

# Constitution & Canons of the Reformed Episcopal Church

REFORMED  
EPISCOPAL



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*Prepared by the Committee on Constitution and Canons  
in consultation with  
the Bishops, Committee on Doctrine and Worship, and the General Committee  
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# CONSTITUTION AND CANONS OF THE REFORMED EPISCOPAL CHURCH

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# *THE REFORMED EPISCOPAL CHURCH*

## CONSTITUTION

### ARTICLE I

#### *Authority*

This Church acknowledges our Lord and Savior Jesus Christ as the Head of His Body, the Church. Christ Himself, acting by the Holy Spirit, is the Supreme Authority in the “One, Holy, Catholic and Apostolic Church” of which this Church is a part.

### ARTICLE II

#### *Name*

This particular fellowship within the Body of Christ shall be known as The Reformed Episcopal Church in every Diocese and Missionary Diocese in the United States of America and in the Dominion of Canada. When operating in other lands it may operate under such name or names as may be established by action of the General Council or General Committee.

### ARTICLE III

#### *Doctrinal Position*

This Church holds the Faith as once delivered to the saints, and as transmitted through the Church of England, especially as articulated in her Reformation heritage, the range of her Anglican divines, and as deposited in the founding principles of the Protestant Episcopal Church in the United States of America. Furthermore, this Church receives and affirms **Holy Scripture as the Word of God**. We receive and affirm the three ancient creeds, commonly known as the **Nicene, Apostles’** and **Creed of Athanasius**, and the dogmatic definitions of the first four ecumenical councils of the undivided church. It also holds the following **unalterable historical documents** to be a part of the received Body of its Doctrine:

- (1) The Thirty-nine Articles of Religion in their 1801 form
- (2) The Declaration of Principles of 1873, as adopted by the first General Council of this Church
- (3) The Chicago-Lambeth Quadrilateral of 1886-1888
- (4) The Jerusalem Declaration of 2008

These documents, and short summaries of the ecumenical councils, shall be appended at the end of the Constitution and Canons.

### ARTICLE IV

#### *Of Erroneous or Strange Teaching*

**Section 1** Nothing calculated to teach that in the celebration of the Lord’s Supper, the elements of the bread and wine are changed into the natural Flesh and Blood of Christ, shall ever be allowed in the worship or teaching of this Church. Nor shall any practice that teaches or promotes doctrines or practices specifically prohibited by the Thirty-nine Articles of Religion be permitted in this Church.

**Section 2** No person shall be admitted or received as Deacon, Presbyter, or Bishop except, in each instance, he shall subscribe to the following oath, in writing, in the presence of two Presbyters in good standing of this Church, who shall sign as witnesses.

*“In the Name of God, Amen. I A. B. do solemnly swear that I believe the Old and New Testaments to be the Word of God, written under the inspiration of the Holy Spirit, and that Holy Scripture contains all things necessary for salvation. I do believe and accept the received Body of Doctrine, Discipline and Worship*

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*of this Church, as set forth in the Constitution and Canons of the same, and will conform thereto, the Lord being my helper.”*

**Section 3** The foregoing oath, duly executed and witnessed, shall be delivered to the Bishop presiding as testimonial during the service of ordination or reception of every clergyman at the time of his presentation to the same for the laying on of hands.

## ARTICLE V *Of Authority*

General authority in this Church shall reside in the General Council, subject only to the restrictions placed upon it by the received Doctrine of the Church and the Constitution and Canons lawfully adopted by it from time to time. Such authority that is not granted to the General Council, the several Dioceses and their Bishops Ordinary by the Constitution and Canons of this Church are retained by the Parishes and Communicant Members thereof.

## ARTICLE VI *Composition of the General Council*

The General Council shall be composed as follows:

- (1) Of all Bishops of this Church whether active or retired.
- (2) Of all Presbyters on the Clergy roll who are in good and active standing and canonically resident in any Diocese or Missionary Diocese of this Church.
- (3) Of the Officers, the Trustees of the Sustentation Fund, the Lay Members of the General Committee, the Lay Members of the Committees on Doctrine and Worship and Constitution and Canons, and Lay Deputies elected as provided by the Canons of this Church.
- (4) A Deacon in charge of any Parish or Mission may be granted voice and vote at the discretion of the Bishop Ordinary of the Diocese in which he serves provided a written request is received from the Vestry or Bishop's committee of said Parish or Mission at least thirty days prior to the deadline for registration of delegates at the next General Council. If such request is approved, the Bishop Ordinary shall notify the secretary of the General Council and the Parish or Mission of this approval in writing.
- (5) By a two-thirds vote, visitors and friends of our Church may be made Corresponding Members for the duration of that meeting of the Council. Corresponding membership shall confer the right to speak upon the floor of the house, but not to vote in its deliberations.
- (6) There shall be a Council of Bishops, which may be convened from time to time by the Presiding Bishop, or if there be none, by the senior Bishop Ordinary of this Church, seniority being reckoned by date of consecration, by the General Council or General Committee when in session, or at the written request of a majority of all the Bishops of this Church. The Council of Bishops shall consist of all the Bishops of this Church and shall have such duties as specified by the Canons of this Church. The Presiding Bishop, or such other Bishop as he may appoint, including a retired Bishop, shall preside at all meetings of the Council of Bishops. He shall have no vote except in the event of a tie.

## ARTICLE VII *Of the General Council*

**Section 1** The General Council shall convene on the first Wednesday after the twentieth day of June in such year and at such place as shall have been chosen at its next preceding stated meeting, unless such time or place of meeting, or both time and place have been changed in the meantime as provided for in Section 2.

**Section 2** If, in the opinion of the Presiding Bishop, there be any sufficient cause to change the time or the place or both the time and place of meeting, this may be done by him, with the consent in writing of at least two-thirds of the members of the General Committee. Thirty days' notice thereof shall be given by the Presiding Bishop to every Bishop and other Presbyter and to every Parish of this Church.

**Section 3** Special meetings may be called by the Presiding Bishop, also with the consent in writing of at least two-thirds of the members of the General Committee, at a time and place designated in the call. Thirty days' notice thereof, specifying the object or objects of the meeting, shall be given as prescribed in Section 2.

**Section 4** The Deputies elected to the next preceding Council shall be the Deputies in any special meeting unless other Deputies shall have been elected by any Parish or Mission in the meantime.

**Section 5** The stated meeting of the Council shall be held triennially; provided that any Council, by a two-thirds vote, may change the next interval to not less than one nor more than four years.

## ARTICLE VIII

### *Officers of the General Council*

**Section 1** The Officers of the General Council shall be a President, Vice-President, Secretary, and Treasurer. The Officers shall be elected by ballot at each stated meeting, upon the organization of the Council, and shall hold their respective offices from and after their election, and until their successors have been elected.

**Section 2** The President, also known as the Presiding Bishop, and Vice-President of the General Council shall be chosen from the active Bishops of this Church. The Treasurer of the General Council shall also serve as Treasurer of the Sustentation Fund and may be chosen from among the clergy or lay members of this Church, the Secretary shall be from either the clergy or the laity of this Church.

**Section 3** The duties of these several officers shall be those usually pertaining to their respective offices, and such others as may be prescribed by the Canons of this Church. The President of the Council shall be the Presiding Bishop of this Church; and, in the event that in the interval between stated meetings the President shall become unable to act, or his office become vacant, from any cause, the Vice-President shall discharge the duties of the office of President until the disability is removed, or the vacancy filled by a special or stated meeting of the Council. If both the President and Vice President be unable to act, the senior Bishop Ordinary, reckoning seniority from the date of consecration, shall forthwith become Acting Presiding Bishop, invested with all authority of the office of Presiding Bishop, and the authority hereby conferred shall be in force until the next meeting of the Council.

**Section 4** In the event of the death or permanent disability of either the Vice-President, Secretary, or Treasurer, the Presiding Bishop, with the concurrence of a majority of the General Committee, shall forthwith appoint some suitable person to fill the vacant office and execute the duties thereof until the meeting of the next Council.

## ARTICLE IX

### *Proceedings of the General Council*

**Section 1** The proceedings at meetings of the General Council shall be regulated by such parliamentary rules as the Council may adopt from time to time; *provided, however*, that whenever ten or more members of the Council shall demand that any vote be taken by orders, it shall be done, the Bishops voting with the Presbyters; and the concurrence, by a majority vote or by a two-thirds vote where otherwise required, of both orders, clergy and laity, shall be necessary for the adoption of any motion or resolution under this procedure.

**Section 2** In all business of the Council, freedom of debate shall generally be allowed, *provided, however*, that a motion to end debate may be passed by a two-thirds majority of both Lay and Clerical Deputies, voting by orders.

**Section 3** Twelve Presbyters and twelve Lay Deputies from not less than four Parishes, representing no less than three of the several Dioceses of this Church, shall constitute a quorum; but a lesser number may adjourn from time to time to await the arrival of a quorum.

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## ARTICLE X

### *Of the General Committee*

**Section 1** Each Bishop Ordinary of this Church, or his Coadjutor, together with the Secretary, Treasurer, the Trustees of the Sustentation Fund, and twelve members at large so elected by the Council—four to serve three years, four for six years, and four for nine years—shall constitute the General Committee; the term of each elective successor shall be nine years.

**Section 2** The General Committee, subject to the authority of the General Council, shall assume and discharge the following duties:

- (1) Consider all matters referred to it by the Council or the Presiding Bishop, as well as other important matters concerning the welfare of this Church which may be brought to its attention or which it may itself discern, and make such recommendations to the Council, its Officers, or its Boards and Committees as each case shall demand;
- (2) Prepare and submit to the Council a Triennial Budget covering the fiscal needs of this Church, and recommend plans for financing such needs;
- (3) Consider between meetings of the Council cases of emergency concerning the Beneficent or Missionary work of this Church, and provide direct methods of relief;
- (4) Correspond with and advise the Bishops, the Standing Committees, and other duly constituted authorities of Dioceses and Missionary Dioceses and Jurisdictions; and
- (5) Submit to each Council, for its approval or reversal, detailed reports of all business transacted since the most recent previous meeting of the Council.

**Section 3** In the performance of its duties as prescribed in Section 2, this Committee shall have all the powers vested in the General Council; also in any other matters expressly referred to it by the Council.

**Section 4** This Committee shall meet at the call of the Presiding Bishop, or upon its own initiative, after fifteen days' notice by the Secretary of the General Council. Nine members present shall constitute a quorum.

**Section 5** Between sessions of the General Council, the Committee may, by majority vote, fill vacancies on the Committee, with such persons serving until the next meeting of Council, when a successor shall be elected to serve the remainder of the unexpired term.

## ARTICLE XI

### *Of the Book of Common Prayer*

**Section 1** The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church According to the Use of the Reformed Episcopal Church in the United States of America and the Dominion of Canada (otherwise referred to as "The Book of Common Prayer") shall be the standard of Doctrine and Worship in this Church, and shall be used at such times, and with such liberty, as the Canon on this subject shall prescribe; but no Canon shall ever make its use imperative on all occasions, nor forbid the use of extempore or other prayer at suitable times.

**Section 2** No alterations or additions shall be made in the Book of Common Prayer of this Church unless the same shall be approved by a two-thirds vote in one General Council, and finally ratified by a two-thirds vote of the next succeeding Council; *provided, however*, that minor verbal or rubrical alterations, which affect neither doctrine nor polity, may be authorized by a two-thirds vote of any stated meeting of the Council.

**Section 3** Other liturgies and prayer books may be authorized for trial use in this Church by action of the General Council subject to the requirements of the Canons of this Church.

**Section 4** Any liturgy approved by the Anglican Church in North America shall be reviewed by the Committee on Doctrine and Worship, and upon its certification may be provisionally approved by the Council of Bishops until the next General Council.

**Section 5** No Parish or Mission of this Church, already using any edition of the Book of Common Prayer previously authorized for use in this Church, or accepted into this Church using said prayer book with the approval of the then Bishop Ordinary, shall ever be prohibited from using said book in public worship.

**Section 6** The Ordinal of the Book of Common Prayer of The Reformed Episcopal Church, or the Book of Occasional Services, or the Ordinal of another approved Prayer Book shall be used for all Ordinations and Consecrations within the Reformed Episcopal Church. Any deviation must be approved by the Council of Bishops on a case-by-case basis.

## **ARTICLE XII**

### *Of Bishops*

The Bishops of this Church shall be elected in a manner agreeable to the Canons, and shall hold their office and ministry for life. The powers and duties of all Bishops shall be prescribed by the Canons. Missionary Bishops, although consecrated to the work and ministry of Bishop for life, shall hold office for a fixed term of three years, and the General Council shall thereafter define their terms of office.

## **ARTICLE XIII**

### *Of Membership in the Anglican Church in North America*

**Section 1** The Reformed Episcopal Church hereby affirms and ratifies its membership as a founding jurisdiction of the Anglican Church in North America (ACNA); and declares that in accordance with Article IV Section 4, of the ACNA Constitution, it is a Sub Province of the same, and that while maintaining its own Constitution and Canons, recognizes the office and authority of the Archbishop and College of Bishops of the ACNA in all aspects of our common life, and accedes to its Constitution.

**Section 2** The Reformed Episcopal Church, through its Dioceses and Bishops, shall be represented in the Provincial Council and College of Bishops of the Anglican Church in North America as provided in its Constitution and Canons and in such manner as shall be agreeable between the parties.

**Section 3** The Reformed Episcopal Church retains the right to redefine its relationship with the ACNA through the action of its General Council, and in accordance with Article VIII of the ACNA Constitution retains all powers not granted to the Province by its own consent.

## **ARTICLE XIV**

### *Of Parish Property*

The right of every Parish or Mission of this Church to hold deed and title to its real property and other assets under the laws of the state, province, or other political jurisdiction in which it is domiciled shall not be abridged or infringed upon by the Canons of this Church, or by the Canons of any of the several Dioceses or Missionary Dioceses. The right of this Church or any agency thereof to secure itself for purposes of money loaned through the use of a note and deed of trust or other documentation required by any state or other governmental entity shall be unaffected by this article; nor shall this article affect any Canon dealing with the dissolution of any defunct Parish.

## **ARTICLE XV**

### *Of Amendments*

**Section 1** Articles I, III, and IV of this Constitution contain the Body of Received Doctrine, Discipline, and Worship of this Church, and as historic in nature, are deemed to be inalterable in content.

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**Section 2** This Constitution may be amended by a unanimous vote of any stated meeting of the General Council, or of any special meeting thereof called for the purpose; otherwise, by a two-thirds vote at one stated meeting of the General Council, ratified by a two-thirds vote at the next succeeding stated meeting thereof. A motion to adopt for first reading, even though passed unanimously when made, shall not constitute final passage but shall require ratification of the next meeting of the General Council.

*THE REFORMED EPISCOPAL CHURCH*  
*CANONS*

**TITLE I: THE MINISTRY**

**CANON 1**  
*Of Postulants*

**Section 1 (a)** Every person desiring to be admitted a candidate for Holy Orders is, in the first instance, to consult his immediate Pastor, or, if he have none, some Presbyter to whom he is personally known, setting before him the grounds of his desire for admission to the Ministry, together with such circumstances as may bear on his qualification, or tend to affect his course of preparation.

**(b)** If, as the result of a thorough inquiry into the physical, mental, moral, and spiritual qualifications of the applicant, he is counseled by the aforesaid Presbyter to persevere in his intentions, he shall make his desire known personally, if possible, or in writing, to the Bishop in whose jurisdiction he has been Canonically resident for the three months preceding. But with the written consent of the said Bishop, and on the recommendation of at least one Presbyter of the said jurisdiction who is acquainted with the applicant, the latter may at once apply to some other Bishop. He shall give to the Bishop the name of his Pastor, or, if he have none, of some other Presbyter in good standing, to whom he is personally known, from whom the Bishop may ascertain, either by personal conference, or by direct report in writing, his qualification, as stated above, for the work of the Ministry.

**(c)** Before the admission of a Postulant the Bishop may, at his sole discretion, require the applicant to submit to a thorough examination by a physician appointed by the Bishop. When required, this examination shall cover the man's mental health as well as his physical condition; and a record of the medical report shall be kept on file by the Bishop and shall be open to the inspection of the Standing Committee, or Council of Advice, when application is made for its recommendation of the man to be received as a Postulant. If such examination be waived by the Bishop, a memo to that effect shall be prepared by the Bishop and retained on file in lieu of said examination.

**(d)** The applicant shall state to the Bishop in writing:

- (1) His full name and age.
- (2) The length of time he has been resident in the Diocese or Missionary Diocese.
- (3) When, and by whom, he was baptized.
- (4) When, and by whom, he was confirmed.
- (5) When, and where, he was admitted to Holy Communion.
- (6) Whether he has ever before applied for admission as a Postulant or as a candidate for Holy Orders in any other Diocese, Missionary Diocese or other jurisdiction.
- (7) On what grounds he is moved to seek the Sacred Ministry.

**Section 2 (a)** The Bishop, in a book to be kept for that purpose, shall enter the name of each applicant, with the fact of his approval or disapproval of the application, and the date of such entry. He shall inform the applicant of approval or denial, and of the date of his admission as Postulant.

**(b)** Similar records shall be made and information given of the removal of a name from the list of Postulants. Without further reason, the Bishop may remove the name of a Postulant who fails to be ordained within four years from the date of his reception as a Postulant.

**(c)** Every Postulant shall report himself to the Ecclesiastical Authority personally or by letter, four times a year, in the Ember Weeks, giving account of his manner of life and progress in his studies; and if he fails to make such reports to the satisfaction of the Ecclesiastical Authority, his name may be stricken from the list of Postulants.

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**Section 3 (a)** No Bishop Ordinary, Coadjutor, or Missionary Bishop shall accept as a Postulant any person who has previously been refused admission as a Postulant in any other Diocese or Missionary Diocese, or who having been admitted, has afterwards ceased to be a Postulant, until he has been provided with, or has requested certification and an explanation from the Ecclesiastical Authority of the previous Diocese or Missionary Diocese of the reason(s) for refusal or cessation.

**(b)** Should the Bishop accept such applicant as a Postulant, he shall send the said certification, or a copy thereof, to the Standing Committee or Council of Advice of the Diocese, to be considered by them if the said Postulant should apply for ordination.

**Section 4** A Standing Committee, acting as Ecclesiastical Authority of a Diocese, shall be competent to receive and act upon applications under this Canon from persons desiring to be received as Postulants.

**Section 5 (a)** The Postulant, before entering upon his course of theological studies, must lay before the Bishop and the Board of Examining Chaplains satisfactory evidence that he is a graduate of some seminary, college or university, together with a full statement of the work done by him in such seminary, college or university.

**(b)** If the Postulant be not a graduate as aforesaid and he shall have attained the age of thirty-five years, he must satisfy the Board of Examining Chaplains that he possesses the intellectual ability to enter with advantage upon a course of study preparatory to Holy Orders. To this end, the Board of Examining Chaplains in each Diocese and Missionary Diocese shall develop and publish, with the consent of the Bishop and the Standing Committee or Council of Advice, a procedure of study and examination for those Postulants that do not meet the requirements of Clause (a) of this Section. Such procedure shall be applied uniformly to all Postulants not meeting the requirements of Clause (a) of this Section.

**(c)** The Board of Examining Chaplains shall report the compliance of all Postulants under this Section to the Standing Committee or Council of Advice.

**Section 6** The Bishop shall require from the applicant's Rector and Vestry a certificate in the following words:

*To the Right Reverend A. B., Bishop of\_\_\_\_\_.*

*We, whose names are hereunder written, testify to our belief (based on personal knowledge or on evidence satisfactory to us) that A. B. is sober, honest, and godly, and that he is a communicant of this Church in good standing. We do furthermore declare that, in our opinion, he possesses such qualifications as fit him to be admitted a Postulant for Holy Orders. (Signed)*

Whenever such a recommendation is required, a copy shall be filed with the Standing Committee of the Diocese or Council of Advice of the Missionary Diocese.

**Section 7** In all Canons respecting ordination, the terms Postulant and Candidate for Holy Orders shall be deemed to be synonymous.

## CANON 2

### *Of General Provisions Concerning Postulants for Holy Orders*

**Section 1 (a)** The superintendence of all Postulants for Holy Orders, both as to the daily life and as to the direction of their theological studies, pertains to the Bishop of the Diocese or Missionary Diocese to which they belong. The Bishop may at his discretion ask one or more of the Board of Examining Chaplains to assist him in this superintendence.

**(b)** Every Postulant shall pursue his studies diligently under proper direction; he shall not indulge in vain or trifling conduct or in amusements unfavorable to godly and studious habits and to that good report which becomes a person preparing for the Holy Ministry.

**(c)** When the Standing Committee of a Diocese is the Ecclesiastical Authority thereof, the Clerical members of the Committee shall, through the President, discharge the duties assigned in this Section to the Bishop.

**Section 2 (a)** A Postulant must remain in Canonical connection with the Diocese or Missionary Diocese in which he has been admitted, until his ordination, except as hereinafter otherwise provided.

**(b)** For reasons satisfactory to the Ecclesiastical Authority, Letters Dimissory may be granted to a Postulant on his own request to any other Diocese or Missionary Diocese.

**(c)** Convenience of attending any Seminary, College, or University shall not be a sufficient reason for change of Canonical residence.

**Section 3 (a)** Every Postulant for Holy Orders shall report himself to the Ecclesiastical Authority, personally or by letter, four times a year, in the Ember Weeks, giving account of his manner of life and progress in his studies; and if he fail to make such report to the satisfaction of the Ecclesiastical Authority, his name may be stricken from the list of Postulants.

**(b)** If a Postulant for Holy Orders shall fail to present himself for examination within four years from the date of his admission as a candidate, his name may, after due notice, be stricken from the list of Postulants at the discretion of the Bishop.

**(c)** If a Postulant for Holy Orders shall have passed his Canonical examinations, but is refused, on other grounds, recommendation for ordination, the Bishop, with the advice of the Standing Committee or Council of Advice, may remove his name from the list of Postulants.

**Section 4** A Postulant for Holy Orders in any Diocese or Missionary Diocese of this Church, or of any Church in communion with this Church, whose name shall have been stricken from the list of Postulants, or whose application for ordination shall have been rejected, shall not be ordained without re-admission as a Postulant, said Postulancy to continue for not less than one whole year; provided that in no such case shall the whole term of Postulancy be less than two years.

**Section 5** A Postulant for Holy Orders shall not be a Deputy to the General Council.

### **CANON 3**

#### *Of the Normal Standard of Learning and Examination of Candidates for Holy Orders*

**Section 1** Before ordination to the Diaconate, the candidate must pass examinations before the Board of Examining Chaplains in the following subjects required for Deacon's and Presbyter's Orders:

- (1) Holy Scripture: The Old and New Testaments in English, their contents and historical background, a reading knowledge of the New Testament in Greek, and the Old Testament in Hebrew, together with special knowledge of one Synoptic Gospel and the Gospel according to Saint John, and of three Epistles, one of which shall be Romans or First Corinthians.
- (2) Church History: From the beginning to the present time, together with:
  - (a) Special Knowledge of a period or topic elected by the candidate with the approval of the Examining Chaplains;
  - (b) The history, extent, and methods of Christian Missions;
  - (c) Ecclesiastical Polity;
- (3) Theology: Historical, philosophical, and systematic;
- (4) Christian Ethics and Moral Theology;
- (5) Liturgics: The Principles and History of Christian Worship; the Contents of the Book of Common Prayer;

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(6) Practical Theology:

- (a) The use of the Book of Common Prayer, the Administration of the Sacraments, and the Conduct of Public Worship;
- (b) Homiletics: Principles of Sermon Composition and Delivery. In connection with the examination in this subject the candidate shall present three sermons, composed by himself, on texts of Holy Scripture assigned by the Bishop or the Examining Chaplains;
- (c) Pastoral Care;
- (d) Parish Organization and Administration, including the keeping of records;
- (e) Principles and methods of Christian Education in the Parish;
- (f) Canon Law, including the Constitution and Canons of the General Council and of the Diocese or Missionary Diocese to which the candidate belongs; and
- (g) The use of the voice in reading and speaking.

The Board of Examining Chaplains may, in lieu of examination, accept satisfactory evidence of the fulfillment of the above requirements in any of the above-mentioned subjects.

- (7) If a candidate desires a dispensation from examination in the Greek of the New Testament, or Hebrew of the Old Testament, he shall make application to the Bishop in writing, stating his reasons for the request. The Bishop may, after consultation with the Board of Examining Chaplains, at his discretion, grant the same. A candidate so dispensed shall be examined in the special exegetical knowledge in English of one Synoptic Gospel and the Gospel according to Saint John, and of three Epistles, one of which shall be Romans or First Corinthians.
- (8) If the candidate has been a Minister or Licentiate in some other body of Christians, he shall also be examined, in writing, on those points of Doctrine, Discipline, Polity, and Worship, in which the communion from which he has come differs from this Church. This portion of the examination shall be conducted, in part at least, by written questions and answers; the replies shall be kept on file for at least three years.

**Section 2 (a)** Examinations at any theological or other literary institution shall not supersede any Canonical examination, nor shall any certificate of graduation or diploma necessarily be sufficient ground for dispensing with any part of the Canonical examinations, except as provided in this Canon.

**(b)** It shall be the privilege of the Presbyter who is to present a candidate for ordination to be present at his examinations; but no other person save the Bishop shall be permitted to be present without the consent of the Board of Examining Chaplains.

**(c)** In addition to the examinations conducted by the examining chaplains, the candidate shall be examined by the Bishop in the presence of two Presbyters, both before his ordination. At the discretion of the Bishop and Standing Committee, this Bishop's examination of the candidate may be divided into two parts, one for the Diaconate and one for the Presbyterate.

**(d)** At the request of the Bishop, and with the consent of the Standing Committee, the Bishop and Examining Chaplains may conduct one comprehensive examination covering all subjects required for the Presbyterate and the Diaconate before the ordination to the Diaconate. This examination shall in all other ways conform to the Canonical requirements.

### CANON 4

#### *Of a Board of Examining Chaplains*

**Section 1** In every Diocese or Missionary Diocese there shall be a Board of Examining Chaplains, consisting of at least three learned Presbyters, Canonically resident within the said Diocese or Missionary Diocese. The Examining Chaplains shall be appointed by the Bishop at the Annual Synod or Council. Their term of office shall be one year. Should vacancies occur, the Bishop shall similarly appoint replacements and notify the Standing Committee or Council of Advice. In all cases, the Chaplains shall serve at the pleasure of the Bishop Ordinary.

**Section 2** The Board of Examining Chaplains may adopt rules for its work, subject to the approval of the Bishop, provided the same are not inconsistent with the Canons of the General Council or Diocese. These rules may include the appointment of committees of the Board to act on its behalf.

**Section 3** It shall be the duty of the Board of Examining Chaplains, under the guidance and oversight of the Bishop, to conduct the examinations of Postulants and Deaconess Candidates prescribed by these Canons. These examinations shall be, in part at least, in writing. The Examining Chaplains, when so requested by the Bishop, shall give oversight to Postulants, Deacons, and Deaconess Candidates and shall advise them in regard to their studies and preparation.

**Section 4** The Board of Examining Chaplains shall promptly report, in writing, to the Bishop the results of all examinations held by them, whether satisfactory or unsatisfactory, making separate reports upon each of the appointed subjects, and upon each person examined. The Bishop shall transmit these reports to the Standing Committee or Council of Advice, who shall in no case recommend a Postulant for ordination to the Diaconate or to the Presbyterate, until they have received and considered the report from the Board of Examining Chaplains. The report of the Board shall be made in the following form:

*To the Right Reverend A.B., Bishop of \_\_\_\_\_ (or the Clerical Members of the Standing Committee of \_\_\_\_\_ as the case may be)*

*Place, Date,*

*We, having been assigned as Examiners of A. B., hereby testify that we have examined the said A. B. upon the subjects prescribed in the Canons of this Church. Sensible of our responsibility, we give our judgment as follows: (Here specify the proficiency of A. B. in each of the subjects appointed, as made apparent by the examinations).*

*(Signed by two of the Examining Chaplains)*

**Section 5** The Board shall make an annual report concerning its work to the Diocesan Synod or Council.

**Section 6** The Bishop, with the consent of the Board of Examining Chaplains, may ask the Examining Chaplains of another Diocese or Missionary Diocese to conduct the examination of a Postulant on their behalf.

## CANON 5

### *Of the Ordering of Transitional Deacons*

**Section 1** No one shall be ordered Deacon in anticipation of transition to the presbyterate until he shall be at least twenty-three years of age. This deacon shall be referred to as a Transitional Deacon. For requirements pertaining to permanent Deacons, refer to Canon 9.

**Section 2** No one shall be ordered Deacon within eighteen months from his admission as a Postulant, unless, under special circumstances, the Bishop, with the advice and consent of a majority of all the members of the Standing Committee or Council of Advice, shall shorten the time of his candidacy; and in no case shall the time be shortened to less than twelve months.

**Section 3** No one shall be ordered Deacon unless he is first recommended to the Bishop by the Standing Committee of the Diocese, or Council of Advice of the Missionary Diocese, to which he belongs.

**Section 4** In order to be recommended for ordination, the candidate must lay before the Standing Committee:

- (1) An application therefore in writing, signed by himself, which shall state the date of his birth.
- (2) A certificate from the Bishop by whom he was admitted a Postulant, declaring the date of his admission; but when such certificate cannot be had, other evidence satisfactory to the Committee shall suffice.

