



Codex Iuris Canonici

Ecclesia Catholica Ritus Anglici Americani Septentrionalis

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*Auctoritate Synodi Generalis promulgatus
Sub Auspiciis Sacratissimae Collegi Episcoporum*

Praefatio

Ecclesia Catholica Ritus Anglici Americae Septentrionalis, firmiter in fide apostolica radicata, vocationem suam ad custodiam, expositionem, et applicationem legis sacrae ad salutem animarum et bonum commune corporis ecclesiastici conscia est. Hic Codex Iuris Canonici diligenter compilatus est secundum sacram Traditionem et necessitates temporis praesentis, ad ordinem, aequitatem, et disciplinam in vita ecclesiali custodiendas. Canones huius codicis non sunt merae leges humanae, sed instrumenta ad communionem Catholicam, rectum regimen, et testimonium sanctitatis Ecclesiae in mundo moderno conservandum. Sancta Synodus Generalis, Episcopis utriusque Provinciae adiuvantibus, hunc Codicem auctoritate sua promulgat et fidelibus, clericis et laicis, in oboedientia et caritate observandum, committit.

Omnia in Christo. Gloria Deo soli.

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TITLE I – OF THE NAME AND IDENTITY OF THIS CHURCH

Canon 1 - The Name and Identity of this Church.

The legal and official name, and name of primary usage and correct ecclesiastical description, of this Church is “The North American English Rite Catholic Church.” The former name and ecclesiastical description of this Church, “The Scottish Episcopal Church in America”

§1 Use of the Name and Ecclesiastical Description in these Canons

In these Canons, The North American English Rite Catholic Church shall be and is referred to as “this Church.”

§2 Registration of the Name of this Church.

The name of this Church and other names and emblems held by or directly associated with it shall be registered or filed, or both as the case may be, in places in which the College of Bishops of this Church shall direct, and that this Church be incorporated in such place or places as the College shall, from time to time, direct.

TITLE II — OF THE COMMON LAW OF THE CHURCH

Canon 1 — The Ecclesiastical Law of This Church

The North American English Rite Catholic Church affirms that the One, Holy, Catholic, and Apostolic Church was instituted by our Lord Jesus Christ and entrusted to His Apostles, who, acting collegially, transmitted their charge to the Bishops, their lawful successors.

The essential constitution, order, doctrine, sacraments, and discipline of the Church are divinely revealed and not subject to change by human authority.

Accordingly, the ecclesiastical law of this Church may declare and apply divine truths,

but it possesses no authority to alter, abolish, or innovate upon that which is divinely instituted.

Canon 2 — Reception of the Councils and Canonical Tradition

This Church receives, as authoritative and binding in matters of doctrine, discipline, and canonical principle, the following sources of ecclesiastical law, insofar as they are consonant with the Catholic Faith as historically received in the English Rite up to A.D. 1543, and not expressly repealed or abrogated by this Church or rendered obsolete by desuetude

Canon 3 — The Ecumenical Councils Recognized by this Church

1. The First Council of Nicaea (A.D. 325)
2. The First Council of Constantinople (A.D. 381)
3. The Council of Ephesus (A.D. 431)
4. The Council of Chalcedon (A.D. 451)
5. The Second Council of Constantinople (A.D. 553)
6. The Third Council of Constantinople (A.D. 680–681) and the Quinisext Council (Trullo, A.D. 692)
7. The Second Council of Nicaea (A.D. 787)

§1 Regional and Local Synods Affirmed by the Ecumenical Councils

1. The Council of Carthage (St. Cyprian, A.D. 257)
2. The Council of Ancyra (A.D. 314)
3. The Council of Neocaesarea (A.D. 315)
4. The Council of Gangra (4th Century)
5. The Council of Antioch in Encaeniis (A.D. 341)
6. The Council of Laodicea (4th Century)
7. The Council of Sardica (ca. A.D. 343)

8. The Council of Constantinople (A.D. 394)
9. The Council of Carthage (A.D. 419)
These are affirmed particularly by Canon II of the Council in Trullo and Canon I of the Second Council of Nicaea.

§2 The Canonical Epistles, Decrees, and Writings of the Fathers

Among these, especially:

1. The Apostolic Canons
2. The Canons of St. Peter of Alexandria
3. The Canonical Epistles of St. Basil the Great
4. The Letters and Festal Epistles of St. Athanasius
5. The Canons of St. Gregory Thaumaturgus, St. Gregory Nyssa, and St. Gregory the Theologian
6. The Canonical Replies of St. Timothy and the Writings of St. Theophilus of Alexandria
7. The Canonical Epistles of St. Cyril of Alexandria
8. The Encyclical of St. Gennadius and the Synod of Constantinople

These sources form the foundational body of ecclesiastical law for this Church and remain in effect unless expressly superseded by lawful synodal authority or nullified by longstanding and legitimate disuse.

Canon 4 — Matters Not Expressly Legislated Herein

The Constitution and Canons of this Church exist to express and safeguard the Faith once delivered to the saints. They must remain consistent with the doctrine and

discipline received from Sacred Scripture and Holy Tradition, and do not create doctrine but are subordinate to it.

This Church upholds the Catholic principle that the rule of faith is grounded in:

1. Sacred Scripture, divinely inspired and sufficient for salvation;
2. Holy Tradition, received from the Apostles and faithfully transmitted in the life, worship, and teaching of the Church;
3. The Consensus of the Undivided Church, especially as expressed in the ancient Fathers and the Seven Ecumenical Councils.

As stated in The Solemn Declaration and The Affirmation of St. Louis, this Church has no authority to define doctrine contrary to the universal Tradition of the Catholic Church or to depart from the historic consensus of the faithful.

§1 — Governing Principles in Absence of Legislation

When no specific canon governs a matter, judgment shall be made according to the General Canon Law and Common Ecclesiastical Law of this Church, understood in continuity with the received Catholic tradition.

The sources of such law include:

1. The Constitution and Canons of this Church and its constituent jurisdictions (Provinces, Dioceses, Missions);
2. The received canon law of the undivided Church as expressed in the ancient canons of the Fathers, the Seven Ecumenical Councils, and regional councils received by them;
3. Catholic ecclesiastical law as historically used in the English Church prior to its separation from the universal Catholic order, provided it does not conflict with the doctrine, discipline, or canons of this Church.

Laws or rulings of secular authorities, civil courts, or secular parliaments—particularly those enacted after the rupture of the English Church from Catholic unity—shall not be considered authoritative in matters of faith, order, or discipline within this Church.

All such ecclesiastical laws, unless expressly repealed by synodal authority or

rendered inapplicable by legitimate custom or necessity, are incorporated by reference and remain in force within this Church.

Canon 5 — Terminology Used in Canon Law

The terminology employed in the Constitution and Canons of this Church may be defined in an official *Glossary of Terms* or *Schedule of Definitions*, appended to these Canons by direction of the Primate, or, in his absence, by the Metropolitan of the Original Province. Such definitions shall be established with the counsel of qualified experts and with the consent of the College of Bishops.

Canon 6 — Norms of Interpretation

Unless expressly defined otherwise, all words and phrases in the Constitution and Canons shall be interpreted according to their plain, natural, and customary meaning, consistent with the historic usage of the Church and the principles of ecclesiastical law. Interpretation shall conform to the norms provided in Article XI of the Constitution and to the Catholic tradition of canonical jurisprudence.

TITLE III – OF ECCLESIASTICAL JURISDICTIONS

Canon 1 — Provinces and Their Establishment

In accordance with the Constitution of this Church, there are hereby recognized two Provinces: The Eastern Province of the North American English Rite Catholic Church; The Western Province of the North American English Rite Catholic Church.

Canon 2 — Councils of Advice

§1 — During Sede Plena

Each Diocese or other Ecclesiastical Jurisdiction shall have a Council of Advice to assist and advise the Bishop Ordinary. The name of such a council may vary according to local custom.

§2 — During Sede Vacante

In the event of a vacant See, the Council of Advice shall serve as Guardians of the Spiritualities, exercising interim care of the Jurisdiction, subject to the authority of the Archbishop of the Province.

§3 — Additional Duties

Duties of the Council of Advice, unless otherwise provided in these Canons or the Constitution, may be determined by the Diocese or Jurisdiction itself.

Canon 3 — Ecclesiastical Jurisdictions

§1 — Definition of Jurisdictions

Dioceses and other Jurisdictions shall be established and defined according to the provisions of the Constitution and the direction of the appropriate Provincial Synod.

§2 — Territorial Assignments

The boundaries of Dioceses shall be determined by the respective Provincial Synods.

§3 — Oversight of Unassigned Territories

All territories not assigned to a Diocese or Jurisdiction shall fall under the ecclesiastical authority of the Primus, or, if there be no Primus, the Archbishop of the Western Province.

Canon 4 — Missionary Dioceses and Districts

§1 — Establishment

Missionary Dioceses and Districts may be erected: By the College of Bishops of this Church in regions outside the jurisdiction of a Province; By the College of Bishops of a Province within their respective nations.

§2 — Governance and Episcopal Oversight

The internal authority and governance of such Dioceses and Districts shall be determined by the competent College of Bishops. The initial Bishop Ordinary shall be appointed or selected with due consideration of the petitions of the local clergy and faithful.

Canon 5 — Jurisdictions of the Armed Forces*§1 – Episcopal Prelate of the Armed Forces*

Each Metropolitan Archbishop, with the consent of his College of Bishops, may appoint Bishops to serve in the Military Ordinariate. Each such Bishop shall be the Episcopal Prelate over the Military Jurisdiction of one nation only. The most senior Episcopal Prelate present shall chair the Provincial Department of the Armed Forces and preside at any related Convocation, including joint sessions with the Holy Synod.

§2 – Council of Chaplains

Clergy serving under Military Orders, along with their Episcopal Prelate, shall form the Council of Chaplains for that national or provincial Military Jurisdiction. This Council shall meet biennially in Convocation to review and coordinate the Church's mission to the Armed Forces.

§3 – Laity of the Armed Forces

Deaconesses, Lay Readers, and Lay Workers serving under Military Orders form the Laity of the Armed Forces and may participate with voice and vote in any Convocation of their Military Jurisdiction during such service.

§4 – Standing Bodies

No Council of Advice or Guardians of the Spiritualities shall exist within the Armed Forces Jurisdiction beyond the structures outlined in this Canon.

§5 – Officers

With authorization of the College of Bishops, the Episcopal Prelate may appoint Clerical and Lay Officers to support the mission. These officers shall have duties and titles analogous to those of Diocesan officers.

§6 – Convocation

The deliberative assembly for the Armed Forces shall be a Convocation, not a Synod. It shall meet prior to Provincial and Holy Synod sessions, presided over by the Episcopal Prelate or his deputy, and shall act by consensus unless otherwise specified. Matters not resolved by consensus shall be referred to the Council of Bishops.

§7 – Canonical Residence and Discipline

All members of the Military Jurisdiction retain canonical residence in their home Diocese. For non-military matters, they are under their Diocesan Bishop; for military

ministry, under the Episcopal Prelate. Such members may be elected delegates to their home Synods but not simultaneously to both Diocesan and Military Jurisdiction Synods. When military-related issues arise in Synod, they shall have voice.

§8 – Sacramental Ministry and Holy Orders

Ordinations remain under the Diocesan Bishop unless delegated to the Military Prelate with Provincial consent. The Military Prelate licenses and commissions Lay Ministers. Confirmation may be administered by the Prelate; baptisms, marriages, and burials may be conducted by Chaplains for military personnel and their dependents.

§9 – Records and Registers

The Military Prelate shall appoint a Registrar to maintain all records. Chaplains shall maintain detailed Registers of Members, Services, and Sacraments, sharing copies annually with the Military Registrar and relevant Diocesan Bishop.

§10 – Ecclesiastical Courts

Each Military Jurisdiction shall have a Court of the Prelate, elected during Convocation, with appeals progressing to the Provincial and Holy Synod Courts. Marriage Tribunals may be convened within Military Jurisdictions if geographic or pastoral circumstances require it, following Canon 9.9.

Canon 6 — Ecclesiastical Peculiars

§1 — Establishment

An Ecclesiastical Peculiar may be established within any Province of this Church by the Archbishop of that Province, with the advice and consent of his College of Bishops. Such a Peculiar may be constituted only with the consent of the Bishop Ordinary of the Diocese in which the Peculiar is to be situated, given with the advice and consent of his Council of Advice. Upon such establishment, the Archbishop may exercise Ordinary Jurisdiction therein either personally or through a designated deputy.

§2 — Episcopal Authority and Oversight

The Archbishop may delegate episcopal oversight, jurisdiction, and Visitorial Powers over an Ecclesiastical Peculiar to a Diocesan Bishop, who shall administer it as though it were part of his Diocese. However, no Cleric or Layperson canonically resident in an Ecclesiastical Peculiar shall be eligible to serve as a voting Delegate to any Diocesan Synod, Provincial Synod, or the Holy Synod for so long as such canonical

residence is retained within that Peculiar.

§3 — Disestablishment

An Ecclesiastical Peculiar may be disestablished at any time by the Metropolitan Archbishop, with the advice and consent of his College of Bishops.

Canon 7 — Meetings of Synods

§1 — Character of and Summons to Synods

(a) In years when no Provincial Synod is scheduled, the Ordinary or Episcopal Authority of each Diocese or other Jurisdiction of this Church shall summon a regular Synod, consisting of all Clergy canonically resident therein, together with Lay Delegates elected from each Congregation, Parish, and Mission within the Jurisdiction.

(b) In years when a Provincial Synod is scheduled, the Ordinary or Episcopal Authority may either:

1. Summon a regular Synod in accordance with paragraph (a) above; or
2. Summon an alternative Synod, composed of the Ordinary or Episcopal Authority, the Council of Advice, Officers or members of the Standing Committee not otherwise members of the Council of Advice, any Clergy desiring to attend, and elected Lay Delegates from any Congregations wishing to be represented.

Such an alternative Synod shall not possess the authority to: Elect Diocesan Officers, Elect Delegates to the Provincial Synod, Ratify, enact, or amend Canons or other binding legislation. However, such a Synod may: Offer advice and consent to Episcopal appointments, Adopt non-binding Resolutions, and/or Modify the Diocesan or Jurisdictional budget on an interim basis until the next regular Synod.

(c) An extraordinary Synod may be summoned on such occasions and for such purposes as are provided by the Canons of this Church or those of the relevant Province, Diocese, or Jurisdiction.

§2 — Conduct of Synods

The summoning of Synods, the selection of Delegates, and the conduct of Synodal proceedings shall be governed by the Constitution and Canons of the Jurisdiction concerned.

Canon 8 — Establishment of New Dioceses

§1 — Formation

A new Diocese of this Church may be established upon petition by not fewer than five (5) Priests of this Church and not fewer than ten (10) contiguous, non-dependent Congregations or Parishes, each of which shall have maintained, for at least six (6) consecutive months prior to petition: At least twenty (20) baptized adult members of this Church, Among whom there are at least ten (10) Communicants in good standing.

Such a Diocese may be formed only if the following conditions are met:

(a) The proposed Diocese shall form a contiguous geographical unit, except where natural geographical barriers result in non-contiguity.

(b) The formation of the proposed Diocese shall not:

1. Cause any previously existing Diocese or other territorially-defined Jurisdiction to lose its own contiguity,
2. Reduce any such Jurisdiction to fewer than fifteen (15) contiguous, non-dependent Congregations or Parishes,
3. Reduce it to fewer than eight (8) canonically resident Priests.

(c) The proposed Diocese must share a boundary with an existing Diocese or territorially-defined Jurisdiction of this Church, or be wholly contained within the boundaries of such a Jurisdiction.

(d) Consent to the formation of the proposed Diocese must be granted by the Synods of all existing Dioceses or Jurisdictions whose territories would be affected.

(e) Consent must likewise be granted by the Provincial Synod or Synods having jurisdiction. If the territory of the proposed Diocese spans more than one Province, the Provincial Synods must agree as to which Province shall have jurisdiction over the new Diocese. In such a case, the consent of the Holy Synod shall also be required.

(f) Upon fulfillment of the territorial and membership requirements and receipt of all required consents—none of which may be withheld or delayed unreasonably if a complete and lawful petition has been presented—the Metropolitan of the Province within which the new Diocese is to be established shall summon the first Synod thereof.

(g) This first Synod shall include:

- Only the petitioning Priests and other Clergy of this Church named in the petition and previously ministering within the authorized territory, and
- Lay Delegates from each subscribing Congregation, Parish, or Mission named in the petition.

§2 — First Synod

The first meeting of the Synod of the new Diocese shall be convened and presided over by the Metropolitan or his designated Episcopal Deputy. This Synod shall: Adopt a Constitution and/or Canons consistent with the Constitution and Canons of this Church and of the Province. Until such Constitution and/or Canons become effective, the Diocese shall be governed by: The Constitution and Canons of the Diocese or Jurisdiction from which the greatest number of founding Congregations was drawn; or If indeterminate, those of the oldest such Jurisdiction; or If neither is possible or applicable, by a provisional Constitution and/or Canons approved by the Metropolitan, with the advice and consent of his College of Bishops, until formal adoption.

§3 — Episcopal Authority

The Metropolitan Archbishop, or his designated Episcopal Deputy, shall exercise Ordinary Jurisdiction over the new Diocese—including the Presidency of its Synod—until such time as the Diocese: Elects a Bishop Ordinary of its own, in accordance with Article IV of the Constitution of this Church, And the applicable Canons of this Church, of the Province, and of the Diocese, And in compliance with Canon 6.15.01, And such Bishop shall have been duly ordained and consecrated (or translated, if already consecrated), enthroned, and installed as Bishop of that See.

§4 — Council of Advice and Diocesan Court

At the first Synod of the new Diocese, provision shall be made for the establishment of: A Council of Advice to assist the Ordinary, and A Diocesan Court for the exercise of the Ordinary's judicial authority.

Canon 9 — Jurisdictions Other Than This Church

Notwithstanding the provisions of Canon 8, a Diocese already constituted, formerly a constituent portion of another Church not in formal or canonical Communion with this Church, or a major portion thereof, together with its Bishop or Bishops (if such be in valid Apostolic Succession), may be received into this Church provisionally by the

Metropolitan of the Province, with the advice and consent of his College of Bishops, provided the following conditions are met:

(a) Consent has been obtained from all Bishops Ordinary of this Church exercising jurisdiction over any territory included within the Diocese or portion being received, such consents having been given with the advice and consent of their respective Councils of Advice.

(b) All Bishops, Priests, and Deacons of the Diocese or portion thereof being received shall:

1. Subscribe and make the Declarations, and take the Oaths required of men entering the Orders into which they seek to be received;
2. Consent to conditional ordination or consecration, if required, in accordance with the standards of this Church, to supply what may be lacking.

(c) Under the provisions of Canon 7, the Bishop Ordinary of the Diocese being received shall undertake to regularize Confirmations not conforming to the Canons of this Church within six (6) months of reception.

(d) The Synod or other governing body of such Diocese, or portion thereof, shall formally petition the Metropolitan of the Province for reception into this Church and the said Province.

(e) Upon the conditional grant of the petition by the Metropolitan, the Synod or governing body shall:

1. Ratify the Constitution and Canons of this Church and of the receiving Province;
2. Formally renounce their former ecclesiastical affiliation;
3. Commence the necessary amendments to their governing documents to conform to those of this Church and Province.

(f) Provisional reception shall become permanent upon completion of the following:

1. Obtaining the necessary consents from the Provincial Synod, and
2. Receiving the consents of every Diocesan, Missionary, or other Jurisdictional Synod containing any portion of the territory of the Diocese or portion thereof being received.

(g) Each Diocese or portion thereof received under this Canon shall also meet all other applicable requirements for new Dioceses of this Church as set forth in the Canons.

Canon 10 — Other Diocesan Officials

Each Diocese or other Jurisdiction may, by Canon, provide for the mode of designation and appointment of such officials as may be expedient or necessary to assist the Ordinary in the administration and government of that Jurisdiction, including but not limited to: Vicars General, Archdeacons, Deans, Vicars Delegate, Canons Principal, Regional or Rural Deans, Canons Minor, Chancellors, Commissaries

Such Canons may also define:

The term of office of each official, the duties, authority, and responsibilities of such office, and the specific area within the Jurisdiction to which such authority may be assigned.

TITLE IV – OF ECCLESIASTICAL DISCIPLINE

CANON 1 — DISCIPLINE OF THE CLERGY OF THIS CHURCH.

Every Bishop, Priest or Deacon of this Church shall be and is amenable and subject to the judicial authority of the Ordinary of the Jurisdiction within which he is canonically resident or licensed for all offences committed by him against the Discipline of the Church and the laws ecclesiastical. Every Bishop Ordinary of this Church shall be and is similarly amenable and subject to the judicial authority of the Metropolitan of the Province within which he is canonically resident or licensed. Every Metropolitan of this Church shall be and is similarly amenable and subject to the judicial authority of the Primate of this Church. The Primate of this Church is similarly subject to the judicial authority of this Church, exercised through the High Court of the Holy Synod.

§1 — Ecclesiastical Offences.

Without restricting the generality of the foregoing Preface, the following in particular shall be ecclesiastical offences triable and punishable under the provisions of this Canon: Any criminal, immoral, dishonourable, or disorderly conduct of evil report or giving cause for scandal; Heresy or the teaching or maintaining of heretical doctrines by preaching, by teaching or writing, or by editing, publishing or circulating books, pamphlets or newspapers.

Holding and teaching publicly or privately and advisedly, any doctrine contrary to that held by this Church; The wilful infringement or disregard of the Standards of Public Worship as set forth in the Constitution of this Church and these Canons; Knowingly celebrating a marriage between persons within the forbidden Degrees of Kindred and Affinity set forth in these Canons, or who are otherwise forbidden under the law of this Church to marry;
Contumacy or persistence in disrespectful or disobedient conduct towards the Bishop Ordinary of that Diocese or other Jurisdiction in any matter in which that Bishop is lawfully or canonically entitled to Obedience;
Habitual irregularity or neglect in the performance of the Offices and other Services of the Church;

Any unauthorised introduction of innovations or novelties in the performance of the Worship of this Church; Knowingly permitting unauthorised persons to officiate in the Church; Habitually absenting himself from Divine Worship; Schism or separation from the Communion of this Church;

- (l) Abandoning his Charge without license or leave;
- (m) Exercising any lay profession or secular occupation inconsistent with his sacred calling, except as authorised by his Ordinary or the Canons of this Church or the Provincial Synod;
- (n) Any act which involves a violation of his Ordination oaths or vows, or both; or
- (o) Wilful violation of the Constitution or Canons of this Church or of the Constitution or Canons of the Province or of the Diocese or other Jurisdiction within which he is canonically resident or licensed.

§2 — *Sentences and Penalties.*

The following sentences may be pronounced and penalties imposed for offences listed under this Canon:

- (a) For any of the Offences set out in clause (a) of Sub-Section 1, suspension, deprivation, deposition or degradation, according to the gravity or persistence of the offence.
- (b) For any of the offences set out in clauses (b), (c), or (k) of Sub-Section 1, admonition or suspension, or for a second or the continuance of such offence, deprivation or deposition.
- (c) For any of the offences set out in clause (m) of Section 1, admonition, or for a second or the continuance of such offence, suspension or deprivation.
- (d) For any of the offences set out in clauses (d), (e), (h), or (o) of Sub-Section 1, admonition, or for a second offence or the continuance of such offence, suspension.
- (e) For any of the offences set out in clauses (f), (g), (i), (j), (l), or (n) of Sub-Section 1, admonition or suspension.

§3 — *Admonition.*

- (a) Admonition may be in public or in private, as that Bishop Ordinary may determine.
- (b) It shall be within the power of every Diocesan Bishop or Bishop Ordinary of this Church, by virtue of his Office, and not inconsistent with or contrary to these Canons, to admonish those offending for any offence mentioned in these Canons, not made a subject for enquiry, and the admonition shall be made in private; but upon any subsequent offence it shall be in public or in private at the discretion of that Diocesan Bishop or Bishop Ordinary and made in such manner as to that Diocesan Bishop or Bishop Ordinary seems proper.

§4 — Suspension.

- (a) When the penalty of suspension is inflicted the sentence shall specify on what terms or at what time the suspension shall cease.
- (b) During his suspension, such Clergyman shall not exercise the function of his ministry, either in his own Parish or elsewhere in this Church, under pain of deprivation.
- (c) During suspension the Diocesan Bishop or Bishop Ordinary may deprive the suspended Clergyman of the whole or part of the stipend, income or emoluments of his Congregation, Parish, or Mission and may appoint another Clergyman in the place of the suspended Clergyman and may apply the whole or a part of the stipend, income, or emoluments to the payment of the substitute.

§5 — Offences by Clergy Canonically Resident.

If any Clergyman of this Church has committed, or on reasonable grounds is believed to have been guilty of, any of the foregoing ecclesiastical offences, the Ordinary within whose Diocese or other Jurisdiction the offence is alleged to have taken place or within which the Clergyman is canonically resident, on the written application of at least two (2) unrelated accusers of demonstrable reliability, commonly called Promoters, who should be Communicants of this Church, or upon his own motion, may summon that Clergyman to appear before him in private; and, upon confession of the offence alleged, may give such counsel as may be proper and, if the accused be canonically resident within the Diocese or other Jurisdiction of the Ordinary, that Ordinary may pronounce such sentence as may be proper. Also:

- (a) If that Bishop should consider the matter to be of such a character or magnitude as to require it to be placed on record, in that case the accusation shall be reduced to a definite form; there shall be added the confession signed by the accused party, and the same, with the sentence pronounced, shall be recorded in the records of the Diocesan Court of the Ordinary or Consistory Court; or
- (b) If the accused party shall not admit or confess the offence alleged, and the Bishop be of the opinion that there is probable cause for further enquiry, the Bishop shall forward the written accusation signed by the Promoters to his Diocesan Court of the Ordinary or Consistory Court for presentment and trial in the manner provided for by Diocesan Canon or Canons of that other Jurisdiction. The charge shall be prosecuted by the Church Advocate.

§6 — Offences by Clergy not Canonically Resident

If the Bishop Ordinary before whom such offence is confessed in Sub-Section 5 be not the Ordinary of the Diocese or other Jurisdiction in which the accused is canonically resident, then that Bishop shall forward written notice of the charge and the confession to the Ordinary of the Diocese or other Jurisdiction wherein the accused is canonically resident for proper disposition in accordance with the Canons of this Church. Also,

- (a) If the Bishop of the jurisdiction wherein the offence is alleged should consider the matter to be of such a character or magnitude as to require it to be placed on record, the accusation shall be reduced to a definite form and a certified copy of which, together with a certified copy of the confession signed by the accused party, shall be filed and entered in the records of his own Diocesan Court or Consistory Court;
- (b) If the Bishop of the jurisdiction wherein the offence is alleged should consider the matter to be of such a character or magnitude as to require it to be placed on record, the accusation shall be reduced to a definite form and a certified copy of which, together with a certified copy of the confession signed by the accused party, shall be filed and entered in the records of his own Diocesan Court or Consistory Court; or
- (c) If the Bishop of the jurisdiction wherein the offence is alleged should consider the matter to be of such a character or magnitude as to require it to be placed on record, the accusation shall be reduced to a definite form and a certified copy of which, together with a certified copy of the confession signed by the accused party, shall be filed and entered in the records of his own Diocesan Court or Consistory Court; or
- (d) If the Bishop of the jurisdiction wherein the offence is alleged should consider the matter to be of such a character or magnitude as to require it to be placed on record, the accusation shall be reduced to a definite form and a certified copy of which, together with a certified copy of the confession signed by the accused party, shall be filed and entered in the records of his own Diocesan Court or Consistory Court; or
- (e) If the accused party shall not admit or confess the offence alleged, and the Bishop of the Jurisdiction wherein the offence is alleged to have occurred be of the opinion that there is probable cause for further enquiry, that Bishop shall forward the written accusation signed by the Promoters in Sub-Section 2 to the Ordinary of the Diocese or other Jurisdiction within which the accused is canonically resident. In which case the latter Bishop shall elect either to authorise the forwarding Bishop to institute proceedings against the Clergyman in accordance with the Canons, rules, and regulations governing discipline in respect of the offence alleged in the Court of the forwarding jurisdiction, or to refer the matter to his own Court as if the matter had arisen in his own Jurisdiction.

NOTES:

§7 — Offences by Clergy Licensed Only.

If any Clergyman is charged as described in Section 10.1.05 in any Diocese or other Jurisdiction of this Church in which he is licensed but in which he is not canonically resident, the Ordinary of that Diocese or such other Jurisdiction may proceed, upon the consent of the Bishop Ordinary in whose jurisdiction the accused is canonically resident, as if the accused were canonically resident where he is licensed.

If such consent is withheld, the Bishop refusing such consent shall proceed without delay to trial of the charges in accordance with the Canons of this Church.

§8 — Limitation.

No presentment shall be made or conviction had for any offence, unless the offence shall have been committed within five (5) years immediately preceding the time of presentment, except that in a case of a conviction in a Court of Record exercising criminal jurisdiction, a presentment may be made at any time within one (1) year after conviction notwithstanding five (5) years may have elapsed since commission of the offence.

§9 — Inhibition.

- (a) If presentment shall have been made against any Clergyman, or in the case of any Clergyman convicted of any crime or misdemeanour involving immorality, or against whom a judgement has been entered in a Court of Record in a civil cause involving immorality, or in the case of the

abandonment of the Communion of this Church by a Clergyman, the Bishop in whose jurisdiction the Clergyman is canonically resident may, upon probable cause, inhibit that Clergyman from officiating in that jurisdiction until after the judgement of the Trial Court becomes final, or sentence has been pronounced.

Also,

- (b) In every case in which from the nature of the offence charged it appears to the Diocesan Bishop or Bishop Ordinary that a great scandal is likely to arise from the alleged offender continuing to perform the services of the Church, while the charge is pending, the Bishop may cause a notice to be served on the offender inhibiting him from performing any service of the Church either within the Diocese or other Jurisdiction of the Bishop or elsewhere in this Church, pending investigation, or until the Bishop shall withdraw the inhibition, or until sentence has been given in the case.
- (c) No Clergyman inhibited under the preceding Sub-sections of this Canon shall be deprived, during continuance of such inhibition, of any of the emoluments of his Office.
- (d) The Diocesan Bishop or Bishop Ordinary may at any time revoke such inhibition.

CANON 2 — TRIALS FOR HERESY.

§1 — Options for Trial.

By the Common Law of the Church, this Church recognises that any Bishop of a Diocese or other Jurisdiction may try cases of offences against the Doctrine and Faith of the Church in his own Consistory Court, or he may choose to forward such cases by Letters of Request to the Court of the Metropolitan or the Provincial Court for trial and disposition in the first instance.

§2 — Intervention by Metropolitan.

Also it is clearly recognized in this Church, by the same Common Law of the Church, that if any such Bishop be negligent or reluctant in dealing with any such offence or situation within his jurisdiction, especially wherein there is open scandal or harm to the Church or the faithful, the Metropolitan may order such a case to be tried in his own Provincial Court in the first instance, for the protection of the Church and the faithful, whether that Bishop has consented and agreed or not.

