

The Canons of 1603

This Table sets out the names of each of the Canons of 1603, and where a Canon has been repealed in so far as it applied in this Diocese, the number and year of the repealing ordinance.

The text of those canons which have not been repealed in so far as they apply in the Diocese follows after the table.

No.	Title	Repealed by
1	The King's Supremacy over the Church of England, in Causes Ecclesiastical, to be maintained.	Ordinance No. 30, 1993
2	Impugners of the King's Supremacy censured.	Ordinance No. 30, 1993
3	The Church of England, a true and Apostolical Church.	Ordinance No. 30, 1993
4	Impugners of the public Worship of God, established in the Church of England, censured.	Ordinance No. 30, 1993
5	Impugners of the Articles of Religion, established in the Church of England, censured.	Ordinance No. 30, 1993
6	Impugners of the Rites and Ceremonies, established in the Church of England, censured.	Ordinance No. 30, 1993
7	Impugners of the Government of the Church of England by Archbishops, Bishops, &c., censured.	Ordinance No. 30, 1993
8	Impugners of the Form of Consecrating and Ordering Archbishops, Bishops, &c., in the Church of England, censured.	Ordinance No. 30, 1993
9	Authors of Schism in the Church of England censured.	
10	Maintainers of Schismatics in the Church of England censured.	
11	Maintainers of Conventicles censured.	Ordinance No. 30, 1993
12	Maintainers of Constitutions made in Conventicles censured.	Ordinance No. 30, 1993
13	Due Celebration of Sundays and Holy-days.	
14	The prescript form of Divine Service to be used on Sundays and Holy-days.	Ordinance No. 54, 1998
15	The Litany to be read on Wednesdays and Fridays.	Ordinance No. 30, 1993
16	Colleges to use the prescript form of Divine Service.	Ordinance No. 30, 1993
17	Students in Colleges to wear Surplices in time of Divine Service.	Ordinance No. 40, 1998*
18	A reverence and attention to be used within the Church in time of Divine Service.	Ordinance No. 54, 1998
19	Loiterers not to be suffered near the Church in time of Divine Service.	Ordinance No. 54, 1998
20	Bread and Wine to be provided against every Communion.	Ordinance No. 34, 2004
21	The Communion to be thrice a Year received.	Ordinance No. 34, 2004
22	Warning to be given beforehand for the Communion.	Ordinance No. 34, 2004

* Repealed in so far as the Synod has authority to repeal the same.

No.	Title	Repealed by
23	Students in Colleges to receive the Communion four times a Year.	Ordinance No. 34, 2004
24	Copes to be worn in Cathedral Churches by those that administer the Communion.	Ordinance No. 40, 1998*
25	Surplices and Hoods to be worn in Cathedral Churches, when there is no Communion.	Ordinance No. 40, 1998*
26	Notorious Offenders not to be admitted to the Communion.	Ordinance No. 34, 2004
27	Schismatics not to be admitted to the Communion.	Ordinance No. 34, 2004
28	Strangers not to be admitted to the Communion.	Ordinance No. 34, 2004
29	Fathers not to be Godfathers in Baptism, and Children not Communicants.	Ordinance No. 52, 1998
30	The lawful use of the Cross in Baptism explained.	Ordinance No. 52, 1998
31	Four solemn times appointed for the making of Ministers.	
32	None to be made Deacon and Minister both in one Day.	
33	The Title of such as are to be made Ministers.	
34	The Quality of such as are to be made Ministers.	
35	The Examination of such as are to be made Ministers	
36	Subscription required of such as are to be made Ministers - The articles of subscription. The form of subscription.	
37	Subscription before the Diocesan.	
38	Revolters after subscription censured.	Ordinance No. 30, 1993
39	Cautions for Institution of Ministers into Benefices.	Ordinance No. 30, 1993
40	An Oath against Simony at Institution into Benefices.	Ordinance No. 30, 1993
41	Licenses for Plurality of Benefices limited, and Residence enjoined.	Ordinance No. 30, 1993
42	Residence of Deans in their Churches.	Ordinance No. 30, 1993
43	Deans and Prebendaries to preach during their Residence.	Ordinance No. 54, 1998
44	Prebendaries to be resident upon their Benefices.	Ordinance No. 30, 1993
45	Beneficed Preachers, being resident upon their Livings, to preach every Sunday.	Ordinance No. 54, 1998
46	Beneficed Men, not Preachers, to procure monthly Sermons.	Ordinance No. 54, 1998
47	Absence of Beneficed Men to be supplied by Curates that are allowed Preachers.	Ordinance No. 54, 1998
48	None to be Curates but allowed by the Bishop.	
49	Ministers, not allowed Preachers, may not expound.	Ordinance No. 54, 1998

