

Of these the 10th, 11th, 12th, 13th and 14th consist wholly of matter, which is either inapplicable in this colony, or with which a Diocesan Synod has nothing to do. The rest contains more or less matter, which it may be advisable to re-adopt and declare to be in force in this Diocese, either wholly or in part, or with modifications. The committee have examined the canons contained in them with great care, and beg leave to present them for the adoption of the Synod in the following form. They have likewise added three canons of ecclesiastical discipline, derived chiefly from existing canons of the Church in the United States, with modifications in order to adapt them to our own circumstances.

#### I.—OF THE QUEEN'S SUPREMACY.

(1\*.) All foreign ecclesiastical power (inasmuch as the same hath no establishment or ground by the law of God) is for most just causes taken away and abolished: and therefore no manner of obedience or subjection, within her Majesty's realms and dominions, is due unto any such foreign power; but the Queen's power, within her realms of England, Scotland and Ireland and all other her dominions or countries, is the highest power under God; to whom all men, as well inhabitants as born within the same, do by God's laws owe most loyalty and obedience, afore and above all other powers and potentates in earth.

#### II.—OF DIVINE SERVICE AND ADMINISTRATION OF THE SACRAMENTS.

1. (13.) All manner of persons within the Church in this Diocese, shall from henceforth celebrate and keep the Lord's Day, commonly called Sunday, and other Holy-days, according to God's holy will and pleasure, and the order of the Church of England prescribed in that behalf; that is, in hearing the word of God read and taught; in private and public prayers; in acknowledging their offences to God, and amendment of the same; in reconciling themselves charitably to their neighbours, where displeasure hath been; in oftentimes receiving the communion of the body and blood of Christ; in visiting of the poor and sick; using all godly and sober conversation.

2. (14.) The Common Prayer shall be said or sung distinctly and reverently, upon such days as are appointed to be kept holy by the Book of Common Prayer, and their Evens; and at convenient and usual times of those days, and in such place of every Church as the Bishop shall think meet, so as the people may be most edified. All Ministers likewise shall observe the Orders, Rites and Ceremonies, prescribed in the Book of Common Prayer, as well as in reading the Holy Scriptures, and saying of prayers, as in the administration of the Sacraments; without either diminishing, in regard of preaching, or in any other respect, or adding any thing in the matter or form thereof, without the sanction of the Bishop.

3. (16.) In the whole Divine Service, and administration of the Holy Communion, in *Trinity College*, or in any other College under the jurisdiction of the Bishop, the Order, Form and Ceremonies shall be duly observed, as they are set down in the Book of Common Prayer, without any omission or alteration.

4. (17.) All Members of Colleges shall, in their chapels, upon all Sundays, Holy-days, and their Evens, at the time of Divine Service, wear surplices, according to the order of the Church of England: and such as are graduates shall agreeably wear with their surplices such hoods as do severally appertain to their degree; and all Priests shall wear a scarf or stole of black silk.

5. (18.) In the time of Divine Service, and in

every part thereof, all due reverence is to be used. No man shall cover his head in time of Divine Service, except he have some infirmity; and then not with such a covering as he uses to wear in the open air. All manner of persons then present shall reverently kneel upon their knees, when the general Confession, Litany and other prayers are read; and shall stand up at the saying of the Belief, and at the singing or saying of Psalms, Anthems or Hymns, and the Ascription of Glory to God at the end of sermons; according to the rules in that behalf prescribed in the Book of Common Prayer, and the devout and ancient customs of the Church; and likewise when in the time of Divine Service the Lord Jesus shall be mentioned, due and slowly reverence shall be done by all persons present, as hath been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world; in whom alone all the mercies, graces and promises of God to mankind, for this life and the world to come, are fully and wholly comprised. None, either man, woman, or child, of what calling soever, shall be otherwise at such times busied in the Church, than in quiet attendance to hear, mark and understand that which is read, preached, and ministered; saying in their due places audibly with the minister the Confession, the Lord's Prayer, and the Creed; and making such other answers to the public prayers, as are appointed in the Book of Common Prayer: neither shall they disturb the service or sermon, by walking or talking, or any other way; nor depart out of the Church during the service or sermon, without some urgent or reasonable cause.

6. (19.) The Churchwardens, and their assistants, shall not suffer any idle person to abide, either in the Church-yard or Church-porch, during the time of Divine Service, or Preaching; but shall cause them either to come in or to depart.