CANON 3 — DEPRIVATION OR DEPOSITION FROM HOLY ORDER.*§1 — Deprivation from Ecclesiastical Office or Benefice.*

Unless otherwise provided herein, no Clergyman of this Church may be deprived of an ecclesiastical Office or benefice, or be deposed from the Sacred Ministry, except he first be properly charged and tried in the Consistory Court wherein he is canonically resident, and upon the determination by the presiding Judge, with the consent of the majority of the Court, that such is the sentence and that such sentence is appropriate to the offence tried. The Bishop of that Diocese or other Jurisdiction shall then enter the Court with his Chancellor, if there be one, and the two (2) Priests of seniority of that Diocese or other Jurisdiction; and the Bishop, after being informed by the Judge of the nature of the offence and having declared himself satisfied that it was proved, shall read aloud, sign, and affix his Seal to the sentence of deprivation from such ecclesiastical Office or benefice.

§2 — *Deposition from the Sacred Ministry.*

In sentences of deposition from the Sacred Ministry, the Bishop of that Diocese or jurisdiction, in the presence of the witnesses, shall himself pronounce aloud and sign the sentence of deposition, affixing thereto his seal. The witnesses shall attest the document of deposition.

§3 — *Appeal from Sentence of Deposition.*

If the sentence of deposition from the Sacred Ministry is appealed, it shall be appealed directly to the Metropolitan of that Province, who shall summon the Clergyman to appear before him in person. After which the Metropolitan shall make his own determination of the case; he shall either confirm the sentence, or assign it to his Provincial Court for further hearing, or make other adjudication.

§4 — *Sentence of Deprivation.*

Upon a sentence of deprivation being pronounced, the connection between the Offender and his Congregation, Parish, or Mission shall be *ipso facto* severed, and all offices, income, stipends, rents, issues, profits, and emoluments, if any, which he may hold by virtue of that Office or Ministry from which he has been removed, shall wholly cease and determine.

Any Clergyman so sentenced shall be and remain so deprived until restored by the Bishop who deprived him or by his Successor in that See or other Jurisdiction, and while deprived, and until restored, shall be incapable of holding Office or performing any function in any Diocese or other Jurisdiction of this Church.

A certified copy of the sentence shall be sent to the Offender and copies thereof shall be sent to all Clergymen canonically resident within that Diocese or other Jurisdiction, and shall be read or given such publicity as the Bishop thereof may deem expedient.

§5 — *Sentence of Deposition.*

When a sentence of deposition from the Sacred Ministry is pronounced, that sentence shall include all the consequences of deprivation, and at the same time shall

depose the Offender from any Office he may hold and from the Sacred Ministry entirely, and shall also permanently inhibit and suspend him from any exercise thereof.

Any Clergyman so sentenced shall be and remain so deposed from the Sacred Ministry and may only be restored by the Bishop who deposed him, or by his Successor in that See or other Jurisdiction, upon the grant of a specific Faculty from the Primate of this Church to so do, or, there being yet no Primate, then the Metropolitan of the Original Province of this Church.

CANON 4 — DEGRADATION FROM HOLY ORDER.

§1 — Degradation.

When any offence proven in any Court of this Church, is of such gravity that the sentence of degradation is to be pronounced upon any Clergyman canonically resident in that Diocese or other Jurisdiction, the Bishop thereof shall pronounce the sentence only with the assistance of two (2) other Bishops having jurisdiction within that Province. It shall be determined by the Court and the Bishop whether to proceed to the Solemn Ceremony of Degradation.

§2 — Appeal from Sentence of Degradation.

If the sentence is appealed, it shall be appealed directly to the Metropolitan of that Province himself, who shall summon the Clergyman to appear before him in person. After which the Metropolitan shall make his own determination of the case. He shall either confirm the sentence, or assign it to his Provincial Court for further hearing, or make other adjudication.

§3 — Sentence of Degradation.

When a sentence of degradation from Holy Order is pronounced, that sentence shall include not only all the consequences of deprivation and deposition from the Sacred Ministry entirely, but also at the same time shall divest the Offender of the Office and Orders conferred on him by ordination.

CANON 5 — NOTICE OF SENTENCES OF DEPRIVATION, DEPOSITION, OR DEGRADATION.

Any Bishop of this Church pronouncing the sentence of deprivation from ecclesiastical Office or deposition from the Sacred Ministry or degradation from Holy

Order as set out in Canons 3 and 4 shall send written notice thereof to all the Bishops Ordinary of this Church and to all the Metropolitans or Primates of Churches in which this Church is in formal or canonical Communion. Such notice shall also be promulgated in any Official Gazette designated by the College of Bishops.

CANON 6 — OFFICIATING OF STRANGE CLERGYMEN IN A JURISDICTION.*§1 — Licence Required.*

No Clergyman in charge of any Congregation, Parish, or Mission of this Church, or in case of any parochial vacancy or his absence, no Churchwarden, Vestryman, or Trustee of such Congregation, Parish, or Mission shall permit any person to officiate or preach therein, without sufficient evidence of his being duly licensed or appointed by the Ordinary of that Jurisdiction.

§2 — Inhibition of Unlicensed Clergy.

When a Bishop Ordinary is aware that a Clergyman not of his jurisdiction or not holding his license, is officiating or about to officiate within his jurisdiction, and when the Bishop shall have good reason to believe that doubts exist regarding that Clergyman's orthodoxy, canonical ordination, or good morals, then the Bishop may inhibit him from officiating or preaching within his Diocese or other Jurisdiction, by a writing addressed to him, and to the Clergy, Churchwardens, and Vestries thereof.

§3 — Discipline of Facilitating Clergy.

Any Clergyman permitting an unlicensed or unappointed person to officiate or preach for more than one Sunday or, after receipt of the Bishop's inhibition, permitting such inhibited person to perform any clerical function in the Congregation, Parish, or Mission committed to his Charge and Cure, shall be proceeded against by the Bishop for breach of canonical obedience and other applicable provisions of these Canons.

CANON 7 — ABANDONMENT OF THE COMMUNION OF THIS CHURCH.*§1 — Certification of Abandonment.*

If any Bishop, Priest, or Deacon shall abandon the Communion of this Church, either by an open renunciation of the Doctrine, Discipline, or Worship thereof, or by his *de facto* or *de jure* admission into any religious body not in formal or canonical Communion with this Church, or in any other way or manner, it shall be the duty of the Council of Advice, or other such body, of the Jurisdiction within which that Bishop, Priest, or Deacon is canonically resident, after enquiry to certify the fact to the Metropolitan of that Province in the case of a Bishop, or to the Bishop Ordinary of that

Jurisdiction in the case of a Priest or Deacon.

The Certification shall be accompanied by a Statement of the facts, acts, or declarations which constitute abandonment, which Certificate and Statement shall be recorded in the records of that Diocesan Court of the Ordinary or Consistory Court and with the Recorder or Registrar of that Jurisdiction, and shall be deemed by the Metropolitan or Bishop Ordinary to be equivalent to a renunciation of the Ministry of the Church by that Bishop, Priest, or Deacon himself.

§2 — *Suspension, Inhibition, Notice and Service.*

- (a) In the case of a Priest or Deacon, the Bishop Ordinary of that Jurisdiction may then suspend that Priest or Deacon from any Office, benefice, or appointment which he may hold or inhibit him from officiating in that Jurisdiction until the deposition proceedings under this Canon have been resolved or terminated. Written Notice of the suspension or inhibition shall be given by that Bishop Ordinary, with a copy of the Certificate and Statement, to the Priest or Deacon so suspended or inhibited that unless he shall, within thirty (30) days of service thereof upon him, transmit to that Bishop Ordinary:
- (i) A Statutory Declaration or a notarised Declaration that the facts alleged in the Certificate and Statement are false, or
 - (ii) A retraction of the acts and declarations constituting a renunciation of the Doctrine, Discipline, or Worship of this Church or leading to his *de facto* or *de jure* admission into any religious body not in formal or canonical Communion with this Church, or
- he will be deposed from the exercise of his ministry.
- (b) Service under this Section may be made by personal service or domiciliary service at the last known abode of the accused by a Church summoner or by any public officer authorized to make service in civil proceedings in the place of service, by registered or certified mail, by confirmed telefax transmitted to a telephone number known to be in current use by the accused clergyman, or by receipted e-mail to an Internet e-mail address known to be in current use by the accused clergyman. If service cannot be effected by one of the preceding means, then the Metropolitan or Bishop Ordinary concerned may order service to be effected by publication in a journal of general circulation in the place of the accused clergyman's last known abode or by any other method reasonably calculated to give him actual notice of the proceedings against him.

§3 — *Deposition*

If the Declaration or retraction be not made or given within thirty (30) days, it shall be the duty of the Bishop Ordinary to depose that Priest or Deacon from the exercise of the Ministry, and to pronounce aloud and record the deposition in the presence of at least two (2) Priests of that Jurisdiction. The Bishop Ordinary shall sign and affix his Seal to the pronouncement of deposition and those witnesses shall attest and sign the pronouncement. Certified copies of the Document of Deposition shall be sent to the Recorder or Registrar of that Jurisdiction, that Diocesan Court of the Ordinary or Consistory Court, and the Priest or Deacon so deposed from the exercise of the Ministry.

NOTES:

§4 — *Notices of Deposition.; Substitute libellus.*

Notice of any deposition under Sub-Section 3 shall be sent to all the Diocesan Bishops or Bishops Ordinary of this Church.

If the Priest or Deacon concerned shall deny or retract as provided in this Canon, that Bishop ordinary may nevertheless, if he deems proper, make enquiry into the matter upon written notice to the Priest or Deacon and if he should be of the opinion that the complaint was true and that the circumstances are such that the Priest or Deacon should be deposed from the exercise of the Ministry, it shall be the duty of that Bishop ordinary to forward all the pertinent documents, declarations, and certificates to his Diocesan Court of the Ordinary or Consistory Court. The documents so forwarded to the Court shall serve in lieu of an accusatory *libellus* and shall be deemed to constitute a presentment under the instance jurisdiction of that Court.

§5 — *Restoration.*

The Bishop Ordinary or his Successor in that See or other Jurisdiction may for reasons which he deems sufficient, terminate a deposition effected under Sub-Sections 3 and 4 and restore the Priest or Deacon to the exercise of his Ministry, and thereupon shall give written notice thereof to the Recorder or Registrar of that Jurisdiction, his Court, and all the Diocesan Bishops or Bishops Ordinary of this Church.

§6 — *Abandonment by a Bishop.*

In the case of a Bishop as set out in Sub-Section 1, the Metropolitan, with the written consent of three (3) other Bishops Ordinary of that Province, shall suspend that Bishop from the exercise of his Office and Ministry and forward to him official copies of the aforementioned Certificate and Statement by the means provided in Sub-section 10.7.02(a).

The Metropolitan shall also immediately, by the same means, give to the accused Bishop due written notice of the suspension and that unless he shall, within the time period provided in Sub-section 2(a), transmit to that Metropolitan:

- (a) A Statutory Declaration or a notarised Declaration that the facts alleged in the Certificate and Statement are false, and his
- (b) Demand for a trial,

he shall be liable to deposition from the exercise of his Office and Ministry.

NOTES:

§7 — Deposition of a Bishop.

- (a) If the Declaration specified in Sub-Section 6 is not made within the time period provided in Sub-section 2(a) and no trial is demanded, then the Metropolitan shall refer the matter to the Primate of this Church, who, together with his College of Bishops, shall consider the case and, with their consent, the Primate shall depose the accused Bishop from the exercise of his Office and Ministry, and pronounce and sign the deposition with his Hand and Seal in the presence of two or more Bishops Ordinary of this Church that the Bishop has been so deposed and that any See, Bishopric, or Office he held is in avoidance and canonically vacant. The witnesses shall also sign their Hands and affix their Episcopal Seals to the document.
- (b) The Primate shall forward copies of the deposition to the Registrar of the Holy Synod, to the High Court of the Holy Synod, and to the deposed Bishop.
- (c) Until such time as there shall be, respectively, a Primate of this Church, together with his College of Bishops, the authority and duties assigned unto the same by the provisions of this Canon shall be exercised respectively by the Metropolitan of the Original Province of this Church and his College of Bishops.

§8 — Notice of Deposition of a Bishop.

Notice of any deposition effected under Sub-Section 7 shall be sent to all the Diocesan Bishops or Bishops Ordinary of this Church and to all Metropolitans or Primates of Churches in formal or canonical Communion with this Church.

§9 — Certification and Declaration by Neighbouring Jurisdiction.

If members of the Council of Advice or Standing Committee of any Jurisdiction of this Church shall have joined any Bishop, Priest, or Deacon thereof in abandoning the Communion of this Church, the members of that Council or Committee remaining in the Communion of this Church or, if there be none, the Council of Advice or Standing Committee of a neighbouring Jurisdiction may make the Certification and Statement required by Sub-Section 1 directly to the Metropolitan of that Province, or if the Metropolitan thereof be the Bishop alleged to have abandoned the Communion of this Church, then directly to the Primate, or if there yet be no Primate, or if the Primate be the Bishop alleged to have abandoned the Communion of this Church, then to the Metropolitan or Bishop Ordinary next senior in the Church or Province, as the case may be.

§10 — Effective Date of Amendments.

The amendments to this Canon 10 made at the XVth Provincial Synod of the Original Province of this Church shall become effective upon their adoption and the Assent thereto of the Metropolitan and shall immediately apply to the case of any Bishop, Priest, or Deacon that is then *pendente lite*.

**CANON 8 — RELINQUISHMENT AND RENUNCIATION OF THE MINISTRY BY A
PRIEST OR DEACON.**

§1 — Declaration of Renunciation.

If any Priest or Deacon of this Church not under presentment shall declare in writing to the Bishop Ordinary of the Jurisdiction within which he is canonically resident, or in the case that Bishop be absent, then to the Metropolitan of that Province, his renunciation of the Ministry of this Church and his desire to be removed therefrom, it shall be the duty of the Bishop Ordinary or Metropolitan to record the Declaration and request so made.

§2 — Order of Proceedings.

After being satisfied that the Priest or Deacon so declaring is not amenable for any canonical offence and that his renunciation of the Ministry is not occasioned by any of the foregoing conduct or irregularity, but is voluntary and for causes assigned or known that do not affect his moral character, that Bishop Ordinary with the advice and consent of his Council of Advice, or the Metropolitan in the absence of that Bishop Ordinary, with the advice and consent of the Council of Advice of that Diocese or other Jurisdiction, may pronounce in their presence that such renunciation is accepted and that the declaring Priest or Deacon is thereby deposed and released from obligations of the Ministerial Office, and that he is deprived of all exercise of the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred on him by his Ordination. The Bishop or Metropolitan shall also declare in pronouncing and recording such action that it was for causes which do not affect the man's moral character, and shall, if requested, certify to this effect to the person so removed and deposed from the ministry.

§3 — Renunciation under Liability to Presentment.

In cases of Renunciation of the Ministry where there may be a question of any preceding misconduct or irregularity, the Bishop Ordinary shall need the consent of two-thirds (2/3) of his Council of Advice to accept the Renunciation. In cases where the Bishop Ordinary be absent, the Metropolitan shall need the consent of two-thirds (2/3) of the Council of Advice of that Jurisdiction to accept the Renunciation. No Declaration of Renunciation may be accepted or acted upon while the person making the Declaration is

under presentment, trial, sentence, or censure.

§4 — Notice of Renunciation.

Any notice of renunciation and deposition shall be sent to all the Diocesan Bishops or Bishops Ordinary of this Church.

§5 — Reinstatement.

The Bishop Ordinary or his Successor in that See or other Jurisdiction may for reasons which he deems sufficient, upon the advice and consent of his Council of Advice, terminate such renunciation and deposition and reinstate the Priest or Deacon to the exercise of his Ministry; and the Bishop shall give notice thereof to all Diocesan Bishops and Bishops Ordinary of this Church.

CANON 9 — RELINQUISHMENT AND RENUNCIATION OF THE MINISTRY BY A BISHOP.

§1 — Declaration of Renunciation.

If any Bishop of this Church not under presentment shall declare in writing to the Metropolitan of the Province wherein he is a member and exercises his Ministry his renunciation of the Ministry and his desire to be removed therefrom, it shall be the duty of the Metropolitan to record the Declaration and request so made.

§2 — Order of Proceedings.

After being satisfied that the Bishop so declaring is not amenable for any canonical offence, and that his renunciation of the Ministry is not occasioned by preceding misconduct or irregularity, but is voluntary and for causes assigned or known that do not affect his moral character, the Metropolitan, with the advice and consent of his College of Bishops, may pronounce in their presence that the renunciation is accepted and that the Bishop is thereby deposed and released from the obligations of the Ministerial Office of a Bishop and that he is deprived of all exercise of the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred on him by his Ordination and Consecration. The Metropolitan shall also declare in pronouncing and recording the action that it was for causes which do not affect the man's moral character, and he shall, if desired, certify to this effect to the person so removed and deposed from that Ministry and Office.

§3 — Renunciation under Liability to Presentment.

In any case of Renunciation of the Ministry by a Bishop where there may be a question of any foregoing misconduct or irregularity, the Metropolitan shall need the consent of two-thirds (2/3) of this College of Bishops to accept the renunciation. No Declaration of Renunciation may be accepted or acted upon while the Bishop making the Declaration is under presentment, trial, sentence, or censure.

§4 — Notice of Renunciation.

Notice of the renunciation and deposition shall be sent to all the Diocesan Bishops and Bishops Ordinary of this Church and to all Metropolitans or Primates of Churches

who are in formal or canonical Communion with the same.

CANON 10 — DISCIPLINE OF THE LAITY .

§1 — Those holding any Office or Appointment.

All members of the Laity of this Church holding any Office or Appointment therein or thereof, especially Church Wardens, Vestrymen, Trustees, Lay Readers, Deaconesses, and Synod Delegates, shall be amenable for offences against the laws ecclesiastical, and in particular, they shall be liable for presentment, trial and punishment as may be provided for Clergymen in these Canons.

§2 — Repulsion from the Holy Communion.

The Rubric, attached to the Order of Holy Communion in the *Book of Common Prayer*, prescribes the manner of proceeding by the Clergyman in charge of any Congregation, Parish, or Mission of this Church toward any member of the Laity guilty of any of the offences therein mentioned, and provides for the reporting of the same to the Bishop.

If the party thus repelled shall think it proper to make a complaint in writing to the Bishop Ordinary of that Diocese or other Jurisdiction against the conduct of his Clergyman, it shall be the duty of the Bishop, unless from the insufficiency of the cause assigned by that Clergyman he think it proper to restore that Layman, to institute an enquiry into the merits of the case.

- (a) If that Bishop should not think it proper of his own authority to restore the Layman complaining, he shall appoint his Diocesan Court of the Ordinary or Consistory Court to inquire into and try the case;
- (b) If the Court reports to the Bishop that the repelled person ought to be restored, the Bishop shall so direct, and no Clergyman of that Diocese or other Jurisdiction shall deny him the Holy Communion;
- (c) But if the Court reports otherwise, or makes no report within three months from being assigned the case in question, the repulsion shall continue in force;
- (d) If any judgement of that Bishop or his Court directs a continuance of the repulsion, it shall remain subject to the conditions and provisions of the Rubric; and
- (e) The Bishop may grant a re-hearing thereof.

CANON 11 — PROMULGATION.

§1 — Official Gazette.

The College of Bishops of each Province may from time to time designate one or more periodical publications to contain the Official Gazette of that Province.

§2 — *Published Information.*

Pursuant to this Canon, the portion of a publication containing an Official Gazette shall publish:

- (a) dates and places of forthcoming Synods of the Province and Synods or Convocations of a Jurisdiction of Synods within the Province,
- (b) Acts of Synods or Convocations as reported to the publication,
- (c) dates and places of all Ordinations of Deacons and Priests and Consecrations of Bishops of a Jurisdiction within the Province,
- (d) disciplinary actions when reported to the publication by the Metropolitan or the relevant Bishop after approval by the Metropolitan,
- (e) notices of death of any clergy of a Jurisdiction within the Province,
- (f) appointments of Vicars General, Bishop Visitors and Episcopal Prelates,
- (g) actions announced by the College of Bishops, and
- (h) such matters of policy as the College may direct.

It is the responsibility of the Metropolitan, Bishops Ordinary, Vicars General, Bishop Visitors and Episcopal Prelates to ensure that means are established to require the reporting of the information in items **(a)** through **(f)** from their Jurisdictions to the publication(s) containing the Official Gazette.

§3 — *Disciplinary Sentence.*

Where any disciplinary sentence is required by the Constitution or Canons of the Church to be notified in writing to any person or office, and such notice cannot reasonably be given by other means, promulgation of the notice in the Official Gazette(s) of the Province shall satisfy such requirement.

TITLE VI — OF THE OFFICE OF BISHOP**CANON 1 — INHERENT AUTHORITY OF BISHOPS.***§1 — Lawful Episcopal Authority derived from God.*

As the Father has sent the Son into the world, even so has the Son sent His Apostles into the world (John 17:18) and given them the Father's glory (John 17:22). As the Risen Christ breathed forth His Holy Spirit upon the Twelve (John 20:22), He thereby gave them His peace, ordaining and confirming His consecration of them, saying unto them, "As My Father hath sent Me, even so send I you" (John 20:21). To them all, in the person of St. Peter, He declared, "Feed My lambs" (John 21:15) and "Feed My sheep" (John 21:16–17), thus enduing them with His own "power from on high" (Luke 24:49) to preach "repentance and remission of sins in His Name among all nations" (Luke 24:47) and to be "witnesses of these things" (Luke 24:48).

Even so, the accustomed inherent rights, just authority, and lawful powers of the Apostolic and Catholic Episcopate—both collegially and individually—are derived only from Christ's Constitution. From this alone comes their "divine and sublime power of governing the Church," deriving their authority through that rock which is St. Peter's confession: "Thou art the Christ, the Son of the living God" (Matthew 16:16). It is upon this confession and Christ's subsequent bestowal of "the keys of the kingdom of heaven" upon Peter (Matthew 16:19), and equally upon the other Apostles (Matthew 18:18), that the episcopal order stands.

From this foundation "through the changes of times and successions, the ordering of Bishops and the plan of the Church flows onward," so that "the Church is founded upon the Bishops," as a "divine law." By this law, all are to be "subject to the Bishop as to Jesus Christ," and without him should do nothing, always "saving the dignity due to the Metropolitanate," and provided that he acts "with the consent of all," or at least the majority, of his Apostolic comprovincials acting collegially.

In this manner, "the Church is established in the Bishop and the Clergy, and all who stand" in the orthodox Faith, as the Fathers have with one voice ever taught and the Catholic Churches affirmed. They have maintained both that "The episcopate is one, each part of which is held by each Bishop for the whole," and that the Bishops, collectively and severally, hold their commission from Christ to govern His Church—and not from human institution or laws.

§2 — Lawful limitation thereof.

No Constitution, Canon, or other Act or provision shall or may be made by this Church or any synod or other body thereof which purports to alter that divine

Constitution, or to restrict the usual and lawful Episcopal Authority beyond the limits of traditional English Catholic Canon Law previously existing in any place or places, but is in its nature *ultra vires*, void, and of no effect *ab initio*.

§3 — Constitutions and Canons Regulate, but do not Create, Episcopal Authority.

No Constitution, Canon, or other Act or provision of this Church or any Synod or other body or person thereof can or may create any lawful Episcopal Authority, as it were *ex nihilo*, but can or may only regulate and guide that which exists by God's creation, will, and motion.

Canon 2 — Appointment of Candidates for the Office of Bishop

§1 — Appointment Procedure.

The procedure formerly described as electoral in Article IV, Section 2 of the Constitution shall be construed and applied to mean that the **Metropolitan shall appoint** Candidates for the Office of Bishop, following due and appropriate consultation with the Provincial Synod.

§2 — Consultation with Synod.

The President of the Provincial Synod shall, upon the organization of the Synod, convene a **Joint Session of the Synod**, wherein the Metropolitan shall notify the Synod of his intent to appoint Candidates for vacant or newly created Episcopal Offices.

§3 — Submission of Recommendations.

Lay and Clerical Delegates of each Diocese or other Jurisdiction may submit to the Metropolitan the names of persons recommended by Parish Counsels or Clergy within their Jurisdiction. Members of the Laity, the Clergy, or the Council of Bishops may likewise submit names for the Metropolitan's consideration. All recommendations shall be advisory and shall not bind the discretion of the Metropolitan.

§4 — Examination of Fitness.

The Synod may be called by the President into the **Committee of the Whole** to examine

and discuss the qualifications of individuals under consideration. The period of consultation shall not exceed three (3) hours, unless extended by good cause. The Metropolitan may remain in the Chair during said proceedings.

§5 — Supplication and Discernment.

Upon the conclusion of consultation, the Synod shall assemble in sacred silence for the purpose of common supplication to Almighty God and invocation of the Holy Spirit. The prayers shall be led by the Metropolitan or, in his stead, the President of the Synod. This period shall be concluded before any announcement of appointments is made.

§6 — Announcement of Appointments.

The Metropolitan shall then publicly announce the names of those persons he has appointed as Candidates for the Office of Bishop. Such announcement shall be made solemnly before the Joint Session of the Synod.

§7 — Certification of Appointments.

The appointed Candidates shall be certified in writing by the Metropolitan. A certified and signed copy of the Official List of Appointments shall be transmitted to each Diocese or Jurisdiction within the Province.

Canon 3 — Appointment to Vacant Sees

§1 — Notification of Vacancy.

Upon the vacancy of any elective See, the Guardians of the Spiritualities of the Diocese or Jurisdiction shall certify the fact of vacancy to the Metropolitan and shall formally petition him to proceed to the appointment of a new Bishop Ordinary.

§2 — Appointment by the Metropolitan.

Upon receipt of the Certificate and Petition, the Metropolitan, after due consultation with the College of Bishops and local clergy, **shall appoint** a suitable Candidate to the vacant See.

§3 — Canonical Confirmation of the Appointment.

The Metropolitan shall examine the qualifications of the appointee, ensuring compliance with all constitutional and canonical requirements. Upon satisfaction of all conditions, the Metropolitan shall confirm the appointment and authorize consecration and installation. If any canonical or constitutional impediment exists, or the appointee refuses the Office without sufficient cause, the Metropolitan shall declare the appointment void and proceed to name another.

Canon 4 — Appointment to Other Bishoprics

§1 — Bishops Co-adjutor in Dioceses and Missionary Dioceses.

A Bishop Ordinary who, by reason of age, infirmity, or territorial extent, is unable to discharge the duties of his Office, shall submit a written petition to his Council of Advice requesting the appointment of a Bishop Co-adjutor. Upon concurrence of the Council and the Diocesan Synod, said petition shall be submitted to the Metropolitan and the College of Bishops. If the Metropolitan, with the consent of his College of Bishops, approves the petition, he shall issue the **License of Appointment**. The Bishop Ordinary shall declare in writing the specific duties, authority, and rights of succession to be granted to the Co-adjutor. This written declaration shall be entered into the Journal of Synod and attested with the Common Seal.

§2 — Bishops Co-adjutor in Missionary Districts.

The Bishop Ordinary of a Missionary District may similarly petition for a Co-adjutor under the same grounds. Upon approval by the Council of Advice and the Metropolitan, the **Metropolitan shall appoint** the Co-adjutor directly. If a special Election Synod constitutes an undue burden, the appointment may occur during a regular Synod, provided a special session is convened for that purpose.

§3 — Limitation on Number.

There shall be no more than one (1) Bishop Co-adjutor serving in a Diocese, Missionary Diocese, or Missionary District at any given time.

§4 — Right of Succession.

A duly appointed and canonically confirmed Bishop Co-adjutor shall automatically succeed the Bishop Ordinary upon his death, resignation, translation, or removal, without need of further appointment. Such succession shall be effective upon the Co-adjutor taking canonical possession of the See, as authorized by mandate of the Metropolitan. Only enthronement and installation by the Metropolitan (or his Episcopal Deputy) shall remain outstanding.

§5 — *Auxiliary Bishops.*

(a) *Dioceses or Missionary Dioceses:*

Auxiliary Bishops of Dioceses or Missionary Dioceses of this Church shall be elected as follows:

- (i) The Bishop Ordinary of a Diocese or Missionary Diocese shall request his Council of Advice in writing for the assistance of a Auxiliary Bishop or Bishops because of:
 - (A) The extent of work of that Diocese or Missionary Diocese,
 - (B) The territorial extent of that Diocese or Missionary Diocese is of such large expanse as to prevent effective Episcopal pastoral care and oversight,
 - (C) Congregations of persons speaking a different language or different languages other than English, or belonging to particular national groups or culture or other ethnic considerations,
 - (D) Congregations of persons of one particular rite other than the *Book of Common Prayer*, or
 - (E) Some other special reason of the Apostolic Mission of the Church. The Council of Advice shall transmit that request and reasons to the next meeting of its Synod.
- (ii) The manner of obtaining that Synod's concurrence, Petition and Request for consent to the Metropolitan and College of Bishops of that Province, giving of consent, issuing of writs, and conduct of election shall be as set forth respectively in Sub-section 1(a) (iii), (iv), and (v),

save that in the matter of the written consent by the Bishop Ordinary to the election, the written consent shall not enumerate or state any duties, power, or authority to be assigned to the proposed Auxiliary Bishop or Bishops.

(b) *Missionary Districts:*

The Metropolitan and College of Bishops of any Province of this Church, from time to time in its discretion, may choose a Auxiliary Bishop or Bishops for any Missionary District of that Province concerned upon the due Petition and Request of the Bishop Ordinary and his Council of Advice of that Missionary District and for the reasons set forth in Sub-section 6.4.02(a)(i).

(c) *Only Two Auxiliary Bishops in a Diocese, Missionary Diocese, or Missionary District.*

There shall not at any time be more than two (2) Auxiliary Bishops holding Office in and for any Diocese, Missionary Diocese, or Missionary District of this Church, save by special consent of the Holy Synod, or if there be as yet no Holy Synod, then by the Synod of the Original Province of this Church, previously obtained.

(d) *No Right of Succession.*

A Auxiliary Bishop, on a vacancy caused by the death, translation, removal, or resignation of the Bishop Ordinary of the See or other Jurisdiction to which he is Auxiliary, shall not succeed to the Office or become the Bishop Ordinary thereof unless he be duly appointed thereto.

All Auxiliary Bishops of this Church are eligible for appointment to any Bishopric of this Church as a Bishop Ordinary or Co-adjutor Bishop.

§6 — *Assistant Bishops.*

The elections of both Assistant Bishops given to the holder of the Office of the Bishop Ordinary of a See or other Jurisdiction of this Church and Assistant Bishops given to any See or other Jurisdiction of this Church, and Assistant Bishops given to the holder of the Office of Bishop Ordinary of a See or other Jurisdiction of this Church, shall in all respects be as provided for Auxiliary Bishops of this Church, save for the reasons of their election which are to be as follows:

- (a) that the Diocese or other Jurisdiction is so large, either in territory or number of faithful, that an Assistant is to relieve the Bishop Ordinary of that Jurisdiction completely or in part of his Episcopal duties in certain areas or aspects of his Office, or
- (b) the stature of the one to whom any Assistant is assigned – *i.e.*, the Metropolitan of that Province or the Primate of this Church.

