



DIOCESE OF SODOR AND MAN

MARRIAGE ACT 1984

**BISHOP'S GUIDANCE ON  
'QUALIFYING CONNECTION'**

February 2019  
Revised June 2021

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## **PART I — THE MEASURE AND THIS GUIDANCE**

### **A THE MARRIAGE MEASURE (ISLE OF MAN) 2019 AND WHAT IT DOES**

- 1 The Marriage Measure (Isle of Man) 2019 ('the Measure') extends the existing legal right to be married in a parish, using a Church of England marriage service, to cases where one or both of the couple can establish a qualifying connection with the parish. The qualifying connection may be of any one of the seven types specified in the Measure.
- 2 The Measure inserts 4 new sections, numbered 17A to 17D, in the Marriage Act 1984 (an Act of Tynwald); those sections came into force on 1 March 2019.\* The text of the Act, including those sections, may be viewed at <https://www.legislation.gov.im>.

### **B EXISTING RIGHTS**

- 3 The Measure does not affect the existing rights of parishioners. A couple continue to have the right to be married in the parish church of a parish where one of them is resident or entered on the church electoral roll.

### **C WHAT THE MEASURE DOES NOT DO**

- 4 In addition to leaving existing rights unaffected (see para 3), the Measure does not affect:
  - the existing position regarding the remarriage of a divorced person whose former husband or wife is still alive (this aspect is dealt with more fully in paras 86-88); or
  - the procedure for issuing a Bishop's special licence; in cases which are not covered by the existing rights of parishioners referred to above or by the Measure, it may still be possible to obtain a special licence.

Further information about the issue of special licences is available from the Sodor and Man Diocesan Registry.

- 5 The Measure does not grant the couple any greater rights than a parishioner would have. The couple do not have the right:
  - to insist on being married on a particular date or at a particular time. The date and time have to be agreed with the minister of the church, subject to the normal rules in the Marriage Act 1984 and in Canon B 35 para 3 (ie. the marriage must be solemnised within 3 months after the publication of the banns has been completed and between 8 am and 6 pm); or
  - a right to the services of an organist, a choir, bell-ringers etc. Again, this is a matter for agreement.

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\* An amendment of section 17B of the Act, enabling a marriage to be solemnized at a licensed chapel in a parish with which a party has a qualifying connection, came into force on 1 April 2021. See para.8 below.

## D TERMS USED IN THIS GUIDANCE

- 6 There are a few words or expressions to which the Measure or this guidance gives a specific meaning – for example 'qualifying connection', 'the minister', 'parent' or 'grandparent'. To assist those using this Guidance, these terms are shown in italics, and the Glossary in Appendix 3 lists them and gives their meaning or refers to the paragraph where it is set out.

Note that 'parish', in relation to Church of England marriages, always means an ecclesiastical parish. A list of the ecclesiastical parishes is in Appendix 4.

## E THE QUALIFYING CONNECTIONS

- 7 A person has a *qualifying connection* with a parish if:

- that person:
  - was *baptised* in the parish (this does not apply where the baptism formed part of a combined service of baptism or confirmation); or
  - had his or her *confirmation* entered in a church register book of a church or chapel in the parish; or
  - has at any time had his or her usual place of residence in the parish for at least 6 months; or
  - has at any time habitually attended public worship in the parish for at least 6 months; or
- a *parent* of that person has at any time during that person's lifetime:
  - had his or her usual place of residence in the parish for at least 6 months; or
  - habitually attended *public worship* in the parish for at least 6 months; or
- a *parent* or *grandparent* of that person was *married* in the parish.

In this guidance, a person seeking to establish a *qualifying connection* with a parish and to marry under the Measure on that basis is described as the 'applicant'.

The references to *baptism*, *confirmation* and *marriage*, and to attending *public worship*, are all confined to services according to the rites of the Church of England. The effect of this in practice is explained in para 64 and in paras 40 (baptism) and 45 (marriage).

The detailed provisions about who qualifies as a *parent* or *grandparent* for this purpose are explained in para 46.

## F WHERE THE MARRIAGE CAN TAKE PLACE

- 8 The Measure applies to a marriage in:

- a parish church;
- a parish centre of worship (which is treated by the Measure as equivalent to a parish church);

- a chapel licensed by the Bishop for the solemnization of marriages of persons residing in the parish in which the chapel is situated.

9 The Measure does not apply to a marriage in any place other than those listed in para 8 e.g. a school chapel.

Where a couple wish to marry in any of these places, they must still apply for the Bishop's special licence.

## G PRELIMINARIES TO THE MARRIAGE

10 A marriage under the Measure will normally take place following publication of banns. The banns must be published:

- where the marriage is to take place:
  - the notice requesting the calling of banns there must be given to the *minister* of the parish; and
  - the normal wording should be used for the banns, except that at the point where the banns refer to the person with the qualifying connection, the words 'N of this parish' should be changed to 'N of the parish of X who wishes to be married in this church by virtue of his/her connection with this parish';

and

- in the parish or parishes where each of the couple is resident:
  - the normal wording should be used for the banns here; and
  - a certificate of due publication of banns in each parish must be produced to the member of the clergy who is to solemnise the marriage.

The banns should not be published in any other parish e.g. a parish where one or both of the couple are not resident but have their names on the church electoral roll.

11 It is also possible to apply for a common licence for a couple to be married in a church where one of them could be married by banns under the Measure.

For further information about the common licence procedure under the Measure see paras 82-85.

## H ESTABLISHING A QUALIFYING CONNECTION

12 The *applicant* is responsible for establishing that he or she has the necessary *qualifying connection*. Thus the *applicant* must provide such information, written or otherwise, as the person with statutory responsibility for deciding the matter requires in order to satisfy him- or herself of the connection.

13 In the case of a marriage after publication of banns, the *minister* of the parish has the statutory responsibility for deciding whether the *applicant* has a *qualifying connection* with the parish concerned. The minister must satisfy him- or herself of this before allowing the marriage to take place.

14 For a marriage by common licence, the person with authority to issue the licence (normally a *surrogate*) has the statutory responsibility for satisfying

him- or herself that the *applicant* has a *qualifying connection* with the parish concerned before issuing the licence.

- 15 If he or she considers it is necessary in order to satisfy him- or herself that the *applicant* has a *qualifying connection*, the *minister* or *surrogate* may require some or all of the information to be given in the form of a *statutory declaration*. However, the *minister* or *surrogate* should not ask for a *statutory declaration* as a matter of course, but only in the types of case explained in paras 76-79 and in line with the guidance set out in those paragraphs.

