

CONSTITUTION AND CANONS



Adopted and Revised in General Synod of the Catholic Church of America

2003 - 2014

CONSTITUTION

AND

CANONS

For the government of the

Catholic Church of America



TABLE OF CONTENTS

ARTICLE I THE CATHOLIC CHURCH OF AMERICA

Chapter 1 Name and Jurisdiction.....	5
Chapter 2 Purpose	6
Chapter 3 Membership.....	6
Chapter 4 Law of this Church	8
Chapter 5 Changing This Constitution	9
Chapter 6 Relations with Other Churches.....	9
ARTICLE II BELIEFS AND PRINCIPLES OF THIS CHURCH.....	10
Chapter 1- Beliefs of this Church	10
ARTICLE III LITURGY AND SACRAMENTS.....	14
Chapter 1 General Regulations on the Liturgy and the Sacraments	14
Chapter 2 Liturgy of the Holy Eucharist.....	16
Chapter 3 Holy Sacraments	18
Chapter 4 College of Bishops and its Officers.....	38
Chapter 5 Priests of this Church.....	62
Chapter 6 Deacons of this Church	63
ARTICLE VII RELIGIOUS ORDERS	66
Chapter 2 Fund Raising Activities	72
Chapter 3 Implementation of this Constitution	73

THE CONSTITUTION AND CANONS OF THIS CHURCH

The Constitution and Canons are to be used as a guideline and are normative. However, pastoral sensitivity in their application always is to prevail, given subjective and particular contexts and circumstances, and may be modified at the discretion of the Presiding Bishop in concurrence with The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church and the General Synod, as set forth herein.

LEGISLATIVE HISTORY OF THIS CONSTITUTION AND CANONS

PREAMBLE

By the Grace of Almighty God the Creator, Jesus the Christ and the Holy Spirit, this Constitution and Canons is established as the organizational and legal norm for the Catholic Church of America, otherwise known as the Church or simply as CCA, a Fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted Dioceses, Provinces, and regional Churches, upholding and propagating the historic Catholic Faith and Order as set forth in the recognized books of worship. This Constitution, adopted in General Synod in California in 2003, as amended in subsequent General Synods, sets forth the basic Articles for the government of this Church. In the event of translation conflicts/errors, the true intent shall be ascertained from the language in which the Canons were originally written, which is American English.

ARTICLE I CATHOLIC CHURCH OF AMERICA

Chapter 1 Name and Jurisdiction

Canon I-1 Official Name

- A) The official name of this Church shall be: Catholic Church of America, formerly called Old Roman Catholic Church, Diocese of San Diego.
- B) Wherever herein the Catholic Church of America is referenced by the form, this Church, the Church, or CCA, such reference shall be as if made to the said Church by its full name.
- C) Formal inter-communion arrangements with other ecclesiastical bodies notwithstanding, this Church is a completely independent, autocephalous (self-governing) Catholic Church.

Canon I-1.1 Jurisdiction and Boundaries

- A) The boundaries of this Church shall be coincident with worldwide boundaries.
- B) In addition to the foregoing, this Church's boundaries shall be construed so as to include all territories, commonwealths, and possessions of the United States of America, including the District of Columbia, Guam, Puerto Rico, the U.S. Virgin Islands, and the Trust Territories of the Pacific; together with such other areas as may be at any time governed by the United States of America or their respective representatives, wherever situated.
- C) Furthermore, all military and naval facilities and vessels of the United States of America, wherever situated, together with the personnel and their families assigned thereto; and all persons acting in an official capacity as representatives of the government of the United States of America together with their families, wherever situated, shall be construed as being within the boundaries of this Church.
- D) This Church shall have jurisdiction anywhere in the world where it chooses to establish a mission.
- E) This Church has jurisdiction everywhere within its boundaries.

Chapter 2 Purpose

Canon I-2 Purpose of this Church

- A) This Church is a voluntary association of the members of Christ's One, Holy, Catholic and Apostolic Church which unites all Christians and exists for the purpose of making known the Gospel of Our Lord Jesus the Christ to all people within its jurisdiction and to provide the Sacraments of this Church and/or other pastoral care to all people.
- B) This Church shall worship the One True Triune God - Father, Son, and Holy Spirit and shall be part of God's Kingdom, unconditionally embracing all persons of faith and all persons seeking to discover or rediscover their faith.
- C) This Church holds to its Apostolic Tradition: The Apostolic Tradition is the deposit of Christian faith, celebration, and spiritual practice that comes from the Apostles of Jesus as articulated in the Epistle of St. Jude 3: "the faith that was once and for all handed down and delivered to the people of God". The Apostolic Tradition is understood as the kernel of Christian faith and sacramental life, which is then developed through each generation by the work of the Holy Spirit as the Church builds upon what has come before in the life of the universal church.
- D) This Church may establish Dioceses, parishes, missions, religious communities and other necessary institutions as necessary to further the purpose set forth above.
- E) This Church declares itself to be an open, affirming, and inclusive Catholic faith community.

Chapter 3 Membership

Canon I-3 Membership defined

- A) Anyone who has validly received the Sacraments of Christian Initiation or received into full membership according to the approved liturgical and sacramental rites of this Church by a Deacon, Priest or Bishop in good standing of this Church is a member of this Church unless they give up such membership.
- B) Anyone who had validly received the Sacraments of Christian Initiation or received into full membership according to the liturgical and sacramental rites approved of herein by a Deacon, Priest or Bishop in good standing of another Christian ecclesiastical communion is and who requests membership and is accepted in this Church, is a member of this Church.

- C) Anyone meeting these criteria who formally affiliates with any parish or mission of this Church by registering as a member of that parish or mission shall be considered to have membership in This Church.
- D) Members sixteen (16) years of age and over are to be considered adult members.
- E) All members of this Church who have received Holy Communion in this Church at least three times during the preceding year are to be considered members of this Church.
- F) All members of this Church who for the previous year have been faithful in corporate worship, unless for good cause prevented, and have been faithful in working, praying, and giving for the spread of the Kingdom of God, are to be considered members in good standing.

Canon I-3.1 Limitations of Member's Rights

The Rights of Membership for the various categories of members are set forth in this Constitution. Except as may be specifically provided herein, membership in This Church does not convey the right to vote within the civil corporate structure of this Church; nor does it convey equity in this Church nor in any property, real or personal, owned by this Church, nor that of any Parish, or Mission of this Church; nor does it necessarily convey the right to vote in the General Synod or other Councils of this Church.

Canon I-3.2 Categories of Membership

There shall be three categories of membership in this Church: Lay, Religious, and Clergy. These categories exist as organizational conveniences reflecting the diversity of the gifts of the Holy Spirit and do not indicate a hierarchy of rank or privilege.

Canon I-3.2.1 Membership Categories Defined

- A) The Lay membership category shall consist of all members of this Church, who are neither members of the Religious Category nor the Clergy category.
- B) Religious membership shall consist of all members of this Church who are members of Religious Orders, as defined by this Constitution and their respective Order's Rules and/or Constitution.
- C) The Clergy membership category shall consist of all members of this Church who have received the Sacrament of Holy Orders in the Order of Deacon, Presbyter (Priest) (Priest), and Bishop according to the norms established in this Constitution and who have been incardinated into this Church.
- D) Members of Religious Orders who are also Bishops, Presbyters (Priests) (Priest), or Deacons are members of both the Religious and Clergy categories. Nevertheless, with

regard to membership in the General Synod, such persons are to choose only one (1) category for the purposes of participation and voting in the General Synod.

Chapter 4 Law of this Church

Canon I-4 Law of this Church Established

- A) The Supreme Law of this Church is the Law of God, revealed in the Person and Teaching of Jesus the Christ, the Incarnate Son of God; through the Holy Scriptures; and in the Traditions of the One, Holy, Catholic, and Apostolic Church.
- B) Exercising its teaching authority granted to it by Christ through the agency of The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church, establishes and maintains a Statement of Beliefs which expresses the Revealed Truth entrusted to this Church by Christ and which is binding on all members of this Church.
- C) Exercising its teaching authority, laws and regulations are enacted and/or modified by and for the temporal governance of this Church by its legislative bodies. By enacting such laws, this Church binds all its members to a common body of normative regulations by which the temporal affairs of this Church are ordered and organized.

Canon I-4.1 Law of this Church and this Constitution

- A) This Constitution comprises the national temporal Law of this Church. As such it is the normative temporal law and standard regulatory document for this Church. All local, regional, and diocesan regulations and all documents of civil incorporation or trust are subordinate to, and must conform to, the provisions of this Constitution.
- B) Whenever there is a conflict between local or diocesan regulations and any provision of this Constitution for any reason, the provisions of this Constitution prevail.
- C) In situations not covered by this Constitution or other legislation, national or diocesan or local, enacted according to the norms established herein, the competent Church authority having jurisdiction may act for their area of responsibility.
- D) Only the bodies established by this Constitution as legislatures for this Church may make or impose policy or define official positions for this Church.
- E) Only the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church may make public statements which represent official positions of this Church.

Canon I-4.2 Governing Bodies of this Church

- A) The General Synod and the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church, govern and legislate for this Church internationally, nationally and in inter-diocesan matters.
- B) The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church, adjudicates all matters pertaining to those in the Order of Bishop, except as herein defined.
- C) The General Synod hears and adjudicates appeals of judicial and disciplinary actions.

Chapter 5 Changing This Constitution

Canon I-5: Amending or Changing this Constitution

- A) This Constitution may be changed, amended, or replaced upon majority vote of the General Synod.
- B) Except as set forth herein, the content and/or format of the Statement of Belief, made a part of this Constitution by reference, may be altered or amended only by the General Synod, and only in conformity with the original intent and meaning of the creedal statements.

Chapter 6 Relations with Other Churches

Canon I-6.1 Relations with Other Churches

This Church desires to fulfill its mission and purpose, as herein defined in peaceful charity toward all communities of worship as Christ has taught us (cf John 13:34-35, Mark 9:40). Such extension of fraternal charity does not imply that formal inter communion relationships exist between this Church and any other ecclesiastical body whatsoever.

Consistent with Ancient Tradition, we affirm the Bishop of Rome as "first among equals" without the later innovations of both universal jurisdiction and the infallibility of the office of the See of Peter. We respect our sisters and brothers under the Roman jurisdiction as well as other catholic faith denominations such as the Orthodox, Anglican Communion, Episcopal Church, and Old Catholic Churches, and pledge to work to bring ourselves closer to each other in the Love of Christ through ecumenical work.

Canon I-6.2 Establishing Formal Inter-Communion Relationships with other Churches

- A) It pertains solely to the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church, acting collegially, to establish formal Inter-communion relationships between this Church and other ecclesial bodies.
- B) Formal Inter-communion relationships between this Church and any other Church may be established by the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church when, in the opinion of the said College, the beliefs of the other body are in accord with those of this Church, and confirmed by the General Synod.
- C) Nothing in this Chapter shall be construed as encumbering the the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church from entering into informal relationships with other communities that foster the purpose and mission set forth above in Canon 1-6.1.

Canon I-7 Churches in Full Communion

No Inter-communion agreement exists between this Church and other Churches.

ARTICLE II BELIEFS AND PRINCIPLES OF THIS CHURCH

Chapter 1- Beliefs of this Church

Canon II-1 Statement of Belief

- A) The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church, acting in their capacity as successors of the Apostles and teachers of the Holy Faith, shall produce, and maintain a Statement of Beliefs for this Church, and confirmed by the General Synod

The Athanasian Creed

Whosoever will be saved, before all things it is necessary that he hold the Catholic [Apostolic/Universal] Faith, which except everyone shall have kept whole and undefiled, without doubt he will perish eternally.

Now the Catholic Faith is this: We worship One God in Trinity and Trinity in Unity, neither confounding the Persons nor dividing the substance.

For there is one Person of the Father, another of the Son, another of the Holy Spirit. But the Godhead of the Father, of the Son, and of the Holy Spirit, is One, the Glory equal, the Majesty coeternal.

Such as the Father is, such is the Son, and such is the Holy Spirit; the Father uncreated, the Son uncreated, and the Holy Spirit uncreated; the Father infinite, the Son infinite, and the Holy Spirit infinite; the Father eternal, the Son eternal, and the Holy Spirit eternal. And yet not three eternal but one eternal, as also not three infinities, nor three uncreated, but one uncreated, and one infinite. So, likewise, the Father is almighty, the Son almighty, and the Holy Spirit almighty; and yet not three almighties but one almighty.

So the Father is God, the Son God, and the Holy Spirit God; and yet not three Gods but one God. So the Father is Lord, the Son Lord, and the Holy Spirit Lord; and yet not three Lords but one Lord. For like as we are compelled by Christian truth to acknowledge every Person by Himself to be both God and Lord; so are we forbidden by the Catholic religion to say, there be three Gods or three Lords.

The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made nor created but begotten. The Holy Spirit is of the Father and the Son, not made nor created nor begotten but proceeding. So there is one Father not three Fathers, one Son not three Sons, and Holy Spirit not three Holy Spirits. And in this Trinity there is nothing before or after, nothing greater or less, but the whole three Persons are coeternal together and coequal.

So that in all things, as is aforesaid, the Trinity in Unity and the Unity in Trinity is to be worshiped. He therefore who wills to be in a state of salvation, let him think thus of the Trinity.

But it is necessary to eternal salvation that he also believe faithfully the Incarnation of our Lord Jesus Christ. The right faith therefore is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man.

He is God of the substance of the Father begotten before the worlds, and He is man of the substance of His mother born in the world; perfect God, perfect man subsisting of a reasoning soul and human flesh; equal to the Father as touching His Godhead, inferior to the Father as touching His Manhood.

Who although He be God and Man yet He is not two but one Christ; one however not by conversion of the Godhead in the flesh, but by taking of the Manhood in God; one altogether not by confusion of substance but by unity of Person. For as the reasoning soul and flesh is one man, so God and Man is one Christ.

Who suffered for our salvation, descended into hell, rose again from the dead, ascended into heaven, sits at the right hand of the Father, from whence He shall come to judge the living and the dead. At whose coming all men shall rise again with their bodies and shall

give account for their own works. And they that have done good shall go into life eternal, and they who indeed have done evil into eternal fire.

This is the Catholic faith, which except a man shall have believed faithfully and firmly he cannot be in a state of salvation. Amen.

The Apostle's Creed

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

The Nicene Creed

I believe in one God, the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial
with the Father;
Through him all things were made.
For us (men) and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate

of the Virgin Mary,
and became man.

For our sake he was crucified
under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son
is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic,
and apostolic Church.

I confess one baptism for the forgiveness of sins
and I look forward to the resurrection
of the dead and the life of the world to come.

Amen.

- B) This Church believes in the Revelation of Jesus the Christ, as found in the Holy Scriptures, and in the Sacred Traditions, and Holy Sacraments of the One, Holy, Catholic and Apostolic Church. This Church accepts as normative statements of faith the creedal prayers known as the Athanasian, Apostles, and Nicene Creeds, as stated above. This Church further accepts as normative with regard only to statements of the Christian faith the decrees of the seven Ecumenical Councils of the Undivided Church (Nicea I through Nicea II). All subsequent so-called Ecumenical Councils all numbering twenty-one, are regarded as valid insofar as they are in conformity with the aforementioned first Seven Ecumenical Councils.
- C) In the charity which binds the Mystical body of Christ into a Royal Priesthood of all believers, the General Synod shall be consulted in regard to the content and format of the Statement of Belief. Embracing with affection and with regard to the voice of the Holy Spirit which may be speaking through the People of God represented in the General Synod, the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church shall give full consideration to any counsel which the General Synod may offer in this area.
- D) This Church adheres to the principal “in essentials unity, in non-essentials diversity, and in all things charity.”

