

Chapter 1 : English Parish Churches (whole exteriors only) | Flickr

Parish churches, on the other hand, tell the tale of some years of English history and social change. The humble parish church is an integral part of English social life and culture.

As they developed or, beginning with the United States of America, became sovereign or independent states, many of their churches became separate organisationally but remained linked to the Church of England through the Anglican Communion. The nine parishes of the Church of England in Bermuda , each with its own church and glebe land , rarely had more than a pair of ordained ministers to share between them until the Nineteenth Century. Bermuda was then grouped into the new Diocese of Newfoundland and Bermuda from In , the Synod of the Church of England in Bermuda was formed. At the same time, a Diocese of Bermuda became separate from the Diocese of Newfoundland , but both continued to be grouped under the Bishop of Newfoundland and Bermuda until , when Newfoundland and Bermuda each received its own Bishop. The Church of England in Bermuda was renamed in as the Anglican Church of Bermuda , which is an extra-provincial diocese , [21] with both metropolitan and primatial authority coming directly from the Archbishop of Canterbury. The clergy union argued that the penalty was unfair to victims of hypothetical miscarriages of criminal justice, because the ecclesiastical penalty is considered irreversible. Although clerics can still be banned for life from ministry, they remain ordained as priests. Attendance at Church of England services has declined at an average of one per cent per annum over recent decades and, in addition, the age profile of our membership has become significantly older than that of the population Renewing and reforming aspects of our institutional life is a necessary but far from sufficient response to the challenges facing the Church of England The age profile of our clergy has also been increasing. Around 40 per cent of parish clergy are due to retire over the next decade or so. Of these, closures, only were made since Some active use is made of about half of the closed churches. The Church of England had previously campaigned for all employers to pay this minimum amount. The archbishop of Canterbury acknowledged it was not the only area where the church "fell short of its standards". Anglicanism and Anglican doctrine Richard Hooker â€” , one of the most influential figures in shaping Anglican theology and self-identity The canon law of the Church of England identifies the Christian scriptures as the source of its doctrine. In addition, doctrine is also derived from the teachings of the Church Fathers and ecumenical councils as well as the ecumenical creeds in so far as these agree with scripture. This doctrine is expressed in the Thirty-Nine Articles of Religion , the Book of Common Prayer , and the Ordinal containing the rites for the ordination of deacons , priests , and the consecration of bishops. The Church of England affirms the Protestant Reformation principle that scripture contains all things necessary to salvation and is the final arbiter in doctrinal matters. Though not a complete system of doctrine, the articles highlight areas of agreement with Lutheran and Reformed positions, while differentiating Anglicanism from Roman Catholicism and Anabaptism. It accepts the decisions of the first four ecumenical councils concerning the Trinity and the Incarnation. The Church of England also preserves Catholic Order by adhering to episcopal polity , with ordained orders of bishops, priests and deacons. There are differences of opinion within the Church of England over the necessity of episcopacy. Some consider it essential, while others feel it is needed for the proper ordering of the church. It is light on details compared to Roman Catholic, Reformed and Lutheran teachings. The Bible, the Creeds, Apostolic Order, and the administration of the Sacraments are sufficient to establish Catholicity. The Reformation in England was initially much concerned about doctrine but the Elizabethan Settlement tried to put a stop to doctrinal contentions. They did not succeed because the Monarchy, the Church and resisted and the majority of the population were indifferent. Moreover, "despite all the assumptions of the Reformation founders of that Church, it had retained a catholic character. The existence of cathedrals "without substantial alteration" and "where the "old devotional world cast its longest shadow for the future of the ethos that would become Anglicanism," p. This is "One of the great mysteries of the English Reformation," ibid that there was no complete break with the past but a muddle that was per force turned into a virtue. The story of the English Reformation is the tale of retreat from the Protestant advance of which could not proceed further in the face of the opposition of the institution which