## I THE PURPOSE OF THIS GUIDANCE

- 16 Part II of this document contains guidance for *ministers* and those who have authority to issue common licences on how they are to discharge the statutory responsibility referred to in paras 12-14 above. The Measure:

- requires the Bishop to issue guidance on this; and
- requires the *minister* or the person with authority to issue a common licence to have regard to the guidance.

- 17 The great majority of the cases under the Measure are likely to be straightforward. However, Part II of this document also contains practical guidance for *ministers* and those who issue common licences about how to deal with any less straightforward cases.

- 18 The guidance should also help couples who wish to rely on the Measure by providing information about how they can expect it to be applied in practice.

- 19 The Bishop is not required by the Measure to provide guidance on other aspects of the Measure. However, a few other specific matters have been identified which may arise in cases under the Measure and on which the Bishop has decided that it could helpfully give some guidance for clergy. That guidance is set out in Part III of this document.

- 20 This document supplements *Anglican Marriage in the Isle of Man: A Guide to the Law for Clergy* (4th edition, 2019). Reference should be made to that Guide for information on marriage law generally.

## PART II — GUIDANCE ON ESTABLISHING A QUALIFYING CONNECTION

### A GENERAL GUIDANCE

#### *The minister and his or her role*

- 21 The *minister* of the parish has a statutory responsibility for deciding whether the information is sufficient to satisfy him or her that there is a *qualifying connection* and whether to ask for a *statutory declaration*. In carrying out that responsibility, he or she must have regard to the guidance in this page and pages 8 to 21.
- 22 It is important for the *minister* to bear in mind that the Measure was passed because the Church wishes to support and encourage marriage, and to provide a welcoming ministry to couples who wish to be married in Church.
- 23 It follows that the *minister* should discharge his or her statutory responsibility within the overall context of providing a genuine welcome to all couples who approach the Church for marriage, whether or not one of them proves to be able to establish a *qualifying connection*. If neither of the couple is able to do so, the *minister* should discuss possible alternative ways of being married in the parish with them (see para 34). If, in the event, it is not possible for the couple to marry in the parish, the *minister* should be ready to explore with them where the marriage could take place and, if they wish, to contact the *minister* of another parish where the couple could be married to introduce them to him or her.
- 24 In the majority of cases the rector, vicar or priest in charge will be 'the *minister*' referred to in this guidance. However, the Marriage Act 1984 contains detailed rules identifying who will have the statutory responsibility in any given case (he or she is referred to as the 'incumbent' in the Act, but to avoid confusion the term 'minister' is used here). Under those rules, the *minister* for this purpose is:
- (i) the incumbent of the benefice in the area of which the church is situated (usually the rector or vicar of the parish — but not a 'team vicar');
  - (ii) if there is no incumbent of the benefice, the priest in charge of the benefice;
  - (iii) if there is no-one in categories (i) and (ii) and there is a team ministry for the benefice, the team vicar to whom a special cure of souls has been assigned for the area which includes the church;
  - (iv) if there is no-one in categories (i) to (iii), the member of the clergy who has been designated by the Bishop to exercise the functions of the minister under the Marriage Act 1984.

#### *Initial steps*

- 25 The *minister* should encourage the *applicant* to complete the recommended form (in Appendix 1). The form will prompt both the applicant and the minister as to the type of information needed and will help to ensure that the information is presented to the *minister* in an ordered and convenient form.

- 26 The *minister* should normally arrange to meet the couple, or at least the *applicant*, in person and discuss the position before and/or after he or she completes the form. This will enable the *minister* to:
- welcome the couple and give any necessary guidance on completing the form and on the information the *applicant* will need to provide;
  - discover at the outset whether the case clearly does not fall within the Measure; if so, the minister should discuss the possible alternatives with the couple ie.:
    - that at least one of the couple could worship habitually in the parish for at least 6 months and then apply for entry on the church electoral roll; or
    - in some cases, that it may be possible to make a successful application for the Bishop's special licence (see para 4);
  - discover at the outset if the case is obviously not straightforward, so that the *minister* will need to obtain further guidance before deciding on the application. The *minister* should explain the position to the couple and, if appropriate, discuss possible alternatives (as above);
  - discuss arrangements for marriage preparation (see para 89), as well as encouraging the couple to join the parish in worship and be welcomed by the parishioners; and
  - discover whether there are any further issues (e.g. marriage after divorce – see paras 86-88) which need to be considered at an early stage.
- 27 Because of the need to make the recommended form in Appendix 1 straightforward and user-friendly, it cannot cover every eventuality. This means that even after the form has been completed and submitted to the *minister* in an individual case the *minister* may find that he or she needs to ask for further information.
- 28 In these cases the *minister* should be ready to discuss what is needed with the *applicant*. In addition:
- if it is necessary to find an entry in a register which is still in the parish, and the applicant finds it difficult to come to the parish in person to check the register but can give a reasonably clear idea of the date – say within two or three years – the *minister* should be willing to look through the register or arrange for someone else to do so in order to find the entry; and
  - if the necessary entry is in a register which is no longer in the parish, the minister should be ready to give whatever information he or she has can about where and how to consult it.

*Cases which are not straightforward and how they should be dealt with*

- 29 Possible factors which may mean that a case is not straightforward include the following:
- questions about the identity of the *applicant* or some other person
  - questions about the reliability of the information which the *applicant* has provided



- issues about the effect of pastoral re-organisation, including changes in parish boundaries
  - problems in identifying or finding the relevant register or the relevant entry in a register
  - questions as to whether the requirements regarding a 'usual place of residence' or 'habitual attendance at public worship' in the parish have been satisfied
  - questions as to whether an individual was the *applicant's parent* or *grandparent* as defined in the Measure;
  - a party who is a foreign national (see paras 91-92); or
  - questions as to whether the normal requirements for a marriage by banns are satisfied.
- 30 Where the *minister* finds that a case is not straightforward, he or she should:
- consult the diocesan registrar and obtain his or her advice; and
  - explain to the couple that in the circumstances the *minister* needs further advice about how to proceed, and will come back to them once he or she has received that advice.
- 31 When the diocesan registrar has considered the case, the main types of advice which he or she may give to the *minister* are that:
- the *minister* can agree to the marriage taking place; or
  - more information is needed, and what that is; or
  - the minister should require the applicant to make a statutory declaration, and
  - what information it should cover; or
  - the *minister* should advise the couple that, in the circumstances, rather than pursuing the application to marry following publication of banns, they would be better advised to apply for a common licence (so that the application can be referred to an experienced *surrogate* or the diocesan registrar), or to apply for a special licence; or
  - the application to be married by virtue of a *qualifying connection*, following publication of banns, should be rejected, and on what grounds.
- 32 The *minister* should follow the registrar's advice and inform the couple accordingly.