Chapter 2 Principles of this Church

Canon II-2 Statement of Principles

- A) The General Synod may produce, publish, and maintain a Statement of Principles which may explain the reasons for this Church's existence as an independent Church, its history, and its position on matters which are not fundamental elements of the Faith. Such Statement may not mitigate, nullify, or change any element of the Statement of Beliefs, nor shall it in any way contradict the Teachings of Christ, the Sacred Scriptures nor the Traditions of this Church.
- B) Such Statement, when published is made a part of this Constitution by reference.

ARTICLE III LITURGY AND SACRAMENTS

Chapter 1 General Regulations on the Liturgy and the Sacraments

Canon III-1 Regulation of the Liturgy and the Sacraments

- A) All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the Word of God read and taught, and by other acts of devotion and works of charity, using all Godly and sober conversation.
- B) It shall be the duty of every Member of the Clergy to see that music is used as an offering for the glory of God and as a help to the people in their worship in accordance with the Missal and as authorized by the rubrics or by the General Synod of this Church. To this end the Member of the Clergy shall have final authority in the administration of matters pertaining to music. In fulfilling this responsibility the Member of the Clergy shall seek assistance from persons skilled in music. Together they shall see that music is appropriate to the context in which it is used.
- C) The Liturgy is the act of corporate prayer of this Church; Liturgical actions are, therefore, public in their nature even when celebrated without the presence of persons other than the minister.
- D) Whenever feasible the presence and active participation of the People of God in the celebration of the Liturgies and Rites of this Church is directed.
- E) In addition to those Liturgies and Rites authorized herein and as set forth below, it pertains solely to the General Synod to define, approve, and promulgate Liturgies and Rites for the Celebration of the Most Holy Eucharist and the Sacraments throughout this Church .

F) The Use of Gender Inclusive Language:

- 1) The prayer of this Church is always the prayer of the assembled community and it is not sufficient that a formula handed down from some other time or region should be translated verbatim, even if accurately, for liturgical use. The formula must become the genuine prayer of the congregation, and in it each of its members should be able to find and express themselves. The Church gathers to pray together and that the members of the church needs to understand the prayers that are used, the formula; traditional prayers, etc., and should be translated in the language of the people rather than needing to stick to a purely literal translation

- 2) The only language we have for speaking about God is language based on our human experience in which persons are either male or female. But the natural tendency to attribute gender - and other human qualities - to God is derived from the limitations of human understanding and cultural circumstances. Everything we mean by male and female derives from God in whose image we are made. Given this understanding, it is acceptable, and also consistent with the scriptures, to use both male and female imagery for depicting God's dispositions towards ourselves. The words we use to name the three persons of the Holy Trinity are related to the original revelation that God is three distinct persons. The distinction itself is revealed not in the language of gender, but in the language of sending: the one who sends is necessarily distinct from the one who is sent. Jesus speaks of being sent by his Father, and speaks of the Holy Spirit being sent by himself and the Father. The terms "Father, Son and Holy Spirit" are not intended to attribute gender to God; they are the terms Jesus used when speaking of the different divine persons. Nevertheless, it is not inconsistent with scripture or in Jesus' teaching to speak about God as he did with both the ease with which he called God his father, and the ease with which he used female imagery for illustrating God's dispositions towards us. Women mystics especially, have kept alive this Church's tradition of using female imagery for God. This language flows from deep respect for one another, and which enables us to include all. In this endeavor, this Church requires the use of Gender Inclusive language wherever appropriate and which is consistent with the parameters set forth herein.

Canon III-1.1 Additional regulation of the Sacraments by the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church may impose additional regulations to those of this Constitution concerning the celebration of the Sacraments or the Holy . They may do so by limitation to Faculties, or by law or regulation. Such additional regulations may not mitigate or lessen the regulation herein stated except as may have been expressly authorized herein.

Canon III-1.2 Faculties for the Celebration of the Sacraments

The Presiding Bishop by virtue of the office has Faculties for the celebration of any Sacrament everywhere in this Church.

- A) Presbyters (Priests) and Deacons require grant of Faculties from the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church having jurisdiction over the place of celebration of any Sacrament in all cases except emergencies as defined herein.
- B) In an emergency where there is imminent danger of death and in the absence of a minister of a Sacrament possessing Faculties: any Priest, Deacon, or Bishop may minister the Sacrament of Anointing of the Sick, and/or Viaticum/Holy Communion; and any Priest or Bishop may minister the Sacraments of Reconciliation; for the pastoral good of the person receiving Sacrament regardless of debarment by operation of law, juridical decree, or lack of Faculties.
- C) The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church may grant Faculties to a Priest to minister the Sacrament of Confirmation in general circumstances for sufficient reason.
- D) Faculties may be granted to a Priest for the investiture of candidates into minor orders, and in other areas not prohibited by law or custom. Priests will be given faculties to celebrate the Eucharist, Baptism, Confession, Matrimony, and Anointing of the Sick. When operating in other jurisdictions, the ordinary of this other jurisdiction will need to grant them these faculties anew before they are allowed to celebrate these same sacraments. Any public celebration of the sacraments in the absence of proper faculties is considered illicit.
- E) Deacons may be granted Faculties to administer Holy Eucharist to the Sick and Anointing of the Sick without the Sacrament of Reconciliation. Only a Priest who has been given Faculties may administer the Sacrament of Anointing of the Sick with absolution of sin as a function of the Sacrament.

Chapter 2 Liturgy of the Holy Eucharist

Canon III-2 Liturgy of the Holy Eucharist

- A) The Liturgy of the Holy Eucharist is the prayer of this Church by which the Lord Jesus the Christ is made wholly, really, and substantially present body, blood, soul, and divinity among His people under the form of bread and wine. The right and power to celebrate the Eucharist is imparted to those in the Holy Orders of Presbyter (Priest) and Bishop by

virtue of their ordination. The authority to publicly celebrate the Eucharistic Liturgy is granted by right of office to the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church and by grant of Faculties to all other clergy from the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church having jurisdiction over the place of celebration.

- B) Those in the Holy Orders of Presbyter (Priest) and Bishop shall celebrate the Holy Eucharist, even if privately, at least once each week on Sunday unless prevented from so doing by good cause or operation of law.

Canon III-2.1 Official Rite for the Celebration of the Liturgy of the Holy Eucharist in This Church

- A) The Official Rite for the Celebration of the Holy Eucharist by clergy of this Church shall be the Rite(s) promulgated by the General Synod in the vernacular of the community in whose presence the Liturgy is celebrated. This Rite(s) may be used at any celebration of the Holy Eucharist anywhere and at any time in This Church.
- B) The General Synod shall publish and maintain official translations of the Official Rite(s) of this Church so as to promote its uniform celebration.
- C) Official Rite(s) used by the clergy of this Church as published by others, may be used freely, i.e. The Roman Catholic Church, except as otherwise prohibited by Church Law.
- D) The use of local adaptations to the Official Rite/s of this Church is permitted with the approval of the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church.

Canon III-2.2 Additional Rites for the Liturgy of the Holy Eucharist and the Sacraments in this Church

The General Synod may authorize the use of rites other than the Official Rite(s) of this Church and those listed in this Canon for the public celebration of the Holy Eucharist for the whole Church. .

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Canon III-2.3 Lectionary

The Lectionary is a book containing the readings from Sacred Scripture employed in the celebration of the Holy Eucharist. The General Synod shall produce or adopt a Lectionary for the Official Rites of this Church. .

Canon III-2.4 Sacramentary/Missal

- A) The Sacramentary/missal is a book containing the portions of the prayers of the Holy Eucharist which are reserved for the celebrant. This book, also known as an Altar Missal, shall be attractive and seemly in appearance.
- B) When authorized to employ one of the additionally approved Rites, the celebrant shall employ the Sacramentary/Missal appropriate for that Rite.

Canon III-2.5 Calendar

- A) The General Synod may publish or adopt an official calendar (also known as an ORDO). The ORDO shall specify the Proper to be celebrated on each day of the year and shall include the color of vestments for each celebration.
- B) Publication or adoption of an ORDO shall be made available to all clergy within this Church not later than one month prior to the First Sunday of Advent of each year. If no official publication or adoption of an ORDO is made, the clergy may select either the Roman, Anglican/Episcopal, Old Catholic (Union of Utrecht) or Orthodox ORDO for the region nearest them.

Chapter 3 Holy Sacraments

Canon III-3 Sacraments of this Church

In God's infinite goodness, the Lord Jesus the Christ left His People signs of His continuing Presence and action in this Church and the world. These signs, called Sacraments, are the means by which this Church ministers most effectively to the People of God by tapping the wellspring of Grace which Christ's Incarnation, Death, and Resurrection have won for His Church. This Church identifies these Seven Sacraments as Baptism, Confirmation, Holy Eucharist (Holy Communion), Reconciliation (Penance or Confession), Matrimony, Anointing of the Sick (Extreme Unction), and Holy Orders.

In Baptism we die with Christ and Rise again in Him as a renewed People of God. In Confirmation we receive the strength and gifts of the Holy Spirit. In the Holy Eucharist Christ nourishes our spirits with His own Body and Blood. In Reconciliation our sins are forgiven. In Matrimony two individuals are joined together for their mutual love and strength, the support of families, and the building of the Kingdom of God on earth. In Holy Orders servants are called forth from the community to minister to God's people. In the Anointing of the Sick those who are ill or injured or dying are strengthened and supported by their Lord and His people.

Canon III-3.1 Celebration of the Sacraments

- A) The General Synod shall define, approve, and promulgate the official Rites and Liturgies for the celebration of the Sacraments of Baptism, Confirmation, Holy Matrimony, Holy Orders, Reconciliation, and Anointing of the Sick for This Church.
- B) Use of the rites of the Roman Catholic Church, for the Sacraments is expressly authorized within this Church except that the Sacrament of Holy Orders may be celebrated only with the Roman or Orthodox Rite, as approved by the General Synod.
- C) The General Synod may authorize the use of additional rites for the entire Church.

Canon III-3.2 Celebration of the Sacraments

- A) Except for the Sacrament of Holy Orders, reception of the Sacraments from This Church is available to anyone who requests it and is properly inclined, subject to the regulations imposed by this Constitution the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church.
- B) The Sacraments of Baptism, Confirmation, and Holy Orders, when validly received may not be repeated as they impart a permanent Charism. If there is reasonable doubt as to the validity of the Sacrament, the Rite may be conditionally repeated to assure validity. Utmost discretion is to be employed in the use to avoid the creation of an erroneous impression as to their permanent character.
- C) Divorce and remarriage shall not be grounds for refusal of the Sacraments of this Church, especially the Holy Eucharist, to any person. However, the specific requirements of this Constitution for each Sacrament shall be met in all cases.
- D) Except in emergencies or when dispensed by the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church, ministers shall wear vestments appropriate to their Order during the celebration of each Sacrament according to the norms and rubrics of the rite employed.

Canon III-3.2.1 Sacrament of Baptism

- A) Baptism is the Sacrament by which one is admitted into the People of God, the Mystical Body of Christ: and into the fellowship with this Church. It is the path by which all sin, Original and Actual, is remitted and our Original Blessing in that we are made in the image and likeness of God and are God's children through Christ is affirmed.

- B) The Ordinary Minister of the Sacrament of Baptism is a Bishop, Presbyter (Priest), or Deacon. However, in an emergency where there is a danger of death, any person may baptize.
- C) Each adult candidate for Baptism shall evidence to the pastor an understanding and acceptance of the Statement of Beliefs of this Church appropriate for their level of education, and maturity.
- D) In infant/child Baptisms the Sponsors and/or parents of the child shall profess and accept the Beliefs of this Church in the name of the child. If the child has reached an age of reason as determined by the Pastor, the child shall evidence to the Pastor an understanding and acceptance of the Statement of Beliefs of this Church appropriate for their age, level of education, and maturity
- E) Except in emergencies, Baptism is to be administered using Rites approved by the General Synod or the the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church.
- F) The Trinitarian formula "I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit" while immersing the one baptized in water or pouring water on their head, shall be used.
- G) Except in emergencies or other exceptional circumstances, the water used in Baptism is to be blessed in accordance with prescribed Rites.
- H) Except in emergencies or other exceptional circumstances, Baptism shall take place within the parish church. Generally, the Sacrament shall take place during a celebration of the Liturgy of the Holy Eucharist, preferably on Sunday especially at the Easter Vigil, unless prevented for good cause.
- I) Unless a serious reason prevents it, an adult who receives Baptism should be immediately confirmed and receive First Eucharist on the same day. Children, who have attained the age of reason but are not yet old enough for Confirmation, should receive First Eucharist on the same day.
- J) In the case of Baptism of a child under eighteen (18) years of age, the consent of at least one parent or guardian is required.
- K) For purpose of this Canon, infants include all persons born alive from birth to the age of reason.
- L) Except in emergencies each person to be baptized shall have at least one sponsor who must be a Baptized Christian who has been baptized with a Trinitarian formula and water similar to that set forth above.
- M) Each parish shall keep a permanent record of each Baptism which it performs.

Canon III-3.2.2 Sacrament of Confirmation

- A) The Sacrament of Confirmation is the path by which the Christian Initiation of the faithful is completed, granting to the recipient the Seal and Gifts of the Holy Spirit.
- B) The Ordinary Minister of the Sacrament of Confirmation is a Bishop. The Collage of Bishops, if there be on, if not, the Presiding Bishop as the Sole Bishop of this Church may grant Faculties for Confirmation to Presbyters (Priests) for pastoral reasons.
- C) The ordinary minimum age for the Sacrament of Confirmation shall be established by the Collage of Bishops, if there be on, if not, the Presiding Bishop as the sole Bishop of this Church. In general, the age of discretion is considered to be about age seven and about sixteen years of age.” The Collage of Bishops, if there be on, if not, the Presiding Bishop as the sole Bishop of this Church, in consultation with the pastor may waive this requirement.
- D) Unless a waiver is obtained, each candidate for Confirmation shall evidence to the pastor an understanding of the Statement of Beliefs of this Church appropriate for their age, level of education, and maturity.
- E) Chrism used in the Sacrament must be blessed by the Bishop even if the Rite is celebrated by a Presbyter (Priest).
- F) Each candidate for Confirmation shall be accompanied by a sponsor(s) who must be Baptized Catholic Christian(s) and who will continue to sponsor the candidate in the Catholic faith.
- G) Each parish shall keep a permanent record of each Confirmation which is performed by This Church in its name.
- H) Confirmations shall occur during the celebration of the Holy Eucharist unless prevented for good cause.

Canon III-3.2.3 Sacrament of Reconciliation

- A) Only persons in the Holy Order of Bishop or Presbyter (Priest), with proper Faculties, may minister the Sacrament of Reconciliation. In the case of emergencies where there is danger of death, any Priest or Bishop may grant absolution regardless of Faculties or debarment by operation of law or juridical decree for the pastoral good of the penitent.
- B) The Sacrament of Reconciliation always includes a confession of sin. Such confession may be made publicly or privately and may be general or particular. Public confession is always general in nature and is usually celebrated in conjunction with a liturgical rite (e.g., the Penitential Rite during the Liturgy of the Holy Eucharist or a special Penitential Service). Private confession may be general, covering one’s entire life or a portion

thereof, or it may be particular. Particular confession covers specific sinful acts which are told expressly to the Priest or Bishop.

