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CONTINUING EVANGELICAL EPISCOPAL COMMUNION

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**RESOLUTION,  
CONSTITUTION  
*and*  
CANON LAW**

*Unanimously Adopted by the International College of Bishops on 4 April 2020*

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# RESOLUTION

## of the CONTINUING EVANGELICAL EPISCOPAL COMMUNION

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### *I Catholicity*

The CEEC is an ecclesial communion within the one Church of Jesus Christ. As the Nicene Creed frames it: Christ's "one, holy, catholic (universal) and apostolic Church."

#### *A. The One Church*

"There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all" (Eph. 4:4-6). "Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit" (Eph. 2:19-22).

Christ's Church is the living temple of God in the earth – the meeting place between God and man.

The Church is the Body of Christ, the Bride of Christ, the Army of God, "a chosen people, a royal priesthood, a holy nation, God's special possession" (1 Pet. 2:9a), and so much more.

Inherently, Christ's Church is the living presence of the Kingdom of God in the earth, the Kingdom Community. Jesus Christ is King and Lord, and is ruling now. His Kingdom was established in his cross and resurrection, inaugurated at his ascension, unleashed at Pentecost, is maturing and expanding now and will be consummated at his coming in glory.

In the meantime, the enthroned Messiah gives gifts to his Church that some shall be apostles, prophets, evangelists, pastors and teachers "to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Eph. 4:11-13).

Thus, the body of Christ, His one, holy, catholic and apostolic Church progressively manifests Messiah's Kingdom, God's will being done "on earth as it is in heaven" (Matt. 6:10), until the earth is "filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. 2:14).

#### *B. Communion vs. Denomination*

A communion is a body of Christians who hold to a common faith and order. In contrast to a denomination, a communion expresses the organic unity Jesus Christ originally established in his Body, the Church. Rather than emerging from divisions created by historic differences over doctrine and practice, a communion represents a return to unity based on the recovery of the essential oneness of the ancient, medieval, and contemporary church.

A communion seeks such unity, not merely through modern ecumenism within the Body of Christ, but rather on the basis of a return to the apostolic foundations of the one Church.

As a communion, the CEEC affirms vital connection with the apostolic Church through apostolic succession and seeks to embody and promote the faith, order, worship, ministry, mission, and vision of the Church established by Christ and his apostles.

## ***II Identity and Vision***

The CEEC embraces the Ancient/Future Model for the Church, which both looks back to what Christ and the apostles established the Church to be and also looks forward to Christ's ultimate intention for the Church: "to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless" (Eph. 5:27). The Model recognizes that from the one Seed, Jesus of Nazareth, Christ's Church grows from the apostolic root, in order to ultimately produce apostolic fruit, manifesting all the while the life of the one Seed. Inherent in this growth is process, adaptation, contextualization, development and maturation, all the while holding to both the ancient foundations and the glorious future of the Church: change and development, yes, yet only within the parameters of what Christ established and intends.

Or as the Apostle Paul put it, holding to the "head, from whom the whole body, supported and held together by its ligaments and sinews, grows as God causes it to grow" (Col. 2:19), and "we will grow to become in every respect the mature body of him who is the head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work" (Eph. 4:15-16).

Considering the Ancient/Future Model of Christ's Church, there are three issues relevant to the identity of the Continuing Evangelical Episcopal Communion.

### ***A. Heritage***

Although drawing on the riches of the whole Church, everywhere and at all times, the CEEC looks in particular to Anglicanism as an historic example of the Ancient/Future Model of the Church.

The CEEC defines Anglicanism as English Orthodoxy, developing from the very beginning of the Christian faith in the British Isles and continuing to the present age. Therefore Anglicanism is inclusive of apostolic roots, Celtic origins, patristic influences, the Medieval Church, the Protestant Reformation, the Wesleyan Evangelical Revival, the Oxford Movement, and the Modern Charismatic Movement.

We measure Anglican history not only from Thomas Cranmer forward, but also from the Reformation backward. Anglicanism in the CEEC is not shaped by its connection to the See of Canterbury, but by its relationship to history.

Some of the distinctives intrinsic to historic Anglicanism are:

1. The priority and authority of Holy Scripture;
2. The doctrinal guidance of the Catholic Creeds. Anglicanism, while honoring many of the Church's historic confessions and creeds, receives The Apostles' Creed (the Baptismal Confession), The Nicene Creed (the Eucharistic Confession), and the Athanasian Creed as authoritative in the life of the Church;
3. The truth that salvation is, in the final analysis, the gift of God and by grace alone;
4. Liturgical worship that is faithful to Scripture and apostolic practice, embodying the worship experience of the Church over the centuries;
5. The historic episcopate (the order of bishops) as the continuation of apostolic ministry and as a sign of the unity of the one Church of God;
6. The threefold ministry of bishop, presbyter (priest), and deacon as the shape of ordained ministry adopted by the primitive Church;
7. The Sacraments, the rites of the covenant, as outward and visible signs of inward and spiritual grace given by Christ, and as the sure and certain means by which we receive that grace. Anglicanism acknowledges both the Gospel (or Dominical) Sacraments of Holy Baptism and Holy Communion and the sacramental rites of the Church: Confirmation (the laying on of hands for the gift of the Holy Spirit), Penance (confession and absolution), Unction (the anointing with oil for healing), Holy Matrimony and Holy Orders (ordination);
8. The unity of Word and Sacrament in the Divine Liturgy, the Holy Eucharist;
9. Regular preaching and teaching from the Holy Scriptures;
10. The visible unity of the Church on earth as God will;
11. The need for a regularly received Canon Law in order to respond to the unfolding needs of the people and the Church;
12. The priesthood of the whole Church as a worshipping and praying society;
13. A commitment to fulfill the Great Commission.

### ***B. Convergence***

Most distinctively, the CEEC is a communion in Convergence.

The ideal of Christian Convergence is based on a three-fold recognition. First, that the primitive Church of not only the first century, but of the first few centuries, was unitary in its life, worship, and ministry. All churches everywhere were established upon the Kingdom rites of the New Covenant, which were eventually referred to as the Sacraments. All had apostolic, prophetic, evangelistic, pastoral, and teaching ministry. All were governed by apostles and presbyters. All had deacons. Priority was given to teaching and preaching, evangelism and discipleship. The gifts and operations of the Holy Spirit were normative.

Worship was derived from the Synagogue and Temple, therefore liturgical: liturgy being defined as the work of the people, where everyone had “a hymn, or a word of instruction, a revelation, a tongue or an interpretation” (1 Cor. 14:26). “But everything should be done in a fitting and orderly way” (1 Cor. 14:40). Healing, deliverance, confession, and ordered ministry were all commonplace.

The second point of recognition is that over the centuries, the ministry of the Word and the operations of the Spirit were deemphasized but later addressed in the Protestant Reformation and Pentecostal Revival. The result though was a divided Church, divisions that some have referred to as the three streams of the Church: the Catholic, Protestant, and Pentecostal, or the sacramental/liturgical stream, the evangelical stream, and the charismatic/pentecostal stream.

The third point of recognition is that something new (or old) began to emerge out of the recent charismatic revival in mainline Protestant and Catholic churches. The three streams began to converge. Roman Catholics and Episcopalians were speaking in tongues, prophesying, practicing healing ministry and growing in personal relationship with the Lord. Liturgical services here and there were becoming Spirit-filled. Sacramental/liturgical ministries were preaching the Gospel. Many Evangelicals became charismatic, and some began to explore the richness of the Anglican, Orthodox and Roman traditions. Pentecostals began to hunger for connection to the historic church and true apostolic faith and order.

Convergence was occurring; the three historic streams of the Church (Sacramental-Evangelical-Pentecostal) no longer being sources of division, but converging as one mighty river in Christ.

True Convergence, however, is not achieved through an arbitrary blending of worship styles: evangelical preaching here, a few sacramental elements there, with lively music thrown in for good measure. Nor is it about dividing the service into three parts, one charismatic, one evangelical, and the other sacramental. In genuine convergence, the whole service and the whole Christian life and ministry are fully evangelical, fully charismatic, and fully liturgical/sacramental.

This is achieved only through a return to the ancient apostolic perspective and pattern, and to ancient apostolic practice. Only by being built on the apostolic foundation can the future church that God intends be realized.

The early Church had a Kingdom perspective. Peter and Paul and the whole Church proclaimed the Gospel of the Kingdom. “Be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah [savior-king]” (Acts 2:36). The original baptismal confession of the Church was “Jesus Christ is Lord.” The ascended Messiah is King and Lord now. His Kingdom is present and active now, is growing, and will one day fill the earth. Messiah’s rule is present in the earth and actively progresses through Christ’s Kingdom society, the Church. His Church therefore is royal and constitutes God’s holy nation. Its aim is to progressively manifest Christ’s rule “on earth as in heaven.” Its worship comes before the King’s table/altar/throne. Its prayer reaches heaven and changes the earth. Its task is to “disciple all nations,” that is, to bring all peoples under the discipline of the King. The Savior-King’s first act was to pour out the Holy Spirit on His Church, for God’s Kingdom program advances, “ ‘Not by might nor by power, but by my Spirit,’ says the Lord Almighty” (Zech. 4:6). The Church, and its life and work, is supernatural.



God told Moses to build the tabernacle (mobile temple, the meeting place between God and man) “according to the pattern shown you on the mountain” (Ex. 25:40). Moses was shown heaven and the courts of the Lord and supervised the building of an earthly copy of the heavenly reality. The apostles understood that the Church was the living temple, the place of God’s presence, where “living stones,” at the Thanksgiving (Eucharist) were admitted to the heavenly courts “with angels, archangels and all the company of heaven,” seated with Christ “in the heavenly realms in Christ Jesus” (Eph. 2:6). And consequently, the local assembly becomes a copy on earth of the heavenly reality. The Church therefore is priestly. Its worship reflects that of heaven which is liturgical and where adornment and vestments are not out of place.

True Convergence, therefore, can only flower in the restoration of apostolic practice. That practice is plain to see in the New Testament Scriptures and is reflected in the writing of the Church Fathers. Remnants remain in all major Christian traditions in varying measure which is why a ‘convergence of streams’ assists in the emergence of the ‘one mighty river.’ But ultimately, to be most fully and authentically Christian, the coming one river must flow from the wellspring of apostolic faith and practice.

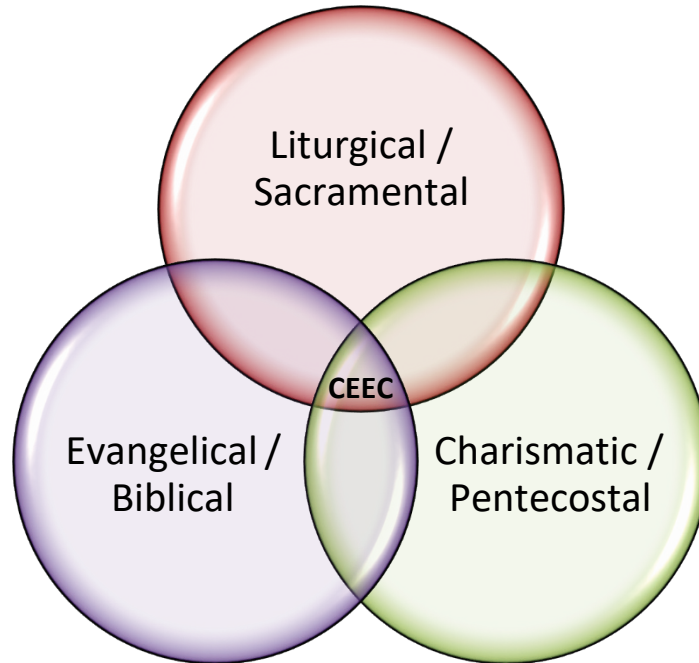
The CEEC envisions a communion whose life, ministry, and parishes are fully evangelical, fully charismatic, and fully liturgical and sacramental.

The CEEC is evangelical so practically speaking; the CEEC holds to the truth that the Holy Scriptures are the authoritative Kingdom documents and words of the Covenant, and therefore the Word of God. The Scriptures are inspired and contain all things necessary for salvation and godly living. The CEEC commends the faithful reading, study, and teaching and preaching of the Word of God. The CEEC also embraces the evangelical insistence on a personal relationship with Jesus Christ, a holy life, and a commitment to evangelism and mission.

The CEEC is charismatic, receiving Christ’s mandate to be “clothed with power from on high” (Luke 24:49). Spiritual gifts are normative in life, worship, and ministry. The presence, power, and working of the Holy Spirit are anticipated in worship, daily acts of service, and in personal relationship with the Savior.

The CEEC is sacramental and liturgical. Therefore, this communion retains the historic creeds, episcopacy, and the three-fold nature of ordained ministry.

As a Convergence communion, the CEEC embraces the Anglican precedent and seeks to be a true expression of the Ancient/Future Church, making visible the Kingdom of God, fulfilling the Great Commission, and manifesting fully the beauty, glory and power of the One Church and its Lord.



### ***C. Contextualization***

The Church is universal, comprised of “a great multitude that no one could count, from every nation, tribe, people, and language” (Rev. 7:9). In its essence, the Church is unitary, “built upon the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone” (Eph. 2:20), holding to catholic (universal) and apostolic faith and order. However, in its expression the Church is varied and multiform, depending on place, time, nationality and culture. A church in Pakistan may have distinctives and traditions quite different from, say, a church in England. Yet, both are in essence equally authentic and catholic if they are faithful to the one pattern of faith and order.

The CEEC is committed to discipling the nations, not exporting a western expression of the Church. CEEC churches in Africa are encouraged to be African. Chinese churches are encouraged to be Chinese. European churches are encouraged to be western. And yes, African churches in England to be African; so that the Church of God worldwide may reflect the Glory of God with the myriad beauty and variety of all the peoples of the earth.

### **III Mission**

The mission of the Continuing Evangelical Episcopal Communion is:

- To make visible the Kingdom of God to the nations of the world;
- To proclaim the Gospel of Jesus Christ;
- To walk in obedience to the Great Commandment: that you should “‘love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ And the second is this: ‘Love your neighbor as yourself’” (Mark 12:30-31);
- To work with the whole Church in discipling all nations, that the Great Commission may be fulfilled;
- To serve the least, the lost and the lonely in Christ’s name;
- To bring the rich liturgical and sacramental life of the apostolic church to searching charismatics and evangelicals;
- To share the power of Pentecost to those in the historic churches;
- To provide an ecclesial home for all who seek convergence and apostolic reformation;
- To contribute to the unity of the Church of God, that the world may see Jesus;
- To establish interdependent ecclesial jurisdictions, congregations, and ministries throughout the nations of the world;
- To so pray that God’s will may be done “on earth as it is in heaven”;
- To so worship that the glory of the King is manifested throughout the earth;
- To so build on the apostolic foundation of the ancient Church that the glory of the future church may be revealed;
- To train and release millions of Christians into their callings and ministries, that the Body of Christ may be unleashed in every locality;
- To raise up generations of Christian leaders to further the mission of the Church;
- To embody and promote the faith, order, worship, ministry, and vision of the Church established by Christ and his apostles.

## ***IV Unity***

As a Communion of the “one, holy, catholic and apostolic Church,” the CEEC is committed to the unity of the wider Body of Christ. This communion pursues this worthy calling with the whole Church through affirmation, association, and cooperation.

First, the CEEC endeavors to affirm, in love and blessing, the whole Church in its many and varied expressions. Whether of the sacramental/liturgical stream, or the evangelical stream, or the charismatic/pentecostal stream, or in Convergence, all who belong to Christ are recognized. To do otherwise would be inconsistent with the calling to be a communion in Convergence (and the calling to be Christ-like). Rather, by being a living example of the three streams of the Church flowing as one river, the CEEC becomes a model of Christian unity to the whole Church.

Second, the CEEC seeks to contribute to the unity of the Church through association. The CEEC seeks to be in relationship with other communions, Christian bodies, and ecclesial networks. In this regard the Communion utilizes the historic Chicago-Lambeth Quadrilateral of 1886 and 1888 as a minimum standard for association (as well as for membership within the communion). In 1886, the House of Bishops of the Protestant Episcopal Church in the United States of America passed a resolution on Christian unity; in England at the decennial Lambeth Conference (a worldwide gathering of all Anglican bishops), an amended version was passed by resolution (Resolution II). In order to appreciate the intent, spirit, and contents of the Quadrilateral, the Chicago resolution is here quoted in full:

## ***The Chicago-Lambeth Quadrilateral 1886***

Adopted by the House of Bishops  
Chicago, 1886

We, Bishops of the Protestant Episcopal Church in the United States of America, in Council assembled as Bishops in the Church of God, do hereby solemnly declare to all whom it may concern, and especially to our fellow-Christians of the different Communion in this land, who, in their several spheres, have contended for the religion of Christ:

1. Our earnest desire that the Saviour's prayer, "That we all may be one," may, in its deepest and truest sense, be speedily fulfilled;
2. That we believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church;
3. That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own;
4. That this Church does not seek to absorb other Communion, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world;

But furthermore, we do hereby affirm that the Christian unity . . . can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and his Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:

1. The Holy Scriptures of the Old and New Testaments as the revealed Word of God.
2. The Nicene Creed as the sufficient statement of the Christian Faith.
3. The two Sacraments, - Baptism and the Supper of the Lord, - ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

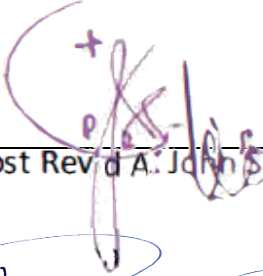
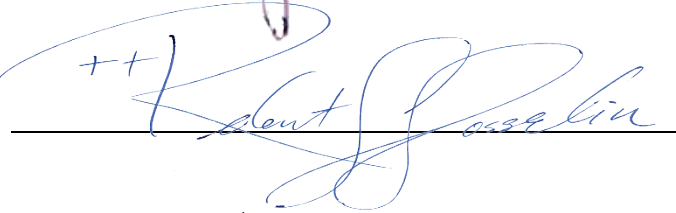

Furthermore, deeply grieved by the sad divisions which affect the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this Declaration, to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.

\* \* \* \* \*

Thirdly, the CEEC seeks the unity of the Church in cooperation, on local, regional, national and international levels, with all Christian jurisdictions and ministries in common witness to the Gospel of Jesus Christ and in unified service to the world in Christ's name.

We, the International College of Bishops of the CEEC on the Fourth day of April, in the year of our Lord 2020 resolve that this statement is an accurate and sufficient summary of the identity, vision, and mission of the Continuing Evangelical Episcopal Communion.

**BY THE INTERNATIONAL COLLEGE OF BISHOPS**

 _____	by	<b>The Most Rev'd John Sathiyakumar</b> Bishop Primus Elect
 _____	by	<b>The Most Rev'd Robert Gosselin</b> General Secretary
 _____	by	<b>The Most Rev'd Charles Travis</b> Provincial Archbishop, Province of Reconciliation

# CONSTITUTION

## OF THE

### CONTINUING EVANGELICAL EPISCOPAL COMMUNION (CEEC)

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#### ***Let It Be Known***

The Continuing Evangelical Episcopal Communion (CEEC) is a constituent member of Christ's one, holy, catholic and apostolic Church, of those duly constituted Parishes, Dioceses, Archdioceses, Provinces, other jurisdictions and regional or affinity based churches in communion with the International College of Provincial Archbishops, upholding and propagating the apostolic faith and order of the Church of Jesus Christ. This Constitution, adopted at the Annual Synod by the International College of Archbishops of the Communion of Evangelical Episcopal Churches on October 10 in the year of our Lord 2016, as amended by subsequent Synods, sets forth the basic Articles of the Constitution, operation, and governance of the CEEC.

#### ***Preamble***

The CONTINUING EVANGELICAL EPISCOPAL COMMUNION (CEEC), including its provinces, archdioceses, dioceses, congregations, ancillary jurisdictions, and missions that extend her ministry worldwide, confess faith in and allegiance to the one almighty, eternal, and holy triune God – Father, Son, and Holy Spirit.

1. It is for His worship, service, and fellowship that we, by His grace and appointment, exist.
2. We are bound by covenant to God in and through Jesus Christ our Lord, into whose fellowship we are called.
3. We are regulated by His authoritative Word, the Holy Bible, and guided by creeds, confessions, constitutions, and canons based upon His authoritative Word.
4. We are a constituent part of the one, holy, catholic and apostolic Church.
5. We believe there is but one true apostolic faith, and believe it is our duty to embrace and perpetuate that faith in all its fullness to the glory of God, the edification of the Church, and the transformation of the world.

