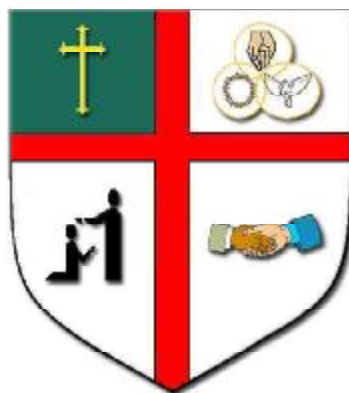


Canons of The
Ecumenical Apostolic
Church Diocese



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August 01,2002

Lanexa , Virginia

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Ecumenical Apostolic Church Diocese

ORGANIZATION AND ADMINISTRATION

Canon 1 Holy Order of Apostolic Priesthood

The Ecumenical Apostolic Church Diocese is a Universal Apostolic Denomination that brings Brotherhood of all clergymen together in unity of the Priesthood in Apostolic Succession.

We are an Apostolic Church. When Christ Jesus walked this earth, he chose for himself twelve men to follow him. These twelve disciples of our Lord were the twelve Apostles, with whom Jesus entrusted the Church. As the Apostles went out into the world to spread the Gospel, they appointed bishops to lead the Church. Those who have been consecrated bishop can trace their authority back to the Apostles and Christ Jesus in an unbroken line of succession. We are one with the Apostolic Rite.

We believe in One, Holy, Catholic, and Apostolic Church Sacred in accord with Tradition, declares its belief that the bishops of the Church are each Successors to the Apostles and hold the teaching authority granted to the Apostles by Jesus Christ. This authority is not vested in any single bishop regardless of office or position but is equally and jointly held by all bishops.

The Apostolic Church is a Catholic Church in it's right. Rome holds no copyright on the term *catholic*. The word means "universal" or "worldwide." We are a Catholic Church because we teach the faith that Christ himself gave to his Apostles and continue the ancient Apostolic practices. Apostolic which means Apostles of Christ.

I. EACD is an Ecumenical (Inter-Communion) Apostolic Diocese of the Holy Order of the Priesthood that welcomes unity of the Christian ministry that consist of Anglican Rite , Episcopal or Reformed Episcopal, Lutheran, Celtic Orthodox Rite, Roman Rite, Protestant, Methodist and Non-Protestant alike come together as one cause for our Lord and Saviour Jesus Christ. These are made up of a unity within an Inter-Communion of Ministers, Lay Pastors, Deacons, Priest and Bishops that are looking for a place to be without being judged of who they are, Which in fact we are all Disciples of Christ made apostles to preach the gospel of his holy word of the scriptures and to teach of what the bible has given us truth of the Living God. This makes the Apostolic Rite. We are the teaches of Christ and follow what was passed down in the scriptures.

II. We do not judge other ministers just because they are not of our church, when thy are ordained should and just want and actually when they are ordained to preach from the scriptures and if that minister did in fact have had laying of hands upon him. We can not. When we are ordained Apostles (Priest) of our Lord Jesus Christ. We are in fact a Brotherhood within the Priesthood of Apostles given the authority passed down through apostolic succession for over two thousand years. The Bishops where given the authority as the overseer of the church as Jesus appointed in the scriptures.

III. EACD declares its belief in the ancient Symbol of Faith known as the Nicene Creed, sine "filioque".

We believe in One God, the Father, the Almighty Creator of Heaven and Earth and of all that is seen and unseen; and in one Lord, Jesus Christ the only Son of God, eternally begotten of the Father: God from God, Light from Light, True God from True God. Begotten not made one in being with the Father, through Him all things were made. For us and for our salvation, He came down from heaven and, by the Power of the Holy Spirit He was born of the Virgin Mary, and became man. For our sake He was crucified under Pontius Pilate, he suffered, died and was buried. On the third day He rose again, in fulfillment of the scriptures. He ascended into heaven and is seated at the right hand of the Father. He shall come again in Glory to judge the living and the dead and His Kingdom there shall be no end. We believe in the Holy Spirit, the Lord and the Giver of Life, who proceeds from the Father. With the Father and the Son He is worshipped and

glorified; He has spoken through the prophets. We believe in One, Holy, Catholic, and Apostolic Church, we acknowledge one baptism for the forgiveness of sins, and we look for the resurrection of the dead and the life of the world to come.

IV. EACD also accepts the other ancient statements of faith known as the the Apostle's, Nicene and Athanasian Creeds as equally valid and useful summarize the faith that was once delivered to the saints. These creeds teach that God is triune -- Father, Son and Holy Ghost. God the Son became man; he came down from heaven to be born of the Virgin Mary. He lived a sinless life. He was crucified for us at Calvary, he died and was buried, and he rose again from death. By his most precious death and passion, he provided for us sinners a way to be reconciled to God.

The Creed of Athanasius was written by Saint Hilary to set-forth forth the teaching of Saint Athanasius. Athanasius was born about 295 AD and was a deacon theologian present at the Council of Nicea. He is largely responsible for the Nicene Creed. The Athanasian Creed presents the clearest statement of the Christian doctrines of the Most Holy Trinity and of the Incarnation. The Nicene Creed is recited every Sunday. We recite the Athanasian Creed every year on Trinity Sunday.

V. We accept the 39 Article of Religion.

VI. We believe that the sacraments are outward signs of the continued presence of Christ and his saving grace among us. There are seven sacraments:

Baptism by water in the Name of the Father, Son and Holy Ghost is a cleansing of sin and a new birth. John the Baptist was sent to prepare the way before the Lord. He called sinners to be baptized in the River Jordan in preparation for the coming ministry of our Lord Jesus.

The Mass is the Lord's Supper, otherwise known as the Eucharist, Holy Communion or Divine Liturgy. Jesus instituted this sacrament when he gathered together his disciples and broke bread among them and shared a cup of wine. The bread is his body, and the wine is his most precious blood. When we come to the Lord's Table at mass to receive this sacrament, we come as humble members of the Body of Christ after careful preparation. The Mass is the central focus of our church service. Holy Communion should be done in every service and as often as possible.

