

The Communion of Evangelical Episcopal Churches

Provisional CANONS

~ Seventh Edition ~

Adopted as

PROVISIONAL
CANONS
for

The Communion of Evangelical Episcopal Churches

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THE COMMUNION OF
EVANGELICAL EPISCOPAL CHURCHES

CANONS

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PREAMBLE

I) WE ARE A COMMUNION.

A communion reflects the unanimity and singularity of the Apostolic and Patristic Church, while encompassing both Protestant and Catholic traditions, as well as embracing a multiplicity of expressions of worship and practice. In contrast to a denomination, a communion expresses the organic unity Jesus Christ originally established in His Body, the Church. Rather than emerging from divisions created by historic differences over doctrine and practice, a communion represents a return to unity based on the recovery of the essential oneness of the ancient, medieval, and contemporary church.

Standing within the Celtic and Anglican spiritual traditions, The Communion of Evangelical Episcopal Churches was created by a convergence of the great historical expressions of faith and practice: the Evangelical, the Charismatic, and the Liturgical/Sacramental traditions. The fundamental principles defining inclusion in the Communion are detailed in the Chicago-Lambeth Quadrilateral of 1886 and 1888 Resolution II.

The four basic statements are:

- A) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary for 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 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 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.

This definition establishes guidelines for the CEEC and is understood as the essence of the Apostolic Tradition, as we seek to express it in the Convergence Movement.

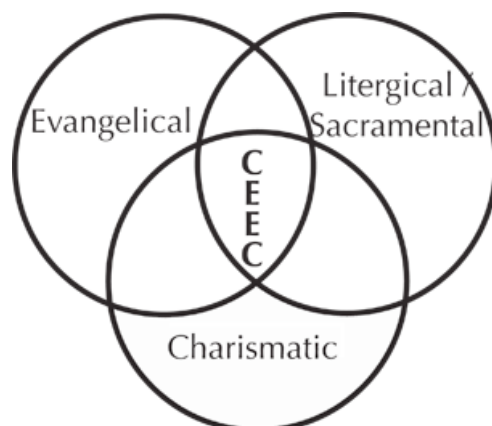
II) CEEC IDENTITY STATEMENT AND DOCTRINAL ESSENTIALS.

- 1) The CEEC defines Anglicanism as English Orthodoxy, developing from the very beginning of the Christian faith in the British Isles and enduring to the present age. Therefore, in our usage, Anglicanism is inclusive of its Celtic origins, Patristic roots, the Medieval Church, the Protestant Reformation, the Wesleyan Evangelical Revival, the Oxford Movement, and the modern Charismatic movement.

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

- 2) The elements of Anglicanism are:
 - a) The priority and authority of Holy Scripture as the source of our knowledge of God;
 - b) The doctrinal guidance of the Catholic Creeds: Apostle's, Nicene, and Athanasian;
 - c) The truth that salvation is, in the final analysis, the gift of God and by grace alone;
 - d) The use of liturgy which is faithful to Scripture and embodies the experience of the church in worship over the centuries;
 - e) The historic episcopate, or the order of bishops, as a sign of the unity of the one Church of God;
 - f) The threefold ministry of bishop, presbyter (priest), and deacon as that ministry which God has led the Church to adopt since primitive times;

- g) The two Gospel sacraments of Holy Baptism and Holy Communion ordained by Christ for regular use in the Church;
 - h) The unity of the ministry of the Word and Sacrament in the Service of Holy Communion;
 - i) The need for regular preaching and teaching from the Holy Scriptures;
 - j) The recognition that the visible unity of the Church on earth is God's will;
 - k) The need for a regularly reviewed Canon Law, to respond to the unfolding needs of the people and the church;
 - l) The priesthood of the whole church as a worshiping and praying society
 - m) The recognition of the continuing ministry of the Holy Spirit and the impartation of gifts and ministries in our time;
 - n) A commitment to fulfill The Great Commission to winning the world to Jesus Christ into the Third Millennium;
- 3) The Communion's approach to liturgy and worship is not based on legislative but normative practice as defined by the Scriptures, the Book of Common Prayer, and the historic practice of the Church.
- 4) We anticipate liturgical practice to be expressed in three broad categories; low or Evangelical Church, broad Church, high or Anglo-Catholic Church. The practice of a local congregation is recognized and determined by its relationship to its bishop.



PARADIGM OF MINISTRY

Liturgical/Sacramental	Evangelical	Charismatic
Theology	Biblical Foundation	Five-fold ministry & government
Orthodoxy	Personal Conversion	Power of the Spirit
Universality	Evangelism & Mission	Spiritual gifts
Historic Connection	Pulpit-centered worship	Spirit-filled worship
Liturgical Worship	Personal Holiness	Kingdom
Social Action Incarnational understanding of the Church (based on theology, history, and sacramental elements of thought)	Biblical Reformation understanding of the Church (pragmatic and rational)	Spiritual, organic, and functional understanding of the Church (dynamic and informal)

5) Declaration of Principles:

- a) It is by grace through the creation by God the Father, faith in Christ Jesus by the witness of the Holy Spirit, trusting in the inspiration and supremacy of the Holy Scriptures and with confirming hearts and minds that we affirm the Doctrinal Essentials of the Communion of Evangelical Episcopal Churches. The primary role of the Church on earth is the expansion of the Kingdom of God. The people, clergy and bishops of the CEEC extend open membership and communion to denominations, churches, synods, clergy and individuals who accept freely and willingly conform to these essential principles of the doctrine of the Communion of Evangelical Episcopal Churches.

We celebrate and affirm biblical and anointed spiritual ministry throughout the world to everyone. There is only "one faith, one hope, and one baptism, one God, and Father of us all" (Eph. 4: 5-6), and therefore, one Head Jesus Christ, and one pure body of Christ, the Church. We share a ministry of faith, unity and reconciliation in a church that recognizes apostolic succession, authority, and shared ministry oversight in local autonomous congregations together with their clergy, and the fullness of Christian worship and spirituality in the convergence of streams in the body of Christ: Evangelical, Spirit-filled, and Liturgical and Sacramental.

- b) The CEEC holding to "the faith once delivered unto the saints" (Jude 3) declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole rule of faith and

practice as interpreted by tradition, reason and experience, in the creeds, commonly called the Apostles' Creed, the Nicene Creed, and the Creed of Saint Athanasius, and we affirm the historical significance of the doctrines set forth in the Thirty-Nine Articles of Religion, and the values espoused in the Chicago-Lambeth Quadrilateral, the Baltimore Declaration, and the Chicago Call: An Appeal to Evangelicals.

- c) This Communion recognizes and adheres to the historic episcopacy, which God has led the Church to adopt since primitive times.

III) CEEC VISION.

- A) The Communion of Evangelical Episcopal Churches (CEEC) is a communion of the holy catholic church whose identity and self-understanding is rooted in the Anglican spiritual tradition of being Catholic, Evangelical and Protestant. We attempt to maintain and practice the faith as given to us by the Apostles through the mother Church of the worldwide Anglican family - the Church of England.
- B) The CEEC envisions a communion whose parishes are fully evangelical, fully charismatic, and fully liturgical and sacramental.
- C) We believe, as Evangelicals, that the Holy Scriptures are the inspired Word of God, and that they contain all things necessary for salvation and godly living. We are committed to faithful reading, studying, teaching, and preaching from the Scriptures. We believe the Holy Scriptures is a wellspring for spiritual maturity. We also embrace the Evangelical distinctiveness that underlines the importance of a personal relationship with Jesus Christ, a holy life, and a commitment to evangelism and mission.
- D) We believe, as Charismatics, that we are to be open to the work of the Holy Spirit, that God's people have always been a spiritually gifted people. From the Apostles to the modern church, Christians have been endowed with a power beyond themselves, a power from the Holy Spirit. This means that we encourage our parishes to allow and anticipate His presence and working (through the spiritual gifts) in both

our worship and daily acts of service and in personal relationship with Him.

