



Book Of Canons

According to the use of
The Celtic Episcopal Church



“Christ was smitten and paid an abundant ransom for those who allow him to be the spirit that drives their ship” 7th century Ogam form West Virginia.

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EXECUTIVE SUMMARY

I. DEFINITIONS.

(a) Name of the Jurisdiction:

The name of this jurisdiction or Church is trademarked as The Celtic Episcopal Church, and it will hereinafter be known as or referred to as the Entity or TCEC as appropriate.

(b) Minor Orders:

The ministry of members of the laity that are distinctive and recognized in their various service to the local worshiping body assembled in the capacity of Reader, Eucharistic Minister, Acolyte, Door-keeper, and Sub-Deacon are to be known as Minor Orders. All of these will carry out their ministry only when properly appointed by that ecclesiastical authority who is authorized to do so by this Constitution.

(c) Holy Orders:

The ministry of persons who have received the sacrament of Holy Orders as Deacon, Presbyter (Priest), or Bishop (Episcopate or Episcopal refer to the order of Bishop). The person that is the chief cleric for TCEC is the Metropolitan and has been ordained to the order of Bishop. The Office of Abbot General, if so filled, will be a Bishop and will only exist when TCEC has within its jurisdiction one or more convent, monastery, hermitage with active communities of religious warranting the need for Superior, Abbot, or Abbess. All other Bishops will be designated simply as Archbishop or Bishop. Archbishops and Bishops may serve as Pastoral Oversight Bishops (PB) appointed by the Metropolitan to provide Pastoral care for assigned clergy not necessarily in geographic proximity; otherwise, the work of Archbishops and Bishops are at the pleasure of the Metropolitan.

(d) Bishops:

All Bishops within TCEC are to be life professed monastics within the Order Celtic Missionary Apostolate (OCMA) and thus members of the Holy Synod of Bishops henceforth known as the Synod.

(e) Convocation:

When all members of TCEC gather together, said assembly will be called a Convocation. All Deacons and Presbyters of TCEC are members of the Delegation of Clergy to convocation. All baptized members of TCEC who are 16 years of age or more are members of the Delegation of Laity. When meeting in Convocation, all members of the Delegations and Synod have full and equal voice in matters that come before the assembly for decision. All decisions concluded in Convocation are to be derived by consensus, and the decision to adopt or reject falls upon the responsibility of the Synod.

(f) Consensus:

The method of determining actions by discerning the leading provided by the Holy Spirit is known as consensus. This kind of decision making requires by its very nature that the gathering of Christian believers must be eager to pray and wait on the movement of Almighty God upon His people so that unity may be preserved. The process of voting is contrary to Holy Scripture as it causes some to be winners and some to be losers when God sees everyone in the Church as winners. Thus He has devised a methodology for decision making whereby the people of God can discern what He wants TCEC to do without choosing up sides. Consensus dictates that if a decision is not becoming clear, it is necessary to adjourn to prayer or indeed to not make a decision at all until the voice and direction of God can be clearly understood by the majority. In the process of consensus, it is not necessary to be unanimous. TCEC will always and without exception seek the mind of Jesus Christ in the government of this church.

(g) The Pastoral Oversight Bishop (PB):

Is a bishop whose role is to provide love and care to the clergy within our beloved communion or jurisdiction. The primary role and ministry of a bishop is to truly be a humble and transparent pastor. His heart must be yielded to God in such a way as to be completely and totally available to serve the people of God in TCEC. And, whereas, the people in the local parish or mission have a pastor, the deacons and priests must also have a loving and available pastor who is their spiritual director and co-worker in the vineyard of Christ. Therefore, TCEC will not use the administration model of diocese or geographical see to describe the clergy who will be under each bishop's care. Likewise, it might be that there will be little if any geographical relationship to the distribution of clergy to each bishop. It will be important to have a congenial match up, so the respective clergy will also have some say about whom they want as their pastor. These matters thus become an important matter of prayer and discernment as we seek to understand how God wants his church to be pastored.

(h) Parish and mission:

The local worshipping body in a given place will either be known as a parish or mission. These terms are more practical than historical in the context of TCEC. Therefore, a parish is a local worshipping body who has as its pastor a Priest (Presbyter); one that is being care for by a Deacon will be known as a mission. We in TCEC will not fall into the trap of being more interested in numbers of people to describe who we are than being interested in the care of people.