Confirmation is the laying on of hands by the bishop. Confirmations are instructed about the Church and the Faith. When the bishop confirms the person, he does so in the long line of succession by which the Apostles themselves laid their hands on the first bishops. This sacrament conveys the gifts of the Holy Ghost.

Penance is the confession of sin to God in the presence of a priest. The priest pronounces the forgiveness of sin and blesses the penitent. All confession is private and inviolable. The priest may not reveal a confession to anyone but God alone. He may not even bring up the contents of a confession to the same penitent later in time.

Holy Unction is the anointing with oil for healing when one is ill. The oil used has been blessed by the bishop for this special use.

Holy Matrimony is the union of one man and one woman for life before God. A man and a woman come before God and the Church to make their vows. This relationship is like Christ and His Church. The Church is the Bride.

Holy Orders convey the Apostolic Ministry of Bishops, Priests, and Deacons in the Church. These orders were instituted by Christ and are male in character.

VI. EACD declares its belief in the Revelation of God and God's Son, Jesus Christ, found in the Canonical Scriptures (i.e. the Bible). This Revelation is inert in matters of faith.

EACD declares its belief in the Seven Sacraments of Baptism, Confirmation, Reconciliation, Eucharist, Matrimony, Holy Orders, and Anointing of the Sick as signs of the Lord Jesus' continuing Presence and action in His Church and channels of Actual and Sanctifying Grace.

VII. EACD declares its belief in the actual, real, and true Presence of the Lord Jesus Christ; body, blood, soul, and Divinity; in each and every portion of the Eucharistic Elements of bread and

wine; from the moment of their consecration in the Liturgy until the moment of their dissolution. EACD does not identify the process by which this miracle transpires as the Lord Jesus has not seen fit to reveal a mechanism. EACD simply accepts that it is true, on His Word.

VIII. EACD declares its belief in the normative decrees of the Seven Ecumenical Councils of the undivided Church: the Council of Nicea in 325 AD, Constantinople in 381 AD, Ephesus in 431 AD, Chalcedon 451 AD, Constantinople II in 553 AD, Constantinople III in 680-81 AD, and ending with Nicea II in 787 AD.

IX. EACD declares its belief in the Sacred Traditions of the One, Holy, Catholic, and Apostolic Church.

X. EACD declares its belief that Matters of the Faith may be defined for the Church only in the presence of a moral consensus of all bishops and that, to be considered normative for the Church, a teaching proposed by the bishops in a matter of the Faith must also be Received by a moral consensus of the People of God (*sensus fidei*)

XI. EACD declares its belief that Apostolic Succession, vested in the bishops, and passed on by them in the Sacrament of Holy Orders, is necessary for the licit and efficacious celebration of the Sacraments.

XII. EACD declares its belief that it is called by Jesus Christ to preach the Good News of His life, death, and resurrection; and to extend His Sacraments to all who appropriately and reverently seek them.

Canon 2

Of the Presiding Bishop and the Ecumenical Council of Bishops

Sec. 1. The Council of Bishops shall conduct meetings and vote of matters concerning the diocese.

Sec. 2. The Presiding Bishop shall preside over the Council of Bishops and take order for the consecration of bishops when duly elected. He shall perform such other duties prescribed for him by the Council of Bishops or by the canons of this Church.

Sec. 3. All necessary expenses of the Presiding Bishop shall be provided for in the budget to be submitted by the Treasurer.

Sec. 4. The Council of Bishops are any elected Bishops so appointed to the council and voted upon.

Canon 3

Of Parishes and Vestries

Section 1. Every congregation of this church shall be incorporated within the state where it is located.

Section 2. The formation of a new parish or the reception of an existing one is left to the action of the Convention acting with the recommendation of the Bishop and the Council of Advice. The Bishop may offer apostolic oversight until the action of the Convention.

Section 3. Every parish shall, if possible, own its own property and have control over it and neither the diocese nor this Church shall have any equitable interest or trust estate therein. For the purposes of his office, and for the full and free discharge of all the functions and duties pertaining thereto, the Rector shall, at all times, be entitled to the use and control of the church and parish buildings with the appurtenances and furniture thereof.

Section 4. The Rector of the parish shall be chosen by the vestry with the consent of the congregation and the Bishop and said Rector shall be subject to all the provisions of these canons. In every case, the Bishop shall license the credentials of the priest chosen to be Rector before he is canonically instituted.

Section 5. The vestry of the parish is the governing board chosen in accordance with the laws of the state, the church canons and its own by-laws. Except as provided by the laws of the state or of the jurisdiction, the vestry shall have legal responsibility for the temporalities of the parish, serving as the agent and the legal representative thereof. The vestry shall be a part of the Board of Directors of the parish corporation. The Rector shall be an ex-officio member of the vestry who chairs the meeting of the vestry, with voice, and with a vote and signatory powers.

Section 6. Each parish shall define the qualifications for the members of its vestry in the parish by-laws.

Canon 4

Of Congregations and Clergy Seeking Affiliation

Sec. 1. A congregation of Christian people, holding the Christian faith as set forth in the catholic creeds and recognizing the Holy Scriptures as containing all things necessary for salvation and using a rite approved by this Church or declaring its intention to do so, may make application for affiliation with this Church to the Bishop of the diocese in whose jurisdiction the congregation is located. The Bishop may accept the congregation pending the approval of the Diocesan Convention.

Sec. 2. A minister who has not received apostolic succession ordination and desires to serve such a congregation shall conform to the provisions of canons on ordination. A minister who has been ordained by a Bishop not in communion with this Church but whose ordination is nonetheless considered valid by the Council of Bishops may be admitted in his Orders. In such case, the Bishop Ordinary admitting him will forward all pertinent information and/or prescribed Clergy Statements to the Presiding Bishop that the newly admitted priest or deacon may be entered on the Official Registry of Clergy.

Sec. 3. A bishop who has been consecrated by a Bishop or Bishops in a jurisdiction other than the jurisdiction of this Church may apply for affiliation with this Church through the Bishop of the Diocese in which he resides. The applicant shall supply proof of his diaconal and priestly ordination as well as his apostolic consecration together with a recommendation, if he gives it, of the Bishop of the diocese in which he resides. No application shall be considered by the Council of Bishops without this recommendation. After which a church charter may be given and approved by this diocese as membership within the Ecumenical Apostolic Church Diocese.