Any retired Bishop of this Church also may be appointed an Assistant Bishop to the holder of the Office of the Bishop Ordinary of a See or other Jurisdiction of this Church by the Metropolitan of that Province, by and with the advice and consent of his

college of Bishops, upon due Petition and Request of the Bishop Ordinary and his Council of Advice

TITLE VI-A — OF THE OFFICE OF METROPOLITAN

Canon 1 — Office and Duties of the Metropolitan Archbishop

The Metropolitan Archbishop is the Chief Bishop and Principal Minister of his Province, responsible for overseeing all Episcopal appointment, presiding over or delegating such elections, issuing necessary commissions, and providing pastoral care for vacant Sees. He shall be the Chief Consecrator of all Bishops in the Province and conduct Provincial Visitations as prescribed by the Constitution, Canons, and Church Custom. He shall perform all other duties assigned by Church law.

Canon 2 — Canonical Visitations

The Metropolitan Archbishop holds Metropolitan Jurisdiction and Visitorial Powers within his Province to correct deficiencies and supply needs during Visitation, which he deems necessary or for the betterment of the church.

Canon 3 — Regular Visitations

The Metropolitan Archbishop shall make a Canonical Visitation, personally or by deputies, to every Diocese and Jurisdiction in his Province at least once every three years.

Canon 4 — Special Visitations

Upon petition, the Metropolitan Archbishop may conduct additional Visitations to address conflicts or issues within any Diocese or Jurisdiction, either personally or by deputies, to reconcile or resolve problems.

Canon 5 — Vicariate General of the Archbishop's Patrimony

Upon unresolved allegations of irregularities in a Diocese, the Archbishop may assume immediate pastoral care and oversight of affected Parishes or Congregations, pending investigation, with consent of the College of Bishops (excluding the concerned Bishop) within three months. During this period, the Archbishop may convene Synods, enact Canons, and appoint necessary officials to manage the Patrimony. The Archbishop may request Provincial Synods to seat delegates from the Patrimony with voting rights if

their representation is otherwise insufficient.

Canon 6 — Enthronement and Installation

The Archbishop, or his commissioned Deputy, shall institute, induct, invest, enthrone, and install all Bishops Ordinary and other Bishops within the Province.

Canon 7 — Episcopal Translations

Translations of Bishops within or into the Province require the Archbishop's consent or, if absent, two-thirds approval of the College of Bishops.

Canon 8 — Appointment of the Metropolitan Archbishop

§1 — Who Are Eligible.

All Diocesan Bishops and Bishops Ordinary of that Province holding jurisdiction therein and who are members of the Council of Bishops of that Provincial Synod, not under censure or presentment, shall be eligible for appointment to the Office of Archbishop of that Province.

§2 — Method of Appointment.

The Council of Bishops of that Province assembled in Synod shall recommend one of the Bishops Ordinary of that Province holding jurisdiction therein to be appointed as Archbishop thereof by a majority vote of all the Bishops of that House present or voting, excluding retired Bishops not present. Such recommendation shall be subject to the consent of a majority vote of the Senate of the Clergy and a majority vote of the Assembly of the Laity of that Provincial Synod.

The other Bishops who are members of the Council of Bishops not present may concur in writing under their Hand and Seal.

§3 — Procedure of Appointment.

After the organisation of the Synod assembled under the Presidency of the Senior Bishop Ordinary of that Province, the rolls of the Council of Bishops, the Senate of the Clergy, and the Assembly of Laity shall be called by the respective Recorders of each House. The Recorders shall report the number present in each House and the number in each House necessary for consent, as the case may be. The entire Synod shall then repair to the church for a common supplication to God and the solemn invocation of the Holy Spirit for guidance in the appointment of the Metropolitan of that Province.

The Council of Bishops shall then withdraw to deliberate in private session. The Senate of Clergy and the Assembly of Laity shall remain in prayer, meditation, or the singing of suitable hymns.

Upon reaching consensus, the Council of Bishops shall present their recommended candidate to the Senate of Clergy and the Assembly of Laity, who shall separately convene to consider and vote upon giving their consent.

If either or both of the lower Houses withhold consent, such information shall be immediately communicated in writing to the Council of Bishops, who shall reconsider and propose another candidate.

Once consent has been secured from both Houses, the Synod shall return to joint session whereupon the next Senior Bishop Ordinary of that Province shall formally announce the appointment of the chosen Bishop as Archbishop of that Province.

Upon such announcement, the appointed Bishop shall immediately take possession of and enter upon his Office, ipso facto, as Metropolitan of that Province, possessing and exercising all rights, powers, privileges, and prerogatives pertaining thereto, notwithstanding any contrary law, usage, or custom, ecclesiastical or civil.

The Prolocutor of the Senate of Clergy and the Speaker of the Assembly of the Laity shall pledge the support and loyalty of their respective Orders to the new Metropolitan.

Announcements shall be made regarding the time and place of the Service of institution, induction, investiture, enthronement, and installation of the new Metropolitan prior to the close of the Synod, during which all Bishops present shall make their Canonical Submission.

A Benediction shall be given by the newly appointed Metropolitan. The joint session of the Synod shall then recess, and the separate sittings of each House shall resume for the conduct of the business of the Synod.

Canon 9 — Term of Office

The Metropolitan holds office for life or as long as he remains the Bishop Ordinary of the See held at the time of his appointment, unless he retires, resigns, or is removed according to Church Constitution and Canons.

Canon 10 — Vacancy or Absence of the Metropolitan*§1 — Acting Metropolitan*

During vacancy, illness, or incapacity of the Metropolitan, the next senior Bishop Ordinary in the Province with valid consecration and jurisdiction shall serve as Acting Metropolitan with full authority.

§2 — Certification of Incapacity

Incapacity must be certified by three Bishops of the Province. For physical or mental infirmity, certification requires written opinions from two licensed physicians who examined the Metropolitan, including at least one specialist.

§3 — Resumption of Authority

The Metropolitan may resume authority by notifying the Acting Metropolitan and submitting a certificate of capacity signed by three Bishops.

§4 — Withdrawal of Support

If enough Bishops withdraw support from a Certificate of Incapacity so that it no longer meets requirements, the Metropolitan resumes authority upon notification.

§5 — Appeal by Metropolitan

The Metropolitan may appeal a Certificate of Incapacity to the Provincial Court; authority remains with the Acting Metropolitan pending decision.

§6 — Appeal by Supporting Bishops

After resumption of authority by the Metropolitan, any Bishop still supporting incapacity may appeal; authority remains with the Metropolitan pending the outcome.

§7 — Powers of Acting Metropolitan

Except as limited by the above, the Acting Metropolitan exercises all rights and powers of the Metropolitan until a new Metropolitan is appointed.

Canon 11 — Stipend

The stipend of each Metropolitan shall be determined and provided by the Provincial Synod.

Canon 12 — Assistance*§1 — Episcopal Assistance*

At the Metropolitan's request, the Provincial Synod shall provide one Episcopal Assistant.

§2 — Administrative Assistance

Besides the Administrative Assistant, the Metropolitan may appoint additional assistants with the consent of the College of Bishops. These assistants serve at the Metropolitan's pleasure.

§3 — Other Ecclesiastical Assistance

The Metropolitan may also appoint other assistants for provincial administration, with College consent, who serve at his pleasure.

§4 — Confirmation

All appointments under §§2 and 3 take effect immediately with College consent and must be confirmed by the next Provincial Synod meeting if continuing beyond its adjournment.

§5 — Traditional Officers

Nothing limits the Metropolitan's authority to appoint, commission, or assign jurisdiction to traditional officers (e.g., Vicars General, Deputies, Deans, Chaplains) as provided by Constitution, Canons, Custom, or Common Law.

Canon 13 — Resignation

A Metropolitan may resign anytime by written notice to the next Senior Diocesan Bishop, who submits it to the College of Bishops. The resignation is effective unless two-thirds ($\frac{2}{3}$) of the College refuse it for good cause.

Canon 14 — Retirement

Metropolitans aged 75 or older must annually offer retirement to the Provincial Synod. If accepted, the Metropolitan submits a written resignation to the next Senior Diocesan Bishop, which the College of Bishops must then accept.

TITLE VI-B — OF THE OFFICE OF THE PRIMATE**Canon 1 — Election of the First Primate of this Church***§1 — Eligibility*

All Metropolitans of this Church not under censure or presentment are eligible for election as the first Primate.

§2 — Method of Election

The Council of Bishops, assembled at the first Holy Synod, shall elect the first Primate by a two-thirds (2/3) majority vote of all Bishops present (excluding retired non-attendees), subject to the consent of two-thirds (2/3) of the Senate of Clergy and two-thirds (2/3) of the Assembly of Laity. Absent Bishops may later concur in writing under Hand and Seal.

§3 — Election Procedure

The Synod is formally convened under the presidency of the Senior Metropolitan, and roll is called in all three Houses, the Council of Bishops, the Senate of Clergy, and the Assembly of Laity, with the presence of necessary majorities confirmed and reported. The Synod then unites in collective prayer and invocation, seeking the guidance of the Holy Spirit. Following this, the Council of Bishops withdraws for closed-door deliberation and election, while the Senate of Clergy and the Assembly of Laity remain in prayer or sacred hymnody. Upon the election of a candidate, the name is submitted to both the Senate of Clergy and the Assembly of Laity for a vote of consent, each House voting independently.

Should either House withhold consent, the Council of Bishops shall reconvene to deliberate further and propose another candidate. When consent is granted by both Houses, the full Synod is reconvened, and the Senior Metropolitan formally proclaims the name of the elected candidate as the first Primate.

The Primate then assumes office *ipso facto*, with full rights, powers, and privileges, notwithstanding any custom or law to the contrary. The Prolocutor of the Senate of Clergy and

the Speaker of the Assembly of Laity pledge support on behalf of their respective Houses. The Synod subsequently announces the appointed date and place for the rites of institution, investiture, enthronement, and installation. The newly proclaimed Primate then offers a concluding benediction, after which the Synod resumes its ordinary business.

§4 — Effectiveness

This Canon takes effect only at the first Holy Synod and expires at its adjournment.

Canon 2 — Selection of the Primate With the Exception of the First

§1 — Vacancy Summons

When the Primate ceases to be Metropolitan or the office becomes vacant, the Senior Metropolitan summons all Bishops (not censured or presented) to the next regular meeting. The College of Bishops, respecting seniority among Metropolitans, determines which Metropolitan is willing and able to assume the Primacy. Upon acceptance, the next Senior Metropolitan proclaims the new Primate.

§2 — Entry into Office

The proclaimed Metropolitan immediately assumes the office ipso facto with all rights, powers, privileges, and prerogatives of the Primacy, regardless of any contrary law or custom.

§3 — Communication

The proclamation is communicated to all Dioceses, Missionary Districts, and other jurisdictions. Announcement is made of the institution, induction, investiture, enthronement, and installation services. Upon enthronement, the Senate Prolocutor and Assembly Speaker pledge clergy and laity loyalty, and all Metropolitans and Bishops pledge support.

Canon 3 — During Vacancy or Absence of the Primate

§1 — Acting Primate

If the Primate is ill, incapacitated, or absent, the next Senior Metropolitan with valid consecration and ability shall act as Primate, exercising full rights, powers, and prerogatives until the Primate resumes office or a successor is selected.

§2 — Certification of Incapacity

A certificate signed by five Bishops, including at least half of the other Metropolitans, suffices to declare incapacity. For physical or mental infirmity, the certificate must be supported by written opinions from two licensed physicians, including one specialist.

§3 — Resumption of Authority

The Primate resumes office by notifying the Acting Primate and submitting a certificate of capacity signed by any five Bishops.

§4 — Withdrawal of Support

If enough Bishops withdraw support from the incapacity certificate rendering it insufficient, the Primate resumes authority upon notification.

§5 — Appeal by Primate

The Primate may appeal the certificate to the High Court of the Holy Synod; authority remains with the Acting Primate pending decision.

§6 — Appeal by Supporters

After resumption of authority by the Primate, any Bishop supporting incapacity may appeal; authority remains with the Primate pending decision.

§7 — Authority of Acting Primate

Except as limited above, the Acting Primate exercises all prerogatives of the Primacy until a new Primate is elected.

Canon 4 — Duties of the Primate

The Primate shall perform all duties prescribed by the Constitution and Canons of this Church.

Canon 5 — Jurisdictions under the Primate

§1 — Primate as Metropolitan

Besides his own Province, the Primate exercises metropolitan authority over all Missionary Districts and jurisdictions not part of any constituted Province or subject to a Provincial Synod.

§2 — Metropolitan Jurisdiction

The Primate holds all rights and prerogatives of a Metropolitan with pastoral concern.

§3 — Oaths

Bishops under this jurisdiction must take an Oath of Canonical Obedience to the Primate as their Metropolitan, in addition to other required oaths.

§4 — Metropolitan Court

The High Court of the Holy Synod acts as the Metropolitan Court for the Primate.

Canon 6 — Assistance

The Holy Synod shall provide Episcopal or other assistance to the Primate as needed.

Canon 7 — Stipend

The Holy Synod shall determine and provide the Primate's stipend.

Canon 8 — Term of Office

The Primate holds office for life or as long as he remains Metropolitan of the Province held at accession, unless he resigns, retires, or is removed per Constitution and Canons.

Canon 9 — Resignation

The Primate may resign anytime by written notice to the next Senior Metropolitan, who submits it to the College of Bishops. Unless two-thirds (2/3) of the College refuse for good cause, resignation is effective.

Canon 10 — Retirement

The Holy Synod may, by majority vote, require the Primate to tender a written resignation to the next Senior Metropolitan. The College of Bishops shall then deliberate and, by canonical majority, accept the resignation. Upon such acceptance, the Primate immediately ceases to exercise all episcopal authority within the jurisdiction of the Church, including the power to impose or remit ecclesiastical censures. The act of resignation and the offer of retirement shall be considered irrevocable.

§1. Notwithstanding the foregoing provision of irrevocability, the Holy Synod may, for grave and extraordinary cause, revoke the retirement of a Primate or Bishop and reinstate him to the exercise of his episcopal office.

§2. Such revocation shall require the concurrence of not less than two-thirds of the voting members of the Holy Synod, together with the canonical majority of the College of Bishops.

§3. The Bishop whose retirement is sought to be revoked must freely consent in writing to such reinstatement; absent such consent, no action may be taken.

§4. Upon reinstatement, the Bishop shall resume all rights, duties, and prerogatives of his episcopal office, unless otherwise restricted by the Holy Synod for just cause.

§5. No Bishop shall be reinstated if he has incurred canonical penalties of deposition or has been declared perpetually impeded from the exercise of his ministry.

§6. The Holy Synod may, by majority vote, impose a period of restricted episcopal authority not exceeding six months following reinstatement, in order to ensure compliance with canonical discipline and to safeguard the good order of the Church. During such a period, the Synod may limit the exercise of jurisdictional powers, provided the essential spiritual and sacramental ministry of the Bishop remains unimpaired.

Canon 11 — The See of the Primus

§1. The Primus of this Church, as the presiding bishop and chief pastor over the entire jurisdiction, shall have his principal see established in the Metropolitan Archdiocese of New York, which shall serve as the primatial seat and center of ecclesiastical authority for matters pertaining to the unity and governance of the Church.

§2. The Metropolitan Archdiocese of New York shall encompass the geographical boundaries as defined by the College of Bishops, which includes the entirety of the United States and its territories, with provision for adjustment by synodal decree to accommodate pastoral needs, provided such changes maintain the integrity of the primatial office and do not infringe upon existing diocesan jurisdictions without their consent.

§3. The Primus, while resident in the Metropolitan Archdiocese of New York, shall exercise ordinary jurisdiction therein, assisted by a Council of Advice and such auxiliary bishops as may be appointed in accordance with the canons of this Church. All acts, decrees, and judgments

issued from this see shall bind the faithful in conformity with the Constitution and Canons, subject to appeal as provided elsewhere in this Code.

§4. In the event of a vacancy in the office of Primus, the administration of the Metropolitan Archdiocese of New York shall devolve upon the senior metropolitan archbishop until a successor is elected and enthroned, ensuring continuity in the primatial functions and the pastoral care of the archdiocese.

Canon 12 — Consecrations of Bishops other than for this Church.

§1 — General Prohibition.

No Bishop of this Church shall take part in the consecration of any Bishop for a body not in communion with this Church, nor for any jurisdiction outside of this Church, without the consent of the Holy Synod and the Metropolitan, or in the case of his incapacity, the senior Bishop by consecration.

§2 — Request for Permission.

(a) Any Bishop of another jurisdiction who desires a Bishop of this Church to act as principal or co-consecrator shall submit a formal written request to the Metropolitan and the Holy Synod, not less than ninety (90) days prior to the intended date of consecration.

(b) The request shall include:

- (1) The name and curriculum vitae of the candidate for consecration.
- (2) Documentation of the canonical standing, apostolic succession, and orthodoxy of the requesting jurisdiction.
- (3) A statement of intent outlining the purpose of the consecration and the relationship of the candidate to that jurisdiction.
- (4) Assurance that the faith and order of the consecration are in keeping with the doctrines of the One, Holy, Catholic, and Apostolic Church.

§3 — Letters Dimissory and Commission.

(a) A Bishop of this Church shall not participate in an external consecration without receiving a **Letter of Commission** issued under the hand and seal of the Metropolitan, with the concurrence of the Holy Synod.

- (b) This Letter of Commission shall specify the Bishop's role (principal, co-consecrator, or witness) and shall serve as proof of authorization for his participation.
- (c) A Bishop acting without such a commission shall be deemed to have violated this Canon and may be subject to ecclesiastical discipline under **Title IV–A**.

§4 — Recognition of Foreign Consecrations.

- (a) Any Bishop consecrated outside this Church, who seeks recognition or communion with this Church, shall be subject to examination by the Holy Synod.
- (b) The Synod shall determine:
 - (1) Whether the consecration was conducted by validly consecrated bishops in the apostolic succession.
 - (2) Whether the form and matter of the consecration conform to the historic Catholic rites.
 - (3) Whether the consecrated Bishop adheres to the faith and teaching of the undivided Church.
- (c) Recognition or communion shall not be granted unless all these conditions are satisfactorily met.

§5 — Penalties for Violation.

A Bishop who violates this Canon by participating in an unauthorized consecration, or by consecrating a bishop outside the oversight of this Church, shall be liable to canonical penalties, which may include suspension, inhibition, or deposition from the episcopate, as determined under **Title IV–A: Penal Sanctions Within the Church**.

Canon 5 — Canonical Visitations.*§1 — Duties of Diocesan Bishops or Bishops Ordinary.*

It shall be the duty of every Diocesan Bishop or Bishop Ordinary to visit all Parishes, Congregations, and Missions, and other places and persons required by law or custom, including persons, places, and things both therein and thereof of his Diocese or other Jurisdiction that be committed to his Charge and safekeeping, in a more solemn manner in person or by deputy once every year and in person at least once every three years, with the solicitude as their Chief Pastor and Father in God, for the spiritual purpose to promote and preserve sound and orthodox doctrine and religious teaching; to correct any errors which may have occurred within the same; to protect good morals and correct any abuses therein; to promote and exhort peace, quietness, innocence, piety, and discipline among the Clergy and the faithful; to meet and consult with the Clergy, Wardens, and Vestry thereof in order that means may be taken to advance the cause of Christ's Religion in that place; to provide for the welfare of Christ's Religion in other suitable ways; to meet the people thereof; to inspect and supervise the Clergy in the performance of their duties; to learn for himself where needs exist and take necessary steps for supplying those needs; to make known that he was at all times not only accessible to all men, but also ready to investigate any matter that was brought before him; to examine and inspect the fabric, furniture, ornaments, and appointments of the Church, Churchyard, Burial Grounds or other Buildings, especially the Altar, the mode and place of Reservation of the Blessed Sacrament and the Holy Oils and Chrism, Sacred Vessels, fair linens, vestments, and Service Books; to administer confirmation; to preach God's Word; to administer the other Sacraments if need be; and especially to celebrate the Holy Communion.

- (a) He shall make such other visitations within that place visited or to such other persons as he shall think expedient.
- (b) At every Visitation it shall be the duty of the Bishop to examine the records, accounts, and registers required to be kept by the Canons of this Church, of that Province, and of his own Jurisdiction and so to attest.
- (c) He shall perform all other duties during his Visitation required of him by the Canons of this Church, of that Province, and of his own Jurisdiction.

- (d) Visitations are to be carried out and performed diligently but without undue delay or consideration that might cause unnecessary burden, hardship, or expense upon those visited which they might be ill able to bear.

§2 — Visitation Articles.

Every Diocesan Bishop or Bishop Ordinary, when he does summon his Visitation, shall deliver, or cause to be delivered, to the Minister, Wardens, and Vestry of every Parish, Congregation, or Mission he is to visit annually in person or by deputy, such books of articles or other pertinent questionnaire as he shall require such Minister, Wardens, and Vestry to ground their answers upon for their performance of the duties of their Office, the conduct of Divine Worship, and other matters Concerning the state of their Parishes, Congregations, or Missions, and return the same to the Bishop for his perusal and examination before his Visitation, which answers may the more assist and facilitate the Bishop in the performance of his Visitation to that place and to discuss with them their replies to his questionnaire or articles.

§3 — Canonical Visitation of Others for the Bishop.

If the Bishop Ordinary of the Diocese or other Jurisdiction does not make a Canonical Visitation to every Parish, Congregation, or Mission in person within his Jurisdiction each year, then the Archdeacon, or Regional or Rural Dean, or other such Commissary duly appointed by him, shall do so for him in those places not canonically visited by the Bishop Ordinary himself that year and shall prepare a written report for that Bishop in all details and on the state of the persons, places, and things so visited.

§4 — Correction of Abuses.

The Bishop, or his deputy, may, at the end of any Canonical Visitation, issue such binding injunctions, instructions, admonitions, precepts, or decrees, for the edifying and well-governing of Christ's flock, which to him seem expedient, that means may be taken thereby for the supply of such things as may be lacking or wanting and the correction and reformation of such things as may be disclosed to be amiss in each particular case.

Such injunctions, instructions, admonitions, precepts, or decrees may be appealed to the Metropolitan of that Province but they remain in effect pending the decision on that appeal.

§5 — Canonical Visitation to Religious Houses by the Bishop Ordinary.

It shall be the pastoral duty of every Diocesan Bishop or Bishop Ordinary to make a Canonical Visitation in person or by deputy once every year and in person at least once every three (3) years to every House of Holy Religion situate within his Jurisdiction as provided in Section 19.1.07.

Canonical Visitation shall consist in the visitation and inspection of all persons, places, and things subject to Religious Houses; the fostering of Religious discipline; the observance of all laws ecclesiastical; the proper administration of temporal goods, and, where necessary to take measures to correct defects and promote better observance; the examination of land, buildings, living quarters, and all that pertain to them; all registers,

records, and documents; all aspects of temporal administration; the fulfilment of the obligations of Holy Communion; the proper care of Churches and Chapels and their furnishings; the proper care of the custody and mode of the Reservation of the Blessed Sacrament, if such be reserved, and the Holy Oils and Chrism; and the appointment of a member ordered by the Bishop to expound the Scriptures or some part of Christian Doctrine in their public oratories.

When the Bishop Ordinary does not carry out this duty in his own person, he may designate his Archdeacon or other such Official for this duty and shall commission him his Vicar for Religious. Such other visitor is to be solemnly received and prepare a written report for the Bishop in all details and the state and condition of persons, places, and things so visited.

§6 — Canonical Visitation to Religious Houses by the Episcopal Visitor.

Every Episcopal Visitor to a House of Holy Religion as provided by Section 19.1.06 shall make his Canonical Visitation to that House of which he is Episcopal Visitor in person at least once in every three (3) years and such Canonical Visitation is to be comprehensive in all aspects as well as he shall have the duty to interview the individual members of that Religious House or Community on such matters as Religious discipline, observance of vows, common life, fraternal charity, attendance at religious exercises, fulfilment of the particular work of that Community, relationship between superior and subjects, and studies. He is forbidden to enquire into matters of conscience. He shall perform such other duties as are prescribed for him in Section 19.1.06.

The Religious visited are obliged to answer truthfully to the legitimate questions of the Visitor, and it is forbidden for anyone to deter them from answering or to hinder the Visitation in any other way.

The right to declare incapable of holding Office all who interfere with the Visitation and to remove any from such Office if they are superiors is reserved to the Episcopal Visitor or the Metropolitan.

Upon the completion of his investigation and visitation, the Visitor may issue any binding injunctions, instructions, admonitions, precepts, or decrees that he deems necessary.

Such injunctions, instructions, admonitions, precepts, or decrees of the Episcopal Visitor may be appealed to the Metropolitan of that Province but they remain in effect until the decision on that appeal.

If the Episcopal Visitor fails to make his Canonical Visitation as herein prescribed, the matter falls to the Bishop Ordinary in whose Jurisdiction that House is situated, to act as if that Bishop Ordinary were the Episcopal Visitor and Religious superior of that House.

§7 — Record of Visitations.

Every Diocesan Bishop or Bishop Ordinary shall keep a register wherein he shall record his proceedings at every visitation of his Diocese or other Jurisdiction performed by him in person or by deputy and to render an account of such to his Metropolitan annually.

§8 — *Clergy Conferences.*

At the close of the Canonical Visitations for the year, every Diocesan Bishop or Bishop Ordinary shall summon the Clergy canonically resident within that Diocese or other Jurisdiction and all Clergy holding License from the Bishop, to a Clergy Conference for the purposes of mutual consultation on matters concerning faith, worship, morals, discipline, practice, Missionary policy, and the pastoral office; for consultation and common action concerning the things of God and His Kingdom; and the Bishop may deliver a charge or series of charges, to his Clergy on these or any other matters which he regards and deems important or necessary or which need of redress may have been disclosed to him as a result of those visitations.

§9 — *Failure to make Canonical Visitations.*

- (a) If a Diocesan Bishop or Bishop Ordinary shall for three (3) years have declined to visit a Parish, Congregation, or Mission within his Diocese or other Jurisdiction, the Minister, Wardens, and Vestry shall apply to the Metropolitan of that Province to make such Canonical Visitation and perform all such acts pertinent to the same.
- (b) If the Bishop Ordinary similarly has failed to make his Canonical Visitation to any House of Holy Religion situate within his Jurisdiction, or has failed to make the Canonical Visitation as provided in Section 6.5.06, then such House of Religion shall apply to the Metropolitan of that Province to make such Canonical Visitation and perform all such acts pertinent to the same.
- (c) In either of the instances cited in Sub-sections (a) and (b) of this Section, the Metropolitan shall first attempt to achieve a reconciliation of any conflict involved and a resolution of the problem. Failing to achieve the same, the Metropolitan shall proceed as set forth in those Sub-sections.
- (d) If a Diocesan Bishop or Bishop Ordinary shall have declined, without good cause, to make any Canonical Visitations to his Diocese or other Jurisdiction in any one (1) year, the Metropolitan of that Province, by virtue of his Office, shall make Visitations therein and take such other appropriate action as to him may seem expedient under the provisions of these Canons and of that Province.

It shall be the duty of Ministers to prepare young persons and others for Confirmation; and on notice being received from the Bishop Ordinary of that Diocese or other Jurisdiction of his intention to visit any Church, which notice shall be at least one month before the intended visitation, the Minister shall announce the fact to the Congregation on the first Sunday after receipt of such notice; and he shall be ready to present for Confirmation such persons as he shall judge to be qualified, and shall send and deliver beforehand to the Bishop a list of the names of those to be confirmed.

Such Minister, all the Clergy, the Wardens, and the Vestry of the Parish, Congregation, or Mission shall answer advisedly and truly according to their consciences the articles or questionnaire delivered to them from the Bishop's office for the purposes of the Canonical Visitation.

At every Canonical Visitation it shall be the duty of the Minister, and of the Wardens, or Vestrymen, or of some other Officer or Official, to exhibit to the Bishop Ordinary or his deputy for his examination and inspection all the Parish registers, records, documents, books of account, insurance policies, and returns and records of other matters which shall be required by the Canons of this Church, of that Province, of his own Jurisdiction, or of the civil law in that place.

Canon 6 Episcopal Duties.

§1 — Diocesan Bishop or Bishop Ordinary.

(a) Chief Pastor and Father in God.

Every Diocesan Bishop or Bishop Ordinary is the Chief Pastor of all that are committed to his Charge and safekeeping within his Diocese or other Jurisdiction, as well Laity as Clergy, and their Father in God; it appertains to his Office to visit, teach, encourage, and admonish his Clergy as a Chief Shepherd among the Shepherds of Christ's flock; to be especially bound to watch over the faith, morals, and discipline of his Clergy; to preach and teach the Word of God unto his people; to interpret and expound the Scriptures; to teach and uphold sound and wholesome doctrine, to feed the same unto his flock, and to banish and drive away all erroneous and strange doctrines; to guard well and maintain the content of the Catholic and Apostolic Faith, entire and uncorrupted; to judge and defend morals; to be diligent in promoting the spread of the Gospel in all the world, and especially in his own Diocese or other Jurisdiction; constantly to encourage his Clergy and Laity to fulfil their duty of witnessing Christ to others, according to His Command to make Disciples of all Nations; to build up the Church of God; to hold up the weak, bring again the outcasts, and seek the lost; and, himself an example of righteous and godly living, to set forward and maintain quietness, love, and peace among all men.

(b) Spiritual Jurisdiction and Authority of the Ordinary.

Every Bishop of a Diocese or other Jurisdiction, by virtue of his Office in the Church of God, has within his territory proper Jurisdiction and Authority as Ordinary thereof except in places and over persons exempt by law or custom. It is his duty therefore to govern his Diocese or other Jurisdiction in all Spiritual Causes and Matters in both the external forum and the internal forum, as well as Temporal, which is to be exercised according to the

Constitution or Canons of this Church, of that Province, and of his own Diocese or other Jurisdiction.