was rooted in the medieval past, *ibid.* The Church of England has, as one of its distinguishing marks, a breadth and "open-mindedness". This tolerance has allowed Anglicans who emphasise the Catholic tradition and others who emphasise the Reformed tradition to coexist. The three "parties" see Churchmanship in the Church of England are sometimes called high church or Anglo-Catholic, low church or evangelical Anglican and broad church or liberal. As their name suggests, Anglo-Catholics maintain many traditional Catholic practices and liturgical forms. Such churches were also reported to attract higher numbers of men and young adults than others. In addition to this book the General Synod has also legislated for a modern liturgical book, *Common Worship*, dating from 2000, which can be used as an alternative to the BCP. Like its predecessor, the *Alternative Service Book*, it differs from the *Book of Common Prayer* in providing a range of alternative services, mostly in modern language, although it does include some BCP-based forms as well, for example *Order Two for Holy Communion*. This is a revision of the BCP service, altering some words and allowing the insertion of some other liturgical texts such as the *Agnus Dei* before communion. The *Order One* rite follows the pattern of more modern liturgical scholarship. The liturgies are organised according to the traditional liturgical year and the calendar of saints. The sacraments of baptism and the Eucharist are generally thought necessary to salvation. Infant baptism is practised. At a later age, individuals baptised as infants receive confirmation by a bishop, at which time they reaffirm the baptismal promises made by their parents or sponsors. Traditional Choral evensong is a staple of most cathedrals. During the 18th century, clergy such as Charles Wesley introduced their own styles of worship with poetic hymns. In the latter half of the 20th century, the influence of the Charismatic Movement significantly altered the worship traditions of numerous Church of England parishes, primarily affecting those of evangelical persuasion. These churches now adopt a contemporary worship form of service, with minimal liturgical or ritual elements, and incorporating contemporary worship music. Women have been lay readers for a long time. After that no more lay readers were appointed until legislation authorising the ordination of women as deacons was passed in 1969 and they were first ordained in 1970. The ordination of women as priests was passed by the General Synod in 1992 and began in 1993. In 1993, for the first time in the history of the Church of England, more women than men were ordained as priests women and men. In February 1993, the synod voted overwhelmingly for the "further exploration" of possible arrangements for parishes that did not want to be directly under the authority of a bishop who is a woman. The House of Bishops recorded 37 votes in favour, two against with one abstention. The House of Clergy had 25 in favour, 25 against and four abstentions. The House of Laity voted 45 for, 45 against with five abstentions. In December 1993, Libby Lane was announced as the first woman to become a bishop in the Church of England. She was consecrated as a bishop in January 1994. I would encourage people to explore those kinds of images. Civil partnerships enable these Christian virtues to be recognised socially and legally in a proper framework. Liberal Christianity Just as the Church of England has a large conservative or "traditionalist" wing, it also has many liberal members and clergy. Approximately one third of clergy "doubt or disbelieve in the physical resurrection". For example, one report from the Church Mission Society suggested that the church open up "a pagan church where Christianity [is] very much in the centre" to reach out to spiritual people.

Chapter 2 : English Churches Photo Gallery by Chris Spracklen at calendrierdelascience.com

A parish church in the Church of England is the church which acts as the religious centre for the people within the smallest and most basic Church of England administrative region, the parish - since the 19th century called the ecclesiastical parish (outside meetings of the church) to avoid confusion with the civil parish which many towns and villages have.

