



DIOCESE OF LICHFIELD

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CHANCELLOR'S CHURCHYARD REGULATIONS

These Regulations set out what is and what is not permitted in the churchyards of the Lichfield Diocese. In particular they set out those memorials and related items which can and those which cannot be permitted by parish priests without the need for a faculty from the Chancellor.

Clergy and churchwardens are reminded that can only permit those memorials which are within their authority under these Regulations. Any application for a memorial which does not accord with these Regulations should be referred to the Chancellor (through the Registry) or to the Archdeacon.

Clergy should also refer to the Chancellor or the Archdeacon any application of the following kinds:

- a) Applications as to which there is any doubt as to whether the proposed memorial is of a permitted type.
- b) Applications where the incumbent or churchwardens believe that they are being subjected to pressure to permit an unauthorised memorial.
- c) Applications where the memorial is of a permissible type but where the incumbent, for any reason, is not willing to give permission.

The Nature of Churchyards.

First and foremost churchyards are consecrated to God, Father, Son, and Holy Spirit. Accordingly, they must be treated and cared for in a manner consistent with that consecrated status. Churchyards can also fulfil important spiritual rôles and can be a powerful part of the Church's witness to the world. They provide appropriate settings for Christian places of worship and as such send out a message of the Church's commitment to worshipping God in the beauty of holiness. They contain memorials to departed Christians demonstrating the Church's continuing love for them and its belief in the communion of saints. The circumstances of interment and the memorials in a churchyard can be powerful evidence of the Church's love for the local community. Churchyards are places of solace and relief for those who mourn. In addition many people find comfort in knowing that their mortal remains will be interred in a particular churchyard and in a particular setting. That comfort derives in part from a confidence that the character of that setting will be preserved. Churchyards are also an important part of our national and local heritage. Our care for them is part of the Church's work of stewardship of our heritage and of the created world.

Accordingly, the memorials placed in our churchyards must be fitting and appropriate and they must be fitting and appropriate not just for today but also for the future.

The Purpose of these Regulations.

The purpose of these Regulations is to preserve and enhance the quality of our churchyards while minimising the scope for conflict and discord when decisions have to be made as to the form of memorials. The Regulations exist to create fairness, equality and consistency of treatment for all. They seek to promote peace, dignity and good order in churchyards where it is necessary to balance the concerns of the past, present and future and where there will, inevitably, be a spectrum of views about what is appropriate.

These Regulations set out those matters which may and which may not be authorised by a parish incumbent. Any proposed memorial or inscription which is not within the scope of these Regulations requires a faculty granted by the Chancellor. Nothing may be erected or placed in a churchyard without either the written consent of the incumbent or a faculty from the Chancellor. Any person who is found responsible for the unlawful introduction of memorial of any kind into a churchyard is likely to be required by the Chancellor to remove it and to meet the cost of doing so.

These Regulations are intended as a guide for parish priests, churchwardens, Parochial Church Councils, and those considering interment or the erection of a memorial in a churchyard. They are not a comprehensive statement of all the legal provisions governing churchyards. Any person who has doubt as to those legal provisions should consult the Archdeacon or the Registry.

Parish clergy, churchwardens, and Parochial Church Councils are urged to give wide publicity to these Regulations. It is recommended that the document "Guidance to the Bereaved: Burials & Memorials in Churchyards" which provides condensed information about these Regulations be displayed on church noticeboards and that a copy be given to those enquiring about burial in a churchyard.

Burial in a Churchyard.

Many people have a right to be buried in a churchyard and the Church welcomes those who wish to exercise that right. However, even when there is a legal right to burial in churchyard there is no right to a memorial nor to have any particular inscription on a memorial. Those are matters which need separate permission.

The Church seeks to minister with love to the bereaved; to extend to them the Good News of Christ's victory over death; and to provide a fitting resting place for the remains of the departed. However, no one is obliged to bury their departed spouse or relative in consecrated ground. It follows that those who seek to arrange a burial and to erect a memorial in a churchyard will have chosen to do so. When making that choice the family of a departed person need to understand that these Regulations will apply to a burial in a churchyard. It is strongly recommended that when the question of interment in a churchyard is first raised the parish priest explains both the Church's welcome to the bereaved and also the nature of the restrictions imposed on memorials.