#### *Rejecting an application*

- 33 The *minister* should not decide to reject an application without obtaining advice from the diocesan registrar unless it is clear beyond doubt that none of the *qualifying connections* exists.
- 34 If the *minister* rejects the application, it may still be possible for the couple to marry in the parish:
- at least one of the couple could worship habitually in the parish for at least 6 months and then apply for entry on the church electoral roll;

- in some cases, it may be possible to obtain a special licence; and
- there are some special cases where the couple could be married in the parish by common licence under the Measure even though marriage by banns there is not possible (e.g. a case where one of the couple is temporarily resident abroad) (see para 82).

35 Where the *minister* has to reject an application it is good practice for him or her:

- to write to the couple, to explaining why this is the case, to emphasise that it is because of the legal rules governing the places where a marriage may lawfully be solemnised in the Church of England, and setting out the possible alternative(s); or
- if practicable, to see the couple personally to explain the grounds for refusal and discuss the alternative(s);

and, in either case

- to make it clear to the couple, so far as possible, that the Church is still extending a welcome to them, and that a church wedding in a parish where the law permits it to take place is still very much open to them (see para 23). (If there are separate issues regarding marriage after divorce, the *minister* will need to take these into account in deciding what to say or write.)

*The information which the applicant needs to provide and how it should be recorded*

36 The responsibility for proving the connection lies with the *applicant*. The test is always whether the *minister* is satisfied that the *qualifying connection* is established.

37 The information can be provided in various ways; the main categories into which they fall are as follows:

- The minister may have personal knowledge of the facts e.g. he or she may know that the *applicant's parents* have their usual place of residence in the parish, and have done so for at least 6 months, or that the *applicant* habitually attended *public worship* in the parish in the past for a period of at least 6 months.

Here, the minister should simply record the facts briefly in writing by noting them on the form submitted by the *applicant*; or

- The *minister* may be informed of the facts by another person at present holding office or serving in the parish, e.g. a curate, a churchwarden, the director of music etc.

If the *minister* receives satisfactory oral information from any of these sources, he or she need not require the person giving it to set it out in writing – the *minister* can simply record the facts briefly by noting them on the form submitted by the *applicant*; or

- The *applicant* may rely on information from some other person.

In this case, the *minister* should ask the *applicant* to arrange for it to be provided in writing and signed by the person giving it; or

- The information may consist of an entry in a register kept in the parish, which the *minister* has seen personally.

In this case, the *minister* should note the date of the register entry, what is recorded in it, and that fact that he or she has seen it, on the form submitted by the *applicant*; or

- The information may consist of an entry in a register which is not kept in the parish, and which the *minister* has therefore not seen personally.

In this case, the *minister* should ask the *applicant* to supply a copy of the entry which has been certified as correct by or on behalf of the person who has custody of it – such a copy is referred to in this document as a '*certified copy*' - or other written confirmation from or on behalf of that person of the date and contents of the entry. The *minister* should make a note on the form which the *applicant* has submitted of the date of the register entry, what is recorded in it and the fact that a *certified copy* or other information from or on behalf of the person with custody of the register has been produced; or

- The *applicant* may supply information in the form of other documents e.g. documents showing residence of the type described in para 53.

Here, the *minister* should see and check the documents and make a brief note on the form submitted by the *applicant* recording what documents he or she has seen, what facts they establish and the fact that he or she has seen them.

#### *For how long documents should be retained*

- 38 The *minister* should retain the completed form submitted by the *applicant* and any other documents held under the previous paragraph until after the marriage has taken place and treat them in the same way as other confidential documents.
- 39 With one exception, the form and any other information which has been supplied need not be retained after the marriage. The exception is that if the *minister* has asked for and obtained a *statutory declaration* this should be retained even after the marriage. Again, the *minister* should treat it in the same way as other confidential documents.

#### B. ESTABLISHING SPECIFIC TYPES OF QUALIFYING CONNECTION

Note: In each case, see paras 29-33 for non-straightforward cases

#### BAPTISM

##### *What the Measure requires*

- 40 The applicant must have been baptised in the parish:
- this does not include cases where baptism was part of a combined rite with confirmation – there, the confirmation is the relevant factor under the Measure;
  - subject to that, the Measure applies at whatever age the person was baptised;

- the baptism need not have been in the parish church or by a member of the clergy serving in the parish (e.g. the Measure would cover baptism in a school chapel, or emergency baptism, possibly by a lay person, at home or in hospital); and
- the baptism must have been according to the rites of the Church of England; however, the minister can assume that this requirement is satisfied if eg.
  - the baptism took place in a Church of England church or place of worship; or
  - it took place in the context of an local ecumenical project approved by the Bishop; or
  - the service was a Church of England service in a shared church building; or
  - the baptism was carried out in an emergency in a place other than in a place of worship, and was carried out by a member of the clergy of the Church of England or by some other member of the Church of England.

If the case does not fall within any of those categories, or the *minister* is in doubt, he or she should consult the diocesan registrar.

*Information to be supplied*

- 41 In a straightforward case the information supplied should be one or other of the following:
- an entry in a baptismal register which the minister sees personally; or
  - a certified copy of an entry in a baptismal register, other written confirmation from or on behalf of the person with custody of the register of the date and contents of the entry, or a certificate of baptism

If the *applicant* has made all reasonable efforts to find the relevant register and the relevant entry in it, but without success, the *applicant* may be able to produce other satisfactory information regarding the baptism, but the *minister* should consult the diocesan registrar before accepting such information.

CONFIRMATION

*What the Measure requires*

- 42 The *applicant's* confirmation must have been entered in the register book of confirmations for a church or chapel in the parish. (This will have been done on the basis that the *applicant* was prepared for confirmation by a member of the clergy serving in the parish.) The fact that the confirmation was registered in a particular church register is an essential part of the *qualifying connection* – it is not sufficient to show that the confirmation took place.

*Information to be supplied*

- 43 The *minister* needs to be satisfied regarding the entry in the relevant register – either by seeing the entry in the register personally or by receiving a

certified copy of the entry or other written confirmation by or on behalf of the person with custody of the register, identifying the church or chapel to which the register belongs.

## MARRIAGE OF PARENT OR GRANDPARENT

### *What the Measure requires*

44 A parent or grandparent of the applicant must have married in the parish.

Thus there are two separate issues here:

- was the ceremony a 'marriage' within the terms of the Measure? and
- was one of the persons who was married a *parent* or *grandparent* of the *applicant* as defined in the Measure?