- (i) He shall exercise his Ordinary legislative jurisdiction only in and through his Synod, provided that the laws and regulations enacted thereby shall not conflict with the Common Law of the Church and the Constitution or Canons of this Church, of that Province, and of his own Jurisdiction Any law or regulations thus made and enacted shall be promulgated in the manner prescribed by that Diocese or other Jurisdiction.
 - (ii) He shall exercise the interpretative and judicial authority of the Ordinary as provided in the Constitution or Canons of this Church, of that Province, and of his own Jurisdiction.
 - (iii) By Ordinary jurisdiction, every Bishop Ordinary is entitled to administer the spiritual and temporal affairs of his Diocese or other Jurisdiction, as provided in the Constitution or Canons of this Church, of that Province, and of his own Jurisdiction, and to require the observance of all laws ecclesiastical, especially those concerning the immediate spiritual welfare of his people. Among others, the following hold special importance:
 - (A) the worship of God;
 - (B) preaching His Word;
 - (C) the administration of the Sacraments and sacramentals of the Church;
 - (D) safeguarding the Faith and Morals of the faithful; and
 - (E) the religious instruction of the faithful, especially the young.
- (c) *Principal Minister.*

Every Diocesan Bishop or Bishop Ordinary is, within his Diocese or other Jurisdiction, the Principal Minister thereof, and to him belongs the right save in places and over persons exempt by law or custom, to dispense and supervise the administration of the Sacraments of God unto his people, and by the same to confer and give the graces of the Holy Spirit; to consecrate the Body and Blood of Christ in the Sacrament of the Altar; to loose, assolve, and absolve from sin all persons which be duly penitent and sorry for the same; to bind and excommunicate such as be guilty in manifest crimes and sins, and will not amend their faults; to impose spiritual punishment and sentences; to discern spirits and gifts; to exorcise, adjure, and cast out evil spirits; to heal the sick and bind up the broken; to be the principal and official Preacher therein; to celebrate the rites of Ordination and Confirmation; to conduct, order, authorise, and supervise all Services in Churches, Chapels, Churchyards, and consecrated Burial Grounds; to dedicate and bless all Churches, Churchyards, and Burial Grounds; to consecrate Churches, Altars, Churchyards, Burial Grounds, Church Bells, all Sacred Vessels, Holy Oils

and Chrism, and places for the custody and proper Reservation of the Blessed Sacrament; to reconcile all Churches, Churchyards, or Burial Grounds after desecration, spoliation, or pollution; to reopen all Churches after restoration; to deconsecrate Churches, Churchyards, or Burial Grounds; to institute to all vacant benefices or Cure of Souls therein; to admit by license to all other ecclesiastical offices therein; to pray for the whole Church of Christ, and especially for the flock committed unto him; to offer the Holy Eucharist every Lord's Day and Feast of Obligation for the people committed to his charge; to provide for a fit supply of Clergy to minister to his flock, and to see to the training thereof; to hold visitations at times required by law or custom to all persons, places, and things, and especially the Clergy therein, to the end that he may get some good knowledge of the state, sufficiency, and ability of the clergy and other persons and places whom and where he is to visit; to see in his own person or through his Officers, that the Clergy perform their duties in the Parishes to which they have been instituted or licensed; to summon all Synods and Clergy Conferences thereof; and to be the President thereof and preside therein, either in his own person or by such deputy as he may lawfully appoint.

(d) *High Priestly Power of the Episcopal Order.*

Every Diocesan Bishop or Bishop Ordinary shall be faithful in admitting persons into Holy Orders and in celebrating the rite of confirmation as often and in as many places as shall be convenient, and he shall provide, as much as in him lies, that in every place within his Diocese or other Jurisdiction there shall be sufficient Priests to minister God's Word and Sacraments to all the people that are therein.

(e) *Judge of Faith and Morals.*

Every Diocesan Bishop or Bishop Ordinary has within his Jurisdiction the authority and responsibility to supervise and ensure the soundness of the Faith, Worship, and Morals of both the Clergy and Laity committed to his Christ-like charge and safekeeping. The chief aim of the Bishop's administration of Christian discipline is for the more perfect reformation and amendment of all his people, after the pattern of Christ, improvement, spiritual growth, and Increase in, or restoration to, a state of grace and right faith, to their souls' health and salvation, and to the spreading abroad of the glad tidings of the Gospel. To this end, he is charged to teach exhort, reprove, and rebuke with wholesome doctrine, to see that his children in the faith maintain the fullness and soundness of the same, and diligently to exercise godly judgement and discipline in matters of Faith, Worship, and Morals, as by the authority of God's Word, and by the order of this Church, is committed to him, ensuring, as much as by God's good providence may be, that all members of the Clerical and Lay Orders may faithfully carry out the particular duties incumbent upon them.

It is the responsibility of every Bishop Ordinary to exercise godly authority to preserve the Faith, Worship, and Morals of his flock by judging any action or conduct of any member of the Clerical or Lay Order detrimental to its spiritual health and well-being, or for any failure on their part in bearing the Yoke of Christ, or having strayed from the path of their discipleship; and he shall, when necessary, implement that judgement by administering or otherwise disciplining according to the Discipline of this Church and the Laws Ecclesiastical those who trouble the peace, quietness, good order, or safety of his flock.

(f) Other Duties.

Each Diocesan Bishop or Bishop Ordinary shall perform all duties prescribed for him in the Constitution and Canons of this Church, the Constitution or Canons of the Province wherein he holds jurisdiction, and the Constitution or Canons of his Diocese or such other Jurisdiction.

§2 — *Duties of Other Bishops.*

(a) Co-adjutor Bishops.

Every Co-adjutor Bishop of this Church shall endeavour himself faithfully to execute such things pertaining to the Episcopal Office as shall be commissioned or assigned to him by the Bishop Ordinary of the Diocese or other Jurisdiction to whom he shall be Co-adjutor.

The Co-adjutor shall use, have, exercise, or execute only jurisdiction or Episcopal duties, authority, privileges, or powers in any Diocese or other Jurisdiction as shall be licensed, commissioned, assigned, or limited to him to use, have, exercise, or execute by the Bishop Ordinary of the same in writing at the time of the Co-adjutor's election, which commission or assignment in writing is a permanent matter.

The jurisdiction or Episcopal duties, authority, privileges, or powers commissioned or assigned by the Bishop Ordinary to his Co-adjutor Bishop may be enlarged upon by mutual consent whenever the Bishop Ordinary may desire to commission or assign such additional jurisdiction or Episcopal duties, authority, privileges, or powers to that Co-adjutor Bishop.

The Co-adjutor Bishop shall use, exercise, and execute all jurisdiction or Episcopal duties, authority, privileges, and powers as may have been commissioned or assigned unto him in full harmony with his Bishop Ordinary and under his direction in order that the unity of the government and administration, the direction of the Apostolic Mission of the Church, and the Pastoral Office of that Diocese or other Jurisdiction shall not be impaired.

The Co-adjutor Bishop in case of the absence or incapacity from any cause of the Bishop Ordinary shall exercise the full jurisdiction, rights, authority, and powers of the Bishop Ordinary of that Diocese or other Jurisdiction as well in temporal as in spiritual matters during such absence or incapacity.

(b) Auxiliary Bishops.

Every Auxiliary Bishop of this Church shall endeavour himself faithfully to execute such things pertaining to the Episcopal Office as shall be commissioned to him by the Bishop Ordinary of the Diocese or other Jurisdiction to which he shall be Auxiliary.

A Auxiliary Bishop shall use, have, exercise or execute only jurisdiction or Episcopal power, authority, or privileges in any Diocese or other Jurisdiction as shall be licensed, commissioned, or limited to him to use, have, exercise, or execute by the Bishop Ordinary of the same.

A Auxiliary Bishop shall be and act, in all respects, as the Assistant of the Bishop Ordinary of that Jurisdiction, and under his direction and subject and subordinate to his authority as Ordinary.

A Auxiliary Bishop, upon the death of a Bishop Ordinary, may, if so specifically provided in the regulations or Canons of the Jurisdiction of a Bishop Ordinary, subject to confirmation by the Metropolitan of that Province, be temporarily in charge of that Diocese or other Jurisdiction as the Administrator or Episcopal Authority thereof until a new Bishop Ordinary is chosen and ordained and consecrated, saving the canonical rights of the Bishop-elect.

A Auxiliary Bishop may also be similarly placed in charge of that Diocese or other Jurisdiction in the absence or incapacity of the Bishop Ordinary thereof and under the same stipulations as set forth in the preceding sentence.

(c) *Auxiliary Bishops.*

Every Auxiliary Bishop of this Church shall endeavour himself faithfully to execute such things pertaining to the Episcopal Office as shall be commissioned to him by the Bishop Ordinary of the diocese or other Jurisdiction to which or to whom he shall be Auxiliary.

An Auxiliary Bishop shall use, have, or execute only jurisdiction or Episcopal power or authority in any Diocese or other Jurisdiction as shall be licensed, commissioned, or limited to him to use, have, or execute by the Bishop Ordinary of the same in subordination and subject to his authority as Ordinary.

(d) *Assistant Bishops.*

Every Assistant Bishop of this Church shall endeavour himself faithfully to execute such things pertaining to the Episcopal Office as shall be commissioned to him by the Bishop Ordinary of the Diocese or other Jurisdiction to whom he shall be Assistant.

An Assistant Bishop shall use, have, or execute only such powers or authority assigned to him either in the administration of that Jurisdiction or in the performance of the Episcopal duties and obligations as seems fit or necessary to that Bishop Ordinary.

An Assistant Bishop performs the duties of his Office directly under the supervision of the Bishop Ordinary to whom he is Assistant.

(e) *Other Duties.*

Every Co-adjutor Bishop, Auxiliary Bishop, Auxiliary Bishop, or Assistant Bishop of this Church respectively shall perform all duties prescribed for him in the Constitution and Canons of this Church, the Constitution or Canons of the Province wherein he holds Office, and the Constitution or Canons of the

Bishop Ordinary of the Diocese or other Jurisdiction to whom or to which he is given as such.

Canon 7 — Assistance.

[Reserved]

Canon 8 — Stipend.

[Reserved]

Canon 9 — Term of Tenure of Bishops.

§1 — Diocesan Bishops or Bishops Ordinary.

Every Diocesan Bishop or Bishop Ordinary of this Church may hold his Office for life unless he shall retire, resign, or be removed in accordance with the Constitution and Canons of this Church.

§2 — Co-adjutor Bishops.

Every Co-adjutor Bishop of this Church may hold his Office for life unless he shall succeed to the See or other Jurisdiction in the place of the Bishop Ordinary to whom he is given, retire, resign, or be removed in accordance with the Constitution and Canons of this church.

§3 — Auxiliary Bishops.

Every Auxiliary Bishop of this Church may hold his Office for life unless he shall retire, resign, or be removed in accordance with the Constitution and Canons of this Church.

§4 — Auxiliary Bishops and Assistant Bishops.

Every Auxiliary Bishop of this Church given to the See or other Jurisdiction of which he is Auxiliary may hold his Office for life unless he shall retire, resign, or be removed in accordance with the Constitution and Canons of this Church.

Every Auxiliary Bishop of this Church given to a holder of the Office of Bishop Ordinary and every Assistant Bishop of this Church also given to a holder of the Office of Bishop Ordinary shall hold his Office as such only during the tenure of the holder of the Office of Bishop Ordinary to whom he be respectively Auxiliary or Assistant, unless he shall retire, resign, or be removed in accordance with the Constitution and Canons of this Church. The Auxiliary Bishop or Assistant Bishop shall resume his Office after the expiration of tenure of the Office holder to whom they were given only upon re-appointment to his respective Office by the new incumbent Bishop Ordinary of that Jurisdiction. If he should not be so re-appointed to his Office, the lack of appointment shall not affect the rights, duties, and obligations of such Bishop either as a member of the Episcopal Order or of the College of Bishops and Council of Bishops of this Church and of that Province. Such Bishop in any case shall be eligible to election to any Bishopric of this Church save if he already be retired as set forth in Canon 10 of this Title.

§5 — Translation.

No translation of any Bishop of this Church shall be permitted save if he first resign, as set forth In Canon 10 of this Title, any previous Episcopal Office or Bishopric he may have held at the time of his election or appointment, and such resignation shall be required before that Bishop enters upon or exercises his new Episcopal Office or Bishopric.

Canon 10 — Episcopal Resignation.

Any Bishop holding an Episcopal Office or Bishopric within a Province of this Church, Diocesan or otherwise, may resign his Episcopal Office or Bishopric at any time by written notice to the Metropolitan of that Province. The Metropolitan shall thereupon submit his resignation to the College of Bishops of that Province assembled. The resignation shall become effective unless two-thirds (2/3) of the College of Bishops for good and sufficient reason decline to accept his resignation from that Episcopal Office or Bishopric.

Such resignation shall not affect the rights, duties, and obligations of that Bishop either as a member of the Episcopal Order or of the College of Bishops and the Council of Bishops of this Church and of that Province.

Canon 11 — Episcopal Retirement.

Upon attaining the age of seventy-five (75) years, any Bishop holding an Episcopal Office or Bishopric within a Province of this Church shall annually submit his offer to retire from the Office or Bishopric that he holds to the Synod with his Office. If his offer to retire is accepted by that Synod, he shall be bound to forward his written resignation to the Metropolitan of that Province, who shall submit his resignation to his College of Bishops. The College of Bishops of that Province are then bound to accept his resignation from the Episcopal Office or Bishopric that he held.

NOTES:

Canon 12 — Residence*§1 — Diocesan Bishops or Bishops Ordinary*

In order to fulfil his various duties as the Chief Pastor having the Cure of Souls of all within his Jurisdiction, it shall be the duty of every Diocesan Bishop or Bishop Ordinary habitually and personally to reside within the limits of his Diocese or other Jurisdiction for the major part of the year, even though he may have a Co-adjutor, Auxiliary, Auxiliary, or Assistant Bishop. He may absent himself from his Diocese or other Jurisdiction for good cause continuously or intermittently no more than three (3) months, always making adequate provision that no harm will result from such absence to his flock.

His own conscience must decide what cause is sufficient to justify such absence. Apart from the three (3) months allowable in (a) above, a Diocesan Bishop or Bishop Ordinary may further absent himself if Christian charity, urgent necessity, due obedience, or the evident advantage of the Church, requires it, the formal leave and consent of his Metropolitan, with the advice and consent of his College of Bishops, in writing being required for such longer absence.

The Diocesan Bishop or Bishop Ordinary need not always reside in the episcopal city, but he has a particular serious duty to be present at his Cathedral Church, if there be such, in order to pontificate and preside during Advent and Lent and on the Greater Feasts of the Church: Easter, Pentecost, and Christmas. Only a serious or urgent cause shall justify absence at those times.

§2 — Other Bishops

Every Co-adjutor Bishop, Auxiliary Bishop, or Assistant Bishop shall reside within the Diocese or other Jurisdiction of the Bishop to whom he shall be respectively Co-adjutor, Auxiliary, or Assistant. Every Auxiliary Bishop or Auxiliary Bishop shall reside within the Diocese or other Jurisdiction to which he shall be respectively Auxiliary or Auxiliary.

The Bishops in Sub-sections (a) and (b) of this Section may not be absent from the Diocese or other Jurisdiction in which they minister and have Office, except for the reasons set forth in Section 12.01 (c) of this Canon 6, for more than three (3) months without the leave in writing of the Bishop Ordinary thereof.

Canon 13 — Restriction to Own Jurisdiction.

§1 — Confinement to own Jurisdiction

Every Bishop of this Church shall confine himself in what pertains to the discharge of his duties and functions strictly to his own Diocese or other Jurisdiction, neither shall he presume to invade the Jurisdiction of another Bishop of this Church.

§2 — Officiating in another Jurisdiction

Any Bishop invited to officiate in a Diocese or Jurisdiction other than his own shall assure himself of the goodwill and permission in writing of the Bishop Ordinary thereof before so officiating.

§3 — Episcopal Visitors Excepted

The foregoing sections shall not apply in cases where the Metropolitan, exercising the Ecclesiastical Authority of a See or other Jurisdiction in *sede vacante* or temporary avoidance, has asked and commissioned a Bishop to be and act as the Episcopal Visitor thereof until the vacancy or temporary avoidance shall cease.

§4 — Metropolitan Authority Excepted

The provisions of this Canon are not meant to limit or circumscribe the jurisdiction, authority, or visitorial rights and powers that the Metropolitan of each Province has by virtue of his Office within his Province and as provided elsewhere in the Canons of this Church or in the Common Law of the Church.

Canon 14 — Precedence.

§1 — Order as to Precedence.

The Precedence of Bishops Ordinary in a Province after the Metropolitan thereof and the Primate of this Church is to be ruled by the order of their ordinations and consecrations to the Episcopate. The same applies to all other Bishoprics of that Province after the Bishops Ordinary thereof.

§2 — In Own Diocese or other Jurisdiction.

Each Bishop Ordinary in his own Diocese or other Jurisdiction enjoys the right of precedence over all other Bishops and Archbishops, with the exception of his own Metropolitan and the Primate of this Church.

§3 — The Metropolitan.

The Metropolitan of every Province, as the Chief Bishop and Principal Minister thereof, shall have precedence of all the other Bishops of that Province.

Canon 15 — Canonical Rights and Limitations of a Bishop-Elect.*§1 — Right of Government in Matters Spiritual.*

Every Bishop-Elect elected to the Office of Diocesan Bishop or of Bishop Ordinary of another Jurisdiction of this Church shall, upon having received the confirmation and ratification to his election from the Metropolitan of that Province, present his Certificate of Confirmation and Letters Archiepiscopal from the Metropolitan to the Guardians of the Spiritualities of that See or other Jurisdiction and, if there be such, the Administrator thereof in the presence of the Chancellor of that See or other Jurisdiction, who shall record the proceedings. From the moment of that canonical presentment, the Bishop-Elect, even though he not yet be ordained and consecrated or enthroned and installed, shall be entitled to enter upon the care, government, and administration of the spiritualities of his See or other Jurisdiction and fully is invested to exercise all spiritual jurisdiction, but not temporal, thereof in order that the Church in that place may have the solace of a Pastor.⁶⁸ He is henceforth entitled to all the rights of Jurisdiction save for exercise of that which is reserved to or requires him to be in Episcopal Orders.

§2 — Limitation in Matters Temporal.

Such person takes possession of the temporalities of that See or other Jurisdiction and exercises authority in matters temporal only upon his enthronement and installation by the aforementioned Metropolitan or his Episcopal Deputy, following upon his ordination and consecration to the Episcopate if he be not already a Bishop.

§3 — Residence in and Restriction to Own Jurisdiction.

The Bishop-Elect is, after canonical confirmation and ratification of his election by the Metropolitan, bound by and under the same obligations as Bishops Ordinary in what regards their residence and restrictions to their own Jurisdictions as set forth in Canons 12 and 13 of this Title.

Canon 16 — Mode of Securing an Accurate View of the State of this Church.

§1 — Statement of the Diocesan Bishop or Bishop Ordinary at every Regular Meeting of Synod.

At every regular meeting of the Synod of a Diocese or other Jurisdiction, the Bishop Ordinary thereof shall make a Statement of the affairs of his Jurisdiction since the last regular meeting of that Synod; all official Episcopal Acts performed by himself or by any other Bishop for him; the names of all the churches, Parishes, Congregations, Missions, institutions or Houses of Holy Religion he has visited in person or by deputy; the number of persons confirmed or received into this Church in that Jurisdiction from other churches; the names of all those who have been received as Postulants or Candidates for Holy Orders, studying for Holy Orders and whereat, and of those who have been ordained; the names of those who have been deprived or otherwise removed thereby from any Office, Lay or Clerical, within that Jurisdiction; the changes by death, removal, transfer, or otherwise, which have taken place among the Clergy thereof; any appointments to Office made by him; and all matters tending to throw more light upon the affairs of that Jurisdiction; which Statement shall be inserted in the Journal thereof.

Each Bishop Ordinary shall forward also a duplicate of the Statement to his Metropolitan and render to him an account thereof.

§2 — *Forwarding Journals and Reports on the State of the Church to the Metropolitan .*

It shall be the duty of every Diocesan Bishop or Bishop Ordinary of each Province to cause to have forwarded to his Metropolitan, immediately upon their publication, the Journals of each Synod of his Jurisdiction, together with all Episcopal charges and statements he has made and such other papers as may show the State of the Church in his Jurisdiction. He shall also make such reports on the Canonical Visitations as set forth in Canon 7 of this Title.

It shall also be the duty of every Diocesan Bishop or Bishop Ordinary of each Province, immediately after the adjournment of his Synod next preceding the next regular meeting of the Synod of such Province, to cause to have prepared and forwarded to the Provincial Secretary of that Province, upon the form provided by the Provincial Secretary, a condensed summary of the statistics contained in the Parochial reports and statements by him made to his regular Synod required in Section 6.16.01, with information as to all institutions in any way connected with this Church situate within his Jurisdiction, and also as to the condition of all invested funds and the amount of all contributions received and expended by him or any Bishops given to him or to that Jurisdiction, or otherwise within his Jurisdiction.

Such information shall be tabulated separately for each of the years that Provincial Synod has not met. The Provincial Secretary shall, as soon as may be, present such papers to the Metropolitan and College of Bishops of that Province, in order that the Metropolitan may make his report to that Provincial Synod on the State of the Church therein.

***Canon 17 — Removal from the Canonical Rolls of the College of
Bishops and of The Council of Bishops***

§1 — Removal.

Upon any mode of resignation by a Bishop subject to the authority of this Church which mode of resignation reasonably implies his rejection of or departure from the authority of this Church in cases where the Abandonment of Communion procedures as set forth in Canons 7 and 9 are deemed not to be necessary or applicable the name of that Bishop may be removed from the Canonical Rolls of the College of Bishops and of the Council of Bishops of this Church and of a Province of this Church by the action of the Primate of this Church with the advice and consent of two-thirds (2/3) of the membership of the College of Bishops of this Church or until the Primate of this Church has been elected and installed, by the action of the Metropolitan of the Original Province of this Church with the advice and consent of two-thirds (2/3) of the membership of his College of Bishops, as the case may be.

§2 — Effective Date of Removal.

Upon due certification and notice of such action of removal from the Canonical Rolls of the College of Bishops and of the Council of Bishops of this Church and of a Province of this Church noticed to the removed Bishop, the name of that Bishop shall stand as removed from the Canonical Rolls of the College of Bishops and of the Council of Bishops of this Church and of the Province concerned.

§3 — Canonical Effect of Removal.

Any Bishop, whose name has been removed from the Canonical Rolls of the College of Bishops and of the Council of Bishops of this Church and of that Province under the provisions of this Canon, shall be, thereby, prohibited from the performance of any Episcopal Act or Function within the jurisdiction of this Church or from officiating therein, or both.

§4 — Restoration.

Any Bishop whose name has been removed from the Canonical Rolls of the College of Bishops and of the Council of Bishops of this Church and of that Province or of the Original Province of this Church under the provisions of this Canon may, upon the written petition and request of the Bishop, be restored to the Canonical Rolls only by the action of the Primate of this Church, or his lawful Successor to that Office, with the advice and consent of two-thirds (2/3) of the membership of the College of Bishops of this Church, or by the action of the Metropolitan of the Province of this Church from which that Bishop was removed, or that Metropolitan's lawful Successor to that Office, with the advice and consent of two-thirds (2/3) of the membership of his College of Bishops, as the case may be.

§5 — Means of Recording Removal.

Upon the effective date of removal, the Primate or the Metropolitan shall declare and publish the name of the Bishop to be removed from the Canonical Rolls of the College of Bishops and of the Council of Bishops of this Church and of that Province of this Church.

TITLE VII – OF THE COLLEGE OF BISHOPS

CANON 1 — THE COLLEGE OF BISHOPS OF THIS CHURCH.

§1— Government of this Church.

The College of Bishops of this Church with and under the Presidency of the Primate thereof shall have charge of the Government and Administration of this Church.

§2 — Duties of the College of Bishops of this Church.

The College of Bishops of this Church shall perform all duties prescribed for the College by the Constitution and Canons of this Church.

Canon 2 — Meetings of the College of Bishops of this Church.*§1 — Times of Meeting.**(a) Regular Canonical Meetings.*

Following each regular Synod of this Church the Primate, or, if there be no Primate, the Metropolitan of this Church most senior in respect of consecration, shall summon all the Bishops subject to the authority of this Church into a formal meeting of the College of Bishops thereof at intervals of not more than fifteen (15) months. He shall send to each Bishop entitled to sit therein a written summons to the formal canonical meeting giving both the time and place thereof at least six (6) weeks prior to the same.

No Bishop of this Church so summoned shall absent himself from any such regular meeting unless for grave and sufficient cause prevented from attending, which cause of absence shall be expressed in writing and communicated to the Primate prior to the meeting.

(b) Other Meetings.

The Primate or the Senior Metropolitan of this Church, as set forth in Subsection (a) of this Section, may summon the members of the College of Bishops to such extraordinary meetings thereof as he may deem necessary for the accomplishment of essential business, giving three (3) weeks notice thereof, designating the time and place of the meeting.

A waiver of such notice may be executed in writing by all the members of that College of Bishops in attendance.

(c) Other Meetings by Real-Time Electronic Communication.

Any provision of these Canons to the contrary notwithstanding, the College of Bishops may decide, by a two-thirds (2/3) majority vote of all the members of the College, to hold extraordinary meetings by means of simultaneous voice or voice/video communication, provided that each

member of the College participating in such meeting shall have physically present with him and listening to the meeting a member of his Council of Advice or an officer of his Jurisdiction or other reliable person, and further provided that at least a voice recording shall be made of such meeting and that each such recording shall be retained by the Clerk of the College for a period of not less than ten (10) years.

(d) Other Means of conducting Affairs or Business of this Church.

Any provision of these Canons to the contrary further notwithstanding, where a real-time simultaneous voice or voice/video meeting is not feasible the College of Bishops may decide to conduct affairs or business of the Church by means of e-Mail, telefax or other electronic written communication, provided that two-thirds (2/3) of the members of the College first give consent, by such electronic written communication, to such conduct; and further provided that each member of the College participating in such conduct of affairs or business, unless such electronic written communications bear his signature by hand, shall confirm his statements and/or vote by forwarding to the Primate, by post or courier, a hard copy of his electronic written communications signed and dated in his own original hand. Such copies shall be retained by the Clerk of the College for a period of not less than ten (10) years.

§2 — Primate to Preside.

The Primate of this Church, or, if there be no Primate, the Metropolitan most senior in respect of consecration, shall preside at all meetings of the College of Bishops of this Church.

§3 — Absence of a Member.

If any Metropolitan or any Diocesan Bishop or Bishop Ordinary subject to the authority of this Church be absent, the Primate shall forward to the Senior Clerical and Lay Officials of the Jurisdiction of that absent Metropolitan or Diocesan Bishop or Bishop Ordinary, and also to the Council of Advice of such Bishop's Jurisdiction, a summary of all the non-privileged actions taken at the meeting by that College of Bishops from which their Metropolitan or Bishop was absent. He shall also forward to them a

statement noting the absence of their Metropolitan or Ordinary and the cause stated for the same made by their Metropolitan or Ordinary for that absence, and a copy of this Canon.

§4 — Continuance of Inexcusable Absence.

If any Metropolitan or Diocesan Bishop or Bishop Ordinary of this Church is absent without grave and sufficient cause having been prevented for two (2) consecutive regular meetings of that College of Bishops, he shall be deprived of his vote therein at the meeting next following the second consecutive inexcusable absence.

§5 — Further Action by Primate.

If a Metropolitan or Bishop as set out in Section 7.2.03 is absent without grave and sufficient cause having been prevented for three (3) or more consecutive regular meetings of the College of Bishops of this Church, and the first and the last such meetings being at least fifteen (15) months apart, the Primate of this Church shall take action against that Metropolitan or Bishop as elsewhere provided in these Canons for the Abandonment of the Communion of this Church and shall ensure that pastoral oversight is provided for those previously under the jurisdiction of that Metropolitan or Bishop.

§6 — Rules of Procedure for Meetings of the College of Bishops.

The College of Bishops of this Church possesses the inherent authority to determine, from time to time, such rules and regulations for its meetings as it deems expedient for regulating the practice and procedure thereof. Further, the College of Bishops has the inherent authority and power to act by a maximum requirement of three-fourths (3/4) majority for collegiality, but unless the Constitution of this Church or these Canons or its own rules and regulations mandate a higher quorum, the College of Bishops may act by simple majority of a canonical quorum of one-half (1/2) of its membership, providing always that it has the consent of the Primate.

CANON 3 — DEPARTMENTS OF THE ADMINISTRATION OF THIS CHURCH.

[Reserved]

CANON 7.4. CERTAIN OFFICERS OF THIS CHURCH.*§1 — Discharge of Duties*

The Secretary General, the Registrar, the Chancellor, the Bursar, and the Historiographer of this Church shall perform and discharge the duties of their respective Offices under the immediate and direct supervision of the Primate of this Church.

§2 — The Secretary General and the Duties of that Office.

The Primate of this Church, by and with the advice and consent of the Holy Synod of this Church, shall appoint a Secretary General of this Church who shall be the principal administrative assistant to the Primate and the College of Bishops of this Church in the discharge of their duties set forth in Canons 4 and 5, and shall co-ordinate the activities of the administrative officers and staff of this Church.

The Secretary General shall be responsible for the recording and distribution of the minutes of all meetings of the Holy Synod of this Church and the Journals thereof.

Such distribution, except for good cause prevented, shall be accomplished not more than eight (8) months after the adjournment and prorogation of the regular meetings of the Holy Synod and no less than three (3) months before the next regular meeting of the Holy Synod.

The Secretary General shall perform all other duties prescribed for that Office in these Canons.

The Primate of this Church, by and with the advice and consent of the Holy Synod may appoint a Deputy Secretary General to assist the Secretary General in performance of the duties set out above.

§3 — *The Registrar and the Duties of that Office.*

The Primate of this Church, by and with the advice and consent of the Holy Synod of this Church, shall appoint a Registrar of this Church, whose duty it shall be to receive all Journals, files, papers, reports, and other documents or articles that are, or shall become, the property of any House of the Holy Synod; to arrange, label, index, and put them in order; to provide for their safekeeping and accessibility, and to hold them under such regulations as the Holy Synod may, from time to time, provide.

It shall also be the duty of the Registrar to procure a suitable book, and to enter therein the record of the ordinations and consecrations of all the Bishops of this church designating accurately the time and place of the same, with the names of the consecrating Bishops, and of other Bishops present and assisting; to have the same authenticated in the fullest manner practicable, including Signatures and Seals of the consecrating Bishops. Due notice of the time and place of such consecrations shall be given to the Registrar of this Church by the Metropolitan of the Province wherein such consecrations shall take place, and thereupon it shall be the duty of the Registrar to attend such consecrations, either in person or by deputy.

The Registrar shall prepare, in such form as the College of Bishops of this Church shall prescribe, for consecrations by the Primate acting as Metropolitan as set forth in Canon 5, the Letters of Consecration in duplicate; and ~~he~~ shall have the same immediately signed and sealed by the consecrating Bishops, and by other Bishops assisting as may be practicable; and shall deliver to the newly-consecrated Bishop one of the Letters, and shall carefully file the other among the papers in ~~his~~ the custody of the Registrar, and put them in order; to provide for their safekeeping and accessibility; and to hold them under such regulations as the Holy Synod may, from time to time, provide.

Due notice of the time and place of such consecrations shall be given by the Primate to the Registrar, and thereupon it shall be the duty of the Registrar to attend such consecrations, either in person or by deputy.

It shall also be the duty of the Registrar to enter in such Book of Record the record of the ordinations and consecrations of all Bishops of this Church under the authority of the Primate as their Metropolitan as set forth in Canon 5, designating accurately the time and place of the some, with the names of the consecrating Bishops, and of other Bishops present and assisting; to have the same authenticated in the fullest manner practicable; and to make a minute thereof in that Book of Record.

The Primate of this Church, by and with the advice and consent of the Holy Synod may appoint a Deputy Registrar to assist the Registrar in performance of the duties set out above.