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No.	Title	Repealed by
50	Strangers not admitted to preach without showing their License.	Ordinance No. 54, 1998
51	Strangers not admitted to preach in Cathedral Churches without sufficient Authority.	Ordinance No. 54, 1998
52	The names of strange Preachers to be noted in a Book.	Ordinance No. 54, 1998
53	No public Opposition between Preachers	Ordinance No. 54, 1998
54	The Licenses of Preachers refusing Conformity to be void.	Ordinance No. 54, 1998
55	The Form of a Prayer to be used by all Preachers before their Sermons.	Ordinance No. 54, 1998
56	Preachers and Lecturers to read Divine Service, and administer the Sacraments twice a Year at the least.	Ordinance No. 54, 1998
57	The Sacraments not to be refused at the Hands of unpreaching Ministers.	Ordinance No. 54, 1998
58	Ministers reading Divine Service, and administering the Sacraments, to wear Surplices, and Graduates therewithal Hoods.	Ordinance No. 40, 1998*
59	Ministers to catechise every Sunday.	
60	Confirmation to be performed once in three years.	Ordinance No. 53, 1998
61	Ministers to prepare children for confirmation.	Ordinance No. 53, 1998
62	Ministers not to marry any Person without Banns, or License.	Ordinance No. 30, 1982
63	Ministers of exempt Churches not to marry without Banns, or License.	Ordinance No. 30, 1982
64	Ministers solemnly to bid Holy-days.	Ordinance No. 54, 1998
65	Ministers solemnly to denounce Recusants and Excommunicates.	Ordinance No. 30, 1993
66	Ministers to confer with Recusants.	Ordinance No. 30, 1993
67	Ministers to visit the Sick.	Ordinance No. 54, 1998
68	Ministers not to refuse to christen or bury.	Ordinance No. 52, 1998
69	Ministers not to defer christening, if the child be in danger.	Ordinance No. 52, 1998
70	Ministers to keep a register of Christenings, Weddings, and Burials.	Ordinance No. 52, 1998
71	Ministers not to preach, or administer the Communion, in private houses.	
72	Ministers not to appoint public or private Fasts or Prophecies, or to exorcise, but by authority.	Ordinance No. 54, 1998
73	Ministers not to hold private Conventicles.	Ordinance No. 30, 1993
74	Decency in Apparel enjoined to Ministers.	Ordinance No. 40, 1998*
75	Sober Conversation required in Ministers.	
76	Ministers at no time to forsake their Calling.	

* Repealed in so far as the Synod has authority to repeal the same.

No.	Title	Repealed by
77	None to teach School without License.	Ordinance No. 30, 1993
78	Curates desirous to teach to be licensed before others.	Ordinance No. 30, 1993
79	The Duty of Schoolmasters.	Ordinance No. 30, 1993
80	The Great Bible, and Book of Common Prayer, to be had in every Church.	
81	A Font of Stone for Baptism in every Church.	
82	A decent Communion table in every Church.	
83	A Pulpit to be provided in every Church.	
84	A Chest for Alms in every Church.	
85	Churches to be kept in sufficient Reparations.	Ordinance No. 30, 1993
86	Churches to be surveyed, and the Decays certified to the High Commissioners.	Ordinance No. 30, 1993
87	A Terrier of Glebe lands, and other Possessions belonging to Churches.	Ordinance No. 30, 1993
88	Churches not to be profaned.	Ordinance No. 30, 1993
89	The Choice of Church-wardens, and their Account.	Ordinance No. 30, 1993
90	The Choice of Side-men, and their joint Office with Church-wardens.	Ordinance No. 30, 1993
91	Parish-Clerks to be chosen by the Minister.	Ordinance No. 30, 1993
92	None to be cited into divers Courts for Probate of the same Will.	Ordinance No. 30, 1993
93	The rate of <i>Bona notabilia</i> liable to the Prerogative Court.	Ordinance No. 30, 1993
94	None to be cited into the Arches or Audience, but Dwellers within the Archbishop's Diocese, or Peculiars.	Ordinance No. 30, 1993
95	The Restraint of Double Quarrels.	Ordinance No. 30, 1993
96	Inhibitions not to be granted without the subscription of an Advocate.	Ordinance No. 30, 1993
97	Inhibitions not to be granted until the Appeal be exhibited to the Judge.	Ordinance No. 30, 1993
98	Inhibitions not to be granted to factious Appellants, unless they first subscribe.	Ordinance No. 30, 1993
99	None to marry within the degrees prohibited.	Ordinance No. 33, 1982
100	None to marry under twenty-one years, without their Parents' consent.	Ordinance No. 30, 1982
101	By whom Licences to marry without Banns shall be granted, and to what sort of Persons.	Ordinance No. 30, 1982
102	Security to be taken at the granting of such Licences, and under what Conditions.	Ordinance No. 30, 1982
103	Oaths to be taken for the Conditions.	Ordinance No. 30, 1982
104	An Exception for those that are in Widowhood.	Ordinance No 30, 1982