45 So far as the marriage itself is concerned:

- it must have been according to the rites of the Church of England – the Measure does not apply if marriage was a purely civil one or according to non-Anglican religious rites. It will be clear from the marriage register whether this requirement was satisfied; but
- the marriage need not have been by banns and need not have taken place in the parish church (e.g. it could have been by special licence in a school chapel).

46 As regards the terms '*parent*' and '*grandparent*' in the Measure:

- a *parent* means:
  - the mother or father of either a legitimate or an illegitimate child; or
  - an adoptive parent (this requires legal adoption); or
  - a person 'who has undertaken the care and upbringing' of another person; this points to a potentially long-term relationship.
- for a *grandparent* one of the above three types of relationship must apply between each generation and the next, ie. between *grandparent* and *parent*, and between the *parent* and the *applicant*.

### *Information to be supplied*

47 The information regarding the marriage should normally be either:

- the entry in a marriage register which the *minister* sees personally; or
- a marriage certificate or *certified copy* of an entry in the register, or written details of the entry from or on behalf of the person with custody of the register.

The *minister* should consult the diocesan registrar before accepting any other form of information to show that the marriage took place.

48 The fact that a party to the marriage was the *applicant's parent* or *grandparent* can be established by one of the following :

- personal knowledge by the *minister*; or

- personal knowledge by another person holding office or serving in the parish, or someone who has done so in the past, who supplies the information about the relationship to the *minister* (in the case of a person who held office or served in the parish in the past, the information should be in writing and signed by the person supplying it); or
- for the ordinary parent-child relationship, the child's birth certificate or an entry regarding the child's baptism in a register of baptisms – in the case of a *grandparent*, the birth certificate or entry regarding the baptism of the *applicant's parent*; or
- for adoption, a certificate of adoption (replacing the original birth certificate); or
- for cases where one person has undertaken the care and upbringing of another, and where no-one in the first two categories above can provide the information, signed written information from some other person who has personal knowledge of the facts. In these cases:
  - if possible, the information should come from an independent person such as a professional person who is aware of the facts by virtue of a professional relationship with the family or the individuals concerned (e.g. an advocate, doctor, or teacher); but
  - if the only information available is a statement from the person who it is claimed is a *parent* or *grandparent* or some other close relative, it is recommended that the *minister* also requires a *statutory declaration* from the *applicant* confirming that the information is correct.

If any other type of information is offered, or if the minister is in doubt, he or she should consult the diocesan registrar.

#### USUAL PLACE OF RESIDENCE IN THE PARISH FOR AT LEAST 6 MONTHS

##### *What the Measure requires*

- 49 In order to satisfy this *qualifying connection*, it is necessary to show that:
- the *applicant* has at any time had his or her usual place of residence in the parish for at least 6 months; or
  - a *parent* of the *applicant* has at any time during the *applicant's* lifetime had his or her usual place of residence in the parish for at least 6 months.
- 50 Thus there are three elements in the requirement under the Measure:
- the residence qualification – the person concerned must have had his or her 'usual place of residence' in the parish;
    - this normally means that the person concerned has his or her 'home base' in the parish, even if he or she has been temporarily absent for part of the time e.g. on holiday or for work;
    - it would not include e.g. staying temporarily in a hotel or guest house etc. in the parish, when the person concerned had his or her home base elsewhere;

- the person who has or had his or her usual place of residence in the parish must be the *applicant* or a *parent* of the *applicant*;
  - 'parent' means the same as in para 46;
  - it is sufficient for one *parent* to satisfy the test;
  - it is not sufficient to show that a *grandparent* satisfied the test.
- the time factors:
  - the person concerned – the *applicant* or *parent* – must have had his or her usual place of residence in the parish for at least 6 months; and
  - in the case of a *parent*, the period must have been during the *applicant's* lifetime.

*Claiming that the qualifying connection exists*

51 The form submitted by the *applicant* should:

- give the address where the *applicant* or *parent* lived (or some good reason for not being able to provide it) – the *minister* must be satisfied that it is in the parish; and
- state that it was the usual place of residence of the *applicant* or the *applicant's parent* or both; and
- identify as clearly as possible the period during which the *applicant* and/or the *applicant's parent* had his or her usual place of residence there, and in the case of a *parent* also give the *applicant's* date of birth – the *minister* has to be satisfied that the period amounted to least 6 months and, in the case of a *parent*, that the period was during the *applicant's* lifetime.

*Information to be supplied*

52 It will often be possible to establish all the elements of the *qualifying connection* together from one of the following:

- the *minister's* own personal knowledge or that of another person at present holding office or serving in the parish; or
- information, in writing and signed, from e.g. a former parish priest or some other person who formerly held office or served in the parish, or
- some other independent person such as a doctor or advocate, setting out the facts.

53 In the absence of the kinds of information described in para 52, it may be necessary to establish the different elements separately:

- The *applicant* should be asked to produce information showing residence for the necessary period of at least 6 months by the types of document usually used as proof of residence, such as eg.

bank or building society statements  
 social security benefit book  
 entry on register of electors  
 rates bill

rent book  
utility bills  
official correspondence from a Department of the Isle of Man  
Government or a local authority.

If the *applicant* is relying on a document or documents in any of these categories, the dates shown on them will need to cover the period of at least 6 months on which the *applicant* relies.

- For the requirement of 'usual place of residence':
  - the *minister* should use his or her own knowledge of the area – if the place is a normal home and there is no reason to doubt that the person concerned used it as a 'home base', the minister can assume that the test in the Measure is satisfied;
  - if the *minister* has some reason to think that the test is not satisfied, he or she should consult the diocesan registrar.
- If the applicant relies on a parent's residence:
  - the fact that the person is or was the *applicant's parent* can be proved as in para 48; and
  - if the residence is current or was fairly recent, it may be obvious that it has been during the *applicant's* lifetime; in other cases this can be proved by the *applicant* producing his or her birth certificate.

54 Cases may arise where the *applicant* produces some information but not sufficient to satisfy the *minister*. Here, it may be appropriate to ask for a *statutory declaration* – see paras 75-81.

#### HABITUAL ATTENDANCE AT PUBLIC WORSHIP IN THE PARISH FOR AT LEAST 6 MONTHS

##### *What the Measure requires*

55 That the *applicant* or a *parent* of the *applicant* has habitually attended *public worship* in the parish for a period of not less than 6 months. In the case of a *parent*, this must have been in the *applicant's* lifetime.

56 Here again, there are three elements:

- the person concerned must have habitually attended *public worship* in the parish; this is explained in more detail in paras 61-65; and
- that person must be the *applicant* or a *parent* of the *applicant* (not a *grandparent*); '*parent*' means the same as in para 46 above, and it is sufficient for one *parent* to satisfy the test; and
- the time factors:
  - the attendance must have continued for at least 6 months;
  - in the case of a *parent*, the period must have been during the *applicant's* lifetime.