(i) The Customary:

Is a document published by the Metropolitan that prescribes the way in which the clergy of TCEC will attire and comport themselves, and it also prescribes appropriate courtesies, the manner of vestments, priest craft (actions of the priest or bishop when celebrating the CDL at the altar), sacred vessels and sacramentals (neck crosses, medals and the like), liturgical colors, and liturgical calendar to include feast days.

II ORDER OF AUTHORITY (MAJOR ORDERS)**(a) Authority:**

TCEC is not necessarily a democracy nor is it an autocratic theocracy; nevertheless, some form of authority structure is needed for rule and order. Thus, the “chain of command” is as follows:

(1) Patriarch:

At the time when God has blessed TCEC with the level of growth whereupon it has a need for multiple Metropolitans, the role of the senior-most cleric will change as will his title to Patriarch.

(2) Metropolitan:

Presently, the Metropolitan is the senior-most cleric in the Order of Bishop for TCEC. The Metropolitan has the authority to accept or reject the will of the People and the Synod when in his judgment to do so would be counter to the Vision provided by prophetic guidance of Almighty God.

(3) Archbishop:

A bishop who is appointed by the Metropolitan to serve TCEC in a senior capacity which requires substantial responsibility and leadership gifts will be given the title Archbishop. Should an Archbishop from another jurisdiction be incardinated into TCEC, such a Archbishop may retain that title out of respect and recognition of his ministry prior to incardination. The duties assigned to Archbishops will be provided by the Metropolitan.

(4) Bishops:

All other clerics who have been elevated to the Sacred Order of Bishops (Episcopate) in accordance with this Constitution will be known as bishops. Those Bishops who have been given various clergy to pastor by the Metropolitan will be known as a Pastoral Oversight Bishops (PB).

(5) Archpriest (*Proto presbyter*):

Is the title of a priest who has been entrusted with such professional responsibilities as Chancellor; Dean of a Seminary or School of Learning; Administrator of a Hospital; Director of a Camp and Conference Center; Pastor of a Cathedral Church whereupon a Bishop is *enthroned* and is staffed by other priests and various deacons (unlike a Pro-Cathedral whereupon a Bishop is *not enthroned* but only periodically uses the church for Episcopal Services or celebrates the Celtic Devine Liturgy (CDL).)

(6) Priest:

All male persons who have been ordained in Apostolic Succession in accordance with this Constitution to the Sacred Order of Priest (Presbyter). Priests who are pastorally responsible for the Cure of Souls in a specific location will be known as Pastor, and the congregation of people will be known as a Parish or Pro-Cathedral (if a bishop uses the church periodically for Episcopal services or celebration of the Celtic Divine Liturgy (CDL).)

(7) Deacon:

Males who have been ordained in Apostolic Succession in accordance with this Constitution to the Sacred Order of Deacon. Deacons who have been appointed by the Metropolitan as responsible for a congregation within a mission church will be known as the Deacon-In-Charge. This pastoral responsibility will be undertaken as an extension of the Metropolitan who assumes the responsibility for Cure of Souls. It is ideal for such

missions to be nourished and seek to grow such that Almighty God will call a male person who will seek ordination to the priesthood and subsume the role of pastor. The deacon will then be relieved of the Deacon-in-Charge responsibility and join with the priest as a member of the ministry team appropriate for the honorable order of Deacons.

(8) Deaconess:

Females who have been ordained in Apostolic Succession in accordance with this Constitution to the Sacred Order of Deaconess. Deaconesses who have been appointed by the Metropolitan as responsible for a congregation within a mission church will be known as the Deacon-In-Charge. This pastoral responsibility will be undertaken as an extension of the Metropolitan who assumes the responsibility for Cure of Souls. It is ideal for such missions to be nourished and seek to grow such that Almighty God will raise up a male person who will seek ordination to the priesthood and subsume the role of pastor. The deacon will then be relieved of the Deacon-in-Charge responsibility and join with the priest as a member of the ministry team appropriate for the honorable order of Deacons.

(b) Minor Orders:

TCEC recognizes the Minor Orders of Sub-Deacon, Eucharistic Minister, Reader, and Acolyte who are appointed by their Priest to serve the local congregation in these honorable capacities as Laity. Although not part of the group called Minor Order, the church is also served by one who is appointed as Door-keeper.

(c) Exorcist:

Any member of TCEC who has received the Sacrament of Christian Initiation (Baptism and Chrismation) and is either Laity or Ordained may be appointed by the Metropolitan as Exorcist. To be an Exorcist, a person must exhibit the requisite charism of the All Holy Spirit needed for this ministry; have sufficient training; and be a part of a well developed and trained team. The team that works with the Exorcist shall have within its membership a suitably gifted and trained clergyman of the Order Priest or Bishop.