## **ARTICLE I - Of The International Communion**

### **A. International College of Provincial Archbishops**

The International College of Provincial Archbishops (the International College) is the supreme council and magisterium of the worldwide Communion. The purposes of said International College are to provide governing representation and oversight for all jurisdictions of the CEEC: to give direction, vision, encouragement, and to facilitate coordination, cooperation, and growth, that the Great Commission may be fulfilled. The International College sets the international direction and agenda of the CEEC, establishes standards and canon law, ratifies the selection of Bishops, validates the creation of Provinces and other international jurisdictions and ministries, and serves as the highest level of accountability for the CEEC.

### **The International Office**

The International Office is the office of the Bishop Primus and is the executive and administrative arm of the International Communion.

1. The Bishop Primus is the chief executive officer of the CEEC.
2. The Bishop Primus's Council is the executive council of the CEEC. The Bishop Primus:
  - a. Is the chief spokesman for the International Communion, communicating the consensus of the International College;
  - b. Executes the policy, directions, decisions, and discipline of the International College;
  - c. Advises and facilitates the work of the CEEC;
  - d. Chairs and convenes the International College and Bishop Primus's Council;
  - e. Serves as executive director of the International Office;
  - f. Has responsibility and authority in the disbursement of the funds of the Office;
  - g. With the International College, serves as the chief guardian of the faith and liturgies of the CEEC;
  - h. Provides pastoral care to the provinces and international jurisdictions of the CEEC;
  - i. Is an *ex officio* member of all councils and commissions of the CEEC;



- j. Convenes and chairs (or selects the chair) for the International Ecclesiastical Court;
- k. Coordinates the mission of the CEEC.

***The International Convocation***

The International Convocation of the CEEC shall meet annually to discern both the mind of the Lord and the mind of the Communion. Bishops unable to attend in person shall be allowed to participate via electronic means, and accommodation shall be made to provide the necessary means for their participation. At the Convocation:

- 1. The International College shall meet in Synod to conduct the business of the CEEC. An official agenda for the Synod shall be delivered to all Bishops no less than two weeks prior to the Synod.
- 2. All Bishops, Clergy, and people are invited to be present in assembly for encouragement, fellowship, direction, input, and strengthening in the vision and mission of the CEEC.
- 3. The Bishop Primus shall offer an address on the state of the Communion to the assembly.
- 4. A report on the deliberations of the International College may be presented to the assembly.
- 5. Presentations on the life and mission of the CEEC shall be offered.
- 6. The Commissions of the CEEC shall give reports to the International College. Select Commissions may make presentations to the assembly.
- 7. Forums may be held for the education and input of the Bishops, Clergy and people.
- 8. All participants are invited to gather for worship, prayer, and instruction in God's Word.

***The International Commissions***

The International Commissions of the CEEC are the Executive Committees of the International College charged with making policy and program recommendations to the International College. The International College is the final voice for all policy and programs of the CEEC. The Office of the Bishop Primus supervises the work of the Commissions. The Commissions of the CEEC are:

- 1. The Commission on Education;
- 2. The Commission on Ordained Ministry;
- 3. The Commission on Religious Orders, Communities, and Societies;
- 4. The Commission on Canon Law;

5. The Commission on World Mission;
6. The Commission on Chaplaincies;

### ***The International Ecclesiastical Court***

The International Ecclesiastical Court serves the CEEC as a court of original jurisdiction and as a court of review.

1. The International Ecclesiastical Court is the court of original jurisdiction for matters pertaining to:
  - a. The investigation and determination of presentments against Bishops;
  - b. The adjudication of presentments against Bishops;
  - c. Disputes between jurisdictions directly accountable to the International College, i.e., Provinces and Ancillary Jurisdictions;
2. The International Ecclesiastical Court serves as a court of review for all Provincial Courts.
3. For cases of original jurisdiction heard before the International Ecclesiastical Court, appeal may be made to the International College. Members of the International College with involvement in the original case or with a conflict of interest, must absent themselves. If need be, a temporary chairman may be selected by consensus of the International College.

## **ARTICLE II - Of Provinces**

### **A. The Province**

A Province is comprised of five (5) or more Dioceses in jurisdictional relationship with the Provincial Archbishop, sharing in the life of the Communion through worship, ministry, financial support and prayer. The designation of a Province by the International College is based upon multiple factors, not only the size and number of dioceses, but also on other considerations: development strategy, financial issues, governmental and leadership concerns, the needs of the wider Communion, and most foundationally, the direction of the Holy Spirit.

1. Each Province must be so designated by the International College.
2. A Province may be geographic or affinity based.
3. See Article III concerning the relationship of a Province to an Archdiocese.

### **The Provincial Archbishop**

1. The Archbishop of a Province shall be shall be nominated by the Archdiocesan Council of Bishops and presented to the Provincial House of Bishops for Approval and then to the International College for ratification.
2. The Provincial Archbishop shall not only exercise archiepiscopal authority in the Province, but shall exercise particular authority in the life of his Diocese and Parish ministering in conformity to the Holy Scriptures, apostolic tradition, the Resolution, and the Constitution and Canons of the CEEC.
3. The Provincial Archbishop is the ordinary authority on all matters of doctrine, worship, pastoral care, church order and discipline within the Province. The duties of the Archbishop include:
  - a. The oversight and development of Dioceses within the Province;
  - b. The spiritual care of the whole Province;
  - c. The pastoral oversight and care of all Bishops within the Province;
  - d. The authorization, oversight, and implementation of the vision and mission of the CEEC as expressed in the Resolution.
4. The Provincial Archbishop is an *ex officio* member of all Councils within the Province.
5. The Provincial Archbishop is a permanent member of the International College.

## ***Governance***

The governance and administration of the Province is vested in the Provincial House of Bishops and the Provincial Council.

1. The Provincial House of Bishops is the governing council of the Province.
  - a. The Provincial House of Bishops is comprised of all Bishops of the Province excepting those who are members of an Archdiocesan Council. The Provincial Archbishop may use discretion on this matter.
  - b. Other officers may sit with the Provincial House of Bishops and have voice privilege according to the discretion of the Provincial House of Bishops.
  - c. The Provincial House of Bishops may authorize such commissions, sub-jurisdictions, officers, and ministries as deemed prudent for the work of the Province.
  - d. The Provincial Archbishop serves as chair of the Provincial House of Bishops.
2. The Provincial Council is the executive and administrative council of the Province.
  - a. The Provincial Archbishop's Council is comprised of the Provincial Archbishop, and other members chosen by the Archbishop with the advice of the Provincial House of Bishops. In addition to the Archbishop, at least one member, so chosen, must be a Bishop.
  - b. The Provincial Council may authorize such committees, officers, and ministries deemed prudent for the functioning of the Province.
  - c. The Provincial Archbishop serves as chair of this Council.

## ***Courts***

The Provincial Ecclesiastical Court serves the Province as a court of original jurisdiction and as a court of review.

1. The Provincial Ecclesiastical Court is the court of original jurisdiction for matters pertaining to:
  - a. The investigation and determination of presentments against provincial Clergy, if such investigation and determination is not pursued by a lower, Diocesan

- Court or if a Diocese defers the matter to the Province;
- b. The adjudication of presentments against provincial Clergy;
  - c. Disputes between jurisdictions directly accountable to the Provincial House of Bishops, i.e., Dioceses, Archdioceses and Ancillary Jurisdictions;
  - d. Appeal of judgments may be made to the International Ecclesiastical Court.
2. The Provincial Ecclesiastical Court serves as a court of review for all Archdiocesan and Diocesan Courts within the Province.

## **ARTICLE III - Of Archdioceses**

### **A. The Archdiocese**

In the CEEC, an Archdiocese is a sub-jurisdiction of a Province that contains multiple Dioceses under the oversight of an Archbishop, sharing in the life of the Province through worship, ministry, financial support, and prayer. A Province may have multiple Archdioceses, some existing as organizational sub-sections of the Province, others as Provinces in development.

1. Each Archdiocese must be designated as such by the recommendation of the parent Province and the ratification of the International College.
2. An Archdiocese may be geographic or extra-territorial.

### **The Archbishop**

1. The Archbishop of an Archdiocese shall be nominated by the Archdiocesan Council of Bishops and presented to the Provincial House of Bishops for Approval and then to the International College for ratification.
  - a. Should the Archdiocese be in formation, the Provincial Archbishop with input from the clergy of the archdiocese in formation, shall nominate the prospective Archdiocesan Archbishop to the Provincial House of Bishops for approval, to be followed by ratification by the International College.
2. The Archbishop shall not only exercise archepiscopal authority within the Archdiocese, but shall exercise particular authority in the life of his Diocese and Parish ministering in conformity to the Holy Scriptures, apostolic tradition, the Resolution, and the Constitution and Canons of the CEEC.
3. The Archbishop is the ordinary authority on all matters of doctrine, worship, ministry, church order and discipline within the Archdiocese. The duties of the Archbishop include:
  - a. The oversight and development of Dioceses within the Archdiocese;
  - b. The spiritual care of the whole Archdiocese;
  - c. The pastoral care and oversight of all Bishops within the Archdiocese;
  - d. The convening of the Archdiocesan Ecclesiastical Court;

- e. The authorization, oversight, and implementation of the vision and mission of the CEEC as described in the Resolution.
- 4. The Archbishop is an *ex officio* member of all councils of the Archdiocese. He is not, by virtue of his office, a member of the International College.

### **Governance**

The governance and administration of the Archdiocese is vested in the Archdiocesan Council and in the Archbishop's Council.

- 1. The Archdiocesan Council is the governing council of the Archdiocese.
  - a. The Archdiocesan Council is comprised of all Bishops of the Archdiocese.
  - b. Other officers may have seat and voice privilege according to the discretion of the Council.
  - c. The Archdiocesan Council may authorize such commissions, officers, and ministries as deemed prudent for the work of the Archdiocese.
  - d. The Archbishop serves as Chair of the Archdiocesan Council.
- 2. The Archbishop's Council is the executive and administrative council of the Archdiocese.
  - a. The Archbishop's Council is comprised of the Archbishop, and other members chosen by the Archbishop with the advice of the Archdiocesan Council. In addition to the Archbishop, at least one member, so chosen, must be a Bishop.
  - b. The Archbishop's Council may authorize such committees, officers, and ministries deemed prudent for the functioning of the Archdiocese.
  - c. The Archbishop serves as Chair of this council.

### **Courts**

The Archdiocesan Ecclesiastical Court serves the Archdiocese as a court of original jurisdiction and as a court of review.

- 1. The Archdiocesan Ecclesiastical Court is the court of original jurisdiction for matters pertaining to:
  - a. The adjudication of presentments against Archdiocesan Clergy;
    - 1) The appeal of judgments may be made to the Provincial Ecclesiastical Court;

- b. Disputes between jurisdictions directly accountable to the Archdiocesan Council, i.e., Dioceses and Ancillary Jurisdictions.
2. The Archdiocesan Ecclesiastical Court serves as a court of review for all Diocesan Courts within the Archdiocese for matters related to Article IV.D.1.b..

***Designation as Province***

After sufficient development has occurred, the Provincial Archbishop may suggest or the Archbishop may request elevation to provincial status.

1. The Archdiocesan Council shall make a formal request for elevation to the Provincial House of Bishops.
2. The Provincial House of Bishops shall prayerfully deliberate and, in consensus, arrive at a decision:
  - a. For elevation;
  - b. Against elevation at this time;
  - c. For a transitional process toward elevation.
3. In the event there is a recommendation for provincial status, the recommendation is submitted to the Bishop Primus and the International College for direction or ratification.
4. Should there be conflict between the Archdiocesan Council and the Provincial House of Bishops, either Council may appeal to the Bishop Primus and the International College for resolution.
5. Once the Archdiocese has been designated a Province, the International College shall elevate the Archbishop to the role of Provincial Archbishop.
6. To mitigate the financial impact to the originating Province, a transitional financial arrangement may be formulated between the parent Province and the new Province.



## **ARTICLE IV - Of Dioceses**

### **A. The Diocese**

A Diocese is comprised of five (5) or more congregations, three (3) of which must be developed Parishes all in jurisdictional relationship with the Diocesan Bishop, sharing in the life of the Province through worship, ministry, financial support and prayer.

1. Each Diocese must be so designated by the respective Provincial House of Bishops.
2. A Diocese may be geographic or affinity based.

### **The Diocesan Bishop**

1. The Bishop of a Diocese shall be selected by the Provincial House of Bishops, or Archdiocesan Council (with affirmation by the Provincial House of Bishops) in consensus, and ratified by the International College.
2. The Bishop shall not only exercise episcopal authority within the Diocese, but shall exercise particular authority in the life of his Parish exercising his ministry in conformity to the Holy Scriptures, apostolic tradition, the Resolution, and the Constitution and Canons of the CEEC.
3. The Diocesan Bishop is the ordinary authority on all matters of doctrine, worship, pastoral care, church order and discipline within the Diocese. The duties of the Diocesan Bishop include:
  - a. The oversight and development of parishes within the Diocese;
  - b. The spiritual care of the whole Diocese;
  - c. The pastoral care, oversight and care of all Clergy within the Diocese;
  - d. The authorization, oversight, and implementation of the vision and mission of the CEEC as expressed in the Resolution.
4. The Diocesan Bishop is an *ex officio* member of all councils of the Diocese.
5. The Diocesan Bishop is a permanent member of the respective Provincial House of Bishops or Archdiocesan Bishop's Council.

## ***Governance***

The governance and administration of the Diocese is vested in the Diocesan Council and in the Bishop's Council.

1. The Diocesan Council is the governing council of the Diocese.
  - a. The Diocesan Council is comprised of all the presbyters of the Diocese.
  - b. Other officers may have seat and voice privilege according to the discretion of the whole Council.
  - c. The Diocesan Council may authorize such commissions, sub-jurisdictions, officers, and ministries as deemed prudent for the work of the Diocese.
  - d. The Diocesan Bishop chairs the Diocesan Council.
2. The Bishop's Council is the executive and administrative council of the Diocese.
  - a. The Bishop's Council is comprised of the Diocesan Bishop, and other members chosen by the Bishop with the advice of the Diocesan Council. In addition to the Bishop, at least one member, so chosen, must be a Presbyter.
  - b. The Bishop's Council may authorize such committees, officers, and ministries deemed prudent for the functioning of the Diocese.
  - c. The Diocesan Bishop serves as Chair of this council.

## ***Courts***

The Diocesan Ecclesiastical Court serves the Diocese as a court of original jurisdiction.

1. The Diocesan Ecclesiastical Court is the court of original jurisdiction for matters pertaining to:
  - a. The investigation and determination of presentments against Diocesan Clergy, which are then adjudicated by the Provincial Ecclesiastical Court, or the Archdiocesan Court;

- 1) Appeal of the judgments of the Archdiocesan Court may be made to the Provincial Court;
  - 2) Appeal of the judgments of the Provincial Court may be made to the International Court;
- b. Disputes between jurisdictions directly accountable to the Diocesan Council, i.e., Congregations and ancillary ministries.
- 1) Appeal of the judgments of the Diocesan Court may be made to the respective Archdiocesan or Provincial Court.

## **ARTICLE V - Of Parishes**

### **A. The Parish**

The Parish, as the local expression of the CEEC, shall consist of not less than ten (10) families/units, under the direction of the Diocesan Bishop, which covenant to share in the life of the Diocese through worship, ministry, financial support and prayer.

1. Each Parish must be so designated by the respective Diocesan Council.
2. A Parish shall not have geographical boundaries, but shall consist of all persons enrolled as members.

### **The Parish Rector**

1. The Rector of the Parish shall be appointed by the Bishop in consultation with the Parish Council (Vestry).
2. The Rector of the Parish has full authority in all Parish concerns, exercising his/her ministry in conformity to the Holy Scriptures, apostolic tradition, the Resolution, and the Constitution and Canons of the CEEC.
3. The Rector of the Parish, subject to the Bishop, is the ordinary authority on all matters of doctrine, worship, pastoral care, church order and discipline within the Parish. The duties of the Rector include:
  - a. The oversight and development of the Parish;
  - b. The spiritual and pastoral care of the Parish;
  - c. The direction of the worship and ministries of the Parish;
  - d. The authorization, oversight, and implementation of the vision and mission of the CEEC as expressed in the Resolution.
4. The Rector of the Parish is an *ex officio* member of all councils, committees, and ministries of the Parish.
5. The Rector of the Parish and associated Presbyters (if any) are permanent members of the Diocesan Council.

## **Governance**

The governance and administration of the Parish is vested in the Parish Council (Vestry) and in the Rector's Council.

1. The Parish Council is the governing council of the Parish.
  - a. The Parish Council consists of members selected by the Rector and the whole Parish Council in consensus.
    1. For a congregation in formation, the Bishop and Rector/Vicar together select the members of the council.
    2. For both congregations in formation and established congregations, nominations of prospective council members are always welcomed. Such nominations should be presented to the council, or in cases where the council is in formation, the Bishop and Rector/Vicar.
  - b. The Parish Council may authorize such committees, ministries, and officers as deemed prudent for the work of the Parish.
  - c. The Rector chairs the Parish Council.
2. The Rector's Council is the executive and administrative council of the Parish.
  - a. The Rector's Council is comprised of the Rector and other members chosen by the Rector with the advice of the Parish Council.
  - b. Given the need for ministry planning and coordination, the leaders of the various congregational ministries (music, education, outreach, etc.) may meet with this council or meet separately with the rector/vicar as a committee of this council.
  - c. The Rector serves as Chair of this Council.

## **ARTICLE VI - Of Government by Consensus**

- A. All Councils of the CEEC (International, Provincial, Archdiocesan, Diocesan, Parochial) and those of Ancillary Jurisdictions, excepting the ecclesiastical courts and judicial process, shall determine all matters in consensus. Said Councils do not operate on the secular, parliamentary model, but rather conform themselves to the apostolic model presented in the Acts of the Apostles, chapter fifteen: that is, government by consensus.
- B. Under this model:
1. Each member of a Council, in submission to each other and God, seeks together to discern the mind of the Holy Spirit and the direction and will of God;
  2. Each Council member has voice but no vote;
  3. Each Council member shall have an open mind and heart and a prayerful attitude;
  4. Should two or more members engage in deliberations and advocacy outside of the Council, thus forming a coalition, they shall be excluded from participation on that matter;
  5. Consensus does not mean unanimity. There may be differences of opinion. However, the whole Council should seek a common word of the Lord;
  6. The Chair has sole discretion to determine consensus;
  7. Those members not in accord with the consensus shall in Christian charity support in thought, word and deed the consensus of the Council;
  8. When lacking clear consensus, the chair may render a final decision or defer the matter;
  9. All Councils shall be sensitive and solicitous of the voice of the Holy Spirit through the people;
  10. Once determined, the consensus on the matter shall be recorded as the decision of the Council.

## **ARTICLE VII - Of Ancillary Jurisdictions**

Ancillary Jurisdictions are those jurisdictions and ministries that do not qualify as a Province, Archdiocese, or Diocese, exercise their ministry either within or beyond other fixed jurisdictions, and operate under the episcopal oversight of a designated Bishop.

### **A. Chaplaincies**

A Chaplain is a member of the clergy officially attached to the armed services of a country or to other public institutions. Chaplaincies are overseen by the International College and include the Order of Military Chaplains and the Order of Institutional Chaplains. The Commission on Chaplaincies is the executive committee for both orders. A supervising Bishop of the commission shall be appointed by the International College. The supervising Bishop is the chief endorser for the CEEC and, as needed, may appoint additional endorsers for particular nations and various institutional chaplaincies at need with the consent of the International College. In those cases where international endorsement is not necessary, said chaplaincy operates under the oversight of a designated jurisdiction: Province, Archdiocese, Diocese, or Apostolate, and receives endorsement from the same. The supervising Bishop, with his commission shall seek to establish such chaplaincies in the nations of the world.

1. The Order of Military Chaplains:
  - a. Operates under the direct supervision of the Commission, and the oversight of the International College;
  - b. Such chaplains are clergy officially attached to the armed services.
2. The Order of Institutional Chaplains:
  - a. Operates under the direct supervision of the Commission, and the oversight of the International College;
  - b. Such chaplaincies are ministries to:
    - 1) Hospitals;
    - 2) Nursing homes, group homes, and assisted living facilities;
    - 3) Police and fire departments;
    - 4) Businesses and industries;

- 5) Areas of special need;
- c. Chaplaincies may be exercised by Clergy or by other qualified persons;
- d. Chaplaincies shall be organized under the supervision of the Commission with oversight from the respective jurisdiction.