*Claiming that the qualifying connection exists*

- 57 The form submitted by the *applicant* should state where, on what occasions, how often and over what period the *applicant* or *parent* attended worship.

*Information to be supplied*

- 58 It will often be possible to establish all the elements of the *qualifying connection* together from one of the following:
- the *minister's* own personal knowledge or that of another person at present holding office or serving in the parish; or
  - information, in writing and signed, from e.g. a former parish priest or some other person who formerly held office or served in the parish, or some other independent person - for example, in the case where the applicant worshipped in the parish as a child, a statement from a present or former teacher, Sunday school leader, director of music or youth organisation leader setting out the facts.
- 59 If the *applicant* relies on worship by a *parent*:
- the fact that the person is or was the *applicant's parent* can if necessary be proved as in para 48;
  - if the *parent* still worships in the parish or did so in the fairly recent past, it may be obvious that this took place during the *applicant's* lifetime; in other cases that can be proved by the *applicant* producing his or her birth certificate.
- 60 Cases may arise where the *applicant* produces some information but not sufficient to satisfy the *minister*. Here, it may be appropriate to ask for a *statutory declaration* – see paras 75-81.

C SPECIFIC QUESTIONS WHICH MAY ARISE IN INDIVIDUAL CASES

*What is required to show that a person has 'habitually attended public worship in [the] parish for not less than 6 months' under the Measure?*

- 61 'Habitually' is not defined by the Measure. It means 'as a matter of habit' and requires an element of habit and regularity.
- 62 The *minister* should regard the test as satisfied if:
- the person concerned has worshipped in the parish over a period of years and regularly attended worship at least three times a year at the same festivals/occasions (e.g. Christmas, Easter, Whitsun, Harvest Festival, Remembrance Sunday), unless he or she was prevented from doing so by eg. illness; or
  - the person concerned has worshipped in the parish for a shorter period, but for 6 months or more, and has attended regularly at least once a month unless prevented by illness etc.
- 63 The *minister* should not in any case adopt a stricter test than that which is normally applied in the parish in cases where a person applies for entry on the church electoral roll under the Church Representation Rules on the basis of habitual worship there for at least 6 months.
- 64 The worship:

- need not be in the parish church;
- need not be on Sundays – for example it could be by a person regularly attending a weekday communion service in the parish near his or her place of work;
- must be *public worship* – it would not for example cover worship in a school, restricted to pupils, staff and others connected with the school;
- must be worship according to the rites of the Church of England; however, the *minister* can assume (in the absence of any reason to think to the contrary) that a service satisfies this test if eg.:
  - it takes place in a Church of England church or place of worship; or
  - it takes place in a formally constituted local ecumenical project (except in relation to Holy Communion presided over by a non-Anglican minister); or
  - it is a Church of England service in a shared church building.

If the *minister* is in doubt about whether the case falls within the Measure, he or she should consult the diocesan registrar.

65 The person attending:

- need not have been baptised, a communicant or a member of the Church of England;
- need not have been an adult; for example, the Measure covers cases where the person concerned was a child or young person and was:
  - a member of the church choir; or
  - a member of a youth organisation regularly attending at 'church parades'.

*Use of the church electoral roll to show a qualifying connection*

66 Entry on the church electoral roll can be used to show an element of a qualifying connection in two ways:

- to show a person's address and
- if the address is outside the parish, to show that the application for entry on the roll stated that the person concerned had habitually attended public worship in the parish for at least 6 months.

67 The current electoral roll can be used for these purposes. The *minister* should be ready to take reasonable steps to provide the couple with a copy of the entry where it is or may be relevant.

68 A past electoral roll can also be used for the purposes set out above if it is available. However, it may not be available. There is no obligation on the parish to keep copies of past church electoral rolls. Thus an applicant cannot expect the *minister* to be in a position to produce copies of past electoral rolls.

*Issues regarding identity*

- 69 The fact that the *applicant*, or someone else concerned, has changed his or her name, or that the name of someone involved is a very common one, can create problems. If the *minister* has reason to doubt whether a claim to a *qualifying connection* is justified because of eg. an issue of identity or a discrepancy over names, he or she should consult the diocesan registrar.
- 70 Subject to the previous paragraph, unless the *minister* or another person at present holding office or serving in the parish has personal knowledge of the facts:
- the *applicant* should be asked to supply documentary evidence of any relevant change of name – by means of a marriage certificate, deed poll etc.;
  - if there is no such evidence, because the person concerned has merely assumed the new name, the applicant should preferably produce written and signed information from:
    - a former office-holder or other person who has served in the past in the parish;
    - a professional person who is aware of the facts by virtue of a professional relationship with the person concerned e.g. an advocate or doctor; or
    - some other independent person.
  - if the only information available is a statement from the *applicant* or a near relative, it is recommended that the *minister* should also require a *statutory declaration* from the applicant; and
  - if a name involved is a very common one, then depending on the circumstances, the *minister* may again consider it appropriate to require a *statutory declaration*.

*Where the place concerned is now in a different parish*

- 71 The Measure makes special provision for cases where:
- the *applicant* has a connection with a church, place of worship or other place because:
    - he or she was baptised there; or
    - he or she or a parent resided there or habitually attended worship there, or
    - his or her parent or grandparent was married there; or
    - his or her confirmation is entered in the register belonging to the church or place of worship; and
  - that place is now in a different parish from the parish where it stood at the time of those events because:
    - the original parish has ceased to exist; or
    - the parish boundaries have been altered.

In these cases the *applicant* will have a qualifying connection with the parish where the church or other place now is, provided the other conditions are satisfied.

- 72 If there has been a change in the parish where the church or the other place is situated which is not covered by the previous paragraph, the couple should be advised to apply for a special licence.
- 73 If the *minister* is uncertain about whether the special provisions of the Measure referred to above apply in the particular case, he or she should consult the diocesan registrar.
- 74 The fact that the place concerned is now in the area of a different benefice, or is in a parish whose name has changed, does not affect the position under the Measure.

## E USE OF STATUTORY DECLARATIONS

### *Statutory declarations, how they are made and their legal effect*

- 75 A *statutory declaration* is a formal declaration, made under section 47 of the Evidence Act 1871 (an Act of Tynwald). It is not made on oath, but knowingly and wilfully making a false declaration is a criminal offence. The declaration must be made before a Commissioner for Oaths or a Justice of the Peace, and in most cases a statutory fee will be payable. Appendix 2 contains a specimen form, which can be adapted to cover the circumstances of the particular case.

