-Church Process 'Not Strangers but Pilgrims' which has given the Churches a new sense of purpose in the movement towards Christian unity. Beginning with the Lent '86 Course, 'What on Earth is the Church for?' and leading to the Swanwick Conference and Report of Autumn 1987, the Inter-Church Process has focused on the local level as the area in which the Churches' commitment to each other should find expression.

The Inter-Church Process led to the replacement of the British Council of Churches (BCC) and the establishment of new national ecumenical instruments, **the Council of Churches for Britain and Ireland, Churches Together in England** and new national bodies for Scotland and Wales, all of which came into being on September 1st 1990.

2 Synodical consideration of the Ecumenical Relations Measure and Canons has run parallel with this wider development. The passing of this legislation provides both encouragement and guidance to the members and congregations of the Church of England as they play their part in this process of local commitment.

3 These 'Ecumenical Canons' indicate possibilities and procedures for local initiatives from tentative first steps to developed partnerships. These possibilities are open to local congregations, to cathedrals and to institutions such as hospitals, schools and prisons. They are in tune with the Swanwick challenge that 'our Churches must now move from co-operation to clear commitment to each other, in search of the unity for which Christ prayed, and in common evangelism and service of the world'.

4 Canons B 43 and B 44 belong together, but relate to different situations. Canon B 43 applies to ecumenical relations in all parishes and places of worship, whereas Canon B 44 is concerned with those parishes or parts of parishes where ecumenical commitment is to be expressed as a 'local ecumenical project' (LEP).

2 The Background to the Legislation

5 In recent years formal and informal relationships between local Church of England, Roman Catholic and Free Churches have grown rapidly, and in many cases have gone beyond what was permitted by law. In addition to many informal initiatives, a new pattern emerged with the establishment of 'Areas of Ecumenical Experiment' following the Nottingham Faith and Order Conference in 1964.

6 The term 'Area of Ecumenical Experiment' was changed to 'Local Ecumenical Project' and in 1973 the English member-Churches of the British Council of Churches and the Roman Catholic Church in England and Wales jointly formed the Consultative Committee for Local Ecumenical Projects in England (CCLEPE). Its purpose was to try to establish guidelines acceptable to its member-Churches for the running of Local Ecumenical Projects (LEPs). On 20th March 1975 the House of Bishops of the General Synod resolved to deal with LEPs within the guidelines laid down by CCLEPE.

The Consultative Committee for Local Ecumenical Projects in England (CCLEPE) has now been replaced by the **Group for Local Unity** (GLU) of Churches Together in England (refer also to paras 50, 61 and 68).

7 In 1980 the House of Bishops published a code of practice on Ecumenical Relations in order 'to provide guidelines for ecumenical co-operation, in particular as regards the participation of Anglican and non-Anglican clergy and lay people in each other's worship'. This Code of Practice was not law, but 'a distillation of the guidance which the Bishops give to clergy and lay people who seek their approval or advice in developing their co-operation with other Churches'.

8 The Code was an interim document. It was anticipated that progress towards unity at the national level might soon make substantial changes in relationships between the Churches.

9 These anticipated changes, however, did not materialise and in 1982 the House of Bishops, through the Board for Mission and Unity, established a Working Party under the Chairmanship of the Bishop of Derby with the following terms of reference:

to discuss the Anglican involvement in local ecumenical development (and in particular in Local Ecumenical Projects) following the failure of the Covenant Proposals, and to report to the House of Bishops and the Board for Mission and Unity.

The Working Party met throughout 1983 and produced its final report (*Local Ecumenical Development*, GS 642) in June 1984.

10 The Working Party considered several possible courses of action to deal with LEPs and local ecumenism generally. One of them was to amend and formalise the Code of Practice which the House of Bishops had adopted in 1980. This was not felt to be sufficient, since the law itself needed changing, not the interpretation of it. Consideration was also given to a plan to revise the relevant existing Canons, but this proved impossible, as only Canon B 15A (which allows non-Anglicans to receive Holy Communion at Anglican eucharists) contains any recognition of the existence of other Churches. The majority of the Bishop of Derby's Working Party felt that the new situation in LEPs could only be met by passing new Canons.

11 It was these proposals, embodied in draft Canons B 43 (Of Relations with Other Churches) and B 44 (Of Local Ecumenical Projects), linked with a draft Measure, which were presented to the General Synod in November 1984. The draft legislation was given general approval, went to a revision committee and to the dioceses for further consideration, and received final approval in 1987. The Measure became effective on 1st November 1988 and the Canons were promulgated in January 1989.

12 It is important to realise that what follows is provided for the guidance of members of the Church of England and is primarily directed to the Canons and usage of the Church of England. Canon B 43, for example, is concerned with what Anglicans may do in non-Anglican buildings, and with what non-Anglicans may do in Anglican buildings. There are a number of Local Ecumenical Projects in which the Church of England does not participate. These Canons do not apply to them, but Canon B 43, with its general provisions, does give guidance as to how a Church of England congregation relates to those in such a Project. Also, for example, ministers of other Churches sometimes use rites originally drawn up for members of the Church of England. There is nothing to hinder such ministers using these rites, but when they are so used by them they do not become 'rites according to the use of the Church of England'.

3 Terminology

13 It is hardly surprising that an 'ecumenical vocabulary' has been built up as the Churches' experience of working together in LEPs has developed. Increasingly Churches are being encouraged to commit themselves to local ecumenical development; a wider scene is being set. Properly constituted LEPs are central to that development, but they do not represent the totality of it — just as Canon B 44 takes its place within the wider context set by Canon B 43. Whilst the 'ecumenical vocabulary' scarcely features in the language of the Church of England legislation, it is important to have a clear understanding of the terminology developed by the Churches in their relationships with each other.

(a) SPONSORING BODY

14 Canons B 43 and B 44 do not specifically refer to Sponsoring Bodies. They set down the law which governs certain activities of ministers and lay persons of the Church of England, and the law which governs what may happen in Church of England buildings. They refer therefore almost exclusively to the authorities of the Church of England.

15 Nevertheless, in most dioceses or county areas (increasingly spoken of as 'regional' or 'intermediate') the leaders of the Churches of the main denominations have established a Sponsoring Body, in which they or their nominees, often with ecumenical officers and lay representatives, meet together to oversee ecumenical development. Originally, the agenda was limited chiefly to issues coming from the LEPs which they jointly 'sponsored' but, with the impetus of the Swanwick Conference and Report, this agenda has often widened to include a greater variety of ecumenical relationships.

16 The Sponsoring Body provides a setting in which problems and opportunities can be discussed by the leaders of the Churches together. Common decisions can be made which take into account the laws, rules and susceptibilities of all the participating Churches, as well as the hopes and expectations of the local congregations.

17 In almost every county such a body now exists, and the diocesan bishop is usually a member of it.

18 Canon B 43 envisages relationships which may now come within the agenda of a Sponsoring Body. At three points in Canon B 44, the bishop is required to consult or enter into an agreement with the authorities of the other participating Churches (Canon B 44; 5; 6(1); and 7(1)). The Sponsoring Body is the most appropriate setting for that purpose.

(b) LOCAL ECUMENICAL PROJECT

19 In the *Church of England (Ecumenical Relations) Measure 1988* a Local Ecumenical Project is defined as:

a scheme under which Churches of more than one denomination agree, in relation to an area or institution specified in the scheme, to co-operate in accordance with the provisions of the scheme in matters affecting the ministry, congregational life or buildings of the Churches which are participating in the scheme.

The term 'Local Ecumenical Project' used in Canon B44 has by ecumenical agreement been replaced by '**Local Ecumenical Partnership**'. The new term does not alter the application of Canon B44 *Of Local Ecumenical Projects*.

20 In *Local Church Unity (Guidelines for Local Ecumenical Projects and Sponsoring Bodies)*, Revised Edition 1985, published by the BCC, it was suggested that LEPs could have the following characteristics:

Local Covenant
Shared Building
Shared Congregation
Shared Sacramental Ministry.

Many LEPs will have more than one of these designations from the start; others may add to their designated characteristics as the Project develops.

Local Church Unity has been replaced by *Travelling Together: A handbook on Local Ecumenical Partnerships*. Since 1994 an LEP has been defined as existing;

"Where there is a formal written agreement affecting the ministry, congregational life, buildings and/or mission projects of more than one denomination; and a recognition of that agreement by the sponsoring body and by the appropriate denominational authorities" (see *Travelling Together* page 11)

Since 1996 there has been an emerging agreement that LEPs fall into the following categories:

1. **Single Congregation Partnerships**
2. **Congregations in Covenanted Partnerships** with a substantial sharing in worship, church life, mission and ministry
3. **Shared Building Partnerships** with a Sharing Agreement under the Sharing of Church Buildings Act 1969
4. **Chaplaincy Partnerships**, e.g. Higher and Further Education, Prisons, Health Care
5. **Mission Partnerships**, e.g. Industry, Commerce, Broadcasting
6. **Education Partnerships**, e.g. Lay Training, Ministerial Training, Joint Schools

21 By November 1988 there were about 550 Local Ecumenical Projects. By 1992 767 Local Ecumenical Partnerships had been recorded. This figure includes a growing number of Local Covenants especially with Roman Catholic involvement, encouraged by the Roman Catholic report *Local Churches in Covenant*, published in 1983, and obtainable from the Catholic Media Office or the Publications Department of the BCC.

22 The Church of England is a full partner in about 75 per cent of LEPs, and it is to this kind of committed development that Canon B 44 applies.

Boundaries

23 Where the Local Ecumenical Project relates to an area rather than an institution, great care needs to be taken in clarifying the boundaries. For the Church of England, this may mean a parish, part of a parish, or a number of parishes. It needs to be remembered that other denominations may not define boundaries as readily as the Church of England does.

(c) CONGREGATIONS IN COVENANTED PARTNERSHIPS

24 The essential character of a Local Covenant is that the local congregations of two or more denominations enter into a specific solemn agreement before God. The content of the Covenant document is determined by the local congregations. It can include commitment to joint worship and prayer, to training, study and mission. A Local Covenant is particularly appropriate for a commitment between local Churches where denominational rules do not permit the sharing of such services as Confirmation and Holy Communion. Where permitted, a Local Covenant can include such a sharing.

25 A number of meanings are already gathered around the term ‘Local Covenant’, and it is vital to clarify what is meant in each particular case.

(i) Local Churches, exploring ways of working together, may commit themselves to the process of drawing up a programme; they may hold a service to declare their commitment to this task, seeing themselves as an area for ecumenical development. This is a helpful way of proceeding, but it is not a Local Covenant in the LEP form as understood by Canon B 44 — rather, it is a commitment to explore the possibilities of becoming partners in a Local Covenant.

(ii) Local Churches may make an informal agreement to work together, but if they do not register that agreement with the Sponsoring Body and gain the approval of their denominational authorities, it cannot be recognised as an LEP Local Covenant, and the provisions of Canon B 44 cannot apply to it.

The situations indicated in (i) and (ii) above may be ways in which the opportunities in Canon B 43 may be best developed.

(iii) Local Churches may make a formal agreement to work together; they do this with the agreement of their denominational authorities, and register that agreement with the Sponsoring Body, thereby becoming partners in an LEP Local Covenant.

