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GUIDELINES FOR THE ADMISSION OF BAPTISED CHILDREN TO HOLY COMMUNION PRIOR TO CONFIRMATION

Preamble

Since 1985 the Anglican Church of Australia has made provision for the admission of baptised children to Holy Communion prior to their being confirmed. The General Synod Canon 6 of 1985, which regulates and authorises this practise, was adopted by our own Synod in 1986.

The theological principle underlying this practise, as you all know, is that it is baptism which admits to membership of the church and that the Church, by its nature, is the Eucharistic community. Therefore, having been admitted to membership of the Eucharistic community, a baptised person is eligible to receive Holy Communion.

Guidelines

I am happy to give permission for baptised children to be admitted to Holy Communion prior to Confirmation subject to the following guidelines:

- (i) Children to be admitted shall be the children of a family that regularly participates in the worshipping life of the parish.
- (ii) In the case of children whose parents are not regular worshippers, it is permissible for a parishioner who is a regular worshipper to become the sponsor, provided the parents approve.
- (iii) The priest must be satisfied that the child has been baptised.
- (iv) The priest will make sure that there is appropriate and adequate preparation involving both child and parents.
- (v) Children to be admitted shall normally have attained the age of seven years.
- (vi) Where there is a desire for a form of service to recognised the admission to Holy Communion, then the attached Form of Service shall be used. This Form of Service will be used during the course of the Sunday Liturgy. I will not be present when such a service is used so as to avoid any possible confusion with Confirmation.
- (vii) Children admitted to Holy Communion will be given a Certificate of Admission and a record will be kept in a register (such admissions may be entered in the Confirmation register under a separate heading).
- (viii) It is expected that the priest will ensure that there is an ongoing programme of Christian education for the children who are admitted to Holy Communion.
- (ix) Children who are admitted to Holy Communion should subsequently be presented to me for Confirmation.

- (x) Children who are admitted to Holy Communion in one parish in the Diocese shall be recognised as communicant members of the Church in all other parishes of the Diocese.

17 February 1993.

THE WELCOME OF CHILDREN TO HOLY COMMUNION

Immediately prior to the Greeting of Peace, those to be welcomed to Holy Communion, together with their parents and sponsors gather in front of the congregation.

PRIEST: My brothers and sisters in Christ, at every Eucharist we celebrate the death and resurrection of Our Lord and recall that in Baptism we have been united to Christ in His Death and Resurrection. Today it is our joy to welcome to Holy Communion, (names) who have themselves been baptised into Christ.

They stand here with their parents/sponsors to ask for your prayers, encouragement and support in their ongoing journey in the faith.

The Priest now says to the parents and sponsors –

PRIEST: Do you believe that these baptised children are aware of the privileges of receiving Holy Communion?

RESPONSE: WE BELIEVE SO

The Priest says to each child-

PRIEST: N., Do you wish to have the privilege of receiving Holy Communion?

CHILD: I DO

PRIEST: N., as you have been baptised, I welcome you to the joy and privilege of receiving Holy Communion, in the name of the Father, and of the Son, and of the Holy Spirit, **Amen.**

The Priest speaks to the congregation –

PRIEST: Will you who have witnessed the welcome of these candidates to Holy Communion, pray for them and support them with love and fellowship in Christ's Holy Church?

RESPONSE: We will do so gladly. May the Holy Spirit strengthen all of us for the work he calls us to do.

GUIDELINES CONCERNING CONFIRMATION

I would be pleased if clergy, preparing candidates for Confirmation, would take careful note of the following guidelines:

- (i) There must be documentary evidence of the candidate's baptism (either entry in a Baptismal Register or Baptism Certificate). Where there is any doubt the candidate will need to be baptised conditionally.
- (ii) If baptism is to take place it should be administered by the Bishop at the time of Confirmation.
- (iii) The Form of Service will be the "Holy Baptism With The Laying on of Hands 1990"
- (iv) The Liturgical colour will be red.
- (v) The selection of hymns/songs should be made by the priest. They are sung at the places indicated in the Order of Service viz sections (1), after (10), (32) and (40).
- (vi) The readings will normally be those set for the Sunday. The priest should arrange the readers. It will usually be appropriate for the priest to read the Gospel.
- (vii) Notices will be given by the priest before announcing the final hymn.
- (viii) Candidates should be seated either in the front pew(s) or else at the inner end of the pews along the centre aisle alongside their parents/sponsors.
- (ix) Candidates should normally be presented individually for Laying on of Hands, but family groups may be presented together.
- (x) The wearing of veils is forbidden!
- (xi) A certificate must be prepared for each candidate.
- (xii) The names of those confirmed must be entered in the parish's Confirmation Register.
- (xiii) It is always helpful for the presenting priest to discuss the details of the Confirmation Service with me at least two weeks prior to the service.
- (xiv) I always welcome an opportunity to meet the candidates prior to the day of Confirmation, at, for example, a Confirmation camp or one of the regular Confirmation classes.