§4 — *The Chancellor and the Duties of that Office.*

The Primate of this Church, by and with the advice and consent of the Holy Synod of this Church, shall appoint some devout Communicant of this Church, being learned in the law, as the Chancellor of this Church.

The Chancellor shall, upon due and proper request, advise the Primate, the College of Bishops of this Church, the High Court of the Holy Synod, the Marriage Tribunal of this Church, other ecclesiastical bodies or entities of this Church, and the Holy Synod or any of its Houses on matters pertaining to the Laws Ecclesiastical or to the Laws Civil, or both.

The Chancellor of every Province of this Church shall be, *ex officio*, a Deputy, to the Chancellor of this Church, and shall, as necessary, render advice and assistance to him.

The Chancellor of this Church shall not concurrently be the Chancellor of any Diocese or other Jurisdiction of this Church or of any Province of this Church.

The Primate of this Church, by and with the advice and consent of the Holy Synod may appoint some devout Communicant of this Church, being learned in the law, as Vice-Chancellor of this Church to give particular advice and to assist the Chancellor in performance of any of the duties set out above.

§5 — *The Bursar and the Duties of that Office.*

The Primate of this Church, by and with the advice and consent of the Holy Synod of this Church, shall appoint a Bursar of this Church, who shall perform the usual duties of a Treasurer.

The Bursar shall particularly receive and disburse all monies received under the authority of this Church, and of which the reception and disbursement shall not otherwise be prescribed; and, with advice and consent of the Primate, shall invest, from time to time, surplus funds deemed available.

The Bursar's account shall be audited in accordance with the provisions of these Canons and that account then shall be rendered to the Holy Synod at each regular meeting thereof.

The Bursar also shall submit a financial report to each regular scheduled meeting of the College of Bishops of this Church.

The Bursar, in consultation with the chief financial officers of all the constituent Dioceses and other Jurisdictions of this Church and of all the constituent Provinces of this Church or otherwise subject to the authority of this Church, shall prepare and present a proposed budget for the next fiscal term to the College of Bishops of this Church for their approval, upon which the budget shall thereafter be presented at the next regular meeting of the Holy Synod.

The Primate of this Church, by and with the advice and consent of the Holy

Synod shall appoint one or more Deputy Bursars to assist the Bursar in performance of the duties set out above.

§6 — The Historiographer and the Duties of that Office.

The Primate of this Church, by and with the advice and consent of the Holy Synod of this Church, shall appoint an Historiographer of this Church, who shall perform the duties of archivist of this Church.

§7 — Term of Tenure of Office of the Officers of this Church.

The term of tenure of Office of the Secretary General and any Deputy Secretary General, of the Registrar and any Deputy Registrar, of the Chancellor and any Vice-Chancellor, of the Bursar and any Deputy Bursars, and of the Historiographer of this Church, mentioned in Sections 2, 3, 4, 5 and 6, shall have been from the adjournment and prorogation of the regular meeting of the Holy Synod at which such Officer shall be appointed, respectively Secretary General, Deputy Secretary General, Registrar, Deputy Registrar, Chancellor, Vice-Chancellor, Bursar, Deputy Bursars or Historiographer, as the case may be, to the adjournment and prorogation of the next regular meeting of the Holy Synod.

Upon a vacancy occurring during the term of tenure of any such Office, the Primate of this Church, with the advice and consent of the College of Bishops of this Church, shall have authority to appoint an Acting Officer to such vacancy until the adjournment and prorogation of the next regular meeting of the Holy Synod.

§8 — Seat, Voice, and Vote in the Holy Synod.

The Secretary General, the Registrar, the Chancellor, the Bursar, and the Historiographer of this Church, or those who are currently Acting Officers in any of those capacities, shall have by right of Office seat, voice, and vote in the Holy Synod of this Church and in the appropriate House thereof of which ecclesiastical State and Order he or she shall be, respectively, a member.

Canon 5 — The College of Bishops of each Province of this Church.

§1 — Government of the Church in each Province.

The College of Bishops of each Province with and under the Presidency of the Metropolitan thereof shall have charge of the Government and Administration of the Church in that Province.

§2 — Duties of the College of Bishops of each Province.

The College of Bishops of each Province of this Church shall perform all duties prescribed for the College by the Constitution and Canons of this Church and of that Province.

Canon 6 — Meetings of the College of Bishops of each Province of this Church.

§1 — Regular Canonical Meetings.

(a) The Metropolitan of each Province, or, if there is no Metropolitan, the Bishop Ordinary most senior by consecration, shall convene the College of Bishops of the Province at least two (2) times per calendar year, with a minimum interval of three (3) months between meetings.

(b) Written notice stating the time and place of each meeting shall be sent to all eligible Bishops at least three (3) weeks in advance.

(c) No Bishop so summoned shall absent himself without grave and sufficient cause, which must be communicated in writing to the Metropolitan prior to the meeting.

§2 — Impediment of Regular Canonical Meetings.

(a) If one (1) of the two (2) required meetings in a year must be canceled for grave and sufficient cause, it may be waived with the written consent of two-thirds (2/3) of the Bishops of the Province.

(b) In such a case, an extraordinary meeting of the College shall be held near the original meeting date, pursuant to §1(b).

§3 — Extraordinary Meetings.

(a) The Metropolitan or the Senior Bishop Ordinary, as described in §1(a), may call extraordinary meetings of the College as necessary.

(b) At least ten (10) days' written notice, including the time and place, must be given.

(c) This notice requirement may be waived in writing by all Bishops in attendance.

§4 — Meetings by Real-Time Electronic Communication.

(a) The College may, by a two-thirds (2/3) vote of all members, hold extraordinary meetings via real-time voice or voice/video communication.

(b) Each Bishop participating must have physically present a member of his Council of Advice, an officer of his Jurisdiction, or another reliable person.

(c) A voice recording of the meeting shall be made and retained by the Clerk of the College for no less than five (5) years.

§5 — Business Conducted by Written Electronic Communication.

- (a) If real-time electronic meetings are not feasible, the College may conduct Church business via email, telefax, or other written electronic means, with prior consent of two-thirds (2/3) of the members given through such means.
- (b) If a Bishop's communications are not signed by hand, he shall confirm his statements or votes by sending a signed and dated hard copy to the Metropolitan via post or courier.
- (c) These hard copies shall be retained by the Clerk of the College for no less than five (5) years.

§6 — Absence of a Member.

If any Diocesan Bishop or Bishop Ordinary of that Province be absent, the Metropolitan shall forward to the Senior Clerical and Lay Officials of the Jurisdiction of that absent Diocesan Bishop or Bishop Ordinary and also to the Council of Advice of that Jurisdiction a summary of all the non-privileged actions taken at the meeting by that College of Bishops from which their Bishop was absent. He shall also forward to them a statement noting the absence of their Ordinary and the cause stated for the same made by their Ordinary for that absence, and a copy of this Canon.

§7 — Continuance of Inexcusable Absence.

If any Diocesan Bishop or Bishop Ordinary of a Province of this Church is absent without grave and sufficient cause having been prevented for two (2) consecutive regular meetings of that College of Bishops, he shall be deprived of his vote therein for a period of four (4) months following the second consecutive inexcusable absence.

§8 — Further Action by Metropolitan.

If a Bishop as set out in Section 3 is absent without grave and sufficient cause having been prevented for three (3) or more consecutive regular meetings of the College of Bishops of that Province, and the first and the last such meetings being at last five (5) months apart, the Metropolitan of that Province shall take action against that Bishop as elsewhere provided in these Canons for the Abandonment of the Communion of this Church and shall provide pastoral oversight for those previously under the jurisdiction of that Bishop.

§9 Rules of Procedure for Meetings of the College of Bishops.

The College of Bishops of each Province of this Church possesses the inherent authority to determine, from time to time, such rules and regulations for its meetings as it deems expedient for regulating the practice and procedure thereof. Further, each College of Bishops has the inherent authority and power to act by a maximum requirement of three-fourths (3/4) majority for collegiality, but unless the Constitution of this Church, these Canons, the Constitution or Canons of that Province, or its own rules and regulations mandate a higher quorum, the College of Bishops may act by simple majority of a canonical quorum of one-half (1/2) of its membership, providing always that it has the consent of the Metropolitan.

Canon 7 — Departments of each Province of this Church.

§1 — Departments and Their Duties

To support the work of each Provincial College of Bishops and to coordinate Provincial activity, the following Departments shall be established in every Province. Each Department shall be chaired by a Bishop appointed by the Metropolitan with the advice and consent of the College of Bishops. Each Department shall assist Dioceses and Jurisdictions, develop programs, and oversee related provincial activities.

(a) Department of Ministry

Responsible for policies and programs concerning:

- Development of ministerial resources and vocations to Holy Orders.
- Canonical preparation for ordination.
- Role and standards for the Permanent Diaconate and late/mature vocations.
- Lay ministries (Deaconess, Lay Reader, Lay Worker).
- Guidelines for ministerial associations (e.g., Confraternities, Guilds), excluding Religious Orders.

(b) Department of Ecumenical Relations

Shall include:

- A Committee on Ecumenical Relations.
- A Committee on Validation of Orders.
Chairs appointed by the Metropolitan with consent of the College.

(c) Department of Theological Education

Responsible for:

- Funding and provision of theological education.
- Scholarships and incentives for theological study.
Composed of:
 - 2 Bishops (appointed by the College),
 - 2 Clergy (1 elected by the Senate, 1 appointed by the Prolocutor),
 - 2 Laity (1 elected by the Assembly, 1 appointed by the Speaker).
Vacancies shall be filled by the appointing officer until the next Synod.

(d) Department of the Armed Forces

Responsible for:

- Promoting vocations and support for ministry to Armed Services members.
- Training clergy and laity for military chaplaincy.
- Supporting diocesan and parish involvement in this mission.
- Providing necessary resources (vestments, materials, etc.).
- Regulating military-related ministerial associations seeking official sanction.

(e) Department of Evangelism

Charged with fostering evangelistic awareness and discipleship, and responsible for:

- Methods for evangelism through the Church.
- Teaching evangelism within a sacramental framework.

- Promoting spiritual renewal and personal growth.
- Acting as a resource center for evangelistic efforts.

(f) Department of Stewardship

Includes:

- Finance Committee: Advises on financial matters (Title XXI) and coordinates inter-provincial efforts (e.g., insurance, pensions). Chaired by the Department Chair; the Provincial Bursar is ex officio.
- Audit Committee: Consists of one Episcopal, one Clerical, and one Lay member (each from a different Diocese). Reviews provincial financials annually and may recommend external audits. Chaired by the Episcopal member. The Provincial Bursar shall provide all necessary records.

(g) Department of Multi-Lingual Resources

Prepares and recommends programs and resources in non-English languages for evangelism and mission.

- May include language-specific Commissions, each chaired by appointment of the Department Chair and approved by the Metropolitan.
- The Metropolitan and College of Bishops shall guide the Department's priorities and scope.

§2 — Terms of Tenure and Membership

(a) Department Chairs serve from the close of the Synod at which they are appointed to the close of the next regular Synod.

(b) Each Bishop Ordinary shall appoint 1–2 members (Clerical or Lay Communicants) from his Diocese to each Department annually, in consultation with the Chair.

(c) Each Chair may appoint up to four (4) additional voting members, with the consent of the Ordinary in whose jurisdiction the appointee resides.

§3 — Departmental Reports

(a) Reports to the Metropolitan and College of Bishops

Each Chair shall annually submit a written report detailing the Department's work, public policies, and activities.

(b) Reports to the Provincial Synod

Each Chair shall:

- Submit a written report to each regular Synod.
- Be prepared to answer written and previously-noticed oral questions related to the report.
- Ensure reports are distributed to all three Houses (Bishops, Clergy, Laity) no later than 30 days before Synod registration.

Canon 8 — Certain Officers of each Province of this Church.

§1 — General Supervision

The Secretary, Registrar, Chancellor, Bursar, and Historiographer of each Province shall discharge their duties under the direct supervision of the Metropolitan of that Province.

§2 — The Secretary

(a) The Metropolitan, with the advice and consent of the Provincial Synod, shall appoint a Provincial Secretary, who shall be the chief administrative assistant to the Metropolitan and the College of Bishops.

(b) The Secretary shall coordinate all administrative officers and staff of the Province, and shall record and distribute minutes and Journals of all Provincial Synod meetings.

(c) Distribution shall occur no later than eight (8) months after the close of Synod and no less than three (3) months prior to the next regular meeting, unless delayed by good cause.

(d) The Secretary shall fulfill all additional duties assigned by these Canons or the Constitution of the Province.

(e) A Deputy Secretary may be appointed by the Metropolitan, with Synodal consent, to assist in these duties.

§3 — The Registrar

(a) The Metropolitan, with the advice and consent of the Provincial Synod, shall appoint a Registrar to oversee the safekeeping and organization of all Synodal records and archival materials.

(b) The Registrar shall maintain a permanent record of all episcopal ordinations and consecrations, including:

- Time and place
- Names of consecrating and assisting Bishops
- Signatures and seals

(c) The Registrar shall attend consecrations in person or by deputy and prepare two authenticated Letters of Consecration—one for the Bishop, one for permanent file—and submit certified copies to the Church's Registrar.

(d) A Deputy Registrar may be appointed with Synodal consent.

§4 — The Chancellor

(a) The Metropolitan, with the advice and consent of the Provincial Synod, shall appoint a devout Communicant learned in law as Provincial Chancellor.

(b) The Chancellor shall advise:

- The Metropolitan and College of Bishops
- The Provincial Courts and Marriage Tribunal
- Ecclesiastical bodies and Synodal Houses

(c) Diocesan Chancellors shall be ex officio Deputies to the Provincial Chancellor.

(d) A person may not serve concurrently as both Provincial and Diocesan Chancellor.

(e) A Vice-Chancellor may be appointed with Synodal consent to assist the Chancellor.

§5 — The Bursar

(a) The Metropolitan, with the advice and consent of the Provincial Synod, shall appoint a Provincial Bursar to serve as Treasurer.

(b) The Bursar shall:

- Receive and disburse funds authorized by the Synod
- Invest surplus funds with Metropolitan's approval

- Submit annual financial reports to the Synod and College of Bishops
- Prepare the annual budget in consultation with Diocesan financial officers (Canon 21.7)
 - (c) The Bursar's accounts shall be audited per Canon 21.9.
 - (d) One or more Deputy Bursars may be appointed with Synodal consent. Additional duties are outlined in Title XXI.

§6 — The Historiographer

(a) The Metropolitan, with the advice and consent of the Provincial Synod, shall appoint a Historiographer to serve as the archivist of the Province.

§7 — Term of Tenure

(a) The term of office for the Secretary, Registrar, Chancellor, Bursar, Historiographer, and their Deputies or Vice-Chancellors shall extend from the adjournment of the Synod at which they are appointed to the adjournment of the next regular Synod.

(b) In the event of a vacancy, the Metropolitan, with the advice and consent of the College of Bishops, may appoint an Acting Officer to serve until the next Synod.

§8 — Seat, Voice, and Vote in Synod

The Secretary, Registrar, Chancellor, Bursar, and Historiographer, or their Acting Officers, shall have seat, voice, and vote in the Provincial Synod and in the appropriate House thereof corresponding to their ecclesiastical State and Order.

TITLE VIII – OF THE HOLY SYNOD AND PROVINCIAL SYNODS

Canon 1 — The Holy Synod

§1 — The Council of Bishops

(a) Every Bishop subject to the authority of this Church shall have seat, voice, and vote in the Council of Bishops of the Holy Synod.

(b) The Primate shall be the President of the Council of Bishops. In the Primate's absence or inability, the next most senior Metropolitan shall preside. If no Metropolitan is present, the Council shall elect a President pro tempore.

§2 — The Senate of the Clergy [Reserved]

§3 — *The Assembly of the Laity [Reserved]*

§4 — *[Reserved]*

§5 — *Quorum and Adjournment*

- (a) A quorum of each House shall consist of no less than 50% of its total membership.
(b) No House shall adjourn or recess for more than four (4) hours, or to a different location, without the consent of the other Houses and the President.

§6 — *Meeting Frequency*

- (a) The Holy Synod shall meet at least once every five (5) years.
(b) Meetings shall occur at the time and place designated by the previous Synod, or otherwise at the Primate's summons.
(c) Extraordinary sessions may be convened by the Primate or by the Synod in session.

§7 — *The Recorder of the Holy Synod*

- (a) The Primate, with consent of the College of Bishops, shall appoint a Recorder of the Holy Synod.
(b) The Recorder shall operate under the Secretary General's supervision, prepare full minutes, preserve records, and deliver them to the Secretary General.
(c) The Recorder remains in office until a successor is appointed.

§8 — *Recorders of the Houses*

- (a) The Presiding Officer of each House shall appoint a Recorder and, as needed, Deputies.
(b) Recorders shall:
- Maintain full minutes and records
 - Communicate inter-House business
 - Assist the Recorder of the Holy Synod
 - Deliver all records to the Church Registrar per §3

- Continue in office until successors are appointed.

Canon 2 — Provincial Synods

§1 — The Council of Bishops in Provinces

- (a)** Every Bishop of a Province shall have seat, voice, and vote in its Provincial Synod.
- (b)** The Metropolitan shall preside over the Council; in his absence, the most senior Bishop Ordinary shall preside.
- (c)** A Bishop may be excused from attendance by the Metropolitan for good cause, and shall not be counted for quorum purposes.

§2 — The Senate of the Clergy in Provinces [Reserved]

§3 — The Assembly of the Laity in Provinces [Reserved]

§4 — [Reserved]

§5 — Membership and Quorum

- (a)** Members shall consist of those properly registered with the Provincial Secretary or Recorder at least 60 days prior to the Synod.
- (b)** A quorum of each House shall be at least 50% of registered members.
- (c)** No House shall adjourn or recess for more than four (4) hours or relocate without consent of the other Houses and the President.
- (d)** Jurisdictions may request excusal from quorum count with permission of the Metropolitan.

§6 — Meeting Frequency

- (a)** Provincial Synods shall meet at least once every two (2) years.
- (b)** Meeting dates and locations shall be set by prior Synod or by the Metropolitan.
- (c)** Extraordinary sessions may be convened by the Metropolitan or the Synod in session.

§7 — Recorder of the Provincial Synod

- (a)** The Metropolitan shall appoint a Recorder with consent of the College of Bishops.
- (b)** The Recorder shall prepare full records, preserve the Journals, and turn them over to the Provincial Secretary.
- (c)** The Recorder remains in office until a successor is appointed.

§8 — Recorders of the Houses in Provinces

- (a)** Each Presiding Officer shall appoint a Recorder and any necessary Deputies.
- (b)** Recorders shall:
 - Maintain and transmit all records
 - Assist the Recorder of the Provincial Synod
 - Deliver materials to the Provincial Registrar per §3
 - Continue in office until successors are appointed.

Canon 3 — Failure to Tithe or Submit Reports

If any Diocese or Jurisdiction fails for two (2) consecutive years to:

- Tithe per Article VII, Section 1 of the Constitution and Canon 21.3, or
- Submit reports required under §2

Then, its representation in both Clergy and Laity Houses of the Provincial Synod shall be reduced to two (2) Delegates per House. This reduction remains in effect until compliance is restored, unless dispensed by the Metropolitan with Synodal consent.

Canon 4 — Due Notice for Amendments

Amendments to the Constitution or Canons must be submitted in writing to:

- The Primate or Metropolitan of the Original Province, and
- All members of the Council of Bishops, the Prolocutor, and the Speaker

At least **45 days** before the Synod meeting unless waived by:

- A $\frac{3}{4}$ **majority vote** of each House's quorum, **and**
- The **consent of the Primate** (or relevant Metropolitan).

Canon 5 — Standing Rules of Procedure

Each Synod may adopt Standing Rules for order and procedure by Statute.

Until such are adopted, **Robert's Rules of Order Revised** or a comparable manual shall apply.

Canon 6 — Standing Rules for the Preservation of Order

[Reserved]

TITLE IX – OF ECCLESIASTICAL COURTS

Canon 1 — Diocesan Court of the Ordinary or the Consistory Court

§1 — Establishment

(a) In each Diocese or other Jurisdiction of this Church, there shall be a Diocesan Court of the Ordinary or Consistory Court, through which the judicial authority of the Ordinary or Episcopal Authority shall be exercised.

(b) The membership of the Court shall be determined by Diocesan Canon or Canons of other Jurisdiction, consistent with the principles of the Constitution of this Church.

§2 — Jurisdiction

The jurisdiction of the Diocesan Court of the Ordinary or Consistory Court shall be as specified in the Constitution of this Church, all Canons thereof, and by the Canons of that Diocese or other Jurisdiction.

§3 — President of the Court

(a) When a Bishop does not preside in person in his Consistory Court, he shall appoint an Officialis or Official Principal as his deputy to preside on his behalf so long as the appointed person is educated via J.C.D

(b) Appeals from such a Court shall lie directly to the Court of the Metropolitan or the Provincial Court.

(c) This provision shall not deny any Diocesan or Ordinary the ancient right of presiding in person as Judge in his own Court.

(d) In such case, the Bishop may associate his Officialis or Official Principal as Assessor.

§4 — *Church Advocate*

(a) Each Bishop Ordinary may appoint a Church Advocate to conduct prosecutions.

(b) If no appointment is made, the Court may appoint a Church Advocate as needed.

Canon 2 — The Court of the Metropolitan or the Provincial Court

§1 — *Membership of the Court*

(a) Each Provincial Court shall consist of **two (2) Canon Lawyers and one (1) Judge**, all of whom **shall have earned the degree of *Juris Canonici Doctor (J.C.D.)***.

(b) All members of the Court must be duly trained in Canon Law and shall exercise their office with impartiality, integrity, and fidelity to the Canons of the North American English Rite Catholic Church.

§2 — *Terms of Members*

(a) At each regular Provincial Synod, one (1) Bishop shall be appointed to serve until the adjournment of the second regular Provincial Synod following.

(b) One (1) Clerical and one (1) Lay member shall serve until the adjournment of the third regular Provincial Synod following.

(c) Vacancies shall be filled by the Metropolitan with advice and consent of his College of Bishops until the next Provincial Synod meeting, where a replacement shall be elected to complete the term.

§3 — *Jurisdiction*

The jurisdiction of the Court shall be as specified in the Constitution and Canons of this Church and the Province.

§4 — President of the Court

- (a) If the Metropolitan does not preside in person, he shall appoint an Officialis or Official Principal as his deputy being qualified by a J.C.D
- (b) Appeals in such case shall lie to the High Court of the Holy Synod.
- (c) The Metropolitan may reserve the right to preside personally in his Court.
- (d) The Metropolitan may associate his Officialis or Official Principal as Assessor.

§5 — Appeals

- (a) The Metropolitan shall receive appeals from every Diocesan or Consistory Court or tribunal within his Province.
- (b) If an appeal arises from the Metropolitan's own Diocese or Court, he shall appoint the next most senior Bishop Ordinary to preside.
- (c) If an appeal arises from a Bishop Ordinary who sits on the Provincial Court, the Court shall appoint another Bishop to preside in that matter.
- (d) Upon proper notice of appeal, enforcement of the original sentence or decree shall be suspended unless the appellate Court orders otherwise.
- (e) No person adjudged to be inhibited, suspended, deprived, deposed, removed, or degraded may exercise their Office during the pendency of appeal.
- (f) Appeals from mandatory or prohibitory directions shall not stay such directions except by leave of the Metropolitan.

§6 — Church Advocate

The Metropolitan may appoint a Church Advocate to conduct prosecutions; otherwise, the Court may appoint one as needed.

Canon 3 — Trial of Bishops*§1 — Membership of the Court*

- (a) In any trial of a Bishop of the Province, the Provincial Court shall appoint at least a majority of the College of Bishops of that Province, excluding the accused or accusers, to sit as co-judges.

§2 — Presiding at Trials

- (a) The Metropolitan shall preside personally with his Official Principal.
- (b) If the Metropolitan is the accused or accuser, the next senior Bishop Ordinary in the Province not involved in the case shall preside.

§3 — Jurisdiction

The Court may receive accusations against and censure, suspend, deprive, or depose any Metropolitan, Bishop Ordinary, Bishop Co-adjutor, Auxiliary, Auxiliary, Assistant Bishop, or other Bishop or Archbishop exercising ministry in the Province, or acquit them.

§4 — Offences

Proceedings shall only be taken for charges including:

- (i) Crime or immorality;
- (ii) Heresy or false doctrine contrary to this Church;
- (iii) Wilful violation of the Constitution, Canons, Worship, or Discipline of this Church;
- (iv) Wilful, persistent neglect of duty; or
- (v) Other offences consistent with Section 10.1.01, with definitions adjusted for Metropolitans or Bishops Ordinary as specified.

§5 — Charges

No charge shall be made except in writing and signed by a Bishop of the Province or by the lesser of majority or five (5) Priests and five (5) lay Communicants in good standing of the respective Diocese or Jurisdiction.

§6 — Judgement

Sentences, decrees, or decisions shall be made in writing, endorsed by a majority of the Court members sitting, and declared as unanimous or by majority.

Canon 4 — High Court of the Holy Synod

§1 — Membership

- (a) The High Court shall consist of the Primate, the Metropolitans, and no fewer than thirteen (13) other members:
 - (i) Three (3) Bishops chosen by the Council of Bishops of the Holy Synod;
 - (ii) Five (5) Clergymen chosen by the Senate of Clergy of the Holy Synod;
 - (iii) Five (5) Lay Assessors chosen by the Assembly of Laity of the Holy Synod.
- (b) Lay Assessors shall be Communicants in good standing, learned or experienced in Civil or Ecclesiastical Law.
- (c) Terms of tenure shall be determined by Canon of the Holy Synod.

§2 — President

The Primate shall be President of the High Court, followed by the Metropolitans in order of seniority, or another Bishop elected President by the sitting Bishops.

§3 — Jurisdiction

The jurisdiction shall be as specified in the Constitution and Canons of this Church.

§4 — Judicial Review

The High Court shall have authority to determine constitutionality or ultra vires of any Canon or Act passed by the Holy Synod or any Synod of Province, Diocese, or Jurisdiction, upon request by the appropriate body.

Canon 5 — Rules of Procedure

Each Court may make, suspend, repeal, vary, or revive Official Rules or Regulations for its practice and procedure to secure justice and prevent delay or expense, provided no order alters matters defined by the Constitution or Canons. Copies of current Rules shall be provided to all persons summoned.

Canon 6 — Powers to Compel Attendance

Each Court shall have all powers to compel witness attendance and gather evidence. Any witness or person charged thrice summoned in writing who fails to appear without just excuse shall be subject to ecclesiastical sanctions for contumacy.

Canon 7 — Apparitors or Summoners

Each presiding judge shall appoint an Apparitor or Summoner whose duty is to maintain order in Court and serve notices and summonses.

Canon 8 — Rights of the Accused

Any accused in ecclesiastical adjudication shall be granted:

- (a) Due and prompt written notice of charges and applicable laws;
- (b) Reasonable time to prepare defense and gather witnesses;
- (c) Charges proven only by good evidence or no fewer than two (2) sworn Promoters;
- (d) Right to counsel or expert advice knowledgeable in Canon Law;
- (e) Right to challenge impartiality of Court members;
- (f) Right to examine and question witnesses and evidence;
- (g) Privilege against self-incrimination;
- (h) Open proceedings unless waived;
- (i) Transcript or record of proceedings and rulings;
- (j) Right to a verdict of Not Proven unless Proven is endorsed in writing by a majority of the Court.

Canon 9 — Marriage Tribunals***§1 — Establishment and Authority***

Each Diocese or Jurisdiction shall have a Marriage Tribunal through which the Bishop Ordinary may exercise authority in matrimonial causes.

§2 — Membership and Rules

The Tribunal shall have members with qualifications determined by the Bishop Ordinary and appointed for terms fixed by the Synod of that Diocese or Jurisdiction. The Tribunal shall adopt rules governing authority, procedure, and review of decisions by the Bishop Ordinary.

§3 — Appeals

Nothing shall restrain appeals from decisions of the Tribunal or Bishop except as limited by Sections 2, 4, and 5 of Title IV of the Iuris Canonici

TITLE X — OF MINISTERS, THEIR ORDINATION, FUNCTION, AND CHARGE***Canon 1 — Holy Orders in The English Rite Catholic Church.******§1 — Valid Ministers.***

The English Rite Catholic Church holds and teaches that from the Apostles' times there have been these sacred Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons; and no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the English Rite Catholic Church, or suffered to execute any of the said Offices or Functions, except he be called, tried, examined, and admitted thereunto according to the Ordinal, or has had formerly Episcopal Consecration or Ordination in some Church whose Orders are recognised and accepted as undoubtedly valid by this Church.

§2 — Indelible Character of Holy Orders.

No person who has been admitted to the Order of Bishop, Priest, or Deacon can ever be divested of the character of his Order, but a Minister may either by legal process voluntarily relinquish the exercise of his Orders and use himself as a layman, or may by canonical and due judicial process be deprived of the exercise of his Orders or be deposed or degraded finally therefrom.

§3 — Canonical Obedience.

Accordance to the ancient law and usage of the Church, the inferior Clergy who have received authority to minister in any Diocese or other Jurisdiction owe Canonical Obedience in all things lawful and honest to the Bishop of the same, and the Bishops of their several Dioceses or other Jurisdictions owe due reverence and obedience to the Metropolitan of that Province.

Canon 2 — Consecration of Bishops.

§1 — Consecrators.

No man shall be ordained and consecrated to the Office of Bishop in this Church by fewer than three (3) Bishops present together and joining in the act of consecration, each of whom truly shall be a lawful and proper consecrator, unless the Metropolitan is present, at that time there only needs to be one (1) bishop to consecrate. The Metropolitan of that Province or a Bishop appointed to act on his behalf and stead is by right the lawful and proper Chief Consecrator at such ordination and consecration. Such Bishop shall also be the Chief Celebrant at the Service of Holy Communion in which such ordination and consecration shall take place.

§2 — Day of Consecration.

The ordination and consecration of a Bishop in this Church shall take place upon some Sunday or Holy Day, unless the Metropolitan, for urgent and weighty cause, shall appoint some other day.

§3 — Quality of Such as are to be Ordained and Consecrated Bishop.

No man shall be ordained and consecrated as a Bishop in this Church unless he has attained the age of thirty (30) years, except in cases of grave or weighty necessity, in which the Primus of this Church may grant a dispensation from the canonical age requirement. Furthermore, no candidate shall be ordained and consecrated as a Bishop if he is subject to, or has incurred, the following impediments: that he is deficient in learning, or that he has either directly or indirectly secured or attempted to secure the Office of Bishop by improper means, or that he is guilty of any other crime or immorality, or that he teaches or holds, or has within five (5) years previous to the date of his nomination to such Office taught or held, anything contrary to the Doctrine, Discipline, or Worship of this Church, or any of them, as the case may be. Furthermore, no man shall be so ordained and consecrated unless he shall meet the Apostolic and the Scriptural standards set forth for such Office of Bishop and unless he shall have met and complied with all the criteria and standards set forth in the Constitutions and Canons of this Church for such Office.

Canon 3 — Protocols of Election of a Bishop.