### ***Religious Orders, Communities, and Societies***

#### **Religious Orders**

- a. A Religious Order of this Communion is a group of Christians who voluntarily commit themselves to an Order for life, or a term of years under the Rule by which the Order was created. This Rule may include regulations whereby members agree:
  - 1) To holding their possessions in common or in trust;
  - 2) To live a celibate life according to the Rule of the Order;
  - 3) To live a life of stability in a community setting;
  - 4) To live in obedience to their Rule and Constitution;
  - 5) And any other matter agreeable to the Order.
- b. Each Order shall have a Bishop Protector who shall not of necessity be Bishop of the Province, Archdiocese or Diocese in which the Order is established.
- c. Each Order shall have an Abbot, who shall be presented to the Provincial House of Bishops for Approval and then to the International College for ratification.
- d. An Abbot General shall be designated by the International College to oversee all Religious Orders of the Communion, in accord with the Commission on Religious Orders, Communities and Societies of which he is the supervising Bishop.

#### **Communities**

A Religious Community of this Communion is comprised of Christians who voluntarily commit themselves for life or a term of years in obedience to their Rule and Constitution, may be married, with or without children, single and celibate and living a life of stability and chastity within a community setting. Each Community shall function within the oversight of the originating jurisdiction (Province, Archdiocese, Diocese, or Apostolate) and the Commission on Religious Orders, Communities and Societies.



### **Religious Societies**

A Religious Society is a group of Christians who voluntarily commit themselves for life or a term of years, in obedience to the Rule of the Society.

- a. Such a group may be within a Diocese, another jurisdiction or scattered abroad, held together by prayer and the elements of their Rule.
- b. Each Society shall function within the oversight of the originating jurisdiction (Province, Archdiocese, Diocese or Apostolate) in accord with the Commission on Religious Orders, Communities, and Societies.
- c. A Society, though not a religious order, may be referred to generically as an Order, i.e., The Order of Saint Luke.

### ***Apostolates***

An Apostolate is the jurisdiction assigned by the International College to a Bishop with a particular apostolic ministry and mission.

## **ARTICLE VIII - Of Financial Standards**

### **A. The Tithe**

The biblical tithe (10% of income/proceeds) is the covenantal responsibility of all Christians, Christian ministries, and ecclesiastical jurisdictions: Baptized Members, Mission Congregations and Parishes, Dioceses (and Mission Dioceses), Archdioceses, Provinces, Ancillary Jurisdictions, Cathedrals, and the International Office. The tithe is the foundation for the financial operations of the Communion. At every level of church governance, the tithe shall be paid to the respective administrative office (Parish office, Diocesan office, etc.) under the direction of the executive director and the governing authority of the jurisdiction (Rector/Parish Council, Bishop/Diocesan Council, etc.).

#### **1. The tithe of Baptized Members:**

- a. Baptized Members shall be taught the biblical principle of the tithe and encouraged to present their tithe to their Parish or Mission Congregation.
- b. Each Member's tithe shall be presented, in worship (normatively) to the Parish/Congregational office, which operates under the direction of the Rector and Parish Council.
- c. The received tithe shall serve as the chief operational funds of the Parish/Congregation.

#### **The tithe of Congregations**

- a. The executive administrative office of each Parish or Mission Congregation shall present a tithe of all non-designated proceeds (tithes, offerings, and other income) to the Diocesan office.
- b. The tithe from each Congregation shall be presented monthly unless otherwise arranged by the Bishop.
- c. The received tithe shall serve as the chief operational funds of the Diocese or Mission Diocese.

A tithe of all Parishes/Mission Congregations of a Mission Diocese shall be presented to the executive/administrative office of the Mission Diocese.

#### The tithe of Dioceses

- a. The executive/administrative office shall present a tithe of all non-designated proceeds (tithes, offerings, and other income) to the Provincial Office.
- b. The tithe for the executive/administrative office of a Mission Diocese sponsored by an established Diocese shall be presented to the Diocesan Office of the parent entity.
- c. The tithe from the executive/administrative office of a Mission Diocese sponsored by a Province shall be presented to the Provincial Office.
- d. The tithe from the executive/administrative office of Dioceses and Mission Dioceses of an Archdiocese shall be presented to the executive/administrative office of the Archdiocese.
- e. The received tithes shall serve as the chief operational funds of the respective Diocese, Archdiocese, or Province.
- f. The tithe from each Diocese or Mission Diocese shall be presented at least monthly unless otherwise arranged by the Bishop, Archbishop, or Provincial Archbishop.

#### The tithe of Archdioceses

- a. The executive/administrative office of an Archdiocese shall present a tithe of all non-designated proceeds to the Provincial Office.

#### The tithe of Provinces

- a. The executive/administrative office of each Province shall present a tithe of all non-designated proceeds to the International Office.
- b. The tithe from each Province shall be presented monthly unless otherwise arranged with the Bishop Primus and the International College.

The tithe of Ancillary Jurisdictions

- a. The executive/administrative office of each Ancillary Jurisdiction shall present a tithe of all non-designated proceeds to the International Office.
- b. Said tithe shall be presented to the International Office on at least a monthly basis unless otherwise arranged with the Bishop Primus and the International College.

The tithe of Diocesan Cathedrals

- a. 60% of the tithe from Diocesan Cathedrals shall be presented to the parent Province.
- b. 40% of the tithe from Diocesan Cathedrals shall be presented to the International Office.
- c. Said tithes shall be presented weekly unless otherwise arranged by the Provincial Archbishop and/or the Bishop Primus and International College.

The tithe of Provincial Cathedrals

- a. The tithe of each Provincial Cathedral shall be presented to the International Office.
- b. Said tithe shall be presented weekly unless otherwise arranged by the Provincial Archbishop and the Bishop Primus and the International College.

The tithe of the International Office

- a. The tithe of all non-designated proceeds of the International Office shall be used in the service of World Missions.
- b. The tithes from all sources to the International Office shall serve as the chief operational funds of the International Communion.

Tithing Diagram

		World Mission		
		↑ tithe ↑		
Ancillary Jurisdiction	→ tithe →	International Office	← tithe ←	Provincial Cathedral, 40% Diocesan Cathedral
		↑ tithe ↑		
Archdiocese	→ tithe →	Provincial Office	← tithe ←	60% Diocesan Cathedral
		↑ tithe ↑		
		Diocesan Office		
		↑ tithe ↑		
		Congregational Office		
		↑ tithe ↑		
		Baptized Members		

Compliance

- a. Compliance to this article shall be necessary to maintain good standing within the Communion.

**Clergy Tithe**

All Clergy shall present their personal tithe to the office of their immediate overseeing jurisdiction. Other arrangements are permissible, at need, with the consent of the Bishop of the overseeing jurisdiction.

**Offerings**

1. General offerings
  - a. Offerings shall be encouraged and received throughout all jurisdiction of the

Communion for the work of the Kingdom.

- b. All non-designated offerings are subject to the tithe.
2. Designated offerings
- a. Designated offerings (for special needs, projects, building programs, humanitarian relief, etc.) shall be encouraged and received.
  - b. Designated offerings are not subject to the tithe.

***Records***

1. Books of account

Books of account shall be kept as the basis for satisfactory accounting and audit.

2. Budgets

The governing council of each ecclesial entity shall adopt an annual budget for said entity. A copy of each budget shall be submitted to the office of the immediate overseeing jurisdiction.

3. Financial Reports

Each ecclesial entity shall present regular financial reports to the immediate oversight jurisdiction.

- a. Congregations, Dioceses, and Archdioceses shall issue quarterly financial reports: January (the year-end report), April, July and October.
- b. Provinces shall issue bi-annual reports: January (the year-end annual report), and July.
- c. The International Office, the International Commissions, and Ancillary Jurisdictions shall issue an annual report: January.

4. Inspection

The books of accounts of all ecclesial entities shall be open for review and inspection.

- a. Financial reviews are required each three (3) year period and submitted to the

b. An independent audit of accounts may be required at any time by the immediate oversight jurisdiction.

5. Insurance

All buildings and their contents shall be adequately insured. Where feasible, liability insurance is a requirement.

6. Fiscal Year

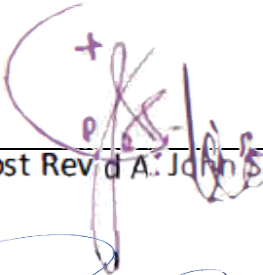
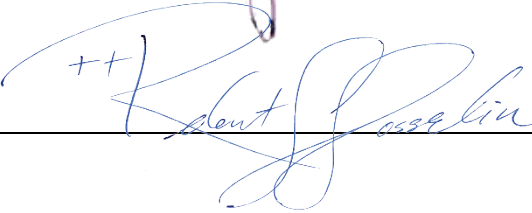

The fiscal year shall be the calendar year beginning January 1.

**ARTICLE IX -  
Of Amendments**

This Constitution may be amended by the consensus of the International College in special session so called, recommendations having been presented by the Commission on Canon Law. The amendment process shall follow the procedures outlined in Title X of the Canon Law of the CEEC.

Agreed and accepted on this Fourth day of April, 2020.

**BY THE INTERNATIONAL COLLEGE OF BISHOPS**

 _____	by	<b>The Most Rev'd John Sathiyakumar</b> Bishop Primus Elect
 _____	by	<b>The Most Rev'd Robert Gosselin</b> General Secretary
 _____	by	<b>The Most Rev'd Charles Travis</b> Provincial Archbishop, Province of Reconciliation



# The Canon Law

OF THE  
CONTINUING EVANGELICAL EPISCOPAL COMMUNION (CEEC)

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## ***TITLE I - Organization and Administration***

***CANON 1: OF THE INTERNATIONAL COMMUNION***  
(TITLE I - Organization and Administration)

Pursuant to the provisions of Article I of the Constitution:

- A. The International College of Provincial Archbishops (the International College)
1. Concerning Membership
    - a. The International College is comprised of:
      - 1) Permanent Members
        - a) All Provincial Archbishops of the CEEC
      - 2) At Large Members
        - a) The International Officers of the CEEC
          - i. Bishop Primus
          - ii. The General Secretary
          - iii. The Ecumenical Officer
      - 3) The Chairman of each International Commission as called upon to report to the International College
      - 4) Those so designated by the International College to have seat and voice privilege.

2. Concerning Meetings
  - a. The International College shall meet yearly in Synod at the International Convocation and in Synod at other meetings so called by the Bishop Primus.
  - b. The International College shall meet through electronic media as needed or otherwise specified by the Bishop Primus.
  - c. Those gathered in Synod or through electronic media with the Bishop Primus shall constitute a quorum. In the event that the Bishop Primus is unavailable, the General Secretary shall serve as Chair. If the General Secretary is also unavailable, the Chairmanship shall revert to the senior Provincial Archbishop by consecration.
  
3. Concerning Minutes and Communication
  - a. Minutes of all deliberations and decisions of the International College shall be recorded. At the next convening of the International College, the minutes of the prior meeting shall be read and, with corrections, approved by resolution. Minutes of all meetings shall be provided to all members of the International College. All minutes shall be catalogued as public record.
  - b. Decisions of the International College shall be reported in writing or through e-mail to:
    - 1) All members of the International College;
    - 2) All Bishops of the CEEC;
    - 3) All parties affected by particular decisions;
    - 4) All jurisdictions of the CEEC as appropriate.
  
4. Concerning Funding

The expenses related to the operations of the International College shall be funded by the jurisdictions of the participating members.

5. Concerning Financial Accountability

The jurisdictions of the participating members shall administer and provide accounting for all expenses related to the International College, conforming to accepted practices on financial accountability.

B. The Bishop Primus

1. Concerning the Bishop Primus

- a. The Bishop Primus of the Communion shall be selected by the members of the International College in Synod, according to the rules of government by consensus (Constitution, Article VI).
- b. The Bishop Primus, so selected, shall serve for a term of four years.
- c. The Bishop Primus, having served a first term may serve a second four year term contingent on the approval, in consensus, of the International College.
- d. A permanent member of the International College, having previously served as Bishop Primus, shall be eligible for additional terms, provided that another Bishop Primus has served at least one term at the conclusion of that permanent member's last term.
- e. In the event that the Bishop Primus is temporarily unable to fulfill the duties of office, an Interim Bishop Primus shall be selected in consensus by the International College in special session. The Interim Bishop Primus shall serve until the Bishop Primus is able to resume his duties.
- f. In the event of the permanent incapacitation, retirement, death, or judicial decree against the Bishop Primus, the International College shall, in consensus, select a new Bishop Primus to finish his term. Said Bishop Primus shall be eligible for two more consecutive terms.

2. Concerning the Bishop Primus's Council

The Bishop Primus's Council, as the executive council of the CEEC, shall advise and support the Bishop Primus in the performance of his duties, assisting in the administration of the CEEC.

- a. The Bishop Primus shall select, with the advice of his Council, the members of the Bishop Primus' Council, provided that at least two members shall be Bishops.

3. Concerning the International Office

The International Office is the administrative and management center of operations, communications and financial accountability for the CEEC (Constitution, Article I.B).

a. As the chief executive officer of the International Office (Constitution, Article I.B.1.e), the Bishop Primus is responsible for and has authority to:

- 1) Direct the operations of the Office;
- 2) Delegate specified functions to the General Secretary or an office manager. For continuity and convenience, the office of the General Secretary shall reside in the International Office, unless otherwise specified;
- 3) Select and oversee staff.

b. The International Office is responsible for:

- 1) Providing administrative support to:
  - a) The Bishop Primus;
  - b) The Bishop Primus' Council;
  - c) The Officers of the International Communion;
  - d) The Commissions of the Communion;
  - e) The International College.
- 2) The orderly retention of all records.

c. The International Office is responsible for communications for the Bishop Primus and the International College on behalf of the CEEC. This Office is the communications arm of the CEEC to the Communion, to the public at large, and to the media in particular. This function of the International Office is authorized by the International College and the Bishop Primus to serve in the areas of:

- 1) Press Relations
  - a) To assist the Bishop Primus in his role as chief spokesman for the CEEC;

- b) To manage a database of major media outlets;
- 2) Church Relations
- a) To provide design of CEEC logos, trademarks, and other layouts;
  - b) To produce sample press releases and press release templates;
  - c) To serve as consultant to Provinces, Dioceses, and other jurisdictions and congregations in public relations and media strategies;
- 3) Print and Related Media
- a) To design and produce various materials for publicity, training, and information;
  - b) To provide language translation of documents and materials for the CEEC at large;
  - c) To produce The Resolution, The Constitution and Canons, and other materials in print or other formats as needed;
- 4) World Wide Web
- a) To maintain the official web site for the CEEC;
  - b) To regulate internet activities within the CEEC, monitoring web sites for consistency, and consulting with CEEC entities in the design and development of web sites;
- 5) Radio, Television and other Electronic Media
- a) To produce specialized audio/video production;
  - b) To produce public service announcements and commercials for broadcast;
  - c) To provide media programming and consultation;
- d. The International Office is responsible for planning, promoting, and implementing the International Convocation, International Synods, and as necessary, other gatherings of the International Communion.

- e. The International Office is responsible for administering the funds of the Office.
  
- f. The Location of the International Office may, at the discretion of the International College, be mobile or permanent. If mobile, the Office shall be relocated to the jurisdiction of each new Bishop Primus. If, because of the impracticability of relocating the Office, a permanent location shall be agreed upon. In such a case:
  - 1) The Bishop Primus may choose to relocate to the permanent Office location;
  - 2) The Bishop Primus may choose to operate from his jurisdiction, in which case:
    - a) He shall establish an auxiliary office within his jurisdiction;
    - b) A strong administrative link shall be established between the International Office and the auxiliary office;
    - c) The General Secretary or an office manager shall be designated to oversee the International Office directly accountable to the Bishop Primus.

C. The International Convocation

1. Concerning Funding

The International Convocation shall be funded by the registration fees of the participants and the offerings of the Convocation.

- a. The Bishop Primus shall prepare a proposed budget to be submitted to the International College for ratification.
- b. The Bishop Primus's participation shall be funded by the International Office.
- c. The other International Officers shall be funded by their respective jurisdictions or, at need, by the International Office.
- d. The participation of the supervising Bishops of the International Commissions

shall be funded by their respective jurisdictions or at need, by the International Office.

- e. The participation of Provincial Archbishops, Archbishops, Bishops, Clergy, and non-clerical leaders of canonical ministries and ancillary jurisdictions shall be funded by their respective jurisdictions.
- f. At need, the expenses of select participants may be underwritten by the International College as a budgeted item.
- g. As needed, the budget of the International Convocation may be supplemented through fund raising.

2. Concerning Financial Accountability

The International Office shall administer and provide accounting for all International Convocation funds, conforming to accepted practices on financial accountability. The Bishop Primus shall present a financial report to the International College.

D. International Commissions

1. Concerning the Supervising Bishop

- a. Each Commission shall be led by a Supervising Bishop. Said Bishop shall be nominated by the Bishop Primus and approved by the International College. The Supervising Bishop serves at the pleasure of the Bishop Primus. There is not a defined term of office.

1) The Supervising Bishop:

- a) Chairs the Commission;
- b) Oversees and directs the work of the Commission;
- c) Works under the supervision of the Bishop Primus;
- d) Reports to the International College, having seat and voice privilege as required.

2. Concerning Responsibilities

a. The Commission on Education

- 1) The Commission on Education is the education arm of the CEEC and is responsible for:

- a) Developing educational standards, goals, and policy for the CEEC;
  - b) Developing educational and training programs for the CEEC;
  - c) Directing and overseeing the Institute for Ancient/Future Christian Studies;
  - d) Serving as a resource for provinces and all other jurisdictions of the CEEC.
- b. The Commission on Ordained Ministry
- 1) The Commission on Ordained Ministry oversees ordained ministry for the CEEC and is responsible for:
    - a) Developing standards, goals, and policy for ordained ministry within the CEEC;
    - b) Determining qualifications for ordained ministry;
    - c) Serving as a resource for all the jurisdictions of the CEEC.
    - d)
- c. The Commission on Religious Orders, Communities, and Societies
- 1) The Commission on Religious Orders, Communities, and Societies oversees all ascetical jurisdictions in the CEEC. As such, this Commission is responsible for:
    - a) Developing standards, goals, and policy for these jurisdictions.
- d. The Commission on Canon Law
- 1) The Commission on Canon Law serves the CEEC as the executive committee on International Canon Law for the CEEC: the Resolution, Constitution, and Canons of the CEEC. As such, this Commission is responsible for:
    - a) The development and preservation of the Resolution, the Constitution, and the Canon Law of the International Communion;
    - b) Processing revisions and amendments;



- c) Monitoring Communion-wide compliance to these foundational documents and issuing reports to the International College;
  - d) Review, approval and processing of all subsidiary documents, organizing documents and documents of incorporation and registration;
  - e) Serving as a resource for all Ecclesiastical Courts on the interpretation of the foundational documents.
- e. The Commission on Chaplaincies
- 1) The Commission on Chaplaincies oversees the Order of Military Chaplains and the Order of Institutional Chaplains. This commission is responsible for:
    - a) Developing standards, goals, and policy for all chaplaincies within the CEEC;
    - b) Supervising the operations of the respective Orders;
    - c) Nominating qualified endorsers for selection by the International College.
- f. The Commission on World Mission
- 1) The Commission on World Mission oversees and coordinates the international development of the CEEC and serves as the humanitarian arm of the CEEC. As such, this Commission is responsible for:
    - a) The coordination and cooperation of the mission efforts of all jurisdictions;
    - b) Developing goals, standards, and policy for international development and humanitarian outreach;
    - c) Devising strategies for world-wide development;
    - d) Making recommendations to the International College regarding the creation and development of national and international territories;
    - e) Supervising development within the national and international territories;
    - f) Facilitating coordination and communication within the mission

territories.