(d) Other Offices and positions within TCEC

(1) Director of Vocations:

This position is normally filled by a bishop who has the responsibility to receive requests from those who are interested in Holy Orders or Incardination into TCEC. This person is tasked with provision of all information, forms, educational requirements, and assistance in the process. Once the applicant's file is complete, the Director will make it available to

the Metropolitan and the Synod for evaluation. Once the decision to accept or reject the request is made, this result will be communicated to the applicant, and if the applicant is approved, such will be advanced to Postulant. The key skill of this person is that of coach who will seek to assist each Postulant in his or her process of preparation for the Order for which the person is seeking ordination. In the case of those seeking orders as Permanent Deacon, the Postulant becomes a Candidate six months prior to a determined date for ordination. For those seeking the priesthood, the Postulant becomes a Candidate upon ordination to the Transitional Diaconate whereupon the normal length of time spent as a Transitional Deacon on their way to the priesthood is a year. Regular progress reports shall be provided to the Synod and Metropolitan. The timing for Ordination to Diaconate and Priesthood may be modified by the Synod or Metropolitan based on the need of TCEC, progress of preparation, and maturity of the person seeking orders.

(2) The Chancellor:

Is an Officer of TCEC who has the professional credentials to adjudicate, update, and maintain this Book of Canons. The Chancellor may be either Lay or Clergy but must be a member in good standing in TCEC; has received the Sacrament of Christian Initiation (Baptism and Chrismation); regularly attends the services of the CDL; fulfills the provisions of the principles of Christian Stewardship as adopted as the Biblical norm for TCEC; and is conversant with Canon Law.

(3) The Dean, School of Celtic Christian Studies:

May be Lay or Clergy with sufficient academic credentials, skills, and abilities so as to develop academic study programs not only for the Licentiate Program for TCEC, but also for all levels of academic achievement from Associate Degree to the Doctoral. Must be able to interact with the staff of Saint Steven Harding Theological College and Seminary in a collaborative manner; be knowledgeable of the dynamic requisite for Off-Campus Learning with a view to developing a program of Distant Learning for persons within TCEC; be available to each person who is in the process of Celtic Ethos formation in their study programs; and have the needed skills to keep careful academic records and perform other administrative tasks and duties so as to ensure that the School will have a progressive track record of growth and maturity.

(4) Other Offices:

As time goes by, the Synod and Metropolitan may create additional offices and positions as necessary for the proper management of TCEC as the need arises. This section of the Canons authorizes the Synod and Metropolitan to modify the contents of this Constitution as necessary to provide for this need. All who are appointed to these duties and positions do so as a volunteer without compensation. At some point as the jurisdiction grows and becomes more endowed with monetary resources, the Synod as approved by the Metropolitan will establish a budget so as to offset operational expenses.

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THE CHURCH

CHAPTER I-1 NAME AND JURISDICTION

Canon I-1.1 Official Name

§1.1.1 The official name of this Church shall be: **THE CELTIC EPISCOPAL CHURCH**, hereinafter referred to as the Entity, TCEC, or simply, the Church.

§1.1.2 TCEC was founded February 2nd in the year of our Lord 2004 by The Most Reverend John Wayne Rinkle, OCMA D.D. who carries the honored and historical ecclesiastical title of Metropolitan in the tradition of the Canonical Orthodox jurisdictions.

§1.1.3 Formal inter-communion arrangements with other ecclesiastical bodies notwithstanding, TCEC is a completely independent and autocephalous Celtic Christian Church, subordinate to no other jurisdiction or prelate outside TCEC.

Canon I-1.2 Jurisdiction

§1.2.1 As a member of the universal Church established by Jesus Christ, TCEC has jurisdiction wherever individuals or communities of faith are established which are affiliated with TCEC.

§1.2.2 TCEC jurisdiction may be coincident with jurisdictions of other Churches and/or communities of faith. Where such coincidence of jurisdiction exists, TCEC claims right of jurisdiction solely over those persons and/or communities of faith affiliated with TCEC.

CHAPTER I-2 PURPOSE

Canon I-2.1 Purpose of TCEC

§2.1.1 TCEC is a voluntary association of Christians which exists for the sole purpose of making known the Gospel of Our lord Jesus Christ to all people and to provide the Sacraments of the Church and/or other pastoral care to all people who shall reverently request them.

