

International Communion of the Charismatic Episcopal Church



Constitution and Canons

February 2016

Copyright ©ICCEC February 2016

Table of Contents

PART I (PREAMBLE)	2
A. Preamble	2
B. A Declaration on the Sanctity of Human Life	3
C. Our Vision	5
D. Doctrine	7
E. Our Founding Document	9
PART II (CANON LAW)	10
CANON 1 FOUNDATIONAL PRINCIPLES	11
CANON 2 STRUCTURE	12
CANON 3 OFFICES OF THE CHURCH	15
A. The Patriarch and the International Church	15
B. The Primate and the Territory	18
C. The Archbishop and the Archdiocese	21
D. The Bishop and the Diocese	24
E. The Rector and the Church	27
CANON 4 GOVERNANCE	30
CANON 5 MINISTRY	32
A. Orders of the Church	32
B. Qualifications for Ordained Ministry	33
C. The Ministry of the Diaconate	34
D. The Ministry of the Priesthood	34
E. The Ministry of a Bishop	34
F. The Process for Holy Orders	36
G. Discipline	38
H. Non-Disciplinary Actions	39
I. Ministries that do not require ordination	40
J. Resolution of Conflict Model	41
K. Vacancy and Succession	43
CANON 6 WORSHIP	47
A. Three Streams	47
B. Statement on Convergence Worship	47
C. Liturgical Colors, Calendars, Vestments, Clergy Apparel	49
D. Sunday (Saturday night) Worship Required of Each Congregation	49
E. Sacred Places	50
F. Sacred Times	50
G. Special Liturgical Days and Offerings of the ICCEC	50
CANON 7 AMENDMENTS	52
CANON 8: TERRITORIAL CANONS	53

Part I (Preamble)

A. Preamble

The founding vision is "make visible the Kingdom of God to the nations of the world; to bring the rich sacramental and liturgical life of the early church to searching evangelicals and charismatics; to carry the power of Pentecost to our brothers and sisters in the historic churches; and finally, to provide a home for all Christians who seek a catholic, evangelical, charismatic church and a foundation for their lives and gifts of ministry." We the bishops and priests of the International Communion of the Charismatic Episcopal Church do hereby present these Canons which speak to the particular needs of our present ecclesiastical life and are to be observed under the loving care of our Bishops.

B. A Declaration on the Sanctity of Human Life

1. Life begins in the mind of God and He alone has absolute dominion over all human life, and over the process by which it comes into being. The human being is to be respected and treated as a person from the moment of fertilization, that is, the union of an ovum and sperm. The respect and protection of ALL innocent human life is necessary for the establishment and maintenance of a moral civilization.
2. The church has the duty and the obligation to proclaim to all the earth the sanctity of human life, the dignity of human life, and respect for human life.
3. Human life begins at conception and ends with natural death.
4. The deliberate and direct destruction of innocent persons, preborn or born, through all forms of direct abortion, infanticide, euthanasia or any other means is considered to be unethical, immoral, evil and sinful. Nutrition and hydration are considered “ordinary care” not “medical care” and cannot be withheld.
5. Therefore, we affirm that no government has the right to alter the law of God.
 - a. Any legislation by any government that demeans or goes contrary to the law of God concerning the sanctity of life is immoral.
 - b. We affirm the teaching of Holy Scripture and the tradition of the church throughout the centuries that God is the giver of life and thus human life belongs to Him.
 - c. We affirm that this declaration on the sanctity of human life, which is rooted in the teaching of the church and the Holy Scriptures, is not in conflict with good and moral science.
6. Human life, beginning in the mind of God, is sacred from the moment of conception – the union of the human egg and sperm, referred to as fertilization. The ending of this life through abortion is considered by the church to be immoral and sinful, and is contrary to the Scriptures as well as the consistent teaching of the historic church.
7. The public support of, or participation in the intentional violation of the sanctity of human life by a member of the Charismatic Episcopal Church will result in an automatic referral to the Diocesan Bishop. This would especially include being employed by having or holding the ownership of an abortion facility, or running for a public office as a pro-abortion or pro-choice candidate, or working in any such campaign to promote the agenda of abortion. Refusal or failure to take part in a process of reconciliation and restoration may result in excommunication by the Bishop. This statement, though containing punitive elements, should never be used as a hindrance to any communicant seeking and receiving the mercy and forgiveness of Christ and His church through the ministry of repentance and reconciliation.

8. Scripture specifies the prohibition contained in the fifth commandment: "Do not slay the innocent and the righteous". The deliberate murder of an innocent person is gravely contrary to the dignity of the human being, to the golden rule, and to the holiness of the Creator. The law forbidding it is universally valid: it obliges each and every one, always and everywhere.
9. The purpose of defining and clarifying the deep commitment to the sanctity of human life must always be redemptive in order that mercy and truth would meet one another. (Psalm 85)

C. Our Vision

1. Who we are
 - a. We are men and women of faith gathered from diverse backgrounds seeking an expression of the church that is fully sacramental-liturgical, evangelical and charismatic. These three streams converge not in confusion but in unity, with no one stream preeminent over the others: Church that is submitted to the authority of Scripture, as interpreted by the continuing witness of the ancient church and governed by consensus. Our worship is Biblical, Liturgical and Spirit-filled, ancient and contemporary, holy and joyful. We live to show forth God's praise, not only with our lips but in our lives, by giving up ourselves to His service, and by walking before Him, in holiness and righteousness, all our days. We are committed to advancing God's kingdom by proclaiming the Gospel to the least, the lost, and the lonely.

2. What Our Communion is:
 - a. A Church fully sacramental/liturgical: At the center of worship is the Sacrament of Holy Eucharist (Holy Communion) which we believe is the real presence of Christ. We celebrate the living historic forms of the liturgies of the church and the seven Sacraments of Baptism, Confirmation, Holy Eucharist (Holy Communion), Confession, Healing, Holy Orders and Holy Matrimony.
 - b. A Church fully evangelical: We are a church holding to a high view of the Holy Scriptures of the Old and New Testaments, believing them to contain all things necessary for salvation; nothing can be taught as necessary for salvation that is not contained therein. We are committed to the preaching of the Gospel to fulfill the great commission. We believe that we are saved by grace alone and justified by faith in Christ who is calling us to a personal relationship with Him.
 - c. A church fully charismatic: We are a church open to the continued working of the Holy Spirit. We believe that through the baptism of the Holy Spirit all believers are empowered to participate in the fullness of ministry. The baptism of the Holy Spirit releases in the believer both the fruit and gifts of the Spirit for the building up of the church and the advancement of the Kingdom of God.
 - d. Consensus government: We are a church governed by bishops in apostolic succession who are humbly submitted to the leading of the Holy Spirit and to each other. At all levels of government, we are a house of prayer, desiring to hear the voice of God. Decisions are made in council upon coming to consensus. The church is administered by the orders of bishops, priests, deacons and laity. All baptized Christians are ministers of the church.

3. What we do:
 - a. We make visible the Kingdom of God. The International Communion of the Charismatic Episcopal Church is a Eucharistic community that exists to make visible the Kingdom of God to the nations of the world; to provide a home of fatherly care, loving community and evangelistic outreach. The church is the Household of God.
 - b. We recognize the apostolic succession and fatherly leadership of our bishops. The ICCEC is a home led by Bishops in apostolic succession. These Bishops are fathers leading the family of God. They speak the truth to the children of God. They are

- fathers who guide, guard and govern the people of God to bring the Gospel to them and to help them walk out their gifting and release them into the destiny God has provided for them.
- c. We live a Eucharistic life. Our life together is founded upon celebrating the Eucharist, where we are made one body in Christ, who gave Himself sacrificially for the life of the world. All worship, pastoral care, education, works of mercy, preaching, teaching, government, everything that encompasses the ministry of the church flows, from the sacrificial love of God made flesh and suffering for us on the Cross. Our life together is therefore sacramental, offered back to God in this thanksgiving.
 - d. We remain in fellowship with our bishop, and with the body of believers to build families, trust and relationships. We believe that where the bishop is, there is the church. The visible unity of the church is in each congregation, where the bishop or his representative celebrates the Eucharist. We take seriously Our Lord's command to love one another and to seek the unity of the church.
 - e. We create a caring community. We are a caring community to reach the least, the lost and the lonely with mercy and love. We bring them to the fullness of the blessing God has for them. We build residential ministries, birthing centers, homes for unwed mothers, refugee and feeding programs and other ministries. Our local congregations provide pastoral care throughout all the seasons of life.
 - f. We speak with a prophetic voice. We speak with a prophetic voice into the church and culture. We are a voice for the voiceless, the unborn, downtrodden and oppressed. We are uncompromisingly Pro-Life and committed to the building of strong traditional families. We speak strongly against injustice and oppression, particularly when it impacts the poor.
 - g. We experience the gifts of the Spirit. The Gifts of the Spirit are a normative part of our life and worship. We bring God's healing power to those lost and oppressed, providing a home for those held captive by life-controlling problems, crime and sickness. We desire to see the captives set free by the power of the Holy Spirit.
 - h. We bring the Good News of Jesus Christ to all the peoples in the world through the means of grace and the hope of glory. We are intentional in our evangelistic efforts, believing that evangelism is at the very heart of the church, and that the great commission is the motivating call from our Lord Jesus Christ.
 - i. We foster lifelong learning for the ministry of both clergy and people; We offer to development of the mind and character of each person in the ICCEC. We offer a curriculum of academic excellence in each local parish and diocese. We seek the transformation of both the heart and mind into the character of Jesus Christ. We provide schools, both primary and secondary as well as seminary education for those seeking ordination. We offer training for clergy, and practical training in Christian discipleship, marriage, parenting and other day-to-day life skills.
 - j. Our Doctrine: We speak the truth as received from the Apostles, Scripture and the Councils of the early church.

D. Doctrine

Summary: The Charismatic Episcopal Church holds to the San Clemente Declaration of 1999 as the minimum standard of catholicity, and seeks for theology to be not only an intellectual assent, but also a living experience with the Holy Trinity and the church. The church affirms the Holy Scriptures as the inspired, inerrant Word of God.