- E) The CEEC is a communion in unity with the One Holy Catholic and Apostolic church. This means that at the very center of our worship we are historically liturgical and sacramental. We also retain the historic creeds, episcopacy and the three-fold ministry. We believe, as in the Anglican spiritual tradition, that our worship is to be liturgical, and for us that is best expressed and informed by the various Books of Common Prayer. We draw our worship practices and liturgy from different points of time - from the ever evolving, rich and comprehensive traditions of Catholic faith and practice, to the influences of the Protestant Reformation. (See Title IV, Canon I)
- F) The CEEC vision is to be a contemporary Church where there is a convergence of ministry, rooted in the ancient and historical truths of the Church Universal, with contemporary worship and spiritual renewal, while reaching to the future in relevant ways, meeting the needs of unchurched and churching people. It is a *via media*, accepting both Catholics and Protestants as "one in Christ."

IV) DEFINING THE BASIS FOR OFFICIAL RELATIONSHIP WITH THE CEEC.

The following descriptions define the character of the various levels of connection and participation in ministry with the CEEC:

The context for all relationship is Catholicity.

A) FULL COMMUNION

Includes reciprocity of ministry and full participation in all levels of worship, mission, and practice, and anticipates the following practice and posture:

- 1) Orthodoxy as defined in the five-fold dictum: One Bible, Two Testaments, Three Creeds (Apostles, Nicene, Athanasian), Four Councils, Five Centuries;
- 2) Catholicity arising from the Apostolic and Patristic Era defined by that faith believed everywhere, always, by everyone";

- 3) Affirmation of the Chicago-Lambeth Quadrilateral, which affirms the authority of Scripture;
- 4) Embracing the meaning of and participation in Apostolic Succession;
- 5) Pursuit of Convergence practice and ministry.
 - DEFINITION OF CONVERGENCE IN TERMS OF PRACTICE.
 - a) The EVANGELICAL stream includes a high view of scripture, commitment to evangelistic outreach, necessity of a personal relationship with Jesus Christ, and the practice of discipleship.
 - b) The CHARISMATIC stream affirms the gifts and ministries of the Holy Spirit including the five-fold ministry of the Spirit. In addition, the work of the person of the Holy Spirit is held at the highest level of esteem and pursuit, and the fullness of the Spirit is sought because the quest for the reality of the Holy Spirit is fully anticipated and practiced.
 - c) The SACRAMENTAL/LITURGICAL stream practices the two sacraments and expects weekly participation in Holy Communion (historical practice generally anticipates the Common Cup and sacramental wine as the norm, although some cultural settings may require unique adaptation of these practices); affirms Books of Common Prayer from various nations; observes the liturgical years and four great Holy Days (Christmas, Easter, Ascension, and Pentecost); and affirms the use of vestments.
- 6) Identity and self-understanding defined by the Anglican context;
- 7) Participation in the sacramental principle, implying weekly observance of Holy Communion through Consecration of the Oblations, entering into the Real Presence of Christ in the elements. Entry into the Church through baptism;
- 8) Submission to Episcopal Authority;
- 9) Embracing catholic practice, understood as:
 - a) liturgical forms of worship,

- b) Adherence to the Apostle's and Nicene Creeds,
 - c) The centrality and authority of Holy Scripture,
 - d) Three-fold ministry of bishops, presbyters (priests), and deacons,
 - e) The Sacraments
- 10) Compliance with Canonical standards;
- 11) Acceptance of basic biblical principles of social action and witness, involving such stands as a pro-life posture, opposition to racism and sexism, and opposition to, ordination of practicing homosexual and heterosexuals engaging in sexual behavior outside of marriage.

B) INTER-COMMUNION

Involves full acceptance of each Communion's or jurisdiction orders of ministry and complete participation in mutual worship services and events, with other specifics defined by agreement:

- 1) Acceptance of catholicity, as stated above in 1 and 2
- 2) Embracing the Chicago-Lambeth Quadrilateral
- 3) Common acceptance of Convergence and parallel forms of practice

C) NETWORKING

Does not imply reciprocity of ministers and holy orders, but suggests a compatibility, of mission and common cause, and a desire for specific relationship often involving, joint and unified effort:

- 1) Acceptance of Convergence
- 2) Historic Christian Faith
- 3) Common vision

TITLE I. STRUCTURE.

CANON 1. OF CONGREGATIONS.

The structure of the local church is based on the customs and needs of the congregation, but the following should be generally observed in the absence of established tradition in the local congregation. Each CEEC member congregation, regardless of size, shall be independent and autonomous. The clergy and people will endeavor to find the bishop best suited to oversee their ministry. Our bishops serve in both non-geographical and geographical dioceses.

A) Basic Unit

The local congregation is the basic unit of the church, and all other organizational levels exist to support and facilitate the work of the congregation. This is where people live and where Baptism and Confirmations occur. The clergy of the CEEC recognize that diocesan, national, and international church structures are in place to support the local parish. The congregation is the operational center of the ministry of the diocese.

B) No Geographical Boundaries

The boundaries of a parish in this Church are not geographical; a Parish consists of all persons enrolled as Communicants and all other persons associated in worship and service therein. Only Communicants of legal voting age, in good standing, who have been members for the six months immediately prior to any congregational meeting shall be entitled to vote therein.

C) Communicants

A Communicant Member of this Church is a person who has been confirmed by any bishop thereof, or accepted upon satisfactory evidence of previous communicant membership and present purpose to serve the Lord, provided that the person has partaken of the Holy Communion.

D) No Consent Of Neighboring Parish Required

The consent of a Minister, or of the Wardens and Vestrymen of an organized Parish of this Church, is not a prerequisite to the formation of another Parish of this Church in the same vicinity.

E) After Episcopal Consent

Persons belonging to this Church, having obtained the consent of the diocesan bishop of the CEEC, may, on acceding to the Canons, Doctrine, Discipline, and Worship of the CEEC, organize as a Parish, but not otherwise. Every Parish so organized shall certify the fact, through its officers, to the diocesan bishop; which being done, it shall be the duty of the diocesan bishop to admit the Parish into Communion.

F) Reception into CEEC

Any congregation of another church that may desire to be received into union with this church shall declare its desire thereof, duly certified by the authorities of the said congregation, which certification, together with a declaration of agreement with the Doctrine and Worship of this church, shall be submitted to the diocesan bishop of the CEEC to whom they apply. If these be found satisfactory by the bishop and the Bishop's Council, such congregation shall be received and become a constituent part of the CEEC.

G) New Parish

In the organization of a new parish, the following article of association and conformity shall be signed by at least ten (10) persons of adult age, who have been duly examined by the bishop, or some other presbyter of his appointment, as to their personal faith, as is indicated by prior membership in an evangelical church, or by Confirmation by the bishop, who intend to be supporters of the Parish, 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 of the CEEC, under the name of _____, of the city (or town) of _____, in the State of _____ and we do faithfully commit ourselves to conformity to the Canons of the CEEC.

"We do hereby authorize the Chairman and Secretary of this meeting to certify this action, in writing, to the Presiding Bishop of the Communion of Evangelical Episcopal Churches, or a bishop authorized to receive these articles."

H) Parish By-Laws

Each parish shall be governed according to By-Laws and Rules, and Articles of Incorporation as filed in the incorporation of the church. A copy of By-Laws shall be available in each parish for review by its members.

I) Election

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 Wardens, Vestrymen, and Delegates and alternates to the Annual Convocation of the Province they belong to. The Wardens and Delegates and their alternates shall be chosen from among the Communicant Members, and, when practicable, the Vestrymen also; but a minority of a Vestry may be chosen from non-communicant adherents if necessary, provided that they be persons of unimpeachable moral character. Except when it conflicts with local State law, the rector shall preside at the Parish Meeting, or, by his appointment, one of the Wardens. In a Church without a rector, the presiding officer shall be the diocesan bishop or some other Presbyterian of the CEEC appointed by the bishop.

J) Full Communion Parish Congregation

A new church having participated in the life of a diocese of the CEEC for at least six months, and having maintained at least twelve communicants, and having covenanted to tithe monthly to the CEEC shall be received as a full Communion parish entitled to delegates for representation at all convocations. The reception of the parish into full communion shall be witnessed by a bishop of the CEEC for the confirmation and reception of the communicants.

K) Special Meetings

Special meetings of any Parish may be held, as occasion shall require, to transact such business as is specified in the call, and none other. Every Parish meeting, whether stated or special, shall be announced at each meeting for Divine worship on the two Sundays next preceding its date.