3. Concerning Funding

a. The Commission on Education

- 1) The participation of the members of the Commission shall be funded by the jurisdiction of each member.
  - a) The operations of the Commission shall be funded by
    - i. Income from educational and training programs;
    - ii. Income from the purchase of education materials and media;
    - iii. Income from offerings and fundraising;
    - iv. Support from the International Office as needed.

b. The Commission on Ordained Ministry

- 1) The participation of the members of the Commission shall be funded by the jurisdiction of each member.
- 2) The operations of the Commission shall be funded by:
  - a) Income from publications and media;
  - b) Income from offerings and fundraising;
  - c) Support from the International Office as needed.

c. The Commission on Religious Orders, Communities, and Societies

- 1) The participation of the members of the Commission shall be funded by the jurisdiction of each member.
- 2) The operations of the Commission shall be funded by:
  - a) A tithe to the International Office by each Religious Order, Community, and Society;
    - i. The Bishop Protector of each Religious Order, Community, and Society may receive income from this tithe according to the discretion of the Commission, as well as from offerings from the Religious Order,

Community, or Society that each oversees;

- b) Income from publications and media;
  - c) Income from offerings and fundraising.
- d. The Commission on Canon Law
- 1) The participation of the members of the Commission shall be funded by the jurisdiction of each member.
  - 2) The operations of the Commission shall be funded by:
    - a) Income from publications and media;
    - b) Income from offerings and fundraising;
    - c) Support from the International Office as needed.
- e. The Commission on Chaplaincies
- 1) The participation of the members of the Commission shall be funded by the jurisdiction of each member.
  - 2) The operations of the Commission shall be funded by:
    - a) A tithe to the International Office by each chaplain from the income earned from his/her chaplaincy;
      - i. Endorsing Bishops may receive income from this tithe according to the discretion of the Commission;
    - b) Income from offerings and fundraising.
- f. The Commission on World Mission
- 1) Participation of the members of the Commission shall be funded by the jurisdiction of each member.
  - 2) The operations of the Commission shall be funded by:
    - a) A tithe of the income of the International Office;
    - b) Through Communion-wide World Missions offerings during Advent and Easter seasons;
    - c) Income from additional offerings and fundraising

4. Concerning Financial Accountability
  - a. Each Commission shall present an annual budget to the Bishop Primus's Council for incorporation into the annual budget of the International Office, which in turn, shall be presented to the International College for deliberation and ratification.
  - b. The International Office shall administer and provide accounting for all Commissions, conforming to accepted practices on financial accountability. A financial report on the Commissions shall be included in the Bishop Primus's annual financial report to the International College.

E. The International Ecclesiastical Court

1. Concerning Funding
  - a. The participation of the members of the Ecclesiastical Court shall be funded by the jurisdiction of each member.
  - b. The operational costs of the Ecclesiastical Court shall be covered by the jurisdictions involved in the case.

**CANON 2: OF PROVINCES**

(TITLE I - Organization and Administration)

Pursuant to the provisions of Article II of the Constitution:

A. The Provincial House of Bishops

1. Concerning Meetings

- a. The Provincial House of Bishops shall convene to attend to the business of the Province as scheduled by the Provincial Archbishop, provided that not less than two gatherings take place *per annum*, in Synod.
- b. The Provincial House of Bishops may meet by means of electronic media as needed or otherwise specified by the Provincial Archbishop.
- c. Those gathered in Synod or through electronic media shall constitute a quorum. In the event the Provincial Archbishop (the Chair) is unavailable, the General Secretary of the Province, or another Bishop agreeable to the Provincial House of Bishops shall chair the meeting.

2. Concerning Minutes and Communication

- a. Minutes of all deliberations and decisions of the Provincial House of Bishops shall be recorded. At the next convening of the Provincial House of Bishops, the minutes of the prior meeting shall be read and, with corrections, approved by resolution. Minutes of all meetings shall be provided to all members of the Provincial House of Bishops. All minutes shall be catalogued as public record.
- b. Decisions of the Provincial House of Bishops shall be reported in writing or through e-mail to:
  - 1) All parties affected by particular decisions.

B. The Provincial Archbishop

1. Concerning the Provincial Archbishop

- a. The Archbishop of a Province shall be selected in the following manner. The Provincial House of Bishops shall, in Synod, select, in consensus, a nominee who meets the biblical and canonical requirements and qualifications. Said nomination is then presented to the International College. After examination and prayerful deliberation, the International College chooses whether or not to ratify the nomination. Upon ratification, the nominee becomes the Designated Archbishop of the Province. At a mutually agreed upon time the Designated Provincial Archbishop is installed in office.
- b. The Provincial Archbishop serves in office until resignation, incapacitation, retirement, death, or judicial decree.
- c. In the event that the Provincial Archbishop is temporarily unable to fulfill the duties of office, an Interim Provincial Archbishop shall be selected, in consensus, by the International College, with the advice of the Provincial House of Bishops. The Interim Provincial Archbishop shall serve until the Provincial Archbishop is able to resume his duties.
- d. In the event of the permanent incapacitation, retirement, death, or judicial decree against the Provincial Archbishop, a new Provincial Archbishop is selected and installed.

2. Concerning the Provincial Council

The Provincial Council, as the Executive Council of the Province, shall advise and support the Provincial Archbishop in the performance of his duties, assisting in the administration of the Province.

3. Concerning the Provincial Office

The Provincial Office is the administrative and management center of operations and

communications for the Province.

- a. As the chief executive officer of the Province, the Provincial Archbishop is responsible for and has authority to:
  - 1) Direct the operations of the office;
  - 2) Delegate specified functions to the Provincial General Secretary or an office manager;
  - 3) Select and oversee staff.
  
- b. The Provincial Office is responsible for providing administrative support to:
  - 1) The Provincial Archbishop;
  - 2) The Provincial Council;
  - 3) The Provincial House of Bishops.
  
- c. The Provincial Office is responsible for:
  - 1) The orderly retention of all records;
  - 2) Communications;
  - 3) Administering the funds of the office for accounting, and for fulfilling the requirements of financial accountability.

**CANON 3: OF ARCHDIOCESES**

(TITLE I - Organization and Administration)

Pursuant to the provisions of Article III of the Constitution:

A. The Archdiocesan Council

1. Concerning Meetings

- a. The Archdiocesan Council shall convene to attend to the business of the Archdiocese as scheduled by the Archbishop, provided that not less than two gatherings take place *per annum*, in Synod.
- b. The Archdiocesan Council may meet by means of electronic media as needed or otherwise specified by the Archbishop.
- c. Those gathered in Synod or through electronic media shall constitute a quorum. In the event the Archbishop (the Chair) is unavailable, the Archdiocesan General Secretary, or another Bishop agreeable to the Council shall chair the meeting.

2. Concerning Minutes and Communication

- a. Minutes of all deliberations and decisions of the Archdiocesan Council shall be recorded. At the next meeting of the Council, the minutes of the prior meeting shall be read and, with corrections, approved by resolution. Minutes of all meetings shall be provided to each member of the Council. All minutes shall be catalogued as public record, and a copy referred to the Provincial Archbishop.
- b. Decisions of the Archdiocesan Council shall be reported in writing or by e-mail to:
  - 1) All parties affected by the particular decisions.



## The Archbishop

### 3. Concerning the Archbishop

- a. The Archbishop of an Archdiocese shall be selected in the following manner.

For an Archdiocese in formation, the Provincial House of Bishops shall, in Synod, select, in consensus, an acceptable nominee with the advice of all episcopal representatives of the Archdiocese in formation. For an established Archdiocese, the Archdiocesan Council shall, in Synod, chaired by the Provincial Archbishop, select, in consensus, a prospective nominee. The prospective nominee must be, in turn, ratified by the Provincial House of Bishops. The nominee must conform to all biblical and canonical requirements and qualifications. Said nomination is then presented to the International College. After examination and prayerful deliberation the International College chooses whether or not to ratify the nomination. Upon ratification the nominee becomes the Archbishop Designate. At a mutually agreed upon time the Archbishop Designate is installed in office by the Provincial Archbishop.

- b. The Archbishop serves in office until resignation, incapacitation, retirement, death, or judicial decree.

- c. In the event the Archbishop is temporarily unable to fulfill the duties of office, an Interim Archbishop shall be selected, in consensus, by the Provincial House of Bishops, with ratification being given by the International College. The Interim Archbishop shall serve until the Archbishop is able to resume his duties.

- d. In the event of the permanent incapacitation, retirement, death, or judicial decree against the Archbishop, a new Archbishop is selected and installed.

### 4. Concerning the Archbishop's Council

The Archbishop's Council, as the executive council of the Archdiocese, shall advise and support the Archbishop in the performance of his duties, assisting in the administration of the Archdiocese.

5. Concerning the Archdiocesan Office

The Archdiocesan Office is the administrative and management center of operations and communications for the Archdiocese.

- a. As the chief executive officer of the Archdiocese, the Archbishop is responsible for and has authority to:
  - 1) Direct the operations of the office;
  - 2) Delegate specified functions to the Archdiocesan General Secretary or an office manager;
  - 3) Select and oversee staff.
  
- b. The Archdiocesan Office is responsible for providing administrative support to:
  - 1) The Archbishop;
  - 2) The Archbishop's Council;
  - 3) The Archdiocesan Council.
  
- c. The Archdiocesan Office is responsible for:
  - 1) The orderly retention of all records;
  - 2) Communications;
  - 3) Administering the funds of the office for accounting, and for fulfilling the requirements of financial accountability.

**CANON 4: OF DIOCESES**

(TITLE I - Organization and Administration)

Pursuant to the provisions of Article IV of the Constitution:

A. The Diocesan Council

1. Concerning Meetings

- a. The Diocesan Council shall convene to attend to the business of the Diocese as scheduled by the Diocesan Bishop, provided that not less than two gatherings take place *per annum*, in Synod.
- b. The Diocesan Council may meet by means of electronic media as needed or otherwise specified by the Bishop.
- c. Those gathered in Synod or through electronic media shall constitute a quorum. In the event the Bishop (the Chair) is unavailable, a Bishop or Priest acceptable to the Council shall chair the meeting.

2. Concerning Minutes and Communication

- a. Minutes of all deliberations and decisions of the Diocesan Council shall be recorded. At the next gathering of the Council, the minutes of the prior meeting shall be read and, with corrections, approved by resolution. Minutes of all meetings shall be provided to each member of the Council. All minutes shall be catalogued as public record, and a copy referred to the Provincial Archbishop (or the Archdiocesan Archbishop).
- b. Decisions of the Diocesan Council shall be reported in writing or by e-mail to all parties affected by the particular decisions.

B. The Bishop

1. Concerning the Bishop

- a. The Bishop of a Diocese shall be selected in the following manner.
  - 1) For a Diocese in formation (a Mission Diocese), the Provincial House of Bishops (or the Archdiocesan Council) shall, in Synod, select, in

consensus, an acceptable nominee with the advice of the Clergy of the Diocese in formation. If the Diocese in formation is within an existing Archdiocese, the nomination is presented to the Provincial House of Bishops for ratification.

2) For an established Diocese, the Diocesan Council, in session and in consensus shall select a prospective nominee. The nomination must be ratified by the Provincial House of Bishops (and the Archdiocesan Council if jurisdictionally warranted) and presented to the International College for a final decision. The nominee must conform to all biblical and canonical requirements and qualifications.

- b. After examination and prayerful deliberation the International College chooses whether or not to ratify the nomination.
- c. Upon ratification the nominee becomes the Bishop Designate. At a mutually agreed upon time, the Bishop Designate is consecrated with the Provincial Archbishop (or Archbishop) presiding, and then, as arranged, installed by the same in office. Should the Diocesan Bishop designate already be consecrated, he then proceeds directly to installation.
- d. The Diocesan Bishop serves in office until resignation, incapacitation, retirement, death, or judicial decree.
- e. In the event the Diocesan Bishop is temporarily unable to fulfill the duties of office, an Interim Bishop shall be selected, in consensus, by the Provincial House of Bishops (or the Archdiocesan Council and confirmed by the House, with ratification being required by the International College. The Interim Bishop shall serve until the Diocesan Bishop is able to resume his duties.
- f. In the event of the permanent incapacitation, retirement, death, or judicial decree against the Bishop, a new Bishop is selected and installed.

## 2. Concerning the Bishop's Council

The Bishop's Council, as the executive council of the Diocese, shall advise and support the Diocesan Bishop in the performance of his duties, assisting in the administration of the Diocese.

Concerning the Diocesan Office

The Diocesan Office is the administrative and management center of operations and communications for the diocese.

- a. As the chief executive officer of the Diocese, the Diocesan Bishop is responsible for and has authority to:
  - 1) Direct the operations of the office;
  - 2) Delegate specified functions to assigned Clergy or an office manager;
  - 3) Select and oversee staff.
  
- b. The Diocesan Office is responsible for providing administrative support to:
  - 1) The Diocesan Bishop;
  - 2) The Bishop's Council;
  - 3) The Diocesan Council.
  
- c. The Diocesan Office is responsible for:
  - 1) The orderly retention of all records;
  - 2) Communications;
  - 3) Administering the funds of the office for accounting, and for fulfilling the requirements of financial accountability.

**CANON 5: OF PARISHES**

(TITLE I - Organization and Administration)

Pursuant to the provisions of Article V of the Constitution:

A. The Parish Council

1. Concerning Meetings

- a. The Parish Council shall convene to attend to the business of the Parish as scheduled by the Parish Rector, provided that the Council meet on at least a quarterly basis.
- b. At least half of the members of the Parish Council, with the Rector constitutes a quorum. In the event the Rector (the Chair) is unable to attend, the Senior Warden (Vice Chair) shall chair the Council.

2. Concerning Minutes and Communication

- a. Minutes of all deliberations and decisions of the Parish Council shall be recorded. At the next gathering of the Council, the minutes of the prior meeting shall be read and, with corrections, approved by resolution. Minutes of all meetings shall be provided to each member of the Council. All minutes shall be catalogued as public record, and a copy referred to the Diocesan Bishop.
- b. Decisions of the Parish Council shall be reported in writing or by e-mail to all parties affected by the particular decisions.

B. The Rector (Senior Pastor)

1. Concerning the Rector

- a. The Rector of a congregation shall be selected in the following manner.
  - 1) For a Congregation in formation (a Mission Congregation), the Diocesan Council, in session shall select, in consensus, the Vicar (senior pastor of a Mission Congregation) of the Congregation with the advice of the Mission Council. The Diocesan Bishop is the official

Rector of the Congregation.

2) For an established Parish, the Parish Council, chaired by the Bishop, in consensus, shall select a nominee(s) to be presented to the Diocesan Council for ratification and appointment as the Rector of the Parish. The nominee must conform to all biblical and canonical requirements and qualifications for the office. At a mutually agreed upon time, the new Rector shall be installed in office

b. The Rector serves in office until resignation, incapacitation, retirement, death, or judicial decree. In the event the Rector is temporarily unable to perform his/her duties, an Interim Rector shall be chosen by the Diocesan Bishop with advice from the Parish Council and Diocesan Council.

c. In the event of the permanent incapacitation, retirement, death, or judicial decree against the Rector, a new Rector is selected and installed.

2. Concerning the Rector's Council

The Rector's Council, as the executive council of the Parish, shall advise and support the Rector in the performance of his/her duties, assisting in the administration of the Parish.

3. Concerning the Parish Office

The Parish Office is the administrative and management center of operations and communications for the Parish.

a. As the chief executive officer of the Parish, the Rector is responsible for and has authority to:

- 1) Direct the operations of the office;
- 2) Delegate specified functions;
- 3) Select and oversee staff.

b. The Parish Office is responsible for providing administrative support to:

- 1) The Rector;
- 2) The Rector's Council;
- 3) The Parish Council.

- c. The Parish Office is responsible for:
- 1) The orderly retention of all records;
  - 2) Communications;
  - 3) Administering the funds of the office for accounting, and for fulfilling the requirements of financial accountability.



**CANON 6: OF ANCILLARY JURISDICTIONS**

(TITLE I - Organization and Administration)

Pursuant to the provisions of Article VII of the Constitution:

A. General Provisions

1. Specific Canons

Each Ancillary Jurisdiction may develop additional canons, rules, and procedures adapted to the specific needs of the jurisdiction, provided that they are in no way inconsistent with the Resolution and the Constitution and Canons of the CEEC.

2. Reports

Each Ancillary Jurisdiction shall submit an annual report, annual financial report, and annual budget to the International Office for the purview of the Bishop Primus and the International College.

**CANON 7: OF CROSS-JURISDICTIONAL COOPERATION IN A LOCALITY**

(TITLE I - Organization and Administration)

**A. Cross-Jurisdictional Cooperation**

With many Jurisdictions being extra-territorial, it is a given that various localities and regions will contain congregations and ministries representing different jurisdictions. In such cases it is incumbent upon all representatives of the CEEC to engage in relational activities and cooperative efforts, that the witness of Christ and the CEEC be unified and strong.

**B. Mutual Association and Endeavors**

**1. Fellowship**

It is recommended, through the communication of the respective Bishops, that a forum or committee be created to facilitate relationship among the Clergy and people of the various Jurisdictions, promoting such activities as Clergy gatherings, CEEC fellowship events, joint services, etc. Such activities would generate encouragement and mutual support for all CEEC members in the given locality or region.

**2. Mission**

It is further recommended that in a given locality or region, the representatives of various jurisdictions join together in cooperative mission endeavors: evangelistic initiatives, social outreach, humanitarian relief, etc. Such cooperation enlarges the Communion's witness and effectiveness to the locality or region.

**C. Church Planting**

**1. Conference, comity, and consensus between CEEC episcopal jurisdictions is required when:**

- a. A CEEC episcopal jurisdiction plans a church plant (or the establishment of a ministry) in a locality which already has a ministry presence (congregations, etc.) associated with another CEEC episcopal jurisdiction;
- b. A locality has multiple overlapping jurisdictions with a ministry presence and one or the other desires to plant a church (or establish a new ministry) in that locality.

2. Conflict between jurisdictions in a given locality, if not resolved by the respective Bishops, is referred to the respective higher jurisdictional authorities for resolution.

## **TITLE II - Mission and Development Strategy**

The Church's call to make visible the Kingdom of God to the nations of the world entails the commitment to fulfill Christ's Great Commission by making "disciples of all nations." A foundational principle of the Kingdom of God is illustrated in the parable of the mustard seed: that, although the presence of Messiah's Kingdom (the Church) is at its inception small, it grows, by its inherent seed-like nature, to become very large, and then continues to grow and multiply. The CEEC and its members are not only called to this ideal, but this communion as a whole is structured for growth and expansion.

### **CANON 1:      **OF THE MULTIPLICATION OF DISCIPLES****

(TITLE II - Mission and Development Strategy)

#### **A.      Membership Evangelism**

All members of the CEEC are to be encouraged and trained to bear witness to the Gospel of Jesus Christ: by the example of a godly life, personal sharing and invitation, and works of service to those in need. The goal for all the followers of Jesus in the CEEC is to truly be "the light of the world" and "the salt of the earth."

#### **B.      Institutional Support**

It is incumbent upon all leadership, jurisdictions, governing bodies, institutions, and ministries to intentionally and strategically facilitate the work of evangelism and discipleship.

**CANON 2: OF THE MULTIPLICATION OF CONGREGATIONS**

(TITLE II - Mission and Development Strategy)

Pursuant to the provisions of Article V of the Constitution and Title I, Canon 5 of the Canon Law of the CEEC:

A. Formation of a New Congregation

1. Concerning Mission Congregations

- a. A Mission Church is a Congregation under development within a particular Diocese under the direction of the Diocesan Bishop.
- b. Mission Church is so designated and authorized by the Bishop of the Diocese and the Diocesan Council.
- c. A Mission Church may be initiated by the Diocese itself, by one of the Parishes, or by a supporting consortium of developed Parishes. In all cases, the approval and direction of the Bishop and the Diocesan Council is required.
- d. The Bishop is the Rector of the Mission Church and may appoint a Vicar as his representative and resident Pastor for the developing Congregation.
- e. A Mission Church may be:
  - 1) Self-supporting and able to compensate the Vicar and cover all expenses;
  - 2) Non-self-supporting and dependent on support from the Diocese, a sponsoring Parish or Parishes, or elsewhere;
- f. A Mission Church may operate under the legal incorporation of the Diocese, the Province or Archdiocese, or the sponsoring Parish until such time it acquires its own incorporation.