In some cases there may be no sharing of ordained ministry beyond what is allowed under Canon B 43, with the added ‘special provision’ referred to in Canon B 44.4 (1)(a). In other cases, there may be a commitment to the fullest degree of sacramental sharing envisaged in Canon B 44. The details will determine whether, for the Church of England purposes, the bishop needs to grant special authorisation in a written document — referred to in Canon B 44 as ‘issuing an instrument’ (See *Draft Instrument under Canon B44*).

26 In order to benefit from the opportunities offered in Canon B 44, only those Local Covenants which follow its procedures can be thought of as LEPs. Some Local Covenants (such as (i) and (ii) above) may not wish formally to become LEPs. It is the formal decision itself, and not just the particular content of any agreement, which brings the local Church of England congregation under the provision of Canon B 44.

(d) SHARED BUILDING

27 *The Sharing of Church Buildings Act 1969* allowed different denominations to own a building jointly, or (as is now more common) permitted one Church to own, and others to share the use of it. This Act has proved most useful, and many LEPs have used it. Nevertheless, it has limitations, and has sometimes been misunderstood. It is simply a legal act about money, bricks and mortar, and is not an ‘Ecumenical Charter’. Two Churches may share the same building, but this does not of itself bring the congregations any closer together.

28 The Act is designed primarily to enable Churches of two or more different denominations to use the same building for their own particular and separate services of worship — each church is free to follow its own usages irrespective of who owns the building. However, the Act does allow scope for an element of joint worship, though the extent of this element is not specified. (See also *Travelling Together*, p 44-45 and *Under the Same Roof: Guidelines (Revised 1994)* to the *Sharing of Church Buildings Act, 1969*)

(e) SINGLE CONGREGATION PARTNERSHIPS

29 (*original paragraph deleted*)

30 In the case of LEPs of the *Shared Building* and/or *Shared Congregation* pattern, the bishop will need to consider whether or not it is necessary to ‘issue an instrument’, but the procedures relating to an agreement will certainly need to be followed — as with *Congregations in Covenanted Partnership* above. See *Travelling Together*, page 12.

31 Single Congregation Partnerships will require agreement on a “shared sacramental ministry”. This particularly includes presidency at Holy Communion and Joint Confirmations. The bishop will be required to issue special authorisation in a written document.

32 One of the greatest problems facing the ecumenical movement has been that of the recognition and reconciliation of ordained ministries. The Derby Working Party Report, *Local Ecumenical Development*, GS

642, 1984, set out the theological understanding which undergirds the measure of shared ministry allowed in Canons B 43 and B 44 as follows:

We recommend that the reality of shared ordained ministry that is already exercised in local situations ought to be affirmed in Canon law. The changes suggested in what follows are an attempt to make legal a degree of *shared ministry* between the Churches without, as yet, implying *full interchangeability of ministries*. Full recognition of ministries and thus *complete* interchangeability between the ministries of hitherto separated denominations can only be reached within the context of the reconciliation of Churches and within a commitment to ministerial and conciliar forms which express unity wider than the local level. The visible expression of ministry at the local level is inextricably bound to its expression in the wider Church. Already the existence of Sponsoring Bodies in which the local bishop shares together with other Church leaders points to the need for local unity to be related to wider structures, and to the exercise of wider episcopal oversight.

33 In the Measure and Canon B 44, there is no suggestion that in an LEP the Methodist minister becomes an Anglican priest, nor that an Anglican priest becomes a Baptist or URC minister. They remain what they are. *The ministry of a properly constituted LEP, functioning with the direct authority of the Sponsoring Body, is a shared ministry, and the members of the LEP know and accept this.* This understanding underlies the whole approach of Canon B 44, and has, in practice, been working for a number of years in many LEPs. (See *Travelling Together* p 35-42)

(g) DECLARATION OF INTENT

34 This is the name given to the usually brief document agreed by all the Local Churches participating in the LEP, and also by the relevant Sponsoring Body, on which the denominational leaders are present or represented. It is therefore an ecumenically agreed document, and is to be distinguished from the documentation required by particular denominations permitting their own participation in the Project.

35 Its purpose is 'to express the essential spirit of the project, and to give people a vision to which they can commit themselves' (*Local Church Unity*, 1985, p.12). It is the document signed at the public act of worship inaugurating or renewing the Project. See *Travelling Together* page 28. See also *Constitutional Guidelines for an LEP* 1993 Edition.

(h) CONSTITUTION

36 This too is an ecumenically agreed rather than a denominational document. It sets out in detail all the matters which have been agreed by the participating congregations and the Sponsoring Body. Further information is supplied in *Travelling Together*, p 28 and also in *Constitutional Guidelines for an LEP*, p 4 onwards.

(i) SHARING AGREEMENT

37 This is a legal document under the *Sharing of Church Buildings Act*. Professional legal advice is required.

4 Anglican Legislation to which the Canons relate

38 Those seeking to establish LEPs should take note of various provisions in Anglican legislation that may need to be taken into account.

(a) THE PASTORAL MEASURE 1983

39 The Pastoral Measures have laid down the terms of pastoral planning since 1968. The 1983 Measure, currently in force, has introduced more flexible provisions which may be used in relation to LEPs. It needs to be noted that under the Ecumenical Relations Measure it is possible to designate an area of a parish as an LEP. The Pastoral Measure allows for a parish centre of worship rather than a parish church, and the provision in the 1983 Measure for team ministries allows for incorporation of the legally defined Team into a wider team of ordained and lay ministers and this could be applied to include non-Anglican ministers. (See *Team and Group Ministries Measure* 1995 and *Team and Group Ministries Code of Recommended Practice*, 1996, paras 113-116 and 141.)

40 It is still possible to designate conventional districts which have a level of autonomy within a parish. (This could be important in a parish of which only a part is within an LEP.) The provisions of the Pastoral Measure also enable parish boundaries to be changed; this might be important where an LEP is being established on a

new housing area overlapping existing parish boundaries. Exact definition of the geographical boundaries of an LEP (Canon B 44) has legal implications for Anglicans.

(b) THE SHARING OF CHURCH BUILDINGS ACT 1969 AND THE SHARING OF CHURCH BUILDINGS MEASURE 1970

41 These have been referred to above (paragraph 27). It has undoubtedly been the legislation which has most enabled the growth of ecumenical co-operation.

(c) EXTRA-PAROCHIAL MINISTRY MEASURE 1967

42 There are throughout the Church of England what are known as 'extra-parochial places' such as hospitals, prisons, Forces camps, schools and colleges, which (while within parochial boundaries) are looked after by non-parochial clergy. The parochial clergy have no responsibility for such places unless they are separately appointed to minister there. The Pastoral Measure makes provision for the creation of new extra-parochial areas or incorporation of extra-parochial places (usually private chapels) into parishes. Canon B 44 makes provision for extra-parochial places to become Local Ecumenical Projects (e.g. prison chapels or university chaplaincies). Where this happens it is important that the provisions of the Extra-Parochial Ministry Measure are adhered to.

(d) THE PATRONAGE (BENEFICES) MEASURE 1986

43 This Measure gives parochial church councils more say in the appointment of an incumbent. The PCC has the right to request a meeting with the bishop and the presenting patron, may ask the patron to consider advertising the vacancy, and must appoint two representatives of the PCC to take part with the patron and the bishop in the appointment. In addition, the bishop and the PCC representatives have the right to refuse to approve the making of an offer of the benefice to the priest chosen by the patron. In LEPs, where appointments have been a delicate matter, it has always been envisaged that sponsoring bodies or their equivalent would have some input in such appointments. Under this Measure this should be done via the PCC representatives or the bishop and in this way continuity of policy may be maintained. Where the Crown is patron, it is not bound by the legislation but willingness to co-operate in the continuity of such policy has often been shown.

(e) OVERSEAS AND OTHER CLERGY (MINISTRY AND ORDINATION) MEASURE 1967

44 The Measure permits a clergyman who has been ordained by a bishop of a Church in communion with the Church of England to apply to the archbishop of the province for his permission to officiate in the province. Canons B 43 and B 44 are not a substitute for the 1967 Measure. Where clergy of the United Churches in South India, North India, Pakistan and Bangladesh and of the Churches which subscribe to the Porvoo Agreement wish to officiate in England and to work within the Church of England and also to share in the ministry of other Churches which formed the United Church (e.g. the Methodist Church), provision is made in the Ecumenical Relations Measure for such sharing to happen when clergy are visiting for a limited period.

(f) THE CHURCH OF ENGLAND (WORSHIP AND DOCTRINE) MEASURE 1974

45 This allows PCCs to determine, jointly with the incumbent, the type and pattern of worship within a parish church. The detailed arrangements for worship in an LEP are subject to the provisions of this Measure. Such worship must not be contrary to the doctrine of the Church of England in any essential matter and, as is clear from the Declaration of Assent, forms of service must be such as are authorised or allowed by Canon (including the new Canons B 43 and B 44).

(g) THE CHURCH REPRESENTATION RULES

46 See Appendix IV under the headings *The Electoral roll* and *Membership of Parochial Church Councils and Deanery Synods*.

5 Churches to which the Legislation applies - Definition of Participating Churches

47 Section 5 of the Ecumenical Relations Measure 1987 restricts Church of England participation in LEPs to places where all the other participating Churches are trinitarian in belief and have been brought within the scope of the Measure by a declaration of the archbishop of the province. The archbishops act jointly and may only

extend the application of the Measure to Churches to whom the Sharing of Church Buildings Act and Measure apply. A list of these Churches (as at September 1988) is attached as Appendix I (p31).

RELATIONSHIPS WITH THE SALVATION ARMY AND THE SOCIETY OF FRIENDS

48 Guidelines for relations with the Religious Society of Friends and the Salvation Army were adopted by the House of Bishops in June 1991 and are printed as an appendix to this Supplement (see Appendix VI). (See also Appendix I.)

B PROCEDURE FOR IMPLEMENTATION OF THE CANONS

49 At very many points Canons B 43 and B 44 require approvals or permissions or resolutions from various people or bodies to one another. Provision for these is included in this section within the commentary on the various sections of the Canons.

50 In implementing the Canons, the bishop will often have need of advice and a designated ecumenical officer will frequently be best qualified to give this. Help will also be always available when sought from CCLEPE (now GLU – see para 6) and the General Synod’s **Council for Christian Unity**. Where a formal document or written undertaking is required there will usually be advantage in preliminary drafts being referred to the designated ecumenical officer for advice and comment; provision for this should be incorporated into Diocesan Regulations to ensure that such early consultation occurs.

Canon B 43

1 APPROVAL FOR MINISTERS AND MEMBERS OF OTHER CHURCHES TO PERFORM DUTIES AT CHURCH SERVICES

51 Paragraph 1 of Canon B 43 lists various categories of duty which ministers and members of other Churches (who have equivalent authority in their own Church) may be authorised to perform in Anglican services. Different approvals (in writing) are required for the various duties:—

(i) Where a minister or member of another Church is to be invited to read the Holy Scriptures or to lead intercessions and prayers, only the incumbent need approve.

(ii) At Baptisms, Marriages and Funerals the participation of a member of another Church must have been requested by the persons concerned. In such cases the only approval required is that of the incumbent (unless this is to occur on a regular basis, in which case the bishop must also approve).

(iii) Where a minister or member of another Church is to assist in the distribution of the Holy Sacrament the bishop, incumbent and PCC must approve.