1. The ICCEC believes that the 66 universally accepted books of the Old and New Testament are the Word of God containing all things necessary unto salvation. With regard to those several works commonly referred to as the Apocrypha or Deutro-Canonical Books, we further reaffirm the position, that while beneficial for education and teaching, they are not considered part of the Canon of Holy Scripture. They may, therefore, be read in public worship, but not used to establish dogma or doctrine.
2. Bible Version: We hold that Bible translations that are translations of the original Greek and Hebrew are valid for church readings and study. Bible versions that add to or subtract from the original text are not authorized for CEC worship.
3. We hold the Authority of Holy Scriptures.
 - a. The Charismatic Episcopal Church recognizes the Holy Scriptures of the Old and New Testaments to be the inspired, inerrant Word of God.
 - b. The Holy Scriptures serve as the final authority on all matters of faith and practice.
 - c. Scripture is to be understood in light of apostolic tradition and the inspiration of the Holy Spirit.
 - d. Where Scripture does not speak, we defer to apostolic tradition.
4. We hold the San Clemente Declaration of 1999.
 - a. In earnest anticipation of a future revelation of the fullness of the unity of the one, holy, catholic and apostolic church, the International Communion of the Charismatic Episcopal Church adheres to these articles of unity exemplified by the undivided Catholic Church during the first eleven centuries.
 - b. The Sacred Scriptures of the Old and New Testaments as the written Word of God, the chief witness to apostolic teaching, the source of the church's nourishment and strength.
 - c. The Apostles' Creed as the Baptismal Symbol; and the Nicene Creed as the sufficient statement of the Christian faith.
 - d. The Seven Sacraments of the church, including: Baptism, Eucharist, Confirmation, Confession/Reconciliation, Holy Matrimony, Holy Orders, Healing/Unction.
 - e. The historic episcopate in Apostolic Succession, the gift of Christ's authority to the church and the trustee of the church's fidelity to apostolic teaching.
5. We hold the spirit of the Family.
 - a. That all life is sacred.

- b. That Holy Matrimony is between a man and a woman: that it is a covenantal relationship between a man and a woman and God.
 - c. That Holy Matrimony is a sacrament ordained by God.
 - d. That Holy Matrimony is a divine picture of the relationship between Christ and His Bride, the church.
 - e. That all children are a blessing from God.
6. We hold the Spirit of Theology.
- a. The Charismatic Episcopal Church recognizes that doctrine is not only intellectual assent, but a living relationship with Almighty God and His church.
 - b. It is incumbent upon the leadership of the Charismatic Episcopal Church to develop and maintain an atmosphere for growth and understanding in theology and doctrine. We adhere to the classical statement of ecumenicity: “In essentials unity, in nonessentials liberty, in all things charity.” While celebrating the diversity within orthodoxy, we also strive to avoid a schismatic spirit which would elevate nonessential or nonconsensual beliefs and practices above the Father's will that there be a spiritual and visible unity of the One, Holy, Catholic and Apostolic Church.

E. Our Founding Document

Declaration of the First Synod of the Charismatic Episcopal Church of the North America June 26, 1992¹

We, the undersigned Bishops, Priests, Deacons and Laymen, having travelled from our heritage in the Pentecostal and Charismatic movements, today forge a new path in our journey: The creation of the Charismatic Episcopal Church of North America.

Our founding vision is to make visible the Kingdom of God to the nations of the world; to bring the rich sacramental and liturgical life of the early church to searching evangelicals and charismatics; to carry the power of Pentecost to our brothers and sisters in the historical churches; and, finally, to provide a home for all Christians who seek a catholic, evangelical, charismatic church and a foundation for their lives and gifts of ministry.

We affirm our collective will that our beloved Father, Austin Randolph Adler, become our first Archbishop. He has been duly elected; the mandate being read at his consecration this evening.

We openly seek and invite ecumenical dialogue, in the spirit of *koinonia*, with all churches who profess the necessary tenets of the Faith as outlined in the Chicago Lambeth Quadrilateral of 1886, 1888.

We agree with the spirit of the Thirty-Nine Articles of Religion (1801) and of the Book of Common Prayer (1979), and accept them, provisionally, as our primary texts for rite, form and order.

We recognize this meeting as the first Synod of the Charismatic Episcopal Church. This day also marks the consecration of our first Archbishop, the Most Reverend Austin Randolph Adler.

We affirm this statement and the actions taken today and affix our signatures as witness, in this the city of San Clemente, on the Twenty-Sixth day of June, in the year of our Lord, Nineteen Hundred and Ninety-Two.

¹ Adopted at the First Meeting of Bishops of the Charismatic Episcopal Church

Part II (Canon Law)

CANON 1: FOUNDATIONAL PRINCIPLES

CANON 1 FOUNDATIONAL PRINCIPLES

The name of the church is “International Communion of the Charismatic Episcopal Church” or “ICCEC” (commonly called “The Charismatic Episcopal Church”, or “CEC”)

The core of this Charismatic Episcopal Church is the threefold revelation from the Holy Spirit that has guided us from the beginning:

Convergence Worship
Consensus Government
Culture of Life.

The International Communion of the Charismatic Episcopal Church encompasses all of the territories, archdioceses, dioceses, and churches, and entities in communion with its Patriarch throughout the world.

The ICCEC has as its Patriarch and Chief Pastor one selected by the Holy Spirit through consensus of the Patriarch’s Council. The Patriarch shall chair the Patriarch’s Council working with all bishops to establish and prosper the Church of God.

The spiritual head of the ICCEC is the Lord and Savior Jesus Christ. The chief pastor is the Patriarch who serves as “First Father” of the Church.

CANON 2: STRUCTURE

CANON 2 STRUCTURE

- 1) Summary: The ICCEC is composed of only the structure needed. There is no requirement for all the structure to be in place. The authority of the Charismatic Episcopal Church is based upon the collegiality of all Bishops, that they share the same call, the same purpose and they choose to work together harmoniously under the Holy Spirit to achieve his purpose.
- 2) The International Communion of the Charismatic Episcopal Church:
 - a) Structure
 - i) Encompasses all of the territories, archdioceses, dioceses and churches throughout the world in communion with the Patriarch.
 - ii) The ecclesiastical authority of the international church is the Patriarch.
 - b) Authority
 - i) All authority not held by the International church is delegated.
 - ii) The International church is the final authority on: vision, doctrine, worship, issues of unity, canon law and episcopal consecrations.
- 3) The Territory:
 - a) Structure
 - i) Encompasses all of the archdioceses and dioceses in an area defined by the Patriarch.
 - ii) The ecclesiastical authority of a territory is a primate.
 - iii) The territory is a geographical area assigned by the Patriarch for the purpose of oversight, missions and development.
 - iv) Multinational and subnational territories may exist.
 - b) Authority
 - i) All authority not held by the territory is delegated
 - ii) The territory under a primate is the final authority on governance and administration, education, seminary standards, local policies, ordination standards and territorial canons.
- 4) The Archdiocese:
 - a) Structure
 - i) An archdiocese is comprised of two or more dioceses within a geographic area designated by the jurisdictional primate.
 - ii) Multinational archdioceses may exist.
 - iii) The ecclesiastical authority of an archdiocese is an archbishop.
 - b) Authority
 - i) All authority not held by the archdiocese is delegated to the diocese.
- 5) The Diocese:
 - a) Structure
 - i) A diocese is comprised of a minimum of five parishes within geographical boundaries established by the jurisdictional archbishop.
 - ii) The ecclesiastical authority of a diocese is a bishop.
 - iii) A diocese is created by the consensus of the appropriate primate's council.

CANON 2: STRUCTURE

- iv) A titular diocese, which is not permanent, may be created to ease the pastoral and administrator burden of the Patriarch or a primate. The titular diocese will revert to its geographic diocese upon vacancy in the bishop's office.
- b) Authority
 - i) All authority not held by the diocese is delegated to the churches of the diocese.
- 6) The Parish/Mission Churches:
 - a) Structure
 - i) A Church:
 - (1) A parish church or a mission church must be received as such by a diocesan bishop.
 - (2) A church shall not have geographical boundaries, but shall consist of all persons enrolled as communicants therein.
 - (3) All churches shall follow the requirements of membership in the ICCEC including its standards of worship, government, and policies, the filing of regular reports, tithing, CEC for Life membership and offering, Foundation Day offerings, and participation in the Missions and Development offerings.
 - (4) Churches are established and exist by the authority of the diocesan bishop.
 - (5) The Primate of the Territory, in consultation with his council, shall establish qualifications and a procedure for admitting, releasing, or re-classifying congregations as parishes and missions.
 - ii) A Parish church:
 - (1) Is a fully self-supporting church, able through tithes and offerings to fund the Priest-in-Charge in a manner consistent with the norms of the local community.
 - (2) Provides programs, facilities, and all other requirements and ministries of parish life. It shall have a Rector's Council that is fully functioning to the Bishop's satisfaction.
 - iii) A Mission church:
 - (1) Is a church that is under development; it is thus non self-supporting and dependent upon either diocesan support, other outside support, or cost saving strategies, such as utilizing bi-vocational clergy.
 - (2) Missions are not permanent and can be closed by the bishop at his discretion.
 - (3) A mission church that meets the standards of a parish church will apply in writing demonstrating adherence to the standards of a parish church for at least six months.
 - (4) The bishop is the rector of all mission churches.
- 7) Religious Orders, Monastic Communities and Other Entities:
 - i) Religious orders, monastic communities, and other entities may be established in the Charismatic Episcopal Church to enhance and enrich the life and witness of the church to the world.
 - ii) Orders, communities, and entities shall establish a primary base within a recognized diocese of the ICCEC, and shall be under the authority of the bishop ordinary of that jurisdiction.
 - iii) The bishop of that jurisdiction may allow another bishop of the church to serve as the guardian or protector of the order, and have authority and responsibility for the Order.

CANON 2: STRUCTURE

- iv) Each order will tithe to its Diocese.
 - v) An order, community, and other entity may extend beyond the diocesan borders with the approval of the Primate and the House of Bishops.
- 8) Existing churches joining the International Communion of the Charismatic Episcopal Church:
- a) Any church desiring to be received into union with the church shall declare its desire in writing, duly certified by the authorities of said church, by means of the Letter of Intent. In the organization of a new church, or an existing church joining the ICCEC, the church shall be a mission church for a period of time set at the bishop's discretion.
 - b) The existing churches must request to be released from former allegiances to denomination(s) or other headquarters and join without obligations to other church authorities.
 - c) Before a congregation is received as a church, it is required that the leadership be instructed by the bishop or his representative concerning the three streams of Christian faith (catholic, evangelical, and charismatic), principles of tithes and offerings, government by consensus, and the canons and organizational structure of the Charismatic Episcopal Church.
 - d) A mission church, having participated in the life of the diocese for at least six months and meeting all requirements of a parish church, with the bishop's approval, may be received as a parish church.
 - e) The church shall begin tithing to the diocese upon beginning a formal relationship. Missionary priests who serve a church that has not yet been received into the Charismatic Episcopal Church shall personally tithe to the diocese until the church has been received.
 - f) The reception of the parish into full communion shall be witnessed by the visitation of the bishop for the confirmation and/or reception of the communicants.