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(3) A certificate from a Presbyterian of this Church, known to the Ecclesiastical Authority, in the following words:

*To the Standing Committee of \_\_\_\_\_*

*Place, Date,*

*I hereby certify that I am personally acquainted with A. B., and that I believe him to be well qualified to Minister in the Office of Deacon, to the glory of God and the edification of His Church. (Signed)*

(4) A certificate from the Minister and Vestry of the Parish of which he is a member, in the following words:

*To the Standing Committee of \_\_\_\_\_*

*Place, Date,*

*We do certify that, after due inquiry, we are well assured and believe that A. B., for the space of three years last past, hath lived a sober, honest, and godly life, and that he is loyal to the Doctrine, Discipline, and Worship of this Church, and does not hold anything contrary thereto. And, moreover, we think him a person worthy to be admitted to the Sacred Order of Deacons. (Signed)*

This certificate must be attested by the Minister of the Parish, or by the Clerk or Secretary of the Vestry, as follows:

*I hereby certify that A. B., is a member of \_\_\_\_\_ Parish in \_\_\_\_\_ and a communicant of the same; that the foregoing certificate was signed at a meeting of the Vestry duly convened at \_\_\_\_\_ on the \_\_\_\_\_ day of \_\_\_\_\_ and that the names attached are those of all (or a majority of all) the members of the Vestry.*

*(Signed) The Minister of \_\_\_\_\_ or Clerk or Secretary of Vestry.*

(5) A certificate from the theological seminary where he has been studying, or from the clergyman under whose direction he has been pursuing his studies, showing his scholastic record in the subjects required by the Canons, and giving a judgment as to his personal qualifications for the Ministry of this Church.

**Section 5** Should the Parish be without a Minister, it shall suffice that in his place the certificate be signed by some Presbyterian of the Diocese or Missionary Diocese in good standing, the reason for the substitution being stated in the attesting clause.

**Section 6 (a)** Should there be no organized Parish at the place of residence of the candidate, or should it be impracticable, through circumstances not affecting his moral or religious character, to obtain the signatures of the Minister and Vestry, or of the Vestry, it may suffice if the certificate be signed by at least

(1) One Presbyterian of the Diocese or Missionary Diocese in good standing; and

(2) Six Laymen, communicants of this Church in good standing.

**(b)** In such case, the reasons for departing from the regular form must be given in the attesting clause, which shall be signed by the same, or some other Presbyterian of this Church in good standing, and shall be in the following words:

*I hereby certify, that the Laymen whose names are attached to the foregoing certificate are communicants of this Church in good standing, and that this form of certificate was used for no reasons affecting the moral or religious character of the Candidate, but because (here give the reasons for departing from the regular form).*

*(Signed) Presbyterian of the Diocese, or Missionary Diocese, of \_\_\_\_\_.*

**Section 7** The Standing Committee, on the receipt of the certificates prescribed above and the report of the Board of Examining Chaplains prescribed in Canon 4, Section 4, and having reason to believe that all other Canonical requirements have been complied with, and having no reason to suppose the existence of any sufficient obstacle, physical, mental, moral, or spiritual, may, at a meeting duly convened, a majority of all the members of the Committee consenting, recommend the candidate for ordination by a testimonial addressed to the Bishop in the following words:

*We, being a majority of all the members of the Standing Committee of \_\_\_\_\_, and having been duly convened at \_\_\_\_\_, do testify that A. B., desiring to be ordered Deacon, hath laid before us satisfactory certificates that for the space of three years last past he hath lived a sober, honest, and godly life, and that he is loyal to the Doctrine, Discipline, and Worship of this Church and does not hold anything contrary thereto. And we hereby recommend him for ordination to the Diaconate.*

*In witness whereof, we have hereunto set our hands this \_\_\_\_ day of \_\_\_\_\_ in the year of our Lord \_\_\_\_\_.  
(Signed).*

The testimonial shall be signed by all consenting to its adoption.

**Section 8** The testimonial having been presented to the Bishop, and there being no sufficient objection on grounds physical, mental, moral, doctrinal, or spiritual, the Bishop may take order for the ordination; and at the same time of the ordination he shall require the candidate to subscribe and make, in his presence, the declaration required in Article IV, Section 2 of the Constitution of this Church.

**Section 9** No Postulant shall be admitted to Holy Orders unless he shall have been appointed to serve in some Parochial Cure within the jurisdiction of this Church.

## CANON 6

### *Of Ordination to the Presbyterate*

**Section 1** No one shall be ordered Presbyter until he be twenty-five years of age.

**Section 2** No one shall be ordered Presbyter until he has been a Deacon one full year, unless it shall seem good to the Bishop, for reasonable causes, with the advice and consent of a majority of all the members of the Standing Committee, to shorten the time; nor within two years from his admission as a Postulant, unless the Bishop, for urgent reasons fully stated, with the advice and consent of a majority of all the members of the Standing Committee, shall shorten the time. And in no case shall he be ordered Presbyter within less than one year from his admission as a Postulant, nor until he has been a Deacon for at least six months.

**Section 3** No Deacon shall be ordered Presbyter unless he be first recommended to the Bishop by the Standing Committee of the Diocese, or by the Council of Advice of the Missionary Diocese, to which he belongs.

**Section 4** In order to be recommended for ordination by the Standing Committee, the Deacon must lay before the Committee:

- (1) An application therefore in writing signed by himself, which shall state the date of his birth.
- (2) A certificate from the Bishop declaring that the term of his Postulancy and the time of his service in the Diaconate have been completed; but when such certificate cannot be had, other evidence, satisfactory to the Committee, may suffice.
- (3) A certificate from the Minister and Vestry of the Parish where he resides, in the following words:

*To the Standing Committee of \_\_\_\_\_*

*Place, Date,*

*We do certify that, after due inquiry, we are well assured and believe that the Reverend A. B., Deacon, since the \_\_\_\_ day of \_\_\_\_\_ in the year \_\_\_\_\_ being the date of his ordination to the Diaconate (or for the space of three years last past), hath lived a sober, honest, and godly life, and hath not written, taught, or held anything contrary to the Doctrine, Discipline, or Worship of this Church. And, moreover, we think him a person worthy to be admitted to the Sacred Order of Presbyters. (Signed)*

This certificate must be attested by the Minister of the Parish, or by the Clerk or Secretary of the Vestry, as follows:

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*I hereby certify that the Reverend A. B., is a resident of \_\_\_\_\_ Parish in \_\_\_\_\_; that the foregoing certificate was signed at a meeting of the Vestry duly convened at \_\_\_\_\_ on the \_\_\_\_\_ day of \_\_\_\_\_, and the names attached are those of all (or a majority of all) the members of the Vestry.*

*(Signed) The Minister of \_\_\_\_\_ or Clerk or Secretary of Vestry.*

**Section 5** But should the Parish be without a Minister, it shall suffice that in his place the certificate be signed by some Presbyterian of the Diocese or Missionary Diocese in good standing, the reason for the substitution being stated in the attesting clause.

**Section 6 (a)** Should there be no organized Parish of this Church at the place of residence of the candidate, or should it be impracticable, through circumstances not affecting his moral or religious character, to obtain the signatures of the Minister and Vestry, or of the Vestry, it may suffice if the certificate be signed by at least:

- (1) One Presbyterian of the Diocese or Missionary Diocese, in good standing; and,
- (2) Six Laymen, communicants of this Church, in good standing.

**(b)** In such case, the reasons for departing from the regular form must be given in the attesting clause, which shall be signed by the same, or some other Presbyterian of this Church in good standing, and shall be in the following words:

*I hereby certify that the Laymen whose names are attached to the foregoing certificate are communicants of this Church in good standing, and that this form of certificate was used for no reasons affecting the moral or religious character of the candidate, but because (here give the reasons for departing from the regular form).*  
*(Signed) Presbyterian of the Diocese, or Missionary Diocese, of \_\_\_\_\_.*

**Section 7** The Standing Committee, on the receipt of the certificates prescribed above and the report of the Board of Examining Chaplains prescribed in Canon 4, Section 4, and having reason to believe that all other Canonical requirements have been complied with, and having no reason to suppose the existence of any sufficient obstacle, physical, mental, moral, or spiritual, may, at a meeting duly convened, a majority of all the members of the Committee consenting, recommend the Deacon for ordination by a testimonial addressed to the Bishop in the following words:

*To the Right Reverend A.B., Bishop of \_\_\_\_\_.*

*We, being a majority of all the members of the Standing Committee of \_\_\_\_\_ and having been duly convened at \_\_\_\_\_, do testify that the Reverend A. B., Deacon, desiring to be ordered Presbyterian, hath laid before us satisfactory certificates that since the \_\_\_\_\_ day of \_\_\_\_\_ in the year \_\_\_\_\_ being the date of his ordination to the Diaconate (or for the space of three years last past), he hath lived a sober, honest, and godly life, and hath not written, taught, or held anything contrary to the Doctrine, Discipline, or Worship of this Church; and we hereby recommend him for ordination to the Presbyterate.*

*In witness whereof, we have hereunto set our hands this \_\_\_\_\_ day of \_\_\_\_\_ in the year of our Lord \_\_\_\_\_.*  
*(Signed)*

This testimonial shall be signed by all consenting to its adoption.

**Section 8** The testimonial having been presented to the Bishop, and there being no sufficient objection on grounds physical, mental, moral, doctrinal, or spiritual, the Bishop may take order for the ordination; and at the time of the ordination he shall require the Deacon to subscribe and make, in his presence, the declaration required in Article IV, Section 2, of the Constitution of this Church.

**Section 9** No Deacon shall be ordered Presbyterian until he shall have been appointed to serve in some Parochial Cure within the jurisdiction of this Church, or as a Missionary under the Ecclesiastical Authority of some Diocese or Missionary Diocese, or as an officer of some Missionary Society recognized by the General Council, or as a Chaplain of the Armed Forces of the United States or the Dominion of Canada, or as a Chaplain in some recognized hospital or other welfare institution, or as a Chaplain or instructor in some College or other Seminary of learning, with opportunity for the exercise of his Ministry judged sufficient by the Bishop.

## CANON 7

### *Of General Provisions Respecting Ordination*

**Section 1 (a)** For the purpose of this and other Canons of Ordination, the authority assigned to the Bishop of the Diocese may be exercised by a Bishop Coadjutor, when so empowered under Canon 11, Section 3 (a), or by a Suffragan Bishop when requested by the Bishop of a Diocese, or by a Missionary Bishop, or any other Bishop of this Church Canonically in charge of a Diocese or Missionary Diocese, or of congregations in foreign parts.

**(b)** The Council of Advice in a Missionary Diocese shall, for the purposes of this and other Canons of Ordination, have the same powers as the Standing Committee of a Diocese.

**(c)** In case of a vacancy in the episcopate in a Diocese or Missionary Diocese, the Ecclesiastical Authority may authorize and request the Presiding Bishop, or another Bishop of his designation, to take order for an ordination.

**Section 2 (a)** No certificate or testimonial, the form of which is supplied by Canon, shall be valid, unless it be in the words prescribed; the omission of the date therefrom shall render such certificate or testimonial liable to rejection.

**(b)** No Postulant shall sign any of the certificates prescribed in the Canons of Ordination.

**(c)** Whenever the testimonial of the Standing Committee is required, such testimonial must be signed at a meeting duly convened, and, in the absence of express provision to the contrary, by a majority of the whole Committee.

**(d)** Whenever the certificate of a Vestry is required, such certificate must be signed by a majority of the whole Vestry, at a meeting duly convened, and the fact must be attested by the Secretary of the said Vestry or by the Minister.

**Section 3** Whenever a dispensation from any of the requirements of the Canons of Ordination is permitted, with the advice and consent of the Standing Committee, the application must be first to the Bishop, and, if he approve it, be by him referred to the Committee.

**Section 4** If, in the case of any applicant for ordination, a majority of the Standing Committee refuse to recommend, or shall fail to act within three months, although the required certificates have been laid before the Committee, it shall be the duty of the Committee, without delay, to give to the Bishop the reasons, in writing, for such refusal or failure to act.

**Section 5 (a)** No Bishop of this Church shall ordain any person to officiate in any Congregation beyond the limits of the United States and the Dominion of Canada until the testimonials and certificates required by the Canons of Ordination shall have been supplied, except as provided for as follows.

**(b)** Any Missionary Bishop of this Church having jurisdiction in foreign lands, or any Bishop to whom the charge of Congregations in foreign lands shall have been assigned by the Presiding Bishop, may ordain as Deacons or Presbyters, to officiate within the limits of his charge, any persons of the age required by the Canons of this Church, who shall exhibit to him the testimonials required by Canons 5 and 6, signed by not less than two Presbyters of this Church, who may be subject to his charge, and other satisfactory evidence of moral character from natives of the country not in Holy Orders. If there be only one Presbyter of this Church subject to his charge, and capable of acting at the time, the signature of a Presbyter in good standing under the jurisdiction of any Bishop in communion with this Church may be admitted to supply the deficiency.

**Section 6** No appointment for the ordination of any Candidate shall be made until the Bishop has had due notice that all the Canonical requirements have been complied with, and that the Bishop has consented to the ordination.

**Section 7** No Canon shall conflict with a Bishop's right of final consent to all ordinations which he is to perform, without explanation.

**Section 8** The term Presbyter, whenever and wherever used in these Canons to signify the second order of ministry, shall be deemed to be the equivalent of the word Priest, which is an ancient contraction of the same. Furthermore, the interchangeable use of the word 'priest' for Presbyter shall be in the context of the Received Doctrine of this Church as

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specified in the Constitution of the same and shall, in all cases, be consistent with the Doctrine of the Priesthood of All Believers as found in Holy Scripture.

**Section 9 (a)** In accordance with the plain teaching of Holy Scripture, and the historic practice of the One, Holy Catholic and Apostolic Church, only males may be admitted as Postulants for Holy Orders in this Church.

**(b)** No person who would be ineligible for Postulancy or Candidacy for any reason under the Canons of this Church may be received as a Deacon, Presbyter, or Bishop or licensed to function in any capacity reserved for those in Holy Orders by any Bishop or Ecclesiastical Authority of this Church.

**Section 10** No person who advocates or practices a homosexual or adulterous lifestyle or is otherwise openly and notoriously engaged in immoral behavior shall be admitted to Holy Orders.

### CANON 8

#### *Of Ministers Ordained in Foreign Countries by Bishops in Communion with this Church*

**Section 1 (a)** A Minister declaring himself to have been ordained beyond the limits of the United States or the Dominion of Canada by a foreign Bishop in Communion with this Church, or by a Bishop consecrated for a foreign country by Bishops of this Church under authority of General Council, shall, before he be permitted to officiate in any Parish or Congregation of this Church, exhibit to the Minister, or, if there be no Minister, to the Vestry thereof, a certificate of recent date, signed by the Ecclesiastical Authority of the Diocese or Missionary Diocese, that his letters of Holy Orders and other credentials are valid and authentic, and given by a Bishop in communion with this Church, and also that he has exhibited to the said Ecclesiastical Authority satisfactory evidence of his moral and godly character.

**(b)** And before he shall be permitted to take charge of any Parish or Congregation, or be received into any Diocese or Missionary Diocese of this Church as a Minister thereof, he shall produce to the Ecclesiastical Authority Letters Dimissory or equivalent credentials under the hand and seal of the Bishop with whose Diocese or Missionary Diocese he has been last connected, which letters or credentials shall be delivered within six months from the date thereof. Before such Minister shall be so received, the Bishop shall require him to promise in writing to submit himself in all things to the Discipline of this Church, without recourse to any foreign jurisdiction, civil or ecclesiastical; and shall further require him to subscribe and make in his presence, and in the presence of two or more Presbyters, the declaration required in Article IV, Section 2, of the Constitution of this Church. He shall also be examined by the Bishop and at least one Presbyter as to his knowledge of the history of this Church, its worship and government. The said Ecclesiastical Authority, being satisfied of his theological acquirements, may then receive him into the Diocese or Missionary Diocese as a Minister of this Church. Such Minister shall not be entitled to hold Canonical charge of any Parish or Congregation, until he shall have resided one year in the United States or Canada subsequent to the acceptance of his credentials.

**Section 2** If such Minister be a Deacon, he shall not be ordered Presbyter until he shall have resided in the United States or Canada at least one year.

**Section 3** Any Minister availing himself of the provisions of this Canon shall submit to, and satisfactorily pass, a thorough examination by a physician appointed by the Bishop under whose jurisdiction he shall reside. This examination shall cover the man's mental health, as well as his physical condition.

### CANON 9

#### *Of the Ordination of Permanent Deacons*

**Section 1** A man of devout character and proved fitness, desirous to serve in the capacity of Deacon, with no intention of seeking advancement to the Presbyterate, may be accepted as a Postulant and admitted as a candidate upon the following conditions:

- (1) He shall be not less than thirty-five years of age.
- (2) He shall be accepted as a Postulant as provided in the provisions of Canon 1.

- (3) Fulfillment of the requirements of Canon 1, Section 5 (a) or (b) shall suffice as educational qualification for admission as a Postulant.

**Section 2** A candidate so admitted may be ordained to the Diaconate any time after twelve months from his admission as a Postulant, but only after being approved for ordination to the Diaconate by the Bishop and Standing Committee or Council of Advice, as required by Canon 5, Sections 4, 5, 6, and 7, and only after passing examinations (oral or written) administered by the Bishop and Examining Chaplains in the following subjects.

- (1) Holy Scripture: A working knowledge of the Bible in English, its contents and historical background, with course work in both the Old and New Testaments.
- (2) Church History: a general outline with an emphasis in course work in Anglican History and the History of this Church.
- (3) Doctrine: The Church's teaching as set forth in the Creeds and the Offices of Instruction with course work on the meaning of the Sacraments of Baptism and the Lord's Supper.
- (4) Liturgics: The Contents and Use of the Book of Common Prayer.
- (5) Practical Theology, which shall include:
  - (a) The Office and Work of a Deacon,
  - (b) The Conduct of Public Worship,
  - (c) Principles of Sermon Composition and Delivery,
  - (d) Principles and methods of Christian Education in the Parish,
  - (e) Constitution and Canons of the Reformed Episcopal Church and of the Diocese or Missionary Diocese to which the candidate belongs, and
  - (f) The use of the voice in reading and speaking.

**Section 3 (a)** A Deacon ordained under the special provisions of this Canon may execute all the functions pertaining to the office of Deacon, subject to the general provisions of Canon 5. At the request of, or with the consent of, the Rector and Vestry of a Parish, he may be assigned as an assistant Minister in one or more Parishes. Any man ordained Deacon under the provisions of this Canon may not be transferred to another Diocese or jurisdiction except upon the express request in writing of the Ecclesiastical Authority thereof.

**(b)** A Deacon ordained under the provisions of this Canon shall not be licensed to preach sermons of his own composition without the approval of the Bishop Ordinary, nor may he wear the clerical collar except in the performance of his official duties without the permission of the Bishop Ordinary. The Bishop may prescribe an alternate insignia or badge of office as he deems appropriate.

**(c)** A Deacon ordained under the provisions of this Canon shall not be appointed Minister in Charge except under special circumstances by recommendation of the Bishop Ordinary with the concurrence of a majority of the clerical members of the Standing Committee.

**Section 4** Any Deacon ordained in accordance with this Canon who may afterward desire to be advanced to the Presbyterate shall be required to pass all examinations required of other candidates for the Presbyterate and to comply with all the Canonical requirements precedent to such ordination under Canon 3, without exception.

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## CANON 10

### *Of Ministers Ordained in Churches not in Communion with this Church*

**Section 1 (a)** When a Minister ordained in a Church not in communion with this Church desires to be a Deacon or Presbyterian in this Church, he shall apply to a Bishop, attaching to his written application the following:

- (1) Evidence that he has been duly baptized with water in the name of the Father, and of the Son, and of the Holy Ghost;
- (2) His letters of Ordination and satisfactory evidence that they and his other credentials are valid and authentic;
- (3) Satisfactory evidence of his moral and godly character and that he is free from any vows or other engagements inconsistent with the exercise of Ministry in this Church;
- (4) Transcripts of his academic and theological studies;
- (5) A certificate from at least two Presbyters of this Church stating that, from personal examination, or from satisfactory evidence laid before them, they believe that his desire to leave the Communion to which he has belonged has not arisen from any circumstance unfavorable to his moral or religious character;
- (6) A certificate in the form provided in Canon 5, Section 4 (3) and (4), from the Minister and Vestry of a Parish of this Church; and
- (7) A statement of the reasons, which have moved him to seek to enter the Ministry of this Church.

**(b)** With regard to the fulfillment of requirements as to pre-theological education the provisions of Canon 1, Section 5 shall be applicable. The applicant shall also submit to the examinations required in Canon 3, the result of such examination to be filed and submitted as therein required.

**Section 2 (a)** If such Minister furnish evidence of a satisfactory theological training in his previous Communion, and have exercised his ministry therein with good repute and success for at least three years, he shall be examined by the Board of Examining Chaplains in the following subjects:

- (1) Church History: the History of the Church of England and this Church.
- (2) Doctrine: the Church's teaching as set forth in the Creeds and the Offices of Instruction.
- (3) Liturgics: the Principles and History of Christian Worship; the Contents and Use of the Book of Common Prayer.
- (4) Practical Theology:
  - (a) The Office and Work of a Deacon and of a Presbyter,
  - (b) The Conduct of Public Worship,
  - (c) The Constitution and Canons of General Council, and of the Diocese in which he is Canonically resident,
  - (d) The use of the voice in reading and speaking.
- (5) The points of Doctrine, Discipline, Polity, and worship in which the Communion from which he has come differs from this Church. This portion of the examination shall be conducted, in part at least, by written questions and answers, and the replies kept on file for at least three years.

The Board of Examining Chaplains, may, with the consent of the Bishop, and with due notice to the applicant, examine the latter in any other subject required by Canon 3, Section 1.

**(b)** But if such Minister cannot furnish evidence of a satisfactory theological training in his previous Communion, or if he have not exercised his Ministry therein with good repute and success for at least three years, he shall conform to the requirements of Canon 3, Section 1.

**Section 3 (a)** Prior to being examined as provided above, the applicant shall have received certificates from the Bishop and from the Standing Committee, or Council of Advice, that he is acceptable as a Minister of this Church, subject to

the successful completion of said examinations. He shall not be ordained or received until at least six calendar months shall have elapsed, during which period he shall undertake such studies, in a theological seminary or otherwise, as shall be directed by the Bishop with the advice of the Board of Examining Chaplains.

(b) The Bishop, in a book to be kept for that purpose, shall enter the name of each applicant, with the fact of his approval or disapproval of the application, and the date of such entry. If he approve of the application, he shall inform the applicant of the fact, and the date of his acceptance.

**Section 4** Before such Minister shall be ordained or received into the Ministry of this Church, the Bishop shall require him to promise in writing to submit himself in all things to the Discipline of this Church without recourse to any other ecclesiastical jurisdiction or civil jurisdiction; and shall further require him to subscribe and make in his presence, and in the presence of two or more Presbyters, the declaration required in Article IV, Section 2, of the Constitution of this Church.

**Section 5 (a)** Thereafter the Bishop, being satisfied of such Minister's theological attainments and soundness in faith, may

- (1) Receive him into the Diocese or Missionary Diocese in his order, if he has already been ordained by a Bishop in the historic succession; or
- (2) Confirm him and make him a Deacon and, no sooner than four months thereafter, ordain him as Presbyter if he has not received such ordination; or
- (3) Receive him as a Minister of the Gospel and conditionally regularize his status as a Deacon or a Presbyter by laying on of hands and by use of the proper form as found in the Ordinal of the Book of Common Prayer.

(b) In the case of an ordination pursuant to Section 5 (a)(2) and 5(a)(3) of this Canon, the Bishop shall, at the time of such ordination, read this preface to the service:

*A. B., who is already a Minister of Christ, now desires to be made a Deacon (or ordained a Presbyter) in this Church. He has satisfied the Ecclesiastical Authority of this Diocese (or Missionary Diocese) that he accepts the Doctrine, Discipline, and Worship of this Church. We are about to confer upon him the grace and authority of the Ordained Ministry as this Church has received them and requires them for the exercise of the Ministry therein.*

The letters of ordination in such cases may contain the words:

*Acknowledging the ministry, which he has already received, and hereby adding to that Commission the grace and authority of Holy Orders as understood and required by this Church for the exercise of the Ministry.*

(c) In the case of such a conditional ordination pursuant to Section 5 (a)(3) of this Canon, the Bishop shall, at the time of such ordination, read this preface to the service:

*A. B., who has been ordained by an authority which has not been recognized by this Church, has now satisfied the Ecclesiastical Authority of this Diocese (or Missionary Diocese) that he accepts the Doctrine, Discipline, and Worship of this Church and that he now desires conditional ordination. By this service of ordination, we propose to establish that A. B., is qualified to Minister in this Church.*

**Section 6** No one shall be ordered Deacon or received as such until he be 23 years of age.

**Section 7** Any other provisions in other Canons inconsistent with this Canon are inapplicable.

**Section 8** The Bishop may, pending the reception of a Presbyter or Deacon under this Canon, license him to officiate in his Order temporarily, provided that the Standing Committee shall consent to such license, and provided that the Bishop and the Standing Committee shall certify that the Minister has been certainly validly ordained, but in the case of a Minister whose Orders are uncertain or who has not received episcopal ordination, the Bishop may, during the pendency of the Minister's application, license him as a Lay Reader or as a Preacher, or both.

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## CANON 11

### *Of the Ordination and Consecration, and Reception of Bishops*

**Section 1 (a)** Whenever a Diocese shall desire the election of a Bishop, the following procedure, manner and forms for nomination and election shall be used.

**(b)** The call for the nomination and election of a Diocesan, Coadjutor or Suffragan Bishop shall originate with the current Bishop Ordinary of the Diocese, or if the diocesan See is vacant, by the Standing Committee of the Diocese. In the case of a Bishop Coadjutor, the Bishop Ordinary must state his intention to retire within two years after the consecration of his successor or at the next General Council, whichever time is greater.

**(c)** In every instance, once the call for an episcopal election is made, the process shall be conducted under the authority of the Standing Committee, by an appointed Episcopal Search Committee. The Search Committee shall be chaired by the President of the Standing Committee, who shall be a presbyter who is either an elected or ex-officio member of the Standing Committee, and who shall be nominated by the Bishop Ordinary and confirmed by the Standing Committee. The Episcopal Search Committee shall consist of 2 clergy and 2 lay members who are elected members of the Standing Committee and 4 to 6 members at large, equally divided between clergy and laity. These members should be men and women in leadership positions and chosen as a cross representation of the membership of the diocese. No currently serving or retired member of the episcopate shall serve on the Search Committee.

**(d)** The Diocese shall make provision for the reasonable expenses of the Search Committee, and the Standing Committee shall establish a schedule to receive reports or briefings through its members on the Search Committee. The Search Committee Chair shall also keep the Presiding Bishop apprised of the ongoing work of the committee.

**(e)** The Search Committee shall establish its own meeting schedule and rules of operation, and shall be empowered to solicit and receive names of proposed nominees from within and without the diocese and to investigate and interview proposed candidates for nomination. The Search Committee shall file a final report 90 days after its appointment and forward a list of at least 3 to 4 and no more than 5 proposed nominees to the Standing Committee and the Presiding Bishop's Office. During the search phase, the 5 members of the Standing Committee who are serving on the Episcopal Search Committee may share, on a confidential basis, interim progress reports with the Ecclesiastical Authority and may request needed information from the Diocese within the bounds of confidentiality.

**(f)** The manner of selecting nominees shall be as follows:

- (1) In the case of nominations for a Suffragan or Coadjutor Bishop, the sitting Bishop Ordinary may, through the Standing Committee, propose a name or names for consideration.
- (2) In every case the Standing Committee, by majority vote, may also propose names for consideration.
- (3) The Episcopal Search Committee shall receive such recommendations and shall also diligently seek other potential candidates whom it believes may possess the spiritual gifts, sound learning, and call to episcopal ministry required of a Bishop in the Church of God as proposed by its own members and from the clergy and laity of the Diocese. Present Suffragan Bishops, Missionary Bishops, and Presbyters of the Diocese or those canonically resident in other dioceses of the Reformed Episcopal Church who meet the criteria and canonical requirements may all be considered. With the permission of the Ecclesiastical Authority, a bishop or presbyter of a National or Provincial jurisdiction to which the Reformed Episcopal Church is aligned may be considered.
- (4) The Episcopal Search Committee may inquire as to a willingness to serve and may request a curriculum vitae, and personal and professional references from candidates and may, conduct interviews in person or by conference call as it deems necessary to arrive at a list of finalists.
- (5) Exclusions. Except as directed above, no one shall be eligible for consideration for nomination or election to the episcopate who is not in conformity with Canon 12. Section 5 (c), who cannot subscribe to the Oath of Conformity of the Reformed Episcopal Church (Article IV, Section 2 of the Constitution of this Church), nor who is currently under church discipline or otherwise disqualified by prior acts of which the Search Committee is made aware. No clergy member of the Search Committee who becomes a serious candidate for nomination shall remain on the committee but shall recuse himself from further service or withdraw his name from consideration. No member of the Standing Committee who is on the list of finalists presented to the Standing

Committee shall take any further part in the reviewing of the proposed nominees and shall abstain for any and all motions or other actions taken in the nomination process. In such a case, the Standing Committee may choose a replacement from among the senior clergy of archdeacons, deans, and canons to serve on the Episcopal Search Committee until it completes its work. If it is the President of the Standing Committee who is so recused, the Episcopal Search Committee will be chaired by the most senior Presbyter on the committee until it completes its work.