17 February 1993.

GUIDELINES FOR THE ADMINISTRATION OF HOLY MATRIMONY

A. PREAMBLE

Those who are ministers of Holy Matrimony must pay attention to both the legal and spiritual aspects of marriage in Australia. Anglican Clergy who are Authorised Marriage Celebrants are obliged to fulfil the requirements of Marriage Act 1961 as amended and at the same time to bear faithful witness to the Christian understanding of marriage, providing loving and compassionate care for all who present themselves for marriage. The warmth and generosity of the welcome persons receive from clergy at the point of enquiry and the quality of ministry in their preparation for marriage is of crucial importance; it may be the last opportunity some people will ever have to glimpse the grace and generosity of the Spirit of Christ in Christian ministry.

The Nature of Marriage

We understand marriage to be the exclusive, life-long relationship of a man and a woman in body, soul and spirit.

Scripture points to God's gift of marriage to humanity from the beginning of creation. Its purpose is to make possible the enrichment of the two who are called to share the covenant relationship, to be the most fruitful setting for the procreation and nurture of children, and to be the corner-stone of society for the responsible ordering of family life for the well-being of all. With the coming of Jesus, the sacramental nature of marriage is revealed and the church administers Holy Matrimony within its ministry of redemption and its proclamation of the Lordship of Christ.

Purpose of the Guidelines

These guidelines are designed to assist clergy in demonstrating belief in the sanctity and centrality of the ideal of marriage not only by teaching, but in care for individuals, for couples, and for society generally. In pastoral contacts the Church tries to express God's love and care for all people. Not everybody in our society is called to marriage; we nevertheless uphold the ideal of marriage as God's gift for the enrichment of the individuals called to it and of society as a whole.

Pastoral concerns in Accepting Couples for Marriage

The position of the minister as authorised celebrant, dealing with couples in both legal and spiritual dimensions of marriage has great possibilities and difficulties. Since many will come asking for marriage in church who have little connection with the church and who can profess little orthodox Christian belief, there is a great evangelistic challenge in preparing them for marriage, in officiating for them and offering pastoral care after marriage.

B. PROCEDURES

Procedures of Civil and Canon Law

1. No ordained person may solemnise a marriage in the Diocese of the Northern Territory unless he/she is registered as an authorised marriage celebrant and holds the Bishop's Licence or Permission to Officiate. Marriage celebrants are authorised under the Commonwealth Marriage Act 1961 as amended on the nomination of the Bishop.
2. The provisions of the Marriage Act should be carefully observed.
 - (i) The Notice Paper (blue form) should be completed and in the hands of the celebrant one clear month before the ceremony (this means one calendar month plus one day) but not more than six months before the ceremony. When urgent cause exists for shortening the time of notice, the parties should be sent with the completed form for its endorsement by the Registrar concerned.
 - (ii) The Register of the church where the ceremony takes place should be used and not that which a visiting celebrant uses in his/her home parish.
 - (iii) All copies of the Certificate of Marriage (one for the Registrar General, one in the Register and one to be handed to the bride and groom) should be completely filled in. Care should be taken to ensure that the necessary declarations are made and signed before the ceremony. At the top of the Certificate of Marriage the words "according to" should be followed by "the rites of the Anglican Church of Australia". (No other rites may be used by Anglican clergy).
 - (iv) The Marriage of a Minor (i.e. male or female who has not attained the age of 18 years) may not be celebrated without the permission of a magistrate or judge.
3. Canon Law requires that one of the parties at least should be a baptised Christian. Each party to a marriage must therefore be specifically asked whether he or she is baptised. However, to administer baptism solely to qualify a couple for a 'church wedding' would be a serious miss-use of the sacrament unless there is clear evidence also of repentance and faith. The baptism of an adult should properly take place only when, after preparation, (including both instruction and involvement in the worshipping life of the church) the candidate is able to make a sincere affirmation of faith in Christ. The prayer book rubric requires notice of adult baptism to be given to the Bishop, so that his or her confirmation may take place either on the occasion of the baptism or as soon as possible afterwards.

On the other hand, Christian marriage is not just the marriage of two people who happen to have been through a formal baptismal procedure many years ago. It is

a marriage celebrated within the context of the Christian community of the baptised people of God, which generates the expectation that the union will be for life and otherwise supports the marriage. The practical outworking of the communal aspect of marriage is that the worshipping community should be conscious of the celebration of marriages in the parish, pray for those preparing for marriage, and, where possible, become practically involved in both the preparation process and the follow-up visitation of the people.