L) Record Audits

Appropriate financial records and books of account shall be maintained by the parish. Any congregation having a gross income of more than twenty-five thousand dollars (\$25,000.00) in any given year, shall prepare a financial statement, and submit it with any tax returns, for

review by the diocesan bishop by May 1st of each year. If the diocesan bishop is the pastor of a parish, he shall submit a financial report of his parish, with any tax returns, for review by the Provincial House of Bishops. A FINANCIAL REVIEW REPORT will be conducted every three years if a parish has exceeded \$25,000 for each of the three years and submitted to the diocesan bishop. An INDEPENDENT AUDIT shall be required every three years if a parish has exceeded \$75,000 for each of the three years and submitted to the diocesan bishop. If the diocesan bishop is the pastor of a parish, the same procedures shall be required of him, in accordance with the previous two figures. In case of the need for a FINANCIAL REVIEW REPORT or INDEPENDENT AUDIT for a diocesan bishop's parish, it shall be submitted to the Provincial House of Bishops.

M) Tithe

Each parish congregation shall tithe* monthly to the CEEC Diocese of which it is a part.

*Note: the biblical definition of the tithe, being a tenth of all normal parish income (excluding that which is specifically designated to facilities maintenance), is understood as the normative practice.

**CANON 2.
OF PARISH GOVERNMENT.**

Each parish shall have a Parish Government. The Parish Government shall be composed of these three components:

A) Rector's Council

The Rector's Council is appointed by the rector, and may include both clergy and lay members. It shall act as an advisory council together with the rector. Its chief responsibilities shall be to oversee and define the spiritual direction, vision, and mission of the local parish.

B) Parish Council

The Parish Council shall be established to coordinate and give direction to the various areas of ministry and service in the life of the church (e.g., outreach, worship, education, etc.). The Parish Council shall be made up of all clergy and lay people who oversee or coordinate specific areas of ministry in the life of the parish. The specific responsibility of the Parish

Council shall be the administration of ministry to the church and the world. The Rector's Council shall approve the appointment of members to the Parish Council.

C) Vestry

The duties and responsibilities of the Vestry shall be to oversee finances and the temporalities of the church. The Vestry shall be responsible and accountable to the bishop.

1) Officers of the Vestry

A Vestry shall consist of a Rector's Warden and an Accounting (or People's) Warden, who may be otherwise called, respectively a Senior and a Junior Warden - and some number of Vestrymen. The Vestry shall be constituted of a minimum of three and a maximum of nine members, in relation to the size of the local parish. Each Vestry member shall have one vote, and the rector shall act as Chairman of the Vestry with no vote, except in case of a tie.

2) Election of the Vestry

The Vestry members are elected from members of the local parish by a vote of the parish membership. An election shall be conducted in the parish on a yearly basis, to replace outgoing Vestry members. The Wardens and Vestrymen shall hold office until their successors have been elected and have qualified.

3) Duties of the Vestry

The duties of a Vestry shall be in general the care of all properties and the management of all financial business of the Parish. The Vestry shall determine, with the concurrence of the rector, what meetings, other than assemblies for Divine Worship, may be held in any building under its charge. Unless otherwise provided by the Charter or Bylaws of the parish, or ordered by the parish at a stated meeting, the Vestry, together with the Parish Council and the Rector's Council, shall take initial and final action in the calling of a rector or of a minister-in-charge (deacon), subject to the advice of the bishop in jurisdiction. The Vestry shall approve the employment of all other persons serving the parish under salary, and fix the amount of each salary.

4) Limitation

The Vestry shall not mortgage, sell or otherwise alienate any real property without the ratification of the parish, by a two-thirds vote, in a meeting canonically called, unless otherwise provided by the Charter or By-Laws of the Parish, or the laws of the State.

5) Voting

Unless it conflict with the laws of the State, the rector or pastor shall be ex officio Chairman of the Vestry, and preside, when present, at all its meetings; in his absence the Senior Warden, or if he also be absent, the Junior Warden shall preside. The Chairman (rector) shall not have a ballot, but is hereby empowered to cast the deciding vote in case of a tie.

D) Bishop Oversight

The Vestry, or the appropriate council of each congregation, shall select a bishop of its choice in the CEEC, allowing congregations to come under the bishop with whom they have the most affinity. A bishop need not resign a parochial cure to serve. Initially, a CEEC bishop will be assigned to the congregation.

E) Rector

The rector is the executive director of the congregation, holding headship in the parish as chief spiritual authority within the parish. Authority within the parish is conferred by or derived from him, and in all spiritual matters the rector holds final authority. He is the Ordinary for all services and liturgies. The rector chairs the Vestry, and is an ex officio member of all commissions and organizations of the church. This authority is derived from the bishop of the diocese and the Diocesan Council; thereby, he is accountable to the Diocesan Council and primarily to the bishop. In the case of a bishop who is also a senior pastor, he is accountable to the Provincial House of Bishops.

F) Consensus

The Vestry, Parish Council, and Rector's Council do not operate on a secular parliamentarian or business model, but rather seek to conform themselves to the apostolic method presented in Acts 15; that is, government by consensus, each member of the said Council submitting one to another and all together seeking to discern the mind of the Spirit and the direction and will of God. When lacking a clear consensus, the rector may render a final decision or delay decision at his discretion.

Consensus governing encourages direction from God and action by the Holy Spirit, rather than a political process. This encourages servant leadership based on a personal relationship with the Lord.

CANON 3. OF THE DIOCESE.

A) Diocesan Government

Since the organizational structure of all parts of the church are consistent, diocesan government operates according to the same principles and contains similar structure to that of congregational government.

1) The Diocesan Council

The Diocesan Council consists of every presbyter within the diocese. In each diocese, the Council will gather regularly for the purpose of prayer, mutual support, sharing of ideas, the deciding of major issues in the life of the diocese, and determining the direction of the diocese under the leadership of the bishop. This Council is also involved in budget review, input, and recommendations presented to the Bishop's Council for final authorization. It is the role of the diocesan bishop to convene and preside at such meetings of this Council.

2) The Bishop

The bishop is the chief pastor in the diocese. All clergy, parishes, ministries, and people of the diocese are accountable to the bishop. Each bishop is also to be the rector of the cathedral parish, to be assisted by the dean of the cathedral, serving as the primary pastor. By requiring that the bishop be rector of the cathedral parish, it is the intention of the CEEC to keep all bishops in touch with the people and the primary place of ministry, the parish. A primary function of each bishop is ministry to the clergy under his care. The bishop convenes and presides at the Diocesan Council. All authority within the diocese is conferred by or derived from the bishop and, in all diocesan matters, the bishop holds final authority. The order of deacons within the diocese are attached directly to the bishop and deployed by him in various ministries around the diocese. The roles, duties, responsibilities and accountability of the bishop are defined and governed by the canons of the church. Each bishop is

accountable to his own Provincial House of Bishops, and to the Archbishop of his province.

3) The Bishop's Council

The Bishop's Council consists of the officers of the corporate entity of the diocese and shall act as chief advisors to the diocesan bishop, and shall have final authority, together with its bishop, over all practical, financial, and business matters for the diocese. The members of the Bishop's Council may be lay and clergy and are appointed by the bishop to serve one-year terms. The Council sets all salary and compensation for the bishop and diocesan staff members.

4) Diocesan Staff

The bishop may establish for his office such staff as necessary for the functioning of the diocesan office and the fulfillment of its ministry to guide and enable the ministry of the parishes. The diocesan staff is the administrative nexus supporting diocesan life and ministry.

5) Area

The dioceses are not necessarily geographical in nature. They are comprised of those congregations, ministries, and clergy electing oversight by a particular bishop.

**CANON 4.
OF THE PROVINCE.**

A) Provincial Government

The Province is comprised of dioceses which come under the jurisdiction of a particular archbishop. The Province is not necessarily geographical but consists of those dioceses electing oversight by a particular archbishop. As each regional/diocesan bishop raises up bishops for respective states, districts and territories within the region, and attains a predetermined multiplicity of ordinary or mission bishops, that regional diocese then becomes a province of the CEEC. The purpose of the Provincial Government is to provide support, coordination, cooperation, prayer, fellowship, and direction for the bishops and dioceses within each province. [PROVINCES AND DIOCESES ARE AUTONOMOUS, AS CONCERNS LEGAL INCORPORATION, HELD TOGETHER BY ADHERENCE TO THE CEEC IDENTITY STATEMENT, VISION STATEMENT, DOCTRINAL ESSENTIALS, AND CANONS.]