- (6) The list of at least three and not more than five candidates to be submitted to the Standing Committee shall be endorsed by a majority of the Episcopal Search Committee. If it is unable to do so, the four names receiving the most votes (by secret ballot) shall all be forwarded to the Standing Committee. The Episcopal Search Committee shall not recommend a “favorite” candidate but shall state that the candidates are “qualified.”

(g) Names submitted to the Standing Committee by the Episcopal Search Committee shall be subject to such prudent, formal background and reference checks as are required by the policies of the Diocese. Except for serious disqualifying or other serious cause, the finalist list shall be certified by a simple majority of the Standing Committee and submitted to the next regular or special called meeting of the Synod as formal nominees for its action concerning election. The Committee shall not endorse a particular candidate, although individual members of the committee are at liberty to do so.

(h) The current Bishop Ordinary, if there is one, should refrain from public endorsement or electioneering on behalf of any candidate, although he retains his liberty to give private counsel, if asked.

(i) Election shall be held by secret ballot at the next regular or special called Synod of the Diocese. Voting shall be by orders until a candidate is elected, as follows: A two-thirds majority of both clergy and lay votes shall be required on the first two ballots. After two ballots, the candidate with the lowest number of votes will be removed from consideration and a simple majority of each order shall be required for election.

(j) The presbyter receiving the required majorities of both Clergy and Lay votes shall be deemed a Bishop-Elect of the Diocese and shall then be approved and consecrated as provided by these Canons and any requirements of a National Church or Province with which the Reformed Episcopal Church is a member.

**Section 2 (a)** Whenever the Church in any Diocese shall desire the ordination and consecration of a Bishop-elect, whether elected as Ordinary, Coadjutor, or Suffragan; if the election shall have taken place within six months before a meeting of the General Council, the Standing Committee of the said Diocese shall, by their President, or by some person or persons specially appointed, forward to the secretary of the General Council evidence of the election of the Bishop-elect by the Synod or Council of the Diocese, together with evidence of his having been duly ordered Deacon and Presbyter, and also a testimonial signed by a constitutional majority of such Synod, in the following words:

*We, whose names are hereunder written, fully sensible how important it is that the Sacred Order and Office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that the Reverend A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness of life; and that we know of no impediment on account of which he ought not to be ordained and consecrated to that Holy Office. We do, moreover, jointly and severally declare that we believe him to be of such sufficiency in good learning, of such soundness in the Faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the Office of a Bishop to the honour of God and the edifying of His Church, and to be a wholesome example to the flock of Christ. (Signed)*

The Secretary of such Synod or Council shall certify upon this testimonial that it has been signed by a constitutional majority thereof. The Secretary of General Council shall lay the said testimonials before the Council, and if it shall consent, by simple majority of both the Clergy and the Laity, to the consecration of the Bishop-elect, notice of said consent, certified by the President and Secretary, shall be sent to the Council of Bishops, together with the testimonials aforesaid.

(b) In all particulars the service at the consecration of a Bishop shall be under the direction of the Presiding Bishop or such other Bishop appointed by him to preside at such consecration.

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**Section 3 (a)** If the election of a Bishop shall have taken place more than six months before the meeting of the General Council, the Standing Committee of the Diocese electing shall, by their President, or by some person or persons specially appointed, immediately send a certificate of the election to the Standing Committees of the several Dioceses, together with copies of the necessary testimonials; and if a majority of the Standing Committees of all the Dioceses shall consent to the consecration of the Bishop-elect, the Standing Committee of the Diocese electing shall then forward the evidence of said consent, with the other necessary testimonials, to the Presiding Bishop, who shall immediately communicate the same to every Bishop of this Church, and if a majority of such Bishops shall consent to the consecration, the Presiding Bishop shall, without delay, notify such consent to the Standing Committee of the Diocese electing and to the Bishop-elect, and upon notice of his acceptance of the election, the Presiding Bishop shall take order for the consecration of the said Bishop-elect either by himself and two other Bishops of this Church, or by any three Bishops of this Church to whom he may communicate the testimonials. The evidence of the consent of the several Standing Committees shall be a testimonial in the following words, signed by a majority of the Standing Committees of all the Dioceses:

*We, being a majority of all the members of the Standing Committee of \_\_\_\_\_, and having been duly convened at \_\_\_\_\_, fully sensible how important it is that the Sacred Order and Office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that the Reverend A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness of life; and that we know of no impediment on account of which he ought not to be ordained and consecrated to that Holy Office.*

*In witness whereof, we have hereunto set our hands this \_\_\_\_\_ day \_\_\_\_\_ of \_\_\_\_\_ in the year of our Lord \_\_\_\_\_. (Signed)*

If the Presiding Bishop shall not have received the consent of a majority of the Bishops within three months from the date of his notice to them, he shall then give notice of such failure to the Standing Committee of the Diocese electing.

**(b)** In case a majority of all the Standing Committees of the several Dioceses shall not consent to the consecration of a Bishop-elect within the period of six months from the date of the notification of the election by the Standing Committee of the Diocese electing, or in case a majority of all the Bishops entitled to act in the premises shall not consent within the period of three months from the date of notification to them by the Presiding Bishop of the election, the Presiding Bishop shall declare the election null and void, and the Synod of the Diocese may then proceed to a new election.

**(c)** Upon completion of the certification of any bishop-elect in accordance with Canon 11, 12, or 13, the Presiding Bishop shall submit the name of the presbyter so elected to the appropriate ecclesiastical authority of any National or Provincial Church with which the Reformed Episcopal Church has constitutionally aligned itself for its approval of said election. No consecration shall take place until such approval is obtained and filed for record with the Presiding Bishop of this Church.

**Section 4 (a)** When a Bishop of a Diocese is unable, by reason of age, or other permanent cause of infirmity, or by reason of the growth and extent of Diocesan work, fully to discharge the duties of his office, a Bishop Coadjutor may be elected by and for said Diocese, who shall have the right of succession; provided that before the election of a Bishop Coadjutor for the reason of extent of Diocesan work, the consent of the General Council, or during the recess thereof, the consent of a majority of the Bishops having jurisdiction in the United States and Canada and of the several Standing Committees, must be had and obtained. Before any election of a Bishop Coadjutor, the Bishop of the Diocese shall read, or cause to be read, to the Synod or Council thereof, his written consent to such election, and in such consent he shall state the duties which he thereby assigns to the Bishop Coadjutor, when duly ordained and consecrated, and such consent shall form part of the proceedings of the Synod. The duties assigned by the Bishop to the Bishop Coadjutor in any Diocese may be enlarged by mutual consent whenever the Bishop of the Diocese may desire to assign such additional duties to the Bishop Coadjutor. In case of the inability of the Bishop of the Diocese to issue the aforesaid consent, the Standing Committee of the Diocese may request the Synod or Council to act without such consent, and such request shall be accompanied by certificates of physicians as to the inability of the Bishop of the Diocese to issue his written consent.

**(b)** It shall also be lawful, within two years or less prior to the effective date of the resignation or retirement of a Bishop from his jurisdiction, for the said Bishop, with the advice and consent of the Standing Committee, to call a special

meeting of the Synod or Council of the Diocese to elect a successor; provided that if the Synod is to meet in regular session meanwhile, it may hold the election during such regular session. Such call for a special Synod shall trigger the procedure outlined in Title I Canon 11 Section 1(a). The proceedings incident to preparation for the ordination and consecration of such successor shall be as provided in Section 2 of this Canon; but the Presiding Bishop shall not take order for the consecration to be on any date prior to that upon which the resignation is to become effective.

(c) In the case of a Bishop Coadjutor, the grounds for his election as stated in the record of the Synod, shall be communicated, with the other required testimonials, to the General Council, or to the Standing Committees and Bishops.

(d) In case of application for the consecration of a Bishop Coadjutor, the Standing Committee shall forward to the Presiding Bishop, in addition to the evidence and testimonials required by the preceding Section, a certificate of the Presiding Officer and Secretary of the Synod that every requirement of this Section has been complied with.

(e) There shall not be in any Diocese at the same time more than one Bishop Coadjutor.

**Section 5** No one shall be consecrated Bishop unless he shall at the time subscribe, in the presence of the Ordaining and Consecrating Bishops, to the declaration required in Article IV, Section 2 of the Constitution of this Church.

**Section 6 (a)** The Council of Bishops may receive into this Church a Bishop of a Church which is in communion with this Church, with the consent of the General Committee or the General Council. In such cases he shall be treated with the rights and dignity of the office. However, such Bishop may not serve as a Bishop Ordinary, Coadjutor, or Suffragan except he be elected to such office as provided under these Canons. If such Bishop is retired, he may be received and accorded the status of a retired Bishop of this Church.

(b) The Council of Bishops may, with the concurrence of the General Committee and the appropriate ecclesiastical authority of any National or Provincial Church with which the Reformed Episcopal Church has constitutionally aligned itself, receive into this Church a Bishop of a Church which is not in communion with this Church, provided that the provisions of Canon 10 be observed as to his Diaconate and Presbyterate, and provided further that no temporary license shall extend further than permission of the Council of Bishops for such Bishop to function as a Presbyter. No one shall receive conditional ordination and consecration as a Bishop without the consent of the General Council or if it be not in session, by the Council of Bishops and the General Committee. Such a Bishop so received, whether in his Order or with conditional ordination and consecration, shall become a member of the Council of Bishops of this Church.

(c) No person received as a Bishop under this Canon shall be elected as Bishop Ordinary, Coadjutor, or Suffragan in any diocese unless he has been in Holy Orders for at least ten years, of which at least five years has been spent as Presbyter and Rector of a parish church, and shall have been canonically a clergy member of this Church for a minimum of five years before his date of election.

## **CANON 12**

### *Of Missionary Bishops*

**Section 1** The General Council may establish Missionary Dioceses in the United States or its Territories, or parts thereof, or in territory belonging to the United States, or to the Dominion of Canada, its provinces and territories or parts thereof, not organized into Dioceses, or in territory beyond the United States or Canada, not under the charge of Bishops in communion with this Church. It may also, from time to time, change, increase or diminish the territory included in such Missionary Dioceses.

**Section 2 (a)** The Council of Bishops may, from time to time, choose a suitable presbyter or presbyters to serve this Church as Missionary Bishops in Missionary Dioceses, such choice to be subject to confirmation of the General Council during its triennial sessions, and at other times to confirmation by a majority of the Standing Committees of the several Dioceses and a majority of the General Committee.

(b) The Presiding Bishop, in consultation with the Council of Bishops, may appoint a Missionary Bishop to Chaplains and Military Personnel, either from among the Bishops of this Church or by the choosing of a suitable Presbyter, such

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choice to be subject to confirmation of the General Council during its triennial sessions, and at other times by a majority of the Standing Committees of the various dioceses and a majority of the General Committee. The Missionary Bishop to Chaplains and Military Personnel may be assigned oversight of such other non-military chaplaincies as may be appropriate, with the advice and consent of the Bishop Ordinary of the Diocese in which the chaplaincy is located.

The Missionary Bishop to Chaplains and Military Personnel shall be the endorsing agent for all Chaplains of the Reformed Episcopal Church and shall exercise pastoral and administrative oversight over Military Chaplains. Due to the unique nature of this ministry, the Missionary Bishop to Chaplains and Military Personnel is exempt from those portions of Canon 12 and Canon 17 that pertain to the oversight of a Missionary Diocese.

The Missionary Bishop to Chaplains and Military Personnel shall report on a quarterly basis to the Presiding Bishop, who shall establish policies and provide general oversight. The appointment may be withdrawn by the Presiding Bishop at his discretion in consultation with the Council of Bishops. This Canon shall be interpreted in such a manner as to allow the endorsement of Chaplains to the Canadian Armed Forces by a Bishop of this Church designated by the Missionary Bishop to Chaplains and Military Personnel so as to conform to the laws of Canada.

(c) The evidence of such choice shall be a certificate signed by the Bishop presiding in the Council of Bishops and by its Secretary, with a testimonial, or certified copy thereof, signed by a majority of the Bishops of the Church, in the second form required in Canon 11, Section 1, which shall be sent to the Presiding Bishop, or to the Standing Committees of the several Dioceses, if the General Council be not in session.

(d) When the Presiding Bishop shall have received a certificate signed by the President and Secretary of the General Council (or certificates signed by the Presidents and Secretaries of a majority of the Standing Committees as the case may be), that the election has been approved, and shall have received notice of the acceptance by the Bishop-elect of his election, he shall take order for the consecration of the said Bishop-elect either by himself and two other Bishops of this Church, or by any three Bishops of this Church to whom he may communicate the certificates and testimonial.

**Section 3** The General Committee shall have power, at their discretion, to transfer a Missionary Bishop from one Missionary Diocese to another, and, in case of the permanent disability of the Bishop in charge, to declare the Missionary Diocese vacant.

**Section 4** Any Bishop or Bishops elected and consecrated under this Canon shall be entitled to a seat and vote in the Council of Bishops, and shall be eligible to the office of Bishop or Bishop Coadjutor or Suffragan Bishop in any organized Diocese within the United States or the Dominion of Canada; provided that such Missionary Bishop shall not be so eligible within five years from the date of his consecration, except to the office of Bishop of a Diocese formed in whole or in part out of his Missionary Diocese. And whenever a Diocese shall have been organized within the jurisdiction of such Missionary Bishop, if he shall be chosen Bishop of such Diocese, he may accept the office without vacating his Missionary appointment; provided that he continue to discharge the duties of Missionary Bishop within the residue of his original jurisdiction, if there be such residue, until the Council of Bishops shall elect a Missionary Bishop of such residue.

**Section 5 (a)** When a Diocese, entitled to the choice of a Bishop, shall elect as its Diocesan, or as its Bishop Coadjutor, or Suffragan Bishop, a Missionary Bishop of this Church, if such election shall have taken place within six months before a meeting of the General Council, evidence thereof shall be laid before each House of the General Council, and the concurrence of each House, and its express consent, shall be necessary to the validity of said election, and shall complete the same so that the Bishop thus elected shall be thereafter the Bishop of the Diocese which has elected him.

(b) If the said election shall have taken place more than six months before a meeting of the General Council, the above process may be adopted, or the following instead thereof, *viz*: The Standing Committee of the Diocese electing shall give duly certified evidence of the election to every Bishop of this Church, and to the Standing Committee of every Diocese, and to the General Committee. On receiving notice of the concurrence of a majority of such Bishops and of the Standing Committees in the election, and of the General Committee and their express consent thereto, the Standing Committee of the Diocese electing shall transmit notice thereof to the Ecclesiastical Authority of every Diocese and Missionary Diocese within the United States; which notice shall state what Bishops and what Standing Committees have consented to the election. On receiving this notice the Presiding Bishop shall certify to the Secretary of the Council of

Bishops the altered status and style of the Bishop concerned. The Standing Committee of such Diocese shall transmit to every Congregation thereof, to be publicly read therein, a notice of the election thus completed, and also cause public notice thereof to be given in such other way as they may think proper.

**Section 6** In case of the death or resignation of a Missionary Bishop, or of a vacancy in the Missionary Diocese from other cause, the charge thereof shall devolve upon the Presiding Bishop with the power of appointing some other Bishop of this Church as his substitute in said charge until the vacancy is filled.

**Section 7** If during the recess of the General Council, and more than six months previous to its session, there shall be a vacancy in a Missionary Diocese arising from any cause, the Council of Bishops shall, on the written request of a majority of the same, be convened by the Presiding Bishop, and thereupon may proceed to elect a Bishop for such Diocese.

### **CANON 13** *Of Suffragan Bishops*

**Section 1** A Suffragan Bishop shall be elected in accordance with the Canons enacted in each Diocese for the election of a Bishop. However the initiative shall in every case be taken by the Bishop of the Diocese asking for the assistance of a Suffragan.

**Section 2** There shall not at any time be more than two Suffragan Bishops (one if there be a Coadjutor) holding office in and for any Diocese, save by special consent of the General Council as previously obtained.

**Section 3** The Council of Bishops, from time to time in its discretion, may choose a Suffragan Bishop for any Missionary Diocese from the Presbyters of that Missionary Diocese, in the same manner as provided by Canon 12, Section 2, and subject to all the provisions thereof.

**Section 4** A Suffragan Bishop shall act, in all respects, as the assistant of the Bishop of the Diocese, or Missionary Diocese, and under his direction.

**Section 5** The tenure of office of a Suffragan Bishop shall not be terminated on the death or removal of the Bishop of the Diocese or Missionary Diocese. A Suffragan Bishop whose resignation has been accepted shall exercise Episcopal functions only as he may be authorized by the Ecclesiastical Authority of a Diocese or a Missionary Diocese.

**Section 6 (a)** Whenever a Suffragan Bishop shall be elected Bishop or Bishop Coadjutor of a Diocese or Bishop of a Missionary Diocese, if such election shall have taken place within six months before a meeting of the General Council, evidence thereof shall be laid before each House of the General Council and the concurrence of each House and its express consent shall be necessary to the validity of said election, and shall complete the same, so that the Bishop thus elected shall be thereafter the Bishop or Bishop Coadjutor of the Diocese which has elected him; or Missionary Bishop of the Diocese, as the case may be.

**(b)** If the said election has taken place more than six months before a meeting of the General Council, the above process may be adopted, or the following instead thereof, viz.: The Standing Committee of the Diocese electing, or the Secretary of the Council of Bishops, as the case may be, shall give duly certified evidence of the election to every Bishop of this Church in the United States and Canada who has seat and vote in the Council of Bishops, and to the Standing Committee of every Diocese, and to the General Committee.

**(c)** On receiving notice of the concurrence of a majority of the Bishops and of the Standing Committees, and of the General Committee in the election, and their express consent thereto, the Standing Committee of the Diocese concerned or the Secretary of the Council of Bishops, as the case may be, shall transmit notice thereof to the Ecclesiastical Authority of every Diocese and Missionary Diocese within the United States or the Dominion of Canada; which notice shall state what Bishops and what Standing Committees have consented to the election. On receiving this notice the Presiding Bishop shall certify to the Secretary of the Council of Bishops the altered status and style of the Bishop concerned.

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## CANON 14

### *Of the Consecration of Bishops for Foreign Lands*

**Section 1** The following conditions are prescribed as necessary to be fulfilled before the Presiding Bishop of this Church shall take order for a Consecration to the Episcopate authorized by that Article.

(a) A person seeking to be consecrated a Bishop for a foreign land must present to the Presiding Bishop of this Church a statement in writing subscribed by him setting forth his name, and the date and place of his birth; his Ecclesiastical and Civil status; whether he is in Presbyter's Orders, and, if so, the time and place and Episcopal source of his admission thereto, and to the Diaconate; the fact of his election or appointment, by a body of Christian people in a foreign land, to be, when duly consecrated, their Bishop; the corporate name under which such body is or desires and intends to be known as a distinct part of the Catholic Church of Christ; and the land wherein and the civil government under which it claims and purposes to exercise its jurisdiction as such; that the position of this body of Christian people in the land wherein they dwell is such as to justify its distinct organization as a Church therein; that the members of that body will receive the person consecrated for them by the Episcopate of this Church as a true and lawful Chief Pastor, will suitably maintain him as such, and will render to him all due Canonical obedience in the exercise of his proper Episcopal functions; that by the lawful authority recognized in the body applying through him for the Episcopate there has been prescribed for use in that body a Book of Offices containing the Creeds commonly called the Apostles' and Nicene Creeds, together with forms for the Administration of the Sacraments of Baptism and the Lord's Supper, an Ordinal, an Office for the Administration of Confirmation by the Laying on of Hands, and an Order for the public reading of the Holy Scriptures of the Old and New Testaments, in which Book the Faith and Order of the Church, as this Church hath received the same, are clearly set forth and established as the Faith and Order of the Church in which the Episcopate is as aforesaid desired to be settled and maintained; and that the person presenting himself for consecration is, in his life and teaching, in entire conformity with the principles of such Faith and Order, that he is not justly liable to evil report for error in religion or viciousness of life, and that he has no knowledge of any impediment on account of which he ought not to be consecrated to the Office of a Bishop.

(b) In case a Bishop should already have been consecrated for a foreign land, application should be made for the consecration of a second or of a third Bishop for the same country, the judgment in writing of the Bishop or Bishops already exercising jurisdiction in that land concerning the proposed consecration shall be presented to the Presiding Bishop together with the papers required in the foregoing Clause.

(c) The applicant making the statement required in Clause (1) shall with it present to the Presiding Bishop evidence fully substantiating the said statement in every particular thereof; and shall make such further statement, supported by such further evidence, as the Presiding Bishop may in the premises deem to be desirable or essential.

(d) If the Presiding Bishop shall deem the statement so submitted, with the evidence substantiating the same, sufficient to justify the consideration or the application by the Bishops of this Church, he shall lay the whole record embodying such statement and evidence before the Council of Bishops on the next occasion on which they may be duly convened as such, with the presence of a majority of all the Bishops of this Church entitled to vote in said Council.

**Section 2 (a)** If after consideration of the statement and evidence so presented, and of any other evidence of which they may be cognizant, a majority of the Bishops of this Church entitled to vote in the Council of Bishops of this Church shall consent to the proposed consecration, the Presiding Bishop shall present the matter to the General Council for its concurrence, or to the General Committee if Council be not in session. Upon approval by majority vote of either General Council or General Committee, the Presiding Bishop may take order therefore in the same manner as order is prescribed to be taken by him in the consecration of Bishops in this Church, the Order of Consecration being conformed, as nearly as may be in the judgment of the Bishops consecrating, to that used in this Church.

(b) No one shall be consecrated in accordance with this Canon without compliance with all requirements of a National or Provincial Church with which the Reformed Episcopal Church may be constitutionally aligned.

**Section 3** Immediately after a consecration as herein provided shall have taken place, the Presiding Bishop shall lodge the original record of the statement and evidence above required, together with such other papers and documents as he may deem essential to the true and complete history of the proceedings, with the Secretary of the General Council in the Office of the Presiding Bishop for preservation among the Archives of this Church.

## CANON 15

### *Of the Presiding Bishop and His Office*

**Section 1** The Presiding Bishop shall be the President of General Council, and shall preside over meetings of the General Committee and Council of Bishops. He shall take order for the consecration of Bishops when duly elected. He shall also perform all other duties prescribed for him by other Canons of General Council.

**Section 2** The stipend of the Presiding Bishop and his necessary expenses shall be provided for in the budget approved by the General Council.

**Section 3** The style of the Presiding Bishop shall be Bishop of *N*, Presiding Bishop. The Presiding Bishop shall be denominated Most Reverend.

**Section 4** The Presiding Bishop may appoint a Canon, with the advice and consent of the General Committee.

(a) The Canon to the Presiding Bishop may be a member of either the Clergy or the Laity of this Church.

(b) The Canon to the Presiding Bishop shall implement the policies of the General Council and General Committee and shall exercise such duties or functions as may be assigned by the Presiding Bishop from time to time.

(c) The Presiding Bishop may delegate to his Canon any additional duties assigned to the Presiding Bishop under the Canons which are purely administrative (i.e., non-episcopal) duties as he deems fit. This includes representing the Presiding Bishop at meetings of Boards, Committees, and Commissions established under the Canons of this Church or by the General Committee. In such cases where the Presiding Bishop is a member or ex-officio member, the Canon shall be given voice, but no vote. The Canon to the Presiding Bishop may not chair such meetings without the consent of a majority of the remaining members but is otherwise to be accorded the same courtesy that would be due to the Presiding Bishop.

**Section 5** The Presiding Bishop may, with the advice and consent of the General Committee, appoint a person learned in canon and civil law to serve as Chancellor, who shall serve as a legal advisor on such matters as shall be referred to him by the Presiding Bishop, General Council, General Committee, Council of Bishops, or by any other duly established sub-division or agency of the Reformed Episcopal Church. The Chancellor shall be a member ex-officio of the Committee on Constitution and Canons.

**Section 6** Provision in the budget shall be made for a permanent location for the Office of the Presiding Bishop as described in Canon 42, Section 7, and may be made for such staff as deemed necessary to carry out the work of the Office.

## CANON 16

### *Of Duties of Bishops*

**Section 1** It shall be the duty of every Bishop of this Church to reside within the limits of his jurisdiction; nor shall he absent himself therefrom for more than three months without consent of the Synod or the Standing Committee of the Diocese, or, in the case of a Missionary Bishop, without the consent of the Presiding Bishop.

**Section 2 (a)** Every Bishop shall visit the Congregations within his Diocese or Missionary Diocese at least once in three years, for the purposes of examining their condition, inspecting the behavior of the Clergy, administering Confirmation, preaching the Word, and at his discretion, celebrating the Sacrament of the Lord's Supper.

(b) If a Bishop shall for three years have declined to visit a Parish or Congregation, the Minister and Vestry or the Corporation, or the Bishop, may apply to the Presiding Bishop to appoint a Council of Conciliation, who shall amicably determine all matters of difference between the parties, and each party shall conform to the decision of the Council in the premises; provided that in case of any subsequent trial of either party for failure to conform to such decision, any constitutional or Canonical right of the defendant in the premises may be pleaded and established as a sufficient defense, notwithstanding such former decision; and, provided, further, that in any case the Bishop may at any time apply for such

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Council of Conciliation. If the Presiding Bishop shall be the party within whose jurisdiction the Parish or Congregation may be, then the application shall be made to the Bishop next in seniority.

(c) Every Bishop shall keep a record of all his official acts, which record shall be the property of the Diocese, and shall be transmitted to his successor.

**Section 3** Every Bishop shall deliver at least once in three years a Charge to the Clergy of his Diocese or Missionary Diocese, unless prevented by reasonable cause; and may, from time to time, address to the people of his Diocese or Missionary Diocese Pastoral Letters on points of Christian doctrine, worship, or manners, which he may require the Clergy to read to their congregations.

**Section 4** At every Annual Synod or Convocation the Bishop shall make a statement of the affairs of the Diocese or Missionary Diocese since the last meeting of the Synod or Convocation; the names of the churches which he has visited; the number of persons confirmed; the names of those who have been received as Candidates for Holy Orders, and of those who have been ordained, and of those who have been by him suspended or deposed from the Ministry; the changes by death, removal, or otherwise, which have taken place among the Clergy; and all matters tending to throw light upon the affairs of the Diocese or Missionary Diocese; which statement shall be inserted in the Journal.

**Section 5** It shall be the duty of a Bishop, whenever leaving his Diocese or Missionary Diocese for the space of six calendar months, to authorize, by writing, under his hand and seal, the Bishop Coadjutor, or, should there be none, the Standing Committee of the Diocese, or the Council of Advice of the Diocese, to act as the Ecclesiastical Authority thereof during his absence. The Bishop Coadjutor, or, should there be none, the Standing Committee, may become at any time the Ecclesiastical Authority upon the written request of the Bishop, and continue to act as such until the request be revoked by him in writing.

**Section 6 (a)** Any Bishop of this Church may, on the invitation of the Synod or of the Standing Committee of any Diocese where there is no Bishop, or where the Bishop is for the time under a disability to perform Episcopal offices by reason of a judicial sentence, visit and perform Episcopal offices in that Diocese, or in any part thereof; and this invitation may be for a stated period, and may be at any time revoked.

(b) A Diocese without a Bishop, or of which the Bishop is for the time under a disability by reason of a judicial sentence, may, by its Synod, be placed under the provisional charge and authority of the Presiding Bishop, Bishop, or Bishop Coadjutor of another Diocese, who shall by that act be authorized to perform all the duties and offices of the Bishop of the Diocese so vacant or whose Bishop is under disability, until, in the case of a vacant Diocese a Bishop be duly elected and consecrated for the same; or in the case of a Diocese whose Bishop is disabled, until the disqualification be removed; or, until, in either case, the said act of the Synod be revoked. Under no circumstances shall a Suffragan Bishop or Missionary Bishop assume the duties of a Bishop Ordinary, nor chair the Standing Committee as part of the Ecclesiastical Authority, unless elected to that office.

(c) A Diocese, while under the provisional charge of a Bishop, shall not invite any other Bishop to perform any Episcopal duty or exercise authority.

**Section 7 (a)** If the Bishop of a Diocese, or a Bishop Coadjutor, shall desire to resign his jurisdiction, he shall send in writing to the Presiding Bishop his resignation with the reasons therefore. This communication shall be sent at least thirty days before the date set for a regular or a special meeting of the Council of Bishops. The Presiding Bishop shall without delay send a copy of the communication to every Bishop of this Church having ecclesiastical jurisdiction, and also to the Standing Committee of the Diocese of the Bishop desiring to resign, in order that the Standing Committee may on behalf of the Diocese be heard either in person or by correspondence upon the subject. The Council of Bishops, during its session shall investigate the whole case, and by a majority of those present accept or refuse the resignation.

(b) In case the resignation be sent to the Presiding Bishop at a time when no regular or special meeting of the Council is about to be held, he shall exercise his discretion as to calling a special meeting.

(c) The Council of Bishops may accept the resignation of a Missionary Bishop at any of its sessions by a vote of not less than two-thirds of those present.