- C) In all cases, the Bishop or Priest, when acting as a minister of the Sacrament of Reconciliation, act in the place of Christ and not as individuals. Therefore, all matters discussed within the Sacrament of Reconciliation are absolutely and without exception confidential and sealed. No person receiving any information whatsoever during the Sacrament of Reconciliation whether as penitent or minister, may ever reveal such information to any other person whatsoever. Neither the penitent nor the minister may waive this seal.
- D) Violation of this Seal of Confession by any Member of the Clergy of this Church shall constitute a grave breach of canonical obedience. Upon conviction of this violation, the mandatory penalty shall be release from the clergy of this Church. No person expelled for this reason may ever again be admitted to the clergy of this Church.
- E) The Sacrament of Reconciliation commences with the request of the penitent for the Sacrament, either expressed or implied, and continues until the dismissal of the penitent by the minister.
- F) Private matters elicited in ordinary counseling which is not sacramental are to be held confidential to the extent that the civil law requires and enjoins. Clergy are cautioned that they may be required to report certain matters to appropriate civil law enforcement authorities if such matters come to their attention outside the Sacrament of Reconciliation.
- G) In circumstances which may be unclear as to whether they fall under the area of ordinary counseling or the Sacrament of Reconciliation, the determining factor shall be whether Sacramental Absolution, regardless of formula, was granted. If Sacramental Absolution was granted at any point by the minister, the entire conversation shall be deemed to be within the Sacrament of Reconciliation.
- H) Any formula of absolution which includes the expression of the intent of the minister to absolve the sins of the penitent, whether in active or passive voice, is acceptable and efficacious for the Sacrament. It is recommended that the formulas employed in a recognized rite be used.
- I) No minister of this Sacrament may absolve any penitent with whom he/she shares culpability in the offense to be absolved.
- J) Unless General Absolution is prohibited any minister of the Sacrament of Reconciliation may grant absolution to any group in their presence at any time. General Absolution may especially be granted as part of the Penitential Rite of the Liturgy of the Holy Eucharist.
- K) Private auricular confession of sin is not required, but is permitted.

- L) Absolution is to be granted to any Baptized Christian who expresses remorse for his/her sins and requests absolution.
- M) The decision to impose a penance on a penitent during private auricular confession is at the discretion of the confessor.

Canon III-3.2.4 Holy Eucharist

- A) In all cases, the Sacred Body and Blood of the Lord Jesus the Christ, present in the Holy Eucharist, shall be treated with the utmost reverence.
- B) Each parish wishing to reserve the Holy Eucharist shall do so as prescribed herein.
- C) Rites for the celebration of the Holy Eucharist are authorized in this Constitution, by the General Synod.
- D) Only those in the Holy Order of Presbyter (Priest) or Bishop may celebrate the Holy Eucharist.
- E) The Ordinary minister of Holy Communion is a Deacon, Presbyter (Priest), and Bishop. Extraordinary Ministers of Holy Communion are permitted in the discretion of the Pastor with the concurrence of the the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church.
- F) Bread for the Eucharist must be made of wheat and not corrupt. The use of gluten-free hosts is permitted with the authorization of the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church when health reasons require its use. Wine must be made from the juice of grapes only and not corrupt. The use of non-alcoholic wine is permitted in the discretion of the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church.
- G) The celebration of the Holy Eucharist is to done in a sacred place unless circumstances prevent this. In all cases the Eucharist shall be celebrated in a respectable place.
- H) General Absolution is to be offered at each Mass.

Canon III-3.2.4.1 Reception of the Holy Eucharist

- A) Any properly disposed Baptized Christian who approaches the table of the Lord reverently shall be permitted to receive the Lord in the Holy Eucharist.
- B) Unless the recipient is demonstrating irreverence or otherwise manifests improper disposition in such a manner as to be beyond doubt, those distributing the Holy Eucharist

will presume those approaching this Holy Sacrament to be eligible to receive it. If doubt exists as to the motives or state of the recipient, the presumption shall be that they are eligible to receive the Sacrament if they approach it reverently.

- C) The Sacred Body of Christ may be received on the tongue or in the hand of the recipient. If received in the hand, the Body of Christ shall be consumed immediately, within a few feet from the spot on which it was received.
- D) Holy Communion is to ordinarily be given under both the form of bread and wine, unless there are extraordinary circumstances which prevent it. In such a case, at a minimum the form of bread must be used. . Except in extraordinary circumstances for persons who cannot swallow solids, Holy Communion may not be given wine only.
- D) Holy Communion under both forms may be done by intinction or by receiving first the Body of Christ and then by drinking the Blood of Christ from the cup.

Canon III-3.2.4.2 Storage and Transport of the Holy Eucharist

- A) In all places where the Holy Eucharist is stored it shall be kept in a vessel of appropriate dignity in a locked or secured place and in a container of sturdy material. Access to this container shall be restricted to those authorized by this Constitution to be ministers of the Holy Eucharist, either Ordinary or Extraordinary.
- B) The Holy Eucharist shall be transported from place to place only when necessary for the pastoral good of the People of God. When in transit, the Holy Eucharist shall be kept in a secure location on the person of an authorized minister as defined by this Constitution. The vessel containing the Holy Eucharist shall be of appropriate dignity and reserved for this use.
- C) In all places where the Most Holy Eucharist is reserved in a church facility, a special lamp shall be kept continuously burning as a sign of the Presence of Christ. The use of electric lights for this purpose is permitted in the discretion of the pastor or Priest in charge of each location.

Canon III-3.2.4.3 Worship of the Holy Eucharist outside Mass

It is desirable and permitted for the Holy Eucharist to be periodically exposed for the worship and praise of the People of God. Whenever such adoration takes place the Pastor shall see that the Blessed Sacrament is exposed in a vessel of appropriate dignity, is never left unattended, that the environment is appropriate, and that the Holy Sacrament is secure from theft or profanation.

Canon III-3.2.4.4 Extraordinary Minister of the Holy Eucharist

Worthy Lay and Religious Members of this Church may be selected for the function of distributing the Holy Eucharist to the People of God, especially the sick, the elderly, and those prevented from attending Mass.

Canon III-3.2.4.4.1 Training of Extraordinary Ministers of the Holy Eucharist

The Pastor shall see to the correct training of the persons selected for the Sacred task as Extraordinary Ministers of the Holy Eucharist, imparting to them the highest possible respect and reverence for this ministry and instructing them in their duties and in the limitations of their office.

Canon III-3.2.4.5 First Eucharist

- A) The ordinary age of First Reception of the Holy Eucharist shall be determined by the pastor upon determining if the candidate has obtained sufficient maturity and use of reason to understand what is transpiring and the solemnity and importance of the act; the age of discretion, traditionally understood to be between the ages of seven (7) and sixteen (16) years of age.
- B) Each candidate for First Eucharist shall evidence to the pastor an understanding of the nature of the Sacrament and the Statement of Beliefs appropriate for their age, education, and maturity.

Canon III-3.2.4.6 Holy Communion of the Sick and Dying

- A) In general, Holy Communion of the Sick and Viaticum (i.e. Holy Communion of the Dying) shall be given only in the form of the Sacred Body of Christ. However, if the patient is unable to swallow solids but can swallow liquids, the Precious Blood of Christ may be used.
- B) Holy Communion shall not be given to the unconscious.
- C) Holy Communion is to be given only by mouth. The use of an eye dropper for administration of Holy Communion under the form of wine is permitted, when necessary, provided that it can be properly purified after use.

Canon III-3.2.5 Sacrament of Matrimony

- A) Only Clergy in the Holy Order of Deacon, Presbyter (Priest), or Bishop with valid Faculties may officiate at the Sacrament of Matrimony in this Church. Deacons may officiate at the Sacrament of Matrimony only when permitted by civil law. Where required by civil law, each person intending to officiate at the Sacrament of Matrimony

shall obtain whatever licensing or certification the civil authority may require of marriage officiants prior to officiating at any marriage.

- B) Persons seeking to be married must have attained legal age as defined for the civil jurisdiction in which the Sacrament will be celebrated. Where no minimum age is defined in civil law the minimum age for marriage shall be 18 years.
- C) Only those persons who have never been married, are widowed, or who possess a civil divorce or annulment of a prior marriage, and who conform to the requirements of this Constitution and any regulations and requirements imposed by the the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church having jurisdiction in the place of celebration of the Sacrament may receive the Sacrament of Matrimony from this Church.
- D) Wherever required by civil law, those seeking Matrimony shall present a license, valid for the place in which the marriage will be celebrated, from the civil authority having jurisdiction prior to the celebration of the Sacrament.
- E) Clergy may witness and bless Holy Union commitments or officiate at the Sacrament of Matrimony between partners of the same gender. Where in civil law members of the same gender are not recognized or permitted to enter into a Marriage union, this does not prevent the Sacrament of Marriage to be recognized by this Church and is of equal standing, sacramentality, as those of opposite genders.
- F) Simultaneous Marriage and Holy Unions to more than one partner is prohibited.
- G) Any authorized officiant of the Sacrament of Matrimony for this Church may decline to officiate at the Sacrament in individual circumstances in their discretion without stating a reason.
- H) Each Marriage celebrated by the clergy of this Church shall be recorded in the parish register of the parish to which the clergy is assigned or for those clergy members without a parish assignment, the Marriage or Holy Union shall be recorded in the Office of the Presiding Bishop.

Canon III-3.2.5.1 Holy Matrimony: Concerning Preservation of Marriage, Dissolution of Marriage, and Remarriage

- A) When marital unity is imperiled by dissension, it shall be the duty, if possible, of either or both parties, before taking legal action, to lay the matter before a Member of the Clergy; it shall be the duty of such Member of the Clergy to act first to protect and promote the physical and emotional safety of those involved and only then, if it be possible, to labor that the parties may be reconciled.

- B) Any member of this Church whose marriage has been annulled or dissolved by a civil court may, though it is not required, apply to the Presiding Bishop for a judgment as to his or her marital status in the eyes of this Church. Such judgment may be recognition of the nullity, or of the termination of the said marriage; Provided, that no such judgment shall be construed as affecting in any way the legitimacy of children or the civil validity of the former relationship. A copy of the civil court's decision is required.
- C) Every judgment rendered under this Canon shall be in writing and shall be made a matter of permanent record in the Archives of this Church.
- D) No Member of the Clergy of this Church shall solemnize the marriage of any person who is currently the husband or wife of any other person then living, nor shall any member of this Church enter into a marriage when either of the contracting parties is currently the husband or the wife of any other person then living.
- E) The Member of the Clergy shall be satisfied by appropriate evidence that the prior marriage has been annulled or dissolved by a final judgment or decree of a civil court of competent jurisdiction, a copy of the civil court's decision is required.
- F) The Member of the Clergy shall have instructed the parties that continuing concern must be shown for the well-being of the former spouse, and of any children of the prior marriage.

Canon III-3.2.6 Sacrament of the Sick

- A) The Ordinary Minister of the Sacrament of Anointing the Sick is a Bishop or a Presbyter (Priest). However, the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church may grant Faculties to Deacons to celebrate this Sacrament within certain restrictions as set forth herein. Extraordinary Ministers of the Holy Eucharist may not be granted Faculties for this Sacrament but are encouraged to participate in community with the Sick and the Minister of the Sacrament.
- B) The Sacrament of Anointing the Sick is for the living only. Those who have died may not receive the Sacrament. As actual death and clinical death may not be synonymous in all cases, it is left to the pastoral judgment of the ministers of this Sacrament to determine whether death has occurred in individual cases.
- X) A sick person may receive the Sacrament of Anointing of the Sick as often as it seems pastorally wise to do so, but not more than once per day.

Canon III-3.2.7 Sacrament of Holy Orders

This Church recognizes all of the Sacraments have come to us historically through the Roman Catholic and the Eastern Orthodox Churches. This Church is considered a sister church to these other Catholic churches as well as the Old Catholic Churches (Union of Utrecht). This Church establishes that no ordination shall take place without the presence of a Bishop who is in full historic apostolic succession.

- A) Both males and females shall be eligible to receive the Sacrament of Holy Orders in this Church.
- B) Only persons in the Holy Order of Bishop may ordain.
- C) It pertains solely to the Presiding Bishop to select and mandate the ordination of candidates to the Holy Order of Deacon and Presbyter (Priest) this Church after the candidates have followed the prescribed formation process as established. It pertains to the Presiding Bishop, the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church, and the people of God to select candidates for election to the Holy Order of Bishop under procedures herein described. Once elected it pertains to the Presiding Bishop to mandate the ordination of the Bishop-elect to the Order of Bishop.
- D) By virtue of their office, Bishops have Faculties for the Sacrament of Holy Orders for the ordination of Presbyter (Priest) and Deacon.
- E) By virtue of their office all members of the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church have Faculties for the Sacrament of Holy Orders for Ordination of Bishops. However, no person shall be ordained a Bishop in this Church unless there exists a duly executed mandate for such ordination by the Presiding Bishop in conjunction with the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church of this Church and the General Synod, in the Absence of any Bishop in this Church, then by the General Synod.
- F) This Church shall maintain a register of all persons receiving the Sacrament of Holy Orders for this Church within their boundaries and reported to the national Church as herein defined.
- G) Ordination to Holy Orders in this Church shall be solely by Rites approved for use in this Church by the General Synod in order to assure absolute validity in the Historical Apostolic Succession.
- H) Except when prevented by extraordinary circumstances the consecration of a Bishop in this Church shall be accomplished by not less than three Bishops: a principal consecrator and two co-consecrators and such principal consecrator and two co-consecrators must be Bishops of this Church. In extraordinary circumstances and when authorized by the

College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church, the co-consecrating Bishops may be Bishops of another communion having valid Historical Apostolic Succession. The participation of additional consecrating Bishops from this Church and Bishops of other churches holding valid Historic Apostolic Succession is encouraged as a visible sign of the One, Holy, Catholic and Apostolic Church.

- I) Bishops shall be consecrated and/or installed in office within one hundred eighty (180) days of their election unless the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church shall extend that deadline.
- J) Each candidate for ordination to the diaconate of this Church shall have previously received the Sacraments of Christian Initiation, installed in the ministries of Reader and Acolyte, and shall meet the qualifications for the Order of Deacon contained herein. Candidates for the Ordination to the Permanent Diaconate shall state in their Candidacy letter that they are seeking candidacy to the Permanent Diaconate.
- K) Each candidate for Ordination to the Presbyterate of this Church shall have previously received the Sacraments of Christian Initiation, installed in the ministries of Reader and Acolyte, the Sacrament of Holy Orders in the Order of Deacon, and shall meet the qualifications for the Order of Presbyter (Priest) contained herein.
- L) Each Candidate for Ordination to the Episcopacy (the "Order of Bishop") of this Church, shall have previously received the Sacraments of Christian Initiation, installed in the ministries of Reader and Acolyte, the Sacrament of Holy Orders of Deacon and of Presbyter (Priest) and shall meet the qualifications for the Order of Bishop contained herein.
- M) At the discretion of the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church, candidates for Holy Orders in the Order of Deacon may be required to receive the traditional ministries (Sacramentals) of Porter, Exorcist, and Sub-Deacon prior to Ordination to the Order of Deacon.
 - 1. Porter: Ostiarius, a Latin word sometimes anglicized as ostiary but often literally translated as porter or doorman, originally was a servant or guard posted at the entrance of a building. See also gatekeeper. This "porter" became the lowest of the four minor orders. The porter in ancient times the duty of opening and closing the church-door and of guarding the church; especially of ensuring no unbaptized persons would enter during the Eucharist. The Porter also guards, open and close the doors of the Sacristy, Baptistry and elsewhere in the church.
 - 2. Exorcist: Since at least the third century, the Latin Church has formally ordained men to the minor order of exorcist. Text previously attributed to a fourth Council of Carthage in 398, now identified as a collection called Statuta Ecclesiae Antiqua, prescribes in its seventh canon the rite of ordination of such an exorcist: the bishop is to give him the book containing the formulae of exorcism, saying, "Receive, and commit to memory, and possess the power of imposing hands on

energumens, whether baptized or catechumens". These exorcists routinely performed ceremonies over adults and infants preparing to be baptized. Authors such as Eusebius (3rd Century) and Augustine (4th Century) provide details of these minor exorcisms: Eusebius mentions the imposition of hands and prayer. Augustine noted that rites of exorcism by exsufflation (breathing upon the candidate) were also performed for the baptism of infants. The office of Exorcist was not a part of the sacrament of Holy Orders but as a sacramental was instead first conferred on those who had the special charism to perform its duties and later to those studying for the priesthood. By the twentieth century, the order had become purely ceremonial. As a minor order, exorcists wore the surplice.