No.	Title	Repealed by
105	No Sentence for Divorce to be given upon the sole Confession of the Parties.	Ordinance No. 30, 1993
106	No Sentence for Divorce to be given but in open Court.	Ordinance No. 30, 1993
107	In all Sentences for Divorce, Bond to be taken for not marrying during each other's Life.	Ordinance No. 30, 1993
108	The penalty for Judges offending in the premises.	Ordinance No. 30, 1993
109	Notorious Crimes and Scandals to be certified into Ecclesiastical Courts by Presentment.	Ordinance No. 30, 1993
110	Schismatics to be presented.	Ordinance No. 30, 1993
111	Disturbers of Divine Service to be presented.	Ordinance No. 30, 1993
112	Non-Communicants at Easter to be presented.	Ordinance No. 30, 1993
113	Ministers may present. (other than Proviso)	Ordinance No. 30, 1993
114	Ministers shall present Recusants.	Ordinance No. 30, 1993
115	Ministers and Church-wardens not to be sued for presenting.	Ordinance No. 30, 1993
116	Church-wardens not bound to present oftener than twice a Year.	Ordinance No. 30, 1993
117	Church-wardens not to be troubled for not presenting oftener than twice a Year.	Ordinance No. 30, 1993
118	The old Church-wardens to make their Presentments before the new be sworn.	Ordinance No. 30, 1993
119	Convenient time to be assigned for framing Presentments.	Ordinance No. 30, 1993
120	None to be cited into Ecclesiastical Courts by Process of <i>Quorum Nomina</i> .	Ordinance No. 30, 1993
121	None to be cited into several Courts for one Crime.	Ordinance No. 30, 1993
122	No Sentence of Deprivation or Deposition to be pronounced against a Minister, but by the Bishop.	Ordinance No. 30, 1993
123	No Act to be sped but in open Court.	Ordinance No. 30, 1993
124	No Court to have more than one seal.	Ordinance No. 30, 1993
125	Convenient Places to be chosen for the keeping of Courts.	Ordinance No. 30, 1993
126	Peculiar and inferior Courts to exhibit the original Copies of Wills into the Bishop's Registry.	Ordinance No. 30, 1993
127	The Quality and Oath of Judges.	Ordinance No. 30, 1993
128	The Quality of Surrogates.	Ordinance No. 30, 1993
129	Proctors not to retain Causes without the lawful Assignment of the Parties.	Ordinance No. 30, 1993
130	Proctors not to retain Causes without the Counsel of an Advocate.	Ordinance No. 30, 1993
131	Proctors not to conclude in any Cause without the knowledge of an Advocate.	Ordinance No. 30, 1993
132	Proctors prohibited the Oath, <i>In animam domini sui</i> .	Ordinance No. 30, 1993

No.	Title	Repealed by
133	Proctors not to be clamorous in Court.	Ordinance No. 30, 1993
134	Abuses to be reformed in Registrars.	Ordinance No. 30, 1993
135	A certain Rate of Fees due to all Ecclesiastical Officers.	Ordinance No. 30, 1993
136	A Table of the Rates and Fees to be set up in Courts and Registries.	Ordinance No. 30, 1993
137	The whole Fees for showing Letters of Orders, and other licenses, due but once in every Bishop's time.	Ordinance No. 30, 1993
138	The number of Apparitors restrained.	Ordinance No. 30, 1993
139	A National Synod the Church Representative.	Ordinance No. 30, 1993
140	Synods conclude as well the absent as the present.	Ordinance No. 30, 1993
141	Depravours of the Synod censured.	Ordinance No. 30, 1993



9. *Authors of Schism in the Church of England censured.*

Whosoever shall hereafter separate themselves from the communion of saints, as it is approved by the apostles' rules, in the Church of England, and combine themselves together in a new brotherhood, accounting the Christians, who are conformable to the doctrine, government, rites and ceremonies of the Church of England, to be profane, and unmeet for them to join with in Christian profession; let them be excommunicated *ipso facto*, and not restored but by the archbishop, after their repentance, and public revocation of such their wicked errors.