(d) In all cases of a proposed resignation, the Council of Bishops shall cause their proceedings to be recorded in their Journal; and the resignation shall be completed when the vote of the Council of Bishops, accepting the same, shall be so recorded. It shall then be the duty of the Presiding Officer of the Council of Bishops to communicate the fact to the Houses of Clergy and Laity, if in session, and to the Ecclesiastical Authority of each Diocese and Missionary Diocese.

(e) A Bishop whose resignation has been accepted may perform Episcopal acts at the request of any Bishop of this Church, having ecclesiastical jurisdiction, within the limits of his jurisdiction.

(f) A Bishop who ceases to have Episcopal charge shall still be subject in all matters to the Constitution and Canons of this Church and authority of the General Council.

## CANON 17

### *Of Duties of Missionary Bishops*

**Section 1** Missionary Bishops shall exercise jurisdiction in States and Territories, or parts thereof, belonging to the United States; or in the Provinces and Territories of the Dominion of Canada, or parts thereof, not organized into Dioceses, or in any Missionary Diocese of this Church beyond the limits of the United States, in conformity with the Constitution and Canons of this Church, and under such regulations and instructions, not inconsistent therewith, as the General Council may prescribe.

**Section 2** Notice shall be sent to all Archbishops and Presiding Bishops of Churches in communion with this Church, of the designation of any Foreign Missionary Diocese, and of the consecration of any Foreign Missionary Bishop. Such Bishop, either already consecrated or to be consecrated, shall exercise his Mission within his defined Diocese, and it is hereby declared as the judgment of this Church, that no two Bishops of Churches in communion with each other should exercise jurisdiction in the same place.

**Section 3** Every such Bishop shall report annually to the Presiding Bishop his proceedings, and the state and condition of the Church within his Missionary Diocese, such report to be transmitted by the Presiding Bishop to the General Committee. Every such report shall state the amount contributed in each year by the said Diocese for Episcopal Support.

**Section 4 (a)** On the formation of a Missionary Diocese the Bishop consecrated therefore, or assigned thereto, shall, for the administration of his jurisdiction, adopt the Canons approved by the Council of Bishops for Missionary Dioceses, or he may select the Constitution and Canons of one of the Dioceses of this Church, which shall remain in force, so far as applicable to the circumstances of such Missionary Diocese, except so far as altered by the Bishop and Convocation from time to time with the approbation of the Presiding Bishop of the Church.

(b) Every Missionary Bishop shall appoint annually a Council of Advice, to be composed of not less than two or more than four Presbyters, and an equal number of Laymen, communicants of this Church, resident within his Missionary Diocese, who shall perform the duties of a Standing Committee for such Diocese, except in so far as these Canons otherwise provide, and who shall continue in office until their successors are appointed, and shall, so far as the circumstances of the Diocese permit, be governed by the Constitution and Canons that have been adopted for such Diocese.

(c) Missionary Bishops shall be elected to serve a term of three years and shall be reelected at the pleasure of General Council.

## CANON 18

### *Of the Filling of Vacant Cures*

**Section 1** When a Parish or Congregation becomes vacant, the Churchwardens or other proper officers shall notify the fact to the Bishop. If the authorities of the Parish shall for thirty days have failed to make provision for the services, it shall be the duty of the Bishop to take such measures as he may deem expedient for the temporary maintenance of Divine services therein.

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**Section 2** No election of a Rector shall be had until the name of the Clergyman whom it is proposed to elect has been made known to the Bishop, if there be one, and sufficient time, not exceeding thirty days, has been given to him to communicate with the Vestry thereon.

**Section 3** Written notice of the election, signed by the Churchwardens, shall be sent to the Ecclesiastical Authority of the Diocese. If the Ecclesiastical Authority be satisfied that the person so chosen is a duly qualified Minister, and that he has accepted the office, the notice shall be sent to the Secretary of the Synod, who shall record it. And such record shall be sufficient evidence of the relation between the Minister and the Parish.

**Section 4** A Minister is settled, for all purposes here or elsewhere mentioned in these Canons, who has been engaged permanently by any Parish, according to the rules of said Diocese, or for any term not less than one year.

**Section 5** In case of the election of an Assistant Minister, a letter from the Rector and Wardens shall be sent to the Bishop.

**Section 6** Any Parish or congregation who elects a Minister and/or an Assistant Minister shall be required to set aside, in a pension fund, for the benefit of said Minister and/or Assistant Minister, no less than the sum required by act of the General Council, and in accordance with the formula established by same, which said pension fund shall belong to the said Minister and/or Assistant Minister, under the terms and provisions governing said pension fund, and the said Parish or congregation shall not make any claim on the said fund. An annual report to the Diocesan Bishop shall be made indicating such payments have been made.

### CANON 19

#### *Of Ministers and Their Duties*

**Section 1 (a)** The control of the worship and the spiritual jurisdiction of the Parish are vested in the Rector, subject to the Rubrics of the Book of Common Prayer, the Canons of the Church, and the godly counsel of the Bishop. All other Ministers of the Parish, by whatever name they may be designated, are to be regarded as under the authority of the Rector.

**(b)** For the purposes of his office and for the full and free discharge of all functions and duties pertaining thereto, the Rector shall, at all times, be entitled to the use and control of the Church and Parish buildings with the appurtenances and furniture thereof.

**(c)** In a Missionary Cure the control and responsibility belong to the Presbyter who has been duly appointed to the charge thereof, subject to the authority of the Bishop.

**Section 2 (a)** It shall be the duty of Ministers of this Church who have charge of Parishes or Cures to be diligent in instructing the children in the Catechism, and from time to time to examine them in the same publicly before the Congregation. They shall also, by stated catechetical lectures and instruction, inform the youth and others in the Holy Scriptures and the Doctrine, Polity, History, and Liturgy of the Church. They shall also instruct all persons in their Parishes and Cures concerning all the Missionary work of the Church at home and abroad, and give suitable opportunities for offerings to maintain that work.

**(b)** It shall be the duty of Ministers before baptizing infants or children to prepare the sponsors by instructing both the parents and the Godparents concerning the significance of Holy Baptism, the responsibilities of parents and Godparents for the Christian training of the baptized child, and how these obligations may properly be discharged.

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

(d) At every visitation it shall be the duty of the Minister, and of the Churchwardens, or Vestrymen, or of some other officer, to exhibit to the Bishop the Parish Register and to give information to him of the state of the Congregation, spiritual and temporal, under such heads as shall have been previously signified to them, in writing, by the Bishop.

(e) In every Parish a suitable receptacle shall be provided for gathering alms for the poor. Alms and other offerings for the poor shall be deposited with the Minister of the Parish, or with such Church officer as shall be appointed by him, to be applied by the Minister, or under his superintendence, to such pious and charitable uses as shall by him be thought fit. During a vacancy, the Vestry shall appoint a responsible person to serve as Almoner.

(f) Whenever the Council of Bishops shall put forth a Pastoral Letter, it shall be the duty of every Minister having a pastoral charge to read it to his Congregation on some occasion of public worship on a Lord's Day, not later than one month after the receipt of the same.

**Section 3 (a)** It shall be the duty of every Minister of this Church to record in the Parish Register all Baptisms, Confirmations, Marriages, Burials, and the names of all Communicants within his Cure.

(b) The registry of every Baptism shall be signed by the officiating Minister.

(c) Every Minister of this Church shall prepare and maintain, as far as practicable, a list of all families and adult persons within his Cure, to remain in the Parish for the use of his successor.

**Section 4 (a)** No Minister of this Church shall officiate, either by preaching, reading prayers in public worship, or by performing any other Presbyterial or Ministerial function, without a license issued by the Ordinary or ecclesiastical authority of the Diocese in which he is Canonically resident. No Minister of a Church not in communion with this church shall function without the permission of the Ordinary or ecclesiastical authority of the Diocese in which he is to function or minister.

(b) No Minister of this Church shall officiate, either by preaching, reading prayers in public worship, or by performing any other Presbyterial or Ministerial function, in the Parish, or within the Cure, of another Minister, without the consent of the Minister of that Parish or Cure; or one of its Churchwardens if, in his absence or disability, the Minister fail to provide for the stated services of such Parish or Cure.

If there be two or more Congregations or Churches in one Cure, the consent of the majority of the Ministers of such Congregations or Churches, or of the Bishop, shall be sufficient; provided that nothing in this Section shall be construed to prevent any Clergyman of this Church from officiating, with the consent of a Minister, in the Church or place of public worship used by the Congregation of such Minister, or in private for members of his Congregation; or, in his absence, with the consent of the Churchwardens or Trustees of such Congregation; and provided, moreover, that the license of the Ecclesiastical Authority required in Section 5(c) be first obtained when necessary.

This rule shall not apply to any Church, Chapel, or Oratory, which is part of the premises of an incorporated institution, created by legislative authority, provided that such place of worship is designed and set apart for the convenience and uses of such institution, and not as a place for public or parochial worship.

(c) If any Minister of this Church, from disability or any other cause, neglect to perform the regular services in his Congregation, and refuse, without good cause, his consent to any other duly qualified Minister of this Church to officiate within his Cure, the Churchwardens, Vestrymen, or Trustees of the Congregation shall, on proof before the Ecclesiastical Authority of the Diocese or Missionary Diocese of such neglect or refusal, have power, with the written consent of the said authority, to permit any duly qualified Minister of this Church to officiate.

**Section 5 (a)** There shall be no mandatory age for the retirement of a Bishop, Presbyter, or Deacon in this Church, provided however that upon the attainment of his seventy-fifth birthday, a Minister may continue to hold canonical office only with the consent of a majority of his Vestry, or if he be a Bishop, of the Standing Committee, or if he be the Presiding Bishop, of the General Committee as provided in Section 5(b). Any Bishop of this Church who has not attained the age of seventy-five years of age shall be eligible to be elected to the office of Presiding Bishop and shall remain in office until the completion of his term regardless of his age unless removed under the terms of the Canons.

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(b) Upon attaining the age of seventy-five years of age a Minister shall be considered to have tendered his resignation each year on the anniversary of his birth, and such shall be deemed to have been accepted unless affirmatively rejected by a majority of the Vestry, Standing Committee, or General Committee to which the resignation must be offered. If by reason of infirmity or illness the Presiding Bishop is unable to execute the duties of his office, he may be temporarily removed from said duties by a two-thirds vote of the members of the General Committee upon certification by three reputable physicians who have examined the case, concurring that he is incapable of performing said duties. In such case the Vice President of the General Council shall assume the duties of the Presiding Bishop until, by a two-thirds vote of the General Committee, the Presiding Bishop is restored to his duties or until a new Presiding Bishop shall be elected at the next General Council.

(c) If by reason of infirmity or illness the Bishop Ordinary, a Bishop Coadjutor, or a Suffragan is unable to execute the duties of his office, he may be temporarily removed from said duties by a two-thirds vote of the Standing Committee upon certification of three reputable physicians who have examined the case, concurring that he is incapable of performing said duties. In the case of an Ordinary, the Coadjutor, if there be one, may temporarily assume the duties of the Bishop Ordinary. If there be no Coadjutor, the Standing Committee shall act as the Ecclesiastical Authority and shall work with the Presiding Bishop to arrange for Episcopal ministry until either the Ordinary be restored to his duties or until an election may be called to fill the Episcopal vacancy. A Suffragan from the same Diocese or another Bishop of this Church may be engaged by the Standing Committee to perform temporary Episcopal duties, but may not preside over the Standing Committee unless subsequently elected at a regular or special council or synod of the diocese.

(d) If by reason of infirmity or illness a Missionary Bishop is unable to execute the duties of his office, the General Committee, acting with the advice and consent of the Council of Bishops, may take such action as it deems appropriate to provide Episcopal Oversight for a Missionary Diocese.

(e) In addition to the approval of the Presbyter and Vestry of the Parish to which he is assigned, if a man be a Deacon, he must also obtain the consent of the Bishop Ordinary or Missionary Bishop each year he asks to continue to hold office after his seventy-fifth birthday.

(f) Nothing in this Canon shall prohibit the service of an otherwise retired Minister as occasional supply or part-time assistant or non-stipendiary with the consent of the Ordinary or ecclesiastical authority of the Diocese in which he is Canonically resident.

**Section 6 (a)** A Minister of this Church removing into a Diocese or Missionary Diocese shall, in order to gain Canonical residence within the same, present to the Ecclesiastical Authority thereof, a testimonial from the Ecclesiastical Authority of the Diocese or Missionary Diocese in which he last had Canonical residence, which testimonial shall set forth his true standing and character. The said testimonial shall be given by the Ecclesiastical Authority to the applicant, and a duplicate thereof may be sent to the Ecclesiastical Authority of the Diocese or Missionary Diocese to which he proposes to remove. The testimonial may be in the following words:

*Thereby certify that the Reverend A. B., who has signified to me his desire to be transferred to the Ecclesiastical Authority of \_\_\_\_\_ is a Presbyter (or Deacon) of \_\_\_\_\_ in good standing, and has not, so far as I know or believe, been justly liable to evil report, for error in religion or for viciousness of life, for three years last past. (Signed).*

(b) Such testimonial shall be called Letters Dimissory. The Canonical residence of the Minister so transferred shall date from the acceptance of his Letters Dimissory, of which prompt notice shall be given both to the applicant and to the Ecclesiastical Authority from which it came.

(c) Letters Dimissory not presented within six months from the date of their transmission to the applicant shall become wholly void. No Minister shall officiate more than two weeks in any six-month period, by preaching, Ministering the Sacraments, or holding any public service, within the limits of any Diocese or Missionary Diocese other than that in which he is Canonically resident, without a license from the Ecclesiastical Authority.

(d) If a Minister, removing into another Diocese, who has been called to a Cure in a Parish or Congregation shall present Letters Dimissory in the form above given, it shall be the duty of the Ecclesiastical Authority of the Diocese to which he has removed, to accept them within three months, unless the Bishop or Standing Committee shall have

received reports, which he or they believe to be well founded, against the character of the Minister concerned, which would form a proper ground of Canonical inquiry and presentment, in which case the Ecclesiastical Authority shall communicate the same to the Bishop or Standing Committee of the Diocese to whose jurisdiction the said Minister belongs; and in such case, it shall not be the duty of the Ecclesiastical Authority to accept the Letters Dimissory unless and until the Minister shall be exculpated from the said charge.

(e) No Minister, removing from one Diocese or Missionary Diocese to another, shall officiate as Rector or Minister of any Parish or Congregation of the Diocese or Missionary Diocese to which he removes, until he shall have obtained from the Ecclesiastical Authority thereof a certificate in the words following:

*I hereby certify that the Reverend A. B. has been Canonically transferred to my jurisdiction and is a Minister in good standing. (Signed).*

(f) No person who has been refused Ordination or reception as a Candidate in any Diocese or Missionary Diocese, and who has afterwards been ordained in another Diocese or Missionary Diocese, shall be transferred to the Diocese or Missionary Diocese in which such refusal has taken place without the consent of its Bishop or Ecclesiastical Authority.

(g) No person who has been ordained under the provisions of Canon 9 shall be transferred to another Diocese or Missionary Diocese, save as provided in the said Canon.

(h) A Minister of this Church desirous to be received into a Jurisdiction which is in full communion with the Reformed Episcopal Church shall request, in writing, a testimonial letter from the Ecclesiastical Authority of the Diocese or Missionary Diocese in which he is presently canonically resident to the appropriate authority of the jurisdiction to which he seeks admission. This testimonial shall be in the following, or similar, form as the situation warrants and shall be addressed to the jurisdiction to which the Minister desires to transfer:

*I hereby certify that the Reverend A. B., who has signified to me his desire to be transferred to the Ecclesiastical Authority of \_\_\_\_\_ is a Presbyterian (or Deacon) in Good Standing, in the Diocese (or Missionary Diocese) of \_\_\_\_\_ of the Reformed Episcopal Church, and is transferred to the authority and jurisdiction of \_\_\_\_\_ effective on this date; and upon receipt of notice of his acceptance will be permanently removed from the Clergy roll of the Reformed Episcopal Church.*

*Signed, \_\_\_\_\_ Bishop Ordinary (or Coadjutor)*

(i) Such testimonial shall be called Letters Testimonial. The Canonical residence of the Minister so transferred shall date from the acceptance of his Letters Testimonial which prompt notice shall be given both to the applicant and to the Ecclesiastical Authority from which it came. Said Minister shall be removed from the clergy roll of the former Diocese with the notation "Transferred to \_\_\_\_\_ on \_\_\_ date, without prejudice."

(j) A Minister of this Church desirous to be received into a Christian body not in communion with the Reformed Episcopal Church shall contact the Bishop Ordinary and lay before him his reasons for said request, and shall request a release from the vows of obedience taken at his ordination(s). The Bishop shall take into consideration the reason(s) for said request, the nature and doctrinal orthodoxy or lack thereof of the body to which the Minister seeks to join himself, and either provide a letter of release or decline to do so in writing, stating his reason(s). The letter of release should be in the following, or similar form:

*To Whom It May Concern:*

*I hereby certify that the Reverend A.B., a Minister of the Gospel, has satisfied to me his desire to be released from his obligations to me and to the Reformed Episcopal Church for the purpose of transferring his labors to another part of Christ's Church.*

*This letter certifies that the above named individual is not under Church discipline and has agreed as of this date to voluntarily abandon the ministry of this church, be removed from the clergy roll of the Diocese of \_\_\_\_\_ of the Reformed Episcopal Church and is no longer licensed to preach, or perform any sacramental act under its authority.*

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Such individual shall be stricken from the Clergy roll with the notation that he has “voluntarily been released from the Reformed Episcopal Church.”

(k) Failure to comply with Section 6 of this Canon shall constitute an actual event of Abandonment of Ministry under Canon 31.

### CANON 20 *Of Deacons*

**Section 1** Every Deacon shall be subject to the direction of the Bishop of the Diocese or Missionary Diocese for which he has been ordained, or, if there be no Bishop, to that of the Clerical members of the Standing Committee, acting by their President, until he is Canonically transferred to some other jurisdiction. He shall officiate in such places only as the Bishop, or the Clerical members of the Standing Committee, as the case may be, may designate. He shall not accept any appointment for work outside the Diocese to which he Canonically belongs without the written consent both of his own Bishop and of the Bishop in whose Diocese he desires to Minister.

**Section 2** A Deacon ordained under the provisions of Canon 9 shall not be transferred to another jurisdiction without the written request of the Ecclesiastical Authority of the same.

**Section 3 (a)** No Deacon shall be a Rector of a Parish or Congregation, nor be permitted to be a Chaplain in the Armed Forces of the United States or Canada.

(b) A Deacon Ministering as Vicar in a Parish or Congregation under the charge of a Presbyter, shall act under the direction of such Presbyter in all his ministrations.

(c) A Deacon Ministering as Vicar in a Parish or Congregation not under the charge of a Presbyter, shall, if not under the immediate direction of the Bishop, be placed under the authority of some neighboring Presbyter, by whose direction, in subordination to the Bishop, he shall in all things be governed.

(d) Upon ordination, a Deacon shall be removed from the communicant membership roll of his Parish and shall be transferred to the roll of Deacons of the Diocese.

### CANON 21 *Of Persons Not Ministers in this Church Officiating in any Congregation Thereof*

**Section 1** No Minister in charge of any congregation of this Church, or, in case of vacancy or absence, no Churchwardens, Vestrymen, or Trustees of the Congregation, shall habitually permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to Minister in this Church; provided that nothing herein shall be so construed as to forbid occasional ecumenical gatherings of Christian people in which Ministers not in communion with this Church participate, or for communicants of the Church to act as Lay Readers; or to prevent the Bishop of any Diocese or Missionary Diocese from giving permission to Christian men, who are not Ministers of this Church, to make addresses in the Church, on special occasions.

**Section 2 (a)** No Minister of a Church in communion with this Church shall function in a parish of this Church without the permission of the Ordinary or ecclesiastical authority of the Diocese in which he is to function or minister.

(b) A Minister of a Church in communion with this Church may preside at the Holy Communion not to exceed two weeks in a six-month period, provided such Minister meets the requirements of ordination under the Canons of this Church as defined in Canon 7.

**CANON 22**  
*Of Deaconesses*

**Section 1** The Order of Deaconesses is an ancient and Apostolic lay ministry for women in Christ's Church. A woman of devout character and proved fitness may be Set Apart as Deaconess by any Bishop of this Church, subject to the provisions contained in this Canon.

**Section 2** The duty of a Deaconess is to assist in the work of the Parish, Mission, or institution to which she has been duly appointed, under the direction of the Rector or Priest in charge; or to perform such functions as may be directly entrusted to her by the Bishop who has jurisdiction in the Diocese or Missionary Diocese in which she serves. In no case shall duties of a Deaconess include the performance of any liturgical function that is reserved to men in Holy Orders.

**Section 3 (a)** A woman who is a communicant member of this church and who has attained the age of twenty-three, who desires reception as Candidate for the office of Deaconess shall submit to the Bishop of the Diocese or Missionary Diocese the following:

- (1) A letter of recommendation from the Rector or Minister in Charge of the parish she attends, to include a declaration that she is a communicant of the Church in good standing
  - (2) Letters of recommendation from two women communicants of the Church
  - (3) Evidence that she is a graduate of a four-year institution of higher learning. Any Candidate who does not meet this requirement shall have attained the age of thirty-five years, and must provide evidence to the Board of Examining Chaplains that she possesses the intellectual ability to enter with advantage upon a course of study preparatory to being Set Apart.
- (b) During the period of Candidacy, she shall be under the supervision of the Bishop, and shall report to him quarterly at the Ember Seasons.
- (c) The Candidate shall also be required to serve a minimum of nine months in an internship supervised by a Presbyter, under the direction of the Bishop.
- (d) Although a Deaconess dedicates herself to a life-long service, no vow or implied promise of celibacy should be required as necessary for admission to the Order. However, if a woman seeking candidacy is already married, or should the question of marriage arise after her ordering, she must be able to convince the Bishop that she will be able to fulfill her vocation to married life as well as that of a Deaconess. The Bishop shall seek to counsel the Candidate's husband and children (if there be such), or, in the case of one already Set Apart her intended spouse as to the demands and expectations of her office and to affirm their support of her ministry.
- (e) For due cause, the Bishop may terminate any Candidacy. In such cases, the Bishop will communicate his decision and his reasons for termination to the Candidate, to her Rector, and to the Presbyter supervising her Candidacy, if he is not her Rector.

**Section 4** No woman shall be Set Apart as Deaconess within eighteen months of her reception as a Candidate, unless the Bishop, with the advice and consent of a majority of the members of the Standing Committee or Council of Advice, shall shorten the time of her candidacy; and in no case shall the time be shortened to less than twelve months.

**Section 5 (a)** Before admission to the Office of Deaconess a Candidate shall be required to pass examinations in the following subjects:

- (1) Holy Scripture: The Bible in English; introduction to and contents of the various books; special knowledge of at least one Gospel and one Epistle.
- (2) Church History: A general outline, including the History of the Church in the United States, and special knowledge of the first five centuries, and to include the history of Deaconesses both ancient and modern.
- (3) Christian Missions: History; present extent and methods; at least one missionary biography.

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- (4) Doctrine: Contents and teaching of the Book of Common Prayer, including preparation for the Sacraments.
- (5) Christian Ethics and Moral Theology: Particular emphasis on matters pertaining to the counseling of women and children.
- (6) Ministration: The office and work of a Deaconess; Parish Work and Organization.

(b) This examination shall be conducted by examiners appointed by the Bishop. The results of the examination shall be certified to the Bishop, and to the Standing Committee of the Diocese or Council of Advice of the Missionary Diocese.

**Section 6** When all Candidacy requirements have been fulfilled, the Bishop, upon the recommendation of the Standing Committee of the Diocese, or Council of Advice of the Missionary Diocese, may admit the Candidate to the office of Deaconess, using the Form of the Setting Apart of a Deaconess in the Book of Occasional Services of the Reformed Episcopal Church.

**Section 7** A woman having thus been Set Apart to the Order is properly addressed as “Deaconess,” the appropriate abbreviation being “Dss.”

**Section 8** When engaged in the duties of her office and on official occasions, a Deaconess shall wear a distinctive dress (habit) adopted for the Order in witness of her office and vocation. A common cross adopted for the Order shall be blessed and presented to her by the Bishop upon the occasion of her Setting Apart.

**Section 9** No Deaconess shall accept work in a Diocese without the express authority, in writing, of the Bishop of that Diocese; nor shall she undertake work in a Parish without similar authority from the Rector of the Parish. A parochial Deaconess should be considered an official member of the staff.

**Section 10** When not connected with a Parish, the Deaconess shall be under the direct oversight of the Ecclesiastical Authority of the Diocese or Missionary Diocese to which she is canonically attached. Each Deaconess shall report annually to the Bishop of her Diocese in the form prescribed by the Bishop. A Deaconess may be transferred from one Diocese or Missionary Diocese to another by Letters Testimonial (Dimissory).

**Section 11** A Deaconess may at any time resign her office to the Ecclesiastical Authority of the Diocese in which she is at the time Canonically resident, but she may not be suspended or removed from office except by the Bishop for cause, with the consent of the Standing Committee, and after a hearing before the Bishop and Standing Committee.

### CANON 23

#### *Of Religious Communities*

**Section 1** A religious community of men or of women desiring the official recognition of the Church shall submit for his approval its Rule and Constitution to the Ecclesiastical authority of the Diocese wherein the community is situated; and no change in the Rule or Constitution shall be made without its approval.

**Section 2** In such Constitution there shall be a distinct recognition of the Doctrine, Discipline, and Worship of this Church as of supreme authority.

**Section 3** No religious community shall establish itself in another Diocese without permission of the Bishop of that Diocese.

**Section 4** The community may elect a Chaplain, but if he be a Presbyter who is not Canonically resident in the Diocese, he must be licensed by the Bishop. Any Presbyter Ministering in a chapel of a religious community shall be responsible to the Bishop of the Diocese for his ministrations, in the same manner as parochial Clergyman.

**Section 5** In the administration of the Sacraments the Book of Common Prayer shall be used without alteration, save as it may be lawfully permitted by lawful authority.

**Section 6** It shall be provided in the Constitution of a religious community that real estate and endowments belonging to the community shall be held in trust for the community as a body in communion with this Church.

**Section 7** Members of a religious community who are in Holy Orders shall be subject to all Canonical regulations concerning the Clergy.

**Section 8** Provision shall be made in the Constitution for the appointment of a Visitor, with the approval of the Bishop of the Diocese in which the Mother-house is situated, if the Bishop is himself unwilling to serve in such capacity. It shall be the duty of the Visitor to see that the Constitution and Rule, as approved, are duly observed, and to receive and hear appeals either from the community or from individual members thereof as to transgressions of the Rule. No full member of a community shall be dismissed therefrom without appeal to the Visitor, nor shall any be released from his or her obligations thereto without the Visitor's sanction.

**Section 9** It shall not be within the power of a succeeding Bishop to withdraw official recognition which has been given to a Religious Community, provided that the conditions laid down in this Canon are observed.

## CANON 24

### *Of Lay Ministry*

**Section 1 (a)** *Lay Readers.* A competent person ready and desirous to serve the church in the public services statedly as a Lay Reader must procure from the Bishop or Ecclesiastical Authority of the Diocese or Missionary Diocese a written license. Such license shall not be granted to any but a male communicant of this Church who has attained the age of eighteen years, and must be given for a definite period, not longer than three years, and may be renewed from time to time, or revoked at any time. Such license may be given for any vacant Parish or Mission, or for a Congregation without a Minister, but where a Presbyter is in charge, his request and recommendation must have been previously signified to the Ecclesiastical Authority. A license shall not be granted for conducting the service in a congregation without a Minister, which is able and has had reasonable opportunity to secure the services of an ordained Minister. If the Lay Reader be a student in any Theological Seminary, he shall also, before acting as such, obtain the permission of the presiding officer of such institution and of his own Bishop.

**(b)** A Lay Reader shall be subject to the regulations prescribed by the Ecclesiastical Authority, and shall not serve in any Diocese other than that in which he is licensed, unless he shall have received a license from the Bishop of the Diocese in which he desires to serve.

**(c)** In all matters relating to the conduct of the service, and the Sermons or Homilies to be read, he shall conform to the directions of the Minister in charge of the Parish, Congregation, or Mission in which he is serving, and, in all cases, to the directions of the Bishop. He shall read only the Morning and Evening Prayer (omitting the Absolution and substituting the Collect for the Twenty-First Sunday after Trinity for the same), the Litany, and the Office for the Burial of the Dead. He shall not deliver sermons or addresses of his own composition, unless, after instruction and examination, he be specially licensed thereto for urgent needs by the Bishop. He shall not wear the dress appropriate to Clergymen Ministering in the Congregation.

**(d)** A Lay Reader may, with the consent of the Bishop, be licensed to the extraordinary ministry of Lay Communion Visitor. In every such case, the Minister in charge shall certify, in writing, to the Bishop that such ministry is needed for the proper pastoral care of the communicants of the Parish, Mission, or community ministry in which he is to serve, and shall cite the reasons for requesting such licensure. Such licensure shall be granted in such cases only for the express purpose of visitation of the sick, infirm, shut-ins, or institutionalized persons in the Parish, and permission to engage in such ministry shall be reviewed annually. The ministry of Lay Communion Visitor is not to be seen as normative, but as an exceptional solution to a problem arising out of genuine need, such as a severe clergy shortage, physical handicap, or disability on the part of the clergy, or from geographic isolation. The convenience of the Rector is not to be deemed a sufficient need in and of itself to license a Lay Reader to this extraordinary ministry.