3. Sub-Deacon: the subdeacon's role is essentially as an assistant to the deacon in performing their diaconal role. This perhaps more clearly reflects the origins of the subdiaconate; assisting the deacon with the preparation of the oblations and with carrying them to the Altar. The subdeacon also assists the deacon during the reading of the Gospel by carrying the Gospel Book to and/or from (depending on the rite used) the place of proclamation, and by acting as a support for the book while the Gospel is read. At pontifical services (services at which a bishop is present and presiding, the subdeacon also assists the deacon in the vesting of the bishop. During services, the subdeacon vests in an alb, over which he wears the cincture, and the tunicle.

- N) Deacons who decline advancement to the Presbyterate may not be forbidden the exercise of their Order for that reason alone, nor shall this preclude their advancement to Presbyterate at a future date.
- O) With regard to all persons who are certified as insane or who suffer from untreated debilitating mental illness; persons who are addicted to chemical substances other than tobacco; persons who have a documented history of violent behavior; persons who have been convicted of a misdemeanor having a penalty in excess of one (1) year of incarceration or persons convicted of a felony; all such persons are impeded from the valid reception of the Sacrament of Holy Orders in this Church without explicit dispensation from the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church.

Canon III-3.3 Vessels for use in Liturgy and the Sacraments

All chalices, ciborium (ciboria), patens, and other vessels used in the Sacred Liturgy shall be constructed of non-absorbent material appropriate for their function decorated and styled in a dignified manner so as to enhance the worship of the people of God. Ceramic material which has been rendered non-absorbent may be used. Metallic vessels shall be maintained against tarnish and corrosion.

Canon III-3.4 Funerals

- A) Any properly disposed Christian may officiate at a Funeral Service, except they may not exercise any ministry reserved for those in Holy Orders.
- B) Either burial or cremation of the remains of deceased faithful is permitted. Burial or interment of the remains or of the ashes of those cremated may be in earth or in bodies of water and shall be accomplished in accordance with the regulations of civil authorities.

ARTICLE IV NATIONAL GOVERNING BODIES OF THIS CHURCH

Chapter 1 General Synod

Canon IV-1 General Synod

The General Synod is the solemn plenary assembly of the Bishops, Clergy, and Laity of this Church meeting in council to legislate for this Church on a national level or to hear judicial appeals from this Church.

Canon IV-1.1 Members of the General Synod

- A) The members of the General Synod are those members of this Church who are authorized to vote in the General Synod on matters before it.
- B) The members of the General Synod shall consist of the following categories:
 - 1) All members of The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church as herein defined;
 - 2) All members of the Clergy in the order of Presbyter (Priest) and Deacon as herein defined;
 - 3) Religious Order representatives for each Religious Order or Religious Community in accordance with the terms set forth in their Order or Community as herein defined;
 - 4) Laity have the right to select representatives (1 per 25 persons in a Parish or Mission) to be members of the General Synod..
- C) There must be at least one (1) Lay representative per parish or mission and such representative must be a member of this Church and at least eighteen (18) years of age. Each Parish or Mission shall provide authenticating Credentials for their Lay Representative.

- D) Religious and Lay Members of the General Synod may be female or male. Each Religious Orders or Community shall provide authenticating Credentials for their Representative(s).
- E) The members of the General Synod may not concurrently vote in more than one voting category.
- F) The rule of “dialogue” shall be employed at every level of Governance so as to include the maximum amount of input by the widest body of voting members of the General Synod whenever practical and reasonable to do so.
- G) All Bishops are to work in a collegial manner, including and hearing the voices of Members of the Clergy and the Laity whenever and wherever possible and appropriate.
- H) All Bishops, clergy and Laity have rights of automatic appeal to the authority of the General Synod for all judicial or legislative actions as set forth herein.

Canon IV-1.2 Power and Scope of Authority of the General Synod

- A) The General Synod is the national legislature and supreme appellate judicial tribunal of this Church. In this capacity the General Synod legislates for this Church as a whole, acting in national and inter-diocesan matters. The Synod also receives and adjudicates appeals of disciplinary tribunals from anywhere in this Church.
- B) Actions by the General Synod whether legislative or judicial, are final and do not require confirmation nor are they subject to review or veto by any person or group within or without this Church.
- C) Except in those areas defined as excluded from the General Synod's competence by this Constitution, all permanent legislation applicable to the entire Church must be enacted by General Synod in the manner described.
- D) All legislation enacted by the General Synod is effective immediately and is binding under canonical obedience.
- E) As a College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church possesses all Legislative Authority necessary for the conduct of their office, nothing in this Chapter shall be construed so as to preclude a the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church from enacting and enforcing such legislation, as previously mentioned, that is in concurrence with the General Synod of this Church and/or appropriate; provided that such legislation and/or regulations shall conform to any constraints imposed by this Constitution.

- F) When acting as the appellate judiciary for this Church, the General Synod is the supreme judicial tribunal for this Church. The decisions and judgments of the General Synod in judicial matters are final and not subject to further appeal within this Church.
- G) When acting as appellate judiciary, if the appeal is sustained, all penalties imposed upon the appellant are immediately, and as an operation of law, nullified and the appellant is immediately reinstated to all rights and privileges which were denied by the disciplinary action under appeal. If the appeal is not sustained, all disciplinary actions under appeal are immediately, and as an operation of law, reinstated and active.

Canon IV-1.2.1 Areas beyond the competence of the General Synod

- A) By virtue of their consecration, Bishops, as successors of the apostles, receive the fullness of the teaching authority of this Church. It pertains, therefore, to the Bishops who, working together with the representative members of the General Synod, to define matters of faith for this Church and to regulate the Holy Sacraments and the Liturgies of this Church.
- B) The General Synod may not enact legislation or take other action which would have the effect of adding to, altering, or removing anything contained in the Statement of Beliefs without the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church; nor may the General Synod modify or in any way alter any regulation alone and without The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church regarding the regulation of the Holy Sacraments or the Liturgies of this Church.

Canon IV-1.3 Meetings of the General Synod in ordinary circumstances

- A) The General Synod shall assemble in solemn council at least once every five (5) years, to coincide with the Election of the Presiding Bishop of this Church, unless extraordinary circumstances deem the necessity of meeting more frequently, in which case an Extraordinary Session of the General Synod may be called by the Presiding Bishop as set forth below. The General Synod shall be summoned into session by the Presiding Bishop of this Church, who shall make known to the members of the General Synod the date and place that the General Synod shall meet, at least Sixty (60) days prior to the scheduled meeting.
- B) Prior to concluding business at each General Synod the members of the General Synod shall select a preliminary site and date for the next General Synod. It shall then be the duty of the Presiding Bishop of this Church to make the necessary arrangements for the next General Synod and make known the necessary information to the members of the General Synod, as set forth in this Canon.

Canon IV-1.4 Meetings of an Extraordinary Session of the General Synod in extraordinary circumstances

- A) If the General Synod has not been called into session by the Presiding Bishop by the date which was decided at the prior General Synod, the most senior next Bishop, by date of membership into this Church, shall set a date and summon the General Synod into session.
- B) Should circumstances require action by the General Synod during the period between regular sessions of the General Synod, an Extraordinary Session of the General Synod shall be called by the Presiding Bishop. Circumstances which may require calling the General Synod into Extraordinary Session include, but are not limited to, the need to hear appeal of a judicial process, and other circumstances which in the opinion of the Presiding Bishop or the Executive Committee require such a session.
- C) If in the opinion of the majority of the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church, an extraordinary session of the General Synod is warranted, and the Presiding Bishop refuses to convene such Synod, the General Synod may be called into session by a simple majority of the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church.

Canon IV-1.5 Attendance at sessions of the General Synod Required

- A) All members of the General Synod shall attend each General Synod unless excused for sufficient reason.
- B) Bishops or heads of Religious Orders may be excused from attending the General Synod for good cause by the Presiding Bishop.
- C) Lay Representatives who are unable to attend the General Synod shall be replaced by procedures established by the the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church.
- D) Members of the Clergy who fail to attend the General Synod without proper excuse from their Ordinary shall be guilty of minor canonical disobedience. Such Clergy shall have a right to due process and hearing regarding their guilt or innocence on such a matter.
- E) Clergy who fail to attend two (2) consecutive General Synods without excuse from their Ordinary shall be deemed to have voluntarily resigned from the clergy of this Church. Before such resignation is to be instituted, such clergy shall have a right to due process and hearing regarding their guilt or innocence on the matter.

Canon IV-1.6 Quorum Requirements for the General Synod

In order for the General Synod to act on any matter, a quorum consisting of at least 33% of the active members of The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church as herein defined, and at least one (1) Member of the Clergy in the Order of Presbyter (Priest) or Deacon of this Church and at least one (1) member of the laity from each Parish and Religious Order shall be present.

Canon IV-1.7 Agenda of the General Synod

- A) The Presiding Bishop shall prepare and distribute an agenda for each session of the General Synod. Such agenda shall be approved by simple majority vote by the Executive Committee and shall be distributed to all members of the General Synod at least thirty (30) calendar days in advance of the scheduled starting date of the General Synod.
- B) In preparing the agenda for the General Synod, the Presiding Bishop shall solicit input from the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church, the Heads of all Religious Orders, the clergy, representative members of the laity of this Church, and Parishes (through their Diocesan Bishops).
- C) Any item requested to be placed on the agenda shall be accommodated.
- D) All interim legislation which may have been enacted by the Executive Committee in the period since the last General Synod must be placed on the agenda for review and consideration by the General Synod.
- E) The General Synod may remove any proposed item from the agenda.

Canon IV-1.8 Minutes of the Meetings of the General Synod

The Presiding Bishop of this Church shall have recorded a detailed summary of the discussion, votes, and other actions which transpire during a meeting of the General Synod. The minutes shall be distributed to the members of the General Synod through the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church within sixty (60) days of the conclusion of the General Synod. The Minutes shall be archived in safe storage as a permanent record of the actions of the General Synod.

Canon IV-1.9 Events requiring a vote by the General Synod

- A) Any permanent legislation applicable to the entire Church must be voted upon by the members of the General Synod during open session of the General Synod in the manner prescribed herein.
- B) In addition to legislation, matters which require a vote of the members of the General Synod include appeals of judicial proceedings and such other matters as the General Synod may define.

Canon IV-1.10 Procedures for consideration and action during sessions of the General Synod

- A) Proposals for action by the General Synod, or detailed charges and findings of disciplinary tribunals, shall be provided in writing to the members of the General Synod present by the Presiding Bishop at least twenty-four (24) hours in advance of their presentations to the General Synod.
- B) Each measure to be voted upon shall be discussed and debated in open session of the General Synod for a period not longer than one (1) hour, at the conclusion of which the General Synod take whatever action it deems necessary by simple majority vote; unless otherwise herein defined.
- C) Limitations on debate duration imposed by this Canon may be waived, extended, or reduced upon approval of the members of the General Synod then present on an issue-by-issue basis.

Canon IV-1.11 Procedures for consideration and action outside sessions of the General Synod

- A) In the event that a situation shall arise which requires immediate legislation at a time when the General Synod is not in formal session and which does not, in the opinion of the Presiding Bishop and the other members of the Executive Committee, warrant the convocation of an extraordinary session of the General Synod; they shall take whatever measures they shall deem appropriate in response to such need.
- B) Any action taken in these circumstances by the Executive Committee shall remain in effect until the next General Synod, expiring as an operation of law with the convocation of the immediately subsequent General Synod. The situation which prompted such action shall then be reviewed by the General Synod and it shall take whatever action it deems appropriate,
- C) Appeals by clergy of disciplinary actions always require a special session of the General Synod and may never be heard outside a session of the General Synod.

Canon IV-1.12 Procedures for votes by the members of the General Synod

- A) Only those members of the General Synod actually present at the time a vote is taken may cast a vote on any matter before the General Synod.
- B) Upon conclusion of discussion/debate and upon a seconded motion from the floor that the matter to be voted upon, a vote on the matter shall be taken.
- C) When acting as the appellate judiciary for This Church voting by the General Synod shall be by secret ballot.
- D) When not acting as the appellate judiciary for This Church, all voting by the General Synod shall be by show of hands. Such show of hands shall be recording in the written minutes.
- E) A matter being voted upon shall be deemed accepted by the General Synod upon receiving a simple majority of the votes cast. Matters not receiving majority of the votes cast are rejected.

Canon IV-1.13 Voting rights of the members of the General Synod

- A) Each member present at the time a vote is taken, by virtue of their status, casts a single vote in the General Synod in their own right. .
- B) Any member of the General Synod may abstain from any vote without divulging a reason for such abstention. As membership in The General Synod is a solemn trust, the decision to abstain should be undertaken only after serious consideration.

Canon IV-1.14 Voting methods prohibited for the General Synod

The following are prohibited:

- A) Voting by "absentee ballot".
- B) Voting by proxy.
- C) Voting by voice telephone or by other means essentially synonymous with voice telephone, unless the identity of each such participant(s) can be verified.
- D) Voting by mail or by electronic means essentially synonymous with mail.

These prohibitions apply only to voting methods for the General Synod. Nothing in this Canon shall be interpreted as prohibiting the use of these or other voting methods by the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church or such other Groups, Committees, or Commissions as may be established from time to time by this Church. Such groups may establish whatever methods for voting on matters before them that they deem appropriate in their sole judgment.

Canon IV-1.15 Committees of the General Synod

The General Synod may establish committees to perform tasks between sessions of the General Synod. In creating such committees, the General Synod shall specifically define their role, membership and scope of authority.

Canon IV-1.15.1 Permanent Committees of the General Synod

The following are permanent standing Committees of the General Synod whose duties are as indicated:

- A) History of this Church - which shall see to the creation and maintenance of a historical record of this Church.
- B) Constitution and Canons -- which shall consider and propose changes, updates and revisions to this Constitution and Canons for submission to the General Synod for enactment.

Chapter 2 College of Bishops and its Officers

Canon IV-2 College of Bishops

- A) All persons who have received the Sacrament of Holy Orders in the Order of Bishop who are incardinated into or are part of this Church. Those Bishops who are active and are not on leave of absence or on sabbatical are voting members of the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church. All members of the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church have voice in the College and the General Synod. The minimum number comprising the College is two active Bishops.
- B) The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church shall enact and maintain procedures for the conduct of its business, including methods and procedures for voting on matters before it.

- C) Decisions by the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church shall be made by a simple majority of votes cast on any matter before the College.
- D) Retired members of the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church shall have voice in the College and in the General Synod of this Church. Once a Bishop retires, this action is considered permanent and may not return to active status for purposes of voting rights.