There are all sorts of church-related issues mentioned on these pages and sometimes I do like to digress into all sorts of barely-related areas. Please click here to see an alphabetical issue index of topics and discussions. The text and photographs All text and photographs are my own unless otherwise stated. I do draw heavily on Church Guidebooks which vary remarkably in scope and quality. Where I use their material and insights directly I usually acknowledge it. Writers of Church Guides are unsung heroes who often dedicate years to researching their subjects. We all owe them a huge debt. I speculate freely about why things are as they are and I often challenge the accepted "stories", even those that have their origins in the research of the sainted Nikolaus Pevsner! My apologies to anyone who feels affronted by this. Photography in churches is not straightforward. Lighting is notoriously difficult in what are very big and open buildings. My advice is to use a camera that has good low light capability and to try to avoid using flash for close-ups of, for example, fonts and arcade capitals. Flash will completely wash out the detail. Often you will find that an under-exposed shot without flash can be manipulated in Photoshop or its like to make a much better picture than an accurately exposed shot that used flash. Of course, you will need a steady hand for slow exposures! What happens, in effect, is that you compose in a Desktop Publishing type format and the program itself generates the html code necessary for web publishing. It would be nearly impossible for an individual to produce a site as big as this in html As any webmaster will tell you, however, web publishing is still a far from being a precise and predictable process! I pay huge attention to composing a neat, precise layout on my pages but Fusion still produces unexpected glitches when the pages appear on the web. There is often no way of getting it to do what I want. So if you see some text a bit crowded together or untidy white spaces, to quote Elton John: Rearranging a site post-hoc also poses surprising challenges, especially moving or removing a page. One gentleman pointed out that I had attributed a church to the wrong county. We disagree with many of his entries and with perhaps more of his omissions, but his book is never out of our car when we travel. It is wonderfully written and should be the first purchase for anyone wanting to seriously explore our church heritage. Few of us agree on anything, much less on things! We declare our own preference for Romanesque churches. Simon clearly has a real love of church monuments and memorials which we find, with some conspicuous exceptions, somewhat unexciting. It is definitely true, however, that every single entry in his book is for a church worth seeing. I hope that visitors will take note of this and realise that slavishly following any book or gazetteer will simply lead them to missing treasures that may be on their doorstep. The internet is another important resource, of course. Many churches have leaflets that describe the half dozen or so in the immediate area. Tourist Information Centres often have these as well as some more expensively-produced but usually free leaflets covering a rather wider area. Locked Churches For church enthusiasts this is one of the major frustrations. Sadly, all of us encounter a church that are locked. Insurance companies are often blamed, but it is our understanding from a vicar! Theft and vandalism, however, are a danger to many churches especially in urban locations. Insurance payouts cannot make good such damage so perhaps we should not be over-hasty in our condemnation of those churches that prefer to give limited access to visitors. Often the locked churches are in the most respectable of communities amidst prosperous homes. Urban wastelands generally they are not. I find that where I do have to find a keyholder they are invariably obliging and polite. I understand this, of course, but it would surely be polite and less anger-inducing to put up a note to this effect? I know from conversations I have had up and down the country that the attitude of the Bishop or Deacons can often have a big effect on whether churches in a given area offer visitor access. That is very certainly the case with local vicars. Some Parish Church Councils are, however, completely intransigent. My advice is to do your research before you travel. There are three main resources you can use: This indispensable app shows the status of most

English churches and uses information from users to stay up to date.. It is currently only available on Android devices but you can use an emulator on Windows or Mac. There is also a free version and a more feature-rich subscription at a modest charge. Do email the vicar or church office before making a long trip. Sometimes this website also has access information. Diana and I discussed doing our own ratings but decided against it. The truth is that is very hard to be consistent over a long period and the last exciting church you saw will generally get too high a rating, thus devaluing all that went before. Also your ratings will reflect your own preferences and thus be of less use to someone with different tastes. He loves funerary monuments and, with a few exceptions, I find them very boring. So here are mine: Combine it with a trip to nearby Garway for its Templar and Hospitaller connections. The most perfect example of a Celtic Anglo-Saxon Church. Some of the greatest remaining Anglo-Saxon carvings. Ludlow and Heath both Shropshire. Ludlow for its perpendicular magnificence and for its superb misericords; Heath for its contrasting unadorned humbleness. See them on successive days if you can. Brixworth Northants for its sheer age and Anglo-Saxon enormity. Adderbury and Bloxham Oxon for their incomparable c14 frieze carvings. I prefer Adderbury personally. Lullington Somerset for some delightful Norman carvings and an idyllic village setting. Stragglethorpe Lincolnshire for its humble and serene timelessness. Combine it with the grandeur of Brant Broughton 1.