Parish clergy and churchwardens should explain that the restrictions imposed by these Regulations are not a matter of their personal choice and that they cannot depart from them. The welcome given to those seeking to arrange a burial in a churchyard should make it clear that a churchyard is not a private place. It is a place where many people have a shared interest in its appearance. Accordingly, the decision as to what is placed in a churchyard cannot be simply a matter of private choice.

The maintenance of memorials is the responsibility of those who erect them and after those persons have died of the heirs of person commemorated. However, the churchyard as a whole

also has to be maintained. Often those who seek burial in a churchyard do not appreciate that the expense of such maintenance falls on the local parish. Incumbents should not hesitate to explain this expense to such persons. They should encourage the relatives of those buried in a churchyard to make periodic gifts towards the cost of its upkeep (particularly if they are not contributing to the Church in other ways).

It is important that those making decisions about memorials do so after proper reflection and not when they are most acutely feeling their loss. For that reason no application for a memorial may be made within six months of an interment.

What can be permitted by a Parish Incumbent: The Shape, Fixing, and Material of Memorials.

An incumbent may permit memorials which are substantially in accordance with the following requirements.

- a) An upright memorial stone within the following dimensions:
 - i) Height: No more than 1220mm (4') nor less than 762mm (2'6").
 - ii) Width: No more than 915mm (3') nor less than 510mm (1'8").
 - iii) Thickness: Thickness no more than 152mm (6") nor less than 76mm (3") except for slate which may be a minimum of 40mm (1½") thick.
- b) In the case of the burial of a child a smaller memorial stone may be permitted but in such a case the stone should be no less than 610mm (2') high, 380mm (1' 3") wide and 51mm (2") thick.
- c) The incumbent may permit memorial stones with any shape or style of top provided that he or she is satisfied that the shape and style of top are appropriate for the churchyard. The incumbent may not permit memorial stones the body of which is of an irregular or unusual shape. In particular those in the shape of hearts, teddy bears, or other objects are not permitted. If the incumbent has any doubt as to the suitability of the shape or style proposed the matter shall be referred to the Archdeacon.
- d) A memorial in the shape of an open book should not normally be permitted. However, the incumbent may authorise a memorial in that shape if, after consultation with the Archdeacon, he or she concludes that the churchyard already contains such a substantial number of such memorials that it would be inappropriate to refuse permission.
- e) The incumbent may not permit a memorial which includes kerbs, railings, or chippings.
- f) The incumbent may not permit any memorial or element of a memorial which involves stone, concrete, metal, glass, plaster, or plastic objects whether in the form of model people, animals, or toys or otherwise.
- g) The incumbent may not permit any object designed to make a noise when moved by the wind.
- h) Stone crosses of similar dimensions to headstones and hardwood crosses may be permitted. A wooden cross is to be no more than 915mm (3') high and the transom is to be of commensurate length.

- i) A flat memorial stone without kerbs and flush with the ground may be permitted if it is of equivalent dimensions to those set out above save that a length of no more than 1830mm (6') shall be permissible for flat memorial stones.
- j) An upright headstone may stand on a stone base provided that the base is an integral part of the design and does not project beyond the upright stone by more than 101mm (4") in any direction unless a vase hole is included when it may project 180mm (7") in front and 101mm (4") behind the upright stone.
- k) The upright stone or base must be fixed on a foundation slab which is flush with the ground. The slab should extend no more than 152mm (6") nor less than 76mm (3") all round.

The incumbent may permit the inclusion in a memorial of a stone vase which is not less 203mm (8") cube and not more than 304mm (12") cube provided that the same is securely cemented into a sunken slab. The incumbent should consult the Archdeacon if he or she has any doubt as to the suitability of the design or appearance of the vase. Unless the incumbent is satisfied that the proposed vase is of a high quality of design and appearance permission should be refused and an application for a faculty required.

It is important for the safety of those visiting churchyards that memorials are securely and properly fixed. All memorials must be fixed in accordance with BS8415. Incumbents and churchwardens should ensure that any monumental mason fixing a memorial is aware of this requirement. The Parochial Church Council may direct that memorials can only be fixed by a monumental mason in possession of an appropriate professional registration or accreditation. Where a Parochial Church Council intends to impose such a requirement it should consult the Registry as to the applicable registration schemes.