2. Concerning the Articles of Association and Conformity

- a. In the organization of a Mission Church, the Articles of Association and Conformity (see below) shall be signed by at least ten (10) persons of adultage who meet the following qualifications:
  - 1) They must have presented a formal request in writing to the Diocesan Bishop to be designated a Mission Congregation;

- 2) They must have been duly examined by the Bishop or some Presbyter of his appointment;
- 3) They must have given evidence of personal faith in a manner conformable to that expected of a member of a current CEEC Congregation by means of public profession of faith in Jesus Christ as Savior and Lord, baptism into Jesus Christ in the Name of the Father, the Son, and the Holy Spirit, and, where applicable, proof of confirmation by a Bishop in apostolic succession;
- 4) They must have given evidence of a firm intention to support the Congregation with their tithe, time, and talent.

b. THE ARTICLES OF ASSOCIATION AND CONFORMITY

*We, the undersigned, hereby associate ourselves for the purpose of maintaining the worship of God and the proclamation of the Gospel according to the doctrine, discipline, and worship of the CEEC, under the name of*

\_\_\_\_\_

*of the city (or town) of* \_\_\_\_\_

*in the state or province of* \_\_\_\_\_

*in the nation of* \_\_\_\_\_, *and we do faithfully*

*commit ourselves to conformity to the Resolution, and the Constitution and*

*Canons of the CEEC.*

*We do hereby authorize the chairman and secretary of this meeting to certify this action, in writing, to the jurisdictional Bishop with copies forwarded to all Bishops with jurisdictional oversight.*

*Dated:*

*Signed:*

c. Upon reception of the Articles of Association and Conformity:

- 1) The jurisdictional Bishop and all Bishops with jurisdictional oversight (Archbishop(s), Bishop Primus) shall file the document with the permanent records of their office;

- 2) The Bishop shall schedule a service of reception at which time the Bishop shall (if necessary) confirm and receive the new communicants and issue to the new Congregation its Letter of Charter;
3. Concerning Attaining Parish Church Status
    - a. A Mission Church may apply for Parish (established church) status at such time that it meets the requirements and evidences the provisions of Article V of the Constitution and Title I, Canon 5 of the Canon Law of the CEEC. The Congregation must also have demonstrated its capability of financially supporting the Clergy, the facilities, and the work of the Church.
    - b. A service celebrating the elevation to Parish status shall be held with the Bishop of the Diocese or his designee, at which time he will provide the Congregation with a Parochial Letter of Charter.
    - c. The Vicar is elevated to the office of Rector.
- B. The Reception of Existing Congregations
1. Concerning Reception
    - a. Any Congregation (or group of Congregations), whether independent, or part of another organization, desiring to be received into the CEEC, shall declare its (their) desire, duly certified by the authorities of said Congregation. Said certification together with a Declaration of Commitment to the doctrine and worship of the CEEC shall be submitted to a Diocesan Bishop with a copy referred to the jurisdictional Archbishop. If found satisfactory by the Bishop and the Diocesan Council, the process of reception shall proceed.
      - 1) Should the applying Congregation(s) belong to another association or organization, the governing bodies of the same shall be consulted.
    - b. The status and requirements for the Clergy of the incoming Congregation(s) shall be governed by the provisions of Title III of the Canon Law of the CEEC.
    - c. The incoming Congregation(s) shall satisfy the provisions of Title II, Canon 2.A.2.a and b, except that the Articles of Association and Conformity shall be signed by the governing board of the Congregation(s).

- d. If an incoming Congregation satisfies the standards of Title II, Canon 2.A.3.a of the Canon Law of the CEEC, it may be received as a Parish Church. However, the Bishop has the discretion to receive said Congregation as a Mission Church for a provisional period of time.
- e. If the incoming Congregation does not yet fully satisfy the provisions of Title II, Canon 2.A.3.a, said Congregation shall be designated a Mission Church.
- f. Upon completion of a mutually satisfactory interview including but not limited to a review of financial records, the leadership, and the Clergy of the applying Congregation, the Articles of Association and Conformity shall be signed by the governing body of the Congregation, and all actively involved Clergy.
- g. Upon receiving the signed Articles of Association and Conformity, the provisions of Title II, Canon 2.A.2.c shall be carried out.

C. Congregations Within an Apostolate

An Apostolate, depending on its charter and mission, with oversight from the International College, may both establish and receive Congregations pursuant to the provisions of Title II, Canon 2.



**CANON 3: OF THE MULTIPLICATION OF DIOCESES**

(TITLE II - Mission and Development Strategy)

Pursuant to Article IV and Title I, Canon 4 of the Constitution and Canons of the CEEC:

A. Formation of a New Diocese Within Existing Jurisdictions

1. Concerning the Creation of New Dioceses by a Province

Any Diocese or Missionary Diocese must be so designated by the Provincial Archbishop and the Provincial House of Bishops, with notification being given to the Bishop Primus and the International College. The Provincial Archbishop and the Provincial House of Bishops may create a new Diocese:

- 1) By the subdividing of an existing, growing Diocese, but only with the cooperation, involvement and consent of the Diocesan Bishop;
  - a) If the intent of the Diocesan multiplication is to eventually develop a new Archdiocese, the originating Diocesan Bishop, by the grant of the Provincial House of Bishops, may serve in a supervisory capacity over the new Diocese and its Bishop, under the authority of the Provincial Archbishop;
- 2) By selecting choice Congregations from existing Dioceses to form a new Diocese, but only with the involvement, cooperation and consent of the respective Diocesan Bishops;
- 3) By establishing a Mission Diocese;
  - a) A Mission Diocese is a Diocese in formation. At its initiation, the Mission Diocese must be comprised of at least three Congregations. Two must be established Parishes. One may be a Mission Church.
  - b) The Mission Diocese may be formed through subdivision or selection, as above (Title II, Canon 3.A.1.a.1 and 2).
  - c) The designated Mission Diocese may be overseen by an auxiliary, suffragan, or missionary Bishop so appointed by the Provincial Archbishop and the Provincial House of Bishops. The

appointment must be ratified by the International College.

- d) A Mission Diocese may apply for Diocesan status at such time that it meets the requirements and evidences the provisions of Article IV, Title I, Canon 4 of the Constitution and Canons of the CEEC. Application shall be made to the Provincial Archbishop and he, with the Provincial House of Bishops shall render a decision (and if affirmative) with input from the Mission Diocese Council, shall nominate a candidate as Diocesan Bishop to the International College for ratification.

2. Concerning the Creation of a New Diocese by an Archdiocese

As it relates to the establishment of new Dioceses by an Archdiocese, the Archdiocese shall conform to the canonical provisions laid down for the “Creation of New Dioceses by a Province” (Title II, Canon 3.A.1) with one exception: All determinations made by the Archbishop and the Archdiocesan Council shall be submitted to the Provisional Archbishop and the Provincial House of Bishops for ratification and the submission of Episcopal nominations to the International College.

3. Concerning the Creation of a Mission Diocese by a Diocese

- a. Although a Mission Diocese may only be authorized by the Provincial Archbishop and the Provincial House of Bishops, a Diocese, in partnership with the Province (or Archdiocese) may pioneer a new Diocese through the formation of a Mission Diocese.
- b. As it relates to the formation of a Mission Diocese by a Diocese, the Diocese, with Provincial (or Archdiocesan) oversight shall conform to the provisions of Title II, Canon 3.A.1.3 of the Canons.
- c. If the intent of the formation of a Mission Diocese is to develop a new Archdiocese, the originating Diocesan Bishop, by the grant of the Provincial House of Bishops (or the Archdiocesan Council with Provincial consent), may serve in a supervisory capacity over the Mission Diocese, and may continue in that role after the Mission Diocese has been designated a Diocese.

4. Concerning the Creation of a Diocese or Mission Diocese by an Apostolate  
Depending on its charter and mission, an Apostolate may create Dioceses or Mission Dioceses with the oversight, advice, and consent of the International College but only in conformity to the provisions and principles of the Constitution and Canons of the CEEC. The Reception of Existing Dioceses, Ecclesial Jurisdictions and Networks  
  
Dioceses, ecclesial jurisdictions and networks existing outside of the CEEC, upon application and approval, may be received by the various episcopal jurisdictions of the CEEC: by the International College, Provinces, Archdioceses, Dioceses, and Apostolates.
5. Concerning Reception
  - a. An ecclesial jurisdiction, association, or network of churches desiring to be received into the CEEC, shall declare its intention, duly certified by the governing council of said jurisdiction, association, or network. Said certification together with a Declaration of Commitment to the doctrine and worship of the CEEC shall be submitted to a jurisdictional Bishop of the CEEC with a copy referred to the next immediate jurisdictional authority. If found acceptable to the jurisdictional Bishop and his governing council, the process of reception may proceed.
  - b. A set (or open-ended) period of vetting and relationship building shall be observed to strengthen and confirm the proposed union.
  - c. The essential requirements are concord with the doctrine, discipline, worship, and practice of the CEEC, unity of mission and vision, and full commitment to the Resolution, and the Constitution and Canons of the CEEC.
  - d. Upon completion of a mutually satisfactory period of vetting and relationship building, including but not limited to, a review of financial records, the leadership and Clergy of the applying network, association, or jurisdiction, the Articles of Association and Conformity (see Title II, Canon 2.A.2.b) shall be signed by the respective governing body and by all active Clergy. Each Congregation's leadership shall also sign the Articles. Once signed, all copies are submitted to the CEEC jurisdictional authority who provides copies to all overseeing jurisdictions. All copies shall be filed as permanent record at each level of oversight. The reception process continues as described below.

6. Concerning Receiving Jurisdictions

a. The International College

If the primary contact of an applying jurisdiction, association, or network is the Bishop Primus, an officer of the International College, or the Commission on World Mission, the International College makes the decision to receive the jurisdiction, association or network as a Diocese or as a Mission Diocese. The Bishop Primus with the consent of the International College may:

- 1) Place the received body of churches in an appropriate Province, Archdiocese, Diocese, or Apostolate;
- 2) Place the received body of churches under the administration of the Commission on World Mission for strategic development purposes.

b. Provinces

If application for reception is made to a Province of the CEEC, the Provincial Archbishop and the Provincial House of Bishops (with the ratification of the International College) makes the decision to receive the applying body and:

- 1) Adds the group of churches to an existing Diocese;
- 2) Designates the received body as a Diocese or Mission Diocese, and places said Diocese within the Province or an Archdiocese of the Province.

c. Archdioceses

If application for reception is made to an Archdiocese, the Archbishop and the Archdiocesan Council make the decision to receive the applying body, the decision being ratified by the Provincial House of Bishops and the International College. The Archbishop and Archdiocesan Council with the consent of the Provincial House of Bishops:

- 1) Adds the group of churches to an existing diocese of the Archdiocese; Designates the received body as a Diocese or Mission Diocese of the Archdiocese.

d. Dioceses and Mission Dioceses

If application is made to a Diocese or Mission Diocese, the decision to receive the applying body is made by the Diocesan Council or Mission Diocese Council and its Bishop, and ratified by the Provincial House of Bishops. If the Diocese or Mission Diocese lies within an Archdiocese, the Archdiocesan Council also must ratify the decision.

e. Apostolates

If application is made to an Apostolate, the decision on reception is made by the Bishop and governing council of the Apostolate and ratified by the International College.

7. Concerning Clergy and Bishops

The status and requirements of the Clergy and Bishops of the received body shall be governed by the provisions of Title III of the Canon Law of the CEEC.

8. Concerning Induction

a. Churches received into a Diocese or Mission Diocese shall be welcomed in a service of induction at which the Congregations shall receive Letters of Charter by the jurisdictional Bishop.

b. Churches designated as Dioceses or Mission Dioceses shall be welcomed by their jurisdictional Bishop (Archbishop or Provincial Archbishop) in a service of induction at which both the New Diocese or Mission Diocese and the Congregations therein shall receive Letters of Charter.

c. Clergy shall be received or ordained by the jurisdictional Bishop. Bishops shall be received or consecrated. All shall be publicly installed by the jurisdictional Bishop or his designee.

d. The jurisdictional Bishop shall visit each new Congregation and confirm or receive all members.

**CANON 4: OF THE MULTIPLICATION OF ARCHDIOCESES**

(TITLE II - Mission and Development Strategy)

Pursuant to Article III and Title I, Canon 3 of the Constitution and Canons of the CEEC:

- A. The Formation of New Archdioceses Within Existing Jurisdictions
  - 1. Concerning the Creation of an Archdiocese by a Province
    - a. By the decision in consensus of the Provincial Archbishop and the Provincial House of Bishops, a new Archdiocese may be created by:
      - 1) The subdivision of an existing Archdiocese;
      - 2) The reorganization of the Province.
    - b. All Archbishops and Bishops with their jurisdictions must be in consensus with the proposal.
    - c. An Archbishop is installed for the new Archdiocese according to Canon (Title I, Canon 3.B). At this installation, the new Archdiocese shall receive its Letter of Charter from the Provincial Archbishop.
- B. The Reception of an Existing Ecclesiastical Jurisdiction, Association, or Network
  - 1. Concerning Reception

Ecclesiastical Jurisdictions, Associations or Networks of sufficient size may be received by the CEEC as Archdioceses. The process, qualifications, and requirements pursuant to the provisions and principles outlined in Title II, Canon 3 shall be applied to such prospective Archdioceses.
  - 2. Concerning Receiving Jurisdictions
    - a. The International College

If the primary contact of an applying jurisdiction, association, or network is the Bishop Primus, an officer of the International College, or the Commission on World Mission, the International College makes the decision to receive the applying body as an Archdiocese. The Bishop Primus with the consent of the International College may:

- 1) Place the received Archdiocese in an appropriate Province or Apostolate;
- 2) Place the received Archdiocese under the administration of the Commission on World Mission for strategic development purposes.

b. Provinces

If application for reception is made to a Province of the CEEC, the Provincial Archbishop and the Provincial House of Bishops (with ratification of the International College) makes the decision to receive the applying body as an Archdiocese.

3. Concerning Clergy and Bishops

The status and requirements of the Clergy and Bishops of the received body shall be governed by the provisions of Title III of the Canon Law of the CEEC.

4. Concerning Induction

- a. The Archbishop of the Archdiocese is selected according to Canon (Title I, Canon 3.B), and if need be consecrated in apostolic succession and duly installed.
- b. Bishops of the new Archdiocese shall be received or consecrated according to Canon (Title I, Canon 4.B) and duly installed.
- c. Clergy shall be received or ordained by the Provincial Archbishop and/or the new Archbishop and duly installed.
- d. At each installation, the Archbishop, Bishop, and Clergy shall receive the Letter of Charter for their jurisdiction by their jurisdictional Bishop.
- e. The members of all Congregations of the New Archdiocese shall be confirmed by the Provincial Archbishop, Archbishop or Diocesan Bishop.

**CANON 5: OF THE MULTIPLICATION OF PROVINCES**

(TITLE II - Mission and Development Strategy)

Pursuant to Article II and Title I Canon 2 of the Constitution and Canons of the CEEC:

A. The Formation of a New Province From an Existing Jurisdiction

1. Concerning the Creation of a Province from an Existing Province

- a. By the recommendation of the Provincial Archbishop and the Provincial House of Bishops, the International College, in consensus, makes the decision to authorize the creation of a new Province through the subdivision of the existing Province. With a nomination from the parent Province, the International College shall select the new Provincial Archbishop. At the installation of the new Provincial Archbishop the Bishop Primus shall present the Letter of Charter to the New Province.
- b. An existing Archdiocese may be elevated to provincial status according to the provisions of Article III, E of the Constitution of the CEEC.
- c. At the installation of the Provincial Archbishop, the Bishop Primus shall present the Letter of Charter to the New Province.

B. The Reception of an Existing Ecclesial Jurisdiction, Association, or Network as a Province

1. Concerning Reception

Ecclesial Jurisdictions, Associations or Networks of sufficient size may be received by the CEEC as a Province. The process, qualifications, and requirements pursuant to the provisions and philosophy outlined in Title II, Canon 3 shall be applied to such prospective Provinces.

2. Concerning Receiving Jurisdiction

The International College is the receiving jurisdiction for the new Province. The International College makes the decision to receive the applying body as a Province. At the recommendation of the Bishop Primus, the applying body may for an initial period be designated as an Archdiocese with the Bishop Primus or his designee providing oversight and/or placed under the administration of the Commission on World Mission. After such a period of initiation and development, the Archdiocese would assume



Provincial status. This decision is made by the International College.

3. Concerning Clergy and Bishops

The status and requirements of the Clergy and Bishops of the new Province shall be governed by the provisions of Title III of the Canon Law of the CEEC.

4. Concerning Induction

- a. The new Provincial Archbishop is selected according to Canon (Title I, Canon 2.B), and duly installed and, if needed, be consecrated in apostolic succession.
- b. Bishops of the new Province shall be received or consecrated according to Canon (Title I, Canon 4.B) and duly installed.
- c. Clergy shall be received or ordained by the Bishop Primus, his designee, the new Provincial Bishop or the New Diocesan Bishops and duly installed.
- d. At each installation, the new Provincial Bishop, Bishops, and Clergy shall receive the Letters of Charter for their jurisdictions by their respective jurisdictional Bishop.
- e. The members of all Congregations of the new Province shall be confirmed or received.

**CANON 6: OF NATIONAL AND INTERNATIONAL TERRITORIES**

(TITLE II - Mission and Development Strategy)

A. National Territories

Given that over time there is an inevitable inertia toward the emergence of geographic jurisdictions within nations, the International College, at the recommendation of the Commission on World Mission, may designate a given nation as a National Territory. Such a designation is for the purposes of strategic planning and development within the nation as a geographic region. The aim is for the implementation of a comprehensive development plan that promotes consistency and coordination, and avoids confusion and competition. The National Territory exists under the oversight of the Bishop Primus and the International College with the Commission on World Mission (when appropriate) serving as the administrative agent. A Supervising Bishop (or Archbishop) shall be appointed with jurisdictional and developmental oversight of the territory. Said appointee shall be selected by the Commission on World Mission and ratified by the International College.

Developmental Regions within a National Territory may be designated by the Commission on World Mission. The designation of a geographic region as a Territory in no way inhibits the functioning of extra-territorial jurisdictions within the national borders.

B. International Territories

An International Territory fulfills the same purposes and functions as a National Territory except that the Territory is comprised of a regional grouping of smaller contiguous nations. A Supervising Bishop (or Archbishop) shall be appointed with jurisdictional and developmental oversight of the territory. Said appointee shall be selected by the Commission on World Mission and ratified by the International College. The designation of an International Territory for missionary development purposes in no way inhibits the functioning of extra-territorial jurisdictions within the region.

## **TITLE III -**

### ***Ministers, Recruitment, Preparation, Ordination, Office, Practice, Transfer***

#### **CANON 1: OF HOLY ORDERS**

(TITLE III - Ministers, Recruitment, Preparation, Ordination, Office, Practice, Transfer)

##### A. The Nature of Holy Orders

###### 1. Concerning the Historic Three-fold Pattern for Holy Orders

The CEEC affirms the three-fold pastoral ministry of Bishop, Presbyter and Deacon.

Persons to be admitted to the office of Bishop, Presbyter or Deacon in this Communion are those who have been called, examined, and ordained according to an authorized ordinal of the CEEC, or ordained in some church whose orders are recognized and accepted by this Communion.

###### 2. Concerning Canonical Obedience to Those in Authority

Any person who has received authority to be a Presbyter or Deacon in any Diocese of this Communion owes canonical obedience in all things lawful and honest to the Bishop of the Diocese, and the Bishop of each Diocese owes canonical obedience in all things lawful and honest to his jurisdictional Bishop.

###### 3. Concerning Norms for Ordination Generally

Except as hereinafter provided, qualification for ordination shall be determined by the Bishop having jurisdiction.

**CANON 2: OF QUALITIES OF THOSE WHO ARE TO BE ORDAINED AS DEACON OR PRESBYTER**

(TITLE III - Ministers, Recruitment, Preparation, Ordination, Office, Practice, Transfer)

A. Qualifications and Requirements

1. Concerning General Requirements

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 baptized, confirmed, to be sufficiently instructed in Holy Scripture and in the doctrine, discipline and worship of the CEEC, as defined by the CEEC, to be empowered by the Holy Spirit and to be a wholesome example and pattern to the entire flock of Christ.

2. Concerning Requirements for Deacon According to Holy Scripture

In accordance with Holy Scripture, a Deacon must be worthy of respect, sincere, not indulging in much wine, not pursuing dishonest gain, and one who holds the deep truths of the faith with a clear conscience. They must first be tested, and then if there is nothing against them, let them serve as Deacons (1 Tim. 3:8-13).

3. Concerning Requirements for Presbyter According to Holy Scripture

In addition to the qualifications above and in accordance with Holy Scripture, a Presbyter must be above reproach, not self-pleasing but self-controlled, upright, holy, disciplined, temperate, hospitable, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money, not a recent convert, one who loves what is good and one who has a good reputation with outsiders. Clergy must be able to preach and teach, holding firmly to the trustworthy message as it has been taught, in order to encourage others by sound doctrine and to refute those who oppose it (1 Tim. 3:1-7, 5:17; Titus 1:6-9).

4. Concerning Requirements for Married Candidates With and Without Children

In the case of persons who are or have been married, and/or have children, every Bishop shall take care that such persons manage their own family well, for as Holy Scripture attests, "If anyone does not know how to manage his own family, how can he take care of God's Church?" (1 Tim. 3:4-5, 12; Titus 1:6).