CANON 3 OFFICES OF THE CHURCH

A. The Patriarch and the International Church

- 1) The Patriarch's Duties and Responsibilities:
 - a) The spiritual head of the Charismatic Episcopal Church is the Lord and Savior Jesus Christ. The Patriarch is the "First Father" of the church; and therefore the first and foremost shepherd of the flock.
 - b) The Patriarch is bishop over an international church developed and undeveloped.
 - c) The Patriarch will at least once a year call and oversee meetings of his Patriarch's Council, for the administration, leadership, and accountability of the International church.
 - d) The Patriarch may visit territories, archdioceses and dioceses of the church for the purpose of holding pastoral consultations with the bishops and archbishops and with the clergy and people of their jurisdictions.
 - e) The Patriarch is an ex officio member of all councils. When present, it is the Patriarch's right to preside.
 - f) The Patriarch may call and oversee meetings and international convocations with the clergy and people of the ICCEC, both publicly and privately for prayer, preaching, inspiration, and instruction.
 - g) The Patriarch leads the ICCEC in the initiation, development, and implementation of vision and strategy.
 - h) The Patriarch is the final approving authority for consecration of bishops; his approval must be requested in writing. The Patriarch alone approves the bestowing of the ICCEC's apostolic succession during a consecration.
 - i) The Patriarch is responsible for the orderly administration of the Territory; in this he may appoint officers to assist him in the administration of his duties.
 - j) The Patriarch serves as the chief guardian of the faith and liturgies of the church.
 - k) The Patriarch shall have authority to administer guidance and discipline over all archbishops and bishops in conformance with the Scriptures, apostolic tradition and the Canon Law of the ICCEC. In like manner he may administer guidance and discipline at any level of the church when he deems.
 - l) The Patriarch is the authority on all matters of doctrine, worship, pastoral care, church order, and discipline within the ICCEC.
 - m) The Patriarch will report to the church through the Patriarch's Council the state of the Church, annually.
 - n) The Patriarch may request to have a General Secretary to help administrate the International church, who will serve as special advisor and/or administrative assistant.
 - o) Persons, and sacred things and places, which are located within any jurisdiction, are subject to episcopal visitation.

- 2) Authority & Responsibilities of the Office of the Patriarch:
 - a) The Office of the Patriarch is the ecclesiastical and administrative headquarters of the ICCEC.
 - b) The Office of the Patriarch serves the Patriarch by facilitating the implementation of decisions, supporting the ministry of the Patriarch and promoting the unity of the whole church.

CANON 3: OFFICES OF THE CHURCH

- c) The Office of the Patriarch will produce and enforce those policies the Patriarch and Patriarch and his council believe are necessary for the safe, legal, moral, and ethical functioning of the church.
 - d) All staff members serve at the pleasure of the Patriarch. He is the official employer of the Office.
 - e) The Office of the Patriarch has the responsibility and authority in the collection and disbursement of all funds of the Patriarch's Office to include Foundation Day and CEC for Life funds.
 - f) The Office of the Patriarch will coordinate the commissions and agencies of the Patriarch's office and the Patriarch's Council.
 - g) The Office of the Patriarch will present an annual report to the Patriarch's Council that includes a financial report to the Patriarch's council, demographics of the church and other information as requested. The annual report shall contain a sufficient description of the state of the Church.
- 3) The Patriarch's Council:
- a) The Patriarch's Council is comprised of the Patriarch, the primates, archbishops, and selected general secretaries and bishops chosen by the Patriarch in consensus with his Council, it is the authoritative Council for the ICCEC.
 - b) The Patriarch's council is dissolved when a new Patriarch is installed, and the incoming Patriarch appoints his council with the approval of his Primates.
 - c) The Patriarch's Council is first and foremost a house of prayer.
 - d) The Patriarch's Council shall follow the rules of government by consensus.
 - e) The Patriarch's Council is the corporate and advisory body of the ICCEC, the guardian of the vision of the whole church, and the final decisional authority under the headship of the Patriarch who sits as the first among equals.
 - f) The Patriarch's Council is responsible for the oversight and review of the international budget of the Office of the Patriarch. The budget will be submitted to the Patriarch's Council for approval.
- 4) Funding:
- a) The Patriarch's Office shall be funded by:
 - i) A tithe from the Patriarch's Cathedral
 - ii) A tithe from each territory
 - iii) A tithe from each primate's Cathedral
 - iv) Special offerings, grants, and bequests
 - v) Designated offerings as authorized by the Patriarch's Council.
 - b) The International Church shall tithe to ICCEC development projects.
 - c) The Patriarch, as the chief Levite, has the first right to the tithe for his responsibilities to his people and God's temple and specific oversight thereof in consultation with the Patriarch's Council.

CANON 3: OFFICES OF THE CHURCH

- 5) Record Keeping and Financial Accountability:
 - a) Records
 - i) The Office of the Patriarch will maintain all documentation for each bishop within the ICCEC including the mandate, consecration service, and consecration documents.
 - ii) The Office of the Patriarch will maintain all corporate, administrative, and international historical records.
 - iii) The Office of the Patriarch will maintain accurate and up to date records of all bishops and their status.
 - b) Financial Records & Accountability:
 - i) The office of the patriarch shall keep accurate records of financial contributions and expenses.
 - ii) An audit or review of the Office of the Patriarch's fiscal records may be requested by the Patriarch, his council or a primate at any time.

CANON 3: OFFICES OF THE CHURCH

B. The Primate and the Territory

- 1) A primate is placed primarily over a territory, but can be placed over an archdiocese as is determined by development of the church and by the Holy Spirit.
- 2) The Primate:
 - a) The Primate is the Patriarch's representative in the territory or archdiocese in his designed jurisdiction.
 - b) The Primate is over a territory or archdiocese that is composed of one or more nations.
 - c) The Primate will at least once a year call and oversee meetings of his Primate's Council, for the administration, leadership, and accountability of the territory.
 - d) The Primate may visit territories, archdioceses and dioceses of the church for the purpose of holding pastoral consultations with the bishops and archbishops and with the clergy and people of their jurisdictions.
 - e) The Primate may call and oversee meetings and convocations with the clergy and people of the territory, both publicly and privately for prayer, preaching, inspiration and instruction.
 - f) The Primate leads the territorial church in the initiation, development and implementation of vision and strategy of the International Communion of the Charismatic Episcopal Church.
 - g) The Primate is responsible for the proper and orderly administration of the territory. To this end he may appoint officers to assist him in the administration of his duties.
 - h) The Primate, as the Patriarch representative, shall have authority to administer guidance and discipline over all his bishops, priests and deacons in accordance with Scriptures, apostolic tradition and canon law of the ICCEC.
 - i) The Primate, as the Patriarch representative, is the authority on all matters of doctrine, worship, pastoral care, church order and discipline within the territory church or territory.
 - j) The Primate will annually report to the Patriarch's Council through the Primate's Council on the state of the church.
 - k) The Primate may request to have a general secretary to help administrate the territory, who will serve as special advisor and/or administrative assistant.
 - l) Persons and sacred things and places, which are located within the area of the territory, are subject to episcopal visitation.
- 3) Authority & Responsibilities of the Office of the Primate:
 - a) The Office of the Primate is the administrative headquarters for the territory.
 - b) The Office of the Primate's staff serves the Primate by facilitating the implementation of decisions, supporting the ministry of the Primate and providing coordination with the agencies of the territory.
 - c) The Office of the Primate's staff will produce and enforce those policies the Patriarch, the Primate and his Council believe are necessary for the safe, legal, moral and ethical functioning of the Church.
 - d) All staff members serve at the pleasure of the Primate. He is the official employer of the Office.

CANON 3: OFFICES OF THE CHURCH

- e) The Office of the Primate has the responsibility and authority in the collection and disbursement of all funds of the Primate's Office to include Sanctity of Life Sunday offerings and mission funds.
 - f) The Office of the Primate will coordinate the agencies of the Primate's Council.
 - g) The Office of the Primate will present an annual report to the Patriarch's Council and Primate's Council that includes a financial report, demographics of the church and other information as requested; the annual report shall contain a sufficient description of the state of the Church.
- 4) The Primate's Council:
- a) The Primate's Council is comprised of the Primate, all active bishops of the territory and other selected bishops, representing all archdioceses and dioceses.
 - b) The Primate's council is dissolved when a new Primate is installed, and the incoming rector appoints his Primate's council with the approval of his Patriarch.
 - c) The Primate's Council is first and foremost a house of prayer.
 - d) The Primate's Council shall follow the rules of government by consensus.
 - e) The Primate's Council is the corporate and advisory body of the territory, the guardian of the vision, and the final decisional authority under the headship of the Primate who sits as the first among equals.
 - f) The Primate's Council is responsible for the oversight and review of the territorial budget. The budget will be submitted to Patriarch's Council for approval.
- 5) Funding:
- a) The Primate's Office shall be funded by:
 - i) A tithe from each supervised archdioceses, and/or directly supervised dioceses
 - ii) A tithe from each supervised archbishop's cathedral, and/or directly supervised bishop's cathedral.
 - iii) Special offerings, grants, and bequests.
 - iv) A tithe from the Primate's cathedral.
 - v) Designated offerings as authorized by the Primate's Council.
 - b) The Primate's cathedral will tithe to the next higher ecclesiastical authority.
 - c) The territory will tithe to the Office of the Patriarch.
 - d) The primate, as the chief Levite, has the first right to the tithe for his responsibilities to his people and God's temple and specific oversight thereof in consultation with the Primate's Council.
- 6) Record keeping:
- a) Records
 - i) The Office of the Primate will maintain all documentation for each bishop, priest and deacon within the territory to include the mandate, consecration service, consecration documents, ordination documents, and copies of certificates. Copies of all documents concerning bishops will be forward to the Patriarch's office.
 - ii) The Office of the Primate will maintain accurate and up to date records of all ordained clergy and their status.

CANON 3: OFFICES OF THE CHURCH

- iii) The Office of the Primate will maintain all corporate, administrative and territorial historical records.
- b) Financial records & accountability:
 - i) The Office of the Primate shall keep accurate records of financial contributions and expenses.
 - ii) An audit or review of the Office of the Primate's fiscal records may be requested by the Patriarch, the Primate's Council or his archdiocese at any time.