Canon I-2.2 Membership

§2.2.1 Anyone who has validly received the Sacraments of Christian Initiation, Baptism and/or Chrismation from TCEC is a member of TCEC unless they give up such membership, join another Church, or are expelled from the Church.

§2.2.2 Anyone who has validly received the Sacraments of Christian Initiation, Baptism and/or Chrismation from another ecclesiastical communion in Rites acceptable to TCEC who requests membership in TCEC is a member of TCEC. Anyone meeting these criteria who formally affiliates with any parish or mission of TCEC by registering as a member of that parish or mission shall be considered to have requested membership in TCEC. Such membership continues without interruption unless they give up such membership, join another Church, or are expelled from the Church.

Canon I-2.3 Limitations on Members' Rights

§2.3.1 The Rights of Membership for the various categories of members are set forth solely in this Constitution.

§2.3.2 Membership in TCEC carries only those rights within and for TCEC that are herein defined for each category of membership and no other rights whatsoever. Except as may be specifically provided herein, membership in TCEC does not convey the right to vote within any civil corporate structure of TCEC nor that of any sub entity of TCEC; nor does it convey financial equity in the Church nor in any property, real or personal, owned by TCEC nor that of any Parish, or Mission or other sub entity of TCEC, unless such equity is expressly granted in documents of civil Incorporation or Trust of the respective jurisdiction; nor does membership necessarily convey the right to vote in any council of the Church, except as may be provided herein.

Canon I-2.4 Categories of Membership

§2.4.1 There shall be three categories of membership in TCEC: Lay, Religious, and Clergy. These categories exist as organizational conveniences reflecting the diversity of the gifts of the Holy Spirit and do not indicate a hierarchy of rank or privilege.

§2.4.2 The Lay membership category shall consist of all members of TCEC who are neither members of the Religious category nor the Clergy category.

§2.4.3 The Religious membership category shall consist of all members of TCEC who are members of our Religious Order, as defined by this Constitution and the Order's Rule and/or Constitution.

§2.4.4 The Clergy membership category shall consist of all members of TCEC who have received the Sacrament of Holy Orders in the Order of Deacon, Presbyter (Priest), and/or Bishop according to the norms established in this Constitution or who have been incardinated into TCEC or Religious Order.

§2.4.5 Members of Religious Orders who are also Bishops, Presbyters, or Deacons are members of both the Religious and Clergy categories.

CHAPTER I-3 THE LAW OF THE CHURCH

Canon I-3.1 The Law of the Church established

§3.1.1 The Supreme Law of the Church is the Law of God, revealed in the Person and Teachings of Jesus Christ, the Incarnate Son of God, through the Holy Scriptures; and in the Traditions of the One, Holy, catholic, and Apostolic Church.

§3.1.2 Exercising the teaching authority granted to it by Christ through the agency of the Holy Synod of Bishops, the Church establishes and maintains a Statement of Beliefs which expresses the Revealed Truth entrusted to the Church by Christ and which is binding on all members of the Church.

§3.1.3 Christ, in committing the power to Bind and Loose to His Church (cf. Matt 18:18), empowered the Church to govern itself. Exercising that power, laws and regulations are enacted and/or modified by and for the temporal governance of the Church by its bishops. By enacting such laws, the Church binds all its members to a common body of normative regulations by which the temporal affairs of the Church are ordered and organized.

§3.1.4 This Constitution comprises the universal temporal Law of the Church. As such it is the normative temporal law and standard regulatory document for TCEC. All other boundaries created for the governance of TCEC who generate regulatory documents based upon their geographical boundaries (such as parish, mission, or religious residence) and all documents of civil Incorporation or Trust are subordinate to the provisions of this Constitution.

§3.1.5 Whenever there is a conflict between these aforesaid regulations and any provision of this Constitution for any reason, the provisions of this Constitution shall prevail.

§3.1.6 In situations not covered by this Constitution or other legislation, enacted according to the norms established herein; the competent Church authority, Holy Synod of Bishops, who has jurisdiction may act for these areas of responsibility also until embraced as part of the norm or rejected.

§3.1.7 Only the Holy Synod of Bishops, hereafter known as Synod, may make or impose policy or define official positions for the Church.

§3.1.8 Only the Synod may make public statements which represent official positions of the Church, but only with the approval and blessing of the Metropolitan.

§3.1.9 The Synod, acting together, legislates for the Church universal in all matters.