1) Provincial House of Bishops

The provincial HOB is comprised of all bishops within the province. Its primary purpose is to coordinate ministry functions and to facilitate coordination among the dioceses within the province. It is also the organizational context in which the bishops of a region gather to seek God for direction and unity. It is also a framework within which diocesan bishops receive support and encouragement from one another. This House also reviews, and gives input, recommendations, and affirmation to the provincial budget, submitting it to the Archbishop's Council for final authorization.

a) Dioceses

The dioceses are the instruments of the ministry in the province. Each bishop is responsible for the implementation of the program and ministry of the church by guiding and facilitating the parishes of the diocese.

2) The Archbishop

The archbishop is a regional bishop who has the responsibility of his own parish and diocese, in addition to the province. He also has the responsibility of ministering to the bishops within the province, convening and presiding over the Provincial House of Bishops. One of the primary roles of the archbishop is to approve and act as Chief Consecrator for candidates for bishop for dioceses within the province, to be elected by the Provincial House of Bishops. The archbishop serves as a pastor to the bishops within the province. All bishops within the province are responsible to the archbishop and accountable to the archbishop and the Provincial House of Bishops. The archbishop is accountable to the Provincial House of Bishops and the International House of Bishops. Besides pastoral support for the bishops and inter-diocesan coordination, a primary role of the archbishop is to guide and facilitate growth and mission strategies within the province. A suffragan/auxiliary bishop may be appointed by the archbishop as an assistant to facilitate his office, subject to approval of the Provincial House of Bishops.

a) Archdiocesan Staff

The archdiocesan/provincial staff exists to administratively support the office of the archbishop and its ministry.

b) Executive Committees

Such Executive Committees as are required, e.g., the finance committee, shall be created by the Archbishop as necessary to service the governing needs and mission of the Province.

c) Archbishop's Council

The Archbishop's Council consists of the officers of the corporate entity of the province and shall act as chief advisors to the Archbishop, and shall have final authority, 'together with its Archbishop, over all practical, financial, and business matters for the province. The members of the Archbishop's Council may be lay and clergy and are appointed by the Archbishop to serve one year terms. The Council sets all salary and compensation for the Archbishop and provincial staff members.

B) Definition, Development and Constitution of CEEC Provinces

PROPOSAL ADOPTED BY VOTE OF THE CEEC FOUNDING HOUSE OF BISHOPS IN SYNOD IN OKLAHOMA CITY, OKLAHOMA, UNITED STATES OF AMERICA, JANUARY 5, 1999, TO BE INCLUDED AS PART OF THE "PROVISIONAL CANONS" OF THE CEEC

1) Definitions and Initial Considerations

- a) The Province is comprised of dioceses that come under the jurisdiction of a particular archbishop. The Province is not necessarily geographical but consists of those dioceses electing oversight by a particular archbishop. As each regional/diocesan bishop raises up bishops for respective states, districts and territories within the region, and attains a predetermined multiplicity of ordinary or mission bishops, that regional diocese then becomes a province of the CEEC. The purpose of the Provincial Government is to provide support, coordination, cooperation, prayer, fellowship, and direction for the bishops and dioceses within each province. (PROVINCES AND DIOCESES ARE AUTONOMOUS, AS CONCERNS LEGAL INCORPORATION, HELD TOGETHER BY ADHERENCE TO THE CEEC IDENTITY STATEMENT, VISION STATEMENT, DOCTRINAL ESSENTIALS. AND CANONS.) Title I, Canon 4- A.
- b) The archbishop is a regional bishop who has the responsibility of his own parish and diocese, in addition to the province. He also

has the responsibility of ministering to the bishops within the province, convening and presiding over the Provincial House of Bishops. One of the primary roles of the archbishop is to approve and act as Chief Consecrator for candidates for bishop for dioceses within the province, to be elected by the Provincial House of Bishops. The archbishop serves as a pastor to the bishops within the province. All bishops within the province are responsible to the archbishop and accountable to the archbishop and the Provincial House of Bishops. The archbishop is accountable to the Provincial House of Bishops and the International House of Bishops. Besides pastoral support for the bishops and inter-diocesan coordination, a primary role of the archbishop is to guide and facilitate growth and mission strategies within the province. A suffragan/auxiliary bishop may be appointed by the archbishop as an assistant to facilitate his office, subject to approval of the Provincial House of Bishops. Title I, Canon 4-A-2.

c) Duration of Terms.

- 1) All bishops, whether at diocesan or provincial levels, shall serve after consecration until retirement, resignation, or disability. Title II, Canon 3-B-7.
- 2) The only exception to this is the role of the Presiding Bishop, which shall run for 4 years from installation.

d) Questions and Considerations:

- 1) Shall there be more than one province in America or any nation?
- 2) If so, how shall it be determined: geographically, size, need, number of bishops/clergy/parishes? **ADOPTED RESOLUTION:** Each province shall decide and determine this question for themselves within the Provincial House of Bishops, according to the requirements stated herein.
 - a) If a diocese develops ministry outside the nation and province they belong to, they only become an "extra-territorial" province subsequent to the extra-territorial

mission becoming larger than their diocesan/provincial jurisdiction, and only with the consent and council of the Province they are a part of.

- 3) Need three bishops and formational dioceses (missionary districts or dioceses) to constitute a province.
 - a) Flexibility is encouraged for exceptional and transitional situations, and will be decided in all such cases by either the International House of Bishops or the Province of origin.

2) Current Status and Proposed Development

a) Potential Provinces:

- 1) America = 5 dioceses - St Patrick, St. John, Christ the Good Shepherd, Holy Spirit, St Antony-9 bishops
- 2) India =2 dioceses, 2 bishops, 121 congregations, plus - easily room for two or more new dioceses, with at least two more men under consideration as bishops.
- 3) Kenya/neighboring countries congregations - 45 congregations, 1 suffragan, plus Bishop John Kivuva and one more, Dr. Ben, for consideration – room for at least three dioceses
- 4) Philippines -3 bishops, plus Bishop Lowe - a number of other men under consideration as bishops - numerous churches - major potential for many dioceses - needs formation
- 5) EXTRA-TERRITORIAL - Europe/United Kingdom/Canada - Bishop Wise, plus two key Canon Missioners - potential dioceses in Canada and England, plus The Diocese of Saint Joseph of Arimathea
- 6) EXTRA-TERRITORIAL - {potential/contingent) Bishop Russ McClanahan - 30 clergy, 7 congregations in America numerous churches and clergy potentially in Haiti, Guyana,

West Indies - 63 congregations ready to be received in Haiti, plus two more men immediately under consideration as bishops in America and two in the other territories - would be primarily outside the U.S.

7) EXTRA-TERRITORIAL - Bishop Terry Lowe - over Philippines, Southeast Asia, Indonesia, and Guam. Potential bishops/Canon Missioners in Guam, Indonesia, and Southeast Asia.

b) India, Kenya, Europe/U.K./Canada, and # 6 and & above:

1) All need new bishops consecrated as missionary/suffragans to expand and establish the provinces.

2) All need new missionary dioceses/districts established, with minimum of 3, including original regional diocese.

3) All must have new bishops consecrated from priests with CEEC at least one year-based on Title II, Canon3-A-I.

a) The regional bishop shall act as chief consecrator, together with two other bishops designated by him

b) Upon reaching 3 total bishops involved in specific mission activities to grow dioceses and congregations, the regional bishop shall be duly elected, appointed, installed, and seated as archbishop of the new province.

c) **Minimum Requirements**

1) Three bishops shall be required to form and constitute a province - 1 regional/diocesan (originating bishop/archbishop-elect) and 2 missionary; or 1 missionary and 1 suffragan

2) Three dioceses required - may be in formation as missionary districts or missionary dioceses, in addition to original diocese

- 3) Minimum of 5 congregations/missions required to form fully constituted diocese
 - a) From the point of the adoption of these guidelines as "Provisional Canons", this requirement shall hold true. All dioceses existing previous to the adoption of the same shall attempt to make progress to this number of congregations/missions as soon as possible.
- 4) New missionary diocese or district may include up to 5 missions/parishes; at 5, the new diocese/district is constituted as a full-fledged diocese.