CANON 3: OFFICES OF THE CHURCH

C. The Archbishop and the Archdiocese

- 1) The Archbishop:
 - a) The Archbishop is the Patriarch's representative in the territory or archdiocese in his designed jurisdiction.
 - b) The Archbishop is over an archdiocese that is composed of two or more dioceses.
 - c) The Archbishop will at least once a year call and oversee of meetings of his archbishop's Council of the archdiocese, for the administration, leadership, accountability of the archdiocese.
 - d) The Archbishop may visit the archdiocese and dioceses of the church for the purpose of holding pastoral consultations with the bishops, clergy and people of their jurisdictions.
 - e) The Archbishop may call and oversee of meetings and convocations, with the clergy and people of the archdiocese, both publicly and privately, for prayer, preaching, inspiration and instruction.
 - f) The Archbishop leads the archdiocese church in the initiation, development and implementation of vision and strategy of the International Communion of the Charismatic Episcopal Church.
 - g) The Archbishop is responsible for the proper and orderly administration of the archdiocese. To this end he may appoint officers to assist him in the administration of his duties.
 - h) The Archbishop shall have delegated authority to administer guidance and discipline over all his bishops, priests and deacons in accordance with Scriptures, apostolic tradition and canon law of the ICCEC.
 - i) The Archbishop, as the Patriarch representative, is the authority on all matters of doctrine, worship, pastoral care, church order and discipline within the archdiocese as is reflected by governing councils of the ICCEC
 - j) The Archbishop will annually report to the church through the archbishop's council the state of the archdiocese.
 - k) The Archbishop may request to have an Auxiliary Bishop to help administrate the diocese or serve as special advisor and/or administrative assistant.
 - l) Persons, and sacred things and places, which are located within the area of the archdiocese, are subject to episcopal visitation.

- 2) Authority and Responsibilities of the Office of Archbishop:
 - a) The Office of the Archbishop's staff is the ecclesiastical and administrative headquarters for the archdiocese.
 - b) The Office of the Archbishop's staff serves the Archbishop by facilitating the implementation of decisions, supporting the ministry of the primate and providing coordination with the offices of the archdiocese.
 - c) The Office of the Archbishop will produce and enforce those policies the Patriarch, the Primate and the archbishop and his council believe are necessary for the safe, legal and ethical functioning of the church.
 - d) All Archbishop staff members serve at the pleasure of the archbishop. He is the official employer of the archdiocesan office.
 - e) The Office of the Archbishop has the responsibility and authority in the collection and disbursement of all funds of the Office of the Archbishop.

CANON 3: OFFICES OF THE CHURCH

- f) The Office of the Archbishop will coordinate the agencies of the archdiocese and the Archbishop Council.
 - g) The Office of the Archbishop will present an annual report to the Archbishop Council's that includes a financial report, demographic of the church and other information requested by the council, the annual report shall contain sufficient description of the state of the church.
- 3) Archbishop's Council:
- a) The Archbishop's Council is comprised of the Archbishop, all active bishops of the archdiocese, other bishops chosen by the Archbishop in consensus with his Council.
 - b) The Archbishop's council is dissolved when a new Archbishop is installed, and the incoming Archbishop appoints his council with the approval of his Primate.
 - c) The Archbishop's Council is first and foremost a house of prayer.
 - d) The Archbishop's Council shall follow the rules of government by consensus.
 - e) The Archbishop's Council is the administrative and advisory council of the archdiocese, the guardian of the vision, and the final decisional authority under the headship of the primate who sits as first among equals.
 - f) The Archbishop's Council is responsible for the oversight and review of the archdiocesan budget. The budget will be submitted to Primate's Council for approval.
- 4) Funding:
- a) The Archdiocese shall be funded by:
 - i) The tithe from the dioceses
 - ii) A tithe from each supervised bishop's cathedral
 - b) The Archbishop's cathedral shall tithe to the next higher ecclesiastical authority
 - c) The Archdiocese will tithe to the territory
 - d) The Archbishop, as the chief Levite, has the first right to the tithe for his responsibilities to his people and God's temple and specific oversight thereof in consultation with the Archbishop's Council.
- 5) Record keeping:
- a) Records
 - i) The Office of the Archbishop will maintain all necessary documentation for each bishop, priest and deacon within the archdiocese to include ordination documents and copies of ordination certificates.
 - ii) The Office of the Archbishop will maintain accurate and up-to-date records of all ordained clergy and their statuses.
 - iii) The Office of the Archbishop will maintain all corporate, administrative and historical records.

CANON 3: OFFICES OF THE CHURCH

- b) Financial Records & Accountability:
 - i) The Office of the Archbishop shall keep accurate records of financial contributions and expenses.
 - ii) An audit or review of the Archdiocese and Archbishop's cathedral fiscal records may be requested by the Patriarch, the Primate, or the Archbishop's Council at any time.

CANON 3: OFFICES OF THE CHURCH

D. The Bishop and the Diocese

- 1) Bishop's Authority and Responsibilities:
 - a) The Bishop is a "Father" of the church, and therefore shall be first and foremost a shepherd of the flock.
 - b) The Bishop is over a diocese composed of parish and mission churches.
 - c) The Bishop will at least twice a year call and oversee meetings of his Bishop's Council, for the administration, leadership, and accountability of the diocese.
 - d) The Bishop will visit parishes and missions of his diocese for the purpose of holding pastoral consultations with the clergy and people of his jurisdiction.
 - e) The Bishop will be an ex officio member of all councils within his jurisdiction. When present, it is the Bishop's right to preside.
 - f) The Bishop will call and oversee meetings and convocations with the clergy and people of the diocese, both publicly and privately, for prayer, preaching, inspiration and instruction.
 - g) The Bishop leads the diocesan church in the initiation, development and implementation of vision and strategy.
 - h) The Bishop will ordain men to the priesthood and diaconate for the purpose of administration of the sacraments and preaching of the Word of God.
 - i) The Bishop is responsible for the proper and orderly administration of the diocese; in this he may appoint diocesan officers to assist him in the administration of his duties.
 - j) The Bishop serves as guardian of the faith and liturgies of the church.
 - k) The Bishop shall have authority to administer guidance and discipline over all his priests and deacons in accordance with Scriptures, apostolic tradition and canon law of the ICCEC.
 - l) The Bishop is the ordinary authority on all matters of doctrine, worship, pastoral care, church order and discipline within the diocese.
 - m) The Bishop will annually report to the diocese through the Bishop's Council concerning the state of the church.
 - n) The Bishop may request to have an auxiliary or coadjutor bishop to help in the administration of the diocese or to serve as special advisor and administrative assistant when he is unable to administer the diocese because of its size or his duties.
 - o) The Bishop will designate his parish as the Cathedral Church of the diocese.
 - p) Persons and sacred things and places which are located within the area of the diocese, are subject to episcopal visitation.

- 2) Authority and Responsibilities of the Office of the Bishop:
 - a) The Office of the Bishop is the ecclesiastical and administrative headquarters for the diocese.
 - b) The Office of the Bishop serves the Bishop by facilitating the implementation of decisions, supporting the ministry of the Bishop and providing coordination with the offices of the diocese.
 - c) The Office of the Bishop will produce and enforce those policies the Patriarch, the Primate and the Archbishop, Bishop and his council believe are necessary for the safe, legal, moral, and ethical functioning of the church.

CANON 3: OFFICES OF THE CHURCH

- d) All Office of the Bishop staff members serve at the pleasure of the Bishop. He is the official employer of the Bishop's Office.
 - e) The Office of the Diocese has the responsibility and authority in the collection and disbursement of all funds of the Office of the Diocese.
 - f) The Office of the Bishop will coordinate the agencies of the diocese and the diocese council.
 - g) The Office of the Bishop will present an annual report to the Bishop's Council that includes a financial report, demographic of the church and other information requested by the Council; the annual report shall contain a sufficient description of the state of the church.
- 3) Funding:
- a) The diocese shall be funded by the tithes of churches under its authority.
 - b) The diocesan cathedral shall tithe to the next higher ecclesiastical authority (territory or archdiocese)
 - c) The Bishop, as the chief Levite, has the first right to the tithe for his responsibilities to his people and God's temple, and specific oversight thereof in consultation with the Bishop's Council.
- 4) Bishop's Council:
- a) The Bishop's Council is comprised of the Bishop and priests and deacons chosen by the bishop in consensus with his council.
 - b) The Bishop's council is dissolved when a new Bishop is installed, and the incoming Bishop appoints his council with the approval of his ecclesiastical authority.
 - c) The Bishop's Council is first and foremost a house of prayer.
 - d) The Bishop's Council shall follow the rules of government by consensus.
 - e) The Bishop's Council is the administrative and advisory council of the diocese, the guardian of the vision, and the final decisional authority under the headship of the Bishop.
 - f) The Bishop's Council is responsible for the oversight and review of the diocesan budget. The budget will be submitted to higher ecclesiastical council for approval.
- 5) Record keeping:
- a) Records:
 - i) The Office of the Bishop will maintain all necessary documentation for all bishops, priests and deacons within the diocese to include ordination documents and copies of certificates.
 - ii) The Office of the Bishop will maintain accurate and up to date records of all ordained clergy and their status.
 - iii) The Office of the Bishop will maintain all corporate, administrative and historical records.
 - b) Financial Records & Accountability:
 - i) The office of the diocese shall keep accurate records of financial contributions and expenses.

CANON 3: OFFICES OF THE CHURCH

- ii) An audit or review of the finances of the office of the diocese may be requested by the Patriarch, Primate, Archbishop, Bishop's Council at any time.

CANON 3: OFFICES OF THE CHURCH

E. The Rector and the Church

- 1) The Rector:
 - a) The chief pastor of the parish is the diocesan Bishop.
 - b) The Rector is the bishop's representative in the church.
 - c) The Rector of a parish church has full authority in all parish concerns, in conformance with the Holy Scriptures, Apostolic Tradition, and the Canon Law of the Charismatic Episcopal Church.
 - d) All staff members serve at the pleasure of the Rector. He is the official employer of the Parish.
 - e) The rector is an ex officio member of every council, group under his jurisdiction.
 - f) The rector has the responsibility and authority in the disbursement of all parish funds. The rector may use the Rector's Council and/or a committee for advice and counsel in this regard.

- 2) Rector's Councils:
 - a) The Rector's Council is comprised of the Rector, and other parish clergy and men chosen by the rector in consensus with his council.
 - b) The Rectors council is appointed by the rector with the approval of his bishop.
 - c) Once appointed a rector's council members may be removed by rector with approval of his bishop.
 - d) The Rector's council is dissolved when a new rector is installed, and the incoming rector appoints his rector's council with the approval of his bishop.
 - e) The Rector's Council is first and foremost a house of prayer.
 - f) The Rector's Council of each parish is responsible for the oversight and review of the budget. The budget will be submitted to higher ecclesiastical council for approval.
 - g) A mission church has its council appointed by the Bishop
 - h) The Rector's Council may establish a Parish Council to assist in administration of the church

- 3) Funding & Tithing:
 - a) The parish shall be funded from the tithes and offerings of the congregation.
 - b) The parish shall tithe to the diocese.