5. Concerning Upholding the Sanctity of Marriage Especially for Those to Be Ordained

Marriage as a lifelong covenant between a man and a woman, where the two become

one flesh, is both an ordinance of Creation, affirmed as such by our Lord, and commended by Saint Paul as a sign of the mystical union between Christ and his Church (Matt 19:3-9; Eph. 5:22-32). As wholesome examples and patterns to the entire flock of Christ, all married persons to be admitted to Holy Orders shall remain married to their spouse for life, and in accordance with the vows they exchanged in Holy Matrimony. No person shall be admitted into Holy Orders who has been divorced and remarried.

6. Concerning Pastoral Exceptions to A.5.

The Bishop Primus of the CEEC, on an application made to him by the Bishop sponsoring a person who by reason of A.5 of this Canon could not otherwise be admitted into Holy Orders may, upon a showing of good cause and particularly in light of the exceptions in Matthew 19 and 1 Cor. 7, remove the impediment imposed by that section to the admission of the person into Holy Orders.

7. Concerning Theological Training Requirements

No person shall be admitted into Holy Orders who has not been properly trained in Holy Scripture, and the Doctrine, Discipline and Worship of the CEEC. Academic attainments and degrees shall be evaluated, with a Master of Divinity Degree serving as the norm, in all cases conforming to the standards set by the Commissions on Ministry and Education.

**CANON 3: OF DEACONS AND THEIR ORDINATION**

(TITLE III - Ministers, Recruitment, Preparation, Ordination, Office, Practice, Transfer)

A. The Diaconate

1. Concerning Prerequisites for Ordination

No person shall be ordained a Deacon in the CEEC until that person shall have passed a satisfactory examination conducted by those appointed by the Bishop for this purpose, and shall have demonstrated sufficient knowledge of Holy Scripture, the Doctrine, Discipline and Worship of this Communion, and any other disciplines the Bishop shall deem necessary for the office and ministry of Deacons.

2. Concerning the Required Declaration of Ordinands

No persons shall be ordained a Deacon in the CEEC until such person shall have subscribed without reservation the following declaration:

*"I 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 consequently hold myself bound to conform my life and ministry thereto, and I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as the Church has received them."*

3. Concerning Length of Diaconate

- a. We recognize the importance of the Vocational Diaconate as an essential and historic ministry of the Church.
- b. A Transitional Deacon shall not be ordained to the office of Presbyter for at least a minimum of six (6) months, unless the Bishop having jurisdiction shall find good cause for the contrary, so that the Deacon's manner of life and ministry may be tested and observed before admission to the order of Presbyter.

**CANON 4: OF PRESBYTERS AND THEIR ORDINATION**

(TITLE III - Ministers, Recruitment, Preparation, Ordination, Office, Practice, Transfer)

A. The Priesthood

1. Concerning Ordination Following Period of Diaconate

No person shall be ordained a Presbyter in the CEEC until that person shall have been ordained a Deacon.

2. No person shall be ordained a Presbyter in the CEEC until that person shall have passed a satisfactory examination conducted by those appointed by the Bishop for this purpose, and shall have demonstrated sufficient knowledge of Holy Scripture and the Doctrine, Discipline and Worship of the CEEC by examination in the following subjects, and any other qualities that the Bishop deems necessary for the office of Presbyter:

- a. Holy Scripture: the Bible, its contents and historical background and interpretive methods;
- b. Church History;
- c. English Church History;
- d. Doctrine: the Church's teaching set forth in the Creeds and doctrinal expressions of the Church;
- e. Liturgies: The contents and use of the Book of Common Prayer, and knowledge of the proper use of church music;
- f. Moral Theology and Ethics;
- g. Ascetical Theology: with an emphasis on the prayer life and spirituality of the minister, including the use of the Daily Office;
- h. Practical Theology: The office and work of a Presbyter; the conduct of public worship; principles of sermon composition and delivery; principles and methods of Christian education in the parish; the Resolution and Constitution and Canons of the CEEC and the Diocese to which the candidate belongs; and the use of the voice in reading and speaking;
- i. The Missionary Work of the Church: How the Gospel has been passed from one language, tribe and nation to another; basic principles of cross-cultural communication; mission strategies; and personal relational evangelism and apologetics.

3. Concerning the Required Declaration of Ordinands

No Deacon shall be ordained a Presbyter in the Church until the Deacon shall have subscribed the following declaration:

*“I 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 consequently hold myself bound to conform my life and ministry thereto, and I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as the Church has received them.”*



CANON 5: OF MINISTERS ORDAINED IN JURISDICTIONS NOT IN COMMUNION WITH THE CEEC

(TITLE III - Ministers, Recruitment, Preparation, Ordination, Office, Practice, Transfer)

A. Application For and Evaluation of Orders

1. Concerning Application for Holy Orders in the CEEC

When Ministers ordained in a jurisdiction not ordered in the Historic Succession nor in communion with the CEEC desire to be a Deacon or Presbyter in this Church, they shall apply to a Bishop of the CEEC for ordination to the diaconate and presbyterate.

2. Concerning Pre-Ordination Requirements

If such ministers furnish evidence satisfactory to the Bishop for eligibility for ordination pursuant to Canons 2 through 4 of this Title, they shall be examined on the points of Doctrine, Discipline, Polity and Worship in which the jurisdiction from which they have come differs from the CEEC, and any other subject which the Bishop deems necessary and appropriate.

3. Concerning Ministers Ordained in Jurisdictions in the Historic Succession but not in Communion with this Church

When a Minister ordained in a jurisdiction by a Bishop in historic succession but not in communion with this Church desires to be received as a member of the Clergy of this Communion, the person shall comply with A.1 and A.2 of this Canon. Thereafter, being satisfied of the person's theological qualifications and successful completion of the examination specified of the person's theological qualifications and successful completion of the examination specified in Title III. Canon 4.A.2 and soundness in the faith, the Bishop may, with the advice and consent of his governing council:

- a. Receive the person into his jurisdiction in the Orders to which already ordained by a Bishop in the historic succession; or
- b. Ordain the person as a Deacon conditionally, and no sooner than four (4) months thereafter, ordain the person a Presbyter conditionally (if previously ordained a Presbyter), having previously baptized and confirmed the person conditionally if necessary, if ordained by a Bishop whose authority to convey such orders has not been recognized by the CEEC.

4. Concerning Receiving a Bishop from another Jurisdiction not in Communion with the CEEC
5. No Bishop from another jurisdiction not in Communion with the CEEC shall be received as a Bishop of the CEEC except by the consent of the International College and in accordance with the Canons of the CEEC.

**CANON 6: OF THE ACCEPTANCE AND DISMISSAL OF CLERGY IN THE CEEC**

(TITLE III - Ministers, Recruitment, Preparation, Ordination, Office, Practice, Transfer)

A. Transfers and Resignation

1. Concerning the Transfer of Clergy from Jurisdictions in Communion with the CEEC

A Bishop may accept by Letters Dimissory a Deacon or Presbyter in good standing from any jurisdiction in communion with the CEEC. The accepting Bishop shall inquire of the transferring Bishop concerning any past or existing disciplinary matter or other impediment affecting the ministry of the transferring member of the Clergy.

2. Concerning Transfers from One Diocese of the CEEC to Another

a. Any Deacon or Presbyter of the CEEC transferring into a Diocese or other jurisdiction of the CEEC shall, in order to become a member of that jurisdiction, present to the Bishop and Diocese, a testimonial from the Bishop or other ecclesiastical authority of the jurisdiction in which he/she last had membership, setting forth the Deacon or Presbyter's true standing and character. The testimonial, known as Letters Dimissory, which must be presented within six (6) months from the date of issue, may be in the following words:

*"We hereby certify that the Reverend \_\_\_\_\_,  
who has signified desire to be transferred to the ecclesiastical authority of  
(name of Diocese, Congregation or other jurisdiction) is a Presbyter (or Deacon)  
of \_\_\_\_\_  
(name of Diocese, Congregation or other jurisdiction) in good standing."*

*(Signed)*

b. The transferring Bishop shall disclose to the accepting Bishop any past or existing disciplinary matter or other impediment affecting the ministry of the transferring member of the Clergy.

3. Concerning Transfer to Another Christian Denomination

Any Deacon or Presbyter of the CEEC in good standing may, at their own request, be released from the obligations of the ministry of the CEEC to unite with any other

Christian Denomination by a commendatory letter, signed by the Bishop, and attested by one other person having ecclesiastical standing within the Diocese or other jurisdiction of which the Deacon or Presbyter is a member.

4. Concerning Voluntary Renunciation from the Ordained Ministry
  - a. Any Deacon or Presbyter in good standing may resign from the Ordained Ministry of the CEEC by sending a resignation in writing to the Bishop with jurisdiction. The Bishop or other ecclesiastical authority shall record the declaration and request so made, and shall determine that the Deacon or Presbyter is not under discipline as defined in Title IV of these Canons, and that the renunciation is not occasioned by misconduct or irregularity, but is voluntary and for causes which do not affect the moral character of the Deacon or Presbyter. Upon making this determination, the Bishop or other ecclesiastical authority shall defer formal action upon the declaration for two (2) months, and meanwhile shall lay the matter before the governing council or its equivalent for advice and consent. With its advice and consent, the Bishop or other ecclesiastical authority may pronounce that such renunciation is accepted and that the Deacon or Presbyter is released from the obligations of the ministerial office, and that the Deacon or Presbyter relinquishes the right to exercise the gifts and spiritual authority as a minister of God's Word and Sacraments conferred in ordination.
  - b. The Bishop's declaration shall state that the renunciation was for causes which do not affect the Deacon or Presbyter's moral character, and shall, if requested, give a certificate to this effect to the person so removed from the ministry.
  - c. In all other cases of renunciation of the ordained ministry, where there may be a question of misconduct or irregularity, the Bishop shall follow the procedures outlined in Title IV.7.

**CANON 7: OF BISHOPS**

(TITLE III - Ministers, Recruitment, Preparation, Ordination, Office, Practice, Transfer)

A. The Episcopacy

1. Concerning Requirements for Bishops According to Holy Scripture

A Bishop is called by God and the Church to be the shepherd who feeds the flock entrusted to his care. A Bishop is an overseer of the flock and as such is called to propagate, to teach, and to uphold and defend the faith and order of the Church willingly and as God wants him to – not greedy for money, but eager to serve; not lording it over those entrusted to his care, but being a wholesome example to the entire flock of Christ (1 Pet. 5:2-3). These requirements are in addition to the requirements set forth in Canon 2 for Deacon (1 Tim. 3:8-13) and for Presbyter (1 Tim. 3:1-7, 5:17; Titus 1:6-9).

2. Concerning the Ministry of Bishops

By the tradition of Christ's one, holy, catholic and apostolic Church, Bishops are consecrated for the whole Church and are successors of the Apostles through the grace of the Holy Spirit given to them. They are chief missionaries and chief pastors, guardians and teachers of doctrine, and administrators of godly discipline and governance.

3. Concerning Criteria for the Episcopate

To be a suitable candidate for the episcopate, a person must:

- a. Be a person of prayer and strong faith;
- b. Be pious, have good morals and exhibit godly character;
- c. Have zeal for souls;
- d. Have demonstrated evidence of the fruit of the Holy Spirit;
- e. Possess the knowledge and gifts which equip him to fulfill the office;
- f. Be held in good esteem by the faithful;
- g. Be a male Presbyter at least 35 years old;
- h. Have demonstrated the ability to lead and grow the Church;

- i. Has discernable marks of apostolic anointing and calling;
  - j. Has demonstrated faithfulness to the Resolution, Constitution and Canons of the International Communion in his current jurisdiction for a minimum of one (1) year;
  - k. Be of good report to those within and outside the Communion.
4. Concerning the Election of Bishops
- a. Bishops shall be chosen by a diocese in conformity with the Resolution and the Constitution and Canons of the CEEC.
  - b. The governing body from the Diocese or Archdiocese certify the nomination of a Bishop for consent by the Provincial House of Bishops, or may certify two or three nominees from which the Provincial House of Bishops may select one for the Diocese. The choice of the Provincial House is then presented to the International College for ratification. In an ancillary jurisdiction the nomination shall proceed directly to the International College.
  - c. Upon the consent or choice of a Bishop-designate by the International College, the jurisdictional Bishop shall take order for the consecration and/or installation of said Bishop.
  - d. In the event the Bishop-nominee/nominees are rejected by the International College, the International College shall so inform the originating body in writing.
5. Concerning the Required Declaration at Consecration
- No Presbyter shall be consecrated a Bishop in the CEEC until he shall have subscribed the following declaration:
- “I 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 consequently hold myself bound to conform my life and ministry thereto, and I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as the Church has received them.”*
6. Concerning Bishops for Special Mission (Bishops of an Apostolate)
- Bishops for Special Mission are Bishops selected by and serve directly under the International College.

7. Concerning Bishops Coadjutor, Bishops Suffragan, and Auxiliary Bishops
  - a. Bishops Coadjutor serve as assistant Bishops to jurisdictional Bishops and hold the right of succession.
  - b. Bishops Suffragan serve as assistant Bishops to jurisdictional Bishops but have no right of succession.
  - c. Auxiliary Bishops serve as assistant Bishops to jurisdictional Bishops but have no right of succession.
  - d. Selection of the above is according to Article IV, B.1 of the Constitution and Title I, Canon 4.B.1.
  - e. Since the ministry of Suffragans/Auxiliaries is of late development, the CEEC shall take caution in use of these offices, and only use on a selective basis after due consideration.

**TITLE IV -**  
***Ecclesiastical Discipline and Grievance***

**CANON 1:      ***OF THE NATURE OF DISCIPLINE IN THE CHURCH*****

(TITLE IV - Ecclesiastical Discipline and Grievance)

The Church has its own inherent right to discipline the faithful who commit offenses. Penalties are established only insofar as they are essential for repentance, reformation and ecclesiastical discipline and order.



**CANON 2: OF THE CHARGES AGAINST BISHOPS, PRESBYTERS, OR DEACONS**

(TITLE IV - Ecclesiastical Discipline and Grievance)

A. Charges

The following are the charges or accusations on which a Bishop, a Presbyter, or a Deacon in the CEEC may be presented:

1. Concerning Actionable Offences

- a. Apostasy from the Christian faith;
- b. Heresy, false doctrine, or schism;
- c. Violation of ordination vows;
- d. Conduct giving just cause for scandal or offense, including the abuse of ecclesiastical power;
- e. A conviction by a court of competent jurisdiction for felony or other serious offenses;
- f. Sexual immorality;
- g. Acceptance of membership in a religious jurisdiction with purpose contrary to that of the CEEC;
- h. Violation of any provision of the Constitution and Canons of the CEEC;
- i. Disobedience, or willful contravention of the Constitution or Canons of the Diocese in which office is held;
- j. Habitual neglect of the duties of the office held;
- k. Habitual neglect of public worship, and the Holy Communion, according to the order and use of the CEEC;
- l. Willful refusal to follow a lawful godly admonition.

2. Concerning Godly Admonition

A godly admonition is a written directive from a Bishop with jurisdiction to a member of the Clergy under his jurisdiction. Such admonition shall not be issued until the Bishop shall have communicated directly with the member of the Clergy either in person or electronically – unless for valid reason the Bishop shall have delegated such meeting to another Bishop – and the issues have been clearly and fairly discussed. The written admonition shall be specific concerning the matter complained of and the canonical or theological basis for the complaint, and shall provide a reasonable time for the required action to be taken.

CANON 3: OF PRESENTMENTS OF PRESBYTERS AND DEACONS

(TITLE IV - Ecclesiastical Discipline and Grievance)

A. Accusation, Investigation and Presentment

1. Concerning Accusations

An accusation of conduct believed by the accusers to be in violation of Title IV, Canon 2 must be brought against a Presbyter or Deacon by a minimum of two witnesses. (*Do not entertain an accusation against an elder unless it is brought by two or three witnesses. 1 Timothy 5:19*) The accusations shall be in a document that contains the facts supporting the allegations of wrongdoing and shall be signed and sworn to/affirmed by the accusers and delivered to the Bishop. If the Bishop deems the accusation(s) not to be frivolous, he shall cause an investigation to be made by a canonical investigator(s). During the pendency of the investigation, the details of the accusation(s) and the investigation shall be maintained in confidence.

2. Concerning Voluntary Submission to Discipline

At any time after the receipt of an accusation(s), the accused may confess to the truth of the allegation(s) and submit to the discipline of the Church.

3. Concerning Canonical Investigation

- a. Each jurisdiction shall appoint a canonical investigator to ascertain the merit of the accusations and make a recommendation to the jurisdictional authority as to whether further juridical process should be pursued.
- b. No presentment shall be made or conviction had for any offense under Title IV, Canon 2 unless the offense shall have been committed within five (5) years immediately preceding the time of the presentment. Such time may be extended by written permission of the Bishop Primus.
- c. For any offense covered by Title IV, Canon 2.A.1, a presentment may also be made at any time within one (1) year after the conclusion of the investigation.
- d. The accused shall be entitled to notice of an ongoing investigation and to have the aid of counsel or an agent and may submit his/her defense in writing. The

presenters also may be aided by counsel, and be represented by any agent they may appoint.

- e. If it is determined by the jurisdictional authority that a trial should occur, then a presentment shall be prepared and canonical procedures followed.
- f. Each jurisdiction shall appoint an advisor to assist the Presbyter or Deacon who is the subject of an accusation and his or her counsel or agent. The advisor shall be knowledgeable in canon law and shall be available to advise the Presbyter or Deacon and his or her counsel or agent on issues relating thereto. All such advice as shall be given shall be confidential to the accused and his or her counsel or agent.

4. Concerning Requirements for Presentment

- a. When, after investigation of an accusation, the jurisdictional authority has determined that the matter should proceed, Articles of Presentment shall be prepared and personally served upon the Presbyter or Deacon against whom the accusation has been made.
- b. The Articles of Presentment shall be made in a document signed by a representative of the jurisdictional authority, wherein shall be specified all particulars of time, place, and circumstances alleged.

**CANON 4: OF PRESENTMENTS OF BISHOPS**

(TITLE IV - Ecclesiastical Discipline and Grievance)

A. Requirements and Response

1. Concerning Requirements for Presentment

A Bishop may be charged under Title IV, Canon 2 by

- a. The Ordinary under whose jurisdiction he serves, or
- b. Three Bishops of the CEEC with jurisdiction, or
- c. By not fewer than ten (10) Presbyters, Deacons, or adult baptized members of the Church in good standing, of whom at least two (2) shall be Presbyters. One Presbyter and not fewer than six (6) adult baptized members shall belong either to the jurisdiction in which the alleged offense was committed or to the jurisdiction in which the Bishop is canonically resident.

Such charges shall be in writing, signed and sworn/affirmed to by all the accusers and shall be presented to the Bishop Primus, the Bishop Primus' delegate, or the International College. The Grounds of accusation must be set forth with reasonable certainty of time, place and circumstance. The charges shall be referred to the Board of Inquiry.

2. Concerning Response to Rumors

Whenever a Bishop shall have reason to believe that there are in circulation rumors, reports, or allegations affecting his personal or official character, he may demand in writing of the Bishop Primus, the Bishop Primus' delegate, or the International College, that investigation of such rumors, reports and allegations be made.

3. Concerning the Board of Inquiry

The Bishop Primus upon receipt of an accusation under A.1 or of a demand under A.2 shall select a Board of Inquiry of either

- a. Two Bishops and one Presbyter, none of whom shall belong to the jurisdiction of the accused; or

b. Five (5) Presbyters and five (5) adult baptized members in good standing, none of whom shall belong to the jurisdiction of the accused, of whom eight (8) shall form a quorum, and refer the matter to it. Members of a standing Ecclesiastical Court shall not serve on a Board of Inquiry.

4. Concerning the Process of Inquiry

The Board of Inquiry shall investigate such rumors, reports, or charges, as the case may be. In conducting the investigation, the Board shall hear the accusations and such proof as the accusers may produce, and shall determine whether, upon matters of law and fact, as presented to them, there is ground to put the accused to trial.

5. Concerning Testimony and Confidentiality

The testimony to the Board of Inquiry shall be recorded and transcribed and shall be preserved in the archives of the International College. The proceedings of the board as to the investigation of rumors shall be private; provided however that if the Board determines that the rumor is unfounded it shall issue to the requesting Bishop a written statement to that effect.

6. Concerning the Findings of the Board of Inquiry

If in the judgment of two-thirds of the Board of Inquiry there is probable cause to present the accused Bishop for trial for violation of Title IV, Canon 2, it shall make a public declaration to that effect.