10. *Maintainers of Schismatics in the Church of England censured.*

Whosoever shall hereafter affirm, That such ministers as refuse to subscribe to the form and manner of God's worship in the Church of England, prescribed in the Communion Book, and their adherents, may truly take unto them the name of another church not established by law, and dare presume to publish it, That this their pretended church hath of long time groaned under the burden of certain grievances imposed upon it, and upon the members thereof before mentioned, by the Church of England, and the orders and constitutions therein by law established; let them be excommunicated, and not restored until they repent, and publicly revoke such their wicked errors.

13. *Due Celebration of Sundays and Holy-days.*

All manner of persons within the Church of England 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 orders 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.

31. *Four solemn times appointed for the making of Ministers.*

Forasmuch as the ancient fathers of the church, led by 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 ministers be made and ordained, but only upon the Sundays immediately following *Jejunia quatuor temporum*, commonly called "Ember weeks," appointed in ancient time for prayer and fasting, (purposely for this cause at their first institution,) and so continued at this day in the Church of England: and that this be done in the cathedral or parish-church where the bishop resideth, and in the time of divine service, in the presence not only of the archdeacon, but of the dean and two prebendaries at the least, or (if they shall happen by any lawful cause to be let or hindered) in the presence of four other grave persons, being masters of arts at the least, and allowed for public-preachers.

32. *None to be made Deacon and Minister both in one Day.*

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; we do ordain and appoint, that hereafter no bishop shall make any person, of what qualities or gifts soever, a deacon and a minister both together upon one day; but that the order in that behalf prescribed in the book of making and consecrating bishops, priests, and deacons, be strictly observed. Not that always every deacon should be kept from the ministry for a whole year, when the bishop shall find good cause to the contrary; but that there being now four times appointed in every year for the ordination of deacons and ministers, 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.

33. *The Title of such as are to be made Ministers.*

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 the time exhibit to the bishop, of whom he desireth imposition of hands, a presentation of himself to some ecclesiastical preferment then void in that diocese; or shall bring to the said bishop a true and undoubted certificate, that either he is provided of some church within the said diocese, where he may attend the cure of souls, or of some minister's place vacant, either in the cathedral church of that diocese, or in some other collegiate church therein also situate, where he may execute his ministry; or that he is a fellow, or in right as a fellow, or to be a conduct or chaplain in some college in Cambridge or Oxford; or except he be a master of arts of five years' standing, that liveth of his own charge in either of the universities; or except by the bishop himself, that doth ordain him minister, he be shortly after to be admitted either to some benefice or curateship then void. And if any bishop shall admit any person into the ministry, that hath none of these titles as is aforesaid, then he shall keep and maintain him with all things necessary, till he do prefer him to some ecclesiastical living. And if the said bishop shall refuse so to do, he shall be suspended by the archbishop, being assisted with another bishop, from giving of orders by the space of a year.

34. *The Quality of such as are to be made Ministers.*

No bishop shall henceforth admit any person into sacred orders, which is not of his own diocese, except he be either of one of the universities of this realm, or except he shall bring letters dimissory (so termed) 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 of school in either of the said universities; or at the least, except he be able to yield an account of his faith in Latin, according to the articles of religion approved in the synod of the bishops and clergy of this realm, one thousand five hundred sixty and two, and to confirm the same by sufficient testimonies out of the holy scriptures; and except moreover he shall then exhibit letters testimonial of his good life and conversation, under the seal of some college of Cambridge or Oxford, where before he remained, or of three or four grave ministers, together with the subscription and testimony of other credible persons, who have known his life and behaviour by the space of three years next before.

35. *The Examination of such as are to be made Ministers.*

The bishop, before he admit any person to holy orders, shall diligently examine him in the presence of those ministers that shall assist him at the imposition of hands: and if the said bishop have any lawful impediment, he shall cause the said ministers carefully to examine every such person so to be ordered. Provided, that they who shall assist the bishop in examining the laying on of hands, shall be of his cathedral church, if they may conveniently be had, or other sufficient preachers of the same diocese, to the number of three at the least: and if any bishop or suffragan shall admit any to sacred orders who is not so qualified and examined, as before we have ordained, the archbishop of his province, having notice thereof, and being assisted therein by one bishop, shall suspend the said bishop or suffragan so offending, from making either deacons or priests for the space of two years.