- 4) Record Keeping:
 - a) Records
 - i) All sacramental parish records are the property of the diocese
 - ii) Parishes shall maintain an accurate parish register for the Bishop for the recording of:
 - (1) Baptisms (with parentage, date of birth, sponsors or witnesses, date of rite, etc.);
 - (2) Confirmations;
 - (3) Holy Matrimony;
 - (4) Burials;
 - (5) number of communicants;
 - (6) other important information ;
 - iii) This book or recordings thereof shall be presented to the diocesan Bishop for his inspection annually.

CANON 3: OFFICES OF THE CHURCH

- iv) The parish will maintain all corporate, administrative, and historical records
- v) The year reported shall be the calendar year.

CANON 3: OFFICES OF THE CHURCH

- b) Financial Accountability
 - i) The Rector, as the chief Levite, has the first right to the tithes for his responsibilities to his people and God's temple and specific oversight thereof in consultation with the Rector's Council.
 - ii) Parishes shall keep accurate records of financial contributions.
 - iii) Offerings and non-designated funds may be administered by the Rector or Staff at the discretion of the Rector in consultation with the Rector's Council.
 - iv) An audit or review of the accounts of the church may be requested by the Patriarch, Primate, Archbishop, Bishop, and the Rector's Council at any time.

- c) Reports: It shall be the duty of every rector and vicar to deliver an annual report to the diocese with the following information: the number of baptisms, confirmations, marriages, burials and other official acts; the number of baptized persons and the number of communicants within his care; tithes and offerings received, and expenses and other information concerning the state of church life as the Bishop shall require.

CANON 4: GOVERNANCE

CANON 4 GOVERNANCE

- 1) Summary: The objective of consensus government is to hear the voice of the Lord for the church (whether the local church, or the international church). The church is governed at all levels by leaders who choose men to serve on their councils. The councils shall operate according to the rules of consensus government.
- 2) Founding Principles:
 - a) The church is not led by men but by the Holy Spirit.
 - b) Christ chooses a man; that man chooses men to be around him to implement the vision; these men help him hear the word of the Lord.
 - c) Consensus is helping the Father to hear the word of God.
- 3) What Consensus is:
 - a) An order of government that is based upon covenant relationships, a yielding of each leader's will to the Spirit of God, an open and honest submission to the one set apart by God as the leader among leaders, and a faithfulness to each leader that is noted by a fervent desire to "lay down one's life." It is unity of wills submitted to the will of God.
 - b) The biblical model of hearing from God for his church.
 - c) Hearing the voice of God for the government of the church and to help each man hear the voice of God for his life and ministry
- 4) The Principles of Councils of the church:
 - a) Each leader of the church, and council member, must hold himself personally accountable to a formalized group of men.
 - b) Each bishop and rector of the Charismatic Episcopal Church must have a council to which he is personally accountable to whom he can confide and receive ministry. In most cases this is the church or cathedral Rector's Council. When this is not the case, the bishop must establish such a council.
 - c) Councils will act with mutual accountability, transparency, and open, honest discussion.
 - d) Councils are not representative councils, that is council members do not represent a region, diocese, area of expertise or ministry; Instead they are to hear from God for the church.
 - e) Councils do not vote on issues when hearing from God.
 - f) Councils have no authority that is not given in the canons, or delegated by the council leader.
 - g) Church Councils are chosen by the rector, with the approval of his Bishop. Appointments last until a change of rectors or the rector removes a council member with the Bishops approval.
- 5) Consensus Government Prerequisites:
 - a) A man involved in church government must be in good relationship with and among other members of the council before he can successfully participate in consensus government.

CANON 4: GOVERNANCE

- b) A covenantal relationship of a council requires members who participate in genuine fellowship, tithe, are honest, transparent, and remain submitted, supportive, and respectful if overruled.
 - c) Relationships as stated above must be tested and tried over a long period of time.
 - d) A member of the council must have a firm understanding of spiritual authority.
- 6) Consensus Government Procedures:
- a) Prayer is the foundation of government by consensus, beginning with hearing the Holy Spirit.
 - i) Government must come from hearing God's voice.
 - (1) If we do what we want it is not Christ's church.
 - (2) Christ must be the literal head, not a figurehead.
 - ii) All must lay down their wills and personal agendas.
 - b) Start by saying "Lead us Holy Spirit." The reality of true church government is found in the supreme confidence that the Holy Spirit is truly directing the church.
 - c) Members never talk about sensitive areas of church business unless the whole group is present.
 - i) Members cannot lobby people into a position.
 - ii) All discussions are conducted with all members present; no discussions should be held outside the council setting.
 - iii) Issues that are labeled "Confidential" are not discussed with others outside the council including family members.
 - d) Members must learn to hear the voice of God through each other.
 - i) Different people hear God in different ways.
 - ii) Spiritual gifts/backgrounds/experience all play a part in how God speaks.
 - e) Consensus government does not mean all have to agree.
 - f) Consensus requires that all parameters within church government must be met, which are:
 - i) Laying down of one's own will to God and each other.
 - ii) Laying down of agendas, opinions, and ambitions.
 - iii) Committing to speak what God says.
- 7) Polling Procedures:
- i) Respond one at a time.
 - ii) Respond youngest to the oldest (This is done to keep younger members from being influenced by those senior to themselves)
 - iii) Recognize council seniority by consecration, ordination date or newest to council.
 - iv) Issues of consensus and disagreement are noted
- a) Procedures for lack of unanimity.
- i) If one or two are uneasy, the presider can still rule that God has spoken
 - (1) who it is
 - (2) what the concerns are
 - (3) what the attitudes of those who disagree are
 - (4) whether or not they have talked to someone else
 - ii) Issues with no consensus should be tabled
 - iii) Whatever is decided, the group leaves committed to the decision and unity

CANON 5: MINISTRY

CANON 5 MINISTRY

A. Orders of the Church

- 1) The ICCEC affirms the priesthood of all believers and that all baptized Christians are the ministers of the church.
- 2) The orders of the church are bishop, priest, deacon and laity.
- 3) Orders of Ordained Ministry in the Church: The ordained ministry is called chiefly to equip and lead the church which is the royal and priestly company, to administer the sacraments of the church, to proclaim the good news of salvation to all peoples, and to offer to God the sacrifices of praise and thanksgiving through the stewardship of time, energy, finances, and spiritual gifts.
 - a) Bishops are the successors of the apostles, and are the icons of the government of God in the church. The bishop is the chief pastor and teacher of the church. The bishop holds the authority of the church and the full sacramental grace of the church.
 - b) Priests are ordained in apostolic succession and are the icons of the sacrificial and obedient life of Christ. A priest serves under the authority of the bishop to celebrate the Eucharist, to baptize, to serve as pastor and teacher, and, with authority given to him by the bishop, to administer the affairs of the church as the bishop's representative.
 - c) Deacons are ordained in apostolic succession and serve as the icons of the servant's heart in ordained ministry. Deacons serve directly under the authority of their bishop, and, by the bishop's authority, may be supervised by the priest of the parish in which they serve.
 - d) Laity, when baptized, are incorporated into the people of God, share in Christ, and serve by participating in the church's mission to bring the Gospel to all peoples. Laity serve the church by assisting at services, missions and programs of the church and by utilizing their expertise for the good administration of the church. They live sacramental lives, thus bringing God's enlightenment and order to society.
 - e) Membership in the church is defined using these categories:
 - i) A baptized member is one baptized in water in the name of the Trinity, who maintains fellowship in a particular congregation, and who is enrolled in the parish register. Responsibilities of members include regular participation in the life of the church, contributing tithes and offerings, following the vision of the leadership, serving through various gifts and ministries for the building up of the church, making a commitment to the Great Commission and the Great Commandment.
 - ii) A confirmed member is a communicant who has been confirmed by the laying on of hands of a bishop in the Charismatic Episcopal Church, or who has been received by a bishop of the Charismatic Episcopal Church, having been confirmed previously in a communion in apostolic succession. Only confirmed members may hold leadership positions in the church.
- 4) Auxiliary and Coadjutor Bishops: The auxiliary bishop serves at the direction of the bishop ordinary and shall not possess the right of succession. Coadjutor bishops are in all ways like auxiliary bishops, except that they shall possess the right of succession.

CANON 5: MINISTRY

- 5) Non-diocesan bishops can reside within another bishop's diocese, but cannot provide any oversight or authority over that diocese unless the diocesan bishop grants such oversight or authority.

B. Qualifications for Ordained Ministry

- 1) A Candidate for Holy Orders:
 - a) must be a confirmed male of the Charismatic Episcopal Church.
 - b) must have the call of God on his life affirmed by his Bishop.
 - c) must be faithful in serving and giving of his time and talent.
 - d) must accede to the canons, doctrine, authority and catechism of the Charismatic Episcopal Church.
 - e) must uphold and believe in the biblical model of family and to the sanctity of life.
 - f) must tithe.
 - g) must not be a member of secret societies. (A secret society is a lodge, club, association or society that requires its members to make sacred vows, oaths, or obligations and invoke secret practices, or espouse information not allowed for public distribution.)
 - h) must in good standing in the Charismatic Episcopal Church.

- 2) A Candidate for Deacon:
 - a) must be at least twenty-one years of age.
 - b) must have completed the preparatory requirements for the diaconate during a period of postulancy.
 - c) must have the written endorsement to the bishop from the rector who have pastoral oversight.

- 3) A Candidate for Priest:
 - a) must be at least twenty-four years
 - b) must have completed the preparatory requirements for priesthood as required by the bishop during a period of postulancy.
 - c) must have the written endorsement to the bishop from the rector, priest or bishop who has pastoral oversight.

- 4) A Candidate for Bishop:
 - a) must be meet all the qualification of a priest
 - b) must be at least thirty years of age.

CANON 5: MINISTRY

C. The Ministry of the Diaconate

- 1) The Ministry of a Deacon:
 - a) A deacon is a minister who is ordained for the tasks of the service of the church through the ministry of the Word, divine worship, and services of charity which are carried out under the pastoral authority of the bishop.
 - b) A deacon is called to care for the sick, poor and needy.
 - c) A deacon is called to assist the priest or bishop in the administration of the Sacraments.
 - d) A deacon is called to teach and preach the Word of God.
 - e) A deacon is called to assist in church administration.

D. The Ministry of the Priesthood

- 2) The Ministry of a Priest
 - a) The priesthood is a sacrament- “one who offers God’s gifts”.
 - b) A priest is his bishop’s representative to the people.
 - c) A priest is the icon of Christ.
 - d) A priest is the father of the people of his parish and is responsible for their discipleship and growth in Christ.