### *When the minister should and should not require a statutory declaration under the Measure*

- 76 The *minister* should not require a *statutory declaration* as a matter of course, but only if he or she has a specific reason for deciding that one is necessary in order to satisfy him or her that a *qualifying connection* exists.
- 77 If the *minister* has reason to think that a claim to a qualifying connection may not be a genuine one, he or she should not simply ask for a *statutory declaration*, but should consult the diocesan registrar before doing anything further regarding the application.
- 78 The following are examples of cases where the *minister* may decide it is appropriate to require a declaration:
- where the *applicant* has provided some information to show the *qualifying connection* – e.g. habitual residence by a *parent* for at least 6 months – but not sufficient to demonstrate it completely, and the *minister* considers that to require the *applicant* to find and produce comprehensive information demonstrating all the elements of the *qualifying connection* would be unduly burdensome or disproportionate; or
  - part or all of the information to demonstrate the *qualifying connection* consists of a statement from a person who cannot be regarded as independent of the *applicant* eg. a close relative.
- 79 If the *minister* is in doubt as to whether to ask for a *statutory declaration*, he or she should consult the diocesan registrar. The *minister* should in any case

ask for a *statutory declaration* if the diocesan registrar advises that this should be done.

*Who is responsible for drafting the declaration and paying any fee for making it?*

80 This is the responsibility of the *applicant*. The *minister* should make clear what he or she requires the declaration to state or confirm; if the *minister* is in any doubt about this, he or she should consult the diocesan registrar. On that basis, the declaration should not normally be difficult to draft, using the specimen in Appendix 2.

However, if the *applicant* needs help he or she will be responsible for obtaining it and, in the case of professional help, paying any fees involved.

*Retaining the declaration*

81 The *minister* should retain the declaration even after the marriage, in case it is alleged later that the declaration was false and that the person who made it was guilty of an offence – see para 39.

## F COMMON LICENCE CASES

82 As in the case of a parishioner's marriage in his or her parish church, there are some special cases where the marriage needs to be authorised by a common licence rather than taking place following the calling of banns.

Examples are where:

- one of the couple is temporarily resident abroad, so that banns cannot be called where he or she is resident; or
- there has been some defect in the calling of the banns.

There are also some cases where a person to be married is a foreign national when it is considered advisable to apply for a common licence; these are explained in paras 91-92.

The diocesan registrar will be able to advise on when a common licence is needed and the procedure to be followed.

83 In a case under the Measure, the *applicant* must produce sufficient information, written or otherwise, to satisfy the person with authority to grant the licence that he or she has a qualifying connection with the parish.

84 The person with authority to grant the licence will normally be a *surrogate*.

- It is important for the *applicant* to recognise that the *surrogate* will not normally have the same local knowledge or knowledge of the family etc as the parish priest or those who serve or have served in the parish. If the *applicant* wishes to rely on knowledge of this kind, he or she needs to produce a signed written statement by the person who can support the claim to a qualifying connection ; and
- the person granting the licence will not have custody of the parish registers; if the *applicant* wishes to rely on an entry in such a register, he or she must produce a *certified copy* of it or other written confirmation from or on behalf of the person with custody of the register.

- 85 If the person with authority to grant the licence considers it is necessary in order to satisfy him- or herself that the *applicant* has a *qualifying connection*, that person may require some or all of the information to be given in the form of a *statutory declaration*. However, a *statutory declaration* should not be asked for as a matter of course, but only in the types of case explained in paras 76-79 and in line with the guidance set out in those paragraphs. Knowingly and wilfully making a false declaration for this purpose is a criminal offence.

### **PART III – GUIDANCE ON OTHER MATTERS UNDER THE MEASURE**

#### **A CASES WHERE EITHER PARTY TO THE PROPOSED MARRIAGE IS DIVORCED AND HIS OR HER FORMER SPOUSE IS STILL LIVING**

86 As in the case of any marriage where one of the parties has a former spouse still living, a *minister* is not under a duty to solemnise the marriage or to allow his or her church to be used for it. The Bishop has already published advice to the clergy on such cases, which applies equally to cases under the Measure. That advice is set out in Appendix 3 to *Anglican Marriage in the Isle of Man: A Guide to the Law for Clergy*.

87 In cases of this kind under the Measure it is particularly important for the *minister* whom the couple approach for marriage to know:

- whether the couple have previously approached any other member of the clergy for marriage; and
- if so, why he or she was not willing to marry them; this may be because he or she does not solemnise any marriages of this kind on grounds of conscience; however, if the member of the clergy saw an objection to solemnising this particular marriage, it is most important that any other member of the clergy whom the couple approach subsequently should know of that fact and give it and the objection due weight.

88 The application form referred to in para 86 requires couples to state whether they have made any previous application and, if so, to give contact details for the member of the clergy they have already approached. In view of para 87, the member of the clergy to whom an application is now being made should always contact any minister who has previously been approached and inquire about the reasons for his or her refusal.

#### **B MARRIAGE PREPARATION**

89 There are two separate aspects to marriage preparation:

- as in any other case, the *minister* of the church where the marriage is to be solemnised is under an obligation under Canon Law to explain to the couple the Church's doctrine of marriage and the need for God's grace to discharge their obligations as married people (Canon B 30 para 3); he or she can and should insist on discussing this with the couple before the marriage, irrespective of how far away from the parish they are living; and
- the *minister* should give a couple who are to be married in a parish under the Measure every encouragement to undertake whatever further marriage preparation is the usual practice in that parish; the *minister* should discuss this with the couple at an early stage, and if they live too far away to take advantage of the marriage preparation arranged in the parish, the *minister* should be ready, with their agreement, to contact the parish priest where they or one of them lives to try to arrange for them to undertake marriage preparation there or in another nearby parish.

- C ARE THERE ANY OTHER SPECIAL PASTORAL ISSUES IN THESE CASES?
- 90 It is important for the *minister* to agree with the couple at an early stage that, if practicable, he or she will contact the parish priest of the parish where the couple plan to begin married life together and ask him or her to contact the couple, do anything appropriate to support them etc.
- D CASES WHERE ONE OR BOTH OF THE COUPLE ARE FOREIGN NATIONALS
- 91 There are certain risks where one or both of the couple is a national of a country other than the United Kingdom or another member state of the European Economic Area<sup>†</sup>:
- the marriage may be a 'sham' marriage, ie. entered into in order to evade the restrictions on immigration which apply to non-EEA nationals; the Church must clearly not be party to any such device;
  - a foreign person's own national law may not recognise his or her marriage in the Isle of Man; this can cause difficulties for the couple, particularly if the foreign person wishes to return to the country in question with his or her spouse.
- 92 Because of the possible risks involved, the Bishop advises that, where either party is a non-EEA national, even if a marriage after banns is legally possible, a Church of England marriage should be only by common licence issued by, or on the advice of, the diocesan registrar.