36. *Subscription required of such as are to be made Ministers.*

No person shall hereafter be received into the ministry, nor either by institution or collation admitted to any ecclesiastical living, nor suffered to preach, to catechize, or to be a lecturer or reader of divinity in either university, or in any cathedral or collegiate church, city, or market-town, parish-church, chapel, or in any other place within this realm, except he be licensed either by the archbishop, or by the bishop of the diocese, where he is to be placed, under their hands

and seals, or by one of the two universities under their seal likewise; and except he shall first subscribe to these three articles following, in such manner and sort as we have here appointed -

I. That the king's majesty, under God, is the only supreme governor of this realm, and of all other his 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, preeminence, or authority, ecclesiastical or spiritual, within his 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 at London in the year of our Lord God one thousand five hundred sixty and 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". And if any bishop shall ordain, admit, or license any, as is aforesaid, except he first have subscribed in manner and form as here we have appointed, he shall be suspended from giving of orders and licenses to preach, for the space of twelve months. But if either of the universities shall offend therein, we leave them to the danger of the law, and his majesty's censure.

37. Subscription before the Diocesan.

None licensed, as is aforesaid, to preach, read lecture, or catechize, coming to reside in any diocese, shall be permitted there to preach, read lecture, catechize or minister the sacraments, or to execute any other ecclesiastical function, by what authority soever he be thereunto admitted, unless he first consent and subscribe to the three articles before mentioned, in the presence of the bishop of the diocese, wherein he is to preach, read lecture, catechize, or administer the sacraments, as aforesaid.

48. None to be Curates but allowed by the Bishop.

No curate or minister shall be permitted to serve in any place, without examination and admission of the bishop of the diocese, or ordinary of the place, having episcopal jurisdiction, in writing under his hand and seal, having respect to the greatness of the cure, and meetness of the party. And the said curates and ministers, if they remove from one diocese to another, shall not be by any means admitted to serve without testimony of the bishop of the diocese, or ordinary of the place, as aforesaid, whence they came, in writing of their honesty, ability and conformity to the ecclesiastical laws of the Church of England. Nor shall any serve more than one church or chapel upon one day, except that chapel be a member of the parish-church or united thereto; and unless the said church or chapel, where such a minister shall serve in two places, be not able in the judgement of the bishop or ordinary, as aforesaid, to maintain a curate.

59. Ministers to catechize every Sunday.

Every parson, vicar, or curate, upon every Sunday and holy-day, before evening prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish, in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer; and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer. And all fathers, mothers, masters, and mistresses, shall cause their children, servants, and apprentices, which have not learned the Catechism, to come to the church at the time appointed, obediently to hear, and to be ordered by the minister, until they have learned the same. And if any minister neglect his duty herein, let him be sharply reprov'd upon the first complaint, and true notice thereof given to the bishop or ordinary of the place. If, after submitting himself, he shall willingly offend therein again, let him be suspended; if so the third time, there being little hope that he will be therein reformed, then excommunicated, and so remain until he will be reformed. And likewise if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties, as the one sort in not causing them to come, and the

other in refusing to learn, as aforesaid; let them be suspended by their ordinaries, (if they be not children,) and if they so persist by the space of a month, then let them be excommunicated.

71. Ministers not to preach, or administer the Communion, in private houses.

No minister shall preach, or administer the holy communion, in any private house, except it be in times of necessity, when any being either so impotent as he cannot go to the church, or very dangerously sick; are desirous to be partakers of the holy sacrament, upon pain of suspension for the first offence, and excommunication for the second. Provided, that houses are here reputed for private houses, wherein are no chapels dedicated and allowed by the ecclesiastical laws of this realm. And provided also, under the pains before expressed, that no chaplains do preach or administer the communion in any other places, but in the chapels of the said houses; and that also they do the same very seldom upon Sundays and holy-days; so that both the lords and masters of the said houses, and their families, shall at other times resort to their own parish-churches, and there receive the holy communion at the least once every year.