(iv) For the minister or member of another Church to say or sing Morning or Evening Prayer, the Litany or to preach, the PCC must approve and, if this is to be done on a regular basis, the bishop must also approve.

Extra-parochial places of worship

(v) Although Canon B 43 makes no specific provision, where it is desired that these provisions should apply in an extra-parochial place, the Church of England clergyman with the other denominations involved should (as a matter of good practice) submit a jointly agreed proposal to the responsible body of the extra-parochial place concerned (Governing Body of Hospital, Prison Authority, etc). That body should give this approval and notice of this should be submitted to the bishop when his approval is sought.

The following forms may be used:

Draft PCC Resolution

The PCC of meeting on
passed the following resolution —

That being a member/minister of the
Church is invited to

say or sing Morning Prayer, Evening Prayer and the Litany

to preach
to assist in the distribution of the Holy Sacrament of the Lord's Supper to the people at the Holy Communion

on such occasions as the incumbent may determine
or on a regular basis
or for a period of months and then to be reviewed
Approved by votes to there being people present.

Draft letter from Incumbent to Bishop

I enclose herewith a resolution of the PCC of
in respect of Canon B 43 inviting to fulfil the functions listed and I should be grateful for your approval.

Mr/s is willing to fulfil these functions.

NOTES

In relation to Confirmation services and Ordination a special letter will need to be written to the bishop outlining the duties envisaged and reporting a Minute of the PCC on the matter. The bishop will need the relevant information in order to make his decision.

Paragraph 1(4) of Canon B 43 provides for the foregoing permission to ministers and members of other Churches to officiate in cathedrals by substituting (as appropriate) references to 'Dean and Chapter' or 'Cathedral Chapter' for incumbent and omitting all references to PCCs.

2 ANGLICAN CLERGY CONDUCTING SERVICES IN NON-ANGLICAN PLACES OF WORSHIP

52 Paragraphs 2—8 of the Canon make provision for participation by Anglican ministers in services held in non-Anglican places of worship. Any priest or deacon fulfilling a function on a regular basis in a non-Anglican church must consult the bishop of the diocese and the PCC of the parish where the service is to take place and obtain their approval in writing. He/she should also consult the bishop, outlining in detail the functions he/she is being asked to fulfil. Where the place of worship in which these functions will be performed is in another parish he/she will also need the approval (in writing) of the incumbent of that parish, and in both cases copies of the relevant Minutes and letters should be sent to the bishop. Bishops who are invited to fulfil functions in the church of another denomination must obtain approval (in writing) from the incumbent in whose parish the church of another denomination lies (and also, if necessary, the written approval of the bishop in whose diocese it lies and — in case of confirmations and ordinations — the Archbishop of the Province).

3 PROCEDURE FOR APPEAL

53 Where an application requires the approval of a PCC and this is refused, there is no appeal.

Where an incumbent's approval is withheld the applicant may send all relevant documents to the bishop for decision. The bishop will be well advised to make enquiries of all parties, including his ecumenical officer, and make his decision after consultation with the Diocesan Registrar (bearing in mind relevant pastoral considerations). He will be advised also to ensure that the proper consultations and approvals have taken place with the responsible authorities in the other denomination(s) involved.

Canon B 44

4 PROCEDURE FOR SETTING UP A LOCAL ECUMENICAL PROJECT

54 Paragraph 1 of Canon B 44 lays down the procedure by which an LEP shall be formally established. Although there are many ways in which local ecumenical co-operation may gradually evolve (see section on Terminology, p.3 above) there are definite procedures to be followed when an LEP is to be formally established. For the Church of England it is the bishop, with the consent of the incumbent(s) and PCC(s), who enters into the formal agreement. If the geographical area to which the LEP relates is extended the bishop's consent is required to such an extension. A bishop may wish to appoint an ecumenical officer and involve him/her in the detailed task of ensuring that the required procedures have been complied with.

Before the bishop formally agrees to Church of England participation in an LEP he needs to have in writing:

- (a) the approval of the incumbent(s) of the parish(es) involved;
- (b) the approval (by a majority of at least 75 per cent) of the PCC(s) of the parish(es) involved;
- (c) the approval of the annual (or a special) parochial meeting of the parish(es) involved;
- (d) the approval of the diocesan pastoral committee (which must have consulted with the Deanery Synod (or its standing committee) before giving approval).

55 The bishop would be advised to ensure that the diocesan pastoral committee receives long notice of the proposal to participate in an LEP and to satisfy himself that the PCC and parochial meeting were fully aware of the proposed constitution of the LEP and the proposed arrangements for worship and use of buildings before they gave approval.

56 Before entering into the agreement the bishop should consult the Sponsoring Body to ensure that all the proper procedures have been fulfilled to the satisfaction of the other Churches. He should also consult the Diocesan Registrar to ensure that all legal provisions have been satisfactorily completed. He will then issue agreement to the LEP for a named period (not more than seven years) from the date of the Agreement. (See para. 57(d) of the Code).

The following forms may be used:

Incumbent's approval

I Incumbent of the benefice of
signify my approval to the parish of within my benefice
or part of the parish of within my benefice
or the parish(es) of my benefice
participating in a Local Ecumenical Project with the to be established in
accordance with the procedures set out in Canon B 44.

PCC approval

I hereby certify that the PCC of meeting on
signified its approval of the proposal that the parish of should participate in an LEP
established in accordance with the provisions of Canon B 44. This approval was signified by votes to
..... being a majority of 75 per cent or more of the members of the Council present and voting.
Date: Signed: (PCC Secretary)

Parochial Meeting

At the annual parochial church meeting of the Parish of/
At a special parochial church meeting of the Parish of the
following resolution was passed:
That this meeting signifies its approval to the Parish of
entering into an LEP with in accordance with
the provisions of Canon B 44.
Date: Signed:(Chairman)

The Diocesan Pastoral Committee

The Diocesan Pastoral Committee, having considered the proposal that the
Parish(es) of should participate in a Local
Ecumenical Project with (and having consulted
the (standing committee of) Deanery Synod,) recommends
to the bishop that he give his approval to the project.
Date: Signed: (Chairman)

Bishop's Approval

I Bishop of hereby designate
the parish of as participant in the
Local Ecumenical Project with

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

Signed: Dated:

5 DURATION OF AN LEP

57 (a) Section 2 of Canon B 44 provides for LEP agreements to continue in force for a specified period but not more than seven years. The agreement is always understood to be renewable but the necessity of review at seven year intervals ensures that there will always be opportunity to modify the terms of the agreement to meet changing and evolving circumstances. If the scheme is amended in any of the ways referred to in para. 54 above, the bishop must have the approval of the incumbent and PCC of each parish involved and also of the diocesan pastoral committee before it is renewed. If at such renewal another parish or part of a parish is brought into the LEP the consents of *that* parish will be those required for the initial setting up of the LEP (as in clause 2 above). If an LEP is extended across the diocesan boundary the bishop of the other diocese involved must agree after obtaining the approval required in section 1 of the Canon.

(b) Section 3 of the Canon gives freedom to a bishop to revoke Church of England participation in an LEP at any time provided he has first consulted the appropriate authorities of the other participating Churches, the diocesan pastoral committee and the PCC(s) involved.

The following form may be used, though less formal and early consultation is advisable.

To

I, Bishop of, hereby give notice that with effect from I propose to withdraw the parish of from participation in the LEP subject to consideration of any representation made to me by

Signed:

Dated:

(c) The Canon makes no specific arrangements for bringing existing LEPs within the scope of the procedures now enacted by Measure and Canon. When existing projects are reviewed their renewed term should be for seven years in accordance with the provision of Canon B 44. Two questions, however, arise. First, when should an existing LEP, which may have no term of years written into its constitution, be reviewed and be brought within the seven year provisions of the Canon? The answer is that the Sponsoring Body should make such a decision, bearing in mind the length of time the LEP has been in existence. Until there is a review the project should (*de facto*) be regarded by the bishop as if it were an LEP constituted under the Canons. Second, when an existing LEP is to be reconstituted in line with the provisions of the Canons, are the same consultations and consents necessary as for a newly established LEP? The answer calls for the exercise of some discretion by the bishop. He should certainly be satisfied that all the consultations and consents required by the Canon have been carried out and obtained but in such circumstances he might modify the actual form of written undertaking from the suggestions given in this Code to meet local circumstances.

(d) The evaluation of LEPs has been a growing practice over the last ten years and it is one to be encouraged as it can often trigger off new directions of work. It is normally the Sponsoring Body which establishes the procedures for the evaluation and appoints those to do the work. As Church of England involvement in LEPs is to be given approval for seven year periods it seems desirable that an evaluation should take place some time during the sixth year so that all the authorities concerned can consider whether the LEP should be continued, modified, developed or brought to an end. Further suggestions on appraisal will be found in CCLEPE's booklet *Evaluation of Local Ecumenical Projects*.

In general LEPs are now reviewed rather than evaluated. The CCLEPE booklet *Evaluation of Local Ecumenical Projects* has been replaced by the GLU booklet *Guidelines for the Review of Local Ecumenical Projects*. See also *Travelling Together*, p 52-55.

(e) In the process of the setting up of an LEP the matter of finance must be dealt with thoroughly and clearly established in writing. Stipends will normally be paid by the denomination concerned but it can be that one denomination is paying at least part of the salary of a minister of another. Such an arrangement needs to be properly established; *ad hoc* arrangements will often lead to subsequent difficulties. Some areas make provision for an ecumenical fund in which denominational contributions are pooled. That element of an Anglican incumbent's stipend which is the guaranteed annuity attached to a specified living cannot be included in any arrangement for financial co-operation, nor can statutory fee income. Financial arrangements for buildings will determine whether a shared church or other premises are to be owned jointly or by one denomination. The question of payment of shares or quota to denominational authorities needs also to be agreed. This will

normally be done after taking account of the degree of each denomination's participation. The diocese should normally meet any legal fees incurred in meeting the requirements of Canon law.

See also *A Harmony of Church Finance with Special Reference to Local Ecumenical Partnerships* Part Two.

(f) Faculty Jurisdiction applies to a consecrated Anglican church or one designated as coming under the Faculty Jurisdiction. This will need to be taken account of in any arrangements for shared buildings. Other participating denominations may have their own arrangements and requirements for control over the way in which their buildings are cared for and used, though no other denomination's arrangements will have the same legal standing and force as those inherent in the Faculty Jurisdiction. Clear recognition of these various constraints and their application should be acknowledged in the arrangements made for joint use of buildings. Such agreements — even where they do not constitute shared use in the legally defined sense of the term — should be made and subscribed in writing.

For exceptions to the application of the Faculty Jurisdiction Rules see *Care of Churches and Ecclesiastical Jurisdiction Measure* 1991 Part III, paragraph 11 (3) and schedules 3.5(c); 7.2. See also *Under the Same Roof*, Chapter 10.

6 MINISTERS AND SERVICES

58 Sections 4 and 5 of Canon B 44 provide for the participation of Church of England ministers and the worship in an LEP, including the need to provide Church of England services on certain occasions. Liturgical matters are dealt with in detail in section C of this Code.