3) CONSTITUTION OF PROVINCES - PRACTICES AND PROCEDURES -

- A) Provincial Dioceses - those dioceses in the process of mission expansion within a nation or geographical region, including the provincial or regional diocesan bishop and a number of Canon Missioners or suffragan and missionary bishops. The "Provincial Diocese" represents new territorial expansion through the establishment of new dioceses (at least 3 total) by means of missionary districts or missionary dioceses.
- 1) Recognition of new prospective Provincial Diocese would be sought and given through the International House of Bishops, in conjunction with the Presiding Bishop's Office.
 - 2) Upon application and recognition, the diocesan/regional bishop originating the new Provincial Diocese would be recognized as the candidate for archbishop of the newly forming province.
 - 3) Upon the establishment of at least 3 dioceses (the original diocese - now Provincial Diocese - and 2 new missionary districts or missionary dioceses) with the appointment of appropriate Canon Missioners (representing Missionary Districts, eventually to become dioceses) or consecration of Missionary Bishops (representing the initial establishment of Missionary Dioceses with one or more congregations or missions overseen by the Missionary Bishop), the Provincial Diocese affirms and recognizes its originating diocesan bishop to the

role of archbishop. He then goes from candidate status to archbishop-elect status.

B) The Recognition of New of Archbishops.

- 1) The recognition shall take place by a vote of affirmation and recognition by the clergy and any congregational/mission lay representatives through a Letter of Affirmation presenting the Provincial Diocesan Bishop as their affirmed choice to serve them as archbishop.
- 2) The International House of Bishops shall, upon receipt of Letter of Affirmation and a Letter of Petition regarding the same to the IHOB, appoint at least two other archbishop members of the IHOB to act as co-installations with the Presiding Bishop, who shall act as chief installation for the new archbishop.
- 3) As soon as new province moves past the stage of its initial constitution and the installation of its first archbishop, any future vacancy in the archbishop's role shall be filled in accordance with Title III, Canon 3-B-3.b CEEC Canons.

C) The Installation of Archbishops

- 1) At the installation ceremony of the new archbishop, he shall receive the signs and emblems of his office, including the gallium, and be officially and publicly appointed and installed as archbishop for the specific new province being recognized and constituted. (Letter of Affirmation shall be read together with a Letter of Apostolic Benediction and Recognition from the IHOB and the Presiding Bishop)
- 2) It is preferable, if possible, that at the installation ceremony he shall also be enthroned or seated in his archiepiscopal chair as the official and public sign of his role as archbishop for the specific and newly formed province.
 - a) Steps C, 1 & 2 would apply to any future archbishops elected for any of the CEEC provinces.

- b) All those elected to serve as Presiding Bishops for the CEEC shall be elected from among all the archbishops of the IHOB, as per Title III, Canon 2-A.

D) Constitution of New Provinces

- 1) Certificates of recognition, reception, and constitution shall be presented to the archbishop and his provincial representatives as part of the installation ceremonies for the new archbishop.
- 2) The certificates shall be issued and ratified by the IHOB and the Presiding Bishop and shall represent the official and public constitution and reception of the new province as a provincial member of the CEEC.
- 3) The provinces may designate or name themselves either after the apostles of our Lord Jesus Christ, other great apostolic figures in the history of the Church, or by nation; such as, "The Province of St. Andrew or St. Peter, CEEC"; "The Province of Sts Cyril and Methodius or St: Cyril of Jerusalem, CEEC"; "The Province of St. Columba, CEEC"; or "The Province of Kenya, CEEC"; the Philippines;...India;...etc.
- 4) For clarity of distinction in the jurisdictional territory of the two types of provinces, national provinces will be named after the nation of origin and "extra-territorial" provinces after apostles of our Lord and other great apostolic figures in the history of the Church.

E) Annual Census Requirement

- 1) Each bishop throughout the CEEC shall be issued diocesan and provincial census forms, to be turned in annually to the next immediate level of jurisdiction above them; i.e., diocesan/missionary to province; province to Presiding Bishop's Office.
 - a) The census forms shall be submitted no later than Ash Wednesday of each year for the previous year ending December 31st.

4) PUBLIC PROCEDURES FOR CLARIFICATION OF EPISCOPAL ROLES

- A) At each stage of episcopal responsibility, the appropriate public ceremony and certificate shall be celebrated and presented.
 - 1) For new diocesan bishops - installed and seated in their dioceses
 - 2) For missionary bishops being installed and seated as new diocesan bishops
 - 3) For suffragan bishops consecrated and appointed for assistant diocesan service
 - 4) For co-adjutor bishops serving within a diocese
 - 5) For newly consecrated archbishops
 - 6) For suffragan or co-adjutor bishops to the archbishop
 - 7) For Presiding Bishops-Co-Adjutor
 - 8) For the Presiding Bishop
 - 9) For Archbishops Emeritus
- B) Any signs of office represented in the new roles shall also be presented at the time of consecration or appointment, installation, and seating, together with the appropriate certificates.

5. INITIAL DESIGNATION OF FOUNDATIONAL PROVINCES

- A) Communion of Evangelical Episcopal Churches - PROVINCE OF NORTH AMERICA, Archdiocese of Saint Patrick
- B) Communion of Evangelical Episcopal Churches - PROVINCE OF KENYA, Archdiocese of Saint Andrew

- C) The Communion of Evangelical Episcopal Churches - PROVINCE OF INDIA
- D) The Communion of Evangelical Episcopal Churches - PHILIPPINES
- E) The Communion of Evangelical Episcopal Churches - PROVINCE OF SAINT JOSEPH OF ARIMATHEA, Archdiocese of St. Paul
- F) The Communion of Evangelical Episcopal Churches - PROVINCE OF SAINT JUDE, Archdiocese of Saint Peter
- G) The Communion of Evangelical Episcopal Churches - PROVINCE OF SAINT PETER

**CANON 5.
OF THE INTERNATIONAL COMMUNION.**

A) International Communion Government

The international government of the Communion of Evangelical Episcopal Churches is comprised of all of the provinces of the CEEC. The purpose of the international church government is to represent the whole international world Communion, to provide direction, vision, and encouragement for the parishes and dioceses of the church. It also has the responsibility of providing services that will facilitate the growth, coordination and cooperation of all the parts of the church at every level, that is, to provide services that will build up the church at every level in the world and also to fulfill the Great Commission, overseeing and facilitating the spread of the gospel, the ministry of the church, and the growth of the CEEC throughout the world. The international communion government also serves as the highest level of accountability and that organ of overall church government which sets the international direction and agenda, establishes church-wide standards, establishes canon law and works to coordinate and guide, under a common vision, the respective provinces of the church.

1) The International House of Bishops

The International House of Bishops is comprised of all the elected Archbishops of the Communion. The International House of Bishops represents each province of the entire church international. Under the direction of the Presiding Bishop, the International House of Bishops

determines the major issues, directions, and commitment of the whole Communion. The International House of Bishops affirms the Canons, approves the Presiding Bishop's budget, and is the final court of appeal for bishops, or clerks under discipline. The International House of Bishops shall convene every two years, or as called by the Presiding Bishop.

2) The Presiding Bishop

The Presiding Bishop is the primary administrator and chief spokesperson of the CEEC. The Presiding Bishop convenes and presides over the International House of Bishops. He is in a relationship of mutual submission and accountability with the International House of Bishops. (See Title III~Canon 2)

a) International Communion Staff

The purpose of the Office Staff of the Presiding Bishop is to facilitate implementation of the decisions of the International House of Bishops, to support the ministry of the Presiding Bishop, and to provide coordination of the mission of the Communion. The Presiding Bishop may appoint staff members to assist from time to time as necessary.

b) The Executive Committees

The Executive Committees support the responsibilities of governance of the Presiding Bishop. Such committees include, for example, the Committee on Canons, the International Convocation Committee, the International Communications and Development Office, etc.