§1 — Prerequisites of the Canonical Provision for Consecration.

The Metropolitan of a Province of this Church may not take order for the ordination and consecration of a Bishop-elect of that Province until such candidate shall have received: the written consent of three-fourths (3/4) of the Bishops Ordinary of that Province with the Written consents of their respective Councils of Advice in cases of candidates not certified for the Episcopate by that Provincial Synod; and the necessary written canonical confirmation and ratification of his election by the Metropolitan of that Province; and that the Metropolitan has received the necessary certification of his election and required written consents thereto, which such Metropolitan shall cause to be read out publicly at the appointed time in the service of consecration and elevation of the Bishop-Elect to the Episcopate.

§2 — Exhibiting of Letters or Orders.

The Bishop-Elect must exhibit his Certificates or Letters of Orders of both his Orders of Deacon and of Priest to such Metropolitan, which shall be presented at his ordination and consecration to the Office of Bishop and there also be read out publicly.

§3 — Ordinations necessarily to be supplied.

If the Bishop-elect is not in Holy Orders or is not in the Order of Priest, he shall be admitted and duly ordained to those Holy Orders applicable in such instance by the Metropolitan of that Province, or a Bishop appointed to act on his behalf, and in his place and stead, in accordance with these Canons.

§4 — The Profession of Faith or Professio Fidei by the Bishop-elect.

Every Bishop-elect in this Church shall, prior to his consecration, be required to write out in his own hand, and in his own words, a Profession of Faith in accordance with the Faith of this Church, and which must be approved in writing by his intended consecrators, and is to be read out in public at the time of his consecration in order that the faithful both may have a testimony and bear witness to his solemn undertaking. This Profession of Faith shall then be kept on file in the archives of that Province.

Canon 4 — Ordination of Priests and Deacons.

§1 — Times of Ordination.

Ordination to the Office of Priest or Deacon shall take place upon the Sundays immediately following the Ember Weeks, or upon Michaelmas Day or St. Thomas' Day, unless the Bishop of the Diocese or other Jurisdiction, on urgent occasion or for good and sufficient cause, shall appoint some other accustomed day, being a Sunday, a Holy Day, the Saturdays in the Ember Weeks, or the Saturday before Passion Sunday. No Holy Order is to be conferred between the hours of sunset and sunrise without exception. No appointment for the time of the ordination of any Candidate to either the Priesthood or Diaconate or the issuing of the Banns of Ordination shall be made until the Bishop of that Diocese or other Jurisdiction has had due notice that all the other canonical requirements have been complied with.

§2 — No Two Orders to be Conferred on the Same Day without Faculty.

No person shall be ordained both Deacon and Priest on one and the same day without obtaining a special Faculty from the Primate, which Faculty shall only be granted for good and sufficient cause. Until there be a Primate, the Metropolitan shall be applied to and have the power of issuing such special Faculty only for good and sufficient cause.

§3 — Place of General Ordinations.

Ordinations to the Sacred Order of Priest or Deacon shall be holden publicly “in the face of the Church”, at times appointed in these Canons, and in the Cathedral Church in the presence of the Cathedral Chapter and people invited for that purpose; but if they be holden, at the discretion of that Bishop Ordinary, in some other place within that Diocese or other Jurisdiction, in the presence of the Clergy and people of that place, the principal Church or Chapel thereof being always, as far as possible, made use of.

§4 — Of Other Places.

The Bishop is not forbidden, where there is a just and good cause, to hold particular ordinations in churches other than those mentioned above or even in the church or chapel either of his own residence or of any Seminary or Religious House within his Jurisdiction.

§5 — *Of Necessity.*

If an ordination to either the Diaconate or the Priesthood must be repeated or a rite supplied, such can be done outside of the prescribed times and privately whether the ceremony is to be performed absolutely or conditionally.

§6 — *Rites and Ceremonies in Bestowal of Holy Orders.*

In the conferring of any Holy Order, the Bishop shall diligently take heed and observe the rites thereof, lest he himself fail in the utterance of any of the prescribed forms that effect and confer that particular Order over those who are to receive that Order, or the physical imposition of both hands upon the head of every such Ordinand or the delivery of that instrument prescribed to each.

§7 — *Presenters.*

The Senior Priest of each Diocese or other Jurisdiction by Office and rank, or his deputy, or such other persons as by ancient custom have the right to do so, shall present to the Bishop Ordinary thereof every person who is to be ordained.

§8 — *Manner of Receiving a new Priest.*

The Senior Priest of the Diocese or other Jurisdiction by Office and rank, with the next senior Priest by Office and rank, with two (2) other Priests, or there being no such Officers, then two (2) Priests of seniority of that Diocese or other Jurisdiction, with two (2) other Priests, and all other Priests taking part in an ordination shall together with the Bishop lay their hands upon the head of every person who receives the Order of Priesthood. On no occasion shall the number of Priests who assist the Bishop in examining and laying on of hands in the Service be fewer than three (3).

§9 — *Con-celebration of Holy Communion.*

In strict compliance with the Rubric in the Ordinal, every person that receives the Order of Priesthood in such Service of Ordination shall con-celebrate the Service of Holy Communion at that time with the Bishop who has conferred the Order of Priesthood upon him at that Service.

§10 — *Bishop to be Celebrant.*

- a. The Sacrament of Holy Orders, whether to the Diaconate or the Presbyterate, shall be conferred only within the celebration of the Holy Eucharist (Mass), which shall be presided over by the Bishop who confers the said Order.

- b. The Bishop shall be the principal celebrant of the Holy Eucharist in all ordinations. However, in the case of grave or unavoidable impediment—such as infirmity, disability, or other sufficient cause—wherein the Bishop is unable to act as principal celebrant without assistance, he may, by his express delegation, permit the presbyter newly ordained at that liturgy to serve as principal celebrant or concelebrant, as appropriate to the circumstances and the order conferred.
- c. In no case shall a deacon, newly ordained or otherwise, act as celebrant or concelebrant of the Eucharist, such being beyond the scope of the diaconal office.

§11 — Receiving the Holy Communion.

All those who are admitted and ordained to any Holy Order shall remain at the Service in which said Order has been conferred and receive the Holy Communion with the Bishop; and, the Communion Service being ended, they have received the Bishop's blessing.

§12 — Age of Deacons.

No person shall be made Deacon except he be twenty-three (23) years of age, unless he have a Faculty from the Metropolitan of that Province.

§13 — Age of Priests.

No man shall be ordained Priest, except he be full twenty-four (24) years of age, unless being over the age of twenty-three (23) he have a Faculty from the Metropolitan of that Province.

§14 — Required Service before Advancement.

A Deacon shall not be ordained to the Priesthood for at least one (1) year, unless the Bishop shall find good cause or the contrary, so that trial may be made of his behaviour in the Office of Deacon before he be admitted to the Order of Priesthood, and no person shall be ordained both Deacon and Priest upon one and the same day, except as provided for in this Canon.

Canon 4a — On the Ordination of Women.

§1. On the Nature of Holy Orders.

In accordance with the received Apostolic Tradition and the uniform practice of the one, holy, catholic, and apostolic Church through the ages, this Church affirms that the Sacrament of Holy Orders, in its higher grades, is reserved to baptized males.

§2. Prohibition of Ordination of Women to the Priesthood.

No woman shall be admitted to the Sacred Order of Presbyters.

(a) Any attempt to confer the presbyterate upon a woman is null and void and shall be regarded as an act of grave disobedience.

(b) Any bishop who knowingly attempts such an ordination incurs **latae sententiae excommunication** reserved to the Metropolitan.

(c) Any cleric or layperson who assists, promotes, or participates in such an attempt is subject to **ferendae sententiae excommunication**, to be imposed after ecclesiastical investigation.

§3. Prohibition of Ordination of Women to the Episcopacy.

No woman shall be admitted to the Order of Bishops.

(a) Any consecration, attempt at consecration, or simulation thereof involving a woman is null and void.

(b) Any bishop who performs, assists in, or consents to such an attempted consecration incurs **latae sententiae excommunication**, reserved to the Holy Synod.

(c) Those who participate in the rite or materially cooperate in its planning or execution shall be subject to **ferendae sententiae excommunication**, to be adjudicated by the Provincial Court of First Instance.

§4. Obligation of Clergy.

All bishops, priests, and deacons are bound to uphold and defend this Canon, to prevent violations thereof, and to report any suspected attempts to the competent ecclesiastical authority without delay.

§5. No Prejudice to Other Ministries.

Nothing in this Canon shall be interpreted as barring women from lay ministries, the diaconate if permitted elsewhere in these Canons, or any office not reserved by divine or apostolic institution to the presbyterate or episcopate.

Canon 5 — Quality of Such as are to be Ordained Deacons or Priests.***§1 — Qualities Prerequisite.***

Every Bishop shall take care that he admit no person into Holy Orders but such as he knows either by himself, or by sufficient testimony, to have been rightly baptised and confirmed, to be sufficiently instructed in Holy Scripture and in the Doctrine, Discipline and Worship of the English Rite Catholic Church, and to be of virtuous conversation and good repute and such as to be a wholesome example and pattern to the flock of Christ.

§2 — Physical and Mental Impediments.

No person shall be admitted into Holy Orders who is suffering, or who has suffered, from any physical or mental infirmity which in the opinion of the Bishop will prevent him from ministering God's Word and Sacraments or from performing the other duties of the Minister's Office.

§3 — Impediment of Divorce.

No man shall be admitted into Holy Orders who has contracted what purports to be a second or subsequent marriage (whether or not the same is valid according to secular law) while he has a presently living wife of a marriage considered valid by the Church, nor shall he be admitted into Holy Orders if he has contracted what purports to be marriage with a woman (whether or not the same is valid according to secular law) who has a presently living husband of a marriage considered valid by the Church.

§4 — Impediment of Illegitimacy.

No person shall be refused ordination and consecration as Bishop or ordination as Priest or Deacon on the ground that he was born out of lawful wedlock.

Canon 6 — The Titulus Beneficii, Called the Titles of Ordination or Canonical Titles, of Such as Are to Be Ordered Deacons or Priests.

§1 — Necessity of a Charge or Cure of Souls.

No person shall be ordained either Deacon or Priest in this Church unless he shall first exhibit to the Bishop of the Diocese or other Jurisdiction of whom he desires the imposition of hands a satisfactory Certificate or Letter of Title from some Church, Parish, or Congregation, that he is engaged with them, and that they will receive him as their Clergyman, or that he is provided of some ecclesiastical Office or Charge within such Diocese or other Jurisdiction that the Bishop shall judge sufficient, wherein he may attend the Cure of Souls and exercise his ministry.

§2 — Ordinationes absolutae Prohibited.

In accordance with the Sixth Canon of the Ecumenical Council of Chalcedon, A.D. 451, neither Priest nor Deacon shall be ordained without a pastoral Charge, but whoever is ordained must be particularly appointed to some Charge in a city or the country, or to a Chaplaincy or monastery, but as regards those who are ordained without any such Charge, the Holy Synod of Chalcedon has determined that such a person so ordained shall be permanently suspended from all ministerial functions.

§3 — Curacy in the absence of Charge.

The Bishop Ordinary of each Diocese or other Jurisdiction may grant special Faculty to admit candidates to Holy Orders who do not have a Charge or Title, only when they are intended to serve as Curates, Chaplains, or Assistant Clergy, under the authority and supervision of a duly appointed Rector or Vicar.

§4 — The Episcopal Approval of Titles.

Every Title or Appointment given or assigned as above to a Candidate or Ordinand shall be subject to the confirmation and approval of the Bishop Ordinary of the Diocese or other Jurisdiction.

TITLE XI – OF THE DUTIES OF THE CLERGY AND THEIR MANNER OF LIFE

Canon 1 – Priests Having a Cure of Souls.

§1 — Daily Office.

Every Priest having a Cure of Souls shall ensure that, in the absence of reasonable hindrance, Morning Prayer and Evening Prayer are said daily in the Church, or one of the Churches, of which he is the Minister.

§2 — Celebration of Holy Communion and Other Ministrations.

Except for some reasonable cause approved by the Bishop of the Diocese or other Jurisdiction, every Priest having a Cure of Souls shall:

- (a) Celebrate, or cause to be celebrated, the Holy Communion on all Sundays, other Greater Feast Days, and on Ash Wednesday;
- (b) Administer the Sacraments and other Rites prescribed in and by the Book of Common Prayer diligently, as occasion may require.

§3 — Sermons.

Every Priest having a Cure of Souls shall, except for some reasonable cause approved by the Bishop, preach or cause to be preached a sermon in his Church at least once each Sunday.

§4 — *Instruction of the Young.*

The Priest shall:

- (a) Instruct, or cause to be instructed, the children of his Cure in the Christian Faith;
- (b) Where permitted by civil law, teach in the schools within his Cure.

§5 — *Preparation for Confirmation.*

The Priest shall:

- (a) Carefully prepare, or cause to be prepared, all candidates for Confirmation;
- (b) If satisfied of their fitness, present them to the Bishop for Confirmation.

§6 — *Pastoral Care.*

- (a) The Priest shall be diligent in visiting the members of his Cure, especially the sick and infirm, and, as far as possible, the whole congregation.
- (b) He shall provide opportunities for spiritual counsel and advice.
- (c) He shall make every effort to be promptly informed when a person of his Cure is sick or near death and shall minister to them according to:
 - (i) *The Order for the Visitation of the Sick,*
 - (ii) *The Ministry to the Sick,*
 - (iii) *The Communion of the Sick,*
 - (iv) Or other suitable rites as pastorally needed.
- (d) He shall encourage the sick to:
 - (i) Make a special confession if their conscience is troubled,
 - (ii) Receive the Laying on of Hands and/or the Unction (Anointing) of the Sick,
 - (iii) Receive Holy Communion either by home celebration or by administration from the Reserved Sacrament.
- (e) He shall also be bound to prepare and assist the dying that they may make a good and Christian death, and shall not neglect the last rites and the Commendation of the Soul at the time of departure, if possible.

§7 — *Provision for Supply.*

If at any time the Priest is unable to discharge his duties due to non-residence or other cause, he shall diligently ensure that a supply Priest, licensed or otherwise approved by the Bishop Ordinary, is provided for his Cure.

§8 — *Solemn Exorcism.*

(a) License or Faculty Required.

No Priest of this Church shall attempt, under any circumstance, to perform a solemn exorcism of persons, places, or things believed to be possessed, infested, or under the influence of evil spirits, unless:

- (i) He has first consulted with the Bishop Ordinary, and
- (ii) Has received, under Hand and Seal Episcopal, an express written License or Faculty for such ministry.

Any deviation therefrom shall incur the following penalties:

- *First offense*: Suspension a divinis
- *Second offense*: Excommunication
- *Third offense*: Deposition from the Ministry

(b) Authorized Rites Only.

Only rites or ceremonies explicitly approved and promulgated by lawful authority of the College of Bishops of this Church or Province may be used in solemn exorcisms. No privately devised rites are permitted.

(c) No Excuse from Ordination.

Ordination alone shall not be considered a sufficient authorization for solemn exorcism. A specific License is always required.

(d) Canonical Office of Exorcist.

The Bishop Ordinary may appoint, at his pleasure, a Priest as an Exorcist for his Jurisdiction, provided that such a Priest:

- (i) Is of mature age and proven good judgment;
- (ii) Lives a devout, disciplined, and holy Christian life;
- (iii) Is a man of unquestioned character and is a regular penitent;
- (iv) Is well-versed in Sacred Theology and Canon Law;
- (v) Has received thorough training in the work and dangers of this ministry;
- (vi) Demonstrates an abiding and lively faith in the victory of Jesus Christ over Satan and sin.

(e) Simple Exorcism Not Restricted.

This Section does not apply to:

- (i) Exorcisms of catechumens;
- (ii) Exorcisms within the rite of Holy Baptism;
- (iii) Blessings involving exorcism of water, salt, oil, or similar items.

No special faculty is required for these, beyond valid Orders and lawful commission.

Canon 2 – Duty of Clergymen to Say the Daily Office.

§1

It shall be the duty of every Bishop, Priest, and Deacon of this Church to say, either by himself or with others, the Office of Daily Morning Prayer and of Daily Evening Prayer, unless for just cause prevented.

§2

Whenever possible, the Daily Office shall be said in such a manner that the congregation may join therein, whether in the Church or in another appropriate place.

Canon 3 – Duty of Priests to Celebrate the Holy Communion and of Deacons to Assist.

§1 It shall be the duty of every Bishop and Priest of this Church to celebrate, assist in, or otherwise participate in the Celebration of the Holy Communion on every Sunday and on every other day for which a Collect, Epistle, and Gospel are provided in the Book of Common Prayer for the Celebration of that Sacrament.

§2 It shall be the duty of every Deacon of this Church, under the direction of the Celebrant, to assist the Priest at the administration of that Sacrament on every Sunday and such other day, according to the Office of his Ministry.

Canon 4 – Use of Ornaments and Vestments in this Church.

§1 All Ornaments of the Church, and the Ornaments and Vestments of all Clergy at all times of their Ministrations, including those of the minor orders and lay functionaries assisting therein, as have been permitted under the laws applicable to the Church of England at any time since the commencement of the reign of Edward VI, shall be retained and permitted in this Church.

Canon 5 – Hearing of Confessions.

§1 – Priests to Receive Faculty to Hear Confessions.

(a) In accordance with the Second Exhortation attached to the Order of Holy Communion in the Book of Common Prayer, it is requisite that any with a troubled conscience shall resort to some discreet and learned Priest, that by the ministry of God's holy Word he may receive Absolution, spiritual counsel, and advice.

(b) This Ministry shall be exercised in any Diocese or other Jurisdiction of this Church only by Priests:

- (i) Who have been in Orders not less than two (2) years from admission to the Priesthood;
- (ii) Who have the authority of the Bishop Ordinary of that Jurisdiction, either by virtue of their Office, license, or written Faculty.

§2 – Consent of the Priest Having Jurisdiction Normally Required.

- (a) No Priest shall hear confessions or give Absolution in any Cure not his own without the permission of the Clergyman having Cure of Souls therein, unless:
- (i) He holds Office as set forth in §1 or §8;
 - (ii) He has written authorization from the Bishop having Ordinary jurisdiction.
- (b) Bishops Ordinary shall:
- (i) Instruct or cause to be instructed those Priests to whom such Faculty is given;
 - (ii) Not grant such Faculty except to those found qualified by examination or demonstrable competence;
 - (iii) Ensure that such qualifications include sound theology, moral character, prudence, and piety.
- (c) Bishops Ordinary are solemnly obligated to admonish and instruct Priests that:
- (i) They may not reveal any matter of confession, even indirectly or in passing;
 - (ii) Special care be given in missions and retreats never to refer to penitents or content of confessions in sermons or teaching.
- (d) Bishops shall use clergy conferences and other opportunities to instruct on the Seal and duties of Confessors, in accordance with §8.

§3 – Exceptions to the Above Restrictions.

- (a) Canonical Dispensation from Time Requirement:
- (i) If pastoral need so requires, a Bishop may dispense from the two-year requirement a Priest who shall receive spiritual direction and training under an experienced confessor.
 - (ii) Such dispensation shall be granted only by written Faculty for grave pastoral reasons.
- (b) Danger of Death or Grave Urgency (*periculo mortis*):
- (i) Any Priest may exercise this ministry in any location in the case of present danger of death or for other grave and urgent cause.
 - (ii) The ancient Canon Law shall be maintained, whereby a dying person, if penitent, may not be deprived of:
 - Final Absolution from all sins and censures;
 - The most holy Viaticum;
 - Absolution even from Sins Reserved.
- (c) Dispensation from Consent of Local Priest:
Any Priest canonically authorized per §1 and having Cure of Souls by institution or admission may hear confessions and give Absolution at any time and in any place to members of his Cure who are canonically subject to his spiritual jurisdiction, if reasonably requested to do so.

§4 – Inviolability of the Seal of Confession.

(a) Absolute Nature of the Seal:

(i) If any person confess a secret or hidden sin to a Bishop or Priest for the purpose of spiritual aid or Absolution, that Bishop or Priest is absolutely forbidden from revealing any part of that confession.

(ii) Any such betrayal of the Seal, directly or indirectly, whether in word, writing, gesture, or implication, shall result in:

- *Excommunication ipso facto* upon commission;
- *Deposition and deprivation* from Office, reserved to the Primate, or until there is a Primate, to the Metropolitan of the Province.

(b) Forbidden Uses of Knowledge from Confession:

(i) A Bishop or Priest shall not use any information learned in confession to the harm or advantage of the penitent.

(ii) Such information may not be used even if the penitent's identity is not revealed.

(iii) Such information may not be used in the external or internal forum unless within the Tribunal of Penance and in cases of Sins Reserved (§5), and even then, the Seal remains binding.

(c) Others Bound by the Seal:

The obligation of silence under the Seal binds all who may have acquired knowledge of the confession, including:

- (i) Those to whom it is revealed;
- (ii) Those who overhear the confession;
- (iii) Those who read written material under the Seal;
- (iv) Those who transcribe a confession during its making;
- (v) Interpreters present during confession.

Violation of the Seal by any of these persons shall be punished by penalties appropriate to the gravity of the offense, not excluding major excommunication.

(d) Perpetual Nature of the Seal:

The Seal of Confession remains perpetually binding, even after the death of the penitent.

(e) Attempted Coercion to Violate the Seal:

Any person attempting to coerce, threaten, or compel a Bishop, Priest, or other person bound by the Seal to violate it shall be:

- (i) *Excommunicated ipso facto*;
- (ii) If in Holy Orders, *deposed and deprived*;

Such penalties are strictly Reserved to the Primate, or until then, to the Metropolitan.

§5 — *Absolution of Sins Reserved.*

Absolution of Sins which are Reserved by the Law of the Church shall be granted only by the Metropolitan or Bishop to whose Jurisdiction the matter pertains, either by himself in person or by a Priest Confessor to whom he delegates his authority by special Faculty for that specific case.

Any Sin so Reserved shall be reported to the Metropolitan or Bishop by the Priest Confessor to whom the original Confession was made. Such Report shall be made either in person or by sealed letter, in neither case mentioning nor suggesting the name or identity of the penitent party, but stating only the pertinent facts of the case. Both the Priest and the Prelate shall remain under the usual and absolute Seal, under pain of deposition, deprivation, and excommunication.

§6 — Need of Counsel in Difficult Cases.

If any Confessor of this Church shall require wiser counsel regarding a matter heard during Confession, especially one of a difficult or grave nature, he shall first request the permission of the penitent. If the penitent expressly, knowingly, and freely grants such permission, the Confessor may then consult a qualified theologian or spiritual director, either in person or by sealed letter. In no case shall the Confessor reveal or suggest the identity of the penitent. Only the pertinent facts of the matter may be disclosed, and both the Confessor and the consultant shall remain bound under the usual and absolute Seal, under pain of deposition, deprivation, and excommunication.

§7 — Pastoral Obligation to Hear Confessions.

No Priest, whether licensed by Faculty or by virtue of Office as provided in §12.5.01, shall unreasonably or repeatedly refuse his solemn pastoral duty to hear the Confessions of those entrusted to his Cure and Charge, when such persons reasonably request the ministry of reconciliation.

Such Priest shall, unless for good cause prevented, provide regular and convenient times for the faithful of his Cure to approach for Sacramental Confession, especially during the seasons of Advent and Lent, and before and throughout the greater Feasts of the Church: Christmas, Easter, and Pentecost.

§8 — Inviolability of Privileged Communications Recognised by this Church.

The solemn obligation of the Seal of Confession, and the obligation to maintain the confidentiality of any other communication recognised as privileged under the Canon Law or the Moral Teaching of this Church, is binding upon all members of this Church, whether Clergy or Laity.

This obligation shall not be abrogated, hindered, or altered in any way by any contrary provision of Civil Law or Judicial Authority wherein such communications, whether sacramental, non-sacramental, or extra-sacramental, are not recognised as privileged at Law.

§9 — *Public Penance, Canonical Penance, and Solemn Penance.*

- a. Poenitentia Publica (Public Penance).
Reserved.
- b. Poenitentia Canonica (Canonical Penance).
Reserved.
- c. Poenitentia Solemnis (Solemn Penance).
Reserved.

Canon 6 — The Devotional Life of the Clergy.

§1 — *Rule of Life.*

Every Bishop, Priest, and Deacon of this Church shall faithfully maintain a daily Rule of Life, which shall include:

- The practice of personal prayer and intercession;
- The regular examination of conscience;
- Diligent study of the Holy Scriptures and the writings of the ancient Fathers of the Church;
- The cultivation of those theological, pastoral, and spiritual disciplines which pertain to the faithful execution of their sacred Ministry.

Canon 7 – The Manner of Life of Clergymen

§1 — *Avoidance of Improper Conduct.*

No Bishop, Priest, or Deacon shall engage in any occupation, habit, or recreation that is unbecoming to his sacred calling, is detrimental to the faithful discharge of his Office, or causes just scandal to others. Neither shall he frequent any place inappropriate to his holy vocation, except where pastoral duties require his presence.

In particular, no such Clergyman shall enter into a marriage or perform any act that would violate the order and discipline of the Church, or which, had he been a candidate for Holy Orders, would have impeded his admission thereto. At all times, he shall diligently frame and fashion his life according to the Doctrine of Christ and strive to be, insofar as in him lies, a wholesome example and pattern to the flock of Christ.

§2 — *Incompatibilities with Vocation.*

No Bishop, Priest, or Deacon shall accept or undertake any office, work, or duty incompatible with his sacred calling or detrimental to the performance of his ecclesiastical duties, except as elsewhere provided for in these Canons.

Canon 8 – The Dress of Clergymen

Every Bishop, Priest, and Deacon of this Church shall wear such apparel as is suitable to his sacred Office and Ministry, clearly indicating his holy calling and vocation, both to the faithful committed to his spiritual charge and to the wider public.

This provision does not apply in cases of urgent necessity where he must act according to conscience, or for the purposes of innocent recreation or secular employment.

Canon 9 – The Appointment of Rectors, Incumbents, and Priests-in-Charge

§1 — *Bishop's Right to Nominate and Appoint.*

The right to nominate and appoint to all vacant Cures of Souls within or subject to the authority of a Diocese or other Jurisdiction of this Church shall be vested in the Bishop Ordinary thereof, except in places exempt by law or custom, or where other provision is made by these Canons.

§2 — *Right to Elect and Call by Parishes and Congregations.*

The right to elect and call a Priest as Rector or Incumbent to a vacant Cure as defined in §17.1.03 shall rest with the Parish, Congregation, Mission, or other Cure, or its Vestry, Trustees, Churchwardens, or other body duly authorized to act in such matters, subject to the approval and oversight of the Bishop Ordinary.

§3 — *Due Notice of Vacancy Required.*

When a Cure becomes vacant by death, resignation, or other cause, and where the consent of the Cure is required under §1, this fact shall be certified to the Bishop Ordinary by the appropriate officers of the Cure.

The Bishop Ordinary shall, within thirty (30) days, give written notice to the Priest and the Cure indicating whether he accepts or declines the resignation. If accepted, the Cure shall become vacant upon the terms so stipulated.

§4 — *Nomination by the Bishop.*

Upon the occurrence of a vacancy, the Bishop Ordinary shall forward the names of at least four (4) Priests as Candidates for election, taking into account any names submitted by the Cure.

The Cure may consider only these names, unless the Bishop nominates a sole candidate who has been previously suggested by the Vestry or other authority and whom he approves.

§5 — *Election and Call.*

When a Cure elects and calls one of the forwarded Candidates, the electoral authority shall certify the election to the Bishop Ordinary.

§6 — *Confirmation of Election.*

Upon receiving the written acceptance of the Priest so elected, the Bishop Ordinary shall confirm the election after determining that all canonical requirements have been met and that there are no impediments. He shall then issue his confirmation and provide for the institution and induction of the Priest.

§7 — *Failure to Elect.*

If the Cure fails to elect within three (3) months or rejects all nominees, the Bishop Ordinary may appoint a Priest-in-Charge of his choosing to serve as *locum tenens* until a mutual resolution is reached. The Priest-in-Charge shall receive regular financial support and the Bishop may continue to propose other Candidates.

§8 — *Right to Elect of Dependent Congregations and Missions.*

For dependent Congregations or Missions (as defined in §17.1.04), the right of election shall rest solely with the Bishop Ordinary if the Cure fails to elect as provided above.

Vacancies in the Office of Priest-in-Charge shall be filled by appointment of the Bishop Ordinary alone.

§9 — *Requirements for Admission and Institution.*

(a) Must Be in Priest's Orders.

No person shall be admitted to the Charge of a Cure of Souls, or instituted to any benefice or incumbency, unless he is ordained to the Priesthood in accordance with the provisions of Title XI.

(b) Must Have Sufficient Testimony of Good Life.

No Bishop Ordinary shall admit a Priest not canonically resident in his Jurisdiction without Letters of Orders, Letters Dimissory from his previous Bishop, and testimonial letters regarding his moral character, signed by three (3) Priests and countersigned by his former Bishop.

The Priest must also be examined and found competent, especially where a dispensation under §11.10.05 or similar has been granted.

(c) Grounds for Refusal.

A Bishop Ordinary may refuse to admit or institute a Priest on the following grounds:

1. Less than two (2) years in Priest's Orders, unless dispensed;
2. Physical or mental infirmity, incapacity, grave misconduct, evil life, scandalous behavior, or simoniacal conduct as set forth in §11.4;
3. Inadequate qualifications of character, pastoral suitability, or theological attainments.

§10 — Satisfaction as to Stipends and Allowances.

Before any Appointment is made, the Bishop Ordinary must be satisfied that the Cure is financially capable of providing the stipend and allowances as required under Canon 12 and of meeting its other regular obligations.

In the case of dependent Cures (as defined in §4), the Bishop must be assured that the Cure can meet any financial commitments to the incoming Rector, Incumbent, or Priest-in-Charge.

Canon 10 — Of the Institution and Induction of Rectors and Incumbents*§1 — Due Notice of Intention to Institute.*

No Bishop Ordinary shall institute any Priest into the incumbency or benefice of any Parish, Congregation, Mission, or other such Cure as Rector or Incumbent thereof and therein within or otherwise subject to his Jurisdiction until the expiration of one (1) month after due notice, in the prescribed manner, that he proposes to institute such Priest therein has been served on the Churchwardens of that Cure; which notice shall be published by the Churchwardens in the manner prescribed for notices of Parish Meetings in that place.

§2 — Taking of Order and Canonical Provision for Institution.

After the expiration of one (1) month from the serving of such notice on the Churchwardens, the Bishop Ordinary, as speedily as may be, shall proceed to the Institution of the Priest into the incumbency or benefice.

§3 — Office of Institution.

The Bishop Ordinary of each Diocese or other Jurisdiction of this Church, when he gives Institution, shall use the Form provided for that Service in either the 1928 American or 1962 Canadian editions of the Book of Common Prayer, unless provision otherwise is made in accordance with the Constitution of this Church.

§4 — Letter of Institution.

The form of the Letter of Institution to be used in this Church shall be that set forth on page 569 of the 1928 American edition of the Book of Common Prayer and none of the paragraphs thereof shall be deleted or omitted therefrom.