Canon 5

Of Inter-Communion Agreements

This Church may, from time to time, enter into inter-communion agreements with other churches. Such agreements shall become effective upon recommendation of the Presiding Bishop and the Council of Bishops, and approval by the General Synod. After which a church charter may be given and approved by this diocese as membership within the EACD.

Canon 6

Of the Laity

Sec. 1. A baptized member of this Church is a person who has received the Sacrament of Holy Baptism with water in the Name of the Father, and of the Son, and of the Holy Spirit, and is enrolled in a parish of this Church.

Sec. 2. A communicant is a person who has been confirmed by a Bishop of this Church, by a bishop in communion with this Church, or by a bishop in apostolic succession and such person having been received by a Bishop of this Church, and is enrolled in a parish of this Church.

Sec. 3. A member or communicant is in good standing if he or she is in full compliance with these canons and not under any form of ecclesiastical discipline.

Sec. 4. A member or communicant desiring to transfer from one parish to another shall be entitled to a Letter of Transfer.

Sec. 5. It shall be the duty of a communicant of this Church: (a) to worship God every Sunday in his Church unless reasonably hindered, and, in the event of such hindrance, to read privately the office of Morning Prayer or Evening Prayer; (b) to observe his or her baptismal vows, and so to live as not to give scandal to the Church of God; (c) to observe all applicable canons of this Church; (d) to give regular support to the Church, as evidenced by the books of the Treasurer of the Parish, the biblical tithe being the duty of every Christian; (e) to receive the Sacrament of the Holy Communion as often as possible;

and Sec. 6. A baptized or communicant member may be stricken from the rolls of the parish (1) by the Rector if such person abandons the Church by joining another religious body, (2) with the consent of the Bishop if said person gives offense to the Church by reason of his manner of life; provided that he or she may be restored to the rolls of the parish when, and if, the causes for removal no longer exist.

Sec. 7. A baptized member or communicant may be censured by the Rector with the consent of the Bishop and thereby removed from and made ineligible for any office in the Church for any of the causes specified in Section 8, or refusal to obey the godly admonitions of the Bishop. Such admonition and censure shall be given or confirmed in writing by the Bishop and state the specific cause or causes and the evidence which constitutes the cause. A member so censured shall have the right of appeal to the

Ecclesiastical Court and/ or to the Council of Bishops of the Church, and, upon favorable adjudication, shall be entitled to reinstatement to the office from which he or she was removed if the term thereof has not expired. Such censure shall be lifted by the Bishop when the cause therefor no longer exists.

Sec. 8. Excommunication of communicants shall be by the Bishop after consultation with the Council of Advice for (a) abandoning the Christian faith; (b) failure to repent of grievous sins and to amend ones life in accordance with the Christian Gospel; (c) openly and knowingly denying any doctrine of the Church, or teaching or proclaiming any contrary doctrine; provided that in all cases the said communicant shall be entitled, if he demands it, to a trial before the Ecclesiastical Court of the Diocese as to the facts alleged by the Bishop. Where applicable, the rubrics of the Book of Common Prayer shall also be followed either the 1662, 1928 or 1979 editions when available for the use in church instructions. Includes the 1985 Version of Novus Ordo or the Tridentine Mass rubrics.

Sec. 9. Whenever the cause of excommunication ceases to exist, a person who has been excommunicated may be restored to communicant status by the Bishop with the advice and consent of the Rector of the parish of which said person was formerly a communicant.

Canon 7 Of Holy Matrimony

Sec. 1. Holy Matrimony is the lifelong union of a man and a woman, blessed by God with the full authority of the Church, for the procreation of children (if it be God's will), and their physical and spiritual nurture, for the purpose of mutual love, comfort and honor, and for the safeguarding and benefit of society.

Sec. 2. No priest may solemnize any marriage or bless any previous union except in accordance with these canons and the laws of the civil jurisdiction in which the marriage is to take place.

Sec. 3. The priest shall determine the freedom and fitness of the parties to contract Holy Matrimony according to the canons of this Church.:

Sec. 4. At least one of the parties shall be baptized in the name of the Father and of the Son and of the Holy Spirit.

Sec. 5. Parties who wish to enter into Holy Matrimony shall notify the priest at least three months prior to the proposed wedding date, so that the priest may instruct the parties as to the nature of Holy Matrimony and assess their fitness to enter into the marital covenant. He may dispense with the required period of time provided that there is sufficient time to allow for counseling.

Sec. 6. At his discretion, the priest may decline to solemnize any marriage.

Sec. 7. There shall be at least two competent witnesses other than the priest to the solemnization of Holy Matrimony.

Sec. 8. The priest shall record in the proper register the date and place of marriage, the names of the parties and their parents, the age of the parties, their residence and Church status, and the witnesses and priest shall sign the record.

Sec. 9 After the marriage has been done, The marriage license will be recorded with the local circuit court within the time limit given by the court to be entered into record. State of registry where the priest lives must be registered as a minister to perform any Rite of Marriage Ceremony.

Sec.10 Such as interracial, interfaith, no faith, special circumstances (military), etc.

II WORSHIP

Canon 8 Of Translations of the Bible

The Lessons at Morning and Evening Prayer and at the Holy Communion shall be read from a translation of the Holy Scriptures approved by this Church, among which are the following: The Authorized Version King James Version Bible, The Revised Standard Version of 1973 and up, The Pastor's New International Version Bible. For those congregations who predominately speak a language other than English appropriate translations may be used. If the Rector of a congregation desires to use any other translation , he shall request permission of the Bishop.

Canon 9
Of the Liturgy of the Church

Liturgies of editions rubrics of 1662, 1928 and 1979 Book of Common Prayer shall be the standard Book of Common Prayer in this Church. Includes the 1985 Version of Novus Ordo or the Tridentine Mass Also the Stowe Celtic Missal. The Bishop may, upon request authorize the use of supplemental Liturgies. Other Liturgies may be adopted upon voting within the conference meeting.

Canon 10
Of the Music of the Church

It shall be the duty of every Rector to see that music is used in his congregation as an offering for the glory of God and as a help to the people in their worship. To this end he shall be the final authority in the administration of matters pertaining to music with such assistance as he may see fit to employ from persons skilled in music. It shall be his duty to suppress all unseemly music and all irreverence in the rendition thereof.