4. It is precisely because marriage has a “public face” and is not just a private transaction, that the Marriage of Divorced Persons Canon No 7 of 1985 provides that no marriage celebrant may solemnise the marriage of a divorced person whose former spouse is still living, without a letter from the Bishop permitting the marriage to be solemnised with the rites of the church. The bishop can only give consent to the solemnisation of a marriage if:
 - (a) At least one of the persons proposed to be married ordinarily resides in his diocese.
 - (b) The bishop of the diocese in which one of the persons proposed to be married ordinarily resides has given his consent to the solemnisation of the marriage.
5. The Matrimony (Prohibited Relationships) Canon 1981 prohibits the solemnisation of marriage between persons who are within a prohibited relationship. “Prohibited relationship” means any relationship described in the schedule, as extended by Section 5 and 6 of General Synod Canon. These sections read as follows:

“5. A prohibited relationship shall include a relationship of a half-blood and a relationship traced through or to any person born of unmarried parents.
6.
 - (1) A prohibited relationship shall include a relationship traced through or to a person who is or was an adopted child and for that purpose the relationship between an adopted child and his adoptive parent or each of his adoptive parents shall be deemed to be or to have been the natural relationship of child and parent.
 - (2) Nothing in sub-section (1) of this section makes it lawful for a cleric to solemnise a marriage which he could not lawfully have solemnised if that sub-section had not been enacted.
 - (3) For the purpose of this section:
 - (a) a person who has at any time been adopted by another person shall be deemed to remain the adopted child of that other person notwithstanding that any order by which the adoption was effected has been annulled, cancelled or discharged or that the adoption has for any other reason ceased to be effective; and

- (b) a person who has been adopted on more than one occasion shall be deemed to be the adopted child of each person by whom he has been adopted.”

The Schedule to the Canon specifies the following prohibited relationships:

The relationship between a man and a woman who is or has been his:

| | |
|------------------------|----------------------------|
| mother | mothers' father's wife |
| daughter | wife's father's mother |
| father's mother | wife's mother's mother |
| mother's mother | wife's daughter's daughter |
| son's daughter | wife's son's daughter |
| sister | daughter's son's wife |
| wife's mother | father's sister |
| wife's daughter | mother's sister |
| father's wife | brother's daughter |
| son's wife | sister's daughter |
| father's father's wife | |

The relationship between a woman and a man who is or has been her:

| | |
|---------------------------|-------------------------------|
| father | mother's mother's husband |
| son | husband's father's father |
| father's father | husband's mother's father |
| mother's father | husband's son's son |
| daughter's son | son's daughter's husband |
| brother | daughter's daughter's husband |
| husband's son | mother's brother |
| mother's husband | brother's son |
| daughter's husband | sister's son |
| father's mother's husband | |

N.B. This list of prohibited relationships under the Canon Law is more exclusive than that set out in the Law of the Commonwealth of Australia (Marriage Amendment Act, 1976, clause 12).

C. PREPARATION FOR MARRIAGE

The celebrant should take responsibility for preparing the couple presenting for marriage both for the ceremony and for their future life together. The following elements should be noted:

1. Preparation of the couple for the ceremony will include offering theological insight along with personal role-modelling of Christian life and care by the minister and by other parishioners who may be trained to share in the marriage ministry of a parish.

2. Group preparation of couples for the presentation of life and relationship skills is encouraged.
 - (a) In Darwin such preparation is available through
Darwin Marriage Education
PO Box 39304
WINNELLIE NT 0821
 - (b) “Prepare” is an excellent tool in marriage preparation. Greg Thompson can supply information concerning accreditation and training.

Banns

The ancient practice of publishing banns in church is not a civil legal requirement but is encouraged as a practical mechanism for integrating marriages into the conscious life of the worshipping community. Banns of marriage may be printed in weekly pew bulletins. The regular inclusion of prayers of the parties before the marriage in parish intercessions is also strongly encouraged. All this helps to convey that the Church as a community takes marriage seriously and that it is not a merely private happening.

Fees

It is not appropriate for the church to charge fees for acts of pastoral care; nor is it appropriate for it to be put in the position where it can be construed to be selling the sacraments of God. Clergy are already paid a stipend which is intended to free them to do God’s work; ministry to those who marry is an important part of this work.

The parish may of necessity need to seek reimbursement of its expenses for specific cleaning, or the purchase of special music, or the provision of an organist. In the case of the reimbursement of vergers and organists the most favoured method is to ask the parties to the marriage to place the fee in an envelope appropriately marked, so that the parish does not become involved other than to pass on the payment to those involved. In this way normal requirements and liabilities of current taxation law do not operate, except as a private responsibility of the individual recipient of the income.

Reimbursement of travel and accommodation expenses may be appropriate in the case of the ministry of the priest so as to cover costs of travelling outside the parish, particularly in country situations. These expectations need to be spelt out clearly when initial arrangements are being made with the couple.