**CANON 5: OF COURTS, MEMBERSHIP AND PROCEDURES**

(TITLE IV - Ecclesiastical Discipline and Grievance)

A. Ecclesiastical Courts

1. Concerning Courts for the Trial of a Presbyter or Deacon

- a. In addition to the International Ecclesiastical Court, there shall be an Ecclesiastical Trial Court for each Province and Archdiocese. Charges for Clergy within a Diocese of a Province shall be adjudicated by the Provincial Ecclesiastical Court. Charges for Clergy within a Diocese of an Archdiocese shall be adjudicated by the Archdiocesan Ecclesiastical Court. Charges for Clergy within an Ancillary Jurisdiction shall be adjudicated by the International Ecclesiastical Court.
- b. In case of conviction by the Trial Court, the Bishop shall not proceed to sentence the accused before the expiration of thirty (30) days after he/she shall have been served with notice of the decision of the court, nor in case an appeal is taken shall sentence be pronounced pending the hearing and determination thereof.

2. Concerning Composition of Courts

- a. The International Ecclesiastical Court  
The Bishop Primus chairs the Court or selects the chairman. This Court shall be a standing Court comprised of not less than three (3) Bishops (not including the Chair), one (1) Presbyter, one (1) Deacon, and one (1) adult baptized member. It is recommended that the Supervising Bishop of the Commission on Canon Law serve as one of the Bishops. The Bishop Primus shall nominate such candidates to the International College for ratification. Members of the Court with a conflict of interest in a given case must recuse themselves and be replaced for the duration of the case.
- b. The Provincial Ecclesiastical Court

The Provincial Archbishop chairs the Court or selects the chairman. This Court

shall be a standing Court comprised of not less than two (2) Bishops (not counting the Chair), two (2) Presbyters, one (1) Deacon, and one (1) adult baptized member. The Provincial Archbishop shall nominate candidates to the Provincial House of Bishops for ratification. Members of the Court with a conflict of interest in a given case must recuse themselves and be replaced for the duration of the case.

c. The Archdiocesan Ecclesiastical Court

The Archdiocesan Archbishop chairs the Court or selects the chairman. This Court shall be a standing Court comprised of not less than two (2) Bishops (not counting the Chair), two (2) Presbyters, one (1) Deacon, and one (1) adult baptized member. The Archdiocesan Archbishop shall nominate candidates to the Archdiocesan Council for ratification. Members of the Court with a conflict of interest in a given case must recuse themselves and be replaced for the duration of the case.

d. The Diocesan Court

The Diocesan Bishop chairs the Court or selects the chairman. This Court shall be a standing Court comprised of the chairman, not less than four (4) Presbyters, one (1) Deacon, and one (1) adult baptized member. The Bishop shall nominate candidates to the Diocesan Council for ratification. Members of the Court with a conflict of interest in a given case must recuse themselves and be replaced for the duration of the case.

3. Concerning the Court for the Trial of a Bishop

Pursuant to Article I.B.2.j and Article I.E of the Constitution of the CEEC, the trial of a Bishop shall proceed before the International Ecclesiastical Court.

4. Concerning Terms for Members of Courts

Members of the above mentioned Courts serve at the pleasure of the respective jurisdictional Bishop in consensus with his jurisdictional council. Terms are open ended, since continuity and experience are necessary for optimal functioning of the CEEC's ecclesiastical Courts. Wholesale changes in the composition of a Court are therefore to

be avoided. The terms of Court members shall end on the basis of the following circumstances:

- a. Resignation;
- b. Retirement;
- c. Replacement for cause;
- d. Replacement by the recommendation of the jurisdictional Bishop and determination, in consensus, of the jurisdictional Council.

5. Concerning Determination of Outcome

While honoring the spirit of government by consensus, the Ecclesiastical Courts of the CEEC determine the outcome of court cases by majority vote of the members of the Court. The chairman votes only in the case of a tie vote.

6. Concerning Appeal

- a. An appeal may be made within thirty (30) days of the decision of a court for the trial of a Presbyter or Deacon or the court for the trial of a Bishop. The appeal shall be made in writing to the Presiding Officer of the relevant court, stating the nature of the case and the reason(s) for the appeal.
- b. The Court of Appeal shall, within thirty (30) days, request the entire transcript of the trial and upon receipt of the transcript shall notify promptly all parties of the time and place for the hearing of the appeal which shall be within three (3) months but not fewer than two (2) months from the date of notification, unless agreed otherwise by all the parties.
- c. The Court of Appeal shall render its decision on the appeal within thirty (30) days of the hearing. The expenses of the appeal shall be paid by the appellant, unless the appellant is successful or the Court of Appeals orders otherwise.
- d. The International College serves as the Court of Appeal for all Bishops.

7. Concerning the Process of the Appeal

- a. The Court of Appeal shall hear the appeal based solely upon the record in the trial court. The parties may submit written briefs and may request oral argument. The Court of Appeal may reverse or affirm, in whole or in part, the appealed decision, or, if in its opinion justice shall require, may grant a new trial.



b. Should the appellant fail to appear for the hearing, the Court of Appeal shall, at its discretion, dismiss the appeal, or proceed to hear and determine the appeal.

**CANON 6:      *OF A MEMBER OF THE CLERGY IN ANY DIOCESE CHARGEABLE WITH OFFENSE IN ANOTHER***

(TITLE IV - Ecclesiastical Discipline and Grievance)

If a member of the Clergy belonging to any jurisdiction shall have conducted himself/herself in another jurisdiction in such a manner as to be liable to presentment under the provisions of Title IV, Canon 2, the ecclesiastical authority thereof shall give notice of the same to the ecclesiastical authority where the member of the Clergy is canonically resident, exhibiting, with the information given, reasonable ground for proceeding. If the ecclesiastical authority of the alleged offender, after due notice given, shall omit, for the space of three (3) months, to proceed against the offending member of Clergy, 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/her, 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.

**CANON 7:       OF RENUNCIATION OF MINISTRY**

(TITLE IV - Ecclesiastical Discipline and Grievance)

If a member of the Clergy making a declaration of renunciation of the ministry under Title III, Canon 6.A.4 of the Canons, be under accusation or presentment for any canonical offense, or if they 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 accusation or presentment shall have been dismissed, or the 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 member of the Clergy making the same is liable to presentment for any canonical offense, such member of the Clergy may, in the discretion of the ecclesiastical authority, be placed on trial for such offense, notwithstanding such declaration of renunciation of the ministry.

**CANON 8: OF SENTENCES**

(TITLE IV - Ecclesiastical Discipline and Grievance)

A. Sentencing

1. Concerning the Role of the Bishop in Sentencing

The jurisdictional Bishop alone has the authority to pronounce sentence on a Presbyter or Deacon convicted as indicated in these canons.

2. Concerning Pronouncement of Sentence

The International College speaking through the Bishop Primus or his designate, has the sole responsibility and authority to pronounce sentence on a Bishop.

3. Concerning Range of Sentencing

Sentence shall be:

- a. Censure and/or admonishment;
- b. Suspension, for a definite period, not to exceed five (5) years;
- c. Suspension for life; or
- d. Deposition from the sacred ministry.
- e. In addition, other measures for restoration of the accused may be required.

4. Concerning Length of Sentences

Upon a showing of good cause:

- a. A sentence of suspension of a Presbyter or Deacon may be terminated or shortened by the Bishop of the jurisdiction in which the Presbyter or Deacon was convicted with the advice and consent of his governing council.
- b. A sentence of suspension of a Bishop may be terminated or shortened by the Bishop Primus with the consent of the International College.

**CANON 9: OF INHIBITIONS**

(TITLE IV - Ecclesiastical Discipline and Grievance)

A. Inhibition

1. Concerning Inhibition of a Presbyter or Deacon

A Bishop may temporarily inhibit a Presbyter or Deacon from the exercise of ministry when the Bishop believes, upon reasonable grounds, that the Presbyter or Deacon has engaged in conduct upon which a Presbyter or Deacon in the CEEC may be presented. Such inhibition shall be in writing, and signed by the jurisdictional bishop. The inhibition may be extended until such charge is dropped or action taken by a trial court. Upon application by a Presbyter or a Deacon who has been temporarily inhibited under this Canon and upon a showing of good cause, the next highest jurisdictional Bishop may modify or revoke the temporary inhibition. Such decision shall be rendered within thirty (30) days.

2. Concerning Inhibition of a Bishop

In the case of the presentment of a Bishop of the CEEC (including Bishop Primus), two (2) of the three (3) senior members of the International College by date of consecration (exclusive of any Bishop involved in the presentment or trial) may, by their affirmative decision, temporarily inhibit the Bishop from the exercise of ministry. Such inhibition shall be in writing, signed by those consenting to it.

**CANON 10: OF NOTIFICATION OF DISCIPLINARY ACTION TAKEN**

(TITLE IV - Ecclesiastical Discipline and Grievance)

The Bishop or Bishop Primus pronouncing sentence shall within thirty (30) days of the sentence notify all Bishops with jurisdiction and shall maintain a permanent record of the action. Should a sentence be amended or terminated, notification of that action shall give notice of and record the amendment or termination in the permanent record.

## **TITLE V -**

### ***Worship***

Worship is the act of ascribing worth and glory to God. Worship involves both the surrender and offering up of ourselves to God and, in turn, our personal transformation effected by God's offering of Himself to us. There are many forms of, contexts of, and ways to worship. Indeed, our entire life is an act of worship, giving glory to God. However, for the Church, the principle act of Christian worship is the offering of Thanksgiving, the Eucharist, which is the rite of New Covenant renewal, whereby, in the Eucharistic Sacrifice a divine and supernatural exchange takes place. We offer our lives to God through Jesus Christ and in return, we receive the Life of Jesus under the forms of bread and wine.

#### **CANON 1: OF THE WORSHIP SERVICE**

(TITLE V - Worship)

- A. Worship, Liturgy and the Administration of the Sacraments
  - 1. Concerning the Principle Service of Worship

“On the first day of the week” (Acts 20:7), “they devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer” (Acts 2:42). All members of Christ are called to celebrate and keep the Lord’s Day by regular participation in the public worship by offering praise and glorifying God, by hearing the Word of God read and taught, by participating in the gifts and operations of the Holy Spirit, by partaking of the Sacrament of Holy Communion and by other acts of devotion and deeds of charity, according to God’s holy will and pleasure.

    - a. The Holy Eucharist shall be celebrated with unfailing use of Christ’s words of institution and with the elements (bread and wine) ordained by Him, conforming in all ways to the apostolic pattern, using only those rites approved by this Communion.
  - 2. Concerning Translations of the Bible

The liturgical reading of the Scriptures in public worship shall be read from authorized translations of the Bible.

Paraphrases (which by definition are not actual translations of the biblical text, but are in fact literary creations, e.g. The Living Bible, The Amplified Bible) are not allowed.

a. The Bishop Ordinary shall determine which translations are acceptable.

3. Concerning Approved Rites of the Church

The approved rites of the Church include those found in the Book of Common Prayer (USA, 1928 or 1979) and the Anglican, Roman and Eastern rites as approved by the Bishop Ordinary.

4. Concerning Liturgical Practice

The worship of the One Church is liturgical; that is, it is the “work of the people.” This is the biblical and apostolic standard. It involves the participation of all the people, as opposed to spectator worship or worship as theater. The rite is not the liturgy; it is a written version or variation of the ancient, apostolic pattern of worship. The rite is a guide and teacher. The liturgy, always conforming to the apostolic shape, is free, open, participatory, Spirit-filled. It involves the spirit, the soul, and the body. This Communion’s approach to liturgy is not based on legislative but rather on normative practice as shaped by the Scriptures and by the historic, apostolic and orthodox example. The worship of the CEEC is characterized by both liturgy and liberty.

5. Concerning Evangelical Preaching

The service of worship is to include the evangelical, missional, preaching and teaching of the Word of God for the building up of God’s people and the conversion of the lost.

6. Concerning Music

a. All worship music should bring glory to God. Also, recognizing the multiplicity of backgrounds and cultures within the CEEC, it is desirable that worship music represent both the rich tradition of the historic faith and contemporary and culturally contextual expressions of praise.

b. It shall be the duty of every member of the Clergy in charge of a worship community to appoint for use psalms, hymns and spiritual songs which are appropriate for worship. The Clergy person in charge is the final authority in matters pertaining to music in the worship community.



7. Concerning the Shape of the Eucharistic Liturgy
  - a. The Eucharistic service of worship shall follow the shape of the historic liturgy of the one, holy, catholic and apostolic Church. The general shape is as follows:
    - 1) Gathering unto the Lord
      - a) Acclamation and Call to Worship
      - b) Penitential Order
      - c) Ancient Hymn of Praise (sung or said)
        - i. Gloria in Excelcis, or
        - ii. Kyrie Eleison (Lord Have Mercy), or
        - iii. Trisagion
      - d) Additional Songs of Praise
    - 2) The Ministry of the Word
      - a) The Reading of the Holy Scriptures
        - i. Old Testament Lesson, (Psalm – read or sung as worship, not as a lesson), New Testament Lesson (The Epistle), and the Holy Gospel.
      - b) Expounding the Holy Scriptures (The Sermon)
      - c) The Nicene Creed (recited by all)
      - d) The Prayers of the People
      - e) The Confession and Absolution (if Penitential Order is not used)
      - f) The Peace of the Lord
      - g) The Offertory
    - 3) The Holy Eucharist
      - a) The Great Thanksgiving
        - i. The Sursam Corda
        - ii. The Eucharistic Prayer must contain the following:
          1. The Preface
          2. The Sanctus (Holy, Holy, Holy)
          3. Christ's Words of Institution

4. The Oblation
  5. The Invocation (the Epiclesis, the calling of the Holy Spirit upon the bread and wine)
  6. The Fraction (the breaking of the bread)
- b) The Invitation
  - c) The Communion (partaking of the body and blood of Christ)
    - i. Only those who are baptized into Jesus Christ in the Name of the Father, the Son, and the Holy Spirit, having confessed Jesus Christ as Lord, and are in love and charity with their neighbors may receive.
  - d) The Post Communion Prayer
- 4) The Blessing
  - 5) The Commissioning
- b. The Book of Common Prayer (or other approved liturgies) and its rubrics and options shall guide the Eucharistic Service.
- c. The Bishop Ordinary shall determine all questions concerning application and procedure.
- 1) Concerning Contextualization, Adaptation, and Modification
 

The outline of the Eucharistic Liturgy provided in Sec. 7 of this Canon serves as a normative and aspirational standard for the Communion. However, as long as apostolic essentials are not omitted, the service can be contextualized, adapted or modified to fit a given situation or strategy. The Book of Common Prayer (1979) provides procedures for doing so, as well as two simplified templates. In general, the following essentials must be included in a Eucharistic Service:

    - a) Two parts to the service, the Ministry of the Word and the Holy Communion;
    - b) The liturgical reading of the Gospel;
    - c) The Exchange of the Peace;

d) The elements of the Eucharistic Prayer outlined in this Canon (A.7.a.3);

e) The unfailing use of bread and wine as ordained by Christ.

In all cases of contextualization, adaptation or modification, the approval of the jurisdictional Bishop is required.

d. Personal ministry and the operations and gifts of the Holy Spirit are encouraged throughout the liturgy, provided that due order is not violated.

8. Concerning the Lectionary

The Lectionary of the Book of Common Prayer (USA, 1979) is the standard lectionary for the CEEC. The Revised Common Lectionary may be used.

9. Concerning the Calendar

The Calendar of the Christian Year is that of the Book of Common Prayer (USA, 1979).

That of the Revised Common Lectionary is acceptable.

10. Concerning Vestments

Vestments which are suitable to the Eucharistic Liturgy are appropriate, and encouraged for the Clergy. As a general guideline, normative attire for the principle Sunday service is:

- 1) Priests - alb and stole;
- 2) Deacons – alb and Deacon’s stole or cassock, surplice and Deacon’s stole;
- 3) Celebrant – in addition to priestly attire, the Celebrant may wear a chasuble;
- 4) Other options of traditional vesture are suitable.

Clerical garb for ordained clergy is appropriate outside the Eucharistic Liturgy, and is encouraged for the Clergy. As a general guideline, normative attire for clergy is:

- 1) Archbishops – Cassock (in either Anglican or Roman style), band cincture and zucchetto of red fabric or black fabric with red trim; clergy shirt of red fabric, gold tone pectoral cross with a gold tone chain or red & gold tassel pectoral cord.
- 2) Bishops – Cassock (in either Anglican or Roman style), band cincture and zucchetto of purple fabric or black fabric with purple trim; clergy shirt of purple

fabric, gold tone pectoral cross with a gold tone chain or green & gold tassel pectoral cord. Purple includes the fuscia-toned Roman purple.

- 3) Presbyters – Cassock (in either Anglican or Roman style), band cincture and zucchetto of black fabric; clergy shirt of black fabric, silver tone cross with a silver tone chain.
- 4) Deacons – Clergy shirt of gray fabric. wooden cross suspended by a leather lacing. As is the practice in the Anglican churches, black cassocks may be worn by deacons when they serve as worship leaders, readers, and administer communion.
- 5) Orders may specify a particular habit for their members, when approved by the International College of Bishops.
- 6) Other options of traditional vesture are suitable with permission of the Provincial Archbishop.

#### 11. Concerning Other Services

In addition to the Eucharistic Liturgy, other services of worship are encouraged:

- a. The services of Morning and Evening Prayer, etc.;
- b. Evangelistic services;
- c. Services of the Word (teaching and preaching);
- d. Praise services;
- e. Healing services;
- f. Other types of services.

#### 12. Concerning the Administration of the Holy Sacraments

The Dominical Sacraments, Baptism and the Supper of the Lord, both commanded by Christ are the bare minimum for Christian practice (and Christian union as noted by the Lambeth Quadrilateral). There are five other covenantal rites mentioned in Holy Scripture and practiced by the Apostles that historically have been termed Sacraments or sacramental rites: The Laying on of Hands (Confirmation), Unction (the anointing with oil for healing), Reconciliation (Confession), Holy Matrimony, and Ordination. Who

may administer these Sacraments, and the means and rites of administration are detailed in the Book of Common Prayer.

B. Convergence Worship

As detailed in the Resolution, the CEEC is a communion in convergence, where the three historic streams of the worship life of the Church flow together as one mighty river. Yet, within the one river, the three streams (evangelical, sacramental/liturgical, and charismatic/Pentecostal) continue to flow together as three discernable currents. The worship life of the CEEC is to be characterized by these three streams.

1. The sacramental stream: emphasizing the sacramental presence of God through apostolic order, liturgy and rites, symbolism and signs, orthodoxy, the episcopacy, and an historic and apostolic view of the Church. A defining ministry characteristic of this stream is the incarnational nature of the gospel, demonstrating spirituality through ministry to human need and material signs and symbols.
2. The evangelical stream: emphasizing salvation by faith in the atoning and victorious death and resurrection of Jesus through personal conversion, the authority of Scripture, the importance of preaching and a reformational view of the Church. A defining ministry characteristic of evangelicals is the proclamation of the Gospel, the teaching and preaching of biblical truth to the Church and the world.
3. The charismatic stream: emphasizing the free expression of the gifts and person of the Holy Spirit, especially in expressive praise and in miraculous signs and wonders, practical theology, life in the Spirit and a New Testament view of the Church. A defining ministry characteristic of charismatics is the supernatural ministry of the Gospel, emphasizing personal experience with God through his Word and power.

C. Concerning the Holy Communion

1. Presiding at the Celebration of the Holy Communion is reserved to Bishops and Presbyters;
2. No one shall receive the Sacrament of Holy Eucharist except they be baptized, with water, in the Name of the Father, and of the Son, and of the Holy Spirit;

3. It is the duty of all who have been baptized to receive the Holy Communion regularly, and especially at the festivals of Christmas, Easter and Pentecost;
  4. The admission of baptized young children to the Holy Communion is permitted in the CEEC;
  5. Members in good standing of other branches of Christ's Church, who have been baptized with water in the Name of the Father, and of the Son and of the Holy Spirit, are welcomed to receive the Sacrament of Holy Communion. The qualifications concerning rightly and worthily receiving the Supper of the Lord with faith are provided in Article XXVIII of the Thirty-Nine Articles of Religion as set out in The Book of Common Prayer.
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8. **Non-Ordained Worship Ministry**  
Non-ordained persons may be appointed to assist the Clergy in various tasks of worship to further the ministry of the Word and Sacrament.