(a) *Worship*

59 Section 4 requires the bishop to consult with the PCC before giving the necessary authority to Church of England clergy and ministers to minister within the LEP (including the celebration of Holy Communion in accordance with non-Anglican rites) or for ministers of other Churches to minister within Church of England buildings using non-Anglican rites. The circumstances of LEPs will vary so widely that no pro-forma for this consultation can be suggested — but care should be taken in every instance that the matter is dealt with in writing and by a formal minuted decision of the PCC. The bishop's direction as to the scope of ministry and the services to be permitted should be communicated in writing to (i) the PCC, (ii) the ministers concerned, (iii) the appropriate authorities of the other participating Churches and (iv) the Sponsoring Body.

(b) *Appointments*

60 Procedures for making appointments will vary, e.g. according to the patronage of each benefice involved. The appointment procedures of each denomination will have implications for LEPs. At the very least (whatever may be the strict legal requirements) there should be consultation with the other clergy in the LEP and with the Sponsoring Body who should make their requirement for a new minister known to the relevant appointing person or body. It is highly desirable that the procedures adopted by the Sponsoring Body should be followed and that there should be an interviewing procedure in which the other participating denominations share. Procedures adopted by Sponsoring Bodies for the appointment of staff to LEPs and local covenants differ; there is no standard formula. Some Sponsoring Bodies set up a Staffing Consultative Group when a vacancy is imminent. This will include representatives of the appointing authority (Bishop, Patron, etc.), the other Churches and clergy participating in the project and the congregation(s) involved.

61 In some places a mechanism is laid out in the constitution of the project, having been approved by the participating denominations. In other places a more informal arrangement obtains, whereby appropriate soundings and consultation take place ensuring that all interested parties are able to express their views before formal appointment is made. CCLEPE (now GLU – see para 6) favours the first of these processes, namely the setting up of a Staffing Consultative Group, since this ensures that the fullest consultations take place. Whichever procedure is followed it should be clear that the process is one of consultation. The final decision remains with the denominational authority. In the appointment of curates and lay ministers the licence will name the Anglican incumbent but a similar consultation procedure should have taken place. After the following of these procedures comes the Induction or Licensing of the newly appointed minister. It is very important that the proposed service, as well as meeting the particular requirements of the appointing denomination, should emphasise the corporate nature of ministry within the LEP, and the support of the other participating denominations.

See also *Travelling Together* p 35-38. For further information see *Diocesan Authorization for Ministers of other Churches in LEPs*.

7 CATHEDRALS AND LEPs

62 Section 6 of the Canon makes provision for the participation of a cathedral in an LEP, with the proviso that at every stage and in every circumstance there shall be consultation between the bishop and Dean and Chapter or cathedral chapter as the case may be. Nothing arranged as regards worship in such an LEP may override the requirements of Canons B 10 and B 13 as to the provision of distinctively Church of England services daily and weekly in cathedral churches,

8 EXTRA-PAROCHIAL PLACES AND LEPs

63 Section 7 of the Canon provides for LEPs to include places where there is an extra-parochial ministry.

C GUIDELINES AND COMMENTARY ON LITURGICAL MATTERS

1 Introduction

64 Canons B 43 and B 44 allow, subject to stated provisions, licensed ministers and members of the Church of England to accept invitations to perform certain duties in the services of other Churches and therefore to use the forms of worship of the other Church. They similarly permit members and ministers of other Christian Churches to perform certain duties in the worship of the Church of England. Guidance as to the procedure to be followed can be found in Section B.

65 The two Canons make particular provisions with respect to services of Baptism and Holy Communion which are referred to in more detail in following sections.

66 Canons B 43 paragraphs 2, 5 and B 44 paragraph 4(1)(e) also make provision, under certain circumstances, for bishops to take part in the Ordination or Consecration of ministers of other Churches and in services of Confirmation in these Churches. These are not commented on further in these guidelines, except in paragraphs 109—112 where guidance is given for joint confirmations in LEPs.

67 In addition, Canon B 43 paragraph 9 makes provision, with appropriate approvals, for members of another Church to be invited to use a Church of England place of worship for worship according to their own forms of service and practice. (Members of the Church of England maybe invited to attend.) This paragraph also allows members of another Church to be invited to take part in joint worship. (This term is not to be understood as referring to services of Baptism, Confirmation or Ordination, for which the Canons make specific provision elsewhere.)

68 Canon B 44 paragraph 4 sets out the particular procedures that apply to LEPs and significantly extends the permissions beyond those of Canon B 43. The Canon makes reference to the bishop entering into ‘an agreement with the appropriate authority of each participating Church’ and setting out in written form the relevant permissions and directions for the involvement of members of the Church of England in the LEP. The bishop will normally exercise this responsibility through participation in the Sponsoring Body, and reference will be made to published guidance from CCLEPE (now GLU – see para 6) as well as to this Code of Practice.

See also *This Growing Unity: A Handbook on ecumenical development in the counties, large cities and new towns of England*.

69 This written agreement may be varied after the setting up of the LEP (Canon B 44 paragraph 4(4)). Although subject to review, it will determine practice in the LEP for an extended period; it would be appropriate for it to make reference to this Code and other guidelines issued from time to time by the House of Bishops.

70 In the case of an invitation from another Church to a Church of England priest to preside at the Holy Communion, Canon B 43 paragraph 4 requires that the bishop should be ‘satisfied that the rite and elements to be used are not contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter’ (and also that there are special circumstances that justify acceptance). For LEPs Canon B 44 paragraph 4(2) extends this explicit duty to the Holy Communion service when it is held in Anglican places of worship and presided over by ministers of any participating Church, and also to joint services with any other participating Church, including services of Baptism and Confirmation. (See Appendix II on the doctrine of the Church of England which sets out the framework within which the liturgical guidance in this Code of Practice is given.)

71 This requirement supports rather than undermines the responsibility that all ordained or licensed ministers of the Church of England have to uphold the doctrine of the Church of England as well as to promote unity, love

and peace among all Christian people. Where divisions among Christians are being overcome, sensitivity, exploration and flexibility will be required. New issues are likely to arise that are not anticipated here. Old difficulties will prove particularly intractable in some places and may require less than perfect solutions. Such cases need to be identified at the time and a decision made to review them after an appropriate interval. (In LEPs the Sponsoring Body is the appropriate forum for this process.)

72 Since 1963 the ecumenical Joint Liturgical Group (JLG) has played a significant part in the consideration of worship in the British Churches and has produced liturgical forms that have been adopted, in whole or in part, in many Churches. Its membership is drawn from a wide range of Churches in England, Scotland and Wales according to procedures agreed in the appointing Churches. The two Church of England members are appointed by the Archbishops on the advice of the Liturgical Commission. Since 1987 the JLG has been in discussion with CCLEPE over the production of liturgical forms that might be of service in LEPs or other contexts: consideration is being given to producing a rite for joint confirmations, a rite for the induction of ministers, eucharistic prayers for use in ecumenical contexts, and possibly an ecumenical rite of baptism.

JLG has now produced a rite for joint confirmations, *Confirmation and Re-affirmation of Baptismal Faith*.

2 Eucharist

(a) PROVISIONS OF CANONS B 43 AND B 44

73 Canons B 43 and B 44 envisage circumstances under which a Church of England priest may preside at the Holy Communion service at the invitation of another Church.

74 Under Canon B 43 paragraph 4 the bishop must be satisfied that there are special circumstances which justify acceptance of such an invitation. Relevant considerations would include an existing measure of commitment between the local Churches so that acceptance of the invitation is likely to foster growth in unity, the extent of agreement between the Churches in their understanding of the Eucharist, and also occasions of serious pastoral need. Under Canon B 43 there is no provision for the minister of another Church to preside at the Holy Communion according to the use of the Church of England.

75 Canon B 44 makes additional provisions for LEPs, including the holding in a Church of England place of worship of services of Holy Communion presided over by a minister of another participating Church and the authorising of a Church of England priest to use the rite of any other participating Church. Canon B 44 paragraph 4(3)(b) makes clear that where the minister of another Church uses a rite similar or identical to an authorised Eucharistic rite of the Church of England it shall not be 'held out or taken to be a celebration of the Holy Communion according to the use of the Church of England'.

(b) EUCHARISTIC ELEMENTS

76 Canon B 17 paragraph 2 requires that 'The bread, whether leavened or unleavened, shall be of the best and purest wheat flour that conveniently may be gotten, and the wine the fermented juice of the grape, good and wholesome.' Where a priest of the Church of England is presiding at a service of Holy Communion according to the rite of another Church (under the provisions of Canon B 43 3(b)(ii), B43.9 for Joint Celebrations, or B 44 paragraph 4(1)(d)) and there are conscientious objections from members of other Churches to alcoholic wine, at least real grape juice should be used, and fermented wine from which the alcohol has been removed is to be preferred. Where ministers of another Church preside at the Holy Communion under Canon B 43 paragraph 9 or B 44 paragraph 4(1)(f) they are free to follow the usage of their own Church. Where under B 44 paragraph 4(1)(f), the minister of another Church is presiding at the regular eucharist of a shared congregation he/she should be asked to give consideration to the conscientious concerns of members of the Church of England.

(c) FORM OF THE EUCHARIST

77 Section 27 of the statement on the Eucharist in the WCC document *Baptism, Eucharist and Ministry* lists a number of elements 'in varying sequence of diverse importance' found in the Eucharistic liturgies of the Churches. (See Appendix III.) This may provide a useful starting point in discussing the form of Eucharistic services.

78 The following elements must be included of necessity in a service of Holy Communion that requires the approval of the bishop:

- the proclamation of the Word of God;
- preparation of the bread and wine;

thanksgiving over the bread and wine for God's acts of salvation in Jesus Christ;
prayer and the words of Christ's institution of the sacrament;
the breaking of the bread;
eating and drinking in communion with Christ and with each other.

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

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

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

80 The Church of England also values the regular use of the traditional creeds.

(d) FIXED LITURGICAL FORMS AND UNSCRIPTED PRAYER

81 Difficulties may arise in considering forms of worship where other Churches do not require fixed liturgical structures or prayers. The increased provision for unscripted prayer in the ASB may be seen as recognising the important contribution of greater freedom in this respect. The Church of England values the extensive use of agreed forms for a number of reasons: it preserves unity; it sustains theological orthodoxy and fullness; it helps congregational participation; it enables the wider Church as well as both minister and congregation to be confident about the content of significant prayers. These are legitimate concerns. It may be appropriate for them to be included in discussion with the Sponsoring Body. In particular where there is no fixed text for the Eucharist the bishop should have reasonable assurance that the elements listed as necessary in paragraph 78 will be present.

(e) WORDS OF INSTITUTION

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

they may be viewed as the narrative-charter of the Supper, determinative of the whole action. This would suggest their insertion before the action begins.

they may be viewed as part of the rehearsal of the mighty acts of God and a warrant for the *anamnesis*. This would dictate their insertion in the first section of the Eucharistic Prayer;

they may be viewed as the 'word' background to Communion, in harmony with the New Testament record of the Last Supper. This would indicate their insertion before the act of Communion.

Whatever usage is adopted, there needs to be an explicit link in the Eucharistic Prayer between the Church's action in the Eucharist and Christ's institution.

(f) OFFERING AND SACRIFICE

83 Recent liturgical revision in the Church of England has not described the preparation of the bread and wine as the Offertory, nor has this action been identified with the dominical act of taking. Also the rites do not speak of the bread and wine as being offered to God in the Eucharistic action in a way that asserts that the gifts are being offered in sacrifice. Rites which go beyond this restraint may become a cause for controversy and division.