7. (20.) The Churchwardens, against the time of every Communion, shall at the charge of the Parish, with the advice and direction of the Minister, provide a sufficient quantity of fine white Bread, and of good and wholesome red Wine, for the number of Communicants which shall from time to time receive there.

8. (21.) In every Church and Chapel, where Sacraments are administered by the license of the Bishop, the holy Communion shall be ministered so often, and at such times, as every parishioner may communicate at the least thrice a year—whereof the feast of Easter to be one.

9. (22.) Whereas every Lay-person is bound to receive the Holy Communion thrice every year, and many notwithstanding do not receive that Sacrament once a year; we do require every Minister to give warning to his Parishioners publicly in the Church from time to time, and at least four times in every year, on the Sunday before the time of his administering that Holy Sacrament, for their better preparation of themselves; which said warning we enjoin the said parishioners to accept and obey.

10. (25.) In the time of Divine Service, and Prayers, in the Cathedral Church, the Clergy of the Church shall wear Surplices; and those who are graduates shall daily, at the time both of prayer and preaching, wear with their Surplices such Hoods as are agreeable to their degrees.

11. (27.) No Minister, when he celebrateth the Communion, shall willingly administer the same to any but to such as kneel, except in case of bodily infirmity; nor to any that refuse to be present at public prayers, according to the order of the Church; nor to any that are common and notorious depravers of the Book of Common Prayer and administration of the Sacraments, and

of the orders, rites and ceremonies therein prescribed, or of any thing contained in the Book of ordering Bishops, Priests, and Deacons; except every such person shall first acknowledge to the Minister, before the Churchwardens, his repentance for the same. Provided, that every Minister, so repelling any, shall signify the cause thereof to the Bishop, and therein obey his order and direction.

12. (29.) Ministers shall take care that God-fathers and Godmothers be persons of good conversation, and (as far as may be) communicants of the Church.

#### III.—MINISTERS, THEIR ORDINATION, FUNCTION AND CHARGE.

1. (31.) Inasmuch as the ancient Fathers of the Church, led by the example of the Apostles, appointed prayers and fasts to be used at the solemn Ordering of Ministers; and to that purpose allotted certain times, in which only sacred orders might be given or conferred: we, following their holy and religious example, do constitute and decree, that no Deacons or Priests be made and ordained, but only upon the Sundays immediately following the Ember weeks, appointed in ancient time for prayers and fasting, purposely for this cause; and that this be done in the Cathedral Church, and in the time of Divine Service, in the presence of the Archdeacon, and of three or four Ministers to be chosen by the Bishop.

2. (32.) The office of Deacon being a step or degree to the Ministry, according to the judgment of the ancient Fathers, and the practice of the primitive Church, no Bishop shall make any person, of what qualities or gifts soever, a Deacon and a Minister both together in one day; but that the order in that behalf prescribed in the Book of making and consecrating Bishops, Priests, and Deacons, shall be strictly observed. Not that always every Deacon should be kept from the Ministry a whole year, when the Bishop shall find good cause to the contrary; but that there may ever be some time of trial of their behaviour in the office of Deacon, before they be admitted to the order of Priesthood.

3. (33.) It hath been long since provided by many decrees of the ancient Fathers, that none should be admitted either Deacon or Priest, who had not first some certain place where he might use his function. According to which examples we do ordain, that henceforth no person shall be admitted into sacred orders, except he shall at that time exhibit to the Bishop a presentation of himself to some ecclesiastical preferment then void, or a certificate that he is provided of some church where he may attend the cure of souls, or that he is a Fellow or in right as a Fellow, in some college in Cambridge or Oxford; or except by the Bishop himself, that doth ordain him Minister, he be shortly after to be admitted to some Benefice or Curateship then void, or except he be a Professor in Trinity College, or some other college, under the jurisdiction of the Bishop, or a Missionary in the Diocese, or in the employment of some Missionary Society approved by the Bishop. And if the Bishop shall admit any person into the Ministry, that hath none of these titles aforesaid, then he shall keep and maintain him in all things necessary, till he be provided with some sufficient cure.

4. (34.) No Bishop shall henceforth admit any person into sacred orders, who is not of his own Diocese, unless he be either of some University in connexion with the United Church of England and Ireland, or except he shall bring letters dimissory from the Bishop of whose Diocese he is; and desiring to be a Deacon, is three and twenty years old; and to be a Priest, four and twenty years complete; and hath taken some degree in either of the said Universities; or at least, except he

\* The numbers in brackets are those of the original Canons. The words and pages printed in Italics are alterations or additions to the original Canons. The omissions are not noted.