The application form must contain a certificate from the monumental mason to be engaged:

- Stating the proposed method of fixing.
- Confirming that due regard has been had to the nature of the ground and the problem of settlement.
- Certifying that the proposed method of fixing accords with BS8415.
- Stating the registration scheme, if any, with which the monumental mason is registered.

If a memorial is found to have been inadequately fixed the Chancellor is likely to order its removal or refixing and require the person responsible for the inadequate fixing to pay the costs of such work.

Memorials are not to be considered in isolation but in their context as part of the churchyard as whole. Memorials of a different material from the church or from the other memorials in a churchyard can harm the appearance of the churchyard and mar the setting of the church. Accordingly, particular care is to be taken in the choice of the material for memorials.

The starting point is that a memorial should be made of a stone of the colour, type, and texture used in building the church or local buildings or a stone closely similar to those in colour and texture. Schedule 1 lists stones which are likely to be appropriate for use in a churchyard. An incumbent may authorise memorials made of those stones provided he or she believes that the type of stone is appropriate for the churchyard in question. If the incumbent has any doubt as to the suitability of the stone the matter should be referred to the Archdeacon.

Although popular in municipal cemeteries polished granites, marbles, or synthetic stones are not normally appropriate for use in a churchyard. Stone of such type rarely blends well with the church itself and can look out of place amongst other memorials. Memorials made of such material cannot be authorised by an incumbent. Where a churchyard already contains a large number of memorials made from such stone the Parochial Church Council is encouraged to regularise the position by obtaining approval for a Parish Churchyard Policy adopting the procedure set out in Schedule 2.

The presence of a memorial which does not accord with these Regulations does not authorise an incumbent to permit another non-compliant memorial. However, an exceptional course can be taken if there is already a group of at least six memorials of the same material, design, and colour which do not comply with these Regulations and which occupy a clearly defined area or row. In such circumstances the incumbent after consultation with the Archdeacon may (but is not required to) authorise further memorials of the same material, design, and colour to complete that area or row but not to extend beyond that area or row. Before doing so the incumbent should consider with the churchwardens whether to seek approval of a Parish Churchyard Policy.

What can be permitted by a Parish Incumbent: Inscriptions and Symbols.

Particular care must be taken with regard to the inscriptions and symbols on a memorial. The first and key principle is that inscriptions must be consonant with orthodox Christian belief. Not only is this because of the purpose of the churchyard but also because inscriptions convey a message to those who visit churchyards. It is important that the message that such visitors receive is one which proclaims (or at the very least is not inconsistent with) the message of hope and faith being given to them by Christ's Church. In addition it is to be remembered that the memorial will be read not just by those who knew the deceased in question but by those who did not. Indeed, the message conveyed to those who did not know the deceased is in many ways more important than the message being given to those who did know him or her.

Inscriptions are to be incised into the stone or carved in relief. They may also be painted in black or white or in another colour provided that this harmonises or blends in with the underlying stone. Plastic lettering is not permitted nor is the gilding or silvering of lettering.

Inscriptions are to be simple, reverent, and appropriate to a churchyard. They should commemorate accurately the life of the person who has died. They must also be consistent with orthodox Christian belief and should not be confined solely to expressions of personal loss or sorrow.

However, the inscription need not be confined to the name and the dates of birth and death of the person who has died. There does not have to be a characterless uniformity in the inscriptions in a churchyard. Human individuality and diversity – indeed human eccentricity and non-conformity – are gifts from God and are to be celebrated as such. Accordingly, individuality and diversity in churchyard inscriptions reflecting the diversity and different characters of those commemorated are to be encouraged. Very many churchyards are enhanced and their purpose reaffirmed by inscriptions which are varied (and often quirky or eccentric) and which convey something of the character or life of the departed person. The message that we are individuals and are loved by God as individuals with our God-given differences and eccentricities is an important part of the Christian message proclaimed in our church buildings and to which our churchyards should bear witness.

In short individuality, even quiriness, is to be encouraged in the inscriptions on memorials but what cannot be permitted is anything which can be seen as inconsistent with the Church's message. In addition there is a difference between quiriness and humour which are to be welcomed on memorials and flippancy and irreverence which would be impermissible.