84 Sacrificial imagery has been used and interpreted in a variety of ways in the continuing tradition of the Church and this process quite properly continues. One expression of this is found in the ARCIC Final Report (p.31).

Christ's redeeming death and resurrection took place once and for all in history. Christ's death on the cross, the culmination of his whole life of obedience, was the one, perfect and sufficient sacrifice for the sins of the world. There can be no repetition or addition to what was then accomplished once for all by Christ... Yet God has given the eucharist to his Church as a means through which the atoning work of Christ on the cross is proclaimed and made effective in the life of the Church.

(g) DISPOSAL OF THE CONSECRATED ELEMENTS

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

(h) THE EUCHARIST IN LEPs

86 In LEPs, as noted above, Canon B 44 paragraph 4 envisages the possibility of Church of England priests presiding regularly at Holy Communion services according to the rites of other Churches and also ministers of other Churches presiding at Holy Communion services in Church of England places of worship. Church of England priests are limited to rites 'authorised by any other participating Church'. (Canon B 44 paragraph 4(1)(d)). This excludes all other rites except those allowed by the order of some other Church.

87 Within the overall pattern of services it will be important to ensure that the different rites represented in the LEP are used whatever the denomination of the ministers serving the LEP. It will also be important to note the particular provisions of Canon B 44 paragraph 4(3)(a) about public notification of the denomination of both rite and minister and of Canon B 44 paragraph 5 about the frequency of services at which a Church of England priest uses a Church of England rite.

88 The rites of different Churches often have sufficient flexibility to allow for the inclusion of elements from other traditions. A locally created rite that ignores the traditions of the participating Churches tends to isolate the LEP from communion with the wider Church.

89 With respect to eucharistic presidents from Churches which have not maintained the historic three-fold ministry, General Synod recognised in 1973 that 'some will express their regard for truth and unity by abstaining from receiving Holy Communion whilst others will express their regard for truth and unity by accepting the invitation to receive Holy Communion.' (For the full text of this motion and of Canon B 15A, which allows baptised members of other Churches to receive communion in the Church of England, see Appendix IV.)

90 Attention will need to be given to the matter of presidency where the tradition of one of the participating Churches allows the ordained president to ask someone else to pray the Eucharistic Prayer, or permits the local Church to nominate a lay person to preside. This may need to be discussed by the Sponsoring Body. The Eucharistic Prayer is to be regarded as an integral part of the presidential role. Canon B 44 paragraph 4(1)(f) envisages the *minister* of another Church being authorised to preside at the eucharist in a Church of England place of worship: Canon B 44 paragraph 9 states that '“minister”, in relation to any other participating Church, means any person ordained to the ministry of Word and Sacraments'. Where a minister of another participating church presides at a eucharist celebrated with a shared congregation (see paragraphs 19, 20 and 29) the Sponsoring Body may wish to take into account the restriction implied by the reference to 'minister' in Canon B 44 paragraph 4(1)(f). Where, however, another church uses a shared building or Church of England place of worship for its own services (having been invited under Canon B 43 paragraph 9) the usages of the other Church are followed in this as in other respects.

91 Canon B 44 paragraph 4(3)(c) seeks to safeguard the possible convictions of sick communicants in LEPs by stipulating that bread and wine consecrated at a Eucharist in a Church of England place of worship and presided over by the minister of another Church shall only be brought to them at their express wish.

(i) JOINT CELEBRATIONS

92 The norm envisaged in the rites of the Church of England is a meeting around one president. This does not preclude the president having appropriate assistant ministers positioned beside him. The ASB states that the president 'himself must take the bread and the cup before replacing them on the holy table, say the Eucharistic Prayer, break the consecrated bread, and receive the sacrament on every occasion' (Note 2, p.115). The Liturgical Commission document *Concelebration in the Eucharist* (GS Misc 163) sets its face against any idea or practice of concelebration that implies 'co-consecration' while seeing a place for 'ceremonial' or 'ecclesial'

concelebration. It states: 'there is good reason why only the presiding celebrant should say the prayer of consecration even if other concelebrants, or lay members of the congregation, are responsible for some of the other prayers, or actions, that form part of the rite as a whole'.

93 In some ecumenical contexts two practices are sometimes adopted in an attempt to overcome conscientious difficulties. One is the holding of parallel, or simultaneous, eucharistic celebrations with two presidents and two sets of elements. In the second there is one eucharistic celebration with joint presidents acting together. The latter practice can only be justified, if at all, as a transitional arrangement. Neither practice should be promoted as an ideal solution.

94 Some would argue that strict joint presidency is not, in fact, possible. Where this arrangement is nevertheless thought to be appropriate it is important to preserve the unity of the eucharistic prayer and to avoid giving the impression that particular sections of the prayer have a special power to effect consecration. In particular, care should be taken to present thanksgiving as central to Christ's institution and not merely a preamble to consecration.

95 It is possible to identify the following five ways in which joint presidency may be exercised at the eucharistic prayer. In each case it is anticipated that the ordained ministers stand together at the holy table and may have their hands raised.

- (i) the ministers recite the whole prayer together;
- (ii) one minister speaks, the others are silent and indicate their participation with raised hands;
- (iii) one minister speaks, the others join in the doxology;
- (iv) one minister speaks, the others join in after the Sanctus;
- (v) one minister speaks, the others join in for the *epiclesis*, narrative of institution, and *anamnesis*.

But the points raised in the previous three paragraphs need to be considered before any of these options are adopted.

3 Initiation

Further consideration of initiation is undertaken in *On the Way* 1995, in *Children and Holy Communion* 1997 and in *Baptism and Church Membership*, the report of the CTE Working Party 1997.

(a) BAPTISM

96 The Church of England receives baptism as the unrepeatable sign of initiation into Christ and his Church. 'Baptism is both God's gift and our human response to that gift. It looks towards a growth into the measure of the stature of the fullness of Christ (Eph. 4.13)' (*Baptism, Eucharist and Ministry* section 8, p.13).

(i) *The Form of Baptism*

97 In the Church of England the form of baptism is by dipping the candidates in water or pouring water on them in the name of the Trinity, accompanied by prayer. It is normally administered at public worship. Baptism is accompanied by the candidates' profession of faith; where they are not able to speak for themselves, this is made by a person speaking on their behalf.

(ii) *The Minister of Baptism*

98 Canon B 43 paragraph 1(1)(e) makes provision, under certain circumstances, for a minister or lay person of another Church to be invited to assist at Baptism in the Church of England. There is no provision under this canon for ministers of another Church to baptise in the Church of England.

99 For an LEP Canon B 44 paragraph 4(1)(c) allows the bishop to authorise ministers of any other Church participating in an LEP 'with the goodwill of the persons concerned to baptise in a place of worship of the Church of England in accordance with a rite authorised by any participating Church'.

(iii) *Rites of Baptism*

100 In a Church of England place of worship a baptismal rite authorised by the Church of England must be used, except in circumstances where, under Canon B 43 paragraph 3, a Church of England minister is permitted to use the baptismal rite of another Church in a Church of England place of worship.

101 Canon B 44 paragraph 4(1)(e) states that provision may be made for joint services of baptism. The production locally of a joint common baptismal rite would tend to isolate the LEP from the traditions of the wider Church.

(iv) *Common Baptismal Certificate*

102 In 1972 the British Council of Churches with Roman Catholic assistance made an extensive enquiry into the theology and practice of baptism in the United Kingdom. As a result a common baptismal certificate was produced in response to the need for evidence in one Church that baptism with water in the name of the Trinity had taken place in another Church. The use of the Common Certificate of baptism is to be encouraged in all Churches in order to bear witness that baptism is the sacrament of initiation into the one universal Church of Christ and to demonstrate the mutual recognition of baptism administered in different Churches. (This certificate may be obtained from SPCK and other sources.)

(v) Facing Disagreement

103 Baptism confronts Churches as well as individuals with the pain and bewilderment of radical conversion to the new creation in Christ. Many of the disagreements and tensions that surround baptism are to be seen in this light. The section on baptism in the document *Baptism, Eucharist and Ministry* is recommended as a useful way of identifying and exploring these issues.

(vi) Infant Baptism and 'Rebaptism'

104 In an LEP that includes those who think that infants are not proper candidates for baptism the consciences of individuals and of the ministers of other Churches should be respected in this matter. At the same time no practice should be agreed that repeats, or appears to repeat, baptism once given. Some help may be found in dealing with this difficulty from a service that enables a candidate to re-appropriate their baptism. The provision of such services is under consideration.

105 Some LEPs (in which the Baptist Church is participating) provide that where a baptised individual is baptised again they are deemed to be members of the Baptist church alone and not of any other participating Church.

(vii) Admission to Baptism

106 In an LEP the issue of who may be admitted to baptism, and what preparation is to be required, should be discussed with representatives of other participating Churches in the Sponsoring Body.

(b) CANON B 43 AND CONFIRMATION

(i) Confirmation in Canon B 43

107 Canon B 43 paragraph 2(b)(iii) allows a bishop, under stated conditions, to participate in the Confirmation service of another Church.

(ii) Joint Confirmation in LEPs

108 For LEPs Canon B 44 paragraph 4(1)(e) allows the bishop to include in his written instrument setting out the worship arrangements for an LEP provision for the holding of joint services... including services of... confirmation'. Joint Confirmations are often inspiring occasions in the life of an LEP as representatives of the Churches act together at a very significant moment in the lives of particular individuals. The service acts as a powerful symbol of the LEP because of the full participation of denominational representatives.

109 Care needs to be taken not to overshadow the dignity and primacy of baptism, nor to polarise baptism and confirmation. It is therefore to be desired that baptism be celebrated at the time of confirmation, and that baptism, when it is celebrated apart from confirmation, be administered ecumenically.

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

111 Secondly, confirmation in the Church of England is unrepeatable. It is not therefore available as a rite where someone confirmed at a young age wishes to make an adult profession of faith. Nor is it available where someone who has previously been confirmed wishes to extend their membership to other participating Churches or denominations of the LEP.

(iii) Ministers of Confirmation

112 Confirmation is properly administered in a locality by a commissioned representative of the wider Church. For the Church of England this must be the bishop of the diocese or some other bishop authorised by him. For some other Churches it is the local minister or another minister representing the wider Church. As Joint Confirmations are seen as admitting people to fellowship with the other participating Churches it is confusing,

and therefore undesirable, for a local Church of England priest whose ministry is officially recognised by another Church to be that Church's officiating minister of confirmation; such a practice would in any case be contrary to Canon B 43 paragraph 3(a).

(iv) Rite of Joint Confirmation

113 (a) The House of Bishops first agreed to permit Joint Confirmation on 20th March 1975. The appropriate minute read as follows:

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

(b) There are broadly three schools of thought in the Church of England on the relation of baptism and confirmation:

(i) Baptism is the sole and complete rite of Initiation; there is no need for any other rite before admission to Communion, except possible reaffirmation of vows.

(ii) Confirmation, with its baptismal reaffirmation, marks and empowers the Christian at the point of entry into adult life.

(iii) The sacramental aspect of confirmation, i.e. prayer for the gift of the Spirit with laying on of hand(s), completes (along with Communion) the rite of initiation, being understood as signifying the gift of the Spirit in initiation.