§3.1.10 The Synod governs the Church universally, and adjudicates all matters pertaining to those in the Sacred Order of Bishop and is the court of appeal for all matters according to norms defined herein.

§3.1.11 The Executive Committee of the Synod is the executive agency of the Synod, exercising governance functions on a day-to-day basis according to norms defined herein.

§3.1.12 The Bishop designated as prelate over a prescribed group of clergy, as appointed by the Metropolitan and ratified by the entire Synod, governs, legislates, and adjudicates in all matters pertaining to these clergy, provided that his actions in exercising this role may not conflict with the Law of God or this Constitution, nor may his actions conflict with legislation lawfully enacted by the Synod nor with judicial rulings of the Chancellor of TCEC, or the appellate judicial rulings of the Synod. The bishop who has been appointed to provide pastoral care and ministry to a group of clergy will be known as Pastoral Oversight Bishop and will be henceforth be referred to as the PB.

§3.1.13 TCEC will look to the Metropolitan as the Chancellor until such time as the position needs to be filled by a full time appointment. When the Metropolitan determines that the jurisdiction of TCEC needs to have a Chancellor, he will indicate his choice to the Synod for comment and/or recommendations. With no objection being voiced in the determination of the person to serve as Chancellor by the Metropolitan, his decision will be sufficient, thus, the Metropolitan will publish the name of the person who is to be the Chancellor.

§3.1.14 The Chancellor of TCEC acts as arbiter of this Constitution, issuing judgments on the applicability of these Canons to the actions of the Church. The Chancellor acts as the point of initial appeal in all disputes and disciplinary actions. The decisions of the Chancellor may always be appealed to the Synod.

§3.1.15 Appeals of all matters regarding the governance of the Church, except the discipline of bishops, shall first be made to the Chancellor of TCEC, then, if desired, to the Synod.

CHAPTER I-4 CHANGING THIS CONSTITUTION

Canon I-4.1 Amending or Changing this Constitution

§4.1.1 This Constitution may be changed, amended, or replaced upon consensus of the Synod, either when assembled in Synod or at other times as they may, in their sole discretion, determine necessary.

CHAPTER I-5 RELATIONS WITH OTHER CHURCHES**Canon I-5.1 Instruments of Relationship**

§5.1.1 TCEC desires to fulfill its mission and purpose, as herein defined, in peaceful charity toward all communities of worship as Christ has taught us (ct. John 13:34-35, Mark 9:40). Such extension of fraternal charity does not imply that formal Inter-communion relationships exist between TCEC and any other ecclesiastical body whatsoever.

§5.1.2 Only the Synod, in its sole discretion, acting corporately, to establish formal Intercommunion relationships between TCEC and other ecclesiastical bodies. Intercommunion relationships may take the form of Concordant or Union of Prayer. The Concordant represents a relationship of unity that approximates but is not inclusive of merger whereupon both jurisdictions are compatible in faith and practice, but do not desire to lose its own independent and autocephalous identity. The Union of Prayer represents a Biblical Spirit of Unity whereupon each agrees to pray for one another and be available to one another for periodic assistance and help that is discussed at each instance prior to acceptance of responsibility.

§5.1.3 It is the duty of each bishop to seek the counsel of the Clergy and People of God whom they shepherd prior to rendering a decision in matters pertaining to Inter-communion agreements. Ordinarily a Union of Prayer agreement and Concordant Agreements are the specific purview of the Synod and requires approval by the Metropolitan.

§5.1.4 It pertains to the Synod to enter into negotiations with other jurisdictions for the purpose of merger of the respective jurisdictions into a single body. These negotiations may be conducted by the entire Synod, the Executive Committee, or others delegated this responsibility determined by the complexity of the merger.

§5.1.5 Merger with any other jurisdictions shall only occur by subsuming that jurisdiction into TCEC; subjecting its membership to this Constitution. In all mergers, TCEC shall be the surviving entity.

§5.1.6 It is the duty of each bishop to seek the counsel of the Clergy and People of God whom they shepherd prior to rendering a decision in matters pertaining to mergers of TCEC with other jurisdictions.

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BELIEFS AND PRINCIPLES

CHAPTER II-1 BELIEFS OF THE CELTIC EPISCOPAL CHURCH

Canon II-1.1 Statement of Belief

§1.1.1 The Synod, acting in their capacity as successors of the Apostles and teachers of the Holy Faith, shall produce, publish, and maintain a Statement of Beliefs for the Church.