Accordingly, the incumbent may exercise considerable latitude as to the wording of inscriptions within the following boundaries. The incumbent may permit an inscription provided that the wording proposed:

- Is accurate.
- Is consistent with orthodox Christian belief. Quotations from Holy Scripture or classical Christian poetry or hymnody are likely to be appropriate while those from the writings of other faiths or from popular culture will not normally be appropriate.
- Is not over-sentimental and is more than an expression of loss no matter how deeply felt.
- Is neither flippant nor irreverent.

The incumbent may not permit an inscription which does not clearly satisfy each of those pre-conditions. If the incumbent has any doubt as to whether the conditions are satisfied he or she should consult the Archdeacon. If the conditions are not met or if the incumbent is unwilling for any reason to allow the inscription then the inscription can only be permitted if authorised by a faculty.

Care has to be taken in permitting symbols to be included on a memorial. Nonetheless, well-designed symbols can be visually delightful; can make a positive contribution to the churchyard; and can provide a fitting record of an aspect of the life of person who has died.

The incumbent may permit a plain cross not exceeding 152mm (6") in height or a single floral symbol extending the length of any one side or for no more than 20% of the width of the top of the memorial.

With the agreement of the Archdeacon the incumbent may also permit the inclusion of a single symbol which has a particular relevance to the life of the deceased (such as the symbol of a patron saint, the tool or symbol of a particular trade, occupation, hobby, or pursuit, a regimental badge, professional insignia, or the like). Symbols may express an element of humour and the tradition of symbols in the form of a rebus or visual pun is to be encouraged. Such symbols should be small in size and incised or carved in relief. Where there is any doubt as to the suitability or appropriateness of the symbol or where the incumbent is for any reason unwilling to permit its inclusion the matter should be referred to the Chancellor (through the Registry). Similarly requests to include more than one symbol on a memorial require to be authorised by faculty and cannot be permitted by the incumbent.

Memorials may not bear photographs or portraits (whether ceramic, engraved, or painted) of the deceased. Nor should they bear embossed symbols.

No advertisement or trademark can be placed on the face of a memorial. However, the stonemason's name may be discreetly incised on the side or the reverse of the memorial. The letters of such an inscription are not to exceed 13mm (½") in height.

An incumbent may permit additional inscriptions to be added to an existing memorial provided that the additional inscription is itself in acceptable terms.

The incumbent may not permit to be placed on a memorial any inscription or symbol which takes the form of a QR (Quick Response) code or any other item which permits access to a website or other remote electronic site.

What a Parish Incumbent cannot permit.

The incumbent may not permit a memorial which does not fully comply with the foregoing Regulations. If an incumbent has any doubt as to whether a proposed memorial complies with the Regulations or for any reason is unwilling to authorise a proposed memorial he or she should decline to authorise the same. In those circumstances the persons seeking to install the memorial in question will have to apply for a faculty from the Chancellor.

The incumbent may not permit a memorial to be installed unless there is an interval of at least six months between the date of interment and the making of the application for the memorial.

How to apply to a Parish Incumbent for Permission.

Applications should be made to the parish priest on the official diocesan application form and the information required on that form should be provided in full. No order for a memorial should be placed before the applicant has obtained either the incumbent's written consent on the official form or a faculty.

The application form can be obtained from parish priests and will also be downloadable from the diocesan website. Those considering seeking permission for a memorial are strongly recommended to consult the relevant parish priest before engaging in discussions with a monumental mason. Parish priests should not be influenced in their application of these Regulations by any arrangements made with monumental masons before they have been consulted.

Applications for Permission to erect Memorials which do not comply with the Regulations.

These Regulations are intended to ensure the application of a consistent approach which is fair to all. A proposed memorial which does not accord with the Regulations can only be authorised by the grant of a faculty. Those seeking permission for a memorial falling outside the Regulations will need to establish that there is a good case for departing from the Regulations in the particular case.