Chapter 3 : parish | Definition of parish in English by Oxford Dictionaries

This stunning interactive resource traces the development of the country's most iconic ecclesiastical buildings across the centuries, and is intended for students, teachers and anyone with an interest in the rich heritage of England.

We have fewer priests now than we used to. The average age of the ones we do have is higher than it once was. There are more priestly retirements or deaths each year than ordinations. A number of our seminaries have closed, and the ones we still have are not all bursting at the seams. But is this really the problem? Consider some simple numbers, drawn from two main sources: In 1950, England and Wales had roughly 7, active priests including Religious, and 1. By 2010, we had around 4, active priests, and 1, Sunday worshippers. So although priest numbers fell between 1950 and 2010 by 48 per cent, Sunday worshippers fell by 55 per cent. Let us put these numbers another way. In 1950, for every 10, Sunday Mass-goers, there were 40 priests to serve them. But by 2010, the same number had 46 priests. In fact, Catholics in 2010 had a better priests-to-practising ratio than at any time between 1950 and no doubt long before and the 1920s. This is, of course, a pyrrhic pastoral victory: It would be wonderful to have more priests, but it would be even more wonderful to have more practising Catholics. Frankly, I suspect that if we solve the latter problem, the former will largely solve itself. But in light of the numbers of practising Catholics we do have, then, seen objectively, it is hard to see how we have too few priests to care for them all. But of course that is not how the Church sees the problem – and with good reason. For we do not, of course, allot a set number of worshippers to the care of a priest directly. Instead, this allotting is typically, and for good reasons, done via the medium of parishes. Priests are assigned a parish or several by their bishop, and practising Catholics are assigned one by where they happen to live. The parish is, if you like, the organising unit of pastoral life. The trouble is that the number, shape and size of our parishes were determined with many more priests and worshippers in mind. Thus in 1950 there were 3, churches open to the public, of which 2, were parish churches. In 2010, there were 2, with roughly the same number being parish churches. So overall church numbers have fallen by only around 22 per cent: And parish churches specifically, a far more telling measure, have fallen not at all. What does all this mean? This is damaging for several reasons. It is now very common for a single priest to have care of two or more parishes. The number of practising Catholics in his care may well be more or less the same as, in previous decades, the parish priest in just one of those parishes would have had. But of course, since these worshippers are divided between two parishes, the priest has vastly more work. Two sets of parish accounts to deal with. Two sets of choirs, altar servers and catechetical teams to oversee. He must divide Saturday evening and Sunday morning between two churches perhaps saying four Masses to a combined congregation which could fit, quite comfortably, into three or even two Masses if all in one parish. Liturgically crazy, but practically understandable given that our priest had to do the same thing at his other church later on. It is by no means ideal for parishioners either. But beyond that, for both sets of congregations there is a psychological effect of never being in a full church. It is also, of course, that much harder to put together a decent choir, or music group, or cater for a parish event, or all manner of other things that contribute to parish community life. That is not so much the elephant in the room as the mammoth in the chancery. Of course, no bishop wants to close churches, and with good reason. It is deeply upsetting and unpopular for priests and laity alike. The renovation of churches into Tesco Metros sends an awfully depressing signal. Combining worshipping communities is difficult. There will always be a proportion of people for whom this change to the status quo simply means they stop going to Mass altogether. These are often buildings – in some cases, beautiful buildings – where generations of Catholics have worshipped and been baptised, married and buried. These are not things to lose lightly. Once churches are sold, moreover, it is unlikely, even in much better times to come, that we will be ever be able to buy them back. So it is no surprise that churches are closed only as a matter of last resort. Without denying that church closures are often inevitable, they are not always the only solution to too many churches. The basic model is simple: Some of the original parishioners will stay and adjust and be quite happy to do so ; others will go off to provide a welcome boost to the numbers of nearby parishes. By allowing this group to spread its wings, and do something distinctive, it can then attract like-minded people from the surrounding area. After all, most