III
THE MINISTRY

Canon 11
Of Holy Orders in General

Section 1. This church adheres to the traditional practice of having male Bishops, Priests and Deacons.

Section 2. No man may be ordained deacon until he has reached the age of twenty-one (21) years, nor priest until he has reached the age of twenty-four (24) years, nor bishop until he has reached the age of twenty-seven (27) years and or has been at least a priest for at least five (5) years.

Sec. 3. No man shall be ordained bishop, priest or deacon unless and until he has publicly subscribed to the ancient creeds, known as the Apostles' Creed, the Nicene Creed, and shall have subscribed to the oath prescribed and take his Holy Vows into the Priesthood.

Sec. 4. No man shall be ordained bishop, priest or deacon or received into this Church in any of these capacities, or admitted as a postulant or candidate for Holy Orders, unless he shall meet the New Testament requirements for ordination, especially as stipulated in 1 Timothy 3:1-13. However, any parish whose Rector and vestry shall recommend a man who has been divorced and remarried to be considered as a Postulant for the Holy Orders of Deacon and/or Priest shall petition the Bishop to make an exception. After due inquiry, the Presiding Bishop shall render his judgment in the matter which shall be final. This exception does not apply to the episcopacy.

Canon 12
Of Postulants

Sec. 1. An adult male communicant member of this Church who believes himself called to the Sacred Ministry shall consult the Rector or Priest in Charge of his parish or, if there is none where he lives, some other priest. If encouraged to persevere, he should apply to the Bishop for admission as a postulant. The application for postulancy shall state: 1) Name; 2) Date and place of birth; 3) Date and place of Baptism; 4) Date and place of Confirmation with the name of the confirming bishop; 5) Date and place of admission to Communion; 6) Whether he has applied previously to any bishop for admission as a postulant, with full details; 7) The grounds on which he believes himself to be called to the Sacred Ministry. In addition, the Bishop shall require an extensive background check of the applicant's financial and criminal history.

Sec. 2. Within sixty days of the receipt of the application, the Bishop shall notify the applicant of the acceptance or rejection of his application. If the applicant is accepted, this fact is to be recorded in the records of the diocese and the Board of Examining Chaplains is to be notified.

Sec. 3. The life, preparation and study of a postulant shall be directed by the Bishop with the assistance of the Board of Examining Chaplains.

Sec. 4. The postulant shall report to the Bishop personally or by letter four times a year during the Ember seasons regarding his manner of life, his spiritual state and the progress of his studies.

Sec. 5. Before entering into his course of theological studies, the postulant shall lay before the Bishop and the Board of Examining Chaplains evidence that he possesses a satisfactory diploma from a college or university together with a full statement of the work done by him. If this work is deemed sufficient, no other examination shall be required.

Sec. 6. If the Postulant has attained the age of thirty years, and has shown such proficiency in business or professional life as gives promise of usefulness in the ministry, the Bishop, upon recommendation of the Board of Examining Chaplains, may at his discretion, dispense him from the examination in all but the following subjects: (1) English: (a) Language, grammar and rhetoric, and (b) Literature, English and American; (2) History, ancient and modern.

Section 7. Should the candidate's language be other than English, the Bishop shall use his discretion to modify the above.

Section 8. The Bishop may remove any postulant who fails to be accepted as a candidate after the lapse of two years from the date of his acceptance as a postulant, noting this fact in the Diocesan Records and notifying the postulant so removed.

Canon 13

Of Candidates for Holy Orders

Sec. 1. Any postulant who has met the requirements of Canon 12, Section 6 may apply for admission as a candidate. The application shall be endorsed by the vestry and the Rector or Priest in Charge of the parish of which he is a member. If he is not a member of a parish of this Church, he shall be endorsed by two (2) priests and five (5) godly lay persons.

Sec. 2. The Bishop shall require the applicant to submit a report from a licensed, practicing physician regarding the applicant's physical condition and a report from a licensed, practicing psychiatrist, or a qualified, practicing psychologist (and if the psychologist is not a priest, he must also be licensed) regarding his mental and emotional health.

Sec. 3. The Bishop shall admit said person as a candidate within thirty days, except for weighty cause, and so note the same in the records of the diocese and advise the Board of Examining Chaplains. If said person is not admitted, he shall be notified within thirty days of the reason therefor.

Sec. 4. Sections 3 and 4 of Canon 12 apply to the candidate also.

Sec. 5. Before applying for ordination to the diaconate, the candidate must pass examinations in the following subjects: 1) Holy Scripture: the Bible in English or the language in which he is fluent, its contents and historical background; 2) Church History: a general outline; 3) Anglican Church History; (4) Doctrine: the Church's teaching set forth in the Creeds and the Offices of Instruction; 5) Liturgies: The contents and use of the Book of Common Prayer; 6) Practical Theology: The office and work of a deacon; the conduct of public worship; principles of sermon composition and delivery; principles and methods of Christian education in the parish; the missionary work of the Church; Constitution and Canons of the Church and the jurisdiction to which the candidate belongs; the use of the voice in reading and speaking in the language in which he is fluent. 7) Also if applies to include verbage about the Novus Ordo

Sec. 6. The Bishop may remove any candidate for Holy Orders who fails to present himself for examination for deacon's Orders within three years, and shall note this action in the diocesan records.

Canon 14

Of the Board of Examining Chaplains

Sec. 1. In every jurisdiction there shall be a Board of Examining Chaplains, consisting of at least two learned priests. Examining Chaplains shall be appointed by the Bishop.

Sec. 2. It shall be the duty of the Board of Examining Chaplains, under the guidance and oversight of the Bishop, to conduct the examinations of postulants and candidates prescribed in these canons. The examining chaplains, when so requested by the Bishop, shall give oversight to postulants, candidates and deacons, and shall advise them in regard to their studies and preparation.

Sec. 3. The Board of Examining Chaplains shall report promptly, in writing, to the Bishop the results of each examination held by it, whether satisfactory or unsatisfactory. Their judgement to the Bishop shall be considered advisory.