Nonetheless, it is not the purpose of the Regulations to suppress quality or individuality in favour of an unthinking uniformity. Churchyards can be enriched by memorials which are outside the norm whether their difference from the norm is in appearance, material, or design. Memorials which display individuality are to be encouraged. They can demonstrate thought and imagination and can contribute to and enhance the appearance of a churchyard. The Church welcomes such proposals and the Chancellor urges clergy and churchwardens to draw the attention of the bereaved to the possibility of individually designed memorials.

It is particularly important in such instances that the memorial is well designed and is of the highest quality. It is for that reason that memorials of unusual design can only be permitted after a faculty has been granted. Those considering applying for such a memorial should consult the incumbent at an early stage. If necessary guidance can then be obtained from the Archdeacon or the Registry as to the procedure to be adopted.

Parish Churchyard Policies.

There are a number of churchyards in which it has become the practice to erect memorials which do not comply with these Regulations. In such cases and in order to ensure appropriate regulation for the future the Parochial Church Council is encouraged to adopt and to seek approval for a Parish Churchyard Policy.

The procedure for drawing up and seeking approval for such a policy is set out in Schedule 2.

Where such a policy has been approved by the Chancellor it will operate instead of these Regulations. It will only be in the most exceptional of cases that the Chancellor will, by faculty, permit a memorial or other item which contravenes a Parish Churchyard Policy.

All Parish Churchyard Policies (or equivalent schedules or parish regulations) which have been approved at the date of these Regulations shall remain in force.

Where a Parish Churchyard Policy (or an earlier equivalent policy) is in force the Parochial Church Council should review the same to ensure that it continues to meet the circumstances of the churchyard in question. Such reviews should take place at intervals of no more than five years from the date of the approval of the policy (in the case of policies approved after the date of these Regulations) or from the date of these Regulations (in the case of policies in force at that date).

Areas for the Burial of Cremated Remains.

A faculty is always needed for the creation or extension of an Area of the Burial of Cremated Remains (“ABCR”) or Garden of Remembrance.

When there is an existing ABCR at the date when these Regulations come into force its operation will continue to be governed by the terms of the faculty which authorised its creation.

Each application for a faculty for the creation of a new ABCR or for an extension to an existing one will be considered on its merits and different arrangements may be appropriate in different places.

The overriding requirement is that a proposal for the creation of an ABCR must be the product of careful and prayerful thought and consideration. The ABCR is likely to provide the resting place for the remains of many parishioners and to have a significant impact on the appearance of churchyard. Accordingly, considerable care is needed to ensure that the layout and design are of the highest possible standard. A proposal which does not demonstrate that such care has been taken will inevitably be unacceptable. Where a Parochial Church Council is considering the creation of an ABCR it should consult the Archdeacon and the Diocesan Advisory Committee at an early stage.

Although each ABCR will be different in its appearance and design a distinction is to be drawn in general terms between those containing individual memorials to the departed at the points of interment and those where the points of interment are unmarked but where there is either a collective memorial or a series of individual memorials on a wall or some other point unrelated to the individual interments.

There are a number of powerful considerations which militate against the positioning of individual memorials at the points of interment.

- a) First, such memorials can operate as a substantial restriction on the capacity of an ABCR. The placing of a memorial in the form of a plaque covering part of the surface of an ABCR precludes the reuse of the area under that surface and, such memorials being of materials which will last for very many years, can preclude that reuse for a long period. There is accordingly a risk of there being “once and once only” use of each part of the land in an ABCR restricting the area available for the interment of the remains in the future. Alternatively distress can be caused when reuse of the site requires the removal and repositioning of the memorials.
- b) A related factor is the risk of creating a paved area whose appearance will detract from the setting of a churchyard. This risk is present in ABCRs to a greater extent

than with interments in traditional graves because of the closer spacing of interments in ABCRs.

- c) A well-designed general memorial to all interred in an ABCR can be of high artistic quality above and beyond that possible in small individual memorials. As such it can enable bereaved relatives to be assured that there is a proper and fitting tribute to the departed and can provide a focus for personal grief.
- d) In addition there are theological and pastoral considerations. The Christian understanding of interment is that it is an act involving the seemingly disposal of mortal remains and the committing once and for all time the deceased into the care of God. Although views can differ on the approach to be taken there is very considerable force in the view that the pastoral needs of the bereaved are best met by bringing about an understanding and acceptance of that belief and that this is assisted by a collective memorial.

