

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 feasts 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 on 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 be able to yield an account of his faith in Latin, according to the 89 Articles of Religion, and to confirm the same by sufficient testimonies out of Holy Scripture; and except moreover he shall then exhibit letters testimonial of his good life and conversation, under the seal of the college where he studied, or of three or four grave Ministers, who have known his life and conversation by the space of three years next before, together with a certificate that his intention to offer himself for holy orders hath been duly published in the church where he resideth, and that no objection was alleged.

5. (35.) The Bishop, before he admit any one to holy orders, shall diligently examine him, either himself, or by such well qualified Ministers as he shall appoint, of whom the Archdeacon to be one, in his knowledge of the Holy Scripture, and of the Doctrines, Discipline, Constitution and History of the Church.

6. (35.) No person shall hereafter be admitted into the Ministry, nor to any Ecclesiastical Liv-

ing, nor suffered to preach, except he be licensed, either by the Archbishop or the Bishop of the Diocese, under their hands and seals; and except he shall first subscribe to these three Articles following, in such manner and sort as we have here appointed:

I. That the Queen's Majesty, under God, is the only Supreme Governor of this realm, and of all other her Highness's dominions and countries, as well in all spiritual or ecclesiastical things or causes, as temporal; and that no foreign prince, person, prelate, state, or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical or spiritual, within her Majesty's said realms, dominions and countries.

II. That the Book of Common Prayer, and of Ordering of Bishops, Priests and Deacons, containeth in it nothing contrary to the word of God; and that it may lawfully so be used; and that he himself will use the form in the said book prescribed, in public prayer and administration of the Sacraments, and none other.

III. That he alloweth the Book of Articles of Religion, agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the convocation holden in London in the year of our Lord God, one thousand five hundred and sixty-two; and that he acknowledgeth all and every the Articles therein contained, being in number nine and thirty, besides the Ratification, to be agreeable to the Word of God.

To these three Articles whosoever will subscribe, he shall, for the avoiding of all ambiguities, subscribe in this order and form of words, setting down both his Christian and Surname, viz.: I, N. N., do willingly and ex animo subscribe to these three Articles above mentioned, and to all things that are contained in them.

7. (37.) None licensed as is aforesaid, to preach, read, lecture, or catechise, coming to reside in this Diocese, shall be permitted to preach, read, lecture, catechise, or minister the sacraments, or to execute any other ecclesiastical function, unless he first consent and subscribe to the three Articles before mentioned in the presence of the Bishop of the Diocese.

8. (38.) If any Minister, after he hath once subscribed to the said three Articles, shall omit to use the form of Prayer, or of any of the orders or ceremonies prescribed in the Book above mentioned, let him be suspended: and if, after a month, he do not reform and submit himself, let him be excommunicated; and then if he should not submit himself in the space of another month, let him be deposed from the ministry.

9. (39.) No Bishop shall institute any to a benefice, who hath been ordained by any other Bishop, except he first show unto him his Letters of Orders, and bring him a sufficient testimony of his former good life and behaviour, if the Bishop shall require it, and lastly, shall appear upon due examination to be worthy of his ministry.

10. (47.) Every minister, having cure of souls, and being constrained upon urgent occasion to be absent from his cure, shall provide that his place be supplied by one who has been approved by the Bishop; unless this Canon shall in any special case be dispensed with by the Bishop or his Commissary.

*Of a Clergyman absenting himself from the Diocese.*

11. When a Clergyman has been absent from the Diocese during twelve months, without reasons satisfactory to the Bishop thereof, he shall be required by the Bishop to declare in writing the cause or causes of his absence; and if he refuse to give his reasons, or if these be deemed insufficient by the Bishop, the Bishop may suspend him from the ministry; which suspension shall continue, until he give in writing sufficient