Canon 15

Of Ordination to the Diaconate

Sec. 1. A candidate for Holy Orders, having completed the required examinations, shall apply to the Bishop to be ordained deacon, also submitting a recommendation from the priest who endorsed him as a postulant (or another priest who has knowledge of the candidate) and a recommendation of the vestry of the parish to which he belongs.

Sec. 2. When the requirements of Section 1 have been satisfied, the Bishop shall take order for the ordination of the candidate to the diaconate. The man ordained to the diaconate shall remain a deacon for at least one year before being ordained to the priesthood, provided that the Bishop may shorten this time to not less than three months.

Sec. 3. A deacon ordained under the provisions of this canon shall exercise his ministry as assistant in any parish or parishes to which, at the request or with the consent of the Rector and vestry, he may be assigned by the Bishop. As such, he may execute all functions pertaining to the office of deacon. He may not serve as a Minister in charge of a congregation except under the supervision of a diocesan priest. He may not be transferred to another jurisdiction without the written permission of the Ecclesiastical Authority thereof.

Canon 16

Of Ordination to the Priesthood

Sec. 1. A deacon desiring to be ordained to the priesthood, shall apply to the Bishop to be ordained a Priest. A deacon shall remain a deacon for not less than three months and no more than one year, in order to be trained, understand more of the ministry, the rubric and scriptures.

Sec. 2. All deacons must have biblical studies and certified within the time limit of being ordained a deacon.

Sec. 3. No man shall be ordained to the priesthood without a cure.

Sec. 4. All candidates ordained into the priesthood will have laying of the hands by a bishop and within the apostolic succession as it is passed down in the scriptures.

Canon 17

Of Clergy Ordained in Other Churches

Section 1. A priest or deacon who has been ordained by a bishop in Apostolic Orders recognized as valid by this Church may be admitted to a diocese of this Church in the Order in which he had been ordained, such admission being by the Bishop of the diocese under such conditions as he may determine, provided that the said priest or deacon renounces the authority of his former ecclesiastical obedience and submits himself to the authority of such Bishop. All such priests or deacons shall meet the requirements for ordination stated in these canons.

Section 2. If there is any doubt as to the validity or regularity of such ordination, the Bishop may regularize him.

Section 3. A minister ordained in a church not having Apostolic Orders recognized as valid by this Church and who seeks Holy Orders in this Church must renounce the authority of his former ecclesiastical obedience and submit himself to the authority of the Bishop of this Church; 2) submit his letter of ordination and satisfactory evidence that it and his other credentials are valid and authentic. 3) provide satisfactory evidence of his moral and godly character and that he is free from any vows or other engagements inconsistent with the exercise of the ministry of this Church; 4) provide transcripts of his academic and theological studies; 5) be certified in writing by at least two priests of this Church stating that from personal examination or from satisfactory evidence laid before them, they believe that his desire to leave the communion to which he has belonged has not arisen from any circumstance unfavorable to his moral or religious character or on account of which it may not be expedient to admit him to Holy Orders and the exercise of the ministry of this Church; 6) he shall have fulfilled all the requirements pertaining to his order as stated in these canons; 7) he shall display competence in all areas expected for ordination to the priesthood. In addition, he shall be examined in the points of doctrine, discipline, polity and worship in which the communion from which he has come differs from this Church. This portion of the examination shall be conducted at least in part in writing.

Canon 18

Of the Election of Bishops

Sec. 1. When there shall be an occasion for the election of a bishop, the Ecclesiastical Authority of the jurisdiction for which the election is to be held shall notify the Council of Bishops and the several Councils of Advice stating the particulars of the call. In the case of the resignation, incapacity, or death of the Bishop, the Council of Advice of the jurisdiction shall notify the Presiding Bishop of the vacancy and the Presiding Bishop shall make the above mentioned notifications. Within forty-five days of the notification, the Diocesan convention shall convene and proceed with the election according to the canons of the

diocese. Following the election, the Ecclesiastical Authority shall notify the bishop-elect immediately who shall accept or decline the election within three days of the notification.

Sec. 2. Upon the acceptance of the bishop-elect, the Ecclesiastical Authority of the diocese shall submit the name and credentials of the bishop-elect to the Council of Bishops and the several Councils of Advice. Within thirty days of the notification of the election, the Council of Bishops and the Councils of Advice shall vote to confirm the election, an absolute majority of the Council of Bishops and each of the Councils of Advice being needed for confirmation. Failure of any of the Councils to respond within the specified time shall constitute confirmation. If the election takes place within sixty days prior to a General Synod, the election shall be confirmed by a majority of the Synod.

Sec. 3. Upon confirmation of the election, the Presiding Bishop shall take order for the consecration of the bishop-elect by at least three bishops of Apostolic Succession.

Sec. 4. In all particulars the service of the consecration shall be under the direction of the bishop presiding at the consecration.

Sec. 5. A Bishop Coadjutor or Bishop Suffragan shall be elected in accordance with the provisions of this canon, but the initiative shall always be taken by the Bishop with the advice and consent of his Council of Advice. Upon the death, resignation or retirement of the Bishop, the Bishop Coadjutor shall become the Bishop of the Diocese. The tenure of the Bishop Suffragan shall not be terminated by the death, resignation, retirement or removal of the Bishop.

Sec. 6. Any bishop in this church shall be able to resign his position with the consent of the majority of the Council of Bishops.

Canon 19

Of the Duties of Bishops

Sec. 1. Every Bishop Ordinary shall reside within his jurisdiction and shall not absent himself therefrom for more than three months without the consent of the Council of Advice.

Sec. 2. Every Bishop Ordinary shall visit every congregation in his charge at least once in every three years for the purpose of examining their condition, preaching the Gospel, celebrating the Holy Eucharist, and confirming those presented for that purpose.

Sec. 3. Every Bishop Ordinary shall keep a register of his official acts.

Sec. 4. Every Bishop Ordinary shall deliver at the Diocesan Convention a Charge to his clergy and may, from time to time, address to his people Pastoral Letters on points of Christian doctrine, worship, or manners, which he may require his clergy to read or distribute to their congregations.