**(e)** The responsibility for the proper handling and reservation of the sacramental elements in this and in all other cases rest with the Rector or other supervising Presbyter.

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(f) A Lay Reader may, at the request of the Minister in Charge, who shall declare a need for such ministry in writing, be licensed by the Bishop as a Lay Cup Bearer, and when so licensed, may assist in the distribution of the Cup, but only in the presence of and under the supervision of the supervising Minister.

**Section 2 (a)** *Lay Lectors and Other Lay Ministries.* The Rector of any Parish may appoint such persons as he shall deem qualified and fit to serve in the capacity of Lay Lector, Acolyte, Usher, or similar ministry. Such persons shall serve in their various capacities at the pleasure of the Rector and remain under his authority.

(b) Lay Lectors must be communicants of this Church, at least sixteen years of age, given to godly conversation and regular attendance at Divine Services.

(c) *Duty of Lay Lectors:* Such persons as may be appointed Lay Lectors may be permitted to read the First and Second Lessons at Morning Prayer and any reading from the Old Testament or the Epistles at the Holy Communion. Lay Lectors may not read the Gospel at Holy Communion, nor may they officiate or lead public worship.

(d) *Limitations:* Lay Lectors may not preach, nor exercise the extraordinary ministry of Lay Communion Visitor, nor conduct public worship by serving as the officiant at Morning or Evening Prayer.

**Section 3** With the consent of the Bishop Ordinary, a male student enrolled in a seminary or school of Ministry, or other approved program preparatory for ordination, may be authorized to officiate at Morning or Evening Prayer or to preach sermons of his own composition at public worship, either by issuance of a license signed by the Bishop or by stated Diocesan policy. The ministry of every such student shall be under the supervision of the Dean of the seminary or school of ministry in which the man is enrolled or of some member of the Board of Examining Chaplains as appointed by the Bishop Ordinary or his Coadjutor.

## TITLE II: ECCLESIASTICAL DISCIPLINE

### CANON 25

#### *Of Amenability, Citation, Counsel, and Attendance*

**Section 1** Every Bishop, Presbyter, Deacon, and Deaconess shall be subject to the discipline of this Church and the jurisdiction of the Courts of the Church as provided herein. Every Lay communicant of the Church is likewise subject to the orders and requests of the Courts and shall attend any hearing or investigatory procedure at the request of the Courts. Notice of the nature of such order or request may be served upon such Clergyman or Layman in the manner provided in Section 2 hereof.

**Section 2** Any notice, citation, presentment, order, or request of any Court of the Church addressed to any Bishop, Presbyter, Deacon, Deaconess, or Lay communicant of the Church may be served upon such person by

- (1) personal delivery to the individual;
- (2) delivery to the place of residence of such person or to a mature person residing therein;
- (3) delivery to the last known address of such person by registered or certified mail; or
- (4) if none of the above can be accomplished, by publication of notice of such citation in a newspaper of regular circulation within the County or City where such person is Canonically resident, for three consecutive issues of such newspaper; but for no less than three consecutive weeks, at least once a week for those three weeks.

**Section 3** Every Presbyter and Deacon shall be amenable to the Bishop of the Diocese or Missionary Diocese in which he is Canonically resident, and every Deaconess shall be amenable to the Bishop of the Diocese or Missionary Diocese in which she serves. Bishops shall be amenable to the Council of Bishops in all Canons respecting Ecclesiastical Discipline.

**Section 4** If the Presiding Bishop shall be the subject of any procedures pursuant to the Canons of Ecclesiastical Discipline, or any portion thereof, then and in that event, his place and stead in all procedures, as herein provided, shall be assumed by the most senior Bishop having jurisdiction in this Church.

**Section 5 (a)** Any and all charges originating within the Reformed Episcopal Church against any Bishop, Presbyter, Deacon, Deaconess, or Lay communicant shall be investigated and adjudicated under the Canons of this Church, and shall follow the appellate process of the same. However, if the Reformed Episcopal Church has constitutionally aligned itself with a National or Provincial Church, appeals related to the trial of a Bishop shall be conducted according to the canonical requirements of said National or Provincial Church.

**(b)** Any charges originating against a Bishop of this Church at the level of a National or Provincial Church with which the Reformed Episcopal Church has constitutionally aligned itself shall be investigated, and adjudicated under the Canons of said National or Provincial Church, following the decision of the Board of Inquiry specified in Canon 29, Section 7 of the Canons of this Church.

**Section 6** In consideration that not all disciplinary actions will require the convening of a Court, measures for non-judicial discipline are delineated in Canon 32, Section 1.

### CANON 26

#### *Of Offenses*

**Section 1** A Bishop, Presbyter, Deacon, Deaconess, or Candidate for the ministry may be presented on any of the following charges:

- (1) Commission of an act constituting a felony violation of the criminal code of law of any political subdivision of the United States or Canada or of the Federal government of either.
- (2) Commission of a lewd, lascivious, or vulgar act involving moral turpitude or gross immorality.

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- (3) Holding, pronouncing, teaching, or espousing by any means whatever any doctrine or practice contrary to the Received Doctrine of this Church.
- (4) Violation of the Constitution and Canons of the Church.
- (5) Violation of the Canons and By-laws of the Diocese, Missionary Diocese, or Parish.
- (6) Any act or statement that constitutes a violation or repudiation of his Ordination vows.
- (7) Habitual neglect of the exercise of his Ministerial Office, without cause; or habitual neglect of Public Worship, and of the Holy Communion, according to the order and use of this Church.
- (8) Any unseemly, notorious and dilatory act or acts deemed derogatory of the Church or its Holy Orders. *Provided, however,* no formal charge of this nature or any presentment thereon shall be sanctioned until, and unless, the same shall be certified by the written signature thereto of three-fourths of all the members of the Standing Committee or Council of Advice of the Diocese or Missionary Diocese in which the Clergyman is Canonically resident.
- (9) Abandonment of the communion of this Church.

**Section 2** Any Communicant/Baptized Lay Person shall be liable to trial and discipline for any of the following offenses:

- (1) Denial of the Faith.
- (2) A walk or conversation unworthy of a Christian profession.
- (3) Holding or teaching any doctrine condemned by this Church, or contrary to the Received doctrine thereof.
- (4) Willful disobedience to properly constituted ecclesiastical or other properly constituted authority to the detriment of peace, harmony, and godly order in the Church or the promotion of schism in the Body of Christ.

### CANON 27

#### *Of the Establishment of Courts and Their Jurisdiction*

**Section 1** The objects of Christian discipline are the removal of offenses, the vindication of truth, and the promotion of purity and harmony in the Church, and the possibility of the restoration of the offender. In all cases of private offenses, the offender shall be dealt with in the manner prescribed in St. Matthew 18:15-17.

**Section 2** In order to insure the expeditious and just disposition of the presentment of charges, the following courts of inquiry, fact-finding, appeal, and review are established:

- (1) **Court of Bishops:** This Court shall have sole jurisdiction of any presentment preferred against any Bishop of any Diocese or Missionary Diocese. It shall consist of the Presiding Bishop, or a Bishop chosen by him from the members of the Council of Bishops, who shall act as President of the Court; two other Bishops, and two Presbyters. One Bishop shall be chosen by the accused and one Bishop shall be chosen by the President of the Court. Retired Bishops may be considered, provided both parties consent. The two Presbyters shall be taken from eight names chosen at random from the list of Presbyters who serve as active Rectors in the Reformed Episcopal Church, but excluding Presbyters Canonically resident in the Diocese in which the Accused Bishop holds office. The Accused and the President of the Court shall each, in turn, be allowed to strike three Presbyters' names, without prejudice, from the list. The two remaining Presbyters shall be the remaining members of the Court.
  - (a) The Presiding Bishop shall, with the advice and consent of the General Committee, appoint a prosecutor, either a Lay Person or member of the Clergy, to represent the Bishop and Diocese in the proceedings. It shall be the duty of the prosecutor to seek diligently the truth in the allegations brought before the Court in the interest of justice.
  - (b) All sessions of the Court will be presided over by the President of the Court who shall ask questions on behalf of the members of the Court as submitted in writing, and the President shall have the liberty of asking follow-up questions or clarifications as deemed appropriate.

- (2) **Court of Diocesan Authority:** This Court shall have sole jurisdiction of any presentment preferred against any Presbyter, Deacon, or Deaconess. It shall consist of a presiding officer (“the President of the Court”) appointed by the Bishop of the Diocese, who may be a Bishop, Retired Bishop, senior Presbyter, or retired Presbyter with at least five years of service as a Presbyter in this Church, and four Presbyters Canonically resident in the Diocese, to be selected from a list of eight names drawn at random from the roll of active and retired Clergy of the Diocese. The Accused and the Bishop shall each, in turn, strike two names from the list; the remaining four Presbyters shall be members of the Court. Prior to the empanelment of the Court, the Prosecution and the Defense should provide a list of witnesses to be called, who should be recused from service as members of the Court.
- (a) The Bishop Ordinary shall, with the advice and consent of the Standing Committee, appoint a prosecutor who may be in Holy Orders or a member of the laity, who will represent the Bishop and Diocese in the trial and pre-trial proceedings. It shall be the duty of the prosecutor to seek diligently the truth in the allegations brought before the Court in the interest of justice.
  - (b) All sessions of the Court will be presided over by the President of the Court who shall ask questions on behalf of the members of the court as submitted to him in writing and the President shall have the liberty of asking follow-up questions or clarifications as deemed appropriate and shall rule on matters of admissibility of evidence or testimony. He may consult with the counsel for the defense, the chancellor of the diocese or other competent legal authority before making rulings on matters concerning testimony, evidence, precedent or interpretation of the canons and such procedures for trials as have been established by the Council of Bishops on the recommendation of the Committee on Constitution and Canons.
  - (c) The accused may self-represent or retain counsel, and this counsel may be from either the lay or clerical orders to represent him before the court.
  - (d) All testimony shall be given under oath or as prescribed in the Rules of Procedure and shall be preserved in a common electronic format or by a Certified Court Reporter for use in any appeal or retrial.
  - (e) The President of the Court shall see that all testimony, affidavits, documents, and other evidence introduced into the record of the trial be preserved in the official record.
  - (f) Deliberations of the Court shall be in closed session. The verdict of the Court shall be “Guilty,” “Not Guilty,” or “Not Proven” and should be decided by the four appointed members of the court, a simple majority (3-1) being needed to convict the defendant. In the event that the panel of four appointed members is tied and unable to render a verdict, the President of the Court may, at his sole discretion, break the tie by casting his own vote or he may elect not to intervene, in which case the verdict shall be “Not Proven.”
  - (g) A verdict of Guilty may be appealed, first to the Standing Committee which may affirm or overturn the decision of the trial court, and then to the Court of Review if the conviction of Guilty verdict of the trial court is upheld. A verdict of “Not Guilty” precludes a retrial or presentments based on the same incident/charges/allegations as the original presentment. A verdict of “Not Proven” may be the subject of a new Trial by a new Court. In the event the President breaks a tie to convict, there is an automatic appeal to the Standing Committee, and from it to the Court of Review if requested by any of the parties.
  - (h) All diocesan presbyters, active and retired, are part of the “pool” of potential members of the court except: presbyters who are elected or ex-officio by canon (i.e. Archdeacon) members of the Standing Committee, those who will be on the witness list of either the prosecution or the defense, those who are parties to the facts of the case, related by blood or marriage to the any party of the trial, or those who request to be excused by virtue of illness, age, or disability. If the remaining pool is insufficient (i.e., ten or fewer), a neighboring diocese will be asked to furnish names for use in the court proceedings.
- (3) **The Court of Laity:** This Court shall have initial jurisdiction for any presentment preferred against any Communicant/Lay Person. It shall consist of the Rector or Vicar and Wardens of the Parish to which such Communicant belongs. The accused shall have the right to challenge one member of the Court in which case the Bishop shall appoint a substitute from among the communicant laity of the Parish or the Diocese, if such be challenged, or from among the Presbyterate of the Diocese if it be the Rector or Vicar who is challenged. All testimony shall be as prescribed in the Rules of Procedure, and an electronic record shall be maintained of the testimony given. Conviction must be by unanimous vote. The Presbyter shall write the summary and

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provide the same to the Bishop within thirty days. A lay person convicted may appeal to the Bishop and Standing Committee, whose decision is final.

**Section 3** No Court shall have any jurisdiction to hear and decide upon any presentment preferred against any member of the Clergy in any place which is located geographically beyond the boundaries of the Diocese or Missionary Diocese in which he is Canonically resident at the time of the presentment; nor shall any member of the Clergy be required to respond to any Court convened outside of his Canonical residence; *provided, however*, any board of inquiry or Court of review or of appeal may convene its sessions at any place, or places, directed by the Presiding Bishop.

**Section 4** All decisions of any Court must be delivered, in written or typed form, to the subject of the presentment within fifteen days next following the date of the conclusion of the hearing.

**Section 5** The case of the trial of a Presbyter, Deacon, Deaconess, Candidate, or Lay Person, the initial right of appeal shall be to the Ecclesiastical Authority of the Diocese or Missionary Diocese. The request for said review shall be made within fifteen days of the decision of the Court having initial authority in the case. Upon request for appeal, the Court shall deliver the records to the Standing Committee within thirty days, which shall review the written record of said trial and either uphold or overturn said decision or by granting a new trial. The Standing Committee shall not hear new witnesses as a part of this review, but shall solicit a brief from each side summarizing its position. The final appeal of the decision of such courts shall be to the Court of Review.

**Section 6 (a)** The General Council shall establish a Court of Review. It shall be a court of appeal and for the sole purpose of reviewing the written record as established by the Court in which the presentment is heard. No additional testimony shall be considered, either oral or written. It may, at its election, hear arguments and receive written briefs, delivered or prepared by individuals other than the charged Clergyman or members of the Court on the merits of the case or applicable Canon law.

**(b)** Appeals from the decisions of any trial courts must be perfected within thirty days next following the receipt of the written decision of the trial court by the subject of such hearing.

**(c)** Notice of appeal must be in written or typed form addressed to the Bishop to whom the Clergyman is amenable and all members of the court of trial; provided, however, when the accused Clergyman is a Bishop, the notice of appeal shall be addressed to the Council of Bishops, who shall then appoint a member thereof to bring the appeal before the General Committee. The presiding member of the court of trial shall notify the presiding member of the Court of Review that notice of appeal has been made.

**(d)** The Court of Review shall convene within thirty days of the date of the receipt of the notice of appeal or the written record of the court of trial, whichever event occurs last. The Court of Review shall announce its decision within thirty days next following its consideration of such appeal.

**(e)** In rendering its decisions, the Court of Review may

- (1) Affirm the decision of the trial court in whole or in part;
- (2) Return the presentment for a new trial;
- (3) Vacate the decision of the trial court and enjoin further prosecution; or
- (4) Dismiss the appeal for failure to properly prosecute or lack of merit.

**(f)** The membership of the Court of Review shall consist of

- (1) A member of the Council of Bishops, whether active or retired, who shall preside over the proceedings, to be appointed by the Presiding Bishop;
- (2) Two Presbyters to be elected by the House of Clergy at General Council; and
- (3) Two members of the Laity to be elected by the House of Laity at General Council. All members of the Court shall serve terms of three years and may succeed themselves in office.

**Section 7** All written decisions of the various Courts shall contain the following:

- (1) A proper heading for purpose of identification;
- (2) Name of the subject of the presentment;
- (3) Name or names and addresses of the presenters;
- (4) A concise statement of the nature of the charges with Canonical references;
- (5) Findings of fact;
- (6) Verdict; and
- (7) Sentence.

**Section 8** In their deliberation, all Courts shall have the prerogative of employing such stenographers and video or other recorders of its proceedings as shall be deemed necessary.

**Section 9** If the Reformed Episcopal Church has constitutionally aligned itself with any National or Provincial Church, in the event a Bishop of this Church is found guilty of any offense by a lawfully constituted court, the appeal process shall follow the process as established by said National or Provincial Church.

## CANON 28

### *Of the Membership of the Courts*

**Section 1** The following persons may not serve on *any* Court:

- (1) The presenter of a charge, or any person who will appear as a witness in the proceedings;
- (2) Consanguinity to the accused in any degree.
- (3) In the trial of a Bishop, other Bishops and Presbyters Canonically resident in the Diocese of the accused if the charges in question originated within the same.

**Section 2 (a)** Vacancies occurring on any Court of Diocesan Authority for any reason whatsoever shall be filled by appointment of the Bishop of the Diocese or Missionary Diocese in which the vacancy occurred. Such replacing member shall serve the unexpired portion of the term of the vacating member and may be re-elected or re-appointed.

**(b)** Vacancies occurring on any other Court for any reason whatsoever shall be filled by appointment of the Presiding Bishop. Such appointments shall be of persons having the same Canonical residence as the member whose seat is vacated. Such replacing member shall serve the unexpired portion of the term of the vacating member and may be re-elected or re-appointed.

## CANON 29

### *Of the Rules of Procedure of Courts*

**Section 1** The Rules of Procedure provided herein shall apply to all courts of trial, inquiry, and appeal.

**Section 2** Courts of trial and review shall be composed of the following:

- (a) A presiding officer, who shall be a Bishop of this Church, other members elected as required by the appropriate Canon. The Presiding Bishop shall always be the presiding officer of any court of which he is a member;
- (b) A secretary, charged with the duty of recording the proceedings and certifying the same to a court of review and appeal; provided, however, the secretary may be a non-member of the Court as authorized by Canon 27, Section 6; and
- (c) At the election of the court, an advisor, who shall be conversant in Canonical and secular law, may be a non-member of the court, and shall advise the Court in the application of Canonical and secular law.

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**Section 3** The general rules of procedure applicable to the Courts including the rules of evidence, pre-trial methods and hearings, shall be those applied by the State or Provincial courts in the jurisdiction where the proceedings are convened. The rights guaranteed by the Church, its Constitution, Canons and By-laws, as well as those provided by the State and Federal statute and Constitution for cases brought in the United States, or the applicable laws of the Dominion of Canada or of the Province in which the court shall meet, shall be observed. These shall include, but not be limited to, the right to confront one's accuser(s), the right to due process, the presumption of innocence, the right to open and public proceedings of the court, and the right to consult legal counsel.

**Section 4** Presentments shall be written or typed, specific and concise in form, setting forth in detail sufficient to properly advise the Court of the offense charged, including the following:

- (1) The exact name, or names, of the persons charged;
- (2) The date, or dates, time, or times, place, or places, of the alleged offense;
- (3) The position of the charged clergyman in the Episcopal Order and place of Ministerial appointment;
- (4) The nature of the offense charged with reference to applicable Canon, Constitution, By-law, Holy Scripture or Church teaching; and
- (5) The exact names and addresses of the person, or persons, instituting the presentment.

**Section 5 (a)** No charge, or charges, which allege Commission of an act, or acts, more than five years prior to the date of the presentment, shall be considered by any Court for any purpose and shall be dismissed by the presiding officer of the Court on his own motion.

**(b)** If the accused shall have been convicted of a felony offense in any Court of Record exercising criminal jurisdiction, notwithstanding five years may have elapsed since its Commission, a presentment may be made at any time within one year after such conviction.

**Section 6** In the event the charged party shall be a Presbyter, Deacon, or Deaconess, the presentment shall be endorsed and certified by the affidavit of at least one Bishop or Presbyter, and by at least four communicant members in good standing of the Laity of the Church.

**Section 7** In the event the charged party is a Bishop, the presentment shall be endorsed and certified by the affidavit of at least one Bishop, by no less than two Presbyters, and no less than five communicant members in good standing of the Laity of the Church. Before a Bishop shall be placed on trial for any offense charged by presentment, the Presiding Bishop shall impanel a Special Board of Inquiry composed of himself, or a Bishop (including a retired Bishop) appointed by him and not of the Diocese or Missionary Diocese of the Accused, acting as President, two other Bishops of this Church, two Presbyters and two Lay Persons, chosen from the General Committee, whose sole purpose shall be to establish the adequacy of such presentment. Bishops, Presbyters and Lay Persons serving on this Special Board of Inquiry may include persons from the Diocese of the Accused. The Board of Inquiry shall, in all cases, file a written report with the General Committee. After such investigation as it shall deem fit, it may, on its own motion, dismiss the presentment, declaring the cause for such dismissal, or may institute the necessary procedures precedent to trial upon the same. Any appeal to a decision to dismiss must be made to the General Committee within six months of the date of the original presentment or to the General Council, if in session, whose decision shall be final.

**Section 8** In the event the accused party is the Presiding Bishop, the Special Board of Inquiry shall be chaired by the most senior Bishop of the Church having jurisdiction, with seniority reckoned from date of Consecration, or if he be unable due to age or infirmity, the next most senior Bishop and so on, but shall otherwise conform to Section 7 of this Canon.

### CANON 30

#### *Of Diocesan Boards of Inquiry*

**Section 1** When allegations of an offense as defined in Canon 26 arise against a Clergyman, Deaconess, or Lay Member of this Church, prompt notification shall be made to the Bishop of the Diocese or Missionary Diocese in which the accused person presides. Prior to the institution of proceedings originating with a presentment, the Bishop may at

his discretion consult with the Standing Committee or Council of Advice or appoint a Board of Inquiry, the purpose of which shall be to inquire into the validity, cause, and content of such allegations. The Board shall consist of at least three and not more than five persons of the Bishop's choosing and shall include both Lay and Clergy members. The Board shall exercise such authority as may be necessary to establish a valid opinion regarding such matter and report the same, in writing, within sixty days to the Bishop and Standing Committee, or Council of Advice, who shall take such measures, and institute such proceedings, as they shall deem just and proper.

**Section 2** A Special Board of Inquiry shall have no power to issue a presentment on its own authority, nor to pass judgment on any person. Its sole function is that of gathering information for the purpose of making a written report and recommendation to the Ecclesiastical Authority of the Diocese or Missionary Diocese. In all such cases the report shall be given to the Standing Committee or Council of Advice for its review.

**Section 3** When the purpose of a Board of Inquiry is to investigate allegations of child abuse or sexual misconduct, the Board may appoint a Response Team under the authority of the Board to investigate, conduct interviews, gather facts related to the allegations, and notify all authorities as required by law. A Response Team shall include both Clergy and Lay members and shall include at least one person knowledgeable with the laws pertaining to the situation that is being investigated. The Response Team shall report its findings to the Board of Inquiry, which shall be responsible to report all findings as required in Section 1 and Section 2 of this Canon, unless the Bishop is the subject of such investigation, in which case the report shall be made to the Standing Committee or Council of Advice alone.

**CANON 31**  
*Of Special Procedures for Presentments*  
*Charging Particular Acts*

**Section 1 (a)** "Renunciation of the ministry" shall be defined as the instance, or instances, of oral or written expression or intention of a Minister of the Church that he desires, or will in the future request, a release from his pastoral and Ministerial obligations and the vows undertaken and assumed by him at the time of his ordination.

(b) Information regarding an actual, or contemplated, renunciation of the ministry shall be delivered in written form, properly subscribed, directly to the Bishop, to whom the renouncing Minister is amenable, who shall not take action thereon for a period of thirty days, unless the renouncing Minister shall request that he do so, provided, the Bishop may, at his election, suspend such Minister from the performance of all pastoral and Ministerial functions during such period, provided, further, the Bishop shall appoint a committee of inquiry during such period to establish whether or not a valid act or intention of renunciation of the ministry is, in fact, true or possible.

(c) No such suspension shall continue beyond thirty days unless a presentment charging renunciation of the ministry or other violation of the Canons shall be alleged in conformity with the Canons of this Church.

(d) Upon acceptance of a voluntary renunciation of the ministry by a Clergyman, the Bishop shall immediately notify the Clergyman, the Standing Committee of the Diocese or Missionary Diocese and the Secretary of the General Committee of his action, and the renouncing Minister shall be immediately deprived of the right to exercise and administer all Sacramental gifts and authorities as a Minister of God's Word and as conferred upon him at the time of ordination. He shall also surrender all certificates of ordination upon request.

(e) If the renouncing Minister is a Bishop of this Church, all the prerogatives and duties of the Diocesan or Missionary Bishop provided in this section, except those retained by the Standing Committee as Ecclesiastical authority, shall be exercised by the Presiding Bishop until such time as a replacement can be elected under these Canons.

**Section 2** *Abandonment of Communion by a Bishop*

(a) "Abandonment of the Communion of the Church" shall be defined as

- (1) an overt renunciation of the Doctrine, Discipline, or Worship of the Church, or any one of them,
- (2) formal admission in any degree or consideration whatsoever into any religious body not in communion with this Church, or

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- (3) in any other manner deemed to constitute a rejection or departure from the precepts, principles, and teachings of the Reformed Episcopal Church.
- (b) Notice of any such actions may be delivered to the Presiding Bishop by a duly certified statement of any other Bishop, or that of at least two Presbyters, or that of at least three Deacons, or that of the entire membership of the Standing Committee of the Diocese or the Council of Advice of a Missionary Diocese.
- (c) Upon receipt of such certificate, the Presiding Bishop shall notify the Bishop who is the subject thereof within five days of receipt thereof, but shall take no action thereon for a period of thirty days, during which time the charged Bishop may demand a full hearing. Within thirty days of receipt of a request for hearing, the Presiding Bishop shall convene a Court having jurisdiction in the trial of a Bishop. If no request for a hearing be received, in proper form and within such time, a Certificate of Deposition from the Ministry shall be issued by the Presiding Bishop, forwarded to the Bishop who is the subject thereof and certified to all the Bishops of this Church, the Secretary of General Council in the Office of the Presiding Bishop, and the Secretary of every Standing Committee and Council of Advice of this Church. If a trial of the matter be convened and the charge be substantiated, then, and in that event the sentence shall be the same as provided for the Abandonment of the Communion and shall be communicated to the Church in the manner herein provided.

**Section 3** *Abandonment of Communion by a Presbyter, Deacon, or Deaconess.* In the event of the abandonment of the communion by a Presbyter, Deacon, or Deaconess as herein defined, the mode and method procedure and sentence as set forth in Section 2 of this Canon shall be applicable, with the Diocesan or Missionary Bishop exercising the prerogatives and duties assigned to the Presiding Bishop.

### CANON 32

#### *Of Sentences and Other Forms of Discipline*

**Section 1 (a)** Non-Juridical Discipline. Discipline arising from and being inherent to the nature of the office held, without resort to a presentment or other formal proceeding, shall be governed by this Canon, the rubrics of the Book of Common Prayer (2003), and any diocesan policies that regulate, but do not abrogate, the authority of the Canons. There shall be three forms of Non-Juridical Discipline: The Godly Admonition, the Letter of Reprimand, and Inhibition and Excommunication.

(b) The Godly Admonition is a unique, ancient, extra-judicial form of private discipline reserved to the Bishop alone. It is a written directive from a Bishop with jurisdiction to another man in Holy Orders or to a Deaconess under his jurisdiction that is intended to be corrective, not punitive in nature. This discipline includes a Bishop under the authority of his superior such as the Archbishop, Presiding Bishop of this Church, or a Suffragan, Coadjutor, or Missionary Bishop under the authority of his Ordinary.

- (1) The Godly Admonition shall never be used unless the Bishop issuing the Admonition has previously met personally with the one receiving the Admonition and the issues have been clearly and fairly discussed without any resulting improvement or change in response. 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 any required action to be taken. It is not ordinarily used alone to inhibit a member of the clergy, but as a corrective for actions that in the Bishop's judgement do not, at the time, rise to the level of presentment, inhibition, or removal from office, but which do require corrective action for the sake of good order and the good of the individual and the Church.
- (2) A Godly Admonition should cite issues in specific, straightforward terms and state the expected actions to be taken in response. These actions may include a change in behavior; seeking professional, medical, or psychological counseling; ceasing participation in groups or causes that are incompatible with one's vows of ordination or Setting Apart; or dealing with family or financial issues.
- (3) A Godly Admonition's required action may not impose clerical silence (forbidding the admonished person from telling anyone about his disciplinary status) as part of its discipline. However, a reminder should be included that it is improper to discuss being given a Godly Admonition with a member of the laity other than a spouse, close family member, or a counselor.
- (4) The Bishop may withdraw or modify the Godly Admonition as he deems appropriate. A person under such

discipline may request additional counsel from the Bishop and may be asked to make progress reports. A subject under an admonition may petition the Ordinary to remove the admonition and state reasons for the request. In cases where the recipient believes the Godly Admonitions to be unfair or excessive, he may make a respectful appeal through the President of the Standing Committee or an elected member of the Standing Committee for a review by the clergy members of the Standing Committee. They may consult with the Bishop and provide counsel and advice but may not overrule the decision of the Ordinary.

- (5) Any Presbyter, Deacon, or Deaconess who has petitioned the Ordinary as in Section 1(a)(4) without satisfactory resolution may make a written appeal to the Archbishop of any National or Provincial Church with which the REC has aligned itself. The result of such appeal shall be final.
- (6) A Bishop receiving a Godly Admonition may appeal to the Council of Bishops, and then to the Presiding Bishop or the Archbishop of any National or Provincial Church with which the REC has aligned itself, whose decision is final.
- (7) Once the Godly Admonition is resolved to the Bishop's satisfaction, a record of it is not normally made part of the recipient's permanent file.