B) Relational Consensus

The central ecclesiastical organizational structure of the CEEC is one that places emphasis not on the administrative superstructures of the church, but rather on the parishes and ministries of the church. It is one that is relational in nature. The government by consensus instituted in the executive councils of the church at each level serves as a great corrective to many historic and modern imbalances in church government. It eliminates tendencies at any level toward "one man rule." On the other hand, it gives the leader or pastor their true biblical authority and prevents them from being dominated by a church board. There is a mutual submission between pastor and council that allows both to be used of the Lord together. It is a system of government that is

open to the Holy Spirit and, actively, not only seeks but depends on the directing of the Holy Spirit. It is not directed by laymen, by clergy, by politics, by powerful interests, by affluent people, or by pressure groups, but by the Holy Spirit alone.

C) Biblical Government

This form of government is designed to assure that leadership is going to be by the Holy Spirit. It is a form of government that maximizes relationship and provides a forum in which conflict can be resolved. As a form of government that not only allows, but facilitates development of mature leaders in the church, it allows the Order of Deacons to fulfill their role in the Body of Christ, the Order of Presbyters to fulfill their role in the Body of Christ, while at the same time allowing those not in Orders involvement, ministry, and significant input and guidance at every level of the life of the Church. Those in Orders and those not in Orders completely fulfill their divine calling and capabilities without compromising each other. All too often church governments have eliminated any role for the laity in order to buttress the authority of the clergy; on the other hand, very often those called and anointed by God and ordained in the role of government in the House of God have been subordinated to lay boards of congregational governments that turned the pastor into little more than a hireling retained to do the ministry; whereas in the biblical order of things, the whole Body of Christ ministers, and the governance is exercised by those in Orders.

**CANON 6.
OF CONVOCATIONS.**

Convocations are gatherings of the people of the CEEC with its deacons, priests and bishops for prayer, preaching, inspiration, instruction, etc. The purpose of the convocation is to feed, equip, and build up the Body. Each convocation also provides specialized forums for all persons to offer input, defend positions, test ideas, etc. Such forums are designed to be aids in not only discerning the mind of the Lord, but also the mind of the church. The Annual Convocation shall take additional action as the elective body representing the entire CEEC within each province, as prescribed by these Canons. (See Title HI, Canon 1)

CANON 7. OF RELIGIOUS ORDERS AND COMMUNITIES.

The CEEC recognizes the uniqueness of those called to Religious Orders, and Communities.

The contributions of Religious Orders, and Communities to the Church down through history has been invaluable. The CEEC offers these unique expressions of faith a place of ministry.

A) Process For Entrance

The process for entrance into the CEEC of a Religious Order or Religious Community ·

- 1) All inquiries, requests or contacts will be referred to the Diocese of St. Antony. The bishop of that diocese will begin the process.
 - a) A letter will be sent out describing the CEEC's three levels of relating to the Communion.
 - b) Each Order or Community will be asked to prayerfully consider what level of relationship they are led to seek.
- 2) The decision to seek Full Communion:
 - a) Each Order or Community is asked to send all information concerning their organization (Rule, Constitutions, By-laws, Mission Statement, Identity Statement, etc.) to the Diocese of St. Antony.

The Canons of the CEEC will be sent to the governing bodies or leadership of the Order/Community for their review.

- b) A letter of consensual affirmation of the CEEC Canons is to be sent to the bishop of Diocese of St. Antony. The Provincial House of Bishops will be informed of this action and intent.
- c) The bishop of the Diocese of St. Antony will render assistance as to placement within the Communion in respect to which bishop would be best suited to give oversight.

- d) Upon mutual consent, the chosen bishop will complete the entrance process into the Communion and their particular diocese.

A letter of reception into the Communion will be sent to the governing body or leadership of the Religious Order / Community from their diocesan bishop.

- 3) The decision to seek Inter-communion or to Network will follow the already prescribed Canons and be approved by the International House of Bishops. Letters of Reception at these levels will be sent by the International House of Bishops, via the Presiding Bishop's office.

B) Development of Religious Orders and Communities

The CEEC also allows for the development of Religious Orders and Religious Communities to be formed within the CEEC. Each CEEC diocesan bishop may develop and give oversight to Religious Orders and Communities.

**TITLE II. FINANCIAL.
CANON 1. RECORDS**

At Every Level

A) Books of Account

Financial books of account shall be so kept as to provide the basis for satisfactory accounting and audit.

B) Inspection

All books of accounts of the congregations, diocese, provinces, and world church shall be open for review, inspection and copying upon reasonable notice by those having oversight of the entity. Audits shall be provided upon request of the appropriate CEEC authority or representative. Any congregation, ministry, diocese, province, or agency of the Communion with an income of more than \$25,000.00 annually shall submit a Financial Review Report every three years. If income in the same period exceeds \$75,000 annually, an independent audit shall be required.

C) Insurance

All buildings and their contents shall be kept adequately insured.

D) Fiscal Year

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

**CANON 2.
TITHING, CONTRIBUTIONS, AND SUPPORT.**

A) Tithe Practice

The normative practice of Christian giving is the standard of the biblical tithe, or a tenth of one's personal income. Offerings of various kinds beyond the tithe are also recognized as an integral part of the biblical practice of stewardship.

B) Parish Tithe

The congregation shall begin tithing to the diocese upon beginning a formal relationship, unless special dispensation is obtained because of dual membership or other good reason from the diocesan bishop.

C) Vote

A local parish shall not have a vote in convocations until it is a full communion parish.

D) Diocesan Tithe

Each diocese and bishop therein tithes out of their monthly income to the provincial office and archbishop for support of its efforts on their behalf.

E) Clergy Tithe

All clergy tithe to the next higher overseeing structure and its leaders from their personal income (deacon and priest to bishop, bishop and diocese to archbishop and province, archbishop and province to Presiding Bishop, and Presiding Bishop to the International House of Bishops). Bishops shall remain sensitive to individual situations.

F) Religious Communities

All Religious Communities and Orders will tithe to their overseeing bishop.

G) Special Offerings

Special offerings, or assessments of churches may be called as they are needed for the work of the communion of churches.

H) Fund Raising

Fund raising, endowments, contributions, and grants will be sought at all levels to support "The Great Commission."

I) Support

The CEEC International church, provinces, and dioceses will also financially support local congregations, ministries, missions, and clergy, as needed from time to time for the expansion of the Kingdom. (i.e.: International to province, province to diocese, diocese to parish etc.)

TITLE III. ORGANIZATION AND ADMINISTRATION.

CANON 1.

ANNUAL CONVOCATION.

The Annual Convocation shall be the legislative body of each province of the CEEC. It shall be comprised of lay delegates from all full communion parishes, and all clergy of the province.

A) Time & Operation

1) Annual Convocation

An Annual Convocation may be called by the archbishop of the Province in each calendar year.

2) Committee Chair

The archbishop shall appoint the initial chairperson and committee of the First Annual Convocation who shall organize and plan the convocation. Thereafter, the chairperson shall be elected at the Annual Convocation to organize and preside at the next Annual Convocation.

3) Committee Appointment

The chairperson may appoint a committee to assist in the planning and preparation of the next Annual Convocation, subject to the approval of the archbishop.

4) Advisory Board

The chairperson and committee of the Annual Convocation shall act as a standing advisory board to the archbishop. Each diocese shall have a representative on the Annual Convocation committee.

5) Commissions

The Annual Convocation may establish standing commissions, to study and make recommendations to the Annual Convocation on major subjects considered to be of continuing concern to the province. Commissions shall make quarterly reports to the Annual Convocation Committee.

6) Rules

The Annual Convocation committee shall be vested with the authority, subject to the approval of the archbishop, to establish appropriate rules and regulations for the operation and conduct of the committee and Annual Convocation, which do not conflict with these canons.

7) Convocation Funding

The Annual Convocation shall adopt a budget to provide contingent expenses. An assessment shall be levied on the dioceses to defray the expenses of that budget.