Sec. 5. A Bishop Ordinary may not perform any apostolic act within the jurisdiction of another Bishop Ordinary without the consent of that Bishop Ordinary or, in the absence of a Bishop Ordinary, the Council of Bishops. No Bishop of this diocese may do any ordinations without authorization of Presiding Bishop.

Sec. 6. Every Bishop Ordinary shall give timely notice of the acceptance of Letters Dimissory. He shall enroll among the clergy of the diocese those received and delete the names of those transferred thereby.

Sec. 7. The resignation of a Bishop Ordinary shall be addressed to the Council of Bishops and shall become effective upon acceptance by the Council. A Bishop retiring or resigning shall retain his seat and vote in the Council of Bishops and is subject to these canons. A Bishop who has resigned with the consent of the Council of Bishops, may, at the discretion of the Bishop Ordinary of the jurisdiction may be enrolled among the clergy of that jurisdiction, and become subject to its canons and regulations.

Canon 20

Of the Duties of Priests

Section 1. Every Priest in charge of a congregation shall see to it that a Parish Register is kept in which shall be recorded: (a) all baptisms, confirmations, marriages and burials within such parish; (b) all divine services of said parish, whether in church or elsewhere, with notation of the date, place, nature of service and attendance; (c) all communicants of said parish, with notation of how received, how and for what cause removed, and designation of whether active or inactive; (d) a list of families in the parish.

Section 2. Every Priest in charge of a congregation shall: (a) instruct both parents and godparents concerning the significance of Holy Baptism, the responsibilities involved, and how these obligations are to be discharged; (b) instruct both children and adults who have not been confirmed, preparing them for Confirmation.

Section 3. Every Priest in charge of a congregation shall: (a) at every Confirmation deliver to the Bishop a list of names of those being confirmed; (b) advise the Bishop on every apostolic visitation of the spiritual

and temporal state of the parish, delivering to him for inspection all parish records he may request; (c) read to the congregation within one month after receipt of the same any Pastoral Letter received from the Bishop.

Section 4. No Priest shall officiate or preach on any more than one occasion in any jurisdiction other than his own without the written consent of the Ecclesiastical Authority thereof.

Section 5. A clergyman moving from one jurisdiction to another, in order to gain canonical residence within that jurisdiction, shall present to the Ecclesiastical Authority thereof a testimonial from the Ecclesiastical Authority of the jurisdiction from which he is moving, a certificate that he is a clergyman (stating Order) in good standing and not liable for presentment for any ecclesiastical offense within the past five years. Such certificate is called Letters Dimissory.

Section 6. No Priest moving from one jurisdiction to another shall officiate as Rector or Priest in Charge of any parish or congregation of the jurisdiction into which he moves unless and until the Bishop of the jurisdiction into which the Priest is moving shall have received Letters Dimissory from his previous Bishop.

Section 7. Any Priest who desires to officiate temporarily outside the confines of this Church shall obtain permission from the Ecclesiastical Authority of the jurisdiction in which he is enrolled.

Section 8. Any Priest retiring from active ministry because of age or disability and any Priest who is not currently engaged in ministry remains subject to the Bishop of the jurisdiction in which he enrolled.

Section 9. Any Priest with a minimum of five years pastoral experience may be eligible to apply for a commission in the Chaplaincy of the Armed Forces of the United States, the Department of Veterans Affairs, and certain state agencies. Priests desiring such commission or other appointment must first apply to his Bishop for recommendation to the Presiding Bishop of this Church who is the Official Endorsing Authority of this Church for all chaplaincies.

Canon 21

Of the Duties of Deacon or Deaconess

Section 1. Every Deacon shall be subject to the authority of the Bishop of the jurisdiction for which he has been ordained, or, if there be no Bishop, to that of the clerical members of the Council of Advice. He shall officiate in such places only as such authority may designate. He shall not accept any appointment for work outside his proper jurisdiction without the written consent both of his own Bishop and the Bishop in whose jurisdiction he desires to minister.

Section 2. A Deacon shall not be the Rector of a parish, nor may accept a Chaplaincy in the military service.

Section 3. A Deacon ministering in a parish shall act only under the direction of the Priest, or the Bishop if there be no Priest.

Section 4. A Deacon ministering in a parish not under the charge of a Priest shall, if not under the immediate direction of the Bishop be placed under the authority of a neighboring Priest, by whose direction in subordination to the Bishop he shall be governed in all things.

Section 5. The Letters Dimissory of a deacon desiring to be transferred from one jurisdiction to another shall state the exact standing of the deacon in regard to examinations passed or dispensations received; also the dates of his birth, admission as a candidate and ordination.

Section 6. Duties of a Deacon under the Direction of the Rector or Priest in Charge or, in the absence of a Rector or Priest in Charge, under the supervision of the Bishop of the jurisdiction are:

- b) to care for the sick, the afflicted and the poor;
- c) to organize, superintend and carry out the Church's work
- d) to give instruction in the Christian faith;
- e) to prepare candidates for Baptism and Confirmation;
- f) to assist at the administration of Holy Baptism;
- g) to prepare for the Sacraments;
- h) to care for appointments, linens and vestments.

Section 7. A Deacon shall report annually to the Bishop in the manner and form required by him.

Section 8. A Deacon desiring to be transferred from on jurisdiction to another shall have:

- a) written authorization of the Bishops of both jurisdictions, and
- b) Letters Dimissory that state the dates of her birth, admission as a candidate and her setting apart.

Canon 22
Of Lay Readers

Sec. 1. The Rector, at his discretion, may use qualified communicants, to read the Old Testament Lesson, Psalm, and Epistle Lesson within the context of Morning Prayer and Evening Prayer.

This person shall be known as a Lector. Maybe a Man or Female as Lay Reader.

Sec. 2. The Bishop may, under such conditions as he may prescribe, license any male communicant over the age of eighteen (18) years as a Lay Reader. Such license shall be for one year and is renewable at the Bishop's discretion. For cause, which to him may be sufficient, the Bishop may at any time revoke the license of any Lay Reader.

Sec. 3. Each person desiring to be licensed as a Lay Reader shall be properly instructed and trained by the parish priest before making application to the Bishop, making use of this Church's MANUAL FOR LAY READERS as a guide and text.