(c) The Letter of Reprimand is a formal but private notice of discipline imposed by the Bishop Ordinary on a member of the Clergy or a Deaconess. The Bishop Ordinary may issue a formal letter of reprimand to a Bishop, Presbyter, Deacon, or Deaconess under his authority for neglect of duty, for exceeding his or her authority by an action that violates the spirit or the stated intent of the various Canons or diocesan policies, to the detriment of peace and godly order in the diocese, or for a violation of vows of ordination or Setting Apart that does not rise to the level of a presentment.

- (1) The letter must cite the specific circumstances under which it is issued and must be based upon failure to conform to the Constitution and Canons of the Reformed Episcopal Church or the Constitution and Canons of the Diocese of Canonical residence, or failure to follow policies of the Diocese or the lawful direction or discipline of the Bishop Ordinary or his Canonically lawful surrogate or representative.
- (2) The Letter of Reprimand becomes and remains a part of the recipient's official personnel file unless withdrawn by the issuing Bishop or his successor. The recipient of a Letter of Reprimand may request its withdrawal, in writing, citing the reasons that he or she believes it appropriate.
- (3) The Letter of Reprimand may be shared by the Bishop Ordinary with Rectors and Vestries only when in the opinion of the Ordinary it is germane to the circumstances at his sole discretion.

(d) Temporary Inhibition. Except as provided elsewhere in these Canons, inhibition is normally a temporary suspension from active and sacramental ministry for a time to allow for repentance, counseling, and compliance with the terms of a Godly Admonition or investigation of allegations. An inhibition of more than 60 days requires notification to the Standing Committee. A lifetime inhibition may only be imposed under one or more of the following conditions:

- (1) A finding of guilt by a Court of this Church or of any National or Provincial Province with which the Reformed Episcopal Church is aligned.
- (2) An agreement between an accused Clergyman or Deaconess and a Bishop or Diocesan authority acting on his behalf in which the party charged with any offense enumerated in these Canons agrees to plead no-contest and to surrender his/her ministerial credentials and sign a statement agreeing not to function in any capacity that is associated with his or her vows of ordination or Setting Apart.

(e) Pastoral Excommunication. A Bishop, Presbyter, Deacon, or Deaconess may be formally excommunicated for holding and or promoting heretical or heterodox belief or for the practice of gross immorality, gross insubordination, or promotion of schism with no demonstration of repentance, remorse, or restitution.

- (1) Either a Bishop or Priest may declare a state of excommunication as allowed in the Book of Common Prayer, provided that a Presbyter making such declaration notify the Bishop Ordinary within 14 days.
- (2) An excommunicated person may appeal to the Bishop Ordinary and to the Standing Committee. The results of their review and any discipline imposed may be appealed to the Court of Review as provided in these Canons.

**Section 2** Upon a Court determining any Bishop, Presbyter, Deacon, or Deaconess guilty of the charges preferred against him or her, the verdict shall state the terms and conditions thereof in conformance with Canon 27, Section 7.

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**Section 3 (a)** When the penalty of suspension shall be imposed, it shall specify the following:

- (1) the terms and conditions thereof,
- (2) the time and interval of such suspension, and
- (3) any conditions that must be met before the suspension is lifted, if applicable.

**(b)** Sentences imposed in the case of a Bishop, Presbyterian, Deacon, or Deaconess may be in the form of a reprimand, temporary suspension, or displacement from all ministerial functions in this Church. In the case of a Candidate or Postulant, he may be reprimanded, suspended, or removed from the list of Candidates for Ordination in this Church.

**(c)** Sentences imposed upon Lay Persons may include removal from elected office and a prohibition from serving in such capacity in the future, revocation of Lay Reader's or other licenses, or excommunication. Sentences imposed on a Lay Person may be in public or private, as the Court shall deem best.

**Section 4** In the event of the imposition of the sentence of deposition, a Minister may not be deposed from a higher to a lower order.

**Section 5** If a Bishop, Presbyterian, Deacon, or Deaconess shall be adjudged guilty of the charges in a presentment, whether one or more, by a Court of trial and no appeal shall be taken from such findings as herein provided, then the presiding officer of such Court shall certify the findings, judgment and sentence to the Bishop to whom the Clergyman or Deaconess is amenable. In the event of appeal and affirmance of the action of a trial Court, such judgment shall be remanded to the trial Court for imposition of sentence. The decision of the trial Court may likewise be remanded to the trial Court for (1) dissolution, (2) a new trial, or (3) partial affirmation and partial dissolution.

**Section 6** At any time during a presentment, the trial of a presentment, or during the period of appeal from an adverse decision of a trial Court, the Bishop, to whom the Clergyman is amenable, may suspend the charged Clergyman from the performance of any pastoral, Episcopal, Sacramental, or Ministerial duties if he deems such suspension appropriate.

**Section 7** When sentence has been imposed by a trial Court, or the decision of the trial Court shall be affirmed by the Court of Review, the Bishop, to whom the Clergyman is amenable, shall immediately certify the same to all the Bishops of this Church, the Secretary of General Council in the Office of the Presiding Bishop, and the Secretary of every Standing Committee and Council of Advice of this Church.

**Section 8** Nothing in this Canon or any other Canon shall prohibit the Bishop Ordinary or the Presiding Bishop from suspending any sentence or pardoning and reinstating any person found guilty of any offense under these Canons, if in his opinion the best interests of the Church or of justice, or both, be served thereby.

### CANON 33

#### *Of the Dissolution of the Pastoral Relation*

**Section 1** A Rector may not resign his Parish without the consent of the said Parish, or its Vestry, or its Trustees, whichever may be authorized to act in the premises, nor may any Rector or Minister Canonically or lawfully elected and in charge of any Parish be removed therefrom by said Parish, Vestry, or Trustees, against his will, except as hereinafter provided.

**Section 2** If for any urgent reason a Rector or Minister as aforesaid, or the Parish committed to his charge, its Vestry or Trustees, shall desire a separation and dissolution of the pastoral relation, and the parties be not agreed respecting such separation and dissolution, notice in writing may be given by either party to the Ecclesiastical Authority of the Diocese or Missionary Diocese. The Bishop may ask the advice and consent of the Standing Committee of the Diocese or Council of Advice of the Missionary Diocese, and he shall be the ultimate arbiter and judge. If the Diocese or Missionary Diocese be vacant, the Ecclesiastical Authority shall select a Bishop of an adjacent Diocese or Missionary Diocese to act as the Bishop, and with like force and effect. The judgment shall be either that the pastoral relation between the parties shall cease and determine at a time and upon terms therein specified, or that the pastoral relation shall not be terminated; and it shall be the duty of both parties to submit to and abide by such judgment. In the event of

either party refusing to abide by such judgment, the penalty for refusal and the further proceedings in the case shall be those provided by the Constitution and Canons of the Diocese or Missionary Diocese in which such Parish is situated.

**Section 3** In case of the regular and Canonical dissolution of the connection between a Rector or Minister and his Parish, under this Canon, the Ecclesiastical Authority shall direct the Secretary of the Synod or Council to record the same.

**Section 4** This Canon shall not apply in any Diocese or Missionary Diocese which has made, or shall hereafter make, provision by Canon upon this subject, nor in contravention of any right of any Rector, Minister, Parish, Congregation, or Vestry under the law of the Civil Authority.

**Section 5** The right of the Bishop Ordinary to set aside any sentence so as to exercise the right of pardon, or to shorten or suspend punishment in whole or in part shall not be infringed upon by any Canon of this Church.

## CANON 34

### *Of the Solemnization of Holy Matrimony*

**Section 1** This Church affirms our Lord's teaching that Holy Matrimony is a lifelong sacramental covenant between one man and one woman, binding both to self-giving love and exclusive fidelity. Jesus Christ teaches that God is the author of marriage from the beginning of time. "So God created man in his own image, in the image of God he created him, male and female he created them" (Genesis 1:27; cf. Matthew 19:4-6). God's design for marriage has always involved one man and one woman for the procreation of children and their nurture in the knowledge and love of the Lord; for mutual joy and for the help and comfort given one another in prosperity and adversity; to maintain purity, so that husbands and wives, with all the household of God, might serve as holy and undefiled members of the Body of Christ; and for the upbuilding of Christ's kingdom in family, church, and society, to the praise of his holy Name.

**Section 2 (a)** In accordance with the clear teaching of Holy Scripture and the universal practice of the historic Church, no Minister of this Church shall solemnize any marriage or purported union except that which is between one man and one woman.

**(b)** In any civil jurisdiction in which licensure is required by the secular authority to officiate at a marriage, and in which that authority by statute or court order would require Clergy to submit to laws of marriage that violate the teachings of Scripture on the nature of biblical marriage, Ministers of this Church shall not perform civil marriages, but shall instead solemnize marriages by providing a religious blessing of a previously contracted civil marriage.

**(c)** It shall be within the discretion of any Minister of this Church to decline to solemnize any marriage for any reason.

**Section 3 (a)** No Minister of this Church, after due inquiry, shall knowingly agree to solemnize any marriage unless he has ascertained the right of the parties to marry not in violation of any of the following impediments:

- (1) Consanguinity within the degrees of the Table of Kindred and Affinity in the 1662 edition of the Book of Common Prayer of the Church of England;
- (2) Mistake as to the identity of either party or misrepresentation thereof by either party;
- (3) Mental incompetence or deficiency of either party sufficient to prevent the exercise of intelligent choice;
- (4) Impotence or the existence of sexually transmitted disease undisclosed to either party;
- (5) Evidence of sexual perversion or conviction of a sexually related crime;
- (6) Facts that would make the marriage bigamous; and
- (7) Fraud, coercion, or duress.

**(b)** Before solemnizing any marriage, the Clergy member shall also ensure that the following requirements are met:

- (1) Both parties requesting to be married shall have been baptized. No exception can be made to this requirement without the written permission of the Bishop of the Diocese of this Church in which the marriage is to take place;
- (2) Thirty (30) days' public notice of intention to marry shall be given. If the Minister determines for weighty reasons to waive this requirement, he shall notify the Bishop immediately and in writing;

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- (3) The Minister shall provide counsel to both parties on Holy Matrimony with respect to theological and social implications and responsibilities; and
- (4) If either party has been married to any other person still living whose marriage has been dissolved by a civil court, the additional provisions of Section 4 of this Canon shall be met.

**Section 4 (a)** As marriage is a lifelong covenant between a man and a woman in which the two become one flesh, and is both an ordinance of Creation, affirmed as such by our Lord, and a state of life commended by Saint Paul as a sign of the mystical union between Christ and His Church (Matthew 19:3-9; Ephesians 5:22-32), the failure of a marriage is always a tragedy. Scripture acknowledges our fallen nature, provides guidance to know when a marriage may be dissolved, and allows the possibility of a subsequent marriage in certain circumstances (Matthew 19 and I Corinthians 7).

- (b) The ecclesiastical authority of each Diocese is responsible for establishing a process by which this discernment may be made with reasonable promptness. The process may include the use of established policies based on Scriptural principles so as to consider Christian mercy and charity within the bounds of godly discipline.
- (c) The Minister who intends to preside at such a marriage is responsible for ensuring that the following provisions have been met if a person who has a living former spouse seeks to remarry:
  - (1) At least one year shall have elapsed since the civil dissolution of the previous marriage before application can be made to remarry.
  - (2) The Minister shall ascertain the pertinent facts concerning a declaration of dissolution of the prior marriage; and shall forward his findings in writing at least thirty (30) days before the intended date of marriage to the Bishop Ordinary for his godly advice and, if warranted, his consent;
  - (3) The Bishop shall deliver his judgment on the petition within twenty (20) days of receiving the same. Should he not deliver his judgment within the stated time, the proposed request for marriage shall be considered to have been approved. In every case, the proceedings shall be held confidential.
- (d) It is the responsibility of Rectors and Vicars to act as spiritual fathers in their Parishes. Thus, when a marriage within a Minister's congregation is failing, he must act to give spiritual counsel to the parties willing to receive such and correction to any who are not so willing, the goal being to restore the relationship. When divorce is the result instead, if the Rector has examined the evidence and determined that one party is not at significant fault in the divorce and ought to be free to remarry in the future, he may make a statement in writing to that effect and, after conferring with the Bishop, issue such to the party who was wronged. This writ may be submitted to satisfy Sections 4(c)(2) to protect the party who was not at fault from the distress of discussing painful events in order to prove eligibility for remarriage.

**Section 5 (a)** In all cases, marriages within this Church shall be solemnized according to the forms contained in the authorized or a previously authorized Book of Common Prayer, or other rite authorized by this Church and permitted by the Bishop.

- (b) In addition, the following requirements shall be met with regard to the marriage rite.
  - (1) There shall be at least two witnesses present at the wedding.
  - (2) The Minister shall record in the permanent records of the congregation the name, age, and residence of each party. Such record shall be signed by the Minister, the married parties, and at least two witnesses.
  - (3) The Minister shall require the parties to sign the following declaration:

*"We, A. B. and C. D., desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of one man and one woman, living together as husband and wife, as it is set forth in the Book of Common Prayer and Holy Scripture. We believe it is established by God for the purpose of the procreation (if it may be) of children, and their spiritual and physical nurture; for mutual joy, and for the help and comfort given one another in prosperity and adversity; to maintain purity, so that husbands and wives, with all the household of God, might serve as holy and undefiled members of the Body of Christ; and for the upbuilding of Christ's kingdom in family, church, and society, to the praise of his holy Name. 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.*

**Section 6 (a)** If at any time, it is determined that either party in a marriage ceremony performed in this Church withheld facts regarding the impediments to marriage stated in Section 3 of this Canon, their marriage is deemed to be null and void by lack of proper intention and will not be honored or recognized or honored by any Clergy or Parish of this Church. They shall also be subject to discipline under the provisions of Title II of these Canons.

(b) Persons whose marriage ceremony was performed in a church not in communion with this Church and whose relationship would violate any of the impediments stated in Section 3 of this Canon shall not be admitted to membership in any Parish of this Church.

## CANON 35

### *Of Regulations Respecting the Laity*

**Section 1 (a)** A person who has been baptized with water, in the Name of the Holy Trinity and who has been confirmed in his or her baptism by declaration of faith and by the laying on of hands by a Bishop of this branch of Christ's One, Holy, Catholic and Apostolic Church, and who is regular in the attendance of public worship, and who exhibits support of the work of the Church by the offering of time, treasure, and talent, is an active Communicant, and entitled to vote and hold elective or appointed office in this Church subject to the Constitution and Canons of the same. A Communicant whose status is designated "inactive" in the Parish Register may not vote or hold elective office until restored to "active" Communicant status. The Rector and Wardens shall together constitute the final authority in disputes as to Communicant status.

(b) An active communicant member or baptized member, moving from one Parish or Congregation to another, shall be entitled to have a certificate of transfer sent to the Parish or Congregation to which he or she seeks to join from the Rector or Minister of the Parish or Congregation in which he or she is presently enrolled on the Parish Register, or, if there be no Rector or Minister, from one of the Wardens, a certificate of transfer which shall state that he or she is duly enrolled on the Parish Register as an active communicant member or baptized member; however, if the status of the communicant is listed as "inactive" in the Parish Register from which he or she desires to be transferred, the certificate of transfer shall specify his or her "inactive" status, and the Rector or Minister or Warden of the Parish or Congregation to which such communicant may move shall enroll him or her as a communicant when such certificate is presented, or, on failure to produce such certificate through no fault of such communicant, upon other evidence of his or her being such a communicant, sufficient in the judgment of said Rector or Minister. Notice of such enrollment in such Parish or Congregation to which such communicant shall have moved, shall be sent by the Rector or Minister thereof to the Rector or Minister of the Parish from which the communicant or baptized member is moved.

(c) Any communicant of any Church in communion with this Church shall be entitled to the benefit of this Section so far as the same can be made applicable.

(d) Any person already baptized in the name of the Trinity, and seeking admission into full fellowship and communion with this Church, who has been confirmed by a Bishop in the Historic Episcopate, said Bishop not being in communion with this church, may be received into the same upon approval of the Bishop Ordinary, provided he is persuaded as to the validity of such previous Confirmation.

(e) The normative manner in which persons already baptized in the name of the Trinity, but who have not been confirmed, shall be received into full membership of this Church, shall be through the Laying On of Hands by a Bishop of this Church, or by a Bishop who is in communion with this Church. Only confirmed communicant members may vote in Parish meetings or hold elective office.

(f) It shall be the duty of the Rector or Minister of every Parish or Congregation, learning of the removal of any member of his Parish or Congregation to another Cure without having secured a letter of transfer, as herein provided, to transmit to the Minister of such Cure a letter of advice informing him thereof.

**Section 2** When a person to whom the Sacraments of the Church shall have been refused, or who has been repelled from the Holy Communion under the Rubrics, shall lodge a complaint with the Bishop, it shall be the duty of the Bishop, unless he see fit to require the person to be admitted or restored because of the insufficiency of the cause assigned by the Minister, to institute such an inquiry as may be directed by the Canons of the Diocese or Missionary Diocese, and should no such Canon exist, the Bishop shall proceed according to such principles as will insure an impartial decision; but no Minister of this Church shall be required to admit to the Sacraments a person so refused or repelled, without the written direction of the Bishop.

**Section 3** The Sacraments shall not be refused in any case to a penitent person at the point of death.

**TITLE III: WORSHIP**

**CANON 36**

*Of Translations of the Bible*

The Lessons at Morning and Evening Prayer shall be read from the translation of the Holy Scriptures, commonly known as the King James or Authorized Version, which is the Standard Bible of this Church. Upon consulting, and receiving permission from, the Diocesan Bishop or Missionary Bishop, a Minister may use another version of the Holy Scriptures.

**CANON 37**

*Of the Standard Book of Common Prayer*

**Section 1** The Book of Common Prayer as duly adopted by the General Council of this Church is hereby declared to be the Standard Book of Common Prayer, and together with Holy Scripture, is the standard of Doctrine, Discipline, and Worship. In accordance with the Constitution of this Church, other, previously authorized liturgies, may be used provided that they are interpreted doctrinally by the Standard Book of Common Prayer, including all the rubrics thereof.

**Section 2** There shall be a Custodian of the Standard Book of Common Prayer appointed by the General Council, who shall have the authority to maintain the official documents relating to the adoption of the same, and who shall be responsible for the review of all printings of the same for accuracy and proper pagination prior to publication.

**CANON 38**

*Of the Authorization of Special Forms of Service*

In any congregation, worshipping in other than the English language, which shall have placed itself under the oversight of a Bishop of this Church, it shall be lawful to use a form of service in such language. Such form of service shall be approved by the Bishop of the Diocese or Missionary Diocese responsible for oversight of the congregation. A Bishop shall not license any such form of service until he shall be satisfied that the same is in accordance with the doctrine and worship of this Church. Such form of service shall not be used for the ordination or consecration of Bishops, Presbyters, or Deacons.

**CANON 39**

*Of the Due Celebration of Sundays*

All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the Word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation.

**CANON 40**

*Of the Music of the Church*

It shall be the duty of every Minister to appoint for use in his congregation hymns or anthems from those authorized by the Rubric or by the Constitution and Canons of this Church, and, with such assistance as he may see fit to employ from persons skilled in music, to give order concerning the tunes to be sung in his congregation. It shall be his special duty to suppress all light and unseemly music, and all irreverence in the performance. To this end, he shall be the final authority in the administration of matters pertaining to music in his congregation.

**CANON 41**

*Of the Consecration of Churches*

No consecrated Church or Chapel shall be removed, taken down, or otherwise disposed of for any worldly or common use, without the previous consent of the Bishop, acting with the advice and consent of the Standing Committee of the Diocese, and until such Church or Chapel be deconsecrated.

**TITLE IV: ORGANIZATION AND ADMINISTRATION**

**CANON 42**

*Of the General Council*

**Section 1** Committees responsible for specific areas of oversight and ministry on behalf of General Council shall be elected or appointed as follows:

(a) The Committee on Nominations shall meet before the convening of the next ensuing General Council, and prepare its list of nominees for the following elected committees and boards:

- (1) General Committee;
- (2) Four Trustees of the Sustentation Fund, in accordance with the Canons;
- (3) Seven members of the Board of Pensions and Relief;
- (4) Seven Trustees of the Reformed Episcopal Publication Society;
- (5) Not more than twenty-five members of the Board of Foreign Missions as provided in that Board's Charter;
- (6) Six members of the Committee on Doctrine and Worship, consisting of three Presbyters and three laymen, to whom shall be referred all proposed alterations of, or additions to, The Book of Common Prayer of this Church, or official statements of the Publication Society, before the same shall be considered by the General Council;
- (7) Six members of the Committee on Constitution and Canons, consisting of three Presbyters and three laymen, to whom shall be referred all proposed alterations of, or additions to, the Constitution and Canons of this Church before the same shall be considered by the General Council;
- (8) An Official Auditor, or of an Auditing Committee of three members, if authorized by any meeting of the Council; provided that the Council at any stated meeting, may refer other nominations to this Committee;
- (9) Up to twelve members of the Standing Liturgical Commission to study Prayer Book Revision, consisting of not more than twelve members, to whom shall be referred all proposed alterations of, additions to, or deletions from The Book of Common Prayer; and
- (10) Such other nominations as may be ordered by the General Council from time to time, or required by these Canons or by the Constitution.

(b) At each stated meeting of the General Council the aforementioned committees shall be elected to serve until the adjournment of the next regular meeting of the General Council succeeding, and until their successors shall have been elected and qualified. It shall be the duty of the first-named person on each Committee to call an organizational meeting.

(c) At each stated meeting of the General Council the Presiding Bishop shall appoint the following Committees:

- (1) on Credentials — three members;
- (2) on the State of the Church — three members;
- (3) on Memorials — three members;
- (4) on Materials for Reformed Episcopal History — three members;
- (5) on Press Relations — three members;
- (6) on Christian Education — five members;
- (7) on Young People's Work — five members;
- (8) on Women's Ministry — five members;
- (9) on Program for General Council — five members, who shall plan the program of the next Council, subject to the Presiding Bishop's approval;
- (10) on Certifying the Official Journal — two members;

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(11) on Corresponding Members — three members;

(12) and on Nominations — twelve members;

provided that this list of Committees may be abridged or enlarged or the number of members altered by majority vote of any General Council.

(d) Each Committee, whether elected or appointive, shall elect its own officers, keep a record of its proceedings, and shall report to each stated meeting of the Council. At any meeting of a Committee, a majority of its members shall constitute a quorum.

(e) All boards and committees elected or appointed by and deriving their powers and responsibilities from the General Council shall take no action to change their form or nature of organization, or their function without the prior approval of the General Council.

**Section 2 (a)** It shall be the duty of the Secretary of the Synod or Council of every Diocese to forward to the Secretary of General Council, as soon as may be practicable, a copy of the latest Journal of the Diocesan Synod, together with a certified copy of the testimonials of members who are entitled to seats. He shall also forward a duplicate copy of such testimonials to the Standing Committee of the Diocese in which the General Council is next to meet.

(b) The Lay Deputies and their alternates to each General Council shall be elected at a regularly called Congregational Meeting in each Parish of the Dioceses of this Church. In all cases, they must be Communicant Members of the Church in the Parish they are chosen to represent.

(c) Each Parish in a Diocese of this Church shall be entitled to one Deputy for the first one hundred communicants on its membership rolls, and to one additional Deputy for every additional one hundred communicants or fraction thereof as reported to Council.

(d) Each Missionary Diocese shall be entitled to representation at General Council by one Lay Deputy, a Communicant of this Church, for every one hundred members reported to the Council. Each Missionary Diocese shall prescribe in its canons the manner in which its representatives are chosen.

(e) No Candidate for the Ministry shall be eligible to serve as a Lay Deputy or Alternate to General Council.

**Section 3 (a)** At the time and place appointed for the meeting of the General Council, the Secretary of the General Council shall call to order the members present, and record the names of those whose testimonials, in due form, shall have been presented to him, which record shall be *prima facie* evidence that the persons whose names are therein recorded are entitled to seats. If there be a quorum present, by the record, the Secretary shall so declare, and the Houses of Clergy and Laity shall proceed to organize by the election by ballot of the officers of the General Council, in accordance with the Constitution of this Church. The Presiding Bishop shall then assume the Presidency of the Council and shall declare the Council organized and open for proceeding to business.

(b) The Secretary of the General Council and the Treasurer of the General Council shall be entitled to seats upon the floor of the General Council, and, with the consent of the Presiding Bishop, they may speak on the subjects of their respective offices.

(c) At the meetings of the General Council, and also at the meetings of the separate Houses thereof, the Rules and Orders of the previous meeting shall be in force until they are amended or repealed by the Council or the respective Houses.

**Section 4 (a)** Either the Presiding Bishop, or the General Committee by a two-thirds vote, may issue the call for a special meeting of the General Council, designating the time and place thereof, and the nature of the emergency necessitating such special meeting.

(b) The Deputies elected to the preceding General Council shall be the Deputies at such special meetings of the General Council, except in those cases in which other Deputies shall have been chosen in the meantime by any of the

Parishes, and then such other Deputies shall represent in the special meeting of the General Council the Church of the Diocese in which they have been chosen.

(c) Any vacancy in the representation of any Diocese caused by the death, absence, or inability of any Deputy, shall be supplied either temporarily or permanently in such manner as shall be prescribed by the Canons of the Diocese, or, in the absence of any such provision, by appointment by the Ecclesiastical Authority of the Diocese. During such periods as shall be stated in the certificate issued to him by the appointing power, the Provisional Deputy so appointed shall possess and shall be entitled to exercise the power and authority of the Deputy in place of whom he shall have been designated.

**Section 5 (a)** At every triennial meeting of the General Council a Treasurer shall be elected as provided in Article VIII of the Constitution. His account shall be rendered triennially to the General Council and shall be audited yearly at the direction of the General Committee. In case of a vacancy in the office, the Presiding Bishop, with the concurrence of a majority of the General Committee shall appoint a Treasurer, who shall hold office until his successor can be elected at the next General Council.

(b) The Treasurer shall have power to appoint, subject to the confirmation of the Presiding Bishop and General Committee, such assistants as may be necessary, to hold office at his pleasure, and until their successors are appointed and confirmed.

(c) It shall be the duty of the Treasurer of the General Council to receive and disburse all moneys collected under the authority of the Council, and of which the collection and disbursement shall not otherwise be prescribed or regulated; and to invest, from time to time, such surplus funds as he may have on hand. At the opening session of each stated meeting of the Council, he shall present a summarized report of his receipts and disbursements up to the next preceding first day of May, and as much later as he may find practicable. He shall then also deliver the following to the Official Auditor

- (1) his books of account,
- (2) his aforesaid report, with
- (3) another showing the details upon which the said summary was based, and
- (4) his vouchers, all for critical examination. He shall cause a sufficient number of copies of the said summarized report, bearing certificate of audit, to be printed, at the expense of the Council, and distributed to all the members at the opening session. He shall give bond in such amount as the Council may require. His books of accounts and vouchers shall at all times be open to the examination of the General Committee, or any member thereof.

(d) The entertainment and contingent expenses of the General Council shall be defrayed by the Treasurer thereof from funds obtained by assessments upon the several Parishes, in such amounts as may be ordered by the Council from time to time, or from such other sources as the General Council or General Committee shall decide. The Treasurers of Boards elected by the General Council shall be *ex-officio* members of the General Council.

**Section 6 (a)** At every triennial meeting of the General Council a Secretary shall be elected as provided in Article VIII of the Constitution. In case of a vacancy in the office, the Presiding Bishop, with the concurrence of a majority of the General Committee shall appoint a Secretary, who shall hold office until his successor can be elected at the next General Council.

(b) The Secretary shall have power to appoint, subject to the confirmation of the Presiding Bishop and General Council, such number of assistants as may be necessary, to hold office at his pleasure, and until their successors are appointed and confirmed.

(c) The Secretary shall keep full minutes of the proceedings of the General Council; record them, with all reports, in a book provided for that purpose; preserve the Journals and Records of the Council; deliver them to the Office of the Presiding Bishop, as hereinafter provided, and perform such other duties as may be directed by the Council.

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(d) The Secretary shall preserve and file with the Office of the Presiding Bishop all papers, documents, reports, and records relating to the business of the Council that may come into his possession. After Journals of Councils are printed, and a copy examined by one clergyman and one layman, appointed by the Presiding Bishop, and certified by them as correct, the Journals thus certified shall be the official and permanent records of this Church. This process shall be completed within twelve months of the final adjournment of the Council.

(e) It shall be the duty of the Secretary of the General Council, whenever any alteration of the Book of Common Prayer or the Constitution is proposed, or any other subject submitted to the consideration of the several Diocesan Synods or Councils, to give notice thereof to the Ecclesiastical Authority of the Church in every Diocese and Missionary Diocese, as well as to the Secretary of the Synod of every Diocese and every Missionary Diocese, and written evidence that the foregoing requirement has been complied with shall be presented by him to the General Council at its next Session. All notices shall be sent by registered mail, return receipts being required. He shall notify each Diocesan Secretary that it is his duty to make known such proposed alterations of the Book of Common Prayer, and of the Constitution, and such other subjects, to the Synod of his Diocese at its next meeting, and to certify to the Secretary of the General Council that such action has been taken by him.

(f) The necessary expenses incurred by the Secretary shall be provided for by vote of the Council, and defrayed by the Treasurer of the same.

**Section 7 (a)** The Office of the Presiding Bishop shall be established as a permanent location designated to preserve the historical records of the Church and to ensure continuity in enacting the responsibilities laid out in the Constitution and Canons.