E. The Ministry of a Bishop

- 3) The Ministry of a Bishop:
 - a) The episcopate is a sacrament- “one who offers God’s gifts”
 - b) A bishop is the icon of Christ
 - c) A bishop provides priests with authority to conduct his liturgy to his people.
 - d) A bishop serves as “Father in the Lord”, as the icon of Christ, he is mindful of his obligation to be an example of holiness in charity, humility, and simplicity of life. He strives to promote in every way the holiness of the Christian faithful according to the proper vocation of each.
 - e) A bishop speaks God’s Word to the church and to the world and celebrates the sacraments for the people of God.
 - f) A bishop acts with humanity and charity toward the brothers and sisters who are not in full communion with the catholic church and fosters ecumenism as it is understood by the church.
 - g) A bishop is to foster vocations to different ministries and to consecrated life, with special care shown for priestly and missionary vocations.
 - h) A bishop is bound to propose and explain to the faithful the truths of the faith which are to be believed and applied to morals.
 - i) A bishop takes care that the prescripts of the canons on the ministry of the word, especially those on the homily and catechetical instruction, are carefully observed so that the whole of Christian doctrine is handed on to all.
 - j) A bishop firmly protects the integrity and unity of the faith to be believed, while nonetheless acknowledging a just freedom in further investigating its truths.

CANON 5: MINISTRY

- k) A bishop is the principal dispenser of the mysteries of God; he is to constantly endeavor to inspire the Christian faithful entrusted to his care to grow in grace through the celebration of the sacraments and to foster an understanding of and participation in the paschal mystery.
- l) A bishop protects the unity of the universal church, and is bound to promote the common discipline of the whole church: therefore, he urges the faithful to observe the ecclesiastical laws.
- m) A bishop who resigns or retires from office can be given the title of emeritus of his diocese and can retain a place of residence in that diocese if he so desires, unless in certain cases the Patriarch provides accommodations because of special circumstances.

CANON 5: MINISTRY

F. The Process for Holy Orders

- 1) Inquirer: An inquirer into holy orders will be asked to establish himself in a CEC congregation under a priest and participate in the life and ministry of the congregation.
- 2) Postulant:
 - a) Preparation for Holy Orders shall include theological training, practical experience, psychological evaluation, spiritual formation and confession, along with pastoral guidance provided throughout the period of preparation.
 - b) If the postulant has not received appropriate educational credentials, but has shown such proficiency in an occupation or profession as to give promise of a calling to Holy Orders, upon reception of application for Holy Orders, the bishop and at least two priests 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.
- 3) Examination:
 - a) The candidate shall be informed that there is no process to guarantee ordination; graduation from seminary or completion of requirements does not earn ordination.
 - b) The candidate shall be informed that ordination is the recognition of a call of God on a man's life, not a process.
 - c) The candidate shall be assigned a confessor, a mentor and a spiritual advisor to help him discern the call upon his life.
- 4) Ordination: The candidate is ordained into the position for which he is called.
- 5) Renunciation of Orders:
 - a) A clergyman who desires to renounce his ordination with the Charismatic Episcopal Church must submit his request in writing to his canonical superior. Except in the case of disciplinary action, the canonical superior, in coordination with his council, may accept his renunciation.
 - b) A report of the renunciation of orders must be forwarded in writing to the territorial office and Office of the Primate.
 - c) Any ordained man who becomes divorced and chooses to remarry must lay down his orders.
- 6) Renunciation of Functions:
 - a) Any Deacon or Presbyterian in good standing may resign from the Ordained Ministry of this Church by sending a resignation in writing to his Bishop. The Deacon or Priest must not under discipline. This cannot be used in lieu of investigation of misconduct or irregularity, but is voluntary and for causes which do not affect the moral character of the Deacon or Presbyterian.
 - b) Ecclesiastical Authority may pronounce that such renunciation is accepted and that the Deacon or Priest is released from the functions of his ordained office and this release is not for moral or ethical failing.

CANON 5: MINISTRY

- c) The Deacon or Presbyter and he is relinquishing the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in ordination.
- 7) Transfer
- a) Any Deacon or Priest in the ICCEC that is in good standing may, at their own request, be released from the obligations of the ministry of the ICCEC to unite with another Christian Denomination, in apostolic succession, by a commendatory letter, signed by the Bishop. Transfer to non-apostolic succession denomination is a renunciation of orders.
- 8) Receiving Clergy:
- a) From Other Christian Bodies in Non-Apostolic Succession: The bishop shall interview said clergy, determining his knowledge of Scripture, theology, church history, liturgy and practical pastoral experience. The candidate having fulfilled the requirements of postulancy, may continue the process for Holy Orders.
 - b) From Other Christian Bodies in Apostolic Succession: If a person ordained in apostolic succession should apply to the Charismatic Episcopal Church for Holy Orders, the bishop shall interview said clergy. If the candidate has met the requirements for ordination, his orders shall be received. If the candidate has not met the requirements for ordination, he may be received as a postulant.
 - c) Consecrated Bishops from Other Christian Bodies in Apostolic Succession: A person who has been consecrated as a Bishop in apostolic succession may apply to the Charismatic Episcopal Church for priestly orders only. If the candidate has met the requirements for ordination, his orders shall be received as a priest, and he must adhere to all requirements and practices of a priest in that Diocese. He must serve one year as a priest before being considered to serve as a Bishop in the CEC. After one year, he may be considered for the episcopacy just as any other priest of the church, following the canonical procedures outlined for Vacancy and Succession. If he is chosen to serve in the episcopate, he need not be re-consecrated, but must renew his consecration vows before the Primate of the Church where he is to serve.
 - d) Deacons, Priests and Bishops formerly serving in the ICCEC : If a person formerly ordained Deacon, Priest or Bishop should apply for reinstatement of their Holy Orders in the Charismatic Episcopal Church, whether Deposed or if they Renounced the Ministry, the bishop shall interview said clergy. If the Deacon or Priest has met the requirements for ordination, his orders may be re-instated. A clergyman who was formerly a Bishop in the CEC may be re-instated as a priest. He must serve one year as a priest before being considered to serve as a Bishop in the ICCEC. After one year, he may be considered for the episcopacy just as any other priest of the church, following the canonical procedures outlined for Vacancy and Succession. If he is chosen to serve in the episcopate, he need not be re-consecrated, but must renew his consecration vows before the Primate of the Church where he is to serve.

CANON 5: MINISTRY

G. Discipline

- 1) Bishops, priests, and deacons shall be liable to presentment and trial for the offenses listed in these canons.
- 2) Procedures: After all other methods of correction have been exhausted council members can call for an ecclesiastical trial.
 - a) If the council decides that the evidence is relevant, material and competent, they proceed to trial.
 - b) The council then creates a judicial council consisting of three men to hear and decide the case. The accuser cannot be a member of the three-man judicial council.
 - c) The accused and an appointed accuser make a case and present evidence. The accused may be assisted by a person of his choice, but the accused must present his own case. All witnesses and the accused must testify; no right of self-incrimination exists.
 - d) Each party can then review the facts bearing on the issue and make counter arguments.
 - e) When all evidence has been examined, the judicial council determines by consent or majority opinion the guilt or innocence of the accused.
 - f) This judicial council then automatically appeals its decision to the entire council who may, at its discretion, re-hear the case or decline to do so. The accused can then appeal to the higher council.
- 3) Discipline of Bishops, Priests and Deacons:
 - a) Disciplinary measures shall be administered by the next higher council with authority over the bishop, priest or deacon.
 - b) The purpose and goal of all discipline is restoration.
 - c) Circumstances requiring extraordinary discipline include
 - i) abandonment of the ICCEC
 - ii) divergence from creedal vows
 - iii) licentious lifestyle
 - iv) unlawful acts
 - v) violation of the church's confessional
 - vi) refusal to obey a godly admonition
 - d) All corrections and disciplines may be appealed to the next highest authority in the church, and may, at that authority's discretion, be heard or dismissed.
 - e) Appeals: Corrections and disciplines have one automatic appeal and one subsequent appeal to the next highest authority in the church. The first appeal is to the full council, and at that authority's discretion, it may re-hear the case or review the findings, then it provides a decision. The Patriarch has only one automatic appeal to the full council.
- 4) Patriarch: The Discipline of a Patriarch will follow the above procedures, but due to lack of a higher ecclesiastical authority, the following standards are added.
 - a) The Patriarch has appeal to the full Patriarch's Council and if requested a second appeal can be made to a convened council six of the next senior archbishops who have not previously participated in the process. If there are not six archbishops who have not participated in the process, the next active bishops in order or seniority are selected to make a council of six.

CANON 5: MINISTRY

- 5) Disciplinary Actions:
 - a) Disciplinary actions are extraordinary measures taken by the church to guard the faith, insure catholicity, and maintain the doctrine and integrity of the ICCEC and the whole church. Sufficient evidence must be presented to proceed with extraordinary discipline. In every case, an official statement of the action must be provided to the bishop, priest, deacon, or lay person being disciplined. The statement shall be provided to the Office of the Patriarch, as well as to the territory and to any archdiocese or diocese involved in the case. Disciplinary actions include:
 - i) godly admonition
 - ii) suspension for a specified period of time
 - iii) removal from office
 - iv) removal of faculties
 - v) removal from positions of ministry
 - vi) deposition
 - vii) excommunication
 - b) Deposition is a disciplinary action which removes the ability of a clergyman to function in ordained ministry in the CEC. A clergyman may be Deposed for cause before or after he submits a request for Renunciation of Ministry.

- 6) Discipline of Laity
 - a) The discipline and correction of lay members shall be taken only after all measures have been exhausted, or in the event that the person involved refuses to participate in resolving the issue(s) in question.
 - b) Disciplinary measures shall be administered by the bishop in consultation with his council or the rector in consultation with his council. Disciplinary actions against a lay person include removal from ministry, removal or suspension of a commissioned ministry, refusal of the sacrament of Holy Eucharist. Excommunication is a disciplinary action which may only be taken by a bishop.
 - c) The purpose and goal of all discipline is restoration.
 - d) Circumstances requiring extraordinary discipline include:
 - i) divergence from creedal vows
 - ii) licentious lifestyle
 - iii) unlawful acts

H. Non-Disciplinary Actions

- 1) Resignation
 - a) A normal vacancy occurs when the ecclesiastical authority receives a letter of resignation from the clergyman. The ecclesiastical authority shall convene a meeting of the ruling clergyman council at which the letter of resignation shall be read and discussed.
 - b) If the clergyman has an ecclesiastical office, ecclesiastical authority shall preside over the clergyman's council.
 - c) All clergy who have resigned from their local appointments shall automatically be placed in non-parochial status with the diocese of their canonical residency.