Many would not wish to polarise these views and sections 23—26 of the ASB Baptism and Confirmation Service were carefully drawn up to hold them together. Partly for this reason they have normally been used in joint services of confirmation. It is probably wise to continue this practice although a bishop might use other rites if he were satisfied that they were compatible with Church of England doctrine and practice. The ASB permits the bishop to anoint the candidates with oil at section 25; it may be appropriate for the bishop or the minister of another church to anoint candidates at a joint confirmation.

(c) In view of the different understandings of the event it may be useful to continue the tradition that has developed of printing an explanatory note in the service sheet.

(d) It may be appropriate to include additional questions provided that they do not overshadow the professions of faith. It may also be appropriate to allow candidates to supplement, briefly, their profession of faith in their own words.

(e) The rite should include some form of the renewal of baptism vows and should draw on items familiar and important to different traditions represented in the LEP.

(v) Points of Practice

114 (a) A bishop will need to know in advance who the confirming ministers of the other Churches will be.

(b) the bishop should ensure that the rite is approved by the relevant authorities of the participating Churches and the Sponsoring Body.

(c) the Sponsoring Body should ensure that there is a procedure for agreeing how the different functions of presidency at initiation, including preaching and presidency at the eucharist, are shared between the participating ministers.

(d) preparation for Joint Confirmation should include relevant denominational instruction.

(e) it is helpful to have one confirmation/membership card signed by all the confirming ministers.

(f) names of all the candidates should be entered in the confirmation register which should also be signed by the bishop (i.e. normal denominational practice should be followed, just as each candidate will have gone through the normal process of presentation of each participating Church).

(g) it is inappropriate for Church of England candidates from elsewhere to be brought to a Joint Confirmation; similarly it is not appropriate for candidates from an LEP to be brought to another Church of England confirmation service. Nevertheless, where there are large numbers of LEPs in a diocese consideration could be given by the Sponsoring Body to arranging Joint Confirmations for several LEPs in different centres.

(c) ADMISSION TO COMMUNION

115 In some Churches admission to communion may precede reception into adult membership or an adult profession of faith. In some ecumenical congregations baptised children will have grown up with multiple Church membership and have been admitted to communion before confirmation. Churches which associate confirmation with adult faith will not present candidates for confirmation at a young age in order to admit them to communion. Therefore in some situations Anglican young people face the painful choice of foregoing joint confirmation or of not receiving communion before adulthood, while other young people of their Church have been admitted to communion. Where they are to be confirmed before adulthood joint confirmation is then not available as a way of extending their membership to other participating Churches of the LEP. These difficulties are appropriately discussed by the Sponsoring Body.

116 Where a young person has been admitted to communion before confirmation in an LEP there is good reason for the policy that he/she should be acknowledged as a communicant elsewhere in the Church of England and not be denied communion on the basis of age or lack of confirmation.

APPENDIX I

Churches to which the Church of England (Ecumenical Relations) Measure Applies

CLAUSE 5

Designation by the Archbishops is restricted to those Churches *which*

5(2)(a) subscribe to the Doctrine of the Holy Trinity

This excludes the Unitarian Church.

This particular Doctrine was chosen because, in a sense, it includes all other Christian Doctrines.

and administer the Sacraments of Baptism and Holy Communion

This excludes the Salvation Army and the Society of Friends. When the Measure was agreed by the General Synod, it was promised that the Church of England would explore with the Salvation Army and the Society of Friends the possibility of their being linked in some way with LEPs. For relations with the Religious Society of Friends and the Salvation Army see Appendix VI.

and

5(2)(b) the Sharing of Church Buildings Act 1969 applies to the Church at the time of designation.

At present (1989) the Churches to which that Act applies include:

- The Baptist Union
- The Congregational Federation
- The Elim Foursquare Gospel Alliance
- The Greek Orthodox Church
- The International Ministerial Council of Great Britain¹
- The Methodist Church
- The Moravian Church
- The Roman Catholic Church
- The Shiloh United Church of Christ¹
- The United Reformed Church

The following were listed in the Supplement (1997)

- The Salvation Army
- The Council of Oriental Orthodox Christian Churches
- Chinese Church in London
- Lutheran Council of Great Britain
- The Free Church of England
- The New Testament Assembly
- The Council of African and Afro Caribbean Churches
- The Oakes Christian Fellowship Sheffield
- Southam Road Evangelical Fellowship, Banbury
- The New Testament Church of God
- The Old Baptist Union
- Joint Council of Anglo-Caribbean Churches
- Cherubim and Seraphim Council of Churches
- Independent Methodist Churches
- The Russian Orthodox Church
- The Church of Scotland (English Presbyteries)

¹These are 'Black-led' Churches. The term 'Black Majority Churches' has customarily replaced the term 'Black-led'.

Other Churches may be designated if they belong to the British Council of Churches, the Evangelical Alliance or the British Evangelical Council.

The following Churches have been designated by the Archbishops at the time this Code went to press (1989):

- The Baptist Union
- The Methodist Church

The Moravian Church
The Roman Catholic Church in England and Wales
The United Reformed Church

The following had also been designated by 1997:

The Congregational Federation
The International Ministerial Council of Great Britain
The Lutheran Council of Great Britain
The Archdiocese of Thyateria and Great Britain (Greek Orthodox)
The Council of African and Afro-Caribbean Churches
The Free Church of England
The Southam Road Evangelical Church, Banbury
The member churches of the Evangelical Church in Germany (EKD)
The Assemblies of God in Great Britain and Ireland
The New Church Testament Church of God
The Russian Orthodox Church
The Church of Scotland (Presbyteries in England)

Other Churches are likely to be designated in due course. An up to date list is available from the General Synod Office, Church House, Great Smith Street, London SW1P 3NZ.

APPENDIX II

Matters of Doctrine

1 Canon A 5, Of the Doctrine of the Church of England, states:

The doctrine of the Church of England is grounded in the Holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular such doctrine is to be found in the Thirty-nine Articles of Religion, the Book of Common Prayer, and the Ordinal.

This canon is entrenched in the Worship and Doctrine Measure 1974 (5(1)). It is under this Measure that alternative forms of service to the Book of Common Prayer and new forms of declaration of assent for church office holders have been authorised.

2 The Worship and Doctrine Measure 1974 requires that ‘every form of service... approved by the General Synod... shall be such as in the opinion of the General Synod is neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.’ (S4(1)). S4(2) states: ‘The final approval of the General Synod of any such Canon or regulation or form of service or amendment thereof shall conclusively determine that the Synod is of such opinion as aforesaid with respect to the matter so approved.’

3 In considering whether any rite is contrary to, or indicative of any departure from, the doctrine of the Church of England in any essential matter, reference should be made to:

- (i) the Holy Scriptures
- (ii) such teachings of the Fathers and the Councils of the Church as are agreeable to the said Scriptures
- (iii) the Thirty-nine Articles of Religion, the Book of Common Prayer and the Ordinal of 1662
- (iv) such forms of service, canons and regulations as have received the final approval of General Synod.

Attention will need to be paid to (iv) in weighing matters that have recently been in dispute in the Church of England. Where, in controversial matters, General Synod has taken care not to depart from the teaching or usage found in (iii), this should be respected in an ecumenical context. For this reason the code of practice indicates in its general guidance on liturgical matters what provision has been made by General Synod in recent liturgical revision in a number of sensitive areas.

APPENDIX III

Extracts from 'Baptism, Eucharist and Ministry'

THE CELEBRATION OF BAPTISM

17 Baptism is administered with water in the name of the Father, the Son and the Holy Spirit.

18 In the celebration of baptism the symbolic dimension of water should be taken seriously and not minimalized. The act of immersion can vividly express the reality that in baptism the Christian participates in the death, burial and resurrection of Christ.

19 As was the case in the early centuries, the gift of the Spirit in baptism may be signified in additional ways; for example, by the sign of the laying on of hands, and by anointing or chrismation. The very sign of the cross recalls the promised gift of the Holy Spirit who is the instalment and pledge of what is yet to come when God has fully redeemed those whom he has made his own. (Eph. 1 13-14). The recovery of such vivid signs may be expected to enrich the liturgy.

20 Within any comprehensive order of baptism at least the following elements should find a place:

- the proclamation of the scriptures referring to baptism;
- an invocation of the Holy Spirit;
- a renunciation of evil;
- a profession of faith in Christ and the Holy Trinity;
- the use of water;
- a declaration that the persons baptized have acquired a new identity as sons and daughters of God, and as members of the Church, called to be witnesses of the Gospel.

Some churches consider that Christian initiation is not complete without the sealing of the baptized with the gift of the Holy Spirit and participation in holy communion.

THE CELEBRATION OF THE EUCHARIST

27 The eucharistic liturgy is essentially a single whole, consisting historically of the following elements in varying sequence and of diverse importance:

- hymns of praise;
- act of repentance;
- declaration of pardon;
- proclamation of the Word of God, in various forms;
- confession of faith (creed);
- intercession for the whole Church and for the world;
- preparation of the bread and wine
- thanksgiving to the Father for the marvels of creation, redemption and sanctification (deriving from the Jewish tradition of the *Berakah*);
- the words of Christ's institution of the sacrament according to the New Testament tradition;
- the *anamnesis* or memorial of the great acts of redemption, passion, death, resurrection, ascension and Pentecost, which brought the Church into being;
- the invocation of the Holy Spirit (*epiklesis*) on the community, and the elements of bread and wine (either before the words of institution or after the memorial, or both; or some reference to the Holy Spirit which adequately expressed the 'epikleptic' character of the eucharist);
- consecration of the faithful to God;
- reference to the communion of saints;
- prayer for the return of the Lord and the definitive manifestation of his Kingdom;
- the Amen of the whole community;
- the Lord's prayer;
- sign of reconciliation and peace;
- the breaking of the bread;
- eating and drinking in communion with Christ and with each member of the Church;
- final act of praise;
- blessing and sending.

APPENDIX IV

Decisions and Statements Approved by the Churches which affect Local Ecumenical Projects

THE CHURCH OF ENGLAND

The following provisions which pre-date the Ecumenical Relations measure and Canons remain in force.

Admission to Holy Communion

Canon B 15A (July 1972)

1. There shall be admitted to the Holy Communion:

- (a) members of the Church of England who have been confirmed in accordance with the rites of that Church or are ready and desirous to be so confirmed or who have been otherwise episcopally confirmed with unction or with the laying on of hands except as provided by the next following Canon;
- (b) baptized persons who are communicant members of other Churches which subscribe to the doctrine of the Holy Trinity, and who are in good standing in their own Church;
- (c) any other baptized person authorised to be admitted under regulations of the General Synod; and
- (d) any baptized person in immediate danger of death.

2. If any person by virtue of sub-paragraph (b) above regularly receives the Holy Communion over a long period which appears likely to continue indefinitely, the minister shall set before him the normal requirements of the Church of England for communicant status in that Church.

3. Where any minister is in doubt as to the application of this Canon, he shall refer the matter to the Bishop of the diocese or other Ordinary and follow his guidance thereon.

The Electoral Roll

Church Representation Rule 1 (2) (c) provides for a person to be entered on the Electoral Roll who declares himself

- (c) to be a member in good standing of a Church which subscribes to the doctrine of the Holy Trinity (not being a Church in communion with the Church of England) and also prepared to declare himself to be a member of the Church of England having habitually attended public worship in the parish during a period of six months prior to enrolment.