§1.1.2 Such statement of belief is made a part of this Constitution

Chapter II-2 Principles of TCEC - The Nicene Creed

Canon II-2.1 Statement of Principles

§2.1.1 The Synod, in its sole discretion, may produce, publish, and maintain a Statement of Principles which may explain the reasons for TCEC existence as an independent jurisdiction, its history, and its position on matters which are not fundamental elements of the Holy Faith. Such Statement may not mitigate, nullify, or change any element of the Statement of Beliefs, nor shall it in any way contradict the Teachings of Christ, the Sacred Scriptures nor the Traditions of the Church.

§2.1.2 Such Statement is made a part of this Constitution.

§2.1.3 The Nicene Creed shall represent the basis of belief for TCEC as provided herein:

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

I believe in one Lord, Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, Light of Light, true God of true God, begotten, not made, of one essence with the Father. Through him all things were made. For us men and for our salvation he came down from heaven, and was incarnate by the Holy Spirit and the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again, according to the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom shall have no end.

I believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father. With the Father and the Son together he is worshiped and glorified. He has spoken through the Prophets.

I believe in one, holy, catholic and apostolic Church. I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

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LITURGY AND SACRAMENTS

CHAPTER III-1 GENERAL REGULATIONS

Canon III-1.1 Regulation of the Liturgy and the Sacraments

§1.1.1 The Liturgy is the act of corporate prayer of the Church. Liturgical actions are, therefore, public in their nature even when celebrated without the presence of persons other than the clergy.

§1.1.2 Whenever feasible, the presence and active participation of the People of God in the celebration of the Liturgies and other services of the Church is directed.

§1.1.3 It pertains solely to the Synod to define, approve, and promulgate Liturgies and Services, including liturgical books, for the Celebration of the Divine Liturgy and the Sacraments throughout the Church.

§1.1.4 Within the norms established by the Synod, it pertains to Bishops to define, approve and regulate the liturgy within and for their own group of clergy. In exercising this function these Bishops shall see that the norms approved by the Synod are followed and that the liturgy is celebrated reverently and prayerfully. Each Bishop is to follow the Customary published by the Metropolitan. Deviation from this Customary may only be permitted with the advice and consent of the Synod and approved by the Metropolitan. Deviation from the published customary is not ordinarily approved except under extraordinary conditions and each request for deviation will be evaluated on its own individual merit.

§1.1.5 The Synod may authorize the appointment of a Liturgist for the Church by the Metropolitan. The role of the Liturgist and his/her authority shall be specified by the Synod.

Canon III-1.2 Additional Regulation of the Sacraments

§1.2.1 Bishops may not approve additional regulations to those of this Constitution concerning the celebration of the Divine Liturgy and Sacraments.

§1.2.2 The authority to celebrate the Divine Liturgy and/or the Sacraments in circumstances which are not emergencies is granted by faculty to Bishops having jurisdiction over a place of celebration and to the members of the clergy according to their Sacramental competence. Under ordinary circumstances, only Clergy who have been granted faculties by right of office, or by their PB, may publicly celebrate any Sacrament.

§1.2.3 By virtue of his office, the PB has faculties for the celebration of any Sacrament. Such faculties remain in effect during his tenure and may be withdrawn or suspended, wholly or in part, only by action of the Synod. PB may not exercise their faculty to provide the Sacrament of Holy Orders except when approved by the Synod and directed to do so by the Metropolitan. The Sacrament of Holy Orders will not be provided in TCEC except with discernment by and consent of the Synod and approved by the Metropolitan.

§1.2.4 Coadjutor Bishop is a term used variously in the Church of Jesus Christ to describe a bishop who has been elected to replace the ordinary (bishop in charge) of a particular jurisdiction which is described as a diocese. TCEC does not use the organizational method of the diocese to govern, thus the designation of Coadjutor Bishop is not used in TCEC on a regular basis unless the Synod and the Metropolitan deem it necessary under rare occasions, and Coadjutor Bishops do not ordinarily require additional faculties for the public celebration of any Sacrament except as provided herein.

§1.2.5 Presbyters and Deacons require grant of faculty from their PB, or Metropolitan if a PB is not assigned, for the conduct of any public celebration of any Sacrament, except as provided herein.

§1.2.6 Presbyters and Bishops have universal faculty to celebrate the Divine Liturgy and provide the Sacrament of Reconciliation privately within TCEC.

§1.2.7 Private celebrations are defined for this purpose as those which are not open to the general public, regardless of number of attendees and/or do not constitute a regular or on-going ministry. Expressly excluded from this permission are all celebrations of the Sacraments of Matrimony, Baptism, and Confirmation, which always require grant of faculty from the Bishop having jurisdiction.