It is nonetheless important that those who are bereaved are enabled to have a focus for their memories of the departed. A well-designed ABCR should seek to provide such a focus. If there is a collective memorial and no individual memorials at the sites of interment then it will normally be appropriate to record the names of those interred at some point in the ABCR. There are a number of different ways in which this can be done so as to provide an appropriate record without the need for serried ranks of individual memorials. The Archdeacon and the Diocesan Advisory Committee can provide examples of these different possibilities. The recording of those names in a Book of Remembrance retained in the church building while an appropriate measure is unlikely, of itself, to be a sufficient record of the departed.

For these reasons the normal approach of the Chancellor when considering the grant of a faculty for the creation of a new ABCR or the extension of an existing one will be to refuse permission for the creation of an ABCR consisting of a series of individual memorials at the points of interment. The normal approach will be to require the points of interment to be unmarked and for a single collective memorial or if there are to be individual memorials for these to be placed on a wall or equivalent structure (which could be the collective memorial itself).

In particular and exceptional circumstances it may be appropriate to authorise the creation of an ABCR in which there are individual memorials at the points of interment. However, that will be exceptional. Where a Parochial Church Council wishes to obtain permission for such an ABCR it will have to demonstrate good reasons why the normal approach should not apply. In particular it will have to show that proper consideration has been given to the factors set out above and to show that there are special reasons present which outweigh the disadvantages inherent in the use of individual memorials at the point of interment. Where permission is sought for this exceptional course it will also be necessary to demonstrate that the design and layout of the proposed ABCR is of the highest quality.

It is the normal practice of the Consistory Court to permit the reuse of an ABCR for further interments after an appropriate period of time. Those seeking to inter cremated remains in such an area should be made aware of this.

The Interment of Cremated Remains.

The well-established practice of burying cremated remains in or immediately adjacent to an existing family grave is to be encouraged. The incumbent may permit additional inscriptions to be added to memorials on such graves so as to record the further interment provided the proposed inscription otherwise accords with these Regulations.

Cremated remains must not be scattered or strewn in a churchyard.

Cremated remains are to be interred by being poured directly into the ground at a point not less than 101mm (4") below the surface.

If desired the pouring of cremated remains may take the form of placing a casket in the ground and opening the base of the casket to allow the remains to flow out provided that the casket is then removed. If thought appropriate the opening of the base and removal of the casket can take place after the departure of the bereaved from the graveside (provided that they have been told in advance that this will be done).

In exceptional circumstances the incumbent may on pastoral grounds permit the interment of cremated remains in a casket. However, this course should be genuinely exceptional. It should only be undertaken after the incumbent has sought to dissuade the bereaved from such an arrangement and after consultation with the Archdeacon. In such cases the casket must be unlined and must be made of cardboard or some equivalent material which is rapidly biodegradable. The interment of cremated remains in a hardwood casket is not to be permitted.

Coffins and Caskets.

The material used for coffins must be biodegradable. Incumbents are urged to encourage the use of coffins made of wool, wicker, or cardboard (suitably lined) as part of the Church's stewardship of the created world.

The interment of a coffin which is made of metal or of any other material which is not readily biodegradable is not permitted other than by faculty granted by the Chancellor. It is only in the most exceptional circumstances that such a faculty will be granted.

Coffins are to be of size such as to fit into a standard sized gravespace. The interment of a coffin requiring more than one standard gravespace is not permitted other than by faculty granted by the Chancellor. American style caskets are not permitted.

Flowers and other Items.

Incumbents are to discourage the provision of receptacles for flowers set within memorial tablets. However, if an incumbent believes that such provision is justified on pastoral grounds he or she may permit the inclusion of the same in a memorial.

Artificial flowers are not permitted and should be removed from any memorials on which they are laid. By way of exception to this prohibition the placing of wreaths and poppies is permissible in the periods of and leading up to Remembrance Day, Christmas, and Easter and on the anniversaries of death or marriage. Such items are to be removed not more than one month after those occasions. If the items are not removed by those who placed them on the memorials within that period they should be removed by the churchwardens or a person authorised by them.