- 2) Evaluation of God's call upon a person's life:

CANON 5: MINISTRY

- a) At any time during his tenure, a priest, deacon, minister, council member or church elder and his council may call for a special meeting with his ecclesiastical authority for the purpose of evaluating his ministry.
 - b) The recommendation concerning the call upon a person's life will be reviewed pastorally, and not under the disciplinary canons.
- 3) Laying down of orders:
- a) A clergyman may ask to be released from the functions of his office by laying down his orders permanently.
 - b) Reasons can be life circumstances making it impossible to continue, or a belief that he was not called.
 - c) A bishop may request a clergyman lay down his orders if those orders are not in the best interests of the clergyman and/or the church.
 - d) This is a non-punitive measure and is voluntary. The clergyman submits a Renunciation of Orders to his Bishop.

I. Ministries that do not require ordination

- 1) Every baptized believer is a minister in the Body of Christ. The public installation of qualified persons in positions of ministry can be accomplished if there is a great need, such as giving them legal status.
 - a) These installed non-ordained ministers have authority only within the diocese in which they were installed.
 - b) Non-ordained ministers including catechists, lay preachers, liturgical leaders and others may be installed by the Bishop. The Bishop will establish guidelines for the training and selection of such persons being established by him.

CANON 5: MINISTRY

J. Resolution of Conflict Model

Summary: “Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more, that ‘by the mouth of two or three witnesses every word may be established. ‘And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.” Matthew 18:15-17 NKJV

- 1) When a member of the church is deemed to have sinned against the body by acts which are contrary to Holy Scripture, in violation or contradiction of one’s baptismal vows, in violation or contradiction of one’s ordination vows, or in violation of the established canons of the ICCEC, the church authorities may confront that individual in accordance with Matthew 18:15-16. If the issue cannot be resolved, then the matter maybe brought before the church in accordance with Matthew 18:17 as outlined herein below.
- 2) Regarding those in ordained ministry:
 - a) In the case of a matter involving the Patriarch, two members of the Patriarch’s Council may bring the matter before the Patriarch’s Council.
 - b) In the case of a matter involving a bishop, two bishops of the church may bring the matter before the Primate’s Council in the territory in which the bishop in question has residency.
 - c) In the case of a matter involving a priest, two priests of the church may bring the matter in question to the Bishop’s Council in the territory or diocese in which the priest in question has residency.
 - d) In the case of a matter involving a deacon, two members of the church may bring the matter to the bishop who has direct authority over the deacon.
- 3) Regarding Lay Persons:
 - a) In the case of a matter involving a lay member of the church, two communicants in good standing of the church, either lay or ordained, may bring a matter to the Rector or Vicar of the parish or mission of which the person involved is a member.
 - b) In the case of a matter involving a priest or a deacon, two communicants in good standing, either lay or ordained, may take the matter before the Bishop’s Council in the jurisdiction where the clergyman resides.
 - c) In the case of a matter involving a bishop, two communicants in good standing in the church, either lay or ordained, may bring the matter before the Bishop’s Council in the territory or diocese in which they reside.
 - d) The Bishop’s Council, upon hearing a matter presented by lay persons only, or by a combination of lay persons and ordained clergy, is to discern the matter in accordance with Matthew 18:15-16. After employing the principles of consensus government, the Council may present the matter to the Primate’s Council in which the bishop in question is a member.
- 4) Regarding Appeal: If a matter has been addressed using the principles of consensus government and in accordance with the directive set forth in Matthew 18:15-17, and if the resolution of that matter is unsatisfactory to those involved by reason of a real sense

CANON 5: MINISTRY

of guidance by the Holy Spirit, then the resolution and the matter may be presented by at least three witnesses in the case to the next highest level of governance of the church.

CANON 5: MINISTRY

K. Vacancy and Succession

- 1) Summary:
 - a) The succession of or nomination of a bishop, archbishop, primate or patriarch follows this common process:
 - i) A need is recognized
 - ii) A transitional leader is put in place by the next higher ecclesiastical authority if this creates a vacancy in an established position.
 - iii) Relevant members are solicited to nominate names (for example, priests can be asked to nominate a diocesan bishop)
 - iv) The council will meet to review candidates and establish prayerfully, a list of qualified candidates; the council will then nominate one candidate for the office whom they believe God has chosen.
 - v) The nominated candidates shall then be presented to the next higher council to receive affirmation by the men of the selected council.
 - vi) With higher approval, the council will meet and announce the selection.
- 2) Patriarch:
 - a) Vacancy and Succession in the Office of the Patriarch:
 - i) In the event of a vacancy in the office of the Patriarch, the senior member of the Patriarch's Council shall convene as many sessions of the Patriarch's Council as are necessary for the purpose of nominating and affirming a successor to the Patriarch. The Patriarch's Council, operating within the rules of Consensus Government, shall:
 - (1) appoint the senior existing member of the Patriarch's Council (by consecration date) to serve in an interim capacity for the purpose of:
 - (a) assuring the ongoing ministry of the ICCEC;
 - (b) as is necessary, assuring for the ongoing ministry of the Patriarch's diocese and/or parish;
 - (c) assuring the pastoral care of the former Patriarch and his family;
 - (2) through prayer and fasting and by consensus, implement the selection process and nominate a bishop of the church to serve as the next Patriarch.
 - ii) The newly affirmed Patriarch shall be installed in a service of public worship at a venue of his own choosing, at a time appointed by the Patriarch's Council.
 - iii) The call of a Patriarch shall be considered a lifetime call and subject to the canonical directives for re-evaluation, resignation, or removal.
 - b) Process for Nominating a Patriarch:
 - i) The process for nominating a Patriarch shall be steeped in prayer and guided by the Holy Spirit.
 - ii) Upon recognizing a vacancy in the Office of the Patriarch, the Patriarch's Council shall, as soon as is practicable of the vacancy:
 - (1) establish a list of criteria for the candidate who shall be the next Patriarch;
 - (2) establish a nominating committee that will:
 - (a) Include representatives of each territory within the ICCEC.
 - (b) make the qualifications for the next Patriarch known to all bishops of the church.

CANON 5: MINISTRY

- (c) receive nominations of candidates who meet the criteria established
 - (d) Ensure that the nominees governing councils are in support of the bishops' nomination.
 - (e) Forward the list of all nominees including a list of qualified nominees to the Patriarch's Council
 - iii) Upon receiving the list of nominees from the Nominating Committee, the Patriarch's Council shall
 - (1) accept the list of candidates in whole or in part.
 - (2) forward additional names, if the Patriarch's Council finds none of the candidates acceptable.
 - (3) deliberate and affirm deliberate and affirm a new Patriarch no later than as soon as is practicable after receiving a list of nominations.
 - (4) announced the name of the newly affirmed primate to the church as soon as the process is complete.
- 3) Primate:
 - a) Vacancy and Succession in the Office of a Primate
 - i) In the event of a vacancy in the office of a primate, the Patriarch shall assume the responsibilities of that office. He may also appoint another bishop to serve in an interim capacity.
 - ii) The Patriarch shall convene as many sessions of the Primate's Council as are necessary for the purpose of nominating a successor to the Primate. The Primate's Council, operating within the rules of consensus government and with the approval of the Patriarch, shall:
 - (1) assure the ongoing ministry of the primate's jurisdiction.
 - (2) as is necessary, assure the ongoing ministry of the primate's diocese and/or parish.
 - (3) assure for the pastoral care of the former primate and his family.
 - (4) through prayer and fasting and by consensus, implement the selection process and nominate and affirm a bishop of the territory to serve as the next primate.
 - iii) The newly affirmed primate shall be installed in a service of public worship at a venue of his own choosing at a time appointed by the Primate's Council.
 - iv) The call of a primate shall be considered a lifetime call and subject to the canonical directives for re-evaluation, resignation, or removal.
 - b) Process for Nominating a Primate:
 - i) The process for nominating a primate shall be steeped in prayer and guided by the Holy Spirit.
 - ii) Upon realizing a vacancy in the office of a primate, the Patriarch's Council shall, as soon as is practicable of the vacancy
 - (1) establish a list of criteria for the candidate who shall be the next Primate.
 - (2) establish a nominating Committee that will:
 - (a) make the qualifications for the next Primate known to all bishops of the territory.
 - (b) receive nominations of candidates who meet the criteria established.

CANON 5: MINISTRY

- (c) Ensure that the nominees governing councils are in support of the bishops' nomination
 - (d) Upon being established, forward the list of qualified nominees to the Patriarch's Council.
- (3) Upon receiving the list of nominees from the nominating committee, the Patriarch's Council shall:
 - (a) accept the list of candidates in part or in whole.
 - (b) forward additional names, if the Patriarch's Council finds none of the candidates acceptable.
 - (c) deliberate and affirm a new primate no later than as soon as is practicable after receiving a list of nominations.
 - (d) announce the name of the newly affirmed primate to the church as soon as the process is complete.
- 4) Vacancy and Succession in the Office of Archbishop
 - a) In the event of a vacancy in the office of an archbishop, the Primate shall assume the responsibilities of that office. He may also appoint another bishop to serve in an interim capacity.
 - b) When the need for an archbishop is realized, either to fill a vacant existing position or because of the need for a new position, the primate shall present the need to the Primate's Council and to the Patriarch.
 - c) With approval from the Patriarch, the Primate's Council will begin the process of selecting a bishop.
 - d) The primate's council will make the need for an archbishop known to the territory, and establish qualifications for the candidates.
 - e) At the next regularly scheduled meeting of the Primate's Council or at a special meeting of the Primate's Council, it will receive nominations from among its members and establish a list of qualified nominees.
 - f) A candidate shall then be recommended at a meeting of the Primate's Council.
 - g) The candidate's mandate, photo, biography, documentation of the nomination process, documentation of intent to consecrate and location and date, and the primate's council recommendation, along with other required documentation, will be forwarded to the Patriarch for approval.
 - h) Upon receipt of Patriarch's approval, the recommended Archbishop may be affirmed at a subsequent meeting of the Primate's Council, with the consecration following as determined by the Primate's Council.
- 5) Vacancy and Succession in the Office of Bishop:
 - a) In the event of a vacancy in the office of a bishop, the archbishop or primate shall assume the responsibilities of that office. He may also appoint another bishop to serve in an interim capacity.
 - b) All bishops regardless of intended office (Diocesan, Auxiliary, Coadjutor) must follow the same process for nomination and approval.
 - c) When the need for a bishop is realized, either to fill a vacant existing position or because of the need for a new position, the primate shall present the need to the Primate's Council and to the Patriarch.