§1.2.8 In exercise of the foregoing exemptions, TCEC clergy shall notify their PB if they expect to be away from the location of their place of celebration of the sacraments is expected to be longer than 5 consecutive days.

§1.2.9 Bishops, Presbyters, and Deacons have universal faculty to preach and/or concelebrate in public services throughout TCEC.

§1.2.10 In an emergency where there is imminent danger of death and in the absence of clergy possessing necessary faculties; any Priest, Deacon, or Bishop may administer the Sacrament of Anointing of the Sick, and/or Viaticum of Holy Communion; and any Priest or Bishop may administer the Sacrament of Reconciliation for the pastoral good of the person receiving the Sacrament regardless of debarment by operation of law, juridical decree, or lack of faculty.

§1.2.11 A PB may grant faculties to their Priests to administer the Sacrament of Chrismation to members of their parishes in general circumstances for sufficient reason.

§1.2.12 Faculties are universally granted to Priests to make Appointments for candidates in the ministries of Eucharistic Minister, Doorkeeper, Reader and Acolyte, and in other areas not prohibited by law or custom.

§1.2.13 Deacons who are In-Charge of missions may be granted faculties on specific occasions to administer the Sacrament of the Anointing of the Sick at the discretion of their PB. As the Sacrament of Anointing of the Sick includes absolution of sin as a function of the Sacrament, it must be made clear to Deacons exercising this faculty that their right to speak absolution of sin extends only to the ministry of this Sacrament for the occasion granted only and is neither permitted nor is it sacramentally efficacious outside of it. The provision of a one at a time faculty to provide the Sacrament of Anointing of the Sick to include pronouncement of absolution may be provided by telephone or some other means of communication with a written follow-up signed by the PB or other Bishop providing the faculty. The Deacon receiving this dispensation will upon receipt of the written authorization place the signed document in the Register of the Mission wherein the record of Sacraments is recorded.

CHAPTER III-2 CELTIC DIVINE LITURGY

Canon III-2.1 Celtic Divine Liturgy

§2.1.1 The Celtic Divine Liturgy herein known as CDL is the prayer of the Church by which the Lord Jesus Christ is made actually and truly present among His people in the form of bread and wine.

§2.1.2 The right and power to celebrate the CDL is imparted to those in the Holy Orders of Presbyter and Bishop by virtue of their ordination.

§2.1.3 Any putative attempt to celebrate the CDL by one not in the Holy Orders of Presbyter or Bishop is invalid.

§2.1.4 Any such person attempting to celebrate these Sacred Services shall be expelled from TCEC and permanently barred from ordination to any Holy Order by TCEC.

§2.1.5 Those participating in training or rehearsals of the CDL are exempted from these penalties provided they do not state or imply that they are confecting the Eucharist by their actions, in the absence of a presbyter or bishop con-celebrant.

§2.1.6 The authority to publicly celebrate the CDL is granted by right of office to the all Bishops and by grant of faculty to all presbyters from the PB having oversight of the place of celebration.

§2.1.7 Those in the Holy Order of Presbyter and Bishop are encouraged to celebrate the CDL, even if privately, at least once each week on Sunday unless prevented from so doing by good cause or operation of law.

§2.1.8 The CDL shall be used for the public celebration of the Holy Eucharist. Public celebrations of the other services as contained within the Book of Services are approved for use by the Metropolitan for the celebration of the other Sacraments within TCEC, except as herein provided or by special directive of the Metropolitan.

§2.1.9 The CDL promulgated from TCEC is the liturgy to be utilized when TCEC meets in Convocation, Synod or other functions within the jurisdiction. Exemption is reserved in its entirety to the Metropolitan or the Synod.

§2.1.10 The Synod may authorize other special services for use in TCEC periodically at its sole discretion. This shall include the services found in various Canonical Orthodox bodies and Anglican Missals as approved. Authorization under this canon is limited to a period of not more than one year from outset. Request for extension must be submitted in writing to the Metropolitan; however, let it be known that extensions will not be approved except under very rare and extraordinary conditions.

§2.1.11 Pastoral Oversight Bishops may periodically and rarely authorize the use of an alternate Liturgy for Holy Eucharist other than that of the celebration of the CDL for those under his care. Such authorization shall be limited to single events only and shall not be used on a regular basis at public celebrations of the Liturgy. The use of this authority is discouraged.