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<sup>†</sup> The EEA comprises the 28 member States of the European Union, plus Iceland, Liechtenstein, Norway and (for this purpose) Switzerland.



## APPENDIX 1 — FORM

### DIOCESE OF SODOR AND MAN — PARISH OF MARRIAGE ACT 1984

#### **Form for completion by a person who wishes to marry in the parish by virtue of a qualifying connection with the parish**

A Warm Welcome — We are delighted that you wish to marry here.

The minister (rector or vicar) of the parish, whose name and address are set out below, is under a legal duty to be satisfied that you can lawfully marry in the parish before the marriage can take place or a firm date and time can be fixed for it. To make this process as quick and simple as possible, whichever of you claims to have a connection with the parish is asked to complete this form and return it to the minister.

PLEASE BEGIN BY READING THE FOLLOWING NOTES:

- (1) Please complete all four parts (A, B, C and D). In Part D please complete sections 1 and 2 and the question(s) in section 3 which apply to you.
- (2) Before completing the form, and in particular part D, you may well find it helpful to read the material on qualifying connections on the diocesan registry website at *[URL]*, including the Bishop's guidance on the matter. If you do not have access to the internet the parish will be pleased to send you a copy of the Bishop's guidance.
- (3) If you are not certain about how to complete any part of the form, please contact the parish for advice.
- (4) If —
  - either of you has been married previously, and your former husband or wife is still alive; or
  - either of you is not a British citizen;please alert the minister to that as soon as possible, even before submitting the completed form, so that the special issues which arise can be considered without delay.
- (5) When the minister has considered the completed form, it is possible that he or she may still need to ask you for some further documents or other information, or may need to ask someone holding an official position in the parish for further information in support of your connection with the parish. If any special issue arises in your case it is also possible that the minister may need to ask for advice on it from the diocesan legal adviser. However, if any of these becomes necessary, the minister will see that you are kept fully informed.

The minister of the parish is:

[The name and address of the minister, and also the name of the parish at the head of this form, should be completed by the parish before it supplies copies of the form to couples, either as paper copies or electronically.]

PART A – REQUEST TO MARRY IN PARISH	
Person completing form – please insert full names of yourself and your fiancé(e)	<p>I, ..... , wish to be married to ..... according to the rites of the Church of England in the Parish of ..... by virtue of my having a qualifying connection with the parish under the Marriage Act 1984.</p> <p>I confirm that the information and answers given in and supplied with this form are correct to the best of my knowledge and belief.</p> <p>Signed .....</p> <p>Date .....</p>

PART B – THE PROPOSED MARRIAGE	
Couple — please see introductory paragraph on page 1. *Give the name of the church or chapel	<p>My fiancé(e) and I wish to be married in the [following]* church or chapel of the parish .....</p> <p>Our preferred date and time for the marriage would be            Date ..... Time .....</p>

PART C - GENERAL INFORMATION ABOUT YOURSELF AND YOUR FIANCÉ(E) (Please complete in block capitals)		
	BRIDE	BRIDEGROOM
Full name		
Present home address		
Postcode		
Telephone (day)		
Telephone (evening)		
Telephone (mobile)		
Email		
Date of birth		
Nationality (eg. as stated on passport; 'Manx' is not acceptable)		
Has either of you previously been married?	Yes / No*	Yes / No*

<p>If yes —</p> <p>(a) When did the marriage end? (Give date)</p> <p>(b) How did it end? (e.g. divorce, death)</p> <p>(c) Is the other spouse still alive?</p>	<p>Yes / No*</p>	<p>Yes / No*</p>
<p>Note: The law also forbids a person who has entered into a civil partnership to enter into a marriage while the civil partnership is still subsisting.</p>		
<p>*Delete whichever does not apply</p>		

<p><b>PART D – YOUR QUALIFYING CONNECTION WITH THE PARISH</b></p>	
<p>Please complete sections 1 and 2 and whichever questions in section 3 apply</p>	
<p><b>SECTION 1</b></p>	
<p>Please tick relevant box or boxes</p> <p>(1) This can apply whether or not you or your parent(s) are still resident in the parish</p> <p>(2) This can apply whether or not you or your parent(s) are still attending worship in the parish</p>	<p>1. I wish to rely on a connection with the parish by virtue of one or more of the following :</p> <p>A I was baptised in the parish (by a Church of England service/form of baptism)</p> <p>B I have been confirmed (by a Church of England service) and my confirmation is entered in a register belonging to a church or chapel in the parish</p> <p>C My parent or grandparent was married in the parish by a Church of England service</p> <p>D I have had my usual place of residence in the parish for at least 6 months (1)</p> <p>E My parent has had his or her usual place of residence in the parish for at least 6 months during my lifetime (1)</p> <p>F I have habitually attended public worship at Church of England services in the parish for at least 6 months (2)</p> <p>G My parent has habitually attended public worship at Church of England services in the parish for at least 6 months during my lifetime (2)</p>
<p>Note: For this purpose 'parent' means:</p> <ul style="list-style-type: none"> <li>• a parent of either a legitimate or an illegitimate child; or</li> <li>• an adoptive parent (under a legal adoption); or</li> <li>• a person who has undertaken the care and upbringing of another person.</li> </ul> <p>For a grandparent one of the above three types of relationship must apply between each generation and the next, i.e. between the grandparent and the parent and between the parent and the person completing the form.</p>	

**SECTION 2**

<p>*Delete whichever does not apply</p>	<p>Does any of the information on which you are relying to show your connection with the parish:</p> <ul style="list-style-type: none"> <li>• give a name for you which is different from the one you have used on this form? or</li> <li>• give the surname for any parent or grandparent of yours which is different from your surname as set out on this form?</li> </ul> <p style="text-align: center;">Yes / No*</p> <p>If yes, please:</p> <ul style="list-style-type: none"> <li>• give the previous/other name(s)</li> <li>• explain how the difference has arisen and</li> <li>• if the reason for the difference between the names is that you have changed your name, explain when and how the change(s) took place and provide any documentary information (e.g. adoption certificate, marriage certificate, deed poll for change of name)</li> </ul>
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PLEASE NOW GO ON TO COMPLETE THE PART(S) OF SECTION 3 WHICH CORRESPOND TO THE BOX(ES) YOU HAVE TICKED IN SECTION 1 ABOVE

**SECTION 3**

Please answer the questions which relate to the connection(s) you have ticked in section 1.

Please give exact dates, places, names etc if possible – if not, please give as much information as you can.