Sec. 4. A Lay Reader, so licensed, may be placed by the Bishop in temporary pastoral charge of a parish which has no rector, in which case he shall function under the direction and oversight of the Bishop, or he may exercise his office in a parish, under the direction of the Rector thereof. In no event shall he function outside of an established parish, or elsewhere than in the diocese in which he is licensed, except on the express instructions of the Bishop.

Sec. 5. The functions of a Lay Reader are limited to the following Reading:

(b) Morning and Evening Prayer, omitting the Absolution, and making no Substitution for it;

(c) The Litany;

(d) The Scripture Readings

(e) Prayer

Canon 23
Lay Pastor

Sec. 1. A Lay Pastor when appointed but is not ordained may be authorized to assist the Priest or Bishop in the services of worship, to include to Preach a sermon for mass.

Sec. 2. A Lay Pastor may not perform any sacraments as to Holy Eucharist, Baptismal, Matrimony Rite, Anointing or Blessings, Unless the Lay Pastor has been ordained. (But may assist in sacraments only)

Sec. 3. A Lay Pastor may assist in Holy Eucharist only when a Deacon or Priest is present.

Canon 24
Acolytes

Acolytes are males or females may be ages 14 to adult to assist the priest in his duties of mass services and all Acolytes must be confirmed within the church before becoming and Acolyte and be trained as such.

Canon 25
Of Religious Communities

Sec. 1. A religious community of men or women desiring the official recognition of the Church shall submit for his approval its Rules and Constitution to the Bishop of the diocese wherein the Motherhouse of the community is situated. No change in the Rule or Constitution shall be made without his approval.

Sec. 2. In such Constitution there shall be a distinct recognition of the doctrine, discipline, and worship of this Church as of supreme authority.

Sec. 3. No religious community shall establish itself in another diocese without the permission of the Presiding Bishop of this diocese.

Sec. 4. The religious community shall be free to choose liturgical formularies within their chapels in conformity to their Rule and the apostolic traditions of the Anglican Rite; but elsewhere they shall conform to the Canons on Worship and in the administration of the Sacraments shall conform to the Book of Common Prayer without alteration, save as it may be permitted by these canons.

Sec. 5. Members of a religious community who are in Holy Orders shall be subject to all canonical regulations concerning the clergy.

Sec. 6. Provision shall be made in the Constitution for the appointment of a Visitor, with the approval of the Bishop of the diocese in which the Motherhouse is situated, if the Bishop is himself unwilling to serve

in this capacity. It shall be the duty of the Visitor to see that the Constitution and the Rule, as approved, are duly observed, and to receive and hear appeals either from the community or from individual members thereof as to transgressions of the Rule. No full member of a community shall be dismissed therefrom without appeal to the Visitor, nor shall any be released from his or her obligations thereto without the Visitor's sanction.

Sec. 7. It shall not be within the power of a succeeding Bishop to withdraw the official recognition that has been given to a religious community, provided, that the conditions laid down in this canon are observed.

IV ECCLESIASTICAL DISCIPLINE

Canon 26

Of Offenses for which Bishops, Priests and Deacons may be tried

Sec. 1. A bishop, priest or deacon of this Church shall be liable to Presentment and trial for the following offenses, whereas:

- 1) Crime or immorality;
- 2) Holding or teaching publicly or privately and advisedly, any doctrine contrary to that held by this Church;
- 3) Violation of the Canons or the Constitution of this Church;
- 4) Any act which involves a violation of his ordination vows;
- 5) Habitual neglect of public worship, and the Holy Communion, according to the order and use of this Church;
- 6) Conduct unbecoming a clergyman.
- 7) Violation of Canon Law
- 8) Abuse of Authority
- 9) Insubordination
- 10) Misrepresentation

Sec. 2. In the case of a bishop, priest, or deacon convicted in a secular court of any crime or misdemeanor involving immorality, it shall be the duty of the Presiding Bishop, if there be one, otherwise the Council of Bishops in the case of a bishop, and in the case of a priest or deacon, of the Bishop of the diocese in which he is canonically resident, to institute an inquiry into the matter, and if there is sufficient reason for further proceeding, to present him for trial.

Sec. 3. No presentment shall be made or conviction had for any offense, unless the offense shall have been committed within five years immediately preceding the time of the presentment, except that in the case of a conviction in a court of record exercising criminal jurisdiction as aforesaid, a presentment may be made at any time within one year after such conviction notwithstanding that five years may have elapsed since the commission of the offense.

Sec. 4. The mode of presentment of a priest or deacon shall be that provided by the canons of the diocese wherein the accused is canonically resident.

Canon 27 Of Sentences

Sec. 1. The Presiding Bishop alone has the authority to pronounce sentence on a priest or deacon convicted as indicated in these canons.

Sec. 2. The Council of Bishops, speaking through the Presiding Bishop, has the sole responsibility and authority to pronounce sentence on a bishop.

Sec. 3. Sentence shall be:

- 1) A Fine of not less than \$25.00 or no more than \$50.00 of any of the offenses of Canon 26
- 2) censure and/or admonishment;
- 3) suspension, for a definite period, not to exceed 3 months;
- 4) suspension for life.
- 5) deposition from the sacred ministry

Sec.. 4. A sentence of suspension of a priest or deacon may be terminated or shortened by the Bishop of the jurisdiction in which he was convicted with the advice and consent of the Council of Bishops.

Sec. 5. A sentence of suspension against a bishop may be terminated or shortened by the Council of Bishops.

Canon 28

Of A Clergyman In Any Jurisdiction Chargeable With Offense In Another

Sec. 1. If a clergyman belonging to any jurisdiction shall have conducted himself in another jurisdiction in such a way as to be liable to presentment under the provisions of Canon 26, the Ecclesiastical Authority thereof shall give notice of the same to the Ecclesiastical Authority where the clergyman is canonically resident, exhibiting, with the information given, reasonable ground for presuming its truth. If the Ecclesiastical Authority of the alleged offender, after due notice given, shall omit, for the space of three months, to proceed against the offending clergyman, or shall request the Ecclesiastical Authority of the jurisdiction in which the offense or offenses are alleged to have been committed, to proceed against him, it shall be within the power of the Ecclesiastical Authority of the jurisdiction, within which the offense or offenses are alleged to have been committed, to institute proceedings as provided by that diocese.