Canon IV-2.1 Authority of the College of Bishops

- A) By virtue of their Sacred Order, the members of the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church, working with the General Synod, possess the right to define matters of Faith for this Church. In this Sacred Role, the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church is the guardian of the True Catholic Faith.
- B) The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church, working with the General Synod, regulates and defines Rites for the celebration of the Holy Sacraments and the Sacred Liturgies of this Church.
- C) Between sessions of the General Synod, the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church, as member(s) of the Executive Committee, is entrusted with the day-to-day care and administration of this Church. In this capacity, the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church may impose interim action and/or legislation in response to circumstances which are national in scope and which arise between sessions of the General Synod. All such actions or legislation expire with the convocation of the next General Synod unless the General Synod expressly acts to continue them. See Canon IV-1.11(A).
- D) The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church is the official spokesperson for this Church. Only the College, or its designated representative(s), may make official statements regarding Church business.

Canon IV-2.2 Duties, Rights and Privileges of the College of Bishops of this Church

- A) The duties of members of the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church include all those inherent in the Order of Bishops.
- B) With concurrence and approval of the General Synod, it is the right, duty, and privilege of the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the

sole bishop of this Church to elect the Presiding Bishop of this Church, define matters of Faith for this Church, and regulate the Holy Sacraments.

- C) Great independence is granted by virtue of the office of Bishop. The conduct of this sacred trust affects not only the People of God in their immediate care, but also the entire Church. Therefore, it is the duty of the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church to assure effective and orthodox leadership of this Church.

Canon IV-2.2.1 Initiation of matters for Consideration by the College of Bishops

- A) Any member of the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church may initiate legislation or bring other matters before The College for their consideration and vote by providing the proposal in typewritten form together with a ballot for voting on the measure to the College of Bishops
- B) The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church shall reproduce sufficient copies of the proposal and ballots for the membership of the College and distribute them for action by the membership, and shall receive, tally, and announce the results of the voting.

Canon IV-2.3 Chief Executive Officer

- A) The Chief Executive Officer of this Church is the Presiding Bishop.
- B) The Presiding Bishop may be removed from office at any time by a two-thirds (2/3) vote of the voting eligible members of College of Bishops, and a two-thirds (2/3) concurrence of the General Synod. If there is no College of Bishop, then a (2/3) two-thirds vote by the General Synod will be sufficient for the removal of the Presiding Bishop from office

Canon IV-2.3.1 Duties of the Presiding Bishop,

- A) The Presiding Bishop shall summon the General Synod into session and preside at its sessions.
- B) The Presiding Bishop shall maintain a flow of communication between the parishes and Religious Order of this Church.
- C) The Presiding Bishop shall maintain a registry of the clergy, and be custodian of the official archives of this Church.

- D) The Presiding Bishop shall receive and tally all votes of the General Synod, and shall make requisite notifications of the results of such voting. If the vote is being taken for the election of Presiding Bishop and the incumbent is a candidate for that office, then the vote shall be received and tallied by the most senior Bishop of The College of Bishops, (by date of consecration to the episcopacy) who is not a candidate for the office or the a member of the General Synod so selected by the General Synod for that purpose. In the event there are no other members of the College of Bishops, the tally shall be taken by the most senior member of the clergy by date or ordination into their current rank of clergy. If there is no other member of the clergy present at the Synod then the tally will be taken by a member of the General Synod so selected by the General Synod for that purpose.
- E) The Presiding Bishop shall perform other administrative duties as required.
- F) The Presiding Bishop shall maintain all tithes, donations or other funds entrusted to it of this Church in financial support of their office separate from all other funds. The Presiding Bishop shall steward these funds through the Treasurer, using them for any purpose which the Presiding Bishop deems appropriate in the conduct of Church business. The Presiding Bishop shall annually render an accounting for these funds to the General Synod.
- G) The Presiding Bishop shall annually prepare a proposed budget for the conduct of his/her office for the year for approval by the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church.
- H) The Presiding Bishop shall accomplish all duties and tasks assigned by this Constitution and by action of the General Synod in a timely manner and without undue delay. Repeated failure to promptly fulfill their duties shall be cause for removal from office.
- I) Whenever the Presiding Bishop shall leave office for any reason, he/she shall see to the immediate transfer of all Church records in his/her possession to his/her successor. All records of this Church in the possession of the Presiding Bishop are the sole property of this Church and must be surrendered on demand.

Canon IV-2.6 Administrative Secretary of this Church

- A) The Presiding Bishop may appoint an Administrative Secretary.
- B) The duties of the Administrative Secretary shall be to supervise and be responsible for all communications within and without this Church, and all administrative matters pertaining to the operation and functioning of this Church's national temporal responsibilities under the direction of the Presiding Bishop.

- C) The Administrative Secretary may be a Member of the Clergy, Religious or laity of this Church or may be a non-member of this Church employed or volunteering for this purpose.
- D) The Administrative Secretary shall serve an indefinite term of office at the pleasure of the Presiding Bishop.

Canon IV-2.7 Treasurer of this Church

- A) The Presiding Bishop shall appoint one of the members of the clergy or laity to serve as Treasurer.
- B) The duties of the Treasurer shall be to supervise and be responsible for all financial matters of this Church's national temporal responsibilities under the direction of the Presiding Bishop.
- C) The Treasurer shall serve an indefinite term of office at the pleasure of the Presiding Bishop.

Canon IV-2.8 Executive Committee of this Church

- A) The Executive Committee serves as an advisory board to the Presiding Bishop in exercising the day-to-day supervision of this Church.
- B) The Executive Committee assists Presiding Bishop who governs in all matters pertaining to the temporal operation of this Church which do not require a vote of the General Synod as defined in this Constitution.
- C) The Executive Committee shall maintain minutes of all meetings.
- D) Meetings of the Executive Committee shall be as frequent as the Presiding Bishop shall direct. Meetings may be conducted by phone or in person.

Canon IV-2.9.1 Membership of the Executive Committee

- A) Certain offices of this Church are ex-officio members of the Executive Committee. Permanent membership on the Executive Committee pertains to the office and not to the person who may, at any time, hold that office. Ex-officio members are:
 - 1) Presiding Bishop, and Chair of the Committee;
 - 3) Administrative Secretary of this Church;
 - 4) Treasurer of this Church.

- B) Certain Members of the Executive Committee are elected to serve on the Committee. Such elected members shall be elected to this duty at regular sessions of the General Synod and may be expanded to reflect the wider church as it deems necessary. Their term of office is five (5) calendar years from date of election and shall coincide with the regular meetings of the Synod. Elected Members are:
- 1) A representative of The College of Bishops, who is not already an ex-officio member of the Executive Committee, elected by majority vote of the College of Bishops.
 - 2) A representative from the Members of the Clergy in the Holy Orders of Deacon or Presbyter (Priest), elected by the members of the clergy of those Orders.
 - 3) A lay member, elected by the members of the lay representatives to the Synod.
 - 4) A representative from the members of all religious Orders elected from among the members of the Religious Orders.
- C) The Executive Committee shall prepare and present to the next meeting of the General Synod a report on the State of the Church and sent to the Presiding Bishop.

Canon IV-2.10 Other Committees of the General Synod

- A) The General Synod may establish committees to perform tasks or research issues before the General Synod and make recommendations to the General Synod for action.
- B) The Presiding Bishop of this Church is ex-officio member of all committees of the General Synod.

Canon IV-2.10.1 Permanent Standing Committees of the General Synod

The following committees are permanent standing committees of the General Synod to meet at least annually:

- A) Liturgy: This shall see to the creation, review and update of the Liturgy.
- B) Ecumenism: This shall see to the relations with other ecclesial bodies.

ARTICLE V CHURCH ORGANIZATION

Chapter 1 Jurisdictions within this Church

Canon V-1 Internal Jurisdictions of this Church

Internal to this Church are several jurisdictional areas which are regulated by this Constitution. These areas are parishes, missions, and Residences of Religious Orders.

Canon V-1.1 Diocese

No separate dioceses exists at this time within this Church.

Canon V-1.2 Parishes of this Church

- A) Every Parish/Congregation of this Church shall belong to this Church.
- B) The ascertainment and defining of the boundaries of existing Parishes, as well as the establishment of a new Parish or Congregation, and the formation of a new Parish within the limits of any other Parish, is left to the action of the Presiding Bishop.
- C) The formation of new Parishes, or the establishment of new Parishes shall be vested in the Presiding Bishop.
- D) This Canon shall not affect the legal rights of property of any Parish or Congregation.
- F) Each Parish of this Church shall be incorporated in the State in which it resides unless that State does not allow incorporation, in such case the Parish will be incorporated in a State that does allow incorporation.

Canon V-1.2.1 Parish Council

- A) In every Parish of this Church the number, mode of selection, and term of office of Members of the Parish Council, with the qualifications of voters, shall be such as the State or Diocesan law may permit or require, and the Members of the Parish Council selected under such law shall hold office until their successors are selected and have qualified.
- B) Except as provided by the law of the State, the Parish Council shall be agents and legal representatives of the Parish in all matters concerning its corporate property and the relations of the Parish to its Clergy.

- C) Unless it conflicts with the law as aforesaid, the Pastor, or such other member of the Parish Council designated by the Pastor, shall preside in all the meetings of the Parish Council.

Canon V-1.3 Mission Territories

Any portion of the Jurisdiction of this Church which is not organized shall be considered to be Mission Territory.

Canon V-1.4 Monasteries, Convents and Residences of Religious Orders

Wherever there is established a monastery, convent or other residence house of a Religious Order, such residence shall be governed and organized as the Rule or Form of Life of the Order may direct. If no specific regulation exists within a Rule or Form of Life of any Order, the residence shall be governed and organized as the head of the Order may direct. All such residences are under the direct control of the lawful superiors of the Order and are subject to overall supervision by the Presiding Bishop.

Canon V-2 Securing an Accurate View of the State of this Church

- A) A report of every Parish and other Congregation of this Church shall be prepared annually for the year ending December 31 preceding, in the form authorized by the Presiding Bishop, and shall be filed not later than January 15 . This report shall include the following information: the number of baptisms, confirmations, marriages, and burials during the year; the total number of baptized members, the total number of members in good standing.
- B) Such other relevant information as is needed to secure an accurate view of the state of this Church, as required by the approved form.
- D) Every Bishop, Presbyter (Priest), or Deacon whose report is not included in a parochial report shall also report on the exercise of such office, and if there has been none, the causes or reasons which have prevented the same.
- E) It shall be the duty of the Administrative Secretary of this Church, if there be one and if not to the Presiding Bishop, immediately upon publication of the Annual Report, together with episcopal charges, statements, and such other records in paper or electronic format as may show the state of the Church in that jurisdiction, and a copy to the Archives of the Church in a common format as prescribed by the Archivist of the Church.
- F) It is desirable this Church develop and maintain a centralized electronic data system for the collection and storage of all records as mentioned in the above as to provide an up to

date view of the status of this Church. Every parish or mission and every Religious Order of this Church shall submit said records on an ongoing basis. Each Pastor or Priest in Charge of a parish or mission shall adhere to this Canon in every respect.

ARTICLE VI CLERGY

Chapter 1 General Regulations of the Clergy

Canon VI-1 Clergy Defined

All members of this Church who have received the Sacrament of Holy Orders in the Order of Deacon, Presbyter (Priest) or Bishop, including those who are incardinated, and who are in good standing, are members of the Clergy.

Canon VI-1.1 Clergy

- A) Members of the Clergy are subject to this Constitution and such other regulations as their lawful superior may impose.
- B) All members of the Clergy shall be incardinated within this Church in order to exercise their ministry.
- C) All Clergy accused of civil criminal conduct, except minor traffic citations, shall immediately disclose such accusation to the Presiding Bishop.
- D) This Church's Clergy, even if they receive some financial compensation, serve on a voluntary capacity and are not employees of this Church. This Church therefore has no duty to supervise its Clergy as an employer nor is it responsible for their conduct; nor does this Church have a duty to collect or account for taxes for its Clergy; nor does this Church have an obligation to provide employment benefits or unemployment, workers compensation, or other insurance.

Canon VI-1.1.1 Titles and Rank of the Clergy

The Titles and Ranks of the Clergy are: Deacon, Presbyter (Priest), Priest, Bishop, Presiding Bishop, Pastor or those granted by the Presiding Bishop, College of (e.g., Canon, Pastor, etc.), or authorized for an office in a Religious Order (e.g., Minister General, Superior General Novice Master, Abbot).

Canon VI-1.2 Celibacy and Chastity of the Clergy

- A) The right to marry is Divinely Granted. This Church imposes no requirement of celibacy or permanent chastity on its Clergy. Members of the Clergy of this Church who are unmarried, as defined by civil law, may marry or refrain from marriage.
- B) Except within a lawful union, Clergy are called to the same Chastity as are all Christians.
- C) Marriage shall not be an impediment to the valid reception of the Sacrament of Holy Orders in This Church nor to incardination into any jurisdiction of this Church; nor shall marriage be required for the reception of Holy Orders or incardination.
- D) Holy Orders shall not be an impediment to the valid reception of the Sacrament of Matrimony in This Church.
- E) No person shall impose or require, as a condition of the Sacrament of Holy Orders, of granting Faculties to Clergy, or of incardination of Clergy in any jurisdiction; that any person shall be required to promise, vow or live in a state of celibacy or permanent chastity, nor that they be either married or remain unmarried.
- F) In all cases, members of the Clergy shall refrain from sexual intimacy which is abusive in nature or which is outside the Law of God.

Canon VI-1.3 Financial Compensation of the Clergy

- A) Simony is expressly forbidden and renders the Sacrament null and void. Donations may be accepted so long as the said donation is voluntary. It is permitted, when asked, for the Clergy to indicate an exact amount which is appropriate for such donation.
- B) Freely given stipends or gifts, regardless of type, may be accepted as a gratuity for the special celebration of the Mass so long as they are not in any way a condition for the celebration of the Sacraments or the Mass.
- C) When necessary and appropriate, travel, food, and lodging expenses of the Clergy may be paid by those for whom a Sacrament is celebrated.
- D) The Clergy may receive salary and/or other formal compensation from any Religious Order, Parish or Mission they serve. Salary and/or other compensation and all stipends and gratuities received must be reported to the appropriate civil authorities for tax purposes. All Members of the Clergy are to be considered as Independent Contractors and as such, this Church is not responsible for the actions of any Members of the Clergy or for withholding of any taxes for monies received by the Members of the Clergy.

Canon VI-1.3.1 Employment of the Clergy

- A) Each Member of the Clergy is responsible for providing such personal income as they may require for themselves and their family through lawful means. These means may include compensation by the Religious Order, Parish or Mission that the Member of the Clergy serves, personal savings or investments, and/or employment in a secular job or profession.
- B) All secular employment shall be in a place and of a type seemly and appropriate for a Member of the Clergy. The decision of whether such employment of a Member of the Clergy is seemly and appropriate shall be in the discretion of the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church for those in the Orders of Deacon and Presbyter (Priest), and in the discretion of The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church for those in the Holy Order of Bishop.
- C) No Bishop shall require that a Member of the Clergy change their employment without giving them a full explanation of their reasons for such requirement, and without giving them adequate time to make a transition to new employment.

Canon VI-1.3.2 Financial Obligations of this Church

Each parishes, missions, and other subordinate jurisdictions thereunder of this Church shall provide financial support to the conduct of the temporal administration of this Church, in a manner and amount to be determined annually by the General Synod by majority vote, but under no circumstances shall be more than 10% of tithes taken in by each respective Parish, special ministry, missions, and/or other subordinate jurisdictions thereunder.

Canon VI-1.4 Possession of Church Property by members of the Clergy

- A) All property, which may be managed and held in the trust by a Member of the Clergy which was purchased or otherwise obtained by this Church, Parish, or any subordinate jurisdiction of this Church is the sole property of this Church, Parish, or subordinate jurisdiction for which it was purchased and not the private or personal property of the Member of the Clergy unless specifically set forth differently in a mutually assented to writing. However, property purchased solely by a Member of the Clergy and in their possession which may be used by this Church shall remain and be the sole possession of that Clergy member.
- B) The foregoing notwithstanding, the Clergy may own and retain as real and personal property, chapels, private chapels in their place of residence, or other suitable private location as well as vestment, chalices, and other liturgical supplies, etc., which were purchased with their own funds or which they received as gifts.