Otherwise, priestly ministry is provided by the worshipping community. The parties to a marriage may contribute a thank-offering to parish funds if they so desire. In this case the Parish Treasurer should furnish them with a receipt so as to ensure public accountability.

D. THE MARRIAGE CEREMONY

- (i) Marriage should only be solemnised in buildings licensed by the Bishop for public worship or, where there is no church building, in whatever location public worship usually takes place. The ceremony should normally take place in the parish church of either the bride or bridegroom or the church of the parish in which they intend to reside. When the couple wish, for good reason, to marry in some other church, one or other of their own clergy should be invited to participate both in the preparation and in the actual marriage ceremony by negotiation with the couple. In all cases the couple should be pastorally referred to the clergy of the parish in which they intend to make their home so that they may be visited and welcomed.
- (ii) Marriages were formally prohibited and are still discouraged during Lent, but nowadays there is often good reason (e.g. annual leave arrangements) why some marriages have to take place in Lent. However, no marriage should be celebrated in Holy Week from Palm Sunday. Marriages should not be celebrated on Holy Saturday, except by permission of the Bishop. Permission will be given only in exceptional circumstances.
- (iii) The Form of Service shall be that prescribed in the Book of Common Prayer, either of the forms provided in An Australian Prayer Book or as may be revised, including A Service for Marriage 1992. I am prepared to give permission for A Service for Marriage 1992 to be used in terms of the provisions of Section 4 of the Constitution. When both parties are regular communicants it is desirable for the ceremony to take place in the context of the Eucharist.
- (iv) Communicant members of other churches may be invited to receive communion at Nuptial Eucharists if the discipline of their own Church permits it.
- (v) It is appropriate for the signing of the register and certificates to take place upon the altar, in the presence of and facing the people. This may be done immediately after the exchange of vows, prior to the prayers. In this way the signing of documents may be seen not just as a troublesome civil appendage to the marriage, but as a written expression of the consensus of the contract verbally expressed in the exchange of vows. To sign on the altar, rather than in the vestry or at a side table, makes the point that the marriage is founded on the presence of God.
- (vi) Photographs and videos should be kept to a minimum during the service. Clergy are urged to give clear directions over the use of cameras and videos in the church and to direct professional photographers and video operators, to keep them from intruding upon the couple in the service by excessive movement and by the use of lights or flashes. It might be more satisfactory to offer to pose for photographs after the service.

E. MIXED MARRIAGES

Preamble

In a mixed marriage there is a meeting not only of the two churches represented by the parties, and not only of the doctrines and traditions of those churches, but also of two societies whose corporate lives are regulated by law or conventional behaviour.

In the course of preparation the priest should always stress the desirability of a Christian couple expressing their common faith together in the same Christian communion. However, considerations of conscience sometimes mean this is not possible. This issue is often difficult when one or other party has been married before or when relatives have strong views.

The following guidelines are framed to help ensure that the conscience of both parties to a mixed marriage is respected and that we are seen to behave charitably and in the spirit of modern ecumenism towards the other denomination concerned.

The role of the church is to hallow marriage and bring grace to the partners as they seek to fulfil their responsibilities. Without pastoral sensitivity on our part, the church can often appear to be a nuisance and a source of discord.

Procedures

1. In the interest of ecumenical convergence the clergy of both churches represented in a mixed marriage should consider it a duty through their pastoral presentation to promote the basic understanding of marriage shared by both churches rather than to emphasise differences.
2. Ideally in mixed marriages the preparation and the celebration of the marriage ceremony should be carried out jointly by clergy of both denominations. In practice however, the celebrant of the marriage has the major responsibility.
3. Marriages should not take place in Anglican churches unless at least one of the parties is a member of the Anglican Church. Any exception to this must have the consent of the Bishop.

When the couple wishes the minister of another denomination to participate in the marriage ceremony, it should be explained that only an Anglican Celebrant is permitted to celebrate a marriage in an Anglican Church and that the service must be according to the Anglican rite. This means that if it is desired that a priest or minister of another denomination should take part in a marriage service in an Anglican Church an invitation may be extended to him/her to do so provided that:

- (i) the Rector of the Church where the marriage is to be solemnised gives assent; and
- (ii) the marriage is solemnised with an authorised rite of the Anglican Church of Australia. That rite is to be used in full and the Anglican

celebrant is to be the officiant for at least the following parts of the service:

AAPB First Form: Sections 1-11, 15-16

AAPB Second Form: Sections 1-14, 20

1662 Rite: the part of the service preceding the psalm, and also the final prayer commencing “Almighty God, who at the beginning

A Service of Marriage 1992: Sections 2-5, 10-18, 21-22, and, if in the context of the Holy Communion, 23-24.