Sec. 2. If a clergyman shall come temporarily into any jurisdiction, under the imputation of having elsewhere been guilty of any of the offenses within the provisions of Canon 26, or if any clergyman, while so journeying in any diocese, shall so offend, the Bishop, upon probable cause, may admonish such clergyman and inhibit him from officiating in said jurisdiction. The Bishop shall give notice to all the clergymen and congregations in said jurisdiction, that the officiating of said clergyman is inhibited; and like notice shall be given to the Ecclesiastical Authority of the jurisdiction in which the said clergyman is canonically resident. Such inhibition shall continue in force until the Bishop who inhibited the clergyman be satisfied of the innocence of the said clergyman, or until he be acquitted on trial.

Sec. 3. The provisions of the Section 2 shall apply to clergymen ordained in foreign lands by Bishops in communion with this Church; but in such case notice of the inhibition shall be given to the Bishop from whose jurisdiction the clergyman shall have come, and also to all the Bishops exercising jurisdiction in this Church.

Canon 29

Of Renunciation of the Ministry

Sec. 1. If any clergyman of this church not under presentment shall declare, in writing, to the Ecclesiastical Authority of the jurisdiction in which he is canonically resident, his renunciation from the ministry of this Church, it shall be the duty of the Ecclesiastical Authority to record the declaration and request so made. The Bishop, being satisfied that the person so declaring is not amenable for any canonical offense, and that his renunciation is not occasioned by misconduct or irregularity, but is voluntary and for causes which do not affect his moral character, shall defer formal action upon the declaration for two months, and meanwhile shall lay the matter before the clerical members of the Council of Advice and with their advice and consent he may pronounce that such renunciation is accepted and that the clergyman is released from the obligations of the Ministerial Office, and that he is deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred on him by his ordination. The Bishop's declaration shall state that the renunciation was for causes which do not affect the man's moral character, and shall, if desired, give a certificate to this effect to the person so removed from the ministry. In all other cases of renunciation of the ministry, where there may be a question of misconduct or irregularity, the Bishop shall not pronounce sentence of suspension save with the consent of the Council of Advice. The Bishop shall give due notice of every such removal or suspension from the ministry in the form in which the same is recorded.

Sec. 2. If a clergyman making the aforesaid declaration of renunciation of his ministry be under presentment for any canonical offense, or if he shall have been placed on trial for the same, the Ecclesiastical Authority to whom such declaration is made, shall not consider or act upon such declaration until after the said presentment shall have been dismissed, or the said trial shall have been concluded and sentence, if any, pronounced. If the Ecclesiastical Authority to whom such declaration is made shall have ground to suppose that the person making the same is liable to presentment for any canonical offense, such person may, in the discretion of the said Ecclesiastical Authority, be placed upon trial for such offense, notwithstanding such declaration of renunciation of the ministry.

Canon 30

Of the Dissolution of the Pastoral Relation

Sec. 1. Except as provided by Canon 26, a rector may not resign his parish without the consent of the parish, or its vestry, whichever may be authorized to act, nor may any rector canonically or lawfully elected and in charge of any parish be removed therefrom against his will except as herein provided.

Sec. 2. If for any serious reason a rector or the body authorized to elect a rector, shall desire a dissolution of the pastoral relation, and the parties be not agreed respecting the dissolution, notice in writing may be given by either party to the Bishop of the diocese. The Bishop, in case the difference be not settled by his godly judgment, shall ask the advice and consent of the Council of Advice, and, proceeding with its aid and counsel, shall be the ultimate arbiter and judge. If the jurisdiction be vacant, the Ecclesiastical Authority shall select a Bishop of an adjacent jurisdiction to act as the Bishop and with like force and effect. The judgment shall be either that the pastoral relation shall cease and determine the time and specifics of the dissolution, or that said relation shall not be terminated; and such judgment shall be binding on both parties. In the event of failure or refusal of either party to comply with the terms of such judgment, the Bishop may inflict such penalties as may be provided by the Constitution and Canons of the Jurisdiction; and in default of any such provisions, may (1) in the case of a rector, suspend such rector from the exercise of his priestly office until he shall comply with said judgment; (2) in the case of the parish, recommend to the Convention that the union of the parish with the jurisdiction shall cease until they have complied with his judgment.

Sec. 3. In the case of a regular and canonical dissolution of the connection between a rector and his parish, the Bishop shall direct the Secretary of the Convention to record the same.

Sec. 4. This canon shall not apply in any diocese which has made or shall hereafter make provision by canon upon this subject, nor in contravention of any right of any rector, parish, congregation or vestry under the law of the civil authority.

Canon 31

Understanding the E.A.C. Diocese Crest

The diocese crest design consist of: A small gold cross that represents he Apostolic Church, The Green behind the gold cross is for inter peace, The Holy Trinity (The Father, The Son and Holy Spirit) that guide us, The black icon of being ordained into he priesthood, The handshake of welcoming into the Apostolic Holy Order and the Large red cross is for the blood of Christ that was shed for our sins.

Canon 32

Of Enactment, Amendment, and Repeal

Sec. 1. No new canon shall be enacted, or existing canon be amended or repealed, except by the General Synod by a majority vote in each order.

Sec. 2. Whenever a canon which repealed another canon, or part thereof, shall itself be repealed, such previous canon or part thereof shall not thereby be revived or re-enacted, without express words to that effect.

Sec. 3. The following form shall be used in all cases of enactment or amendment to existing canons: "Canon...(or Section...or Clause...,of Section..., of Canon...) is hereby amended to read as follows: (Here insert the new reading)." And in the event of insertion of a new canon, or of a new section, or clause, in a canon, or of the repeal of an existing canon, or of a section or clause, the numbering of the canons or divisions of a canon which follow shall be changed accordingly.

Sec. 4. These canons, as well as amendments to these canons, upon adoption, shall become effective as of the next conference meeting of August scheduled or as otherwise provided by the adopting General Synod.

August 01, 2002

+ *John P. Johnston*

The Most Rev. John P. Johnston, Ph.D., D.Div.
Presiding Archbishop and Founder of E.A.C.D.