Canon VI-1.5 Resignation of the Clergy

Members of the Clergy may resign from the Clergy of this Church at any time without stating a reason. Resignation shall automatically excommunicate the Member of the Clergy and shall release them from the Clergy of this Church.

Canon VI-1.6 Leave of Absence of the Clergy

- A) Members of the Clergy may request a Leave of Absence at any time from {Presiding Bishop. Such request shall be accepted in all cases. Furthermore, the Presiding Bishop may place a Member of the Clergy under their control on an Involuntary Leave of Absence.
- B) The duration of a Leave of Absence, as well as any conditions which must be met in order for the Member of the Clergy to return to active status, is in the discretion of the Presiding Bishop.
- C) It belongs solely to the Presiding Bishop to determine whether or not to accept the return from a Leave of Absence of a member of their Clergy.
- D) The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church may impose an Involuntary Leave of Absence on any Bishop if the said College determines such leave to be necessary for the good of this Church, or the spiritual welfare of the respective Bishop, or as the result of disciplinary action. Except as may be provided elsewhere herein, the College shall determine the duration of the leave, the conditions of the leave, and when and under what circumstances the person so placed on leave may return to active status.
- E) During a Leave of Absence, members of the Clergy, regardless of Order or position, shall not function in any clerical capacity for This Church and all Faculties which the Member of the Clergy then possessed shall be revoked for the duration of the leave.
- F) At the conclusion of the Leave of Absence, the Member of the Clergy regardless of Order or position, must either return to active status, resign from the Clergy of this Church, or be released from the Clergy of this Church.

Canon VI-1.7 Canonical Obedience of the Clergy

Each Member of the Clergy shall, on the occasion of their ordination to each Order and/or their Incardination into this Church, solemnly and publicly promise obedience to this Constitution and to their lawful superior(s).

Canon VI-1.7.1 Information to be supplied by the Clergy to competent authority

Each Member of the Clergy in the Holy Order of Deacon and Presbyter (Priest) shall provide certain information to the Presiding Bishop. Each Bishop shall provide similar information to the Presiding Bishop. Such information shall be maintained as current by the respective Member of the Clergy. The required information is as follows:

A residence address to be defined as the street address, including apartment number where applicable, in which he/she physically resides; in this regard, a Post Office Box or any address essentially similar in nature to a Post Office Box, shall not be sufficient. Use of such Boxes is permitted, but only in addition to the required address.

- A) A telephone number at which the Member of the Clergy may be customarily reached.
- B) The name of the Member of the Clergy's employer and a description of type of work performed.
- C) Their current marital status.

Canon VI-1.8 Incardination of Clergy

- A) The process by which Clergy from one ecclesiastical jurisdiction are brought under the authority of another jurisdiction is called Incardination. The procedure to be followed for Incardination of Clergy from Churches in Communion with this Church is the same as that for Incardination to this Church.
- B) In this context, the term "Churches in Communion with this Church" shall be defined as those ecclesiastical bodies which established formal inter-communication agreements with this Church and are approved for this purpose by The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church and confirmed by the General Synod.

Canon VI-1.8.2 Incardination from other Churches

- A) In addition to a letter of Excardination from this Church that they are leaving, Clergy desiring Incardination from Churches not in Communion with This Church must submit documents attesting to the valid reception of the Sacrament of Holy Orders to the highest Order they have attained, and documentation which proves the valid Apostolic Succession of the person who ordained them to each Order.

- B) Persons in the Holy Order of Bishop may be incardinated into this Church only with the concurrence of The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church by majority vote and majority vote of the General Synod. The role such Bishop shall exercise within this Church shall also be established by majority vote of The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church.
- C) Documentation of Apostolic Succession need trace Succession only as far as the Roman Catholic, Old Catholic (Utrecht), or Orthodox Churches. Standard reference materials which sustain the claim of Apostolic Succession may be employed in validating Succession.
- D) Persons whose Orders or Succession cannot be validated may receive the Orders of Deacon or Presbyter (Priest) sub-conditione at the discretion of the Presiding Bishop receiving them into this Church.
- E) Persons in the Order of Bishop may be consecrated sub-conditione only with the concurrence of The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church and the General Synod.
- F) Candidates for incardination into this Church in the Order of Bishop from other Catholic Communions, generally, shall not receive subconditione or re-consecration in this Church unless in the opinion of The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church, there is grave reason to believe that the candidate for incardination is, indeed, not validly consecrated as a Bishop.

Canon VI-8.3 Incardination of Bishops and Clergy of Jurisdictions Uniting with this Church

- A) The Presiding Bishop, along with the General Synod of this church, upon a finding of mutual interest in the uniting of another Catholic jurisdiction not currently under its jurisdiction, shall enter into discussions with said jurisdiction and develop a Declaration of Unity Agreement which shall establish all the terms upon which the unification shall take place.
- B) Upon the mutual written execution of the Declaration of Unity Agreement, unless otherwise stated and stipulated to therein, all Clergy members of said jurisdiction shall be incardinated into the Catholic Church of America and all laity and religious shall be accepted as full members of each respective category into the Catholic Church of America.

Canon VI-1.9 Excardination

- A) A Member of the Clergy desiring to be excardinated from this Church shall be given a Letter of Excardination. Such Letter shall state their highest Holy Order held and shall also state whether they are in good standing, on Leave of Absence, deposed, or released/expelled from the Clergy of this Church.
- B) The act of expelling or releasing someone from the Clergy of this Church, automatically, and as an action of law, excardinates that person from all jurisdiction of this Church.

Canon VI-1.9.1 Excardination because of Resignation

If a Member of the Clergy of this Church resigns from the Clergy of this Church, or ceases to perform their duties as a Member of the Clergy in a manner analogous to resignation, he or she shall be given a Letter of Excardination. Such action shall automatically terminate all Faculties and release that person from the Clergy of this Church.

Canon VI-1.10 Conduct and Discipline of the Clergy

- A) Because of the great trust placed in the Clergy by the People of God, This Church has the right to ecclesiastically discipline and to censure any Member of the Clergy whose public conduct is such that it may bring discredit upon this Church. This Church may also ecclesiastically discipline or censure Clergy of this Church who violate any provision of this Constitution or who are disobedient in matters canonical to their lawful superior, regardless of their rank or position in this Church.
- B) The public conduct of the Clergy is to be above reproach. They are to avoid places and entertainment which would scandalize the People of God, they are to restrain their use of profanity, and they are to be examples of Christian Charity and Love to all. They are to scrupulously adhere to the Divine Law, this Constitution, and the Civil Law.
- C) Conduct by the Clergy which is contrary to the Law of God or this Constitution is never sanctioned by this Church. When such conduct is discovered, immediate action shall be taken to address the misconduct.
- D) Whenever a violation of appropriate public conduct or a violation of canonical obedience to a lawful superior or of this Constitution is alleged against any Member of the Clergy, Presiding Bishop shall convene a tribunal to adjudicate the matter and in which evidence in support and refutation of the allegation shall be presented. If the accused is a Bishop, the allegation shall be referred to the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church for similar adjudication. If there is only one member of the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church and is that person is under investigation,

the General Synod shall be convened by the highest ranking clergy member by either Office held or by date of ordination.

- E) When there is reason to believe that a Member of the Clergy is suffering from a mental illness or an addiction which is affecting their performance as a Member of the Clergy, a judicial tribunal shall be convened to determine the attendant facts under procedures defined herein.
- F) Misconduct on the part of the Clergy is the sole responsibility of that person. This Church does not employ Clergy and has no obligation as an employer in regard to its Clergy.
- G) Any Clergy who has left a position in this Church without having received a call to a new ecclesiastical position and who desires to continue the exercise of the office of Priest, the Presiding Bishop may approve the Clergy person's continued exercise of the office on condition that the Clergy person report annually in writing, in a manner prescribed by the Presiding Bishop.

Canon VI-1.10.1 Dress of the Clergy

Whenever they are acting in their capacity as Clergy of this Church, the Clergy shall wear appropriate clerical clothing.

- A) Members of Religious Orders that are a part of this Church, in Inter-communion with this Church, or invited guests of this Church may wear the Habit appropriate for their Order. The color and style of the habit of Religious Orders shall be determined by the Order with the concurrence of the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church (for national Orders) or the Presiding Bishop. .
- B) Clergy who are not members of Religious Orders, and Clergy who are Religious at times when they are not wearing the Habit of their Order shall wear clerical garb appropriate to their activity.
- C) The color of all formal street clerical attire in the Catholic Church of America is generally black, although other colors are permitted, other than the amethyst red (the color reserved for bishops).

Canon VI-1.10.2 Judicial Tribunals for the Clergy

- A) Whenever a Member of the Clergy violates the provisions of this Constitution, commits an offense against the unity of this Church, including but not limited to, heresy, apostasy or schism; fails to render canonical obedience to a lawful superior, or is convicted or pleads guilty to a civil misdemeanor punishable by more than (one) 1 year incarceration or felony, they shall be subject to disciplinary action by This Church.

- B) Whenever disciplinary action or action due to mental illness or addiction is contemplated against a Member of the Clergy, a formal inquiry into the facts of that allegation shall be conducted as quickly as practical.
- C) Clergy in the Order of Deacon or Presbyter (Priest) shall be entitled to due process and shall be judged within law and equity by a tribunal consisting of three Clergy on the Order of Presbyter (Priest) or Bishop. The Presiding Bishop shall preside. The evidence in support of the allegation shall be presented in open session by a Member of the Clergy. The accused shall have the right to present evidence which is exculpatory, to confront his accuser, and the right to compel testimony in his/her behalf. The three judges shall decide if the evidence presented sustained the allegation by vote. The Presiding Bishop shall impose penalty for those found guilty of misconduct or determine actions for those found to be mentally ill or addicted.
- D) If sufficient Clergy cannot be obtained to form a tribunal as described in the foregoing, the Presiding Bishop may hear the matter alone or with reduced numbers of Clergy so long as the rights of those under inquiry are sustained. Tie votes shall be adjudged in the favor of the one under inquiry.
- E) Clergy in the Order of Bishop shall be judged by The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church. If there is only one member of The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church and is that person is under investigation, the General Synod shall be convened by the highest ranking clergy member by either Office held or by date of ordination who will preside at the Tribunal. The evidence in support of the allegation shall be presented in open session by a Member of the Clergy.

The accused shall have the right to present evidence which is exculpatory, to confront his accuser, and the right to compel testimony on their behalf. The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church, by vote, shall determine if the evidence presented sustained the allegation and shall impose penalty for those found guilty of misconduct or determine actions for those found to be mentally ill or addicted. Tie votes shall be adjudged in the favor of the one under inquiry.

- F) A detailed record of the evidence presented in a tribunal both for and against the accused shall be made and maintained by the Presiding Bishop, for Presbyters (Priests) and Deacons, and by The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church for Bishops. This record shall be made available to the General Synod in the event of an appeal of the findings and/or penalty by the accused.

Canon VI-1.10.2.1 Disciplinary Penalties of the Clergy

The penalties which may be assessed against a Member of the Clergy found guilty of misconduct may be, if deemed appropriate in the tribunal documents: Informal Reprimand, Formal Reprimand, Involuntary Leave of Absence from the Clergy, removal from office, and/or expulsion from the Clergy of this Church.

Canon VI-1.10.2.1.1 Minor Canonical Offenses by the Clergy

Those found guilty by a tribunal of a minor offense against this Constitution, or of a minor instance of willful canonical disobedience to a lawful superior may be subject to the following potential penalties: Informal Reprimand, Formal Reprimand, and, if deemed appropriate in the tribunal documents, placed on an Involuntary Leave of Absence from the Clergy of this Church for a period of not more than three (3) months.

Canon VI-1.10.2.1.2 Serious Canonical Offenses by the Clergy

Those found guilty by a tribunal of a serious offense against this Constitution, serious willful canonical disobedience to a lawful superior, or a serious offense against the unity of this Church may be deposed from all offices which they then hold and may incur, if deemed appropriate, any of the following penalties: Formal Reprimand, and/or Involuntary Leave of Absence from the Clergy of this Church for a period of not more than two (2) years.

Canon VI-1.10.2.1.3 Grave Canonical Offenses by the Clergy

Those found guilty by a tribunal of a grave offense against this Constitution, grave willful canonical disobedience to a lawful superior, or a grave offense against the unity of this Church may be released from the Clergy of this Church, removed from all Church offices that they then hold, excommunicated from all jurisdictions in which they serve, and all Faculties for their celebration of the Sacraments shall be revoked.

Canon VI-1.10.2.1.4 Actions in Cases of Alleged Civil Criminal Conduct by the Clergy

- A) Those accused of civil felonies, or of misdemeanor(s) with total penalty in excess of one (1) year incarceration, shall be automatically placed on an Involuntary Leave of Absence from the Clergy of this Church until such time as their civil case is adjudicated.
- B) Those found guilty or pleading guilty to any misdemeanor(s) with total penalty in excess of one (1) year incarceration, shall be deposed from any offices which they then hold and may be placed on Involuntary Leave of Absence until such time as their civil penalty is concluded and the Presiding Bishop or The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church may reinstate them.

- C) Those found guilty, or pleading guilty of any civil felony may be released from the Clergy of this Church, deposed from all Church offices that they then hold, excommunicated from all jurisdictions in which they serve, and all Faculties for their celebration of the Sacraments may be permanently revoked.

Canon VI-1.10.2.1.5 Actions in Cases of Mental Illness and Addiction in the Clergy

- A) If it is determined by a tribunal that a Priest, Deacon or Auxiliary or Coadjutor Bishop is mentally ill or addicted in any way, except to tobacco, the Presiding Bishop having jurisdiction shall place the individual on Involuntary Leave of Absence.
- B) If it is determined by The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church that the Presiding Bishop is mentally ill or addicted in any way, except to tobacco, The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church may remove them from Office and shall place the individual on Involuntary Leave of Absence. If there is only one Bishop, the Presiding Bishop in the College of Bishop and the Presiding is determined by proper medical personnel, then the Presiding Bishop may be removed from Office by 2/3 vote of the General Synod.

Canon VI-1.10.3 Ordinary and Delegated Authority

- A) Clergy have authority to perform their duties according to the needs of their office. Certain authority is ordinary in nature meaning that it results from the possession of an office or a duty (e.g., the Presiding Bishop has ordinary authority to administer any Sacrament this Church.) Delegated power or authority is granted by authorization of another who possesses ordinary authority (e.g., the Presiding Bishop grants Faculties to a Presbyter (Priest) to administer Confirmation because those who are to be Confirmed are located at a distance which does not permit the Presiding Bishop to administer the Sacrament themselves.)
- B) One who has ordinary power or authority may delegate it in their discretion subject to any restrictions imposed by Sacramental requirements or this Constitution.

Canon VI-1.11.1 Ordinary

Whenever herein the term “Ordinary” is used as a proper noun referring to a person, such usage shall be defined as one who is exercising the role of the Presiding Bishop, with all rights and privileges appertaining thereto.

Chapter 2 Presiding Bishop of this Church,

Canon VI-2 Presiding Bishop

This Church shall have one Presiding Bishop who shall act as the spiritual guide of this Church.