- (iii) The minister of the other denomination may, at the invitation of the Anglican celebrant, lead other parts of the Anglican service other than those specified above. Alternatively, he/she may be invited to read a lesson and/or give a suitable address; or may be invited to use suitable prayers from the rite of his/her own church (not including that part of the service of that church which would legally constitute a marriage).
4. If an Anglican minister is invited to take part in a marriage service in a church of another denomination it would be normal for the minister of that denomination to solemnise the marriage with the rites of that denomination. The Anglican minister might reasonably expect to be invited to fulfil a role parallel to that to be accorded to the visiting minister in 3 (ii) above.
 5. In the past the Roman Catholic requirement that the Roman Catholic partner in a mixed marriage must make a promise “to do all in his/her power to have children baptised and educated in the Roman Catholic faith” has been an ecumenical difficulty. The requirement that such a promise be made by the Roman Catholic partner to a mixed marriage was laid down in the Apostolic letter Matrimonia Mixta (AAS 62, 1970, p.261). This softened a previous requirement that even non-Roman Catholic partners to a mixed marriage should make a similar promise and is, to that extent, an ecumenical improvement. However, the promise “to do all in his/her power to have children baptised and educated in the Roman Catholic faith” has continued to trigger a negative Anglican response.

The Australian Anglican Bishops’ meeting in October 1970 issued general guidelines which led to the direction that Anglican priests were not to participate in a mixed marriage in a Roman Catholic Church if such a promise had been given. This kind of development has since been explicitly referred to in the Final Report of the Joint Anglican/Roman Catholic Commission on the Theology of Marriage and its Application to Mixed Marriages, published in the - Information Services, Secretariat for Promoting Christian Unity No. 32, 1976/III, p.25.

A spirit of antagonism is inconsistent with the good which ought to be sought by Christians when Churches can act together. Pending the ultimate demise of the practice of requiring any kind of promise, we must seek a creative way of dealing with the matter:

- (i) We should welcome the invitation to participate in the joint preparation of parties to a mixed marriage and also invite Roman Catholic clergy to participate in the preparation and in ceremonies in our own Church.
- (ii) We should, in our preparation, discuss the implications of the problem with both parties. In the course of this, an Anglican perspective should be brought to the thinking of the parties in relation to the interpretation of the obligation of the promise. The following points may be relevant in such a discussion:
 - (a) The obligation of the promise is not to be thought of as absolute – i.e. unrelated to any other obligations and rights. Certainly, the promise cannot override obligations such as those which arise from the nature of the marriage vows themselves. Indeed the promise concerning the baptism and education of children is circumscribed by other duties such as that of preserving the unity of the family. The keeping of such a promise cannot be pursued in such a way as to endanger the marriage.
 - (b) The promise “to do all in his/her power to baptise and educate children in the Roman Catholic faith” cannot be interpreted in such a way as to allow the Roman Catholic party to disregard the equal rights in conscience of the Anglican party. Rather, the promise can only be made honouring the mutual rights and obligations which the theology of marriage sees as belonging to the marriage state.
 - (c) No dispensations which the Churches can make can wholly determine the future of a marriage. As the spouses after their marriage “become conscious of their unity and experience it more deeply from day to day” (Vatican II, Pastoral Constitution on the Church in Modern World, Gadium et Spes, 7 December 1965, 48) they must be encouraged to come to a common mind in deciding questions relative to their conjugal and family life. They should be free and open to possibilities not at first envisaged and the promise, though a sincere statement of intention “to do all in his/her power to baptise and educate the children within the Roman Catholic faith”, can only be carried through in relation to specific future situations and in the light of a mutuality that by that time will have developed strongly. This means that the Roman Catholic party should be cognisant of the fact that joint thinking and a deepening mutuality may substantially reduce his/her power to be able to have the child baptised and educated within the Roman Catholic faith.
 - (d) Given these considerations it is entailed that at the time of the marriage the promise must be understood to mean that no more is being asked of the Anglican party than that he/she knows of the obligation in conscience of the Roman Catholic party and at least

for his/her party does not rule out the possibility of the baptism and education of future children within a Roman Catholic context. However, the mutuality of marriage entails that in so promising the Roman Catholic party must also admit the possibility of the baptism and education of the children within an Anglican context. The Apostolic letter Matrimona Mixta is capable of this interpretation.