B) Voting:

1) Lay Delegates

Two lay delegates to the Annual Convocation shall be elected at a regularly called congregational meeting in each full communion parish, or ministry. In all cases they must be communicant members of the church congregation in the parish, or directors of the ministry they are chosen to represent, but shall not be clergy. Two lay delegates from mission parishes may attend but shall not vote.

2) Clergy Voting

All clergy shall be voting delegates to the Annual Convocation.

3) General Voting

All lay delegates of full communion parishes, Annual Convocation committee members, and clergy attending the Annual Convocation may vote on all matters brought before the meeting. A 2/3's majority of those in attendance shall be decisive, unless otherwise specified herein. No proxies shall be allowed, except by the approval of each diocesan bishop.

4) Resolutions & Credentials

All matters and proposed resolutions to be submitted to the Annual Convocation shall be deposited with the chairperson at least thirty (30) days prior to the opening date of the Annual Convocation. All delegates and clergy to vote at the Annual Convocation shall submit application to the chairperson thirty (30) days prior to the Annual Convocation and credentials of those to be in attendance shall be approved by the Annual Convocation committee.

**CANON 2.
PRESIDING BISHOP.**

A) Election of Presiding Bishop

The International House of Bishops shall elect the Presiding Bishop Co-Adjutor from among the members of the International House at the expiration of the third year of each Presiding Bishop's term. The Presiding Bishop shall serve a term of four years from the date of installation as Presiding Bishop. The Presiding Bishop Co-Adjutor shall be elected at the end of three years to succeed the Presiding Bishop and assist the Presiding Bishop for the last year of the term until he is installed as Presiding Bishop. This equates to five years of service, one as Co-Adjutor, and four as Presiding Bishop.

B) Duties

The Presiding Bishop is the acting administrator and chief spokesman of the entire CEEC. The role is a representative, rather than a juridical office.

1) The Presiding Bishop shall:

- a) Represent the CEEC to the Church and to the world as chief spokesperson.
- b) Serve as executive administrative overseer for the CEEC.
- c) Convene the International House of Bishops' Synods, setting the time and place, and preside over meetings.
- d) Act as the voice and representative of the International House of Bishops, speaking the consensus of the House.
- e) Appoint officers, and committees to assist him, to whom he may delegate so much of his authority as he deems appropriate.
- f) Shall report quarterly to the communion on the "State of the CEEC."

C) No Diocesan Resignation Required

The Presiding Bishop need not resign as diocesan bishop.

D) Disability

In the event of the resignation, disability, or retirement of the Presiding Bishop, the International House of Bishops shall elect a new Presiding Bishop to fill the office at an emergency meeting of the International House, convened by the next senior ranking Archbishop.

**CANON 3.
OF BISHOPS, QUALIFICATIONS AND JURISDICTION.**

A) Qualifications

1) Requirements

Any active priest of the CEEC in good standing for one year, over the age of thirty (30), may be elected a bishop in the CEEC. The archbishop and two other bishops designated by him shall proceed to consecrate the bishop-elect.

2) Annual Report and Reaffirmation of Vows

Each bishop shall make a report in writing annually on his work and episcopal acts to the House to which he is accountable, and call attention to any matters which may require action. This report will be due to the House to which he is accountable by Ash Wednesday, covering the previous year having ended December 31st.

- a) All bishops shall renew their covenant vows annually to the House of Bishops in which they sit, and shall thereby reaffirm their relationship to the House of Bishops. This renewal of covenant vows shall be signed and delivered by each bishop by the First Sunday of Advent of each year.

B) Jurisdiction

1) Order

The Communion recognizes the episcopate as an order; and no person who has held the office of bishop in any other denomination, jurisdiction, or communion shall ordain, confirm, or perform any act of the Episcopal Office of this Communion, unless and until he has been so authorized by the appropriate House of Bishops.

2) House of Bishops

- a) Diocesan bishops, missionary bishops, suffragan bishops, and coadjutors shall comprise the Provincial House of Bishops under the direction of the archbishop. Retired bishops may continue to participate but shall have no vote.
- b) The House of Bishops shall appoint a legal counsel, historian and secretary and other staff members as needed. They may be laity if clergy are not available to fill the positions.

3) Election

When there is a vacancy at the diocesan level:

- a) Diocesan Level
The diocesan clergy shall submit a minimum of two priests in good standing as candidates to the Provincial House of Bishops, who shall elect a new bishop subject to the approval of the Archbishop.

b) **Provincial Level**

When there is a vacancy at the provincial level, the bishops of the province shall submit a minimum of two bishops in good standing within the communion to the International House of Bishops who shall elect the new Archbishop.

- 1) Suffragan and Missionary Bishops shall be directly selected by the appropriate bishop.
- 2) A Bishop Co-Adjutor shall be selected in the same manner as Diocesan or Provincial Ordinaries.

4) Duties

The duties of the office of diocesan bishop shall include:

- a) The setting of vision for the Diocese, serving as a "father in the Lord" to the clergy and laity.
- b) The calling and oversight of meetings with the clergy of the diocese, both publicly and privately, for their spiritual nourishment and mutual edification.
- c) The ordination of priests and deacons.
- d) The regular visitation of every parish in the diocese for the purpose of:
 - 1) The administration of the Sacraments
 - 2) The preaching of the Word of God.
- e) The administration of the diocese.

5) Duties of Suffragan Bishops

The duties of suffragan bishop shall include assistance to the diocesan bishop in administering the diocese and such other duties as shall be assigned to him by the Diocesan Bishop.

6) Duties of Missionary Bishops

The duties of the missionary bishops shall include carrying out the mission of the Church in other lands, regions, and social groups, not otherwise reached by the structures of the Church under the supervision of the diocesan or provincial bishop.

7) Duration of Terms

All bishops, whether at diocesan or provincial levels, shall serve after consecration until retirement, resignation, or disability.

**CANON 4.
OF PRIESTS.**

A) Requirements

The candidate for Priesthood shall be a communicant in good standing in the CEEC, having reached the age of 23 years and having completed the preparatory requirements for Priesthood during a period of postulancy.

B) Recommendations

Before ordination to the Priesthood, there shall be submitted to the diocesan bishop a letter of application from the Candidate and a letter of recommendation from the priest(s) giving pastoral oversight during postulancy. The candidate shall be recommended to the bishop by priests within the diocese who attest to the call of God on the candidate's life and his abilities to respond to the call.

C) Duties

The ministry of the priest shall include:

- 1) Pastoral oversight of a parish and/or other cure, or ministry;
- 2) Administration of the Sacraments;
- 3) Teaching and preaching the Word of God;
- 4) Hearing private and confidential confessions and declaring absolutions

- 5) Serving the diocese by working closely with the bishop in unity with other priests and deacons.
- 6) Serving as an ex officio member of all councils within the parish, or ministry.
- 7) Serving as chairperson of the parish Vestry and Rector's Council, or board of directors of a ministry.
- 8) Maintaining records of all baptisms, marriages, confirmations and burials. An annual report of the status of a priest's ministry will be submitted to his bishop.

D) Reaffirm Vows Annually

The sacred priesthood is an order of ministry established by the historic church and ordination is for life. Once ordained and licensed by the CEEC the priest shall annually report to his bishop, reaffirm vows of unity with his bishop and advise of any changes requiring review of his credentials by the CEEC. Priestly credentials shall be renewed every three years.

**CANON 5.
OF DEACONS.**

A) Requirements

The candidate for the Diaconate must be a communicant, at least 21 years of age, and in good standing in the CEEC, having completed the preparatory requirements for the Diaconate during a period of postulancy, except that in special circumstances the diocesan bishop may waive a postulancy period.

B) Recommendations

Before ordination to the Diaconate, there shall be submitted to the bishop a letter of application from the candidate and a letter of recommendation from the priest(s) giving pastoral oversight during the postulancy.

C) Duties

The ministry of the deacon includes:

- 1) Caring for the sick, poor and needy;
- 2) Assisting the priest or bishop in the administration of the Sacraments; and other functions delegated to the deacon.
- 3) Teaching and preaching the Word of God, as licensed
- 4) Assisting in Parochial administration.

D) Reaffirm Vows Annually

Deacons shall reaffirm their vows annually and credentials shall be renewed every three years.