people already drive to church and a significant number of Mass-goers frequent a church that is not, strictly speaking, their own. This happens most obviously in places like London how many of those attending the Oratory do you suppose actually live within its parochial boundaries? But it is a perfectly common practice throughout the whole country. Take my own home town of Preston, in the Diocese of Lancaster. While these three are only a mile apart, there are more than a dozen other Catholic churches within a three-mile radius. It too is doing just champion, as we say in Lancashire. More formal provision for certain national groups might also make sense in certain places: Anglicanorum Coetibus was, in this sense, a unexpected windfall of additional clergy. There are, I believe, currently 60 ordinariate priests on loan to the English and Welsh dioceses, with most of these assigned to parishes. I recognise, of course, the benefits and expediency of such arrangements. Bishops need priests, and priests " and their families " need stipends. Rather than being simply a one-off fix to bring a wave of former Anglicans into full communion with Rome, it is genuinely sustainable. It is continuing to attract former Anglicans and others not excluding other Catholics on its own terms, while at the same time being a community in which children are brought up, who in turn bring up their own children in it. Such a thing will not, of course, appeal to everyone including not all former Anglicans. But then why should it? The next day there would be four further Masses, all using the Divine Worship missal and all similarly well attended. Around a third of those present, I was told, were former Episcopalians and their families, a third were cradle Catholics of various types and a third were converts from other Christian denominations, other religions, or no religion at all. It had, admittedly, taken the congregation a long time to get to this point: So why are our dioceses not queuing up for the ordinariate to take otherwise under-threat churches off their hands, and on extremely advantageous terms? This is a genuine question, for I am genuinely puzzled. To read the magazine in full, from anywhere in the world, go here [Subscribe at your app store](#):

Chapter 4 : The English Parish Church | Christianity & Culture

For images of English parish churches to display the architecture of the buildings and towers. DESCRIPTION & GUIDELINES The images should show the exterior of the church building/tower.