No balloons or other portable items are to be left on a grave save that such items may be left in position for the period of one calendar month after interment. If the items are not then removed by those who placed them on the grave they should be removed by the churchwardens or a person authorised by them.

Cut flowers placed on graves quickly wither and become unsightly. The bereaved should be encouraged instead to have flowers placed in church on the anniversary of death or other appropriate occasions.

The Reservation of a Gravespace.

No gravespace may be reserved without a faculty. Details of the procedure for applying for the reservation of a gravespace can be obtained from the Registry.

When a gravespace has been reserved it is important that a proper record is kept of its location and of the fact of reservation. The reserved plot should be recorded on a plan of churchyard. It should also be suitably marked on the ground by a marker which is sufficiently visible and durable to ensure that the reservation is readily noticed.

In churchyards where gravespaces have been reserved the incumbent and the Parochial Church Council should decide upon a suitable standard form of marker for the reserved spaces. On the grant of a faculty reserving a gravespace the petitioner and the incumbent will normally be required to agree upon the form of marker to be used. In a churchyard where a standard form of marker has been agreed upon by the incumbent and the Parochial Church Council that form should be adopted unless the petitioner can establish, on application to the Chancellor, that exceptional circumstances exist justifying the use of a different form of marker.

It is open to a Parochial Church Council to adopt a policy stating that it does not support the reservation of gravespaces in its churchyard. Such a policy is not binding on the Chancellor and an application seeking a faculty to reserve a gravespace in such a churchyard will be decided on its merits. However, very considerable weight will be given to such a policy and the applicant for a faculty will have to show exceptional circumstances to justify a departure from such a policy.

In parishes where such a policy has already been adopted at the date when these Regulations come into effect the policy shall remain in force unless and until it is reviewed by the Parochial Church Council.

If a Parochial Church Council wishes to adopt such a policy in future its proposal to that effect shall be submitted to the Chancellor (and can be included in an application for approval of a Parish Churchyard Policy). In seeking approval for such a policy the Parochial Church Council should set out the number of available spaces in the churchyard; the recent average annual number of interments; and the Parochial Church Council's reasons for wishing to preclude the reservation of gravespaces.

STEPHEN EYRE
CHANCELLOR
All Souls' Day 2013

SCHEDULE 1

SUITABLE STONE TYPES

The following stones will normally be suitable material for memorials

Limestones

Sandstones

Granites (but not black or dark grey granite)

Nabresina

Serena Stone

The stones should not be polished so as to have a reflective appearance but the incumbent may permit the face which is to be inscribed to be honed or polished.

SCHEDULE 2

PARISH CHURCHYARD POLICIES

The following procedure should be adopted if a Parochial Church Council wishes to adopt a Parish Churchyard Policy to regularise the position in cases where it has been the practice to erect memorials outside the scope of the Regulations.

- i) The Parochial Church Council should set up, where there does not already exist, a management committee for the churchyard. This committee should study these Regulations in the light of their own churchyard, its setting and the type of memorials already in place. However, the mere fact that that a state of affairs has been in existence for some time is not, of itself, a sufficient reason for its perpetuation
- ii) If, after making a study of their churchyard and identifying its particular character, the committee thinks that these Regulations do not fully answer local needs, the committee should draft a Parish Churchyard Policy. That should be in the spirit of these Regulations but taking account of the local needs and circumstances, for example traditions peculiar to a locality might be that a type of stone not normally permitted has long been established as an acceptable introduction. At this stage the Diocesan Advisory Committee should be involved, as well as the Archdeacon.
- iii) The draft Parish Churchyard Policy should be submitted for the approval of the Parochial Church Council. If the Policy is to be taken seriously it should be the product of as wide an opinion sounding as possible. Publishing the intended policy on the church noticeboard and on the diocesan website and informing the local press are likely to be appropriate. It should be remembered that parish churchyard policies will probably be broader than these Regulations in what they would wish to allow.
- iv) If the draft policy has been approved by the Parochial Church Council the same may be submitted to the Chancellor for approval with the comments thereon of the Archdeacon and the Diocesan Advisory Committee.
- v) Consideration should be given to whether the parish policy should cover matters such as the operation of Area of the Burial of Cremated Remains; the interment of cremated remains; and requests for the reservation of grave spaces.