- (e) It should always be understood that baptism itself confers Christian status and is the indestructible bond of union between all Christians and Christ and all Christians with one another. It should be clearly understood that the unity of Christians remain firm despite all ecclesiastical division and that such a promise with respect to future children should not inhibit the parties from “becoming conscious of their unity and experiencing it more deeply from day to day”.
- (f) If the Roman Catholic party is able to interpret the promise in the light of the above considerations, it would be perfectly permissible for an Anglican priest to officiate at a mixed marriage even when the person has made such a promise. Likewise in such cases an Anglican priest should feel free to participate in a marriage ceremony in a Roman Catholic Church.
- (g) In the unfortunate circumstances where it appears that the Roman Catholic party is committed to pursuing the obligation of the promise interpreted in a very rigid way and to the point of being prepared to fracture and destroy the fundamental promise and mutuality of the marriage contract in order to have his/her way, an Anglican priest would be right in declining to participate in such a marriage. Likewise, if there are indications that the Roman Catholic party may act in a way which would disregard the equal right in conscience of an Anglican party, an Anglican priest would be right in declining to participate in such a marriage.

6. Canonical Form and Communicant Status

According to Roman Catholic teaching, a marriage involving a Roman Catholic partner is only valid if it is celebrated with the correct canonical form. This means that it must be celebrated by a Roman Catholic priest plus two witnesses. Despite the recommendation of the Final Report of the Joint Anglican/Roman Catholic Commission of the Theology of Marriage and its Application to Mixed Marriages (1976) that the scope of canonical form be extended to include Anglican ministers using the Anglican rite, dispensation from canonical form is still necessary in Roman Catholic eyes before an Anglican priest can celebrate a marriage involving a Roman Catholic party. Otherwise the Roman Catholic could be in breach of his/her discipline and could be deprived on communicant status. A defective understanding at this point could later be regarded by a Roman Catholic marriage tribunal as grounds for declaring the marriage null

and void. It is thus in the interests both of the Roman Catholic and the Anglican party for the Roman Catholic discipline to be respected.

In the case of mixed marriages involving a Roman Catholic party the following guidelines should therefore be carefully and sensitively followed.

1. Those who do not wish to become Anglicans and who wish to retain their communicant status within the Roman Catholic Church should be advised that they will need to seek a dispensation from canonical form. They should be advised that as we Anglicans understand it, dispensations from canonical form may be granted when a party is a close relation by blood or affinity with the non-Roman Catholic minister or when refusal of the dispensation could constitute a grave danger for the faith of the Catholic party or the peace and harmony of the spouses.
2. If the Roman Catholic party does not wish to follow this course and is not over-concerned about the negative effect of contracting a marriage in an Anglican context with respect to his/her Roman Catholic status, he/she may be advised of the following Anglican options:
 - (a) He/she may seek admission to full membership of the Anglican Church. In this case, he/she should preferably be prepared and received into the Anglican Communion prior to the marriage. It may be noted that this happens more and more these days, given the growing ecumenically friendly relations between the Anglican and Roman Catholic Churches, and the growing perception amongst Roman Catholics that the Anglican Church is as Pope Paul VI said “a sister church” with the Roman Catholic Church in the one catholic tradition.
 - (b) If, for family or other reasons, he/she is not inclined to take this step at this stage, he/she may be furnished with the Bishop of the Northern Territory’s certificate of “Welcome to Communion” in the Anglican Church on an occasional basis. This procedure is designed both for those who do not wish to seek a dispensation from canonical form or for those who fail to obtain such a dispensation.

General Synod Canon 14 of 1973 of the Anglican Church of Australia makes provision for eucharistic hospitality to be extended to baptised persons who are members of another church on an occasional basis. When a person is married to an Anglican it is particularly appropriate for him/her to be welcome to receive communion with his/her spouse in the Anglican Church.

However, the Canon makes it clear that where a priest ordinarily responsible for a congregation becomes aware that a person to whom occasional eucharistic hospitality has been extended has “regularly received the Holy Communion in this church over a long period

which appears likely to continue indefinitely”, then the person’s full membership of the Anglican Church should be regularised.

Meanwhile, the Roman Catholics whose communicant status may be negatively affected by their failure to apply for, or to receive a dispensation from canonical form marrying in the Anglican Church, may be welcomed to receive communion by this interim mechanism. It means that the contracting of a marriage within an Anglican context does not deprive them of the sacrament of the Holy Communion which in Anglican understanding is one of the two sacraments of the Gospel which is generally necessary for salvation.

3. Even when a Roman Catholic party obtains a dispensation from canonical form so as to secure his/her regular communicant status within the Roman Catholic Church, he/she may be welcomed to receive communion in the Anglican Church in terms of the provisions of Canon 14 of 1973 and the Bishop’s Certificate of Welcome may be obtained. This certificate sets out the provisions of General Synod Canon 14 and formalises the welcome.

THE BISHOP OF THE NORHTERN TERRITORY'S

CERTIFICATE OF WELCOME

TO

OCCASIONAL EUCHARISTIC HOSPITALITY

IN THE ANGLICAN CHURCH
(General Synod Canon 14 of 1973)

We, PHILIP, by Divine Permission Bishop of the Northern Territory, do by these presents welcome

.....

who was baptised in the Church, to receive the Holy Communion on occasion in the Anglican Church.