Membership of Parochial Church Councils

10. (1) Subject to the provisions of rule 1(4) and sub-paragraph (3) of this rule, the qualifications of a person to be elected a parochial representative of the laity to either the parochial church council or the deanery synod are that -

- (a) his name is entered on the roll of the parish;
- (b) he is an actual communicant as defined in rule 54(1); and
- (c) in the case of election to the parochial church council; he is of sixteen years or upwards, and in the case of his election to the deanery synod, he is of eighteen years or upwards.

54. (1) In these rules -

‘actual communicant’ means a person who has received Communion according to the use of the Church of England or of a Church in communion with the Church of England at least three times during the twelve months preceding the date of his election or appointment being a person whose name is on the roll of a parish and is either –

- (a) confirmed or ready and desirous of being confirmed; or
- (b) receiving the Holy Communion in accordance with the provisions of Canon B 15A paragraph 1(b).

Reciprocal Intercommunion

In July 1973 the Commission on Reciprocal Intercommunion reported to the General Synod and the following motion was carried:

‘That this Synod:

(a) recognises that there is in the Church of England and other Churches which have maintained the historic three-fold ministry, diversity of opinion and practice concerning intercommunion; that the diverse theological approaches to intercommunion set out in this Report have each an acknowledged place in Anglican thinking and practice; and that the Church of England has not attempted to restrict the liberty of the conscience of individuals in this matter;

(b) for the furtherance of Christian unity and mission approves the sharing by members of the Church of England individually or corporately in the worship (including eucharistic worship) of other Trinitarian Churches where they know they are welcome to do so, and recognises that at such eucharistic services some will express their regard for truth and unity by abstaining from receiving Holy Communion, whilst others will express their regard for truth and unity by accepting the invitation to receive Holy Communion;

(c) considering the present complex and changing state of Church relations in this country and elsewhere and the differences of opinion of this matter within the Church of England, believes (i) that it is desirable to make detailed regulations governing reciprocal intercommunion; (ii) that liberty of conscience should be exercised responsibly at the level both of the local church and the diocese.

(d) notes the diversity of the local situations in which reciprocal intercommunion may be proposed, including Areas of Ecumenical Experiment, and the need for the pastoral judgement of the Bishop to be brought to bear on each case, and requests the House of Bishops to formulate for the guidance of its own members common lines of policy regarding these situations, to keep these lines of policy under regular review, and to consult from time to time with the other two Houses of the General Synod;

(e) declares that the passing of this resolution in no way alters the adherence of the Church of England to the principles of ministry stated in the Ordinals and the Canons.’

THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND

As far back as 7th March 1967 the Council of the Baptist Union received and adopted a report of its Advisory Committee for Church Relations which was presented to the Baptist Union Assembly under the title of ‘Baptists and Unity’. The report expressly states that the Council of the Baptist Union should ‘...share, whenever possible in co-operation with local Baptists, in the designation of “areas of ecumenical experiment”’ (p.50.8.⁽²⁾).

In November 1982, the Council of the Baptist Union received and adopted a report ‘Signposts for Strategy’ in which Baptists were called to be ‘alive to the opportunity to co-operate with other Christians’.

In November 1984 the Council of the Baptist Union resolved to recommend ‘that General Superintendents and Associations be encouraged in their active participation in sponsoring bodies, and in the support offered to Baptists in local ecumenical projects’, and to invite ‘other Baptist churches to consider whether participation in such a project may be God’s will for them’.

The same meeting of the Council also received and adopted the report of its Working Group on Local Ecumenical Projects entitled ‘With Charity and with Conviction’. In particular that Report states:

When an LFP seeks membership of the Baptist Union, it applies using the same application form as that used by a Baptist church, including the endorsement of its Association. Before the application is brought to the Baptist Union Council it is examined by the Advisory Committee for Church Relations. That body has the responsibility of ensuring that the interests of the Baptist element in the LEP are safeguarded (paragraph 41).

To begin with, the Baptist element in the LEP – whether or not there is a Baptist minister serving the fellowship – will want the freedom to teach and advocate believers’ baptism (paragraph 49).

In any LEP with Baptist involvement, provision has to be made for the convening separately of the Baptist members for them to be able to discharge their duties as church members when there is a need for them to do so – e.g. on the calling of a minister (paragraph 63).

Baptists normally encounter no difficulties in giving full recognition to ministers of other denominations (paragraph 72).

Baptists, through the Home Mission Fund, are able to offer, in approved cases, grant aid to LEPs, for the support of the ministry (paragraph 78).

In March 1992 the Council of the Baptist Union adopted a Structures Report which created a new Faith and Unity Executive Committee to handle the ecumenical relations of the Union which included the creation of a specialist Local Ecumenical Committee, reporting to the Faith and Unity Executive Committee which had special responsibility for the promotion, support and monitoring of Local Ecumenical Partnerships.

The Baptist Assembly agreed to full participation in the new ecumenical instruments in 1989 and this was reaffirmed with increased majority in 1995.

The Local Ecumenical Committee engages in a positive policy of encouraging Baptist participation in Local Ecumenical Partnerships. The following policy points are worthy of note:

1. It is expected that Association representatives and Baptist Union staff will be involved in helping Local Ecumenical Partnerships develop constitutions which meet the requirements of the Union.
All constitutions for Local Ecumenical Partnerships involving Baptists must be approved by the Constitution Sub-Group of the Local Ecumenical Committee before they are finally adopted.
2. All LEPs involving Baptists are expected to have to teach and advocate Believers' Baptism and that the constitution will have appropriate agreed procedures for dealing with applications for Believers' Baptism from people previously baptised in infancy. National agreements exist with the Methodist Church and United Reformed Church on this topic.

In any LEP with Baptist involvement provision has to be made for the possibility of convening separately Baptist members for them to be able to discharge their duties as church members when there is need for them to do so - e.g. on the calling of a minister or on matters concerning with the Trust deed of any Baptist premises.

3. Any recognised minister of a Local Ecumenical Partnership involving Baptists is fully entitled to attend Association Assemblies and the Annual Baptist Assembly and to play a full part in the life of the Union (see the document produced by the Local Ecumenical Committee on this topic).

It is expected that all LEPs with Baptist participation would pay promptly their annual subscription and, seek to contribute to the Home Mission Fund in an appropriate way.

Baptists, through the Home Mission Fund, are able to offer in approved cases, grant aid to LEPs for the support of the ministry.

Please refer to the Bibliography for useful background documents

ROMAN CATHOLIC CHURCH

There is no legislation as such promulgated by the Roman Catholic Bishops of England and Wales for local ecumenical activity, but since the publication of the 1975 'Guidelines' some important statements have been made on this subject.

In 1977, the Bishops published their Official Response to the Ten Propositions for Christian Unity. After explaining why they could not take part in a scheme for a national covenant, they went on to acknowledge that Roman Catholics were already partners to formal local undertakings. 'It is our hope that we shall be able to enter into more undertakings of a similar nature. Such local agreements are an important means of expressing the seriousness of the commitment to unity already voiced in the official teaching of our church'.

Later in the same document they 'welcomed' Proposition 8, which read:
We agree to continue to give every possible encouragement to local ecumenical projects and to develop methods of decision-making in common'.

(They noted the encouragement that this policy had been given by the 1975 document on 'Ecumenical Collaboration' published by the Vatican's Secretariat for Promoting Christian Unity.)

It was as a result of this that the then Ecumenical Commission of England and Wales published 'Local Covenants' early in 1979. It envisaged a local covenant as an occasion for the churches involved to pledge themselves to

joint prayer and worship;
support of others in maintaining their own traditions;
dialogue;
co-operation in domestic ministry;
joint pastoral care of interchurch families;
working as a team in mission;
exploration of joint evangelisation;
co-operation in the Christian education of those at school and of adults.

(It may be noted that several of these items can be found also in the Vatican document referred to above.)

Finally, in 1983 the Ecumenical Commission published *Local Churches in Covenant*, with the approval of the RC Bishops of England and Wales. This booklet developed further both the idea contained in the earlier document and the theology underpinning them. In his foreword the President of the Commission, Bishop Alan Clark, wrote that 'this kind of partnership is an essential constituent of that partnership in prayer and mission which is at the heart of the quest for unity'.

It must be noted that the sharing in prayer and worship which Roman Catholics are urged to undertake with their fellow Christians does not include sacramental sharing. The RC Bishops, in their paper already referred to, point out that occasional exceptions are made in the form of individual admissions to holy communion, but the general laws remain in force.

In 1993, the Pontifical Council for Promoting Christian Unity published the *Directory for the Application of Principles and Norms on Ecumenism* (see bibliography).

THE METHODIST CHURCH

Membership and Voting Rights

Principle of multiple or common membership schemes approved for Areas of Ecumenical Experiment (now called LEPs) (1972 Agenda pp. 625—626). Members of other communions holding office in approved Areas of Ecumenical Experiment and shared churches entitled to be full voting members of Circuit Committees and Circuit Meetings, also District Synod and District Committees (except Pastoral Committee) (1973 Agenda pp. 156—159).

For the local Church see Standing Order 606 Eligibility for Appointment, 611 Local Ecumenical Partnerships and 644 Pastoral Committee. For the Circuit see Standing Order 503 Eligibility for Appointment, 512 Ecumenical Areas and 553 Circuit Pastoral Committee.

'Recognized and Regarded' Status

Ministers of other denominations enabled to be recognized and regarded as Methodist ministers (hence to attend, speak and vote at all meetings to which elected) if in sole pastoral charge of Methodist members, and if serving as part of a team working in Areas of Ecumenical Experiment enabled to be full members of meetings at circuit level. In both cases prior permission of our denomination required (1974 Agenda pp. 286-289, 457—459).

Ministers of other denominations enabled to be recognised and regarded as Methodist ministers and are therefore members of the Church Council, Circuit Meeting and Synod. (Standing Order 765).

"Authorised to serve" status

Ministers and Deacons of other denominations are authorised to serve (Standing Order 766 and 766A). This provision allows for the leading of worship and membership of various committees, but not for pastoral charge of Methodist members and churches.

Appointment in LEPs

The following amendments to Standing Orders were adopted by the Methodist Conference of 1979:

SO 540 In Circuits where an appointment has to be made in an approved local ecumenical project, the circuit stewards shall, in the course of considering names of ministers who might be invited to the appointment,

confer with the sponsoring body, or, if none exists, with the appropriate authorities of the other communions involved in the project.

546 Ecumenical Projects. Whenever a question arises as to the curtailment, extension or expiration of period of invitation of a minister participating in an approved local ecumenical project the circuit stewards shall confer with the sponsoring body or, if none exists, with the appropriate authorities of the other communions involved in the project.

The substance of these Standing Orders was repeated in an amendment to the document 'Guide as to the Invitations to Ministers' brought to the Methodist Conference of 1980.

Standing Order 547 Ecumenical Partnerships and the Guidance on Invitations to Ministers (1996 CPD p.697ff) set out our practice with regard to Invitations and extensions of appointments.

UNITED REFORMED CHURCH

Extracts from Reports to URC Assembly, 1973

Membership

Synods have the right to receive and forward applications for membership of the United Reformed Church from local churches which already have or desire to have simultaneous membership in one or more other denominations; where such an application is submitted by a Synod, the Synod's recommendation should include a statement on the mutual compatibility of the proposed memberships and details of appropriate administrative arrangements for the equitable apportionment of responsibilities both of the local church to denominations and of denominations to the local church.