Parish churches, on the other hand, tell the tale of some years of English history and social change. The humble parish church is an integral part of English social life and culture. Cathedral churches were not cathedrals in the modern sense, but "mother churches" from which the first missionary priests went out to preach Christianity to the pagan inhabitants in a particular region. Collegiate churches, also known as "old minsters" were daughter houses of the cathedral churches; a sort of second level regional missionary church. Churches, or chapels only later called "parish churches" , were generally private foundations, established by thegns, bishops, lay societies, or even an association of parishioners. The first parish churches were not built by the church, but by local lords. They were essentially owned and operated by that lord. Worship was carried on in the same place, just with a Christian orientation. Speaking of orientation, churches are nearly always oriented so that the main altar is at the east end of the church, facing Jerusalem, and, not coincidentally, the rising sun. Even if the altar end of the church is not literally in the east, it is called the "east end". In theory at least, the east end of an English parish church could face west! Bradford on Avon Saxon church The origin of the English parish is murky. The term originally meant an administrative district. When the term "parish" was first applied to the church, it meant the territory of a bishop, what we would today call a diocese. It is speculated by historians that parish boundaries were originally those of Saxon manors. The thegn could install a priest of his own choosing, change the priest at will, even dismantle the church if he saw fit! The chancel of the church was the domain of the priest, and the nave "belonged" to the parishioners. Each was responsible for the upkeep of their domain. This helps explain the curious architecture of some early parish churches, particularly in Norfolk and Suffolk, where the chancel is built of carefully squared stone, and the nave of much cheaper flint. The basic architectural characteristics of the Saxon parish churches are: The distinction between chancel and nave led to the development of rood screens to mark the division between the domain of the priest and that of his parishioners. These screens, usually of wood, but sometimes of stone, became extremely elaborate. Many were destroyed under the Reformation and the later Puritan influence. One point to remember is that there was no seating in churches at that time. People attending a service stood in the nave. Luckily, it was not until much later that long sermons became popular see below , so the parishioners did not have to suffer long! The floor plan of southern Anglo-Saxon churches was based on the traditional Roman basilica, with an eastern apse, no transepts, western entrance, and aisles. In the north the Celtic influence led to churches that were narrow, tall, and rectangular, with doors on the sides. Kersey, Suffolk Norman Churches Curiously, despite the triumph of the Roman church over the Celtic one, it was the Celtic model that became the norm for parish churches in England. The Normans rebuilt many of the earlier Saxon churches, in the process destroying much of the regional differences in favour of a more unified Norman "look". Early Norman churches were aisleless, with a central tower, and built to a cruciform plan i. Medieval parish churches were usually plastered inside and out. Vivid pictures were painted on the interior plaster to illustrate Biblical scenes for the illiterate population. Statuary was also richly painted. Sadly, very little of the original plastering or painting remains today, so it requires a strong imagination to picture how the churches would have looked 1,000 years ago. Before the Great Plague of the growing population necessitated more space inside parish churches, so many churches added aisles at this time. Wool Churches The most notable parish churches of the late medieval period are the so called "wool churches" common to the Cotswolds and East Anglia. Many of these magnificent buildings, such as Thirsk Yorkshire , Northleach Gloucestershire , and Lavenham Suffolk , are like mini-cathedrals, complete with fanciful carvings, elaborate ornamentation and funereal monuments inside the church. The Tudor era saw one important change; it was under the influence of Elizabeth I that preaching long sermons became popular. And by long, I mean loonnng - 2 to 4 hours was not uncommon. This meant that the victims, The preacher needed a lectern, and more often, a pulpit. So the pulpit was added to the nave also. Most of the pulpits you see in parish churches today date from the Tudor period, or later. The Tudor

period saw the end of the great church-building era. Far fewer churches were built from this point to the present day, the most prominent architecturally speaking being the Classical motif of the Stuart and Georgian period, and the Gothick Revival of mid-Victorian times. Most new parish churches were built in the ever-growing cities, where the expanding urban population necessitated new parishes. Most notable here is London, where the Great Fire of destroyed most of the medieval churches and gave a young architect named Christopher Wren quite an opportunity to evolve a new classical style of church. In the modern era there is more religious freedom, and with the subsequent splintering of Christian sects, and the introduction of more non-Christian religions into England there are few new parish churches built. And those that are may be interesting to their parishioners but to few others. Some of the old churches that once served prosperous villages have fallen into disuse and been abandoned as population shifted. Many of these churches are now being looked after by the Redundant Churches Fund. Most parish churches are open to visitors though urban churches are more often closed. Just walk in and dress warmly if you plan to do this a lot - they can be chilly even on the warmest days. Many churches have placards or handouts giving details of the building history and pointing out its architectural features. Just drop some small change in the donation box by the door.

Chapter 5 : Parish | Definition of Parish by Merriam-Webster

Most impressive are the Norman churches which replaced the crude, small structures of the Sax. Tiny nave, almost a miniature. The Market Cross gave open-air freshness to the Mass. Cullompton, Devon is a treasure, but Ottery St. Mary is a strange but impressive hodgepodge of period styles - thankfully few of later times.

See Article History Church of England, English national church that traces its history back to the arrival of Christianity in Britain during the 2nd century. It has been the original church of the Anglican Communion since the 16th-century Protestant Reformation. As the successor of the Anglo-Saxon and medieval English church, it has valued and preserved much of the traditional framework of medieval Roman Catholicism in church government, liturgy, and customs, while it also has usually held the fundamentals of Reformation faith.