§5 — Taking of Institution.

Every Bishop Ordinary shall endeavour to take the Service of Institution himself in the Church of the benefice or incumbency. If for some grave or urgent cause he be unable to give Institution himself, he shall delegate authority to do so by Letters Mandatory to the Archdeacon, Rural or Regional Dean, or some other such commissary of that Jurisdiction in Holy Orders, to give the same on his behalf and in his name, and in his place and stead.

§6 — Canonical Process of Institution and Reading of Letter of Institution.

The Bishop Ordinary, or his deputy acting as Institutor, shall read aloud the Words of Institution from the written Instrument as set forth in §12.10.04, which Instrument shall bear the Hand and Episcopal Seal of the Bishop. During the reading thereof, the Priest shall kneel before the Bishop or Institutor and shall hold the Seal in his right hand. The Bishop or Institutor shall then deliver the Letter of Institution and, if it be the Bishop himself, shall say:

“Accept this Charge which is mine and thine, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.”

§7 — Induction.

Immediately following Institution, one of the Churchwardens or another Officer of the Cure shall deliver into the hands of the newly Instituted Rector or Incumbent the keys of the Church, thereby inducting him into the temporalities of the Cure by livery of seisin *per clavem*, as set forth in the Letter of Institution and the Book of Common Prayer.

§8 — Canonical Effects of Institution or Admission.

Upon Institution or Admission, the Priest shall receive the Office of Rector, Incumbent, or Priest-in-Charge, and shall possess the canonical Charge of the Spiritualities and the Cure of Souls. He shall have authority over the ordering of worship, administration of Sacraments, religious education, music, and all other such ordinances subject to the oversight of the Bishop Ordinary and the provisions of these Canons.

§9 — Canonical Effects of Induction.

Upon Induction, the Rector or Incumbent shall be entrusted with the exclusive ecclesiastical use, management, and control of the Church property, including the Church building, churchyard, and associated facilities, together with their appurtenances, during his term of Office. Such ecclesiastical possession does not affect the title to the temporal property, which remains vested in the Parish or Congregation.

§10 — Vestry Defined

Wherever the term “Vestry” or “Vestries” is used, it shall refer only to a “Select Vestry” and not to a “General Vestry” or “Annual Parish Meeting,” unless specifically stated otherwise.

Canon 11 — Of the Term of Tenure

§1 — Rectors and Incumbents.

A Rector or Incumbent, once lawfully elected, instituted, inducted, and beneficed, shall hold tenure until he retires, resigns, dies, is removed canonically, or the pastoral relation is dissolved as provided by Canon Law.

§2 — Priests-in-Charge.

A Priest-in-Charge serves at the pleasure of the Bishop Ordinary, who may revoke such appointment according to these Canons and the Canons of that Diocese or Jurisdiction.

§3 — Curates or Assistant Ministers.

Curates and Assistant Ministers serve at the pleasure of the Rector, Incumbent, or Priest-in-Charge under whom they serve, unless their License is revoked by the Bishop Ordinary. Their tenure ends upon the resignation, retirement, death, or removal of the Rector or Incumbent.

Canon 12 — Of the Dissolution of the Pastoral Relation*§1 — Resignation by Rector or Incumbent.*

A Rector or Incumbent may not resign without the consent of the Vestry or the Bishop Ordinary. The resignation must be addressed to the Bishop with proper notification given to the Cure's authorities.

§2 — Removal of Rector or Incumbent.

No Rector or Incumbent may be removed against his will except by due canonical process as outlined in these Canons.

§3 — Refusal of Resignation.

If a Bishop declines to accept a resignation, the Priest may appeal to the Metropolitan, who shall render a final decision.

§4 — Mode of Settling Differences.

If a separation is desired by either party, written notice must be given to the Bishop Ordinary, who shall attempt mediation. Failing that, he may convene a tribunal with his Council of Advice. The process shall follow procedures analogous to those of a Consistory or Diocesan Court. The Bishop may inhibit the Priest pending resolution and appoint a temporary replacement. A decision shall be issued promptly and be binding unless appealed. The Bishop may impose penalties for noncompliance.

Canon 13 — Of the Appointment of Curates and Assistant Ministers*§1 — Right to Nominate and Appoint.*

The Rector or Incumbent shall have the right to nominate and appoint Curates or Assistant Ministers after consultation with the Churchwardens.

§2 — Consent of the Bishop.

The name of the nominee shall be submitted to the Bishop Ordinary, who must verify the qualifications of the Clergyman and the financial ability of the Cure to support him.

§3 — *Need of Licence.*

No Curate or Assistant Minister may serve without a Licence from the Bishop Ordinary.

§4 — *Authority of the Rector.*

All such Ministers are assistants and subject to the authority and direction of the Rector or Incumbent.

§5 — *Right of the Bishop to Appoint.*

In vacant Cures, the Bishop may appoint such Assistants after consultation with the proper authorities and upon compliance with §2.

Canon 14 — *Of Licence and Permission*

§1 — *Licensing Ministers under Seal.*

The Bishop Ordinary may issue Licences:

- a. General Licence – for unrestricted ministry;
- b. Specific Licence – for ministry in a defined place;
- c. Limited Licence – for restricted or conditional ministry;
- d. Licence for a specific Office.

§2 — *External Clergy.*

No Licence shall be issued to non-resident Clergy without satisfying the requirements of §9(b)–(c).

§3 — *Ministers Licensed by Virtue of Office.*

General Licence is conferred by virtue of Office upon Bishops, Rectors, Deans, Archdeacons, Canons, and Superiors of Religious Communities.

§4 — *Revocation of Licence.*

The Bishop may revoke any Licence, except as in §3, for just cause after giving the Clergyman opportunity to respond. Appeals may be made to the Metropolitan within one (1) month.

§5 — *Written Permission.*

The Bishop may grant annual written Permission to a Clergyman to officiate within his Jurisdiction, which remains in effect at the Bishop's pleasure.

Canon 15 — Of the Charge of Cures and the Cure of Souls

§1 — Charge of the Cure.

Every Cure shall have a Rector, Incumbent, or Priest-in-Charge in Priest's Orders duly instituted or licensed by the Bishop Ordinary.

§2 — Priests-in-Charge.

A Priest-in-Charge shall serve directly under the authority of the Bishop Ordinary.

§3 — Dependent Congregations.

The Priest shall serve under direct Episcopal authority in all dependent Congregations as defined in §4.

§4 — Vacant Cures.

During vacancies, the Bishop Ordinary shall have the Charge and Cure of Souls of all such Parishes, Congregations, or other Cures within his Jurisdiction and shall act as Minister-in-Charge.

TITLE XII – OF THE OATHS AND SUBSCRIPTIONS OF THE CLERGY

Canon 1 — Declarations and Oaths Required of Priests and Deacons.

Every person about to be ordained Priest or Deacon shall, before ordination, in the presence of the Bishop by whom he is to be ordained, and every person about to be licensed to any curacy or to be instituted to any benefice or incumbency, shall, before obtaining such Licence or being so instituted, make and subscribe the following Declarations and take the following Oaths:

§1 — Declaration of Conformity.

I, A.B., do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to Salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the English Rite Catholic Church.

§2 — *Declaration of Submission to the Constitution and Canons of the Holy Synod, Provincial Synod, and Diocesan Synod.*

I, A.B., do willingly subscribe to and declare that I assent to, and will obey and abide by, the Constitution and Canons which have been, or shall be, from time to time, passed by the Holy Synod, the Provincial Synod, or the Synod of the Diocese (or other Jurisdiction) of N.

§3 — *Oath of Canonical Obedience of Priests and Deacons to their Diocesan Bishop or Bishop Ordinary.*

I, A.B., do swear that I will pay true and Canonical obedience to the Lord Bishop of N. and his Successors in all lawful and honest commands. So help me God.

(This is said even if the ordaining Bishop is but the Episcopal Visitor. The oath is to the lawful Bishop of that Church and See or Jurisdiction, and not to the Ordainer, unless he be such.)

§4 — *Administration at Ordinations.*

These Declarations and Oaths shall be administered publicly during the services for the ordering of Deacons and Priests, in the accustomed place after the *Si Quis*, with such other Declarations and Oaths as are prescribed by Canon, or in some other accustomed place in that Service.

§5 — *Other Oaths.*

Other Oaths may be prescribed by Diocesan or Provincial Synods where local conditions or circumstances so require.

§6 — *When Reaffirmation of Oaths May Suffice.*

In cases of the granting of a Licence to a Clergyman who has previously, in the same Diocese or other Jurisdiction, signed the Declarations and taken the Oaths required for ordination or institution to any Office, it shall suffice that the following be signed by the Licensee:

“I hereby reaffirm the Declarations and Oaths which I have heretofore made and taken in the Diocese of N.” (or as the case may be).

Canon 2 — Declarations and Oaths Required of Bishops.

Every person about to be ordained and consecrated Bishop shall, before such ordination and consecration, in the presence of his consecrators, and every person whose election to any Bishopric is to be confirmed, or who is to be translated, or to be instituted and invested to any Bishopric, or enthroned and installed, shall make and subscribe the following Declarations and take the following Oaths:

§1 — Declaration of Conformity.

I, A.B., do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to Salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the English Rite Catholic Church.

§2 — Declaration of Submission to the Constitution and the Canons of the Holy and Provincial Synods and Diocesan Synods.

I, A.B., do willingly subscribe and declare that I assent to, and will obey and abide by, the Constitution and the Canons which have been, or shall be, from time to time, passed by the Holy and Provincial Synods of the English Rite Catholic Church and the Synod of the Diocese (or other Jurisdiction) of N.

§3 — Oath of Due Obedience to the Metropolitan.

In the Name of God, Amen. I, A.B., chosen Bishop of the Church and See of N., do profess and promise to hold and maintain the Doctrine, Sacraments, and Discipline of Christ, as the Lord hath commanded in His Holy Word, and as the English Rite Catholic Church hath received and set forth the same; and I do promise all due reverence and obedience to the Metropolitan of N. and to his Successors. So help me God through Jesus Christ.

(In the case of others than the Diocesan, the phrase “A.B., chosen Bishop of the Church and See of N.” shall be replaced accordingly with “chosen Auxiliary Bishop.”, “chosen Co-Adjutor.”, etc., as applicable. The full Christian and Surname of the Bishop-elect shall be used.)

§4 — Other Oaths.

Other Oaths may be prescribed by Diocesan or Provincial Synods where local conditions or circumstances may so require.

§5 — Administration at Ordinations and Consecrations of a Bishop or at Institutions or Enthronements.

These Declarations and Oaths shall be administered publicly during the services for the ordination and consecration of a Bishop, or the institution and investiture to any Bishopric, or the enthronement and installation of a Bishop, Metropolitan, or Primate.

Canon 3 — Promise of Loyalty to a Particular Church.

Before the enthronement and installation of every Diocesan Bishop or Bishop Ordinary already a Bishop, or before the enthronement and installation of every Metropolitan or Primate of this Church, such Bishop, Metropolitan, or Primate shall be met at the entrance of the Church in that Service and be required to take this Oath to protect the rights, customs, liberties, and dignities of the Church in that place and of its Clergy and People:

In the Name of God, Amen. We, A.B., by Divine Permission, Lord Bishop of the Church and See of N. (or Lord Archbishop and Metropolitan of N., etc.), do solemnly swear true faith and allegiance to the Church (or Province or the English Rite Catholic Church, as the case may be), and that We will observe and protect the rights, customs, liberties, and dignities of the same and of its Clergy and People, and faithfully will defend them. So help Us God and these Holy Gospels.

Canon 4 — Declaration Against Simony.

§1 — To Be Made Before Any Confirmation, Institution, Translation, Collation, or Induction.

Every person whose election to any Metropolitan Office or Bishopric is to be confirmed, or who is to be ordained and consecrated Bishop, or translated to any other Bishopric, or to be ordained Priest or Deacon, or to be instituted and collated to any Deanery, Archdeaconry, or Canonry, or to be instituted and inducted or appointed to any benefice, incumbency, Congregation, Parish, Mission, or other Cure of Souls, shall first make and subscribe the following Declaration before the appropriate Bishop, Metropolitan, or their Commissary:

I, A.B., solemnly declare that I have not made, by myself or by any other person on my behalf, any payment, contract, or promise of any kind whatsoever which, to the best of my knowledge or belief, is simoniacal, touching or concerning the preferment of N., nor will I at any time hereafter perform or satisfy in whole or in part any such kind of payment, contract, or promise made by any other without my knowledge or consent.

§2 — Official Copies Thereof.

A signed and witnessed copy of the Declaration shall be preserved in the Journal of the Archbishop or Bishop before and in the presence of whom it was made and subscribed. If later found to have been made falsely, the same shall be sufficient grounds for Presentment and Trial.

§3 — *Subscription by Other Clergy and the Laity.*

The same or similar Declaration shall also be required of all Clergy and Laity who are elected or appointed to any office or function in the Holy Synod, or in any Province, Diocese, other Jurisdiction, Congregation, Parish, or Mission of this Church. A signed and witnessed copy thereof shall be preserved in the records thereof for no less than ten (10) years.

TITLE XIII – OF THE RECEPTION OF CLERGYMEN FROM OTHER CHRISTIAN BODIES

Canon 1 — Reception of Bishops of Churches Not in Communion with this Church.

Bishops ordained and consecrated as such in undoubted Catholic and Apostolic Churches not in formal or canonical Communion with this Church may be received as Titular Bishops in this Church by the Metropolitan, with the consent of two-thirds ($\frac{2}{3}$) of the College of Bishops of that Province, for a period of one (1) year or until such time as there is a canonical reason to have them placed in charge of a Diocese within the Province in which they were received.

Canon 2 — Reception of Clergy from Churches Not in Formal or Canonical Communion with this Church.

§1 — *Requirements for Reception as Clergymen.*

No man shall be received as Bishop, Priest, or Deacon unless he meets respectively all the requirements for the ordination and consecration of Bishops, or for the ordination of Priests or of Deacons, in this Church.

§2 — *Ordination sub conditione.*

1. Clergy who seek incardination into the English Rite Catholic Church from other ecclesial bodies shall be received in accordance with this Canon.

2. Conditional ordination shall be required in the following cases:
 - a) Clergy from the Protestant Episcopal Church in the United States of America ordained using the *Proposed Book of Common Prayer* or any ordinals promulgated after 16 September 1976;
 - b) Clergy from the Anglican Church of Canada ordained after 1 November 1975, or before that date using rites other than the *Book of Common Prayer, Canada (1962)*;
 - c) Clergy from other provinces of the Anglican Communion where significant departures from Catholic Faith and Apostolic Order have occurred;
 - d) Clergy from the Roman Catholic Church ordained after the promulgation of *Pontificalis Romani* (18 June 1968), if questions regarding form, intention, or theological integrity arise.
3. Conditional ordination shall be conferred not as a judgment on the validity of prior orders, but to ensure the faithful exercise of sacramental ministry and to uphold the peace of conscience among the clergy and laity of this Church.
4. The Bishop Ordinary, in consultation with the College of Presbyters and relevant theological authorities, shall judge each case individually, ensuring fairness, charity, and ecclesial discernment.

§3 — *Undoubted Catholic Clergy.*

All Priests and Deacons ordained as such in undoubted Catholic and Apostolic Churches may be received in their Orders by any Bishop Ordinary of this Church, with the consent of his Council of Advice.

§4 — *Of the Non-Recognition of Certain Ordinations*

- (a) This Church, preserving the integrity of Holy Orders and Apostolic Succession as received in the English Rite Catholic tradition, does not recognize as valid the ordinations conferred within, or derived from, the following bodies or lines of succession:
1. The so-called *Old Catholic* jurisdictions or communities established within the United States, whose orders have been determined to lack the necessary intent, form, or ecclesial integrity requisite for the valid transmission of Apostolic Orders.
 2. All jurisdictions or individuals tracing their lines of succession through the body known as the *American Orthodox Catholic Church* (AOCC) or any of its derivative communions or claimants.
 3. Those Old Catholic bishops or priests deriving succession from the *See of Utrecht* subsequent to its ordination of women, said departure from Catholic order constituting a rupture with Apostolic Tradition and rendering subsequent ordinations irregular and void in the eyes of this Church.

4. Those ordained by or within any group or jurisdiction identifying as *Old Calendar Greek Orthodox*, whose orders and ecclesial standing are judged to be uncertain or schismatic by this Church.

(b) This Church likewise does not recognize the ordinations of those originating within Protestant bodies, save that clergy of Anglican or Anglican-derived communions may be received conditionally, following a thorough investigation by competent ecclesiastical authority into the validity of their Orders, the orthodoxy of their doctrine, and the regularity of their ministerial standing.

(c) Nothing in this Canon shall be construed to deny the grace of God operative among the faithful of the aforementioned bodies; rather, it affirms the Church's solemn duty to safeguard the integrity of Holy Orders and the Apostolic ministry entrusted to her care.

TITLE XIV – OF THE CHRISTIAN FAMILY, MARRIAGE, AND THE SANCTITY OF HUMAN LIFE

Canon 1 — The Sanctity of Human Life.

§1 — Deliberate Abortion is Murder.

The defencelessness of the unborn entails a great responsibility on the part of every Christian, and especially on the part of each of his or her parents. The deliberate and wilful abortion, directly procured, of any unborn child at any time from the moment of conception, is always an act of grave sin—not only by the person who procures the same, but also by such person or persons who effectuate the same or acquiesce therein. With the exception of medical necessity the standing of this church remains that there is Sanctity in Human Life.

§2 — Deliberate Killing of the Deformed or Defective is Murder.

The direct, deliberate, and wilful killing of that which is born of any woman, whether such child be deformed, defective, misformed, unformed, or otherwise misshapen or monstrous, is likewise murder. However imperfect such child may be—even if difficult to recognise outwardly as a child—it may be assumed to be human and to have a human soul, being the offspring of human parents. Such child should be baptised, if necessary *sub conditione*, when still in the womb, and if it lives, again baptised conditionally. Ordinary means should be taken to preserve such a child's life, and it shall not be licit to deprive such child of nourishment or take any other direct, deliberate, or wilful means to end or shorten its life.

§3 — *Euthanasia is Murder.*

This Church reaffirms that it is the Lord Who is the Giver of Life, and that the wilful, intentional, and direct taking of any innocent human life is murder, whether disguised as “euthanasia” or “mercy-killing,” or under any other name. This Church’s affirmation of the Sanctity of Life excludes support for, encouragement of, or advocacy in favour of euthanasia or suicide, including within otherwise licit discussions concerning treatment of pain and the end of life.

§4 — *Alleviation of Pain Allowed.*

In keeping with traditional Catholic Moral Theology, it is licit to administer such drugs or treatment to the dying as to alleviate pain or to induce necessary sleep, on the advice of qualified and competent medical or nursing personnel. Care must be taken to ensure that the dying person is spiritually prepared before administering any such drugs or treatment, and that the direct purpose and intention is not to shorten life. There is no absolute need to prolong life indefinitely when, in the considered judgment of competent medical or nursing personnel, it has been despaired of—especially in cases of vegetative state or other lack of vital signs of human reaction. In such cases, extraordinary or heroic means need not be employed or continued.

Canon 2 — Power of the Civil Authority.

The Holy Church has universally upheld the sanctity of human life, and therefore this Church continues to condemn the wilful, intentional, and direct taking of human life. In accordance with this principle, this Church affirms that the power of the Civil Authority to uphold justice and maintain order must always be exercised in a manner that respects the inherent dignity of every human person. While the State has the right and duty to protect its citizens and to punish wrongdoing, this Church holds that the deliberate taking of life through capital punishment is incompatible with the Gospel’s call to mercy, the possibility of repentance, and the dignity of all human beings, even those who have committed grievous crimes. Therefore, this Church rejects the use of capital punishment and urges the State to seek just and effective means of protecting society that do not involve the taking of human life.

Canon 3 — Holy Matrimony

§1 — *Indissolubility, Nature, and Purposes of Holy Matrimony.*

Marriage has its roots and basis in God's plan for His created order. Among the essential features of that created order is the division of humanity into two distinct and complementary biological sexes: one male and one female. These sexes are genetically conditioned and immutable from conception. This Church rejects as false teaching any proposition:

- a) that individuals may validly choose or alter their natural sexual identity;
- b) that it is either natural or healthy for one's sexual orientation to vary from that appropriate to one's sex at conception.

Christian Marriage, or Matrimony, is a Sacrament, transformed by our Lord from a natural institution into a covenant channel of divine Grace. As such, it transcends and supersedes civil marriage, though it must remain grounded in natural law marriage. This Church affirms that Christian Marriage is a lifelong union of one natural, biological man with one natural, biological woman, ordered toward:

- the procreation and nurture of children,
- the sanctification and right direction of natural instincts and affections,
- the mutual society, help, and comfort of the spouses.

Declaration of Intention and Commitment to Holy Matrimony.

(To be made and signed before the Solemnisation of Matrimony in the presence of the Officiating Clergyman and two witnesses)

We, A.B. and C.D., desiring to receive the blessing of Holy Matrimony within the One Holy Catholic and Apostolic Church, do solemnly declare.

(Full text retained as written in the original submission.)

§2 — Legal and Canonical Requirements.

Where secular law permits civil marriage between one man and one woman without conflicting with ecclesiastical law, Clergymen may officiate, provided all ecclesiastical requirements are fulfilled. Proper catechesis on the Church's doctrine of marriage must precede the solemnization.

§3 — Human Sexuality.

God has immutably created each person at conception as either male or female. These biological sexes are not social constructs, but objective realities reflecting God's image. Any attempt to reject or alter one's sex is a rejection of God's will and design.

§4 — Impediments to Marriage.

The Clergyman must diligently determine whether any **Diriment Impediments** (which render the marriage null and void *ab initio*) or **Prohibited Impediments** (which render the solemnization illicit) exist.

(Full list of impediments retained without alteration, formatted as bullet points and subpoints as needed.)

§5 — Other Requirements.

No marriage shall be solemnised unless:

- the intention is declared at least thirty (30) days prior;
- all civil and ecclesiastical requirements are met;
- Banns or licence are properly issued and recorded;
- two (2) witnesses are present and sign the Register.
The Clergyman shall ensure complete and accurate record-keeping.

§6 — Special or Common Licences.

The Metropolitan or Bishop may grant a licence to shorten the notice or omit the publication of Banns. The Primate may do so Church-wide. No such licence may contravene civil law.

§7 — Clergyman May Decline to Solemnise.

It is within the discretion of any Clergyman of this Church to decline to solemnise any marriage.

§8 — Times and Seasons for Marriage.

Marriages may only be solemnised between sunrise and sunset, and not in the prohibited seasons without a licence. The prohibited seasons are:

- Advent Sunday to the Octave of the Epiphany,
- Septuagesima to the Octave of Easter,
- Rogation Sunday through the Eve of Trinity Sunday.
Private marriage before witnesses is permitted, but never clandestine or stealthy.

§9 — Clergymen to Control the Service.

The Clergyman shall determine the music, hymns, decorations, and furnishings used in the Church during the marriage service.

§10 — The Nuptial Eucharist.

It is fitting that the newly-married couple receive Holy Communion at the time of their marriage, or as soon as possible thereafter.

Canon 4 — Christian Living and Conversation.

§1 — Christian Conversation.

Every Christian has the duty to live out our Lord's command to preach the Gospel to all nations. Each member of the Church must therefore live as an example, giving witness to the Faith through both word and deed.

§2 — Christian Formation and Instruction.

To support this witness, all members must be instructed in the Faith, and prepared to explain and defend the Church's teachings, including the moral and behavioural standards expected of Christians.

§3 — The Christian Attitude Toward Sin.

Christians must show compassion to all people. Sin separates man from God, and while we love the sinner, we must not condone the sin. The Church teaches us to reprove error gently and charitably, upholding the truth in love.

TITLE XV — OF DEACONESSES, LAY READERS, AND OTHER LAY WORKERS

Canon 1 — Deaconesses

§1 — The Order of Deaconess

The Order of Deaconess is the one Office of Ministry in the Catholic Church to which women are admitted by prayer and the laying on of hands of the Bishop. This Church hereby solemnly reaffirms that universal principle.

§2 — *Service of Admission*

Bishops Ordinary may admit women qualified as Sections 1 and 3 of Article XV of the Constitution of this Church direct to the Office of Deaconess, using the form provided in *The Canadian Book of Occasional Offices (1964)* or other such orthodox form as the Synod of that Province may authorise.

§3 — *Attendance at Synods*

Deaconesses are members of the Laity, and may accept membership in the Assembly of the Laity in either the Holy Synod or the Provincial Synod, or may serve as Delegates in the Lay Order of any Synod of a Diocese or other Jurisdiction, without prejudice to the standing of their Office.

§4 — *Certificates and Testimonials*

Every woman who is to be admitted a Deaconess shall first present to the Bishop Ordinary:

- A certificate of her birth;
- A certificate of Baptism and Confirmation;
- A nomination to exercise the Office in a Cure of Souls or other institution within the Diocese;
- Public notice given at Divine Service at least one month prior, with no objections raised;
- Testimonials from two Priests, a licensed Deaconess (if any), and the Head of her training College (if any).

§5 — *Qualifications for Office*

No woman shall be admitted unless she is unmarried or a widow and is found competent in Scripture, Church Fathers, and the Doctrine and Discipline of this Church.

§6 — *Declaration and Oath*

Every candidate shall make and subscribe the following:

I, A.B., do promise conformity and obedience to the Doctrine, Discipline, and Worship of the English Rite Catholic Church. So help me God, through Jesus Christ.
I, A.B., will give due obedience to the Lord Bishop of C. and his Successors in all things lawful and honest. So help me God.

§7 — *Licensing*

No Deaconess shall exercise her Office without license from the Bishop Ordinary. Temporary service in another Jurisdiction requires written permission.

§8 — Registry

The Bishop Ordinary shall maintain a Register Book of all Deaconesses admitted or licensed in the Diocese and forward names to the central Registrar of Ordinations when established.

§9 — Renunciation of Ministry

Any Deaconess who desires to resign or marry shall notify her Bishop Ordinary and shall be released from her vows, ceasing to exercise the Office.

§10 — The Duties of the Deaconess

The Deaconess is permitted to proclaim the Gospel during the liturgy, she may be permitted to lead the congregation in prayer, assist at the altar and distribute communion. These things are permissible in accordance with Sacred Tradition.

Canon 2 — Lay Readers

§1 — Qualifications for Office

The Ordinary may license godly men, upon the Clergyman's nomination, who are baptised, confirmed, in good standing, knowledgeable in Scripture and doctrine, and able to read and, if licensed, teach or preach reverently and clearly.

§2 — Annual Licence

Lay Readers shall be licensed for a term not exceeding one (1) year, subject to renewal upon review, including a report by the Clergyman in charge.

§3 — Revocation

The Ordinary may revoke a licence at any time. Upon request, the Lay Reader shall return the licence and cease function.

§4 — Limitation of Service

Lay Readers may not serve outside their assigned Parish without written permission from the relevant Clergyman and Ordinary.

§5 — Vesture

Lay Readers shall wear cassock and surplice and, if degreed, the hood of their degree.

§6 — Services

Permissible services include:

- Morning Prayer, Evening Prayer, Compline (without Absolution);
- The Litany;
- The Penitential Office;
- The Offices of Instruction;
- The Epistle at Holy Communion;
- The Burial Offices (with appropriate substitutions);
- In the 1962 Canadian BCP, the Order for Young People and Forms at Sea (excluding Absolution).

§7 — Sermons

No Lay Reader shall deliver original sermons unless specially licensed by the Ordinary.

§8 — Declaration

I, A.B., about to be admitted and licensed to the Office of Lay Reader in the Church do hereby declare as follows. I have been baptised and confirmed, and I am a regular Communicant of the English Rite Catholic Church. I assent to the Book of Common Prayer and I believe the doctrine of the English Rite Catholic Church as set forth therein to be agreeable to the Word of God. I will give due obedience to the Lord Bishop of C. and his Successors in all things lawful and honest.

§9 — Admission

The Ordinary or his Deputy may admit a Lay Reader by delivery of a New Testament and issue a Certificate of Admission and Licence.

Canon 3 — Other Lay Workers

§1 — Qualifications

Lay Workers must be baptised, confirmed, regular Communicants, and qualified for service, and may be commissioned by the Bishop Ordinary.

§2 — Term of Commission

A Certificate of Commission shall be issued and remains valid across Jurisdictions without reissuance.

§3 — Licensing

Lay Workers shall not serve without a licence from the Bishop of the Diocese, save temporary service with written permission.

§4 — Necessary Provisions

No Bishop shall commission or license a Lay Worker unless:

- The person is competent;
- Stipendiary service includes salary, insurance, and retirement provision.

§5 — Training

Training shall include:

- Holy Scripture
- The Book of Common Prayer
- Pastoral Care
- Liturgics
- Church History
- Public Speaking
- Evangelism
- Theology
- Other assigned topics

§6 — Training Centres

Each Provincial Synod may establish Lay Ministry training centres.

§7 — Dean

A Bishop of the Province shall serve as Dean of each training centre.

§8 — Examination

A candidate shall be examined by the Bishop Ordinary or his appointed examiners upon completion of training.

§9 — Duties

Lay Workers may be assigned to Parishes or Missions, support the Clergy in Christian Education, and other duties designated by the Bishop or Clergyman.

§10 — Oaths

Lay Workers shall take the same Oaths as prescribed for Deaconesses.

§11 — Register of Lay Workers

The Bishop Ordinary shall maintain a Register Book of all Lay Workers, including their commissioned duties.

TITLE XVI – OF CONGREGATIONS OF THIS CHURCH

Canon 1 — Congregations of This Church

§1 — Every Cure of Souls to be Part of a Diocese or Other Jurisdiction

Every Parish, Congregation, or other Cure of Souls of this Church, or otherwise subject to the authority of this Church, shall be a constituent part of the Diocese or other Jurisdiction wherein it shall be situated, except as elsewhere provided in the Constitution or Canons of this Church. It shall be the duty of all Dioceses and other Jurisdictions to promote the spread of the Kingdom of God by the foundation of Parishes, Congregations, or other Cures, in every place within their respective jurisdictions.

§2 — Control of Temporalities

Such Parishes, Congregations, or other Cures shall have and retain the ownership and title of any of their temporal lands and other possessions, which they may now have or may hereafter acquire. No Officer of this Church, acting as such Officer, shall resort to any Civil Court for the purpose of depriving any Parish, Congregation, or other Cure of any property or right pertaining to property.

Each and any Parish, Congregation, or other Cure may withdraw from the Diocese or other Jurisdiction wherein it is a constituent part, and from this Church, by a majority vote of its membership, or as otherwise specified in any Constitution or Canons of the Diocese, Jurisdiction, or Province. The Parish, Congregation, or other Cure shall retain its property; provided that any lawful indebtedness of the Congregation, Cure, or Parish to that Diocese, Jurisdiction, or Province remains unaffected and subject to litigation.