## ***TITLE VI -***

### ***Doctrine***

#### ***CANON 1: OF THE HOLY SCRIPTURES***

(TITLE VI - Doctrine)

##### **A. The Authority of the Holy Scriptures**

1. The CEEC recognizes the Holy Scriptures of the Old and New Testaments to be the inspired, inerrant Word of God.
2. The Holy Scriptures serve as the final authority on all matters of faith and practice.
  - a. Concerning Christian Doctrine  
The Holy Scripture is to be interpreted and all doctrine formulated in the light of the person, words, and work of Jesus Christ.
  - b. Concerning Additional Norms of Interpretation
    - 1) The Scriptures are to be understood in terms of the main themes of the Bible: creation, covenant, and kingdom.
    - 2) The Scriptures are also to be understood in the light of the apostolic tradition (the living memory and practice of the Church) and the inspiration of the Holy Spirit. Where the Scriptures do not speak, deference is made to the apostolic tradition.
  - c. Concerning the Deutero-Canonical Books of the Bible (the Apocrypha)  
Since, from its founding, the early Church used not only the Hebrew Scriptures, but also the Septuagint (Greek translation of the Bible), and since this translation contained the Deutero-Canonical books and the early Church accepted them as Scripture, and since allusions to these books appear in the New Testament, and since they were part of the authorized Canon of the Church and are listed in the authorized Lectionary to this day, the books of the Apocrypha should not be ignored but rather used and taken seriously in the Church today.

However, since there has been controversy in the Church's history of the exact

nature of their authority, the CEEC aligns itself with the Anglican position: concerning the Deutero-Canonical books, “the Church doth read for example of life and instruction in manners; but yet doth it not apply them to establish any doctrine; (The Articles of Religion VI Of the Sufficiency of the Holy Scriptures for Salvation).



**CANON 2: OF THE CREEDS**

(TITLE VI - Doctrine)

“The three creeds, Nicene Creed, Athanasius’ Creed, and that which is commonly called the Apostles’ Creed ... ought thoroughly to be received and believed” (The Articles of Religion VIII). The Nicene Creed is normatively used at the Eucharist, the Apostles’ Creed at Baptism and the Daily Office. It must be remembered that these creeds are conditioned by the times and events surrounding their construction. Therefore they should be interpreted in the light of the Gospels and the Scriptures as a whole.

**CANON 3: OF THEOLOGY**

(TITLE VI - Doctrine)

A. The Spirit of Theology

1. The CEEC recognizes that doctrine is not merely an intellectual activity, nor is faith merely the giving of intellectual assent. Rather, it is the perception of revelation and understanding that emerges from a living relationship with God through Jesus Christ in the fellowship of his Church.
2. For the CEEC, the touchstone of faith and theology, based on the Holy Scriptures, is the Resolution.
3. The CEEC adheres to the classical statement of doctrinal unity: "in essentials unity, in non-essentials liberty, in all things charity." While celebrating the diversity within orthodoxy, we also strive to avoid a schismatic spirit which would elevate non-essential or non-consensual beliefs and practices above the Father's will that there be a spiritual and visible unity of the one, holy, catholic and apostolic Church.

B. Orthodoxy

The CEEC recognizes that ultimately, orthodoxy is right worship (ortho = right, doxa = glory/worship), that if our worship is truly biblical and apostolic, our doctrine and practice will be right as well. Thus the focus is on a vital and dynamic relationship with God through Christ in the power of the Holy Spirit and on true convergence worship in the CEEC.

## ***TITLE VII -***

### ***Holy Matrimony and Christian Ethics***

#### ***CANON 1: OF CHRISTIAN MARRIAGE***

(TITLE VII - Holy Matrimony and Christian Ethics)

##### **A. The Nature of Marriage**

The CEEC affirms our Lord's teaching that the Sacrament of Holy Matrimony is, in its nature, a union permanent and lifelong of one man and one woman.

##### **B. The Discretion of the Clergy**

It shall be within the discretion of any member of the Clergy to decline to solemnize any marriage.

##### **C. Requirements**

Members of the Clergy of the CEEC shall conform to the Canons of this church governing the solemnization of Holy Matrimony.

1. Both parties shall be baptized. Any exception to this requires the permission of the Bishop.
2. There shall be thirty (30) days notice of intention to marry unless waived for weighty reasons, in which case the Bishop shall be notified immediately and in writing.
3. The Clergy shall provide counsel to both parties on Holy Matrimony with respect to theological and social implications and responsibilities.
4. The Clergy shall ascertain that the man and woman, parties to the marriage, have a valid marriage license (if applicable).

##### **D. Concerning Permission to Remarry**

As marriage is a lifelong covenant between a man and a woman in which the two become one flesh, it is both an ordinance of Creation, affirmed as such by our Lord, and commended by Saint Paul as a sign of the mystical union between Christ and his Church (Matt. 19:3-9, Eph. 5:22-23). Therefore, the failure of a marriage is always a tragedy. Scripture acknowledges our fallen nature and does provide guidance to know when a marriage may be declared a nullity or dissolved and allows the possibility of a subsequent marriage in certain circumstances (Matt. 19, 1 Cor. 7).

1. Couples who request to be married by a member of the Clergy of the CEEC must have approval from their Bishop if either party has ever been divorced.
2. When a divorced person seeks permission to remarry, the Clergy must ascertain the pertinent facts concerning a declaration of nullity or termination of marriage; and in the absence of a declaration of nullity, forward such information to the Bishop in writing for his godly advice and consent. An Annulment recognizes that the marriage was invalid from its inception. Invalidity is determined by the provisions of Section E - Impediments.
3. The Diocese is responsible to create a process by which this discernment may be made with reasonable promptness.

E. Impediments

1. No Clergy knowingly, after due inquiry, shall solemnize any marriage if they have unresolved concerns regarding the following impediments:
  - a. Consanguinity and affinity as defined in the 1662 Book of Common Prayer;
  - b. Mistaken identity;
  - c. Absence of the capacity for free and intelligent choice;
  - d. Bigamy, evidence of sexual perversion or conviction of a sexually related crime;
  - e. Fraud, coercion, abuse or duress.
2. Declarations of nullity may only be granted by a Bishop with jurisdiction and shall be based upon Scriptural principles including the foregoing impediments to marriage.

F. Concerning the Declaration

The Clergy shall require the parties to sign the following declaration:

*"We, \_\_\_\_\_ (groom) and \_\_\_\_\_ (bride) desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the Book of Common Prayer.*

*We believe it is for the purpose of the procreation (if it may be) of children, and their spiritual and physical nurture, for mutual fellowship, encouragement and understanding, and for the safeguarding and benefit of society, and we do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God's help thereto."*

G. Authority

In all cases marriages shall be solemnized according to the forms contained in an authorized Book of Common Prayer, or other rite authorized by the Bishop.

H. Permanent Records

The Clergy shall record the name, age, and residence of each party. Such record shall be signed by the member of the Clergy, the married parties, and at least two witnesses.

**CANON 2: OF STANDARDS OF SEXUAL MORALITY AND ETHICS**

(TITLE VII - Holy Matrimony and Christian Ethics)

A. Concerning Morality

Clergy and lay leaders of the CEEC are called to be exemplary in all spheres of morality as a condition of being appointed or remaining in office.

B. Concerning Marriage

In view of the teaching of Holy Scripture, the Lambeth Conference of 1998 and the Jerusalem Declaration, the CEEC upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage, and cannot legitimize, bless or ordain persons who engage in unbiblical sexual behavior. Sexual intercourse should take place only between a man and a woman who are married to each other.

C. Concerning Sanctity of Life

God, and not man, is the creator of human life. The unjustified taking of life is sinful. Therefore, all members and Clergy are called to promote and respect the sanctity of every human life from conception to natural death.

D. Concerning Grace

The Church is called upon to show Christ-like compassion to those who have fallen into sin, encouraging them to repent and receive forgiveness, and offering the ministry of healing to all who suffer physically or emotionally as a result of such sin.

## ***TITLE VIII - Membership***

### **CANON 1:     *Of GENERAL MEMBERSHIP***

(TITLE VIII - Membership)

#### **A.     Communicant Membership**

A Communicant is a person who has through repentance come to faith in the Lord Jesus Christ, has made a public profession of faith (as with the baptismal covenant rite), has been baptized, and who looks to the Pastor of a Congregation for instruction in the Christian faith and guidance in the Christian life. Communicants are welcome at the Lord's Table and are welcome to participate in the worship, fellowship, and mission of the Congregation. Baptized children of members are Communicants and may receive the consecrated bread and wine of Holy Communion. The un-baptized children of members are not Communicants and may not receive the consecrated elements of Holy Communion. However, grace is extended to such children. They may receive a priestly blessing at Communion and participate in all other activities of the Church.

#### **B.     Confirmed Membership**

Baptized members who have received the Gift of the Holy Spirit through the laying on of hands of the Bishop are Confirmed Members. Given that Christian initiation in the apostolic era (and in the Church catholic to this day) involves two rites, baptism and the laying on of hands of the Bishop, it is important to note that for the believer Christian initiation is not complete until the believer has received the apostolic laying on of hands (Confirmation). Therefore, preparing and presenting baptized believers for Confirmation is a priority in the Church. The early Church practice of immediately confirming the newly baptized is an example to be followed with benefit. Otherwise, it is important to bring the newly baptized and the unconfirmed before the Bishop as soon as possible. All candidates for Holy Baptism and Confirmation are to be duly instructed and prepared. Baptized children are to be confirmed once attaining the age of discretion, having genuinely and formally affirmed the vows made for them in Holy Baptism, and having personally and publically confessed Jesus Christ as Lord and Savior. This Sacrament, and its impartation of the power of the Holy Spirit is a requisite for positions of leadership and ministry.

C. Commissioned Membership

A Commissioned Member is a Confirmed Member who has completed advanced preparations for assuming positions of leadership in the Diocese (or beyond), in a Parish, a ministry, or in a religious order, community, or society. Once qualified and approved, said member shall be duly commissioned in a rite administered by the Bishop or his designee. At the commissioning, the Commissioned Member shall be given official ecclesiastical documentation attesting to the particular commission. Examples of Commissioned Ministries are as follows: Teacher, Chief Musician, Theologian, Prophet, Evangelist, etc.



**CANON 2: OF ECCLESIASTICAL MEMBERSHIP**

(TITLE VIII - Membership)

These are the levels of association with the CEEC:

A. Full Communion Membership

1. Concerning Full Communion Membership

This level involves full integration and participation within the CEEC.

2. Concerning Requirements

- a. Application must be made to the appropriate jurisdiction within the CEEC.
- b. An appropriate period of vetting and relationship building with the jurisdiction of the CEEC to whom application is being made is requisite.
- c. Full documented commitment to the Resolution, and the Constitution and Canons of the CEEC by the applying entity and all of its constituent parts (Congregations, ministries, etc.) and all Clergy is a requirement.
- d. Approval of the jurisdiction to which application is being made along with the fulfillment of any preparatory process and pre-conditions is requisite.
- e. Fulfillment of all applicable provisions of Title II and Title III of the Canon Law of the CEEC is required.
- f. To the extent necessary the approved applicant shall modify structure and practice to conform to the Constitution and Canons of the CEEC.
- g. The approved applicant shall then receive induction into the appropriate jurisdiction according to Canon.

B. Inter-Communion

1. Concerning Inter-Communion Status

This level involves full acceptance of each communion's (or jurisdiction's) orders of ministry, reciprocity of ministry, and partnership in the Gospel. Inter-Communion may serve as a preliminary form of engagement with an aspiring jurisdiction seeking Full Communion Status.

2. Concerning Requirements

- a. Acceptance and conformity to the Resolution is requisite.

- b. Further terms of relationship may be delineated.
- c. A concordat of Inter-Communion shall be signed by the aspiring jurisdiction and the International College in the person of the Bishop Primus.
- d. It is admissible that said jurisdiction may have a primary working relationship with a Province or other jurisdiction of the CEEC. However, the Inter-Communion relationship is with the whole Communion.

C. Partnership

1. Concerning Partnership

The CEEC and/or its constituent parts may enter into a Partnership relationship with another ecclesial body or jurisdiction. Such a Partnership does not involve reciprocity of ministry and Holy Orders but suggests compatibility of mission, common cause, and the pursuit of unified effort toward a common goal.

2. Requirements

- a. A general acceptance of the faith, vision and mission of the Church as recorded in the Resolution.
- b. Written terms of cooperation are requisite.

## ***TITLE IX -***

### ***Property, Incorporation, Registration, Ex Officio Authority, Departure, Governing Documents, and Compliance***

#### ***CANON 1: OF OWNERSHIP OF PROPERTY***

(TITLE IX – Property, Incorporation, Registration, Ex Officio Authority,  
Departure, Governing Documents, and Compliance)

All property, real and personal, owned by a Congregation, ministry, Diocese, Ancillary Jurisdiction, Religious Order, Community or Society, Archdiocese, or Province shall be solely and exclusively owned by the owning entity and shall not be subject to any trust in favor of a superintending jurisdiction or other claim of ownership arising out of the Canon Law of the CEEC, unless it is expressly requested in writing and duly approved by the superintending jurisdiction.

**CANON 2:        *OF INCORPORATION***

(TITLE IX – Property, Incorporation, Registration, Ex Officio Authority,  
Departure, Governing Documents, and Compliance)

Where applicable, all ecclesial entities (Congregations, Dioceses, etc.) shall be incorporated with the state through self-incorporation or through sharing in the incorporation of a higher superintending jurisdiction (Diocese, Province, etc.) The governing council of each incorporated ecclesial entity is the Board of Trustees of the corporation; the officers of the governing council are the officers of the corporation.

In all cases of self-incorporation at every level, the bylaws of the corporation shall contain a statement of formal connection with the CEEC, a statement of subordination to the Resolution the Constitution and Canons of the CEEC, and affixed copies of the Resolution and the Constitution and Canons of the CEEC. Where feasible, said documents may serve as the bylaws of the corporation. All corporate documents shall be reviewed by the Commission on Canon Law to verify compliance, with a report given to the International College. The International College must review and certify that all corporate, registration, and organizing documents are in compliance with this Canon in order for the entity's official documents to be accepted as valid.

**CANON 3: OF REGISTRATION**

(TITLE IX – Property, Incorporation, Registration, Ex Officio Authority,  
Departure, Governing Documents, and Compliance)

In those nations requiring registration for religious bodies, only a single national registration shall be secured for all CEEC jurisdictions and ministries operating within the borders of said nation. With the consent of the International College, the Bishop Primus shall secure said registration through the Commission on World Mission or his designated agent.

In those nations where registration is not possible, the CEEC shall provide jurisdictional covering relationally, provided that the congregations, ministries, and jurisdictions in relationship with the CEEC shall in their organizing documents include a statement of formal connection with the CEEC, a statement of subordination to the Resolution and the Constitution and Canons of the CEEC, and affixed copies of the Resolution and the Constitution and Canons of the CEEC. The registration or organizing documents of each nation shall be inspected by the Commission on Canon Law to verify compliance, with a report given to the International College. The International College must review and certify that all corporate documents are in compliance with this Canon in order for the entity's corporate documents to be accepted as valid.

**CANON 4: Ex Officio Authority**

(TITLE IX – Property, Incorporation, Registration, Ex Officio Authority,  
Departure, Governing Documents, and Compliance)

The governing authority (Bishop Primus, Provincial Archbishop, Archbishop, Bishop) of a jurisdiction is an *ex officio* member of all councils within his jurisdiction. Having precedence, the governing authority has the right to attend the meetings of said councils and to convene said councils. When present, the governing authority chairs the council unless he defers. In a parish, the presiding pastor is an *ex officio* member of all councils, committees, and ministries of the congregation. Having precedence, the presiding pastor has the right to attend and/or convene the meetings of said councils, committees, and ministries of the congregation. When present, the presiding pastor chairs the councils, committees, and ministries of the congregation unless s/he defers.

**CANON 5: OF DEPARTURE**

(TITLE IX – Property, Incorporation, Registration, Ex Officio Authority,  
Departure, Governing Documents, and Compliance)

No jurisdiction or entity in Full Communion with the CEEC shall depart the Communion in good order without open deliberation and due process: between the jurisdiction desiring separation and the superintending jurisdiction. The matter must be processed by the respective governing Councils in consensus, according to the provisions of the Constitution and Canons; then, if need be, referred to the appropriate ecclesiastical court. Absent compliance, the superintending jurisdiction (with the involvement of higher jurisdictions) shall have the right of all means of intervention. Shall consensus on separation be reached, said separation shall proceed with good will in Christian charity, and in due order.

**CANON 6: OF GOVERNING DOCUMENTS**

(TITLE IX – Property, Incorporation, Registration, Ex Officio Authority,  
Departure, Governing Documents, and Compliance)

A. Concerning Superintending Governing Documents

1. The Resolution, Constitution, and Canons of the CEEC are the ruling documents of the Communion and are fully authoritative in all jurisdictions of the CEEC. These ruling documents have precedence over all governing documents of all jurisdictions, commissions, and ministries of the Communion: By-Laws/subsidiary Canons, documents of incorporation and registration, policy and procedure manuals, and any and all official, jurisdictional governing documents.
2. All such subsidiary governing documents shall contain (with priority of placement) the following statement: *This governing document of \_\_\_\_\_ (cite jurisdiction or ministry) exists and functions under the superintending authority of the Resolution, Constitution, and Canons of the Continuing Evangelical Episcopal Communion. Any provision, statute, direction, authorization, or practice at variance with these ruling documents are devoid of authority and ruled null and void.*

## B. Concerning Subsidiary Governing Documents

1. The International Communion may develop and publish subsidiary governing documents, such as a Policy and Procedures Manual, Protocol Manual, Strategy Manuals, Liturgical Guidelines, etc.
2. Each International Commission shall develop subsidiary governing documents which define the purpose, structure, and operations of said Commission. These documents must be reviewed by the International Commission on Canon Law and approved by the International College.
3. The jurisdictions and ministries of the CEEC may develop subsidiary governing documents, such as a Policy and Procedures Manual, By-Laws, etc. germane to the jurisdiction or ministry. Said governing documents must be reviewed by the International Commission on Canon Law and approved by the International College.

### **CANON 7: OF COMPLIANCE**

(TITLE IX – Property, Incorporation, Registration, Ex Officio Authority, Departure, Governing Documents, and Compliance)

#### A. Concerning The Jurisdictions, Ministries, and Clergy of the CEEC

1. Compliance with the Resolution, Constitution, and Canons of the CEEC is mandatory for every jurisdiction and ministry, and all clergy and members of the Continuing Evangelical Episcopal Communion. Each jurisdictional and ministry head and each governing council is responsible for such compliance.

#### B. Concerning Development

1. Each jurisdiction or ministry in development must demonstrate compliance to the superintending governing documents for a provisional period of time (usually a minimum of one (1) year) before elevation to full jurisdictional or ministry status. Likewise, each jurisdiction, network, or association of churches seeking Full Communion Status with the CEEC must demonstrate compliance for a provisional period of time (usually a minimum of one (1) year) before the granting of Full Communion Status.

C. Concerning Determination of Compliance

1. The International College is ultimately responsible for the determination of compliance to the superintending governing documents throughout the CEEC. The Bishop Primus is authorized to assess compliance with the counsel of the Bishop Primus's Council and the Commission on Canon Law. Non-compliance by any jurisdiction, ministry, or clergy person shall result in correction and amendment, or referral to the appropriate ecclesiastical court.



**TITLE X -**  
**Enactment, Amendment, Repeal of Canons**

**CANON 1: OF ENACTMENT, AMENDMENT, REPEAL**

(TITLE X – Enactment, Amendment, Repeal of Canons)

A. Concerning New Canons

No new canon shall be enacted or existing canon amended or repealed without:

1. The deliberation and recommendation of the Commission on Canon Law;
2. Presentation of the proposal by the Commission on Canon Law to the International College;
3. The deliberation and determination of the International College.

B. Concerning the Repealing of Canons

Whenever a canon which repeals 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 provision to that effect.

C. Concerning the Form of Amendment

The following form shall be used in all cases of enactment or amendment of existing canons:

*“Title \_\_, Canon \_\_, Section \_\_ is hereby [enacted] [amended] to read as follows:  
[Here insert the new reading.]”*

In the event of the insertion of a new canon, or of a new section or clause in a canon, the numbering of the canons or divisions of a canon which follow shall be changed accordingly.

D. Concerning the Form of Repeal

The following form shall be used in all cases for the repeal of a canon:

*“Title \_\_, Canon \_\_, Section \_\_ [or the Canon in its entirety] is hereby repealed.”*

In the event of the repeal of a canon, or of a section or clause in a canon, the numbering of the canons or divisions of a canon which follow shall be changed accordingly.

E. Concerning Effective Dates

Any amendment to these canons, or repeal thereof, shall not become effective until ninety (90) days following ratification by the International College