Canon VI-2.1 Duties, Rights and Privileges of the Presiding Bishop

- A) The duty of the Presiding Bishop of this Church shall be to exercise a ministry of inspiration and leadership to the People of God in This Church; Lay, Religious, and Clergy. The Presiding Bishop shall inspire and lead by example and exhortation, so as to build up the Kingdom of God on earth.
- B) As Christ established Peter as leader of the Apostles, but did not give him power to command them, so the Presiding Bishop may not command fellow Bishops nor do they owe them obedience in the role as Presiding Bishop. However, as Peter led the Apostles by example and teaching, so too the Presiding Bishop of this Church leads the Bishops and the whole Church, by example and teaching, and as the Apostles followed Peter in charity and fraternal support, so the Bishops and this Church follows the Presiding Bishop as he or she leads them in building the Kingdom of God on earth.
- C) It shall be the particular duty of the Presiding Bishop to act as advocate and guardian of the Sacraments, assuring their continual integrity and conformance to Sacred Tradition. The Presiding Bishop shall exercise this function by referring his/her concerns in this area to The College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church for their action.
- D) During the Presiding Bishop's term of office, the Presiding Bishop shall be welcomed in all territories of this Church.
- E) The Presiding Bishop shall have voice and vote in the General Synod and The College of Bishops but may not veto any action of either body. The concurrence or confirmation of the Presiding Bishop is not required for the validity of legislation.
- F) The role of the Presiding Bishop is to be that of a spiritual leader.
- G) The Presiding Bishop, acting alone, may not impose legislation on this Church, nor may the Presiding Bishop assume supreme powers in this Church. Such actions, if attempted, shall constitute a crime against the unity of this Church.

Canon VI-2.2 Qualifications of the Presiding Bishop

- A) The Presiding Bishop shall be elected to the office of Presiding Bishop in accordance with the procedures set forth herein. The Presiding Bishop is one who has received the Sacrament of Holy Orders in the Order of Bishop from another Bishop who possesses valid Apostolic Succession. In the conferral of this Holy Order, Bishops receive the fullness of the Sacrament of Holy Orders, are made pastors of Christ's Church, successors of the Apostles, and teachers of the Holy Faith.
- B) The Presiding Bishop in this Church may be male or female.
- C) No person shall be the Presiding Bishop in This Church who has not attained thirty (30) years of age.
- D) No person shall be the Presiding Bishop in this Church who has not validly received the Sacraments of Christian Initiation, been installed in the institutes of Reader and Acolyte, and ordained to Holy Orders in the Order of Deacon and the Order of Presbyter (Priest).
- E) No person shall be the Presiding Bishop in this Church who has not functioned in the Order of Presbyter (Priest) for at least three (3) years.
- F) No person shall be the Presiding Bishop in this Church who has not served in a Pastoral ministry in this Church for at least three (3) years. That is, this person must have served as a Pastor of an active congregation of this Church.
- G) No person shall be the Presiding Bishop in this Church who has not been elected to the Order of Bishop by The College of Bishops and confirmed by the General Synod. In the case there is no other Bishop in the College of Bishops, , the General Synod's election to the Office of Presiding Bishop will suffice for a valid election of the Presiding Bishop.
- H) No person shall be the Presiding Bishop in this Church who has been convicted of a civil crime, except minor traffic violations
- I) No person shall be the Presiding Bishop in this Church who is actively addicted in any way, except to tobacco.
- J) No person shall be the Presiding a Bishop in this Church who has an active depicting mental illness.
- K) No person shall be the Presiding Bishop in this Church who is given to violent behavior.
- L) No person shall be the Presiding Bishop in this Church who has demonstrated an inability to manage their personal and professional affairs.

Canon VI-2.3 Election of the Presiding Bishop

- A) The norm of this Church is to elect its Presiding Bishop at the General Synod held every Five (5) years. Whenever there is a vacancy in the office of Presiding Bishop, regardless of cause, , the General Synod, shall within sixty (60) days of the date the office of Presiding Bishop fell vacant, assemble a commission consisting of one (1) Member of the Clergy and one (1) lay representative from each Parish and Religious Order which shall be called the Primatial Selection Commission of the General Synod of this Church.
- B) The members of this Commission shall select a candidate for Presiding Bishop from among those eligible for the office of Presiding Bishop. The procedure by which they shall conduct their business is in their discretion. The senior Member of the Clergy on the Commission, by date of ordination to their current Order, shall act as leader of the Commission.
- C) No member of the Primatial Selection Commission of the General Synod may nominate themselves for the office of Presiding Bishop nor may they collude with other members to cause their own nomination. However, membership on the Primatial Selection Commission does not disqualify one from candidacy for the office of Presiding Bishop if otherwise eligible.
- D) Upon making their nomination(s), the Commission shall inform The College of Bishops of the identity of the nominee(s).
- E) Once the Primatial Selection Commission of the General Synod has made known its candidate, The Commission will make know to the Church; each Parish, Religious Order, and mission the credentials of the Candidate who will provide every attempt to be known to the whole Church by the best possible means. The General Synod will then be Called in to Secession who will then further question and deliberate and with a simple majority of the General Synod elect the Presiding bishop. The College of Bishops, acting corporately, shall then elect the Presiding Bishop by simple majority vote having been elected by the General Synod.
- F) If none of the candidates receives a majority vote, of the General Synod it shall reconsider nominations from the floor of the Synod. as necessary and submit them for vote to The College of Bishops as required by this Canon. This process shall continue until a new Presiding Bishop is elected.
- G) Until such time as a new Presiding Bishop is chosen, the most senior Bishop of The College of Bishops, by date of consecration to the episcopacy, shall perform the duties of Presiding Bishop. If this Church is left without any Bishops, the Church may ask for episcopal oversight from the Presiding Bishop of another Church in Full Communion with this Church, until a new Presiding Bishop is elected and Consecrated.

Canon VI-2.4 Installation of the Presiding Bishop

The Presiding Bishop shall be installed, and their term of office commence immediately after their election. The term "immediately" shall be construed to mean: "as soon as practical and without undue delay."

Canon VI-2.5 Term of Office of the Presiding Bishop

The Term of Office of the Presiding Bishop shall be five (5) calendar years dated from the date of election during the General Synod. The Presiding Bishop may succeed their self in office as often as they are re-elected to this position.

Canon VI-2.6 Resignation, Incapacity and Removal from Office of the Presiding Bishop

- A) The Presiding Bishop may resign their office at any time without stating a reason for such resignation by so notifying the College of Bishops, if there be one, if not, then the General Synod, if in secession, if not to the Executive Committee, in writing. The resignation shall be effectively immediately if the General Synod is in secession, or as soon as possible.
- B) The College of Bishops may, by a two-thirds (2/3) vote and concurrence by a two-thirds (2/3) vote of the General Synod, remove the Presiding Bishop from office for crimes against the unity of this Church, apostasy, heresy, and schism for violations(s) of the provisions of this Constitution, for reason of physical health or mental illness which, in the opinion of The College of Bishops and the concurrence of the General Synod, impairs the performance of his/her duties, or for reason of conviction of civil crime as defined in this Constitution.
- C) The Presiding Bishop may also be removed from office for failure to competently and faithfully perform the duties of their office as required by this Constitution.
- D) The Presiding Bishop is fully subject to the provision of this Constitution for the conduct and discipline of the Clergy.

Chapter 3 Pastors Defined

A Pastor is one who possesses at least the Sacrament of Holy Orders in the Order of Presbyter (Priest) and who has been given the responsibility of leading the People of God within a Parish or Mission.

Canon VI-3.1.1 Duties, Rights, and Privileges of Pastors

- A) Pastors have the duty to lead, guide, and shepherd the People of God within their care.
- B) Pastors have the duty to minister the Sacraments for which they are the ordinary minister (in addition to those of the Diaconate Reconciliation, and Anointing the Sick).
- C) Pastors have the duty to celebrate the Holy Eucharist at least once each week on Sunday for the intention of the People of God under their Pastoral Care, unless they are not scheduled to celebrate the Holy Eucharist in the parish; on vacation, on another assignment, on leave of absence.
- D) Pastors have the duty to teach the Gospel.
- E) Pastors have the duty, within the scope of their authority, to implement this Constitution and all legislation enacted by the General Synod.
- F) Pastors possess all ordinary, proper, and immediate power and authority necessary for their office, except those powers and authority reserved to some other ecclesiastical office and subject to Faculties granted by the the Presiding Bishop.
- G) Pastors possess the unrestricted right to be heard by the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church.
- H) Pastors rank in precedence next by date of their ordination to the Presbyter (Priest).
- I) All duties, rights and privileges pertaining to Priests apply to Pastors as well. Additional duties are assigned to Pastors by this Constitution.

Canon VI-5.2 Appointment of Pastors

- A) Pastors are appointed to their office by the Presiding Bishop, with concurrence of the parish to which they are assigned. The term of office of a Pastor is either the remainder of the Pastor's life or until they resign for this position.
- B) In selecting Priests for the office of Pastor, the the Presiding Bishop shall seek candidates who are proven shepherds, persons of tact, holiness, skill, and love of God, God's People, and the Sacraments.
- C) The local parish, in seeking a pastor, should begin a search through a selected search committee or by the parish council from available candidates.

Canon VI-5.3 Installation of Pastors

After their Appointment, Pastors shall be ceremonially installed in their office by the Presiding Bishop or designated representative.

Canon VI-5.4 Parochial Vicars

- A) A Parochial Vicar is a Priest who has been assigned to assist a Pastor in the care of the People of God. This office is also known as Assistant Pastor or Curate. A Parochial Vicar is appointed to this role by the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church and serves at the discretion and is subordinate to the Pastor with agreement of the Parish Council. All duties, responsibilities and privileges appertaining to Priests apply to Parochial Vicars.
- B) As the appointment of Pastors is solely at the discretion of the the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church, the office of Parochial Vicar does not possess or imply a right of succession to the office of Pastor.

Canon VI-5.5 Missionaries

A Missionary is a Member of the Clergy who is assigned the particular duty of bringing the Gospel of Christ to those who are not members of His Mystical Body or one who functions within Mission Territories. All duties, responsibilities and privileges appertaining to Pastors and Priests apply to Missionaries.

Chapter 6 Priests of this Church

Canon VI-6 Priests Defined

- A) A Priest is one who has received the Sacrament of Holy Orders in the Order of Presbyter (Priest).
- B) Ordination to the Order of Presbyter (Priest) imparts a permanent Charism. While a Priest may resign, retire, be deposed and/or removed from exercising their ministry, they never cease to be a Priest once ordained.
- C) Priests possess all ordinary, proper and immediate power and authority necessary for their duties, except those powers and authority reserved to some other ecclesiastical office and subject to Faculties granted them by their the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church.

- D) By virtue of their ordination to the Order of Deacon, Priests retain all duties, rights, and privileges of that Order.
- E) Priests are appointed to their duties by the Presiding Bishop. In appointing a Priest to a duty, the Presiding Bishop shall not impose any financial, spiritual, familial, or other burden upon the Priest without their free consent. The Presiding Bishop may reassign Priests to other duties at any time, subject to the foregoing restriction.
- F) Priests of this Church shall be ordained by rites approved by the General Synods for use in this Church.

Canon VI-6.1 Duties, Rights and Privileges of Priests

By virtue of their ordination, Priests, who are in good standing, have the right to celebrate the Sacraments of which they are the Ordinary Minister subject to the Faculties granted by the Presiding Bishop.

Canon VI-6.4 Qualifications and Training of Priests

- A) Priests in This Church may be male or female.
- B) No person shall be a Priest in this Church who has not attained his/her 25th year.
- C) No person shall be a Priest in this Church who has not validly received the Sacraments of Christian Initiation, installed in the ministries of Reader and Acolyte, and ordained in Holy Orders in the Order of Deacon.
- D) No person shall be a Priest in this Church who has not completed a course of study. Such course of study shall at a minimum require theological training in the areas of Holy Scripture and Tradition, Church History, Liturgies, Christian Theology, Christian Ethics/Moral Theology, Ecumenism/Cross-Cultural Pastoral Training, Pastoral Care, and Practical Ministerial Training, Spiritual Development and Discipline. It is preferable that the Candidate has, at a minimum, a Bachelor's degree and attain at the end of their training the equivalent of a Master's degree in some area of theology or divinity or equivalent, as determined by the Presiding Bishop.

Chapter 7 Deacons of this Church

Canon VI-7 Deacons Defined

- A) A Deacon is one who has received the Sacrament of Holy orders in the Order of Deacon. Deacons may be permanent or transitional. Deacons are subordinate directly to the Presiding Bishop only, unless assigned duties which are subordinate to another.
- B) Deacons are appointed to their duties by the Presiding Bishop. In appointing a Deacon to a duty, the Presiding Bishop shall not impose any financial, spiritual, family, or other burden upon the Deacon without their free consent. The Presiding Bishop may reassign Deacons to other duties at any time subject to the foregoing restriction.
- C) Deacons shall be ordained by rites approved by the General Synod for use in this Church.
- D) Deacons serve directly under the authority of, and are accountable to, the Presiding Bishop

Canon VI-7.1 Duties, Rights and Privileges of Deacons

Deacons serve directly under the authority of, the Presiding Bishop. The Presiding Bishop may appoint one or more of such Deacons to assist the Presiding Bishop in the formation, deployment, supervision, and support of the Deacons or those in preparation to be Deacons, and in the implementation of this Canon.

The Presiding Bishop, after consultation with the Deacon and the Members of the Clergy or other leader exercising oversight, may assign a Deacon to one or more congregations, other communities of faith or non-parochial ministries. Deacons assigned to a congregation or other community of faith act under the authority of the Member of the Clergy or other leader exercising oversight in all matters concerning the congregation.

- A) Subject to the Presiding Bishop's approval, Deacons may have a letter of agreement setting forth mutual responsibilities in the assignment, and, if such a letter exists, it is subject to renegotiation with the Parish Council after the resignation of the Pastor or the Priest-in-Charge.
- B) Deacons shall report annually to the Presiding Bishop or the designee on their life and work.
- C) Deacons may serve as administrators of congregations or other communities of faith.
- D) Deacons may accept chaplaincies in any hospital, prison, or other institution.
- E) Deacons may participate in the governance of the Church and possess the unrestricted right to be heard by the Presiding Bishop.
- F) For two years following ordination, new Deacons shall continue a process of formation authorized by the Presiding Bishop.

- G) The Presiding Bishop or designee, may assign each newly ordained Deacon a mentor Deacon where a suitable mentor Deacon is available. The mentor and Deacon shall meet regularly for at least one year to provide guidance, information, and a sustained dialogue about diaconal ministry.
- H) Deacons are ministers of Service, Word, and Sacrament and those duties include:
- 1) Ordinary minister of Holy Communion.
 - 2) Preparation of the altar and the elements for the celebration of the Holy Eucharist.
 - 3) Minister the chalice during the celebration of the Holy Eucharist.
 - 4) Solemnize baptisms when granted Faculties.
 - 5) Officiate at Marriages where permitted by civil law and when granted Faculties.
 - 6) Proclaim the Gospel solemnly.
 - 7) Preach, when granted Faculties by the Presiding Bishop and permitted by the Pastor, of so assigned.
 - 8) Celebrate the Sacraments of which they are the Ordinary Minister, subject to Faculties granted by the Presiding Bishop.
 - 10) Obey their lawful superior(s) in all matters pertaining to this Church.

Canon VI-7.2 Qualifications and Training of Deacons

- A) Deacons in this Church may be either male or female.
- B) No person shall be a Deacon in this Church who has not attained his/her 21st year and married or similar spousal relationship, with the consent of their spouse.
- C) No person shall be a Deacon in this Church who has not validly received the Sacraments of Christian Initiation and having been installed in the ministries of Reader and Acolyte.
- D) No person shall be a Deacon in this Church who has not completed a course of study. Such course of study shall at a minimum require theological training in the areas of Holy Scripture and Tradition, Christian Theology, Practical Training in the area of Diakonia and the Diaconate, and Spiritual Development and Discipline. It is preferable that the Candidate has at a minimum a Bachelor's degree and attain at the end of their training the equivalent of a Certificate in some area of theology or divinity, or equivalent, as deemed by the bishop.