It should be understood that occasional eucharistic hospitality does not confer full membership in this church, but rather a welcome to Communion of an interim nature. If a person regularly receives Holy Communion in this Church over a long period which appears likely to continue indefinitely, the priest ordinarily responsible for the congregation is obliged to bring to the notice of the person concerned the ordinary requirements of this Church for regular membership. Indeed, it is hoped that those who find themselves regularly involved in the communicant life of the Anglican Church and comfortably sharing its faiths and missions, will of their own volition regularise their communicant status by seeking full membership including, where necessary, Episcopal Confirmation in the Anglican Church.

Bishop of the Northern Territory

THE MARRIAGE OF THOSE PREVIOUSLY MARRIED AND DIVORCED

Although Christian marriage is intended to be an exclusive union of a man and a woman for life, in some circumstances we are obliged to recognise and accept the breakdown of a relationship within an otherwise valid marriage. In these cases the Church must admit that such a marriage is no longer a sign of the communion between Christ and his Church. We are able, however, by our pastoral care, to help the couple asking for marriage to reflect upon the experience of divorce and to be open to the grace of forgiveness so as to be better prepared for their life together.

Procedure:

1. The normal guidelines for the administration of Holy Matrimony apply, but also during the first interview in person it should be ascertained that:
 - (i) The applicants definitely wish to solemnise their marriage with an Anglican service in an Anglican Church
 - (ii) At least one has a continuing relationship with the Anglican Church as a worshipping member.
 - (iii) The previous marriage is already lawfully dissolved, or legal process has been undertaken which will be complete before the solemnisation of the marriage.
 - (iv) Adequate provision has been made for any children of the former marriage when appropriate.
 - (v) The previously married person is addressing the factors that led to the divorce e.g.
 1. Are both parties aware of what factors caused the breakdown of the previous marriage(s)?
 2. How do they describe them?
 3. Have they considered that these factors might still be active?
 4. How have they taken steps to deal with these?
 5. Have they dealt with guilt feelings from the breakdown?
2. Application should be made to the Bishop on the basis of the above information with the Rector's recommendation and his/her reason, using the form which will make processing easier. The Bishop will normally accept the recommendation of the celebrant who follows this procedure but may ask for further information or seek an interview before giving a reply.
3. Marriage preparation is an essential requirement for a second marriage. Obviously the continuing well-being of the couple and their marriage is part of the parish priest's pastoral care and if the couple move, then they should commend to their new parish priest.

Diocese of the Northern Territory

MARRIAGE AFTER DIVORCE

This pastoral checklist is provided as an aid to clergy in their ministry with couples who are seeking marriage after divorce and, as a form of application to the Bishop where the priest is seeking permission to solemnise such a marriage.

You will find a statement of policy and procedure on “The marriage of those previously married and divorced” on page 19 of the Bishop’s pastoral guidelines and directions.

1. Background information concerning the couple:

| | BRIDE | GROOM |
|---------------------------------|--------------|--------------|
| a) name | | |
| b) address | | |
| c) baptised? | | |
| d) confirmed? | | |
| e) communicant? | | |
| f) Anglican? (if not, what?) | | |
| g) divorced | | |

2. Do the couple definitely wish to solemnise their marriage with an Anglican service in an Anglican Church?

3. Does at least one have a continuing relationship with the Anglican Church as a worshipping member?

4. Are you satisfied that the previous marriage has been lawfully dissolved?

5. **Has adequate provision been made for any children of the former marriage?**
-
6. **Are both parties aware of what factors caused the breakdown of the previous marriage(s)?**
-
7. **Have they considered what factors might still be active?**
-
8. **Are they taking steps to deal with these?**
-
9. **Have they dealt with guilt/resentment/bitterness arising from the breakdown?**
-
10. **Will the couple live in your parish/continue as regular worshippers in your parish after the wedding?**
-
11. **If not, have you made arrangements for their on-going pastoral care?**
-
12. **Do you recommend that permission should be given for this marriage after divorce?**
-
13. **Date of proposed marriage**
-
14. **Any other comments.**

Signed _____

Dated _____

GUIDELINES CONCERNING MINISTRY ASSISTANTS

Preamble

Without in any way wishing to negate the fundamental Christian belief that all Christians are called to ministry by virtue of their baptism, the Catholic order and discipline of the church nevertheless demands that lay members of the church hold the authority and licence of the Bishop in the exercise of this ministry.

The Anglican Church is not a congregational Church, but rather a Church of the catholic tradition. One of the important responsibilities of the Diocesan Bishop is to safeguard the preaching of the Word as well as the ordering of worship and the administration of the Sacraments.