History and organization The conversion of the Anglo-Saxons, who began invading Britain after Rome stopped governing the country in the 5th century, was undertaken by St. Augustine. He arrived in 597, and within 90 years all the Saxon kingdoms of England had accepted Christianity. In the centuries before the Reformation, the English church experienced periods of advancement and of decline. During the 8th century, English scholarship was highly regarded, and several English churchmen worked in Europe as scholars, reformers, and missionaries. Subsequently, Danish invasions destroyed monasteries and weakened scholarship. Political unity in England was established under the Wessex kings in the 10th century, however, and reforms of the church took place. The English church was reformed according to Roman ideas: During the Middle Ages, English clergy and laity made important contributions to the life and activities of the Roman Catholic Church. The English church, however, shared in the religious unrest characteristic of the later Middle Ages. John Wycliffe, the 14th-century reformer and theologian, became a revolutionary critic of the papacy and is considered a major influence on the 16th-century Protestant Reformation. The monasteries were suppressed, but few other changes were immediately made, since Henry VIII intended that the English church would remain Catholic, though separated from Rome. When Elizabeth I became queen in 1558, the independent Church of England was reestablished. The Book of Common Prayer, final revision and the Thirty-nine Articles became the standards for liturgy and doctrine. In the 17th century the Puritan movement led to the English Civil Wars (1642–51) and the Commonwealth (1649–60). The monarchy and the Church of England were repressed, but both were restored in 1660. The Evangelical movement in the 18th century emphasized the Protestant heritage of the church, while the Oxford Movement in the 19th century emphasized the Roman Catholic heritage. These two attitudes have continued in the church and are sometimes referred to as Low Church and High Church, respectively. Since the 20th century the church has been active in the ecumenical movement. The Church of England has maintained the episcopal form of government. It is divided into two provinces, Canterbury and York, each headed by an archbishop, with Canterbury taking precedence over York. Provinces are divided into dioceses, each headed by a bishop and made up of several parishes.

Gender and sexuality Women deacons, known originally as deaconesses and serving basically as assistants to priests, were first ordained by the Church of England in 1968, allowing them to perform virtually all clerical functions except the celebration of the Eucharist. The church voted in 1992 to ordain women as priests; the first ordination, of 32 women, took place in 1994 at Bristol Cathedral. Following an intense debate, the church voted in 2005 to consecrate women as bishops, a decision upheld by a church synod in 2009. In 2010, however, all three houses of the General Synod passed a bill authorizing the installation of women as bishops. The first woman bishop of the Church of England, the Rev. Libby Lane, was consecrated in January 2015. Homosexuals in celibate civil unions were first ordained as priests in 2011 and were permitted to become bishops in 2014. Later that year the House of Commons passed legislation that would legalize same-sex marriages but prevent the Church of England from performing them. Learn More in these related Britannica articles:

Chapter 6 : English Parish Churches by Edwin Smith

About English Parish Churches and Chapels. There are over 40, churches and chapels in the United Kingdom. The

earliest were built by the first Anglo-Saxon Christians and about 10, were built before the Reformation in the sixteenth century.

Chapter 7 : Trinity International Church of Paris “ Love God, Love Paris

Church of England: Church of England, English national church that traces its history back to the arrival of Christianity in Britain during the 2nd century. It has been the original church of the Anglican Communion since the 16th-century Protestant Reformation.

Chapter 8 : church | Definition of church in English by Oxford Dictionaries

For the English parish church is the enduring and timeless mirror of our local history. It is where our people were baptised, married and buried. Our churches have seen famine, pestilence, plague and war.

Chapter 9 : Church in Spanish | Translate English to Spanish | Spanish Central

church (chÅ»rch), USA pronunciation n.. Religion a building for public Christian worship.; Religion public worship of God or a religious service in such a building: to attend church regularly.