(b) It shall be the duty of the Secretary of every Diocese and Missionary Diocese to forward to the Office of the Presiding Bishop on or before the first day of March in each and every year a report giving the following information:

- (1) the names of the Clergy Canonically resident therein on the first day of January in that year with their several charges, etc.;
- (2) the names of the Clergy licensed by the Bishop to officiate, but not yet transferred;
- (3) the names of all persons connected with the Diocese or Missionary Diocese who have been ordered Deacons or Presbyters, or Set Apart as Deaconesses during the preceding year, with the date and place of Ordination or Setting Apart and the name of the Bishop Ordaining or Setting Apart;
- (4) the names of the Clergy of the Diocese or Missionary Diocese who have died during the year, with the date and place of death;
- (5) the names of the Clergy who have been received during the year, with the date of their reception and the name of the Diocese or Missionary Diocese from which received, and, in the case of Clergy not received from a Diocese or Missionary Diocese of this Church, the date and place of Ordination and the name of the Bishop Ordaining;
- (6) the names of the Clergy who have been transferred during the year, with the dates of the Letters Dimissory and of their acceptance, and the name of the Diocese or Missionary Diocese to which transferred;
- (7) the names of the Clergy who have been suspended during the year, with the date and ground of suspension;
- (8) the names of the Clergy who have been deposed during the year, with the date, place, and ground of deposition. The Office of the Presiding Bishop shall not give out for publication the grounds of suspension or deposition; and
- (9) the names of Deaconesses Canonically resident in the Diocese or Missionary Diocese.

(c) It shall also be the duty of the Secretary of every Diocese and Missionary Diocese to forward to the Secretary of General Council for filing with the Office of the Presiding Bishop a letter of certification of every Ordination and Consecration, listing time, place, and participants, as prepared by the Diocese in which said Ordination or Consecration shall occur, signed by the Ordaining or Consecrating Bishop.

- (d) The Office of the Presiding Bishop shall maintain the List of Ordinations and keep a list of the Clergy in regular standing, corrected to the first day of March in each year according to information received from the several Dioceses, and furnish a certified copy of the same to any applicant at the applicant's expense or to the Secretary of the General Council upon request.
- (e) The Office of the Presiding Bishop shall also maintain the List of Consecrations of all the Bishops of this Church; shall have the same authenticated in the fullest manner practicable; and shall take care for the similar record and authentication of all future Consecrations of Bishops in this Church.
- (f) In addition to the aforementioned records, the Office of the Presiding Bishop shall receive all Journals, files, papers, reports, and other documents or articles that are, or shall become, the property of any House of the General Council; and shall arrange, label, index, and put them in order, and provide for the safe-keeping of the same in some fireproof, accessible place of deposit, and hold the same under such regulations as the General Council may provide. Similar provisions shall be made for safe-keeping of records stored in electronic form.
- (g) The Presiding Bishop shall appoint a Historiographer, unless in any case the Council of Bishops shall make a separate nomination; and in this event the General Council shall confirm the nomination.
- (h) The necessary expenses incurred under this Section shall be paid by the Treasurer of the General Council.

### CANON 43

#### *Of the Mode of Securing an Accurate View of the State of this Church*

**Section 1** It shall be the duty of every Minister of this Church in charge of a Parish or Congregation, or, if there be no Minister in charge, of the Churchwardens, or other proper officer, to prepare upon the blank form adopted by General Council a report for the year ending December 31st preceding, and to deliver the same on or before the first day of March to the Bishop of the Diocese or Missionary Diocese, or where there is no Bishop, to the presiding officer of the Synod. The report shall include the following information:

- (1) the number of baptisms, confirmations, marriages, and burials during the year; the total number of baptized persons, communicant members, and adult communicant members (those 18 years of age and older) at the time of the report; and for all purposes the number of members of the Church shall be deemed to be the number of baptized persons, and
- (2) a summary of all the receipts and expenditures, from whatever source derived and for whatever purpose used. And every Minister not in charge of any Parish or Congregation shall also report his occasional services, and if there have been none, the causes or reasons which have prevented the same. And these reports, or such parts of them as the Bishop may deem proper, shall be entered in the Journal.

**Section 2** It shall be the duty of the Secretary of the Synod or Council of every Diocese and of the Convocation of every Missionary Diocese to forward to the Secretary of the General Council immediately upon publication the Journals of the Synod of the Diocese or Convocation of the Missionary Diocese, together with Episcopal charges, statements, resolutions, and such other papers as may show the State of the Church in his Diocese or Missionary Diocese. This process shall be completed within nine months of the final adjournment of the Synod or Council. It shall also be his duty to prepare, immediately after the adjournment of the Diocesan Synod or the Convocation of a Missionary Diocese next preceding the regular meeting of every General Council, and forward forthwith to the Secretary of the General Council, upon the blank provided for that purpose, which shall conform to the reports required in the previous Section of this Canon, and shall give a condensed summary of the statistics contained in the Parochial reports and the Bishop's statements, with information as to all institutions in any way connected with the Church within the Diocese or Missionary Diocese, and also as to the condition of all invested funds and the amount of all contributions received and expended by the Bishops, or otherwise within the Diocese or Missionary Diocese. The Secretary of the General Council shall present these papers to the General Council.

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## CANON 44

### *Of Business Methods in Church Affairs*

**Section 1** Unless otherwise noted, the Fiscal year for all agencies of the Church shall begin January 1st.

**Section 2** It shall be the duty of the custodians of all trust and permanent funds for Church purposes to deposit the same in trust with some Trust Company or Bank organized under the laws of the United States or the Dominion of Canada, or of a State or Province of same, or with a corporation of the Diocese, such as an incorporated Board of Trustees, and a full and detailed statement of each fund shall be annually reported to the Diocesan Synod, Diocesan Council, or the Diocese Convocation.

**Section 3** All accounts having to do with the receipt, and expenditure, or investments of money of all church organizations, including but not limited to Parishes, Missions, or other entities of the Church, shall be verified at the close of each year by a certified public accountant; *provided, however*, that if the amount of income for the year, as shown by the account shall be less than \$100,000, or if a certified public accountant is not convenient, the verification may be made by an accountant bookkeeper in no way connected with the subject matter of the account. All financial books and records of every Parish, Mission, or other entity of this Church shall be maintained according to Generally Accepted Accounting Principles (GAAP.)

**Section 4** If any Parish, Mission, or other entity of this Church shall fail to comply with Sections 1, 2, and 3 of this Canon, the Bishop Ordinary and the Standing Committee may, by written notice, demand evidence of compliance with this Canon within thirty days, or as an alternative, to open its books to the ecclesiastical authority for its inspection. In the event that the Parish, Mission, or other organization shall fail to comply, the Vestry or other governing body shall be deemed to have automatically submitted their resignation from office, and the Bishop, with the consent of the Standing Committee may appoint a temporary Vestry or governing board to ensure compliance. Upon compliance, a new Vestry or board shall be chosen within sixty days as provided by the Canons of the Diocese and any By-Laws in force.

**Section 5** The Trustees or Directors of trust funds or similar entities established for the benefit of this Church or any Diocese, Parish, or other entity of the Reformed Episcopal Church shall conform to the terms of the charter or other document establishing such trust and shall comply with all applicable laws regarding such entities, including but not limited to the requirements of the United States Internal Revenue Code and all state and local laws pertaining to the proper exercise of their fiduciary role; and shall file such reports and provide such transparency and accountability to their beneficiaries as is required by law and consistent with a Christian understanding of stewardship. Such Trustees or Directors are strongly encouraged to provide annual reports and financial audits as are consistent with Sections 1 and 2 of this Canon.

## CANON 45

### *Of the Extent of Dioceses*

**Section 1** The territory of the Reformed Episcopal Church shall be organized as Dioceses and Missionary Dioceses as established by the General Council, recorded in its minutes and published in its Journal.

**Section 2** The Territory of the several Dioceses shall be the boundaries as defined by General Council and as subsequently modified under these Canons.

**Section 3** Except as subsequently modified under these Canons, the existing territory of all Dioceses shall be inviolate. No previously established Diocese shall be compelled or required to subdivide or to yield or cede territory to another Diocese except in accordance with the Canons of this Church or of the Diocese in question.

**Section 4** Missionary Dioceses may be reorganized, restructured, or abolished at the will of the General Council, or if it be more than six months until the next meeting of General Council, by approval of the General Committee and by a majority of the Standing Committees of the several Dioceses.

**CANON 46**

*Of Standing Committees*

**Section 1** In every Diocese, the Standing Committee shall elect from its own body a President and a Secretary. The Standing Committee shall consist of those members duly elected by the Diocese at its annual Synod, Council or Convocation under the Canons established by said Diocese together with any Bishops Coadjutor or Suffragan, Archdeacons and Canons, if there be any, who shall be members ex-officio, and may meet in conformity with their own rules from time to time, and shall keep a record of their proceedings; and the President may summon a special meeting whenever he may deem it necessary. They shall be summoned on the requisition of the Bishop Ordinary, who together with the Coadjutor, if there be one, shall be a member ex-officio, whenever he shall desire their advice; and they may meet of their own accord and agreeably to their own rules when they may be disposed to advise the Bishop. The Bishop shall retain the right to preside when present. The Standing Committee and the Bishop shall, together, constitute the Ecclesiastical Authority of the Diocese.

**Section 2** In all cases in which a Canon of the General Council directs a duty to be performed, or a power to be exercised, by a Standing Committee, or by the Clerical members thereof, or by any other body consisting of several members, a majority of said members, the whole having been duly cited to meet, shall be a quorum; and a majority of the quorum so convened shall be competent to act, unless the contrary is expressly required by the Canon.

**Section 3** When it is certified to the Presiding Bishop by at least three reputable physicians who shall have examined the case, that the Bishop of any Diocese is incapable of authorizing the Bishop Coadjutor, if there be one, or a Suffragan Bishop, if there be one, or the Standing Committee, to act as the Ecclesiastical Authority, then upon the advice of three active Bishops (those not retired), at least one Bishop from a neighboring Diocese or Diocese, to be selected by the Presiding Bishop, the Bishop Coadjutor, if there be one, or a Suffragan Bishop, if there be one, or the Standing Committee, shall be declared by the Presiding Bishop to be the Ecclesiastical Authority for all purposes set forth in these Canons, and shall retain such authority until such time as, acting upon a like certificate, the Presiding Bishop shall declare the said Bishop competent to perform his official duties.

**CANON 47**

*Of New Dioceses*

**Section 1** Whenever a new Diocese shall be formed within the limits of any Diocese, or by the junction of two or more Dioceses, or parts of Dioceses, or in a Missionary Diocese, and such action shall have been ratified by the General Council, the Bishop of the Diocese or Missionary Diocese within the limits of which a Diocese is formed, or in case of the junction of two or more Dioceses or Missionary Dioceses, or parts of Dioceses or Missionary Dioceses, the senior Bishop by consecration, shall thereupon call the Primary Synod or Council of the new Diocese, for the purpose of enabling to organize, and shall fix the time and place of holding the same, such place being within the territorial limits of the new Diocese.

**Section 2** In case there should be no Bishop who can call such Primary Synod or Council, pursuant to the foregoing provision, then the duty of calling such Synod for the purpose of organizing and of fixing the time and place of its meeting, shall be vested in the Standing Committee of the Diocese or Council of Advice of the Missionary Diocese within the limits of which the new one is erected, or in the Standing Committee or Council of Advice of the oldest of the Dioceses or Missionary Dioceses by the junction of which, or of parts of which, the new Diocese may be formed. And such Standing Committee, or Council of Advice, shall make the call immediately after ratification by the General Council.

**Section 3** Whenever one Diocese is about to be divided into two Dioceses, the Synod or Council of such Diocese shall declare which portion thereof is to be the new Diocese, and shall make the same known to the General Council before the ratification of such division.

**Section 4** Whenever a new Diocese shall have organized in Primary Synod in accordance with the provisions of the Constitution and Canons in such case made and provided, and in the manner prescribed in the previous sections of this Canon, and shall have chosen a name and acceded to the Constitution of the General Council in accordance with the Canons, and shall have laid before the General Council certified copies of the Constitution adopted at its Primary Synod,

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and the proceedings preparatory to the formation of the proposed new Diocese, such new Diocese shall thereupon be admitted into union with the General Council.

**Section 5** The Convocation of a Missionary Diocese, at the time of its organization as a Diocese, shall be entitled to elect Deputies to the succeeding General Council and also to elect a Bishop.

### CANON 48

#### *Of Parishes and Congregations*

**Section 1** Every Congregation of this Church shall belong to the Church in the Diocese or Missionary Diocese in which its place of worship is situated; and no Minister having a Parish or Cure in more than one jurisdiction shall have a seat in the Synod of any jurisdiction other than that in which he has his Canonical residence.

**Section 2** The ascertainment and defining of the boundaries of existing Parishes or Parochial Cures, as well as the establishment of a new Parish or Congregation, and the formation of a new Parish within the limits of any other Parish, is left to the action of the several Diocesan Councils or Synods.

**Section 3 (a)** It shall be lawful, under the conditions hereinafter stated, to organize a Congregation in any foreign land, other than within the jurisdiction of any Missionary Bishop of this Church.

**(b)** The Bishop in charge of such Congregations, and the Council of Advice hereinafter provided for, may authorize any Presbyterian of this Church to officiate temporarily at any place to be named by them within any such foreign land, upon being satisfied that it is expedient to establish at such place a Congregation of this Church.

**(c)** Such Presbyterian, after having publicly officiated at such place on four consecutive Sundays, may give notice, in the time of Divine Service, that a meeting of the persons of full age and attending the services will be held, at a time and place to be named by the Presbyterian in charge, to organize the Congregation. The said meeting may proceed to effect an organization, subject to the approval of the said Bishop and Council of Advice and in conformity to such regulations as the said Council of Advice may provide.

**(d)** Before being taken under the direction of the General Council of this Church, such Congregation shall be required, in its Constitution, or Plan, or Articles of Organization, to recognize and accede to the Constitution, Canons, Doctrine, Discipline, and Worship of this Church, and to agree to submit to and obey such directions as may be, from time to time, received from the Bishop in charge and Council of Advice.

**(e)** The desire of such Congregation to be taken under the direction of the General Council shall be duly certified by the Minister, one Warden, and two Vestrymen or Trustees of said Congregation, duly elected.

**(f)** Such certificate, and the Constitution, Plan, or Articles of Organization, shall be submitted to the General Council, if it be in session, or to the Presiding Bishop at any other time; and in case the same are found satisfactory, the Secretary of the General Council, under written instruction from the Presiding Bishop, shall thereupon place the name of the Congregation on the list of Congregations in foreign lands under the direction of the General Council; and a certificate of the said official action shall be forwarded to and filed in the Office of the Presiding Bishop. Such Congregations are placed under the government and jurisdiction of the Presiding Bishop.

**(g)** The Presiding Bishop may, from time to time, by written Commission under his own signature and seal, assign to any other Bishop of this Church, having a seat and vote in the Council of Bishops, the full charge of one or more of such Congregations, and the Ministers officiating therein, for such period of time as he may deem expedient, not exceeding three years; provided that should such term expire in a year during which a General Council is to be held, prior to said Synod, the Commission may be extended until the adjournment of the Synod.

**(h)** Nothing in this Canon is to be construed as preventing the election of a Bishop to have charge of such Congregations under the provision of Canon 12.

(i) To aid the Presiding Bishop or the Bishop in charge of these foreign Churches, in administering the affairs of the same, and in settling such questions as may, by means of their peculiar situation, arise, a Council of Advice, consisting of four Clergymen and four Laymen, shall be constituted as follows, and shall act as a Council of Advice to the Bishop in charge of the foreign Churches. They shall be chosen annually until their successors are chosen, by a Convocation duly convened, of all the Clergy of the foreign Churches or Chapels, and one Lay representative of each Church or Chapel, chosen by its Vestry or Committee. The Council of Advice shall be convened on the requisition of the Bishop whenever he may desire their advice, and they may meet of their own accord and agreeably to their own rules when they may wish to advise the Bishop. When a meeting is not practicable, the Bishop may ascertain their mind by letter.

It shall be lawful for the Presiding Bishop at any time to authorize by writing under his hand and seal the Council of Advice to act as the Ecclesiastical Authority.

(j) In case a Minister in charge of a Congregation in a foreign land shall be accused of any offense under the Canons of this Church, it shall be the duty of the Bishop in charge of such Congregation to summon the Council of Advice, and cause an inquiry to be instituted as to the truth of such accusation; and should there be reasonable grounds for believing the same to be true, the said Bishop and the Council of Advice shall appoint a Commission, consisting of three Ministers and two Laymen, whose duty it shall be to meet in the place where the accused resides, and to obtain all the evidence in the case from the parties interested; they shall give to the accused all rights under the Canons of this Church which can be exercised in a foreign land. The judgment of the said Commission, solemnly made, shall then be sent to the Bishop in charge, and to the Presiding Bishop, and, if approved by them, shall be carried into effect; Provided, that no such Commission shall recommend any other discipline than admonition or removal from his charge as Minister of said Congregation. Should the result of the inquiry of the aforesaid Commission reveal evidence tending, in their judgment, to show that said Minister deserves a severer discipline, all the documents in the case shall be placed in the hands of the Presiding Bishop, who may proceed against the said Minister, as far as possible, according to the Canons of the General Council, and the Canons of the Diocese of the Presiding Bishop.

(k) If there be a Congregation within the limits of any city in a foreign land, no new Congregation shall be established in that city, except with the consent of the Bishop in charge and the Council of Advice.

(l) In cases of a difference between the Minister and a Congregation in a foreign land, the Bishop in charge shall duly examine the same, and the said Bishop shall, with the Council of Advice, have full power to settle and adjust such difference upon principles recognized in the Canons of the General Council.

(m) No Minister shall be allowed to take charge of a Congregation in a foreign land, organized under this Canon, until he shall have been nominated by the Vestry thereof, or, if there be no Vestry, by the Council of Advice, and approved by the Bishop in charge, and when such appointment shall have been accepted by the Minister so appointed, he shall be transferred to the jurisdiction of the Presiding Bishop.

**Section 4** Any congregation of another Church that may desire to be received into union with this Church shall declare its desire therefore, duly certified by the authorities of the said congregation, which certificate together with a declaration of agreement with the Doctrine, Discipline, and Worship of this Church, as enumerated in the Constitution and Canons thereof, shall be submitted to the Bishop and Standing Committee, such congregation shall be received and become a constituent part of said Diocese or Missionary Diocese.

**Section 5** The Bishop and Standing Committee shall have the right to approve of the name of all congregations organized or received into union with this Church. General guidelines for the naming of Missions or Parishes shall be as follows:

- (1) A name traditionally associated with a Person or Persons of the Holy Trinity or attributes of God, or the sacraments as found in Holy Scripture, i.e., Immanuel Church, Prince of Peace Church, Christ Church, King of Glory, The Transfiguration, Grace, Atonement, Resurrection, Incarnation, Holy Spirit, Holy Trinity, Trinity, Holy Communion, The Cross, Calvary, etc.
- (2) A biblical name associated with one of the New Testament authors or Apostles, i.e., St. Paul, St. Matthew, St. Luke, St. Peter, St. John, St. Thomas, St. Mark, etc.

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- (3) A name traditionally associated with other Anglican saints, worthies, or divines of the pre-reformation or reformation period, i.e., St. Alban, St. Dunstan, All Saints, All Souls, The Oxford Martyrs, St. David, St. Patrick, St. Columba, St. Mary, etc.
- (4) In rare circumstances, the name of a deceased Bishop or other worthy of the Reformed Episcopal Church associated with the founding of a local congregation or Diocese, i.e., Bishop Cheney Memorial, Cummins memorial, etc.
- (5) In the case of an institutional or private chapel the name of a benefactor or donor or place name may be approved, provided that the congregation also takes an acceptable name from Section 1, 2, or 3 above. *Example:* The Grant Winston III Chapel could be approved as “The Congregation of St. Paul, Grant Winston III Chapel.”

**Section 6** Names proposed under Section (4) and (5), or not covered by this Canon, require approval of the Council of Bishops. No proposed name shall suggest or teach a doctrine contrary to that of this Church. Example: Church of the Assumption, etc.

**Section 7** In the organization of a new Parish, the following article of association and conformity shall be signed by at least twelve (12) persons of adult age, who have been duly examined by the Bishop, or some Presbyterian of his appointment, as to their personal faith as indicated by prior membership in an orthodox Christian body from which they are to be received, or by Confirmation by the Bishop, to wit:

*“We, the undersigned, hereby associate ourselves for the purpose of maintaining the worship of God and the preaching of the Gospel according to the Doctrine, Discipline and Worship under the name of \_\_\_\_\_ of the city (or town) of \_\_\_\_\_, in the State/Province/Territory of \_\_\_\_\_, and we promise conformity to the Constitution and Canons of the Reformed Episcopal Church.”*

The Chairman and Secretary of the called meeting shall certify the above declaration and forward or deliver it to the Bishop and Standing Committee of the Diocese.

**Section 8** Where the membership of legal voting age of a Parish is between twelve (12) and thirty-nine (39) members (or between twelve and twenty-nine members if so determined by the Canons of any Diocese or Missionary Diocese), such Parish shall be designated a Mission Parish. A Mission Parish shall be under the sole government of the Bishop, or a Presbyterian appointed by him, who shall appoint and remove Wardens, Vestrymen, and other officers and shall have authority to admit and dismiss members.

**Section 9** Every group meeting for worship and service by the authority of the Bishop and Standing Committee but not admitted as a Parish or Mission Parish shall be known as an Extension Work.

**Section 10 (a)** In the event that the communicant membership of a Parish falls below the number of forty for two consecutive years (or the number thirty, if so determined by vote in the Synod or Council or any Diocese or Missionary Diocese), that Parish shall revert to the status of a Mission Parish with all the limitations to which Mission Parishes may be subject under these Canons and the Canons of the Diocese or Missionary Diocese. It shall thereafter be necessary for the Vestry of such a congregation to apply for reinstatement with the Diocese or Missionary Diocese as a Parish should it subsequently qualify by reason of subsequent increase in communicant membership.

**(b)** In the event that the communicant membership of a Mission Parish falls below the number twelve for two consecutive years, that Mission Parish may be disbanded by the Bishop, with the approval of the Standing Committee, and the members assigned to the pastoral care of a neighboring Parish or Mission Parish.

**(c)** The consent of the Bishop and Standing Committee shall be a prerequisite to the formation of Parishes consisting of two or more congregations. In matters of representation, rights, and limitations enumerated in these Canons, the status of such Parishes with several congregations shall be determined by their total membership.

**Section 11** In each Parish, annually, during Easter week, or at some other time previously appointed by a stated Parish meeting, an election by ballot shall be held for the purpose of electing Wardens, Vestrymen, Delegates and their

alternates to the Synod or Council of the Diocese or Missionary Diocese, and in each Parish of all Dioceses, Deputies and Alternates to General Council.

**CANON 49**  
*Of Parish Vestries*

**Section 1** In every Parish of this Church the number, mode of election, and term of office of Wardens and Vestrymen, with the qualification of voters, shall be such as the State or Provincial or Diocesan Canon Law may permit or require, and as required by the By-Laws of the Parish. The Wardens and Vestrymen elected under such law shall hold office until their legal successors are elected and have qualified.

**Section 2** Except as provided by the law of the State or Province of the Diocese, the Vestry shall be agents and legal representatives of the Parish in all matters concerning its corporate property and the relations of the Parish to its Clergy.

**Section 3** The Rector, when present, shall preside in all the meetings of the Vestry.

**Section 4** All Vestry Meetings shall be open to all members of the Parish or Mission and shall be conducted in accordance with the laws of the State, Territory, or Province of incorporation and in full compliance with the Constitution and Canons of the Reformed Episcopal Church, the Constitution and Canons of the Diocese or Missionary Diocese, and the By-Laws of said Parish or Mission.

**CANON 50**  
*Of Parish Councils*

**Section 1** In every Parish, the Rector and Wardens, or the Wardens alone when there is no Rector, shall constitute the Parish Council; provided that the Parish, in a meeting Canonically assembled may, by amendment of the bylaws of said Parish, vote to expand the council by adding from one to three other communicants of the age of twenty-five years or older to serve on an annual basis. In such cases it shall be the duty of the Rector to nominate such additional member(s), and of the Annual Parish Meeting to elect or reject by ballot such nominees, with no other nomination possible at that meeting. The Parish Council shall meet at the discretion of the Rector or the Wardens. Together with the Rector, the Parish Council shall exercise general supervision over the Parish records and ledgers. In the absence of a Rector, the Parish Council of the Vestry shall work with the Bishop to maintain all books and records until the calling of a new Rector.

**Section 2** The lay members of the Parish Council shall provide such advice and counsel to the Rector, as he shall deem important in matters of spiritual oversight and discipline in the reception and dismissal of communicant members.

**Section 3** Every Parish Council shall annually revise the roll, and by notation, never by erasure, remove the name of every one who has died, or been dismissed, or excommunicated, or been ordained to the Diaconate or Presbyterate and thus transferred to the clergy rolls of a Diocese or Missionary Diocese, or failed to commune at least once in the year then ending; provided that any Diocese or Missionary Diocese, by its Canons, or Parish, by its By-Laws, may extend the term to two or three years. Every Parish Council moreover, is hereby directed to remove from the active list the names of such members as have for at least one year disappeared, ceased to attend Divine Services, or to contribute to the support of the Parish and its beneficences; provided that all reasonable efforts to reclaim such members have been made. Exceptions may be made of nonresident members who continue to contribute and wish to retain their active standing, and of aged persons, invalids, and persons who are financially unable to contribute, and in military defense service which requires a change of residence. All who are placed upon the inactive list shall be so notified if their addresses are known. In preparing statistical reports of communicant members, only those on the active list shall be enumerated.

**Section 4** Every Parish Council is hereby directed to restore to the list of active members, at any time, any one whose name has been placed upon the inactive list, if such person has resumed regular attendance at Divine Services, renewed support, and partaken of the Lord's Supper.

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**Section 5 (a)** Every Parish Council shall issue to any Communicant Member in good standing, at his own request, a certificate of transfer to any other Parish of this Church, or a Letter Dimissory to any Congregation of any other evangelical Church.

**(b)** Every Parish Council shall issue to any Communicant Member on the inactive list, at his own request, a certificate of transfer or a Letter Dimissory, which shall specify his status as recorded in the Parish Register.

### CANON 51

#### *Of the Trustees of the Sustentation Fund*

**Section 1** The Treasurer of General Council shall be a member ex-officio of the Trustees of the Sustentation Fund and shall be the Treasurer of the same. At each stated meeting of the General Council, four persons shall be elected by secret ballot. Together with the Treasurer, they shall so constitute the Board of Trustees of the Sustentation Fund of the Reformed Episcopal Church, one of whom shall be the Treasurer of the General Council.

**Section 2** It shall be the duty of such Trustees to take charge of all contributions which may be made to them, or in any manner lawfully placed under their control, for any purpose connected with the interests or work of this Church, or of any Parish thereof, or of any charitable or benevolent institution under its charge, or of any individual Minister or Bishop of its communion; and to carry into effect the purpose for which such funds shall be given them, so far as they lawfully may.

**Section 3** The General Council shall have the power to prescribe and regulate the acts and proceedings of said Board of Trustees in all matters not regulated by statute or by the donors of the respective funds.

**Section 4** The Treasurer shall make a report at each stated meeting of the Council, covering all its receipts and expenditures since the next preceding meeting thereof.

**Section 5** The said Board of Trustees shall have power to accept the resignations of its four elected members and to fill vacancies in its membership occurring between sessions of the Council.

### CANON 52

#### *Of the Reformed Episcopal Publication Society*

**Section 1** At each stated meeting of the General Council there shall be elected, by ballot, seven persons to constitute a Board of Trustees of the Reformed Episcopal Publication Society. The members of the Board shall elect their officers.

**Section 2** To this Board of Trustees shall be referred by the General Council, or, in the interim between Councils, by the General Committee, the publishing of such books, pamphlets, and other printed matter as shall have been ordered by either the Council or the Committee; provided that this shall not apply to any publication which has its own incorporated trustees.

**Section 3** This Board of Trustees is also hereby authorized to publish over the imprint: "The Reformed Episcopal Publication Society" such books, pamphlets, and other printed matter as may be unanimously adopted by the said Board; provided that if doctrine be involved in any proposed publication, it shall first have been submitted to, and approved by the Committee on Doctrine and Worship.

**Section 4** The Secretary of this Board shall give, in detail, to each stated meeting of the General Council a written report, covering all the acts and publications of the Board, together with samples of all publications, which latter shall be subject to approval or suppression by the Council.

**Section 5** The Treasurer of this Board shall give in detail, to each stated meeting of the Council, a written report of all moneys received and expended since his next preceding report, with subscribed certificate of audit.

**Section 6** This Board shall have the authority to fill any vacancies in its membership occurring between sessions of the General Council.

**CANON 53**

*Of the Board of Pensions and Relief*

**Section 1** At each stated meeting of the General Council there shall be elected, by ballot, seven persons to constitute a Board of Pensions and Relief. The members of the Board shall elect their officers.

**Section 2** To this Board shall be referred all matters pertaining to retirement benefit, death benefit, and other benefits and financial relief for the Clergy and other persons connected with the work of this Church. It shall be its duty

- (1) to submit triennially to the General Committee a budget estimate of the funds needed for such benefits and relief, together with the means of providing them;
- (2) to recommend to the General Council appropriations therefrom;
- (3) to act upon urgent needs arising between meetings of the General Council, and, if financial appropriations are necessary, to make such appropriations from the income of "The Widows and Orphans Fund";
- (4) to hold any funds which may lawfully be placed under its control, and to carry into effect the purpose for which such funds shall be given to it, so far as it lawfully may. And in no case shall this Board be permitted to draw upon the principal of such funds that have been so restricted by their donors.