§3 — Criteria for a Non-Dependent Parish, Congregation, or Other Cure

A non-dependent Congregation or Cure of Souls, often called a Parish, shall consist of the Rector, Incumbent, or Priest in Charge and the People thereof, including not fewer than twenty (20) baptised members in good standing of this Church, of whom at least ten (10) shall be Communicants in good standing. It shall be self-supporting in its temporal and spiritual affairs, and capable of supporting a full-time or part-time Clergyman.

§4 — Criteria for a Dependent Congregation or Other Cure

A dependent Congregation or Cure of Souls, often called a Mission, is any Congregation or Cure of Souls of this Church that does not meet the criteria set out in §3.

§5 — Debts

Inasmuch as the Congregations retain the ownership and title of their temporal lands and other possessions, except for any lawful indebtedness to the Diocese, Jurisdiction, or Province:

- No Congregation may bind the Diocese or Jurisdiction to any debts it may incur.
- No Diocese or Jurisdiction may bind the Province to any debts it may incur.
- No Province may bind the Holy Synod to any debts it may incur.

Canon 2 — Parish and Other Records

§1 — Records or Registers to Be Kept

In each Parish, Congregation, Mission, or other such Cure of this Church, the Clergyman in charge, or, if canonically vacant, the Churchwardens, Vestrymen, or Trustees, shall be responsible for maintaining and submitting the following records to the appropriate Diocesan authority by Ash Wednesday each year:

- a) A Register of Baptised Members, with notation of transfers, Confirmation status, and active participation;
- b) A Register of Communicants, including Confirmation or First Communion dates and current activity;
- c) A Parish Register of Baptisms, Confirmations, Marriages, and Burials, with full details, required signatures, and officiant notations;
- d) A Register Book of Services, recording the date, time, location, officiant, preacher, attendance, and number of Communions at each service of public worship;
- e) An Electoral Roll of adult Communicants in good standing entitled to vote in Parish or Congregational meetings under local regulations.

§2 — Examination of Registers

The Bishop Ordinary shall examine the Registers at the time of his Annual or Canonical Visitation, and before transferring the Clergyman in charge of any such Congregation to another Cure or Jurisdiction.

§3 — Irregularities Punishable

If disorder, irregularity, or default in the Registers is found and not remedied within three (3) months, the Clergyman responsible shall be liable to presentment and trial. No transfer shall be permitted until such issues are resolved.

§4 — Other Canonical Visitations

At the time of Canonical Visitations by the Archdeacon, Rural or Regional Dean, or other Bishop's Official, the Registers shall be exhibited for examination. Any matter arising from such Visitations shall be forwarded to the Bishop Ordinary when deemed expedient.

Canon 3 — Use of Facilities by Non-Members or Groups of Non-Members

The physical facilities of Congregations of this Church are set apart for the worship of God and for the setting forth of the Faith once delivered to the Saints. While Christian fellowship may, in appropriate circumstances, allow for the use of such facilities by persons who are not members of this Church, their use is restricted to those who do not hold, advance, or advocate beliefs or practices that conflict with the faith, moral teachings, or Constitution and Canons of this Church.

Use of a congregation's facilities is subject to the final authority of the Incumbent Clergyman or an Officer of the Vestry designated by him. No facilities may be used in a manner contrary to the faith or Ecclesiastical Law of this Church.

These restrictions are necessary to prevent material cooperation with practices or beliefs contrary to the doctrine and law of this Church, and to avoid public scandal or confusion about this Church's witness to the Gospel. All property of any Congregation is held to be holy and is dedicated to divine worship and the life and witness of the Church.

Canon 4 — Matters to Be Addressed by Dioceses

The following matters shall be addressed by the several Dioceses or Jurisdictions, except where otherwise provided by the Constitution or Canons of this Church or Province:

- a) Incorporation and organization of Parishes and Congregations, and their by-laws or regulations;
- b) Offices of the Congregation, such as Churchwardens, Vestrymen, Trustees, including their obligations, terms, elections, qualifications, duties, and responsibilities;
- c) Annual Parish Meetings (also called Annual Vestry Meetings), including times, quorums, procedures, and related concerns;
- d) Vestries and other similar bodies, including their internal governance, authority, and recordkeeping;
- e) Any other parochial matters and concerns as deemed necessary.

Canon 5 — On the Council of Elders within the Parish

In every Parish or Mission of this Church, there shall be established a Council of Elders, composed of four (4) male communicant members in good standing, each of whom shall be over the age of thirty (30), known for his steadfastness in the faith, godly character, prayerful life, and moral integrity. These men shall be free from scandal, held in esteem by the congregation, and not currently serving in a remunerated parochial or diocesan office.

Each Elder shall be elected by majority vote of the communicant members of the Parish present and voting at the Annual Parish Meeting. Nominations shall be submitted not fewer than thirty (30) days in advance of said meeting and shall be vetted for spiritual and moral suitability by the Rector and Wardens. Each Elder shall serve a term of two (2) years, with the full Council being renewed biennially. No Elder shall serve more than two (2) consecutive terms without taking a sabbatical of at least one (1) year before being eligible for re-election.

The Council of Elders shall serve not in a disciplinary capacity, but in a spiritual one: as a body of prayerful counsel, encouragement, and accountability to the Rector or Priest-in-Charge. The Council shall meet with the Priest not less than quarterly, for the purpose of mutual prayer, spiritual encouragement, reflection on pastoral burdens, and—when necessary—private exhortation and humble admonition concerning the Priest's spiritual health, devotional life, and example among the faithful.

The Council shall exercise no juridical or administrative authority over the governance of the Parish, nor may it interfere in matters reserved to the Rector, Wardens, or Vestry. Its role is

strictly spiritual, pastoral, and fraternal. All discussions within the Council shall be kept in strict confidence, save where moral or legal obligations require disclosure for the safety of individuals or the Church. Each Elder shall be bound by an oath of discretion and godly integrity.

Should a vacancy occur by resignation, death, or incapacity, the remaining Elders, in consultation with the Rector, may appoint a suitable communicant to serve until the next Parish election. An Elder may be removed from office by unanimous vote of the remaining Elders and with the concurrence of the Rector, for cause such as moral failure, public scandal, or manifest spiritual unfitness.

TITLE XVII – OF CHURCH MEMBERSHIP AND ITS DUTIES

Canon 1 — Membership in This Church

§1 — Baptised Members

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 Ghost, and whose Baptism has been duly recorded in this Church, are members thereof.

§2 — Members in Good Standing

All baptised members who, for one (1) year next preceding, have fulfilled the requirements as set out in §2 "Due Celebration of the Lord's Day," unless for good cause prevented, are members of this Church in good standing.

§3 — Communicants in Good Standing

All members in good standing who have been confirmed by a Bishop of this Church or a Bishop of a Church in formal or canonical Communion with this Church, or who have been received into this Church by a Bishop of this Church, and who shall, unless for good cause prevented, have received Holy Communion at least at Christmastide, Eastertide, and Whitsuntide during the preceding year, are Communicants in good standing of this Church.

§4 — Reception of Laity from Churches Not in Formal or Canonical Communion

All members of the Lay Order and State who have received the Sacrament of Holy Baptism with water in the Name of the Father, and of the Son, and of the Holy Ghost, and who subsequently have been confirmed by Clergy described in §14.2.02, or who have been purportedly confirmed by rites other than those of the Book of Common Prayer (American, 1928; Canadian, 1962), shall be received into this Church by conditional Confirmation by the lawful and proper Bishop of the Jurisdiction, or his Episcopal Deputy, or by conditional Chrismation if so authorised and directed by the Bishop Ordinary.

§5 — Undoubted Catholic Laity

All those from undoubted Catholic Churches, who are confirmed or chrismated therein, shall be received by submission to the Ordinary or to any Priest deputised by him for that purpose.

§6 — On the Distinction Between the Christian Faith and the Teachings of the Church of Jesus Christ of Latter-day Saints (Mormonism)

The Church, as custodian of the one, holy, catholic, and apostolic faith, affirms the theological and doctrinal boundaries established by Sacred Scripture, apostolic tradition, and the ecumenical creeds. The teachings of the Church of Jesus Christ of Latter-day Saints (Mormonism) are hereby recognized as incompatible with the Christian faith as historically and universally understood.

Specifically:

- The Latter-day Saints' denial of the Holy Trinity as one God in three Persons—Father, Son, and Holy Ghost—places their theology outside orthodox Christian belief.
- Their additional scriptures (e.g., the Book of Mormon, Doctrine and Covenants, Pearl of Great Price), and their claim to ongoing prophetic revelation superseding or reinterpreting Holy Scripture, depart fundamentally from the received Christian canon.
- Their doctrines concerning the nature of God, the plurality of gods, and potential deification of human beings contradict the monotheistic confession central to Christianity.

The Church therefore rejects the validity of Mormon baptism, as it fails to meet the Trinitarian formula commanded by Christ (Matt. 28:19) and upheld by the universal Church. While affirming the dignity and religious freedom of all individuals, the Church categorically states that Mormonism does not fall within the definition of Christianity as articulated by the historic, apostolic faith.

§7 — On the Distinction Between the Christian Faith and the Teachings of the Watch Tower Bible and Tract Society (Jehovah's Witnesses)

The Church, as steward of the one, holy, catholic, and apostolic faith, reaffirms the boundaries of authentic Christian doctrine revealed in Scripture, preserved in apostolic tradition, and confessed in the ecumenical creeds. The teachings of the Watch Tower Bible and Tract Society (Jehovah's Witnesses) are hereby declared incompatible with the Christian faith.

In particular:

- Jehovah's Witnesses deny the doctrine of the Holy Trinity and the full divinity of Christ, asserting instead that He is a created being (the archangel Michael), which contradicts apostolic teaching.
- Their rejection of the personhood and divinity of the Holy Ghost, their use of the altered "New World Translation" of Scripture, and their denial of central doctrines such as Christ's bodily resurrection and the immortal soul place them outside the bounds of Christian orthodoxy.
- Their rejection of sacramental worship, especially Trinitarian baptism and the Eucharist, further evidences their divergence.

Accordingly, the Church does not recognize the baptism of Jehovah's Witnesses as valid, nor their organizational authority or teachings as representative of the Christian faith. While upholding the dignity and freedom of all, the Church unequivocally states that the doctrines and practices of the Watch Tower Bible and Tract Society fall outside the boundaries of the true, apostolic, and catholic faith.

Canon 2 — Churchmen and Their Duties

§1 — Rule of Life

It shall be the duty of every baptised member of this Church to follow this Rule of Life:

- a) To pray daily and read the Holy Scriptures regularly;
- b) To attend Divine Service regularly on the Lord's Day and other days of obligation, as an act of Christian duty, worship, and witness, unless prevented by sickness or other unavoidable cause;
- c) Once confirmed, to receive Holy Communion regularly, always on the principal Festivals, and if possible on personal occasions, with due preparation in repentance, faith, and thanksgiving;
- d) To practice Christian self-discipline, in harmony with the teaching of the Book of Common Prayer;
- e) To undertake personal service in the Congregation and community, and in all work to serve the Lord Jesus Christ;
- f) To express stewardship by generous and systematic giving of money—especially by tithing when not prevented—for the work of the Church and relief of the needy, and by almsgiving for other good works;
- g) To study the Christian Faith and its principles of personal and social conduct, so as to bear convincing witness in the fellowship of the Church;
- h) To preserve and strengthen Christian home and family life by upholding the Church's teachings on marriage and training children to love and serve the Lord;
- i) To promote harmony and goodwill in daily relationships as a faithful disciple of Christ.

§2 — Due Celebration of the Lord's Day

All members of this Church shall celebrate and keep the Lord's Day (Sunday), and other days of obligation, by:

- a) Regular public worship in the Church;
- b) Hearing the Word of God read and taught;
- c) Receiving the Sacrament of the Body and Blood of Christ when available;
- d) Engaging in acts of devotion and works of charity;
- e) Maintaining godly and sober conversation throughout the day.

§3 — Holy Communion as the Chief Act of Christian Worship

The Holy Communion is the chief act of Christian worship. On the Lord's Day, and on every other day for which a Collect, Epistle, and Gospel are provided in the Book of Common Prayer, it shall be the duty of every Priest in charge of a Congregation to see that this Sacrament is administered at a time and place most convenient for the greater part of the Congregation.

TITLE XVIII – OF RELIGIOUS ORDERS, COMMUNITIES, INSTITUTES AND OTHER SOCIETIES

Canon 1 — Religious Orders, Communities, and Institutes

§1 — Establishment

Individuals, whether men or women, who desire to enter the Religious Life shall submit their intention to the Bishop of the Diocese, Missionary Diocese, Missionary District, or other competent Jurisdiction of this Church in which they are canonically resident. They shall seek his counsel and obtain his approval of a Rule or Constitution appropriate to the nature and purpose of the Order, Community, or Institute, whether it be Contemplative, Active, or a form of the Religious Life known as Contemplatives in Action.

§2 — Disparity of Jurisdiction

Should the persons belong to different Dioceses or other Jurisdictions, they shall notify the Bishop having jurisdiction in the place where they intend, by God's guidance and will, to establish the Mother House of the Order, Community, or Institute, and obtain canonical residence therein so long as they are members of a larger, already established religious order within the church.

§3 — Disapproval by Local Ordinary Subject to Appeal

Only the Bishop having jurisdiction in the place chosen for the Mother House may approve the establishment of such Order, Community, or Institute, or its Rule or Constitution. However, nothing in this or the foregoing Sections shall restrain Petitioners from appealing to the Metropolitan of that Province if such consent is alleged to have been unreasonably withheld. The Metropolitan may direct the Bishop to approve the establishment if, upon due investigation, the Rule or Constitution accords with the Faith, Order, Morals, and Discipline of this Church.

§4 — Changes in the Rule or Constitution

No change shall be made to the Rule or Constitution once approved without the express written consent of the Bishop or his Successor, upon Petition of the Chapter or similar governing body of that Order, Community, or Institute. Both the Petition and Approval shall be archived in the records of the Diocese or Jurisdiction and the Order itself.

§5 — New Work Only with Consent

No Religious Order, Community, or Institute shall undertake new work in any Diocese or Jurisdiction without the written consent of the Bishop Ordinary therein. With the exception of new work pertaining strictly to the Religious Order.

§6 — Episcopal Visitor Required

Every Religious Order, Community, or Institute shall appoint an Episcopal Visitor, who shall be a Bishop of this Church. The Visitor shall receive and approve Solemn Vows, make Visitations, ensure observance of the Rule or Constitution, and receive appeals concerning transgressions thereof.

§7 — No Exemption from Jurisdiction of Bishop Ordinary

Nothing in §6 shall limit the Ordinary Jurisdiction of the Bishop or Metropolitan to Visit any Religious House within his jurisdiction to ensure compliance with the Faith, Order, Discipline, and Canons of the Church. No Order, Community, or House shall be considered exempt from such oversight, except regarding internal matters solely governed by its Rule or Constitution.

§8 — Appeals to the Metropolitan

Appeals from the Bishop Ordinary, other Episcopal Ordinaries, or Visitors may be made to the Metropolitan. If the Metropolitan is the Ordinary or Visitor in question, the appeal shall lie to the next Senior Bishop Ordinary of the Province or to the Primus.

§9 — Liturgical Uses

Religious Orders, Communities, or Institutes may adopt liturgical Uses not inconsistent with the Constitution and Canons of this Church and of the Province wherein the Mother House lies. The Bishop Ordinary may authorize alternative forms of the Divine Office. Such liturgical approvals, once granted, shall not be withdrawn by his Successors.

§10 — Recognition Not to Be Withdrawn

No Order, Community, or Institute may be suppressed once lawfully established, except by Canon of the Holy Synod or Provincial Synod, and by a three-fourths ($\frac{3}{4}$) vote of each of the constituent authorities, per Article XIX of these Canons. Recognition may only be withdrawn for repeated and wilful violations of Canon Law or Doctrine, and only after consultation with the College of Bishops of the Province and the Primus.

§11 — Dismissals and Secularization

No fully Professed Religious may be dismissed without the right of appeal to the Episcopal Visitor, and further to the Metropolitan or Primus, unless such right is freely waived in writing. No Religious under Vows may be released therefrom without written Dispensation from the Episcopal Visitor.

§12 — Chaplains

Religious Orders, Communities, or Institutes may choose Chaplains as provided by their Rule or Constitution. Any Priest selected who is not canonically resident must obtain a Licence or Faculty from the Bishop Ordinary of that Jurisdiction.

§13 — Reception of Religious

Any person previously set apart or Professed as a Religious may, with satisfactory proof, be received into the Diocese or Jurisdiction by the Bishop Ordinary, and into any Order or House willing to receive them according to its Rule or Constitution.

§14 — Religious in Holy Orders

Clergy in Religious Orders are subject to all Canons and Laws of this Church applicable to the Clergy. Unless the Rule provides otherwise, such Clergy need not leave the enclosure of the Order to fulfill external canonical duties.

§15 — Property of Religious Orders

All property of Religious Orders, Communities, and Institutes shall be held in trust for their exclusive use, not for the benefit of individual Members, and in compliance with civil laws regarding tax-exempt status. Such bodies shall retain ownership and title to their possessions, and no Officer of this Church shall seek to deprive them thereof in civil court. Their property rights are equivalent to those of Congregations, as outlined in Article XXI of the Constitution and §2 of these Canons.

Canon 2 — Societies of the Common Life

§1 — Institutes Secular

Reserved

§2 — Congregations Secular

Reserved

§3 — Societies Secular

Reserved

§4 — Foundations Secular

Reserved

Canon 3 – Third Orders or Tertiaries and Associates of Approved Religious Orders, Communities, and Institutes

§1 — Third Orders or Tertiaries

Reserved

§2 — Associates of Approved Religious Orders, Communities, or Institutes

Reserved

Canon 4 — Confraternities and Archconfraternities

§1 — Confraternities

Reserved

§2 — Archconfraternities

Reserved

Canon 5 — Guilds and Sodalities

§1 — Guilds

Reserved

§2 — Sodalities and Other Such Societies

Reserved

Canon 6 — Lay Associations and Associations of the Faithful

§1 — Lay Associations

Reserved

§2 — Associations of the Faithful

Reserved

§3 — Recognition and the Withdrawal Thereof

Reserved

TITLE IX – OF CHRISTIAN WORSHIP**Canon 1 — The Music of the Church***§1 — Responsibility of the Clergy for Music*

- a. Clerical Authority over Music and Musicians.
It shall be the duty of every Clergyman having a Charge or Cure of Souls to see that music is used as an offering for the glory of God and as a help to the devotions of the people, in accordance with the Book of Common Prayer and as authorised by the Rubrics or by the Holy Synod or any Provincial Synod of this Church. To this end, every Clergyman in charge of any Congregation, Parish, or Mission shall have authority in the administration of matters pertaining to music. He shall have the appointment, direction, and power of removal of the organist and choirmaster and of any other person or persons who may be required to assist them.
- b. Clerical Suppression of Certain Music.
It shall be the especial duty of such Clergymen to suppress all light and unseemly music, and any irreverence in the rendition of all music in any Congregation, Parish, or Mission subject to his Charge or Cure.

*§2 — Use of Plainsong and Other Music***Plainsong in Services.**

In accordance with historic Anglican practice and the customs of the several Western Catholic Churches, this Church allows and recommends to its Clergy and Laity the continued use of such traditional modest and distinct plainsong in sung parts of the Common Prayers in the Church, that the same may be as plainly understood as if it were read without singing.

Lessons in Plainsong.

In choral or sung services, the Lessons also may be sung in a plainsong tune, and likewise the Epistle and Gospel.

Use, Publication, and Study of Plainsong Encouraged.

This Church encourages the continuance and further revival of plainsong, including the study, publication, and use of such texts from the manuscripts and other sources as may suitably be employed in this Church and not in conflict with its liturgical law. To those ends, the Church encourages the establishment of scholae cantorum and other similar choirs and schools.

Anglican Chant Encouraged.

This Church moreover encourages the retention and use of the distinctive Catholic heritage of its Anglican chant in any choral or sung services.

Polyphonic Music Permitted.

Nothing in the foregoing subsections shall be construed as forbidding such polyphonic compositions as have been heretofore used in the Church for parts of the service other than those sung by the Clergyman or other Officiant, or as may come to be written and are permitted by such Committee or Commission as the College of Bishops shall appoint, and through which they shall normally exercise their *jus liturgicum* in respect to music.

Canon 2 — Authorisation of Special Forms of Service

Any Congregations, Institutions, Foundations, or Societies received from any other Eastern or Western Church which shall have placed itself under the oversight of a Bishop of this Church, may retain the forms of service they have customarily used, provided that the Metropolitan and the College of Bishops of that Province shall have previously examined such forms of service and shall have been satisfied that the same are in accordance with the Faith and Doctrine of this Church, approving such forms of service for use only in such Congregations, Institutions, Foundations, or Societies.

Canon 3 — The Authorized Forms of Worship and Liturgy

§1 — Authorized Liturgical Forms

The public worship of this Church shall be conducted solely according to the following authorized liturgical forms:

- (a) The Book of Common Prayer (1928 Edition);
- (b) The Book of Common Prayer (1662 Edition);
- (c) The English Rite Missal;
- (d) The Novus Ordo Missae.

§2 — Restriction on Unauthorized Liturgies

No other rites, liturgies, or forms of public worship shall be used or introduced in this Church without the express authorization of the competent ecclesiastical authority.

§3 — Conformity to Authorized Forms

Clergy and laity are bound to conform to the provisions of this Canon in all public celebrations of the Holy Eucharist, the Daily Offices, and other sacramental rites.

TITLE XXI – OF GENERAL BUSINESS AND ADMINISTRATIVE PROCEDURES**Canon 1 — Incorporation in each Province.***§1 — Temporal Incorporation.*

Each Province of this Church, to assist in the regulation of its temporal affairs, shall be organised and incorporated, or as near as possible in the circumstances it may find itself, as a corporation not-for-profit or as a non-profit corporation or as a religious, eleemosynary, or charitable society under or according to the laws of the civil jurisdiction in which it may be situate, by direction of the College of Bishops of that Province.

§2 — Incorporation and Registration Elsewhere.

Each Province of this Church, as a temporal corporation or society or other entity, may be registered or incorporated, or both, in civil jurisdictions other than that in which it shall be initially so organised and incorporated or otherwise registered as set forth in Section 1, where occasion may so require or be deemed beneficial by the College of Bishops of that Province, or where such may be required by civil statute or law.

§3 — Constitution and Canons as Corporate By-Laws.

The Constitution of this Church, these Canons, and the Constitution or Canons, or both of each Province shall be and constitute the By-Laws and Regulations of such corporation or other entity as set forth in Section 1.

§4 — Corporate Trustees and Directors.

The College of Bishops of each Province shall be, act, and serve as the Trustees or Directors, however designated, of any such temporal corporation or society or other entity save and unless other provision be made in the Articles of Incorporation or in the Constitution or Canons of that Province.

§5 — Corporate or Societal Officers.

In each Province the officers of that corporation or society or other entity shall be, or be as nearly as possible under the prevailing circumstances, as follows:

The Metropolitan of that Province shall be the Chairman, President, and Chief Executive Officer;

The Senior Bishop Ordinary shall be the Vice-Chairman or Vice-President;

The Provincial Secretary shall be the Secretary;

The Provincial Bursar shall be the Treasurer;

The Provincial Chancellor shall be the Chief Legal Officer.

Canon 2 — The Fiscal Year.

The Fiscal Year of this Church and each Province thereof shall begin on the First (1st) Day of January and end on the Thirty-first (31st) Day of December of the secular or Gregorian Kalendar.

Dioceses and other Jurisdictions of this Church shall report to both their respective Provinces and this Church on the basis of the same secular or Gregorian Kalendar Year.

Academic institutions subject to the authority of any Province of this Church may operate on the fiscal basis of an academic fiscal year and may also report to the Province on the basis of such academic fiscal year.

The Administrative Council of that Province may require of such academic institutions fiscal reports other than those required in these Canons or elsewhere, as such Council may deem necessary.

Canon 3 — Financial Support of the Provinces.

In order effectively to facilitate the work and Apostolic Mission of the Church in each Province, and to meet the financial requirements thereof, there shall be a general fund in each province of this Church which fund shall be supported by a monthly offering from each Diocese or other Jurisdiction of each Province of a tithe of the income received each month by such Diocese or other Jurisdictions therein.

For the purposes of this Canon a 'tithe' shall be defined as ten percent (10%) of the income of that Diocese or other Jurisdiction, excluding gifts designated for purposes other than operating expenses.

Special Funds, to which designated offerings may be made, may be established by a Provincial Synod or the College of Bishops of a Province as may, from time to time, by such be deemed necessary.

Canon 4 — Business and Administrative Procedures of each Province.

The Metropolitan and the College of Bishops of each Province of this Church shall exercise their authority over and in Causes and Matters Temporal through, by, and in an Administrative Council save as elsewhere provided in the Constitution of this Church and these Canons.

§1 — Administrative Council.

There shall be in each Province of this Church an Administrative Council composed of the Metropolitan, the Provincial Secretary, and the Bursar of that Province by virtue of their respective Offices, and seven (7) other members knowledgeable in fiscal or business matters, including:

- An Administrative Assistant to the Metropolitan appointed with advice and consent of the College of Bishops.

- Two members appointed by the Metropolitan with advice and consent of his College of Bishops.
- Two Clergy elected by the Senate of Clergy of the Provincial Synod.
- Two Laity elected by the Assembly of Laity of the Provincial Synod.

Vacancies in elected positions may be filled by the Prolocutor or Speaker of the respective body until the next regular Synod.

§2 — Taking of effect of Decisions of Administrative Council.

The Metropolitan, or his designated representative, shall preside over all meetings of the Administrative Council. Decisions of the Council shall not become effective without the written approval of the Metropolitan.

Canon 5 — Duties of the Administrative Council of each Province in Causes and Matters Temporal

§1 — Duties of Administrative Council.

It shall be the duty of the Administrative Council in each Province of this Church, subject to the authority and direction of that Metropolitan and his College of Bishops, to be responsible for and have authority over the general business administration and financial affairs of that Province.

§2 — Signatory Authority.

The Metropolitan of each Province of this Church, upon the recommendation of the Administrative Council thereof

§3 — Provincial Secretary.

The Provincial Secretary of each Province shall assist the Metropolitan thereof in: the co-ordination of matters

§4 — Deputy Bursars.

The Metropolitan of each Province of this Church, upon the recommendation of the Administrative Council thereof.

§5 — Bonding.

The Administrative Council in each Province, subject to the approval of the Metropolitan and his College of Bishops thereof.

Canon 6 — Further Duties of the Bursar

§1 — Bursar as Treasurer.

Each Provincial Bursar shall be the Treasurer of all the various Departments, Commissions and Committees

§2 — Inventory.

Each Provincial Bursar, subject to the authority of the Metropolitan and the direction of the Administrative Council of that Province.

§3 — Records of Account.

Each Provincial Bursar, subject to the authority of the Metropolitan and the direction of the Administrative Council of that Province.

§4 — Other Duties.

Each Provincial Bursar shall perform such other duties as may be required by that Metropolitan.

Canon 7 — Provincial Budget

§1 — Authority for Budget Preparation.

The Administrative Council of each Province, subject to the authority of the Metropolitan and his College of Bishops.

§2 — Budget Preparation.

Initial preparation for the Budget of each Province shall be by the Provincial Bursar.

§3 — Budget Approval prior to submission to Provincial Synod.

The proposed Budget and accompanying report and planning data shall be submitted to the Metropolitan.

§4 — Official Budget and Financial Program.

Upon the enactment of the Budget of that Province by the Synod thereof

§5 — Prudent Review; Changes in the Official Budget or Fiscal Policy.

From four (4) months after the enactment of the Budget of a Province until four (4) months before the next regular meeting

Canon 8 – Persons Serving This Church

§1 — Offices and Positions Within This Church.

The provisions of Canon 15.4.01 apply to all Members of this Church

§2 — *Duties and Restrictions Incumbent upon Officers and Appointees of This Church.*

The principles set forth in Canons 1 and 21.1 require that, to preserve the proper functioning and integrity

Canon 9 — Acquisition and Disposition of Provincial Property; Provincial Loans

§1 — *Acquisition of Provincial Property.*

No building or structure, used or intended to be used by or for a Province, whether deeded or intended to be deeded

Canon 10 – Auditors, Their Duties and Powers

The Metropolitan of each Province, upon recommendation of the Administrative Council, and with the canonical advice and consent of the College of Bishops, shall appoint one of the following as Auditor(s):

- (a) A chartered or certified public accountant or firm, duly licensed;
- (b) If the Province's total assets are under SDR 35,000, a person not on the Administrative Council or affiliated with the Provincial Bursar, but well-versed in accounting methods.

Such Auditor(s) shall serve for a term certain and perform duties as prescribed by this Canon and others.

Canon 11 – Stipends and Allowances of Clergy

Every Parish, Congregation, Mission, or Cure of Souls must reasonably provide for its clergy, full-time or part-time, according to written agreement approved by the Bishop Ordinary of the Jurisdiction.

- Once agreed upon, stipends may not be reduced without the Bishop Ordinary's written approval, and any such change must be given 30 days' notice from the date of final approval.

Canon 12 – Clergy Pensions

Each Province may enact legislation to provide pensions for retired and disabled clergy. Such legislation may:

- Apply to individual nations or geographic areas within a Province;
- Be remitted to individual Dioceses, subject to applicable civil laws.

Canon 21.13 – Clergy Health Care

Each Province may enact legislation to provide health care for clergy, whether by insurance or other means. Such legislation may:

- Apply separately to specific nations or geographic areas;
- Be remitted to individual Dioceses, in conformity with applicable civil laws.

Canon 14 – Corporate Dissolution

No part of the net income or assets of this Church, or any Province, Diocese, or Jurisdiction thereof, shall inure to the benefit of any member, Cleric, or private individual, except for reasonable compensation for services rendered.

Upon dissolution of any such corporation:

- After settling liabilities, assets shall be disposed of exclusively for charitable, religious, educational, or eleemosynary purposes in alignment with the Church's mission;
- Preferably, assets will be transferred to another organization tax-exempt under applicable law;
- If no such transfer is possible, the appropriate Civil Court shall determine the disposition of assets according to the charitable purposes of the Church.

TITLE XXII – OF THE CANONICAL FORMS TO BE USED IN THIS CHURCH.

Canon 1 — Canonical Forms of This Church.

The Primate, by and with the advice and consent of the College of Bishops of this Church, shall, from time to time issue official Canonical Forms, with directions thereunto provided, for general use throughout the Church.

Such Canonical Forms shall be published in a formal Schedule and may be

attached as an appendix to any official publication of these Canons.

Canon 2 — Canonical Forms of each Province.

In each Province of this Church the Metropolitan thereof, by and with the advice and consent of his College of Bishops, shall be authorised to issue, from time to time, any additional Canonical Forms thought to be necessary for use in that Province not provided by the means set forth in Canon 1.

Such additional Canonical Forms shall be published in a formal Schedule and may be attached as an appendix to any official publication therein of the Constitution or Canons of that Province.

Until such time as there be respectively a Primate and College of Bishops of this Church as set forth in Title X of these Canons, the Metropolitan of the Original Province of this Church by and with the advice and consent of his College of Bishops, shall exercise the duty and authority provided in Canon 1.