**CANON 6.
OF CANDIDATES FOR HOLY ORDERS.**

A) Admission

Upon reception of application for Holy Orders, all required file elements shall be submitted to the bishop's office. Subsequently, the bishop and at least two clergy shall interview the applicant. Upon the acceptance of the application for Holy Orders, the bishop shall admit the applicant to postulancy, working closely with the postulant to develop and monitor a program of preparation for Holy Orders.

B) Preparation

Preparation for Holy Orders shall include theological training, practical experience, spiritual formation, and other such requirements as his diocese shall deem helpful and necessary, with pastoral guidance provided throughout the period of preparation.

C) Qualifications:

- 1) Because the CEEC is international in scope and ministry, we recognize varying needs and opportunities, requiring adjustments for local circumstances made under the oversight of the local bishop. While affirming the value and importance of undergraduate and graduate education, we recognize God calls His servants from many

backgrounds and varying educational experiences. We affirm the validity of ministry arising from all these levels.

Consideration for ordination to Holy Orders may take one of two tracks of formational study:

- a) The completion of a M.Div. degree from a theologically accredited seminary. Consideration for the diaconate would hopefully follow the completion of the first year of training in the same seminary environment.
 - 1) Any applicant for postulancy taking this track should be, at minimum, a college graduate with the intent to enter an accredited seminary.
 - b) Provision is also made for Reading for Holy Orders. Study and preparation under this provision should apply to such persons who are of age and circumstance that precludes seminary training, or former ordination and participation in professional ministry for ten years, or at the bishop's discretion.
- 2) All education must be under the oversight of the bishop and any other clergy he may appoint as mentors, involving either selection of a seminary or educational institution, or the process of Reading for Holy Orders.
- 3) All candidates for ordination will be required to pass a standard CANONICAL EXAM for proficiency in all necessary areas before being ordained to Holy Orders, whether taking Track One or Track Two.

CANON 7. OF RECEIVING CLERGY FROM OTHER CHRISTIAN BODIES.

A) Non-Apostolic Succession

- 1) If a person ordained or licensed by another Christian body not in apostolic succession of bishops should apply to the CEEC for Holy Orders, the bishop and at least two priests shall interview said clergy, giving consideration to his knowledge of Scripture, theology, church history, liturgy and practical pastoral experience. In addition, said

clergy shall submit all required file elements as requisite to the process of application.

- 2) The candidate having fulfilled the requirements of postulancy, the bishop may ordain the candidate to the office to which he is called.

B) Apostolic Succession

- 1) If a person ordained in apostolic succession should apply to the CEEC for reception, the bishop and at least two clergy shall interview said clergy. If the candidate has met the requirements of CEEC ordination, his orders shall be received, subject to approval of the diocesan bishop.
- 2) If the candidate has not met the CEEC requirements for ordination, he may be received on a probationary status.

C) Ministry in the Local Church

At the discretion of the bishop, clergy from other backgrounds may be given employment as staff and a dispensation to serve at the altar in any local parish under his oversight.

CANON 8. NON-ORDAINED MINISTRIES.

- A) Non-ordained ministries including catechists, lay readers, lay preachers, lay Eucharistic ministers, other ministries as deemed appropriate, and pastoral leaders may be licensed, with guidelines for the training and selection of such persons being established by the bishop.
- B) The non-ordained ministry is called chiefly to equip and serve the church, which is a company of saints in communion who offer to God the sacrifices of praise and thanksgiving through the stewardship of their time, energy, money, and spiritual gifts. In all its life and work the CEEC shall encourage the ministry of the whole Church to God.

TITLE IV. ON WORSHIP.

CANON 1. LITURGICAL WORSHIP.

A) **Worship Service**

The principal worship service in the CEEC should be the weekly Celebration of Holy Eucharist (otherwise known as the Lord's Supper, Holy Communion, the Mass, the Lord's Table) on the Lord's Day. Celebration of the Eucharist shall be at least monthly.

- 1) The service shall follow the shape of the historic liturgy of the One, Holy, Catholic, and Apostolic Church, which may be found in a wide variety of liturgies, both East and West, as informed by the broad Anglican spiritual tradition and the Book of Common Prayer.
- 2) The Eucharist shall be celebrated with the unfailing use of Christ's words of institution and the elements ordained by Him.

B) **Approved Liturgies**

The liturgies which may be used by congregations shall be approved by the diocesan bishop.

C) **Procedures**

In keeping with the spirit of the early church, the shape and procedures of the historic liturgy shall be followed, always maintaining "that blessed liberty wherewith Christ hath made us free."

- 1) Included in "that blessed liberty" would be the "convergence" elements of anticipating and expecting the moving of the Holy Spirit through His miraculous gifts and power, as well as the evangelical preaching of God's Word to the building up of God's people and the conversion of the unsaved.

CANON 2. MUSIC.

All worship music should bring glory to God. Recognizing the various backgrounds and cultures of the individual parishes, it is nevertheless desirable that the worship music should represent both the rich tradition of the historic faith and the contemporary expressions of praise to the Lord.

TITLE V. CORRECTION AND GRIEVANCE.

CANON 1 OBJECTIVE OF DISCIPLINE.

The objects of Christian discipline are the removal of offenses, the vindication of the truth, the promotion of purity and harmony in the church, and the benefit of the offender. Forgiveness is a Christian virtue that the CEEC will practice with a penitent communicant accused.

CANON 2. EXERCISE OF DISCIPLINE.

Discipline may be exercised with reference to either moral or spiritual, or to ecclesiastical offenses; in the latter case, nothing shall be admitted as a matter of accusation which cannot be proved to be a violation of the regulations of this church.

CANON 3. PRIVATE OFFENSES.

In all cases of private offenses, the offender shall be dealt with in accordance with the mode divinely prescribed in St. Matthew xviii, 15-17.

CANON 4. AUTHORITATIVE COUNCIL.

The correction of communicants, deacons, priests and bishops shall be administered by the authoritative council appointed by the Archbishop immediate to the situation, and in consultation with the diocesan bishop immediate to the situation.

CANON 5. GRIEVANCES.

Grievances shall also be heard by the authoritative council immediate to the situation, and in consultation with the bishop immediate to the situation.

**CANON 6.
APPEALS.**

All corrections and grievances may be appealed to the next immediate level of authority, and may, at that authority's discretion, be entertained or dismissed.

TITLE VI. OF AMENDMENTS.

These Canons may be amended by a two-third vote of a special meeting of the International House of Bishops or any regularly scheduled meeting thereof.

CERTIFICATION.

This is to certify that this Sixth Edition of the Canons of The Communion of Evangelical Episcopal Churches were prepared, by the grace of God, the action of the Holy Spirit, and prayers to our Lord Jesus and submitted on the 17th day of September, 1998, by the following committee appointed by the House of Bishops.

CEEC Canon Law Committee

The Reverend Justus Lloyd "Buck" Humphreys, Chairperson, Dallas, TX
The Reverend Thomas Steward Cory, Fremont, CA
The Reverend Pat Roark, Bartlesville, OK

CEEC Canon Law Editing and Publishing

Kristy A. Shetley, CEEC Executive Administrator, Oklahoma City, OK

ADOPTION

We the Bishops of the CEEC do hereby adopt and present these Provisional Canons as a guide for our Communion of Churches: to be observed under the loving care of the episcopate with full dependence upon the Holy Spirit, asking for God's blessing on the endeavors of all His people working together to build His Kingdom now and forever more.

The Rt. Rev. Wayne Boosahda, Presiding Bishop

IN WITNESS WHEREOF AND ATTESTING HERETO

This 17th day of September, 1998, House of Bishops Synod at Oklahoma City, Oklahoma.

THE HOUSE OF BISHOPS

The Rt. Rev. Abbot James P. Beckett, The Diocese of St. Antony

The Rt. Rev. Max Broussard, The Diocese of St. Barnabas

The Rt. Rev. Van B. Gayton, The Diocese of St. Paul

The Rt. Rev. John Kivuva, The Diocese of St. Andrew

The Rt. Rev. Terry A. Lowe, The Diocese of St. Peter

The Rt. Rev. Michael D. Owen, The Diocese of St. John

The Rt. Rev. Robert L. Wise, The Missionary Diocese of St. John

Adjutor
Adjutant
adjutant