Canon VI-7.3 Selection for Ordination to the Diaconate

The Presiding Bishop selects candidates for the Order of Deacon. The foregoing notwithstanding, no person shall be selected for the Order of Deacon who does not possess the qualifications defined.

Canon VI-7.4 Faculties of Deacons

The right to publicly celebrate the Sacraments or Preach by Deacons is granted by the Presiding Bishop. No Deacon shall presume to publicly celebrate the Holy Sacraments without Faculties from the Presiding Bishop. Faculties are granted by the Presiding Bishop.

Canon VI-7.5 Resignation

- A) If any Deacon of this Church shall declare, in writing, to the Presiding Bishop, a renunciation of the ordained Ministry of this Church, and a desire to be removed there from, it shall be the duty of the Bishop to record the declaration and request so made. The Presiding Bishop, being satisfied that the person so declaring is acting voluntarily and for causes, assigned or known, which do not affect the Deacon's moral character, may pronounce that such renunciation is accepted, and that the Deacon is released from the obligations of the Ministerial office, and is deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in Ordination. The Presiding Bishop shall also declare in pronouncing and recording such action that it was for causes which do not affect the person's moral character, and shall, if desired, give a certificate to this effect to the person so removed from the ordained Ministry.
- C) If a Deacon making the aforesaid declaration of renunciation of the ordained Ministry be under Presentment for any Offense, or shall have been placed on Trial for the same, the Presiding Bishop shall not consider or act upon such declaration until after the said Presentment shall have been dismissed or the said Trial shall have been concluded and the Deacon judged not to have committed an Offense.
- D) In the case of the renunciation of the ordained Ministry by a Deacon as provided in this Canon, a declaration of removal shall be pronounced by the Bishop in the presence of two or more Members of the Clergy, and shall be entered in the official records of the Diocese in which the Deacon being removed is canonically resident. The Presiding Bishop as provided in this Canon shall give notice thereof in writing to every Member of the Clergy, each Parish Council, the Administrative Secretary of the General Synod and to all Bishops of this Church, .

ARTICLE VII RELIGIOUS ORDERS

General Regulation of Religious Orders

Canon VII-1 Religious Orders and Other Christian Communities

- A) A Religious Order of this Church is a society of members of this Church who voluntarily commit themselves (for life or a term of years), holding their possessions in common or in trust (to some extent), vowing obedience to their Rule and Constitution, with a stated social or religious mission that is actively being pursued (i.e., not a social, fraternal, or study Order).
- B) To be officially recognized, a Religious Order must have at least three professed members and must be approved by the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church. Members of a Religious Order be they, lay, deacon, priest or bishop must be active in their ministry, i.e., attached to and functioning in a parish, mission, or active Religious Community. Religious Communities must have regular Mass, meetings, and must be actively participating in their defined mission. If found to not be doing so, faculties may be removed or suspended.
- C) Each Order shall have a Bishop Visitor or Protector. The Bishop Visitor or Protector shall be the guardian of the Constitution of the Order, and shall serve as an arbiter in matters which the Order or its members cannot resolve through its normal processes.
- D) Any person under vows in a Religious Order, having exhausted the normal processes of the Order, may petition the Bishop Visitor or Protector for dispensation from those vows. In the event the petitioner is not satisfied with the ruling of the Bishop Visitor or Protector on such petition, the person may file a petition with the Presiding Bishop, who shall review the petition and who shall have the highest dispensing power for Religious Orders, and whose ruling on the petition shall be final.
- E) The Constitution of every Religious Order shall make provision for the legal ownership and administration of the temporal possessions of the Order, and in the event of dissolution of the Order, or should it otherwise cease to exist, shall provide for the disposition of its assets according to the laws governing non-profit (religious) organizations in the State wherein the Order is incorporated.
- F) It is recognized that a Religious Order is not a Parish or Mission, in itself of this Church..

Canon VII:2 Lay Institutes, Third Orders and Oblates

Members of the Laity of this Church may affiliate in confederations which seek to advance holiness of the members while not requiring profession of vows as in a Religious Order or Community. These groups may be independent Lay Institutes, or be affiliated with an existing Religious Order (a "Third" Order or Oblate status). Procedures for establishing such institutes are the same as that for Religious Orders or Communities.

ARTICLE VIII Laity of this Church

Chapter 1 Laity of this Church

Canon VIII-1 Laity of this Church Defined

All members of this Church who are not members of the Clergy or Religious Orders are Lay members of this Church also known as the Laity.

Canon VIII-1.1 Rights of the Laity

- A) All persons who have received the Sacrament of Holy Baptism with water in the Name of the Father, and of the Son, and of the Holy Spirit, whether in this Church or in another Christian Church, and who's Baptisms have been duly recorded in this Church, are members thereof.
- B) Members sixteen (16) years of age and over are to be considered adult members.
- C) All members of this Church who have received Holy Communion in this Church at least three times during the preceding year are to be considered members of this Church.
- D) All members of this Church who for the previous year have been faithful in corporate worship, unless for good cause prevented, and have been faithful in working, praying, and giving for the spread of the Kingdom of God, are to be considered members in good standing.
- E) Any member of any Church in communion with this Church shall be entitled to the benefit of this Canon so far as the same can be made applicable.
- F) No one shall be denied rights, status, or access to an equal place in the life, worship, and governance of this Church because of race, color, ethnic origin, national origin, marital status, sex, sexual orientation, gender identity, disabilities or age, except as otherwise specified by Canons.
- G) Any person accepting any office in this Church shall well and faithfully perform the duties of that office in accordance with the Constitution and Canons of this Church and of the Diocese in which the office is being exercised.
- H) The Laity have the right to control matters pertaining to the financial affairs of the Parish as herein defined.
- I) The Laity have the right to full intellectual and spiritual freedom.

Canon VIII-1.2 Ministries of the Laity

The Laity may participate in the Liturgical Ministries of Alter Server, Acolyte, Lector, Reader, and Extraordinary Eucharistic Minister. Additional ministries as Catechist, Visitors to the Sick and Homebound, and Evangelist are also available to the Laity.

Canon VIII-1.2.1 Altar Servers

An Altar Server is one who assists the Priest and/or Deacon in the celebration of Liturgy by performing tasks at the Altar. An Altar Server must have the Sacraments of Christian Initiation, have received First Holy Eucharist, be at least seven (7) years of age, and possess a nature and dedicated attitude to their duties. They may be female or male.

Canon VIII-1.2.2 Lector/Reader

A Lector/Reader (either instituted ministry or non-instituted ministry of this Church), proclaims the First and/or Second Readings during Celebrations of the Holy Eucharist and other Liturgical Rites. A Lector/Reader may not, in the presence of a Deacon or Priest, proclaim the Holy Gospel at such Rites. A Lectors/Reader must have received the Sacraments of Christian Initiation, have received First Holy Eucharist, be a confirmed communicate in good standing, be a person of clear speaking voice and have adequate reading and presentation skills so as to be readily understood by the hearer. He/she may be male or female and must be at least eighteen (18) years of age. In addition, instituted ministry requires the Lector to have been given the institute of Acolyte.

Canon VIII-1.2.3 Acolyte

An Acolyte, one of the instituted ministries of the Church, is one who assists the Priest and/or Deacon in the celebration of Liturgy by performing tasks at the Altar. An Acolyte must have received the Sacraments of Christian Initiation, have received First Holy Eucharist, be confirmed communicate in good standing, and possess a nature and dedicated attitude to his/her duties. They may be female or male and must be at least eighteen (18) years of age.

Canon VIII-1.2.4 Extraordinary Ministers of the Holy Eucharist

A Pastor, in his/her sole judgment, may select members of his/her Parish or Mission community to serve in the role of Extraordinary Minister of the Holy Eucharist.

Canon VIII-1.2.5 Catechists and Evangelists

- A) Persons with skills as teachers may be employed in the role of Catechist to teach the message of Christ to their brothers and sisters, to those who are preparing to receive the Sacraments of Christian Initiation, those who are inquiring into this Church, and to the Faithful who are already members of this Church.
- B) Evangelists are those who seek to bring the Good News of Christ and the story of this Church to those who have not heard it or responded to it. While all Christians and Members of this Church are called to this role, members of the Laity are particularly valuable in this capacity.
- C) Canon VIII-1.2.6 Visitors to the Sick, Elderly and Prisoners

The Gospel of Matthew, Chapter 25:31-46 enjoins all Christians to care for their brothers and sisters for, in doing so, they are caring for Christ. Each Parish and Mission should take special care to establish a program of visitation to the sick, elderly, homebound, and prisoners who reside in and near the Parish and who accept such visits. Furthermore, each Parish and Mission should establish a committee to administer and coordinate charitable activities by the Parish.

ARTICLE IX CHURCH ADMINISTRATION

Chapter 1 Administrative Agencies

Canon IX-1 Administration Agencies of this Church

All temporal organizations must be administered to assure the efficient operation of the organization. While recognizing that this Church's first duty is to extend the Kingdom of God on earth, it is also true that the temporal affairs of this Church must be tended. To accomplish that function, in addition to the administrative functions of the General Synod, it is the role of the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church to tend to the temporal affairs of this Church .

Canon IX-1.2 Duties of Parishes and Missions

This Canon shall comply with all provision and be in harmony of Canon V-2, Securing an Accurate View of the State of this Church.

- A) Pastors shall maintain records of all those who shall receive the Sacraments of Christian Initiation and/or Matrimony within their Parish. The name of the celebrant of each of these Sacraments shall be included in such records.
- B) All Parishes and Missions shall maintain financial records which are sufficient to satisfy the U.S. Internal Revenue Service's regulations.

- C) Funds for all Parishes and Missions shall be maintained in accounts separate from those for any other purpose.
- D) Except for salary, parsonage, expense reimbursement, and other formal compensation which it may pay, funds for the Parish shall not inure to the financial benefit of any person associated with the Parish without written concurrence of the Pastor.
- E) If any Parish or Mission ceases to exist as an ecclesiastical entity, its records shall be transferred to the Office of Presiding Bishop.

Canon IX-1.3 Parish Councils and other Committees

This Canon shall comply with all provisions and be in harmony of Canon V-2, Securing an Accurate View of the State of this Church. Each Parish shall establish such lay boards and/or committees to direct the temporal affairs of the Parish. This board shall be called a Parish Council. It shall be comprised of representatives of both Lay and Clergy members of that parish.

Canon IX-1.4 Ownership of Real Estate add other Church Property

This Canon shall comply with all provision and be in harmony of Canon V-2, Securing an Accurate View of the State of this Church.

- A) Real Estate may be owned by this Church. Real Estate may be owned by Parishes, Missions or Religious Orders of this Church in accordance with the procedures herein.
- B) Each Parish, Mission, or Religious Order seeking to own Real Estate and purchased with Church funds shall do so by means of a Corporation or Trust, established to hold title to the said property.
- C) Property owned by Parish, Mission, or Religious Order this Church shall not be sold, given, or transferred to any other person, or entity Parish, Mission, or Religious Order without the approval of the Board of Directors of the respective Corporation or Board of Trustees of the respective Trust, in accordance of the IRS Code for Churches; 501(C)(3).
- D) Funds derived from the sale or transfer of Church property shall be deposited into the account of the Parish, Mission, or Religious Order that sold the property and shall not inure to the benefit of an individual person except lien holders of record.
- E) Documents establishing a trust or corporation which holds real estate for Parish, Mission, or Religious Order this Church shall establish ownership rights, if any, to the property by members of the jurisdiction purchasing the property.

- F) Property held by any Parish, Mission, or Religious Order is the sole property of that jurisdiction and not of this Church nor any other Parish, Mission, or Religious Order Parish, Mission, or Religious Order of this Church.
- G) If any Parish, Mission, or Religious Order withdraws from this Church, its property, whether real or personal, remains the property of that Parish, Mission, or Religious Order.
- H) If any Parish, Mission, or Religious Order ceases to exist, its property, both real and personal, shall be disbursed as its governing documents may direct. In the absence of express instructions for the disbursements of the property of any jurisdiction in such circumstances, title and ownership of the said property shall pass to the Parish, Mission, or Religious Order that assumes pastoral care of its area of responsibility automatically and as an action of law.

Canon IX-1.5 Corporations and Trusts

- A) This Church shall exist as a Civil Corporation. The Board of Directors of that Corporation shall be members of this Church. The President of that Corporation shall be the Presiding Bishop. Officers of that Corporation, other than the President, shall be elected by the Board of Directors. If the civil law of a Parish, Mission, or Religious Order exists does not permit Churches to incorporate, then such incorporation shall be done in another state which does permit such incorporation.

Chapter 2 Fund Raising Activities

Canon IX-2 Fund Raising

- A) Each Parish, Mission, or Religious Order of this Church is responsible for raising funds for its own needs. Any fund raising technique which is in accordance with civil law in the competent civil jurisdiction is permitted.
- B) Funds for operation of the Office of the College of Bishops, if there be one, if not, then the office of the Presiding Bishop acting as the sole bishop of this Church shall be provided by the Clergy, Parishes, Missions, Religious Orders, and Diocese of this Church in a manner and amount to be annually determined by the General Synod.

ARTICLE X ENACTMENT AND IMPLEMENTATION OF THIS CONSTITUTION

Chapter 1 Enactment of this Constitution

Canon X-1 Enactment

- A) This Constitution may be enacted by simple majority vote of the General Synod under procedures for such vote in effect at the time of such vote.
- B) This Constitution shall become effective immediately upon enactment.
- C) Upon enactment, this Constitution immediately, and as an operation of law, supersedes and replaces all previous Constitutions of this Church rendering such predecessors void and invalid and absolving all persons bound to obey them from all requirements for such obedience.
- D) The confirmation and approval of enactment of this Constitution by any person whatsoever is not required for this Constitution to become effective nor may its enactment be vetoed by any person whatsoever.

Chapter 2 Canonical Obedience to this Constitution

Canon X-2 Canonical Obedience Required

- A) All persons who shall be ordained to the Holy Orders of Deacon, Presbyter (Priest) or Bishop, or who shall be admitted to profession in any Religious Order, or who shall be incardinated in any capacity into this Church shall, on the occasion of each such ordination, profession or incardination, solemnly and publicly promise canonical obedience to this Constitution and to their lawful superior(s).
- B) Upon enactment of this Constitution, all persons then bound to Canonical Obedience shall be immediately obligated to render obedience to the provisions of this Constitution. Specifically, all members of the Clergy as well as members of Religious Orders, who have professed the Evangelical Counsels; chastity, poverty (or perfect charity), and obedience, shall be so bound. It shall not be necessary for any person already bound to Canonical Obedience to formally reaffirm obedience to this Constitution. However, failure to conform to the provisions of this Constitution shall subject the person so failing to the penalties prescribed herein.

Chapter 3 Implementation of this Constitution

Canon X-3 Responsibility to Implement the Constitution

- A) It shall be the duty of the General Synod, and in particular the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church, to assure the full implementation of this Constitution within this Church. It shall be the duty of the College of Bishops, if there be one, if not, then the Presiding Bishop acting as the sole bishop of this Church to fully implement this Constitution. It shall be the duty of the Head of each Religious Order or Community to fully implement this Constitution in his/her respective Orders.

- B) Willful refusal to implement the provisions of this Constitution shall constitute grave canonical disobedience and shall subject those failing to implement this Constitution to the procedures for Clerical and Religious discipline contained herein.