In the case of local churches admitted to the United Reformed Church, as in the previous paragraph, all their members who have been admitted to the full privileges and responsibilities of membership of the Church of Jesus Christ will exercise these privileges and responsibilities within the United Reformed Church in the manner laid down in the detailed proposals for each local church; since full members of any local Christian Church who are in good standing may at the discretion of the Church meeting be received as individuals into membership of a local URC church, a local ecumenical church of such full members should be equally welcome to participate in the life of the URC as a group.

In the case of those exercising the ministry of word and sacraments in another denomination who are:

(a) inducted to the pastoral charge of a Union Church which is a local church of the URC and also a member church of the Baptist Union of Great Britain and Ireland, or

(b) inducted or otherwise given responsibility in a local church admitted to the URC as in paragraph 1 above or in an area of ecumenical experiment.

Such a minister may either (i) apply for admission to the ministry of the URC in the way provided for in the Scheme of Union or (ii) retain status as a minister of another denomination provided that in the latter case he or she shall have in the local church and the councils of the URC the privileges and responsibilities of a minister of the URC other than those which bear directly on the determination of status as a minister in good standing or particular conditions of stipend or of future service and pension rights, these exceptions being explicitly stated in detail for each case in an agreement to be approved by the District Council and the Provincial Synod. Under provisions in the URC Basis of Union membership of a District Council for such ministers is by appointment of the Synod on the recommendation of the District Council.

APPENDIX V

Canons Referred to in Canon B 44 Paragraph 4(1)(b) (with the exception of Canon B 43)

B 11 OF MORNING AND EVENING PRAYER IN PARISH CHURCHES

1. Except so far as may be otherwise authorised under paragraph 2 of this Canon, Morning and Evening Prayer shall be said or sung in every parish church at least on all Sundays and other principal Feast Days, and also on Ash Wednesday and Good Friday. Each service shall be said or sung distinctly, reverently, and in an audible voice.

2. The bishop of a diocese, if satisfied that there is good reason to do so, may authorise the minister of any parish church within his diocese to dispense with the reading within that church of Morning and Evening Prayer or either of them on any Sunday, or on any principal Feast Day or on Ash Wednesday or Good Friday; but before authorising the minister of a parish church to dispense with the reading within that church of either Morning or Evening prayer on Sunday for a period of more than three months the bishop shall consult with the

parochial church council of the parish or two members thereof nominated by the council for that purpose; and the powers of a bishop under this paragraph shall not be used so as to cause any church to cease altogether to be used for public worship.

B 11A OF SERVICES IN CHURCHES AND OTHER PLACES OF WORSHIP

1. The bishop of a diocese may direct what services shall be held or shall not be required to be held in any church in the diocese which is not a parish church or in any building, or part of a building, in the diocese licensed for public worship under section 29 of the Pastoral Measure 1968 but not designated as a parish centre of worship.

B 14 OF HOLY COMMUNION IN PARISH CHURCHES

1. In every parish church, except for some reasonable cause approved by the bishop of the diocese, the Holy Communion shall be celebrated at least on all Sundays and principal Feast Days, and on Ash Wednesday. It shall be celebrated distinctly, reverently, and in an audible voice.

2. In churches and chapels dependent on a parish church, the Holy Communion shall be celebrated as regularly and frequently as may be convenient, subject to the direction of the Ordinary.

B 40 OF HOLY COMMUNION ELSEWHERE THAN IN CONSECRATED BUILDINGS

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

APPENDIX VI

House of Bishops' Guidelines for relations with the Religious Society of Friends and the Salvation Army (June 1991)

Section A

Participation in all parishes and places of worship

1. Subject to the prior authorization of the bishop —
 - (a) a member in good standing of the Religious Society of Friends may be invited to perform any or all of the duties specified in paragraph 2 hereof;
 - (b) a Salvationist in good standing may be invited to perform any or all of such duties specified in paragraph 2 hereof if authorized to perform a similar duty in the Salvation Army.
2. The duties referred to in paragraph 1 above are:
 - (a) to say or sing Morning or Evening Prayer or the Litany (in accordance with the requirements of Canon B 11 paragraph 4);
 - (b) to read the Holy Scriptures at any service;
 - (c) to preach at any service, though only at services of Baptism and the Holy Communion in the special circumstances defined by paragraph 74 of the *Ecumenical Relations Code of Practice*;
 - (d) to lead the intercessions at the Holy Communion and to lead the prayers at other services;
 - (e) to assist at the Solemnisation of Matrimony or conduct a funeral service where the persons concerned have requested the incumbent to give the invitation.
3. An invitation to perform any of the duties referred to in paragraph 2 above (except those in paragraph 2 (e)) at a service in a parish church or other place of worship in the parish may be given only by the incumbent and after the approval of the parochial church council has been obtained.

Section B

Participation in a Local Ecumenical Project

A diocesan bishop may recognise a local meeting of the Religious Society of Friends and a local gathering of the Salvation Army as associate members of a Local Ecumenical Project by means of a Bishop's Instrument. Where such an instrument is in force, a member of the Religious Society of Friends or a Salvationist may be invited to perform the duties set out in Section A above.

Section C

Code of Practice

The procedures for authorising participation as outlined in sections A or B above shall be as laid down in Canons B43 and B44 respectively and in the *Ecumenical Relations Code of Practice*.

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Church Representation Rules 1996 Ed, CHP £4.95

Team and Group Ministries, Code of Recommended Practice 1996, CHP £6.95.

On The Way, Towards an integrated approach to Christian Initiation, 1995, CHP £7.95.

Children and Holy Communion by Steve Pearce and Diana Murrie, 1997 National Society/CHP £6.95 (add for postage and packing)

Care of Churches and Ecclesiastical Jurisdiction Measure 1991. HMSO £5.90

Housing for Ministers in LEPs 1997. Council for Christian Unity SOP

Opportunities for Unity 1995 Ed. CCU 50p by post.

Diocesan Authorization for Ministers of other Churches in LEPs, 1995, CCU 30p by post.

Joint Publications

Baptism and Church Membership, the report of the CTE Working Party. 1997 MPH, £2.25

Travelling Together, a handbook on Local Ecumenical Partnerships, Elizabeth Welch and Flora Winfield, 1995, CTE £5.50.

This Growing Unity, a handbook on ecumenical development in the counties, large cities and new towns of England, Roger Nunn, CTE £4.95.

Constitutional Guidelines for a Local Ecumenical Project, 1993 ed, CTE/GLU, 80p (due for revision in 1997)

Guidelines for the Review of Local Ecumenical Projects, 1993 Ed, CTE/GLU £1.00.

Under The Same Roof, Guidelines to the Sharing of Church Buildings Act 1969, 1994 ed, CCBI, £4.95.

A Harmony of Church Administration

A Harmony of Church Finance, Basil W Hazeldine, 1995, CTE, £5.00 (+ £1.25 postage and packing).

Register of Local Ecumenical Projects and Sponsoring Bodies 1993, GTE £5.50 (+ £1.25 postage and packing).

Confirmation and Re-affirmation of Baptismal Faith, 1992, Joint Liturgical Group/Canterbury Press, £2.50.

Roman Catholic Publication

Directory for the Application of Principles and Norms on Ecumenism 1993. Do61S Cr5 £3.75

Methodist Publications

Methodist Publishing House (MPH), 20 Ivatt Way, Peterborough PE3 7PG (telephone 01733 332 202)

Methodists and LEPs

Guidelines on Recognised and Regarded and Authorised Status for Ministers and Deacons of other Churches

Baptist Union Publications

P.O. Box 44, 129 Broadway, Didcot, Oxon OX1 1 8RT (telephone 01235 512077)

From Conflict to Communion, some strategies and possibilities in local and regional interchurch life 1996.
Keith G Jones.

Believing and Being Baptised; Baptism so-called re-baptism and children in the church 1996

Baptist/Methodist Agreement on Baptismal Policy within LEPs

Baptist/United Reformed Church: Agreed Guidelines for Baptismal Policy in LEPs.

OTHER RESOURCES

Group for Local Unity, Churches Together in England, Inter-Church House, 35-41 Lower Marsh, London SE 1 7RL (0171 620 4444).

Council for Christian Unity, Church House, Great Smith Street, Westminster, London SW1P 3NZ (0171 222 9011).

Canon B 43 Of Relations with Other Churches

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

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

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

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

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

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

(4) Sub-paragraphs (2) and (3) above shall apply in relation to an invitation to perform in a cathedral church any of the duties mentioned in subparagraph (1) above subject to the following modifications —42

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

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

- (a) the duty assigned to him is or is similar to a duty which he is authorised to perform in the Church of England; and
- (b) he has before accepting the invitation obtained
 - (i) the approval of the incumbent of the parish in which the service is to take place, and
 - (ii) in the case of an invitation to take part in a service in another diocese, the approval of the bishop of that diocese, and
 - (iii) in the case of an invitation to take part in the ordination or consecration of a minister of a Church to which this Canon applies, to take part in a service of confirmation or to preside at the Holy Communion, the approval of the archbishop of the province.

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

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

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

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

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

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

7. Where, on an application under paragraph 3 or 6 above for the approval of an incumbent, that approval is withheld, the applicant may appeal to the bishop of the diocese in which the service is to take place and if, after considering the views of the applicant and the incumbent, the bishop determines that approval has been

unreasonably withheld, the bishop may authorise the applicant to take part in the service in question and where the bishop so determines the bishop shall inform the incumbent in writing of the reasons for that determination.

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

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

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

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

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

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

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

Canon B 44 Of Local Ecumenical Projects

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

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

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

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

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

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

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

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

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

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

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

- (a) make special provision as to the ministry in that area of clerks in Holy Orders, deaconesses, lay workers and readers beneficed in or licensed to any parish wholly or partly in that area;
- (b) exercise in relation to that area his powers under paragraph 2 of Canon B 11, paragraph 1 of Canon B 11A, paragraph 1 and 2 of Canon B 14, Canon B 40 and Canon B 43;
- (c) authorise ministers of any other participating Church with the goodwill of the persons concerned to baptise in a place of worship of the Church of England in that area in accordance with a rite authorised by any participating Church;
- (d) authorise a priest of the Church of England to preside in that area at a service of Holy Communion in accordance with a rite authorised by any other participating Church;
- (e) make provision for the holding in that area of joint services with any other participating Church, including services of baptism and confirmation;
- (f) authorise the holding, in a place of worship of the Church of England in that area, of services of Holy Communion presided over by a minister of any other participating Church.

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

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

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

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

Holy Communion according to the rites of the Church of England and presided over by a priest of the Church of England or by an episcopally ordained priest in a Church whose Orders are recognised and accepted by the Church of England shall be celebrated at least on Christmas Day, Ash Wednesday, Easter Day, Ascension Day and Pentecost.

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

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

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

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

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

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

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

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

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

9. In this Canon — ‘incumbent’, in relation to a parish, includes —

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

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

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

'minister', in relation to any other participating Church, means any person ordained to the ministry of the Word and Sacraments;

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

* A precedent of an instrument under Canon B 44 is available separately (*Draft Instrument under Canon B 44*, General Synod 1989).

The 1997 Supplement also contained flow charts for Canon B43 and the Guidelines for relations with Quakers and Salvation Army. These have now been superseded by the Check List in CCU Resource Paper B-2 (2003)