As regards what documentary or other information will be needed, please see the paragraphs in the Bishop's guidance on qualifying connections (see front page) which deal with the relevant connection with the parish. The documents you supply will be returned to you.

Please complete your answer on a separate piece of paper if necessary and submit it with the form.

**A I was baptised in the parish (by a Church of England service/form of baptism)**

When were you baptised?	
Where were you baptised?	
<p>What documentary or other information do you have for this?</p> <p>Please submit any copy of an entry in the baptism register, baptism certificate or other documents with this form</p>	

**B I have been confirmed (by a Church of England service) and my confirmation is entered in a register belonging to a church or chapel in the parish**

When were you confirmed?	
--------------------------	--

Where were you confirmed?	
Who prepared you for confirmation?	
In which register is your confirmation recorded?	
What documentary or other information do you have as regards the registration of your confirmation?  Please submit any copy of an entry in the confirmation register, certificate etc or other documents with this form	
C My parent or grandparent was married in the parish by a Church of England service	
When and where did the marriage take place?	
Who were the parties to the marriage, and how were they related to you?	
What documentary or other information do you have for this?  Please submit a copy of the relevant entry in the marriage register, marriage certificate or other documents with this form	
D I have had my usual place of residence in the parish for at least 6 months (This can apply whether or not you are still resident in the parish)	
Please give —  <ul style="list-style-type: none"> <li>• each address at which you have been resident in the parish, and</li> <li>• the dates between which that address was/has been your usual place of residence</li> </ul>	
What documentary or other information do you have for the above?  Please submit the documents with this form	
E My parent has had his or her usual place of residence in the parish for at least 6 months during my lifetime (This can apply whether or not your parent is still resident in the parish)	
Please give:  <ul style="list-style-type: none"> <li>• each address at which a parent of yours has been resident in the parish;</li> <li>• the name of the parent resident there; and</li> </ul>	

<ul style="list-style-type: none"> <li>the dates between which that address is/was his/her usual place of residence</li> </ul>	
<p>What documentary or other information do you have for the above?</p> <p>Please submit the documents with this form</p>	
<p>F I have habitually attended public worship at Church of England services in the parish for at least 6 months (This can apply whether or not you are still attending worship in the parish)</p>	
When did you begin to attend public worship habitually in the parish?	
If you no longer do so, when did you cease to do so?	
<p>Please state:</p> <ul style="list-style-type: none"> <li>where you worshipped in the parish during this period;</li> <li>how often/on what occasions; and</li> <li>what types of services you attended.</li> </ul>	
<p>What documentary or other information do you have for the above?</p> <p>Please submit the documents with this form</p>	
<p>G My parent has habitually attended public worship at Church of England services in the parish for at least 6 months during my lifetime (This can apply whether or not your parent is still attending worship in the parish)</p>	
When did your parent begin to attend public worship habitually in the parish?	
If that is no longer the case, when did it cease?	
Please give his/her name and his/her address over that period	
<p>Please state:</p> <ul style="list-style-type: none"> <li>where he/she worshipped in the parish during that period</li> <li>how often or on what occasions; and</li> <li>at what types of services</li> </ul>	
<p>What documentary or other information do you have for the above?</p> <p>Please submit the documents with this form</p>	

APPENDIX 2 — SPECIMEN STATUTORY DECLARATION

I Janet Mary Tombs of 2 Acacia Mansions, Holborn Gardens, London WC1X 2XX, DO SOLEMNLY AND SINCERELY DECLARE as follows:

1. I was born on 4th January 1970. I am the daughter of Gerald John Tombs and his wife Mary Tombs (who maiden name was Glover), and I shall refer to them below as 'my parents'.
2. I am a professional singer. In connection with my work I am known by the name I use as my professional name, which is Geraldine Glover. I am also known by that name among my professional colleagues. However, I have continued to use the name Janet Mary Tombs for all other purposes, and I am the holder of a UK Passport No. \_\_\_\_\_ issued to me in that name.
3. From about the middle of 1997 until they both died as a result of a road accident in August 2001 my parents lived at 30 Manor Crescent, Onchan, Isle of Man. During that time, they habitually attended public worship at the parish church of the parish of Braddan known as Kirk Braddan, by regularly attending the 8.00 a.m. Holy Communion service at least once in each month, and also on Easter Sunday, unless they were ill or away from home (for example on holiday). This was because they appreciated the Common Prayer form of Holy Communion service which was used at Kirk Braddan at that service, and which was not in regular use in the parish church of the parish where they lived.
4. At that time I was resident in London, and I do not claim that I personally have habitually attended public worship in the parish of Braddan, but I sometimes accompanied my parents to the services at Kirk Braddan on the occasions when I was staying with them at their home in Onchan.

AND I make this solemn declaration conscientiously the same to be true

SIGNED AND DECLARED at

this \_\_\_\_\_ 2019

Before me

A Commissioner for Oaths

### APPENDIX 3 — GLOSSARY of terms used in this document

applicant	the person who is seeking to marry in a parish and for that purpose to establish a qualifying connection with the parish
certified copy	a copy of a document or entry in a register which has been certified as correct by or on behalf of the person with custody of the original document or register
grandparent	see para 46
the Measure	the Marriage Measure (Isle of Man) 2019
the minister	see para 24
parent	see para 46
qualifying connection	see para 7
surrogate	a person (usually an experienced priest) authorised by the Bishop to issue common licences for marriage
statutory declaration	see para 75



APPENDIX 4 — LIST OF PARISHES, parish churches and licensed chapels

<i>Parish</i>	<i>Parish church(es) and *licensed chapels</i>
Arbory and Castletown	Kirk Arbory St Mary, Castletown
Braddan	Kirk Braddan
Bride, Lezayre and North Ramsey	Kirk Bride St Olave, Ramsey
Laxey and Lonan	Christ Church, Laxey
Malew and Santan	Kirk Malew Kirk Santan St Mary, Ballasalla St Mark's
Marown, Foxdale and Baldwin	Kirk Marown St Paul, Foxdale St Luke, Baldwin
Maughold and South Ramsey	Kirk Maughold St Paul, Ramsey Christ Church, Dhoon
Northern Plain	Kirk Andreas Kirk Ballaugh Kirk Jurby St Stephen, Sulby *St Jude, Andreas
Onchan	Kirk Onchan
Rushen	Kirk Rushen *St Catherine, Port Erin *St Mary, Port St Mary *St Peter, Cregneash
St George and All Saints, Douglas	St George, Douglas
St Matthew, Douglas	St Matthew, Douglas
St Ninian, Douglas	St Ninian, Douglas
St Thomas, Douglas	St Thomas, Douglas
West Coast	Cathedral Church of St German Kirk Patrick Kirk Michael St John's St James, Dalby