75. Sober Conversation required in Ministers.

No ecclesiastical person shall at any time, other than for their honest necessities, resort to any taverns or alehouses, neither shall they board or lodge in any such places. Furthermore, they shall not give themselves to any base or servile labour, or to drinking or riot, spending their time idly by day or by night, playing at dice, cards or tables, or any other unlawful games: but at all times convenient they shall hear or read somewhat of the holy scriptures, or shall occupy themselves with some other honest study or exercise, always doing the things which shall appertain to honesty, and endeavouring to profit the Church of God; having always in mind, that they ought to excel all others in purity of life, and should be examples to the people to live well and christianly, under pain of ecclesiastical censures, to be inflicted with severity, according to the qualities of their offences.

76. Ministers at no time to forsake their Calling.

No man being admitted a deacon or minister shall from thenceforth voluntarily relinquish the same, nor afterward use himself in the course of his life as a layman, upon pain of excommunication. And the names of all such men, so forsaking their calling, the church-wardens of the parish where they dwell shall present to the bishop of the diocese, or to the ordinary of the place, having episcopal jurisdiction.

80. The Great Bible, and Book of Common Prayer, to be had in every Church.

The church-wardens of quest-men of every church and chapel shall, at the charge of the parish, provide the Book of Common Prayer, lately explained in some few points by his majesty's authority, according to the laws and his highness's prerogative in that behalf, and that with all convenient speed, but at the furthest within two months after the publishing of these our Constitutions. And if any parishes be yet unfurnished of the bible of the largest volume, or of the books of Homilies allowed by authority, the said church-wardens shall within convenient time provide the same at the like charge of the parish.

81. A Font of Stone for Baptism in every Church.

According to a former Constitution, too much neglected in many places, we appoint, that there shall be a font of stone in every church and chapel where baptism is to be ministered; the same to be set in the ancient usual places: in which only font the minister shall baptize publicly.

82. A decent Communion table in every Church.

Whereas we have no doubt, but that in all churches within the realm of England, convenient and decent tables are provided and placed for the celebration of the holy communion, we appoint, that the same tables shall from time to time be kept and repaired in sufficient and seemly manner, and covered, in time of divine service, with a carpet of silk or other decent stuff, thought meet by the ordinary of the place, if any question be made of it, and with a fair linen cloth at the time of the ministration, as becometh that table, and so stand, saving when the said holy communion is to be administered: at which time the same shall be placed in so good sort within the church or chancel, as thereby the minister may be more conveniently heard of the communicants in this prayer and ministration, and the communicants also more conveniently, and in more number, may communicate with the said minister; and that the Ten Commandments be set up on the east end of every church and chapel, where the people may best see and read the same, and other chosen sentences written upon the walls of the said churches and chapels, in places convenient; and likewise that a convenient seat be made for the minister to read service in. All these to be done at the charge of the parish.

83. *A Pulpit to be provided in every Church.*

The church-wardens or quest-men, at the common charge of the parishioners in every church, shall provide a comely and decent pulpit to be set in a convenient place within the same, by the discretion of the ordinary of the place, if any question do arise, and to be there seemly kept for the preaching of God's word.

84. *A Chest for Alms in every Church.*

The church-wardens shall provide and have, within three months after the publishing of these Constitutions, a strong chest, with a hole in the upper part thereof, to be provided at the charge of the parish, (if there be none such already provided), having three keys; of which one shall remain in the custody of the parson, vicar, or curate, and the other two in the custody of the church-wardens for the time being: which chest they shall set and fasten in the most convenient place, to the intent the parishioners may put into it their alms for their poor neighbours. And the parson, vicar, or curate shall diligently, from time to time, and especially when men make their testaments, call upon exhort, and move their neighbours to confer and give, as they may well spare, to the said chest: declaring unto them, that whereas heretofore they have been diligent to bestow much substance otherwise than God commanded, upon superstitious uses, now they ought at this time to be much more ready to help the poor and needy, knowing that to relieve the poor is a sacrifice which pleaseth God; and that also whatsoever is given for their comfort is given to Christ himself, and is so accepted of him, that he will mercifully reward the same. The which alms and devotion of the people, the keepers of the keys shall yearly, quarterly, or oftener, (as need requireth), take out of the chest, and distribute the same in the presence of most of the parish, or six of the chief of them, to be truly and faithfully delivered to their most poor and needy neighbours.

113. *Ministers may present*

... Provided always, That if any man confess his secret and hidden sins to the minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him; we do not any way bind the said minister by this our Constitution, but do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy, (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same,) under pain of irregularity.