The Bishop delegates authority to the Clergy to preach, teach, order worship and administer the Sacraments. In so far as laity are to be involved in preaching and liturgical roles, application is to be made to the Bishop for his licence and authority.

- (1) The specific categories for which the Bishop's licence and authority will be required are:
 - (a) [omitted 24th June 2021]
 - (b) [amended 24th June 2021] To lead services of Morning and Evening Prayer where a licensed cleric is not present
 - (c) To conduct funeral services.
 - (d) To preach the Word of God
- (2) The application form also has provision for a more general category "To give leadership in the ministry of the parish". This has been provided to cover those situations where it is desired to appoint a small group of lay people who will form a leadership team with the Rector.
- (3) Application for a Ministry Assistant's licence should be on the attached application form. The application should be signed by the Rector and Church Wardens.
- (4) Each applicant should complete the attached Acceptance of Nomination Form with its Declaration of Assent and Declaration of Submission to Synod.
- (5) Licences will be issued for a maximum of three year.
- (6) Licences will automatically expire at the time of the resignation of the Rector who initially made application for the licence.
- (7) During an interregnum the Bishop will make temporary arrangements for the continuation of lay ministry in the areas covered by the licence.

- (8) It will be expected that those who are licensed to preach will participate in courses on Scripture, theology and preaching method. Such courses will be arranged from time to time.

29 January 1993, amended 24th June 2021

The Anglican Church of Australia
DIOCESE OF THE NORTHERN TERRITORY

NOMINATION OF (NON STIPENDIARY)
MINISTRY ASSISTANT FOR BISHOP'S LICENCE

TO THE RIGHT REVEREND FATHER IN GOD,
THE BISHOP OF THE NORTHERN TERRITORY

I, _____
Rector/Priest-in-Charge of the _____
Parish/District of _____
within your Diocese, do hereby nominate -

Full Name: _____

Address: _____

Date of Birth: _____

Married or Single: _____

Occupation: _____

be granted a licence by the Bishop as a Ministry Assistant within the abovementioned Parish/District.

Cross out if inapplicable:

- (a) to assist in the Administration of Holy Communion at the request of the celebrating priest;
- (b) to officiate at services of Morning and Evening prayer;
- (c) to conduct funeral services;
- (d) to preach the Word of God;
- (e) to give leadership in the ministry of the parish.

We certify that his/her nomination has been approved by a meeting of the Parochial Council. He/she will/will not be working with young people under the age of 18 years. Certificate of Police Clearance attached/not required.

Signature of Rector/Priest-in-Charge: _____

Signature of Churchwardens: _____

I HEREBY certify that _____

has been Baptised and Confirmed, that he/she is a Communicant of pious, sober and honest life, sound in the faith, as held and taught by the Anglican Church of Australia, and of competent knowledge of the Holy Scriptures, and that he/she is well fitted for the above work.

In witness whereof I have hereunto set my hand this _____ day of _____

in the year of our Lord two thousand and _____.

Signature of Rector/Priest-in-Charge: _____

The Anglican Church of Australia
DIOCESE OF THE NORTHERN TERRITORY

ACCEPTANCE OF NOMINATION

I, _____
of, _____
do hereby accept the nomination of the Parish/District of _____
to the Bishop for the granting of a licence as a Ministry Assistant. If the said licence is granted by the Bishop, I undertake to pay the true canonical obedience to the Bishop and his successors in office and to carry out my duties and obligations under the licence prayerfully and diligently.
Signature of Nominee _____

DECLARATION OF ASSENT

The Anglican Church of Australia, being an Apostolic Church, receives and retains the Catholic Faith, which is grounded in Holy Scripture and expressed in the Creeds, and within its own history, in the Thirty-nine Articles, in the Book of Common Prayer and in the Ordering of Bishops, Priests and Deacons. Accordingly

I, _____
do solemnly make the following Declaration:

I firmly and sincerely believe the Catholic Faith and I give my assent to the doctrine of the Anglican Church of Australia as expressed in the Thirty-nine Articles of Religion, the Book of Common Prayer and the Ordering of Bishops, Priests and Deacons; I believe that doctrine to be agreeable to the Word of God; and in public prayer and administration of the sacraments I will use the form in the said book prescribed, and none other, except as far as shall be ordered by lawful authority.

Signed and declared by the abovenamed _____ Signature of Nominee _____
in my presence, this _____

day of _____ Signature of Witness _____

in the year of our Lord 200__

DECLARATION OF SUBMISSION TO SYNOD

I, _____
do hereby declare and affirm my submission to the authority of the Synod of the Diocese of the Northern Territory and my consent to be bound by the provisions of the Constitution thereof and by all rules and ordinances made under or by virtue thereof.

Signed and declared by the abovenamed _____ Signature of Nominee _____
in my presence, this _____

day of _____ Signature of Witness _____

in the year of our Lord 200__