CANON 5: MINISTRY

- d) With approval from the Patriarch, the Primate's Council will begin the process of selecting a bishop.
 - e) The Primate's Council will make the need for a bishop known to the church, and establish qualifications for the candidates.
 - f) At the next regularly scheduled meeting of the Primate's Council or at a special meeting of the Primate's Council it will receive nominations from among its members and establish a list of qualified nominees.
 - g) A candidate then shall be recommended at a meeting of the Primate's Council.
 - h) The candidate's mandate, photo, biography, documentation of the nomination process, documentation of intent to consecrate and location and date, and the Primate's Council recommendation, along with other require documentation, will be forwarded to the Patriarch for approval.
 - i) Upon receipt of Patriarch's approval, the recommended Bishop may be affirmed at a subsequent meeting of the Primate's Council, with the consecration following as determined by the Primate's Council.
- 6) Vacancy and Succession in the Offices of Rector and Vicar:
- a) In the event of a vacancy in the office of a rector or vicar, the Bishop may also appoint another priest or deacon to serve in an interim capacity.
 - b) The diocesan Bishop's Council shall serve as the primary council in selecting a rector, and will assist the Bishop as required. The bishop and his council input may include input from the Rector's Council of the concerned church in its deliberations.
 - c) Rectors of parish churches, as well as vicars of mission churches shall be appointed by the diocesan bishop in consultation with his council.
- 7) The Transfer of Priests and Deacons between Dioceses:
- a) A transfer of a priest or deacon from one diocese to another shall be done with a letter dimissory, initiated by the Bishop of the transferring diocese and sent to the bishop of the receiving diocese. Upon acceptance of the transfer, the clergyman will be under the authority of his new Bishop.
 - b) Acting after consultation with his council, a bishop may refuse to initiate or receive letters dimissory for cause. In such a case, should the priest or deacon relocate anyway, he may not function in his new diocese of residence until such time as the issue is resolved and his transfer is complete.

CANON 6: WORSHIP

CANON 6 WORSHIP

A. Three Streams

- 1) The ICCEC affirms the three streams of the Christian faith and vows to be fully charismatic, evangelical, and sacramental/liturgical in belief and practice. To that end, we are a church that is:
 - a) Fully sacramental/liturgical: At the center of worship is the sacrament of Holy Eucharist (Holy Communion) in which we believe is the real presence of Christ. We celebrate the living historic forms of the liturgies of the church and the seven sacraments of Baptism, Confirmation, Holy Eucharist (Holy Communion), Confession, Healing, Holy Orders and Holy Matrimony.
 - b) Fully evangelical: We are a church holding to a high view of the Holy Scriptures of the Old and New Testaments, believing them to contain all things necessary for salvation; nothing can be taught as necessary for salvation that is not contained therein. We are committed to the preaching of the Gospel to fulfill the great commission. We believe that we are saved by grace alone and justified by faith in Christ, who is calling us to a personal relationship with Him.
 - c) Fully charismatic: We are a church open to the continued working of the Holy Spirit. We believe that through the baptism of the Holy Spirit all believers are empowered to participate in the fullness of ministry. The baptism of the Holy Spirit releases in the believer both the fruit and the gifts of the Spirit for the building up of the church and the advancement of the Kingdom.

B. Statement on Convergence Worship

- 1) Convergence worship is one of the defining qualities of the ICCEC.
- 2) Convergence worship is fully charismatic, fully evangelical, and fully liturgical/sacramental. Each of these characteristics is equal and one does not take precedent over the other.
- 3) We are fully charismatic and expect that the Lord Holy Spirit is leading our worship. We expect the full expression of the gifts of the Spirit in our worship. We believe that gifts of the Spirit are a normative part of Christian life and worship and are given to us for the building up of the church. In our worship there will be manifestations of the Spirit. (1 Corinthians 14.1)
- 4) We are fully evangelical and believe that the Holy Scripture is the ultimate authority in matters of faith and morals and that it contains all things necessary to salvation. Therefore, in convergence worship, a prominent place is given to reading of the Scriptures (Old Testament, Psalms, New Testament, and the Gospels). In convergence worship the sermon is an unfolding and application of the Scriptures for a living church. Often the sermon is preached with the expectation of an immediate response on the part of the gathered faithful.

CANON 6: WORSHIP

- 5) We embrace the priesthood of all believers and recognize that the laity have a significant part in worship as lectors, Eucharistic ministers, ushers, prayer leaders, and the ministers of healing.
- 6) We are fully sacramental and liturgical. The people of God are called to gather around the Bishop in historic apostolic succession, or his representative (priest/presbyter), at the Table of the Lord (Altar). We follow the ancient shape of the liturgy:
 - Opening Prayer
 - Confession of sin and absolution
 - Gloria or Time of Praise
 - Reading of Scripture
 - Sermon
 - Creed
 - Prayers of the People
 - Sursum Corda and Sanctus
 - Eucharistic Prayer
 - Lord's Prayer
 - Distribution of elements in both kinds
 - Prayer of Thanksgiving
 - Blessing
- 7) The standard liturgy which is selected by the Patriarch.
- 8) We also hold that there are seven historic sacraments and that they are to be administered according to their ancient and historic patterns as expressed in the catholic heritage of the church.
 - a) **Baptism:** is an outward sign of an inward and spiritual grace. In the sacrament of Baptism, we are made children of God and inheritors of the Kingdom of God. The grace of God in the sacrament brings us fully into participation with the life of Christ. Hence we are made a new creation and born anew from above by the Holy Spirit.
 - b) **Confirmation:** is the sacrament in which those who have been baptized as infants, and have been reared and instructed in the faith by their parents and the Church, come before the bishop for the laying on of hands to receive the strengthening and release of the gifts of the Spirit for ministry in the Church and the world. For adults who have been baptized, it is as well a re-affirmation of their faith in Christ and for the same strengthening and release of the Spirit.
 - c) **Holy Communion (or Eucharist):** is the central act of worship in the Church ordained by Christ Himself, in which He is mystically and actually present under the elements of bread and wine. Christians of any age who have been baptized with water in the name of the Holy Trinity can receive Holy Communion
 - d) **Reconciliation:** is the sacrament in which those who have committed sin come before a priest of the Church seeking forgiveness, reconciliation and amendment of life. In confession the priest declares absolution, forgiveness of sins, to the penitent, and gives godly counsel for the amendment of life. The penitent who receives the forgiveness of

CANON 6: WORSHIP

Christ and his Church is restored to righteousness and fellowship within the Body of Christ.

- e) **Holy Unction:** also so known as known as Last Rights, is the sacrament in which the dying person's body is blessed by the priest, to prepare it for death and reception into the eternal presence of God. In the absence of a priest a deacon may administer the sacrament, and in an emergency it may be administered by any baptized person.
- f) **Ordination:** The succession of the Apostolic ministry is preserved in this world through the sacrament of ordination given to the Church, specifically in the orders of Bishops, Priest, and Deacons.
- g) **Holy Matrimony:** is a covenant established by God in creation, and a sacramental sign of the mystery of the unity and love between Christ and His Church. It is the union of one man and one woman in heart, body and mind. This is for their mutual joy, for their health, for the comfort given one another in prosperity and adversity and for the procreation of children they will nurture in the knowledge and love of the Lord.

C. Liturgical Colors, Calendars, Vestments, Clergy Apparel

The Patriarch's Council shall establish or adopt a liturgical calendar for the church to include proper colors, vestments, clergy apparel and forms for public worship. The normative minimum vestments for celebrating the Eucharist are an alb and stole. Occasional exceptions can be approved by the diocesan bishop.

D. Sunday (Saturday night) Worship Required of Each Congregation

Each congregation of the Charismatic Episcopal Church shall offer, at the least, public worship on Sunday in the form of the Holy Eucharistic, using an approved rite.

CANON 6: WORSHIP

E. Sacred Places

- a) Sacred places are those which are assigned to divine worship by dedication or blessings. The dedication of a place belongs to the diocesan bishop. Sacred places are blessed by the ordinary. Both may however, delegate another priest for this purpose. As soon as possible a new facility to be used as a church should be dedicated or blessed. Churches, especially cathedrals and parish churches, are to be dedicated by a solemn rite. Each church is to have its own name when dedicated, and it should not be changed. Décor and cleanliness should be that befitting a house of God.
- b) A document should be drawn up to record the blessing. One copy should be kept in the diocesan office, the other in the church files.
- c) In a sacred place only those things are to be permitted which serve to exercise or promote worship, piety and religion. Anything out of harmony with the holiness of the place is forbidden.
- d) The altar or table on which the Eucharistic sacrifice is celebrated is termed “fixed,” if constructed in such a manner, or “moveable” if it is free-standing or temporary. Both fixed or free-standing altars are permissible.

F. Sacred Times

- a) The Patriarch’s Council can establish or transfer holy days which are applicable to the universal church.

According to the calendar established by the church fathers the following times are designated as sacred:

- Advent
- Christmas
- Epiphany
- Lent
- Holy Week
- Easter
- Pentecost
- Ordinary Time

G. Special Liturgical Days and Offerings of the ICCEC

- a) The Feast of the Lord and The Giver of Life:
The third Sunday of January is designated as the “Feast of the Lord the Giver of Life”. The feast day honors the giving of life by the Life Giver and our mission to support the sanctity of Life. A special offering will be taken.
- b) Foundation Day and Foundation Sunday:
June 26 is Foundation Day, the celebration of the establishment of the Charismatic Episcopal Church in 1992. The Sunday closest to June 26 is designated as Foundation Sunday, which is to be celebrated in all churches. A special offering will be taken.

CANON 6: WORSHIP

c) Missions Offering:

A special annual offering will be taken for the development of the churches around the world.

CANON 7: AMENDMENTS

CANON 7 AMENDMENTS

The Canons of the Charismatic Episcopal Church can be amended by the Patriarch's Council. Recommended amendments of the canons shall be presented by the Committee on Canons to a regular meeting of the Patriarch's Council. The Patriarch's Council shall consider the recommended amendments for discussion and affirmation. The Patriarch's Council shall establish the recommended amendments as canons, following the rules of government by consensus.

CANON 8: TERRITORIAL CANONS

CANON 8: TERRITORIAL CANONS

Each Territory overseen by a primate may at its discretion, publish territorial canons to provide guidance for local conditions and to increase standards on any issue covered within the international canons

No international canons may be voided or superseded by a territorial canon.

All territorial canons will be written as addenda to the International Canons (Canon 9).

All territorial canons will be reviewed and approved by the Patriarch's Council.