**Section 3** This Board shall have the authority to fill any vacancies in its membership occurring between sessions of the General Council.

**CANON 54**

*Of the Commission on Theological Education*

**Section 1 (a)** There shall be a Commission on Theological Education, composed of the Bishops Ordinary or their Coadjutors, of each Diocese or Missionary Diocese in this Church, and the deans and chairmen of the boards of trustees of all Diocesan or Jurisdictional theological seminaries of the Reformed Episcopal Church, who shall organize as they deem fit and elect such officers and form such committees as they deem necessary to fulfill their duties.

**(b)** Institutional membership in this Commission is initially limited to those Diocesan seminaries, and schools of ministry Institutions in existence for at least five years prior to the adoption of these canons.

**(c)** Newly formed institutions shall be admitted as non-voting probationary members for the first five years of their existence, and shall subsequently be admitted as full members upon agreement to conform to the theological and institutional standards adopted by the Commission.

**Section 2 (a)** This Commission shall be responsible for establishing standards for licensing, and for the coordination, and oversight of programs to serve the needs for theological education and Ministerial training throughout the Reformed Episcopal Church.

**(b)** The standards for theological education established by this Commission shall become the basis for licensing by the Commission of all seminaries, schools of ministry, and or ministerial training programs that currently or will subsequently fall under the auspices of the Reformed Episcopal Church.

**(c)** No institution may use the name "Reformed Episcopal" in their school name or advertise or otherwise claim or imply any connection or relationship to this Church without obtaining a license from this Commission. This requirement shall be in addition to any secular accreditation or licensing granted or required by any temporal authority. Said license shall be in writing, signed by a duly authorized officer of the Commission. and shall be reviewable annually.

**(d)** No external or self-directed training program for general use and leading to ordination shall be established in any diocese or jurisdiction of this Church without the curriculum of said program being submitted to the Commission for its review. In such cases, after a careful review, the Commission shall give its endorsement to such programs as it may approve. Such endorsement is to be in writing to the jurisdiction proposing same. Nothing in this Canon shall prohibit any Bishop Ordinary from using any non-endorsed course of study as he shall deem fit for the training and preparation of any candidate for Holy Orders under what the Bishop may deem special circumstances.

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(e) The Commission shall have the authority to revoke the license of any member institution or to withdraw its endorsement of any non-institutional program for failure to uphold doctrinal or educational standards to the detriment of the reputation of the Reformed Episcopal Church and its mission.

(f) The license obtained on the part of any Seminary or school of ministry from the Commission to issue, grant, or award Ecclesiastical or other Degrees alongside of, (or if necessary by law or practice) in place of any Degrees that a seminary, school of ministry may currently or subsequently be authorized by any Civil authority in the political jurisdiction(s) in which it resides and operates must be recognized by all the member institutions, provided said Degrees conform to the standards established by the Commission.

(g) Subject only to the requirements or limitations imposed by their external accrediting agencies, all member institutions shall accept and transfer credits from other member institutions provided that credits were earned according to the standards established by this Commission.

(h) The Commission shall establish uniform guidelines for the awarding of credit for work completed in any self-directed or external ministerial training program endorsed by the Commission, and all member institutions shall mutually honor said credit provided the same conforms to the standards established for such programs and any limitations imposed by an institution's external accrediting agencies.

(i) The Commission has the authority to discipline any institution and/or ministerial training program for lack of compliance with the standards it shall establish. Such disciplinary action may be any or (progressively) all of the following:

- (1) Written warning, identifying the area(s) of non-compliance and providing a specific time requirement of not less than one semester nor more than twelve months to submit satisfactory evidence of compliance. This shall be the first action taken except in grave or unusual circumstances. Said warning shall be acknowledged in writing and an action plan submitted to redress the problem. No disclosure to prospective students shall be required.
- (2) Probation, for a period of from one to three years, with a suspension of the right of the institution to have voice and vote on the Commission. This shall be the normal action taken for repeated violations of the standards established by the Commission. In such cases, all prospective students must be informed that the institution is under discipline, and what steps are being taken to redress the problem(s)
- (3) Revocation of License. For repeated and willful violations of the standards established by the Commission, and a failure to make reasonable efforts to redress identified problems, the Commission may sever all ties between a seminary or school of ministry and the Reformed Episcopal Church.
- (4) In the case of self-directed or external programs which fail to conform to the standards established by this Commission, the Commission on Theological Education may withdraw its endorsement at any time upon written notice to the Bishop or other primary party in charge of such program. In such cases, no member institution shall be required to award credit for any work done in said program, nor shall any Bishop be required to accept same as fulfilling the requirements for preparation of ordination in this Church.

**Section 3 (a)** The Dean of every seminary or school of ministry in this Church shall be a Clergyman or communicant of the same, active in a local Parish of the Reformed Episcopal Church. Any exception to this Canon must be submitted to and approved, in advance, by the Commission on Theological Education.

(b) No one shall be employed as a professor or instructor by any seminary or school of ministry who cannot, in good conscience subscribe annually, either to the Oath of Conformity of this Church as found in Article IV of the Constitution or, if not a clergyman or layman of this Church, to the following:

*I, A. B., do solemnly swear that I do believe Holy Scripture contains all things necessary for salvation and I accept and subscribe to all the articles of the Apostles' and Nicene Creeds as accurate summaries of the Christian Faith.*

**Section 4** All appeals to actions taken by the respective parties under this Canon shall be directed to the Presiding Bishop, who shall consult with the Council of Bishops on the matter at its next meeting. The decision of the Council of Bishops shall in every case be final and non-appealable.

**CANON 55**

*Of a Standard of Uniformity in Ecclesiastical Titles*

**Section 1 (a) Presiding Bishop.** The Presiding Bishop of this Church, elected in accordance with the Constitution and Canons of this Church, shall bear the title of The Most Reverend A. B., Presiding Bishop of the Reformed Episcopal Church in the United States and Canada.

**(b) Diocesan Bishops.** All Diocesan Bishops of this Church, except the Presiding Bishop, shall bear the title of The Right Reverend A. B., Bishop of X.

All Bishops shall hold title of Right Reverend for life.

**(c) Bishops Coadjutor.** All Bishops Coadjutor shall bear the title of The Right Reverend A. B., Bishop Coadjutor of X.

**(d) Other Bishops.** All other Bishops shall bear the title of The Right Reverend A. B., (Missionary, Suffragan, Assistant) Bishop of X.

**Section 2 (a) Archdeacons.** The Bishop Ordinary of any Diocese may designate a Presbyter with at least five years of service to be the Archdeacon of said Diocese in recognition of his service and ministry; and may entrust to him such special responsibility as he shall deem fit within the limitations of applicable Canons. The Archdeacon shall bear the title of The Venerable A. B., Archdeacon of the Diocese of X. Archdeacons serve at the pleasure of the Ordinary, and may be replaced at the Bishop's discretion. No Diocese shall have more than one Archdeacon in active ministry at one time. However, the honorary title of Archdeacon is given and held for the life of the individual unless he be deposed for cause under the Canons of this Church.

**(b)** In all such cases, the Archdeacon shall be a member, ex-officio, of the Standing Committee and a member of the Cathedral Chapter, if there be one.

**(c)** A retired Archdeacon retains and may continue to use the title "The Venerable."

**Section 3 (a)** The Bishop Ordinary of any Diocese may designate a Senior Presbyter to serve as Canon to the Ordinary, who shall bear the title of The Reverend Canon A. B. and perform such duties as the Ordinary shall assign. The Canon to the Ordinary shall be a member, ex-officio, of the Standing Committee. The Canon to the Ordinary serves at the pleasure of the Ordinary and may be replaced in office at any time. However, unless deposed for cause under the Canons of this Church, such a Canon retains the honorary title of "Canon" for life.

**(b)** The Bishop Ordinary may designate from among the Presbyters of the Diocese such other Canons as he shall see fit. Such Canons shall be designated for assisting the Bishop a specific ministry or area of responsibility, such as Canon *Missioner*, Canon *Lawyer*, Canon *Theologian*, Canon *Advisor*, etc. In all such cases, such Canons shall serve at the pleasure of the Ordinary, and shall be members the Cathedral Chapter, if there be one. Unless deposed for cause under the Canons of this Church, such Canons shall retain the honorary title of "Canon" for life.

**(c) Honorary or Lay Canons.** The Bishop Ordinary may designate from time to time such honorary Lay Canons as shall be deemed proper.

**(d)** The Presiding Bishop may designate an individual to serve as his Canon. If such person be a Bishop of this Church he shall be styled The Rt. Reverend A. B., Canon to the Presiding Bishop of the Reformed Episcopal Church.

If he be a Presbyter or Deacon of this Church, he shall be styled The Reverend Canon A. B., Canon to the Presiding Bishop of the Reformed Episcopal Church.

If he or she be a member of the laity, the designee shall be styled Lay Canon A. B., Canon to the Presiding Bishop of the Reformed Episcopal Church.

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**Section 4 (a)** *Cathedral and Seminary Deans.* The Bishop Ordinary may designate and properly institute a senior Presbyterian serving in a designated Cathedral or Seminary to be the Dean thereof and he shall bear the title of The Very Reverend A. B., Dean of X, usually the name of the Church or Seminary.

**(b)** *Deans of Convocations or Rural Deans.* Whenever a Diocese shall be subdivided into two or more regional or Rural Convocations or Deaneries, the Bishop of the Diocese may designate a senior Presbyterian to serve in each as the Dean, to be addressed as The Very Reverend A. B. and the Bishop may assign a suitable ecclesiastical, geographic or other name as in Dean of Convocation of Charleston or Dean of the Convocation of the Holy Trinity, etc.

**(c)** Deans shall be responsible to the Bishop, or to the Coadjutor, if so assigned and shall hold office at the pleasure of the Ecclesiastical Authority of the Diocese. The title of Dean is one of office and shall be in effect only during the service of the individual unless specifically conferred permanently by the Bishop. The title of Dean shall not be given in a Missionary Diocese. A retired Dean may continue to use the title "The Very Rev'd."

**(d)** Presbyters who are duly instituted by the Bishop Ordinary or his appointed representative in accordance with the Book of Common Prayer shall be the Rector thereof, or if appointed to serve in a Mission Parish as the Vicar thereof. Presbyters ("priests") may be addressed verbally or in written form as Father or The Reverend A. B.

The proper written form of address is The Rev. A. B.

**Section 5** Notwithstanding the above, the titles of Archdeacon, Dean, and Canon may be withdrawn by the Ordinary or ecclesiastical authority for disciplinary cause at any time.

**Section 6** The titles and offices of Archdeacon, Canon, or Dean may not be given in a Missionary Diocese except by the consent of the General Committee, but may be held by an individual already in either office who is transferred from a Diocese to a Missionary Diocese with the consent of the Missionary Bishop of that Missionary Diocese.

**Section 7** Upon the resignation, death, or retirement of the Ordinary, every Archdeacon, Canon, and Dean of the Diocese shall be deemed to have tendered his resignation to the Standing Committee, subject to the acceptance or rejection of said resignations by the incoming Bishop Ordinary, who shall have the right to designate such officers.

### CANON 56

#### *Of Cathedral Churches and the Designation Thereof*

**Section 1** In every Diocese a Parish church may be designated or undesignated the Cathedral thereof at the annual Council or Synod. The request for such designation must be made by the Bishop of the Diocese. Designating a Parish as a Cathedral requires the consent of the Vestry of the designated Parish.

**Section 2** All the clergy of the Cathedral, together with the Archdeacon if there be one, and all Deans and Canons of the Diocese, the Senior and Junior Wardens, Treasurer, Organist, and Choirmaster of the Cathedral, shall constitute the Cathedral Chapter which shall convene as a full body at least annually.

**Section 3** The Chapter shall be an advisory body, with the Bishop as its head, which shall assist the Bishop in executing a plan for outreach, evangelism and ministry and music to the entire Diocese through the facilities and programs of the Cathedral and ensure the proper funding and maintenance of the Cathedral for future generations.

**Section 4** Any request on the part of a Cathedral to revert to Parish status requires the consent of the Bishop and Standing Committee.

**Section 5** Every Cathedral shall continue to elect a Vestry and Parish Council in accordance with these Canons for the benefit of the Cathedral congregation, but the right of choosing the Rector and other clergy and staff is always subject to the approval of the Bishop Ordinary.

**Section 6** Only one Cathedral may be designated within the boundaries of a Diocese. A Parish that formerly served as the first Cathedral in a Diocese may be designated as the Proto-Cathedral, or such other designation as may be deemed appropriate, and may continue to bear the title Cathedral.

**Section 7** With the consent of the Bishop Ordinary and the Standing Committee, one additional church may be designated a “Pro-Cathedral” for administrative purposes, provided that such parish church approves, through its vestry, said designation. A Church designated as a Pro-Cathedral retains all the rights of a parish church, including the right to choose and call its Rector. At its own request, or upon the request of the Bishop Ordinary and Standing Committee, the designation of Pro-Cathedral may be withdrawn.

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## TITLE V: CANONICAL LEGISLATION

### CANON 57

#### *Of Repealed Canons*

Whenever there shall be a repealing clause in any Canon, and the said Canon shall be repealed, such repeal shall not be a re-enactment of the Canon or Canons repealed by the said repealing clause.

### CANON 58

#### *Of the Enactment, Amendment, and Repeal of Canons*

**Section 1** In all cases of future enactment, the same, if by the way of amendment of an existing provision shall be in the following form:

*Canon \_\_\_\_\_, Section \_\_\_\_\_, Clause \_\_\_\_\_, is hereby amended so as to read as follows: \_\_\_\_\_.*

And if the enactment is of an additional Clause, Section, or Canon, it shall be designated as the next Canon or next Section, or next Clause of a Canon or Section; and if a Canon or Section or Clause be stricken out, the existing numbering shall be retained until a new edition of the Canon be directed, or until changed as in the next Section provided.

**Section 2** At each regular meeting of the General Council, the Committee on Constitution and Canons shall report all proposed changes, if any, in the Constitution and Canons, including a correction of the references made in any Article of the Constitution or of any Canon to another, and to report the said certified copy of such proposed changes, with the proper arrangement thereof, to the Council for discussion and vote. Upon adoption, a certified copy shall be delivered to the Secretary, who shall print the same in the Journal. Such certifications and corrections shall be completed within three months of the close of General Council.

### CANON 59

#### *Of the Time of New Canons Taking Effect*

These Canons, upon adoption by first reading, by the Fiftieth General Council of this Church, shall take effect provisionally upon close of Council, and upon adoption by second reading at the Fifty-first General Council of this Church, shall take full effect on the First Sunday in Advent following the close of Council; after which day all other Canons of this Church are hereby and shall be deemed to be repealed; provided that such repeal shall not affect any case of a violation of existing Canons committed before that date; but such case shall be governed by the same law as if no such repeal had taken place. These Canons may be amended by the vote of a two-thirds majority of any stated meeting of the General Council, or any special meeting thereof in which case they shall take effect immediately; or by a majority vote of one meeting of General Council and ratification at the next successive General Council.

## APPENDIX

### *Received Documents of this Church and Short Summaries of the Ecumenical Councils*

The following summaries of the ecumenical councils (Part I) and unalterable documents (Parts II-V) comprise the received Body of Doctrine inherited from the Early Church, and passed on to this Church by our forefathers through the English Reformation.

## PART I

### *The Ecumenical Councils of the Undivided Church*

#### **Preface**

The historic Anglican position maintains that no council of the Church—general or otherwise—can claim immunity from error or corruption, and indeed that all councils “may err, and sometimes have erred, even in things pertaining to God.” The historic Articles of Religion of the Church of England go on to affirm that all churches and councils of the church are subject to the scrutiny of Holy Scripture, so that “besides the same ought not [the Church] to enforce any thing to be believed for necessity of salvation.” (Cf. Article 21, 1662 BCP).

For these reasons, Anglicans have been manifestly reluctant to definitively enumerate those general or ecumenical councils claimed to have universal affirmation, though the first four ecumenical councils have always been held in special regard within historic Anglicanism. The following are brief summaries of the ecumenical councils of the undivided Church.

#### **Nicaea I (325)**

Summoned by the Emperor Constantine, Nicaea was the first ecumenical council of the whole Church and was summoned primarily to deal with the rise of the heresy of Arius (priest of Alexandria, d. 336) who denied the consubstantiality of God the Son with God the Father. The council condemned Arianism and defined that the Son was “begotten, not made,” and thus was of the “same substance” (i.e., *homo-ousion*) as the Father. The crowning achievement of this council was the production of a creed which would form the basis of our “Nicene Creed.” This council also fixed the date of Easter.

#### **Constantinople I (381)**

This council was summoned to address a number of heresies inflicting the early Church at that time, including persistent vestiges of Arianism and semi-Arianism which suffered definitive defeat in this council’s reaffirmation of the faith of Nicaea (325). This council also condemned the heresies of Sabellius (who rejected the Persons of the Trinity), and Apollinarius (who denied the full humanity of Christ). But perhaps most significantly this council condemned the Macedonian heresy by clearly defining the Divinity of the Holy Spirit in the final affirmations added by this council to the creed of Nicaea (i.e. the Spirit’s Divine Lordship, His procession from the Father, and the equal worship and glory due to all three Persons of the Trinity).

#### **Ephesus (431)**

Called by the Eastern Emperor, Theodosius II, this council condemned the heresy of Nestorius by declaring that the Virgin Mary (i.e. *Theotokos* — “God-bearer”) bore “in the flesh...the Word of God made flesh” (i.e. incarnate). Hence the council defined the unipersonality of Christ in its affirmation of two natures (Divine and Human) cohering in one Divine Person, the second Person of the Blessed Trinity. Nestorius was thus deposed as Bishop of Constantinople. This council also affirmed the condemnation of Pelagianism (condemned at the Council of Carthage, A.D. 416), a heresy that rejected original sin and taught that man contributes to his own salvation through good works.

### **Chalcedon (451)**

The largest of the ecumenical councils, Chalcedon was summoned by Emperor Marcian to deal with the heresy of the Abbot Eutyches – Monophysitism – which claimed that there existed only “one nature” (the Divine) in Christ from the incarnation onwards, thus denying the humanity of Christ. The council reaffirmed both the Nicene Creed and the condemnation of Nestorianism by the Council of Ephesus, and in its own Definition (largely based on the famous Tome of Leo the Great), declared the final word on the Hypostatic Union of the Divine and Human natures of Christ, being fully God and fully Man with no diminution or commingling of either nature. Chalcedon represents the definitive victory over the Christological heresies plaguing the early Church.

### **Constantinople II (553), Constantinople III (681), Nicaea II (787)**

Anglicans generally acknowledge the fifth and sixth ecumenical councils (both held in Constantinople) to be consistent with, though adding nothing to, the substance of dogma defined by the first four councils. Largely disciplinary in character, Constantinople II (553) condemned a collection of writings allegedly supporting Nestorianism known as the “Three Chapters,” while at the same time the council upheld the Definition of Chalcedon. Constantinople III (681) condemned the heresy of the Monothelitism, a contrived Christological model intended to appease the Monophysites by attributing only one will or operation to Christ (the Divine), instead of two (Divine and Human). Nicaea II (787), the so-called seventh ecumenical council, is disputed in respect of its ecumenicity and application, though in principle its condemnation of Iconoclasm is conceded to be orthodox.

## PART II

### *The Thirty-nine Articles of Religion*

#### **I. Of Faith in the Holy Trinity.**

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

#### **II. Of the Word or Son of God, which was made very Man.**

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

#### **III. Of the going down of Christ into Hell.**

As Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

#### **IV. Of the Resurrection of Christ.**

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

#### **V. Of the Holy Ghost.**

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

#### **VI. Of the Sufficiency of the Holy Scriptures for Salvation.**

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

|                           |                               |
|---------------------------|-------------------------------|
| Genesis                   | The First Book of Chronicles  |
| Exodus                    | The Second Book of Chronicles |
| Leviticus                 | The First Book of Esdras      |
| Numbers                   | The Second Book of Esdras     |
| Deuteronomy               | The Book of Esther            |
| Joshua                    | The Book of Job               |
| Judges                    | The Psalms                    |
| Ruth                      | The Proverbs                  |
| The First Book of Samuel  | Ecclesiastes, or Preacher     |
| The Second Book of Samuel | Cantica, or Songs of Solomon  |
| The First Book of Kings   | Four Prophets the greater     |
| The Second Book of Kings  | Twelve Prophets the less      |

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

|                           |                                |
|---------------------------|--------------------------------|
| The Third Book of Esdras  | Baruch the Prophet             |
| The Fourth Book of Esdras | The Song of the Three Children |
| The Book of Tobias        | The Story of Susanna           |

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|                                                                                                               |                              |
|---------------------------------------------------------------------------------------------------------------|------------------------------|
| The Book of Judith                                                                                            | Of Bel and the Dragon        |
| The rest of the Book of Esther                                                                                | The Prayer of Manasses       |
| The Book of Wisdom                                                                                            | The First Book of Maccabees  |
| Jesus the Son of Sirach                                                                                       | The Second Book of Maccabees |
| All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical. |                              |

### VII. Of the Old Testament.

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

### VIII. Of the Creeds.

The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

### IX. Of Original or Birth-Sin.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *φρονημα σαρκος*, (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh,) is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

### X. Of Free-Will.

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

### XI. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of Comfort, as more largely is expressed in the Homily of Justification.

### XII. Of Good Works.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

### XIII. Of Works before Justification.

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

**XIV. Of Works of Supererogation.**

Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

**XV. Of Christ alone without Sin.**

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as Saint John saith) was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

**XVI. Of Sin after Baptism.**

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

**XVII. Of Predestination and Election.**

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

**XVIII. Of obtaining eternal Salvation only by the Name of Christ.**

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

**XIX. Of the Church.**

The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

### **XX. Of the Authority of the Church.**

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

### **XXI. Of the Authority of General Councils.**

(The Twenty-first of the former Articles is normally omitted; because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles. However, we provide it here in the interest of offering the reader the entire document.)

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

### **XXII. Of Purgatory.**

The Romish Doctrine concerning Purgatory, Pardons, Worshiping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

### **XXIII. Of Ministering in the Congregation.**

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

### **XXIV. Of Speaking in the Congregation in such a Tongue as the people understandeth.**

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

### **XXV. Of the Sacraments.**

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

### **XXVI. Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.**

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's,

and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

**XXVII. Of Baptism.**

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God.

The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

**XXVIII. Of the Lord's Supper.**

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

**XXIX. Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.**

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

**XXX. Of both Kinds.**

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

**XXXI. Of the one Oblation of Christ finished upon the Cross.**

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Presbyter did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

**XXXII. Of the Marriage of Presbyters.**

Bishops, Presbyters, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

### **XXXIII. Of excommunicate Persons, how they are to be avoided.**

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

### **XXXIV. Of the Traditions of the Church.**

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying.

### **XXXV. Of the Homilies.**

The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

- 1 Of the right Use of the Church.
- 2 Against Peril of Idolatry.
- 3 Of repairing and keeping clean of Churches.
- 4 Of good Works: first of Fasting.
- 5 Against Gluttony and Drunkenness.
- 6 Against Excess of Apparel.
- 7 Of Prayer.
- 8 Of the Place and Time of Prayer.
- 9 That Common Prayers and Sacraments ought to be ministered in a known tongue.
- 10 Of the reverend Estimation of God's Word.
- 11 Of Alms-doing.
- 12 Of the Nativity of Christ.
- 13 Of the Passion of Christ.
- 14 Of the Resurrection of Christ.
- 15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
- 16 Of the Gifts of the Holy Ghost.
- 17 For the Rogation-days.
- 18 Of the State of Matrimony.
- 19 Of Repentance.
- 20 Against Idleness.
- 21 Against Rebellion.

### **XXXVI. Of Consecration of Bishops and Ministers.**

The Book of Consecration of Bishops, and Ordering of Presbyters and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that, of itself, is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to said Form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

**XXXVII. Of the Power of the Civil Magistrates.**

The Power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the Civil Authority, regularly and legitimately constituted.

**XXXVIII. Of Christian Men's Goods, which are not common.**

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same; as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

**XXXIX. Of a Christian Man's Oath.**

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

# THE REFORMED EPISCOPAL CHURCH

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## PART III

### *The Declaration of Principles of the Reformed Episcopal Church*

Adopted, December 2, 1873

- I. The Reformed Episcopal Church, holding “the faith once delivered unto the saints,” declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, as the sole rule of Faith and Practice; in the Creed “commonly called the Apostles’ Creed;” in the Divine institution of the Sacraments of baptism and the Lord’s Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.
- II. This Church recognizes and adheres to Episcopacy, not as of Divine right, but as a very ancient and desirable form of Church polity.
- III. This Church, retaining a liturgy which shall not be imperative or repressive of freedom in prayer, accepts The Book of Common Prayer, as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A.D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, “provided that the substance of the faith be kept entire.”
- IV. This Church condemns and rejects the following erroneous and strange doctrines as contrary to God’s Word:

*First*, that the Church of Christ exists only in one order or form of ecclesiastical polity:

*Second*, that Christian Ministers are “priests” in another sense than that in which all believers are a “royal priesthood:”

*Third*, that the Lord’s Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father:

*Fourth*, that the Presence of Christ in the Lord’s Supper is a presence in the elements of Bread and Wine:

*Fifth*, that regeneration is inseparably connected with Baptism.

**PART IV**

*The Chicago-Lambeth Quadrilateral*

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 Savior'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.

Note: While the above form of the Quadrilateral was adopted by the Episcopal Church House of Bishops, it was not enacted by the House of Deputies, but rather incorporated in a general plan referred for study and action to a newly created Joint Commission on Christian Reunion. It was later submitted to the first Lambeth Conference in 1888 and resulted in Resolution 11.

**Lambeth Conference of 1888  
Resolution 11**

That, in the opinion of this Conference, the following Articles supply a basis on which approach may be by God's blessing made towards Home Reunion:

- (a) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.
- (b) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
- (c) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.
- (d) 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.

**PART V**

*The Jerusalem Declaration – June 2008*

In the name of God the Father, God the Son and God the Holy Spirit:

We, the participants in the Global Anglican Future Conference, have met in the land of Jesus' birth. We express our loyalty as disciples to the King of kings, the Lord Jesus. We joyfully embrace his command to proclaim the reality of his kingdom which he first announced in this land. The gospel of the kingdom is the good news of salvation, liberation and transformation for all. In light of the above, we agree to chart a way forward together that promotes and protects the biblical gospel and mission to the world, solemnly declaring the following tenets of orthodoxy which underpin our Anglican identity.

1. We rejoice in the gospel of God through which we have been saved by grace through faith in Jesus Christ by the power of the Holy Spirit. Because God first loved us, we love him and as believers bring forth fruits of love, ongoing repentance, lively hope and thanksgiving to God in all things.
2. We believe the Holy Scriptures of the Old and New Testaments to be the Word of God written and to contain all things necessary for salvation. The Bible is to be translated, read, preached, taught and obeyed in its plain and canonical sense, respectful of the church's historic and consensual reading.
3. We uphold the four Ecumenical Councils and the three historic Creeds as expressing the rule of faith of the one holy catholic and apostolic Church.
4. We uphold the Thirty-nine Articles as containing the true doctrine of the Church agreeing with God's Word and as authoritative for Anglicans today.
5. We gladly proclaim and submit to the unique and universal Lordship of Jesus Christ, the Son of God, humanity's only Saviour from sin, judgement and hell, who lived the life we could not live and died the death that we deserve. By his atoning death and glorious resurrection, he secured the redemption of all who come to him in repentance and faith.
6. We rejoice in our Anglican sacramental and liturgical heritage as an expression of the gospel, and we uphold the 1662 Book of Common Prayer as a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture.
7. We recognize that God has called and gifted bishops, priests and deacons in historic succession to equip all the people of God for their ministry in the world. We uphold the classic Anglican Ordinal as an authoritative standard of clerical orders.
8. We acknowledge God's creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family. We repent of our failures to maintain this standard and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married.
9. We gladly accept the Great Commission of the risen Lord to make disciples of all nations, to seek those who do not know Christ and to baptize, teach and bring new believers to maturity.
10. We are mindful of our responsibility to be good stewards of God's creation, to uphold and advocate justice in society, and to seek relief and empowerment of the poor and needy.
11. We are committed to the unity of all those who know and love Christ and to building authentic ecumenical relationships. We recognize the orders and jurisdiction of those Anglicans who uphold orthodox faith and practice, and we encourage them to join us in this declaration.
12. We celebrate the God-given diversity among us which enriches our global fellowship, and we acknowledge freedom in secondary matters. We pledge to work together to seek the mind of Christ on issues that divide us.

## THE REFORMED EPISCOPAL CHURCH

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13. We reject the authority of those churches and leaders who have denied the orthodox faith in word or deed. We pray for them and call on them to repent and return to the Lord.
14. We rejoice at the prospect of Jesus' coming again in glory, and while we await this final event of history, we praise him for the way he builds up his church through his Spirit by miraculously changing lives.

These Historic Doctrines of the Church are declared unalterable in Article III of the Constitution of the Reformed Episcopal Church.