§2.1.12 In parishes and missions of TCEC, when a presbyter or bishop cannot be available to celebrate the Sunday CDL of the Holy Eucharist, a Deacon or Eucharistic Minister, who have been granted faculties by the PB for this purpose, may conduct a service of CDL of the Pre-Sanctified gifts. This practice should be undertaken only in serious necessity and not solely for the convenience of the presbyters at the location. Deacons-in-Charge who are assigned to Missions by the Metropolitan are to use the CDL of the Pre-sanctified Gifts as the regular Sunday liturgy of Holy Communion.

Canon III-2.2 Lectionary

§2.2.1 The Lectionary is a book containing the readings from Sacred Scripture employed in the celebration of the CDL.

§2.2.2 The Lectionary used for the celebration of the CDL and for the use of the Daily Office within TCEC shall be that as prescribed by the Synod of TCEC and, when available, the use of the Orthodox Study Bible will be the only translation authorized by this canon. Both of which must meet with the approval of the Metropolitan.

§2.2.3 In the meanwhile, the use a Bible in the New King James Version shall be used for the Reading of Old Testament and New Testament lessons. The reading of lessons taken from the Old Testament Deuterocanonical books shall be from the Revised Standard Version Catholic Edition (Also known as The Common Bible) or New Revised Standard 2nd Edition Only. All congregations who desire to purchase large format volumes from Orthodox or other approved sources may acquire and use “The Gospel Lectionary (Evangelion)” and “The Epistle Lectionary (Apostolos)” for the reading of the lessons at the CDL.

Canon III-2.3 Altar Book

§2.3.1 The Altar Book is a book containing the Liturgy of the CDL and other liturgies for the sacraments of the church which are reserved for the celebrant.

§2.3.2 The Altar Book used by the celebrant shall be that of the service being used to celebrate the specific liturgy being conducted. It shall be maintained in a condition which is seemly and reflects the dignity of its function.

§2.3.3 Presiders at the CDL shall follow the ritual prescribed by the rubrics for the service. Deviations from the approved service shall permitted only with the approval of the Metropolitan and/or the Synod upon review and recommendation by the same.

§2.3.4 Hymnals and individual missals and other liturgical books for use by the People of God shall conform to the service being employed in the celebration of the Liturgy.

§2.3.5 Liturgical books for use by the People of God which include prohibitions or restrictions concerning the reception of the Holy Eucharist (which is contrary to the regulations of TCEC) shall be removed or those parts which contain the restrictions must be obscured in some manner as to render them unrecognizable.

Canon III-2.4 Calendar

§2.4.1 The Celtic Episcopal Church shall annually publish an official calendar. The Liturgical Calendar shall specify the feast to be celebrated on each day of the year and shall include the color of the season for each celebration.

§2.4.2 The Liturgical Calendar shall be made available to all Clergy not later than one month prior to the First Sunday at the beginning of each calendar year.

§2.4.3 The Metropolitan, either personally or through the agency of another, shall publish a Calendar of TCEC memorials and solemnities which shall be binding on the entire Church. The memorials and solemnities provided for by the calendar of TCEC represent those to be celebrated as a minimum. Each parish or mission may at their own discretion add to this calendar; however, local additions do not have a universal affect on the practice of the entire jurisdiction. Such additions must be submitted to the appropriate PB or to the Metropolitan for review. These local additions to the calendar will normally be approved so long as they do not become overdone.

§2.4.4 The Church shall celebrate the Founding of our Church on **February 2nd**, which shall rank as a principal feast day.

§2.4.5. The Patronal Feast for TCEC will be that of Saint David of Wales and will be celebrated on the date corresponding to his feast day as celebrated throughout Christendom on **March 1st** each year. As March 1st will not always fall on a Sunday, this feast day should be moved to the closest Sunday corresponding to March 1st. The liturgical calendar for the year will reflect the preferred Sunday for which this feast is to be celebrated.

§2.4.6 The Bishops of TCEC are required by Canon to be professed Monks of the Order Celtic Missionary Apostolate (OCMA). As such, the Patronal Feast for the OCMA will be on the Feast of Saint Brendan the Navigator which is celebrated throughout the Holy Church of God on May 16th. The requirement for celebration of this Holy Day is the same as that of article §2.4.5 above.

§2.4.7 Other feasts, solemnities, and memorials specific to TCEC will be established at the direction of the Metropolitan or Liturgist unless otherwise specified by the Synod.

CHAPTER III-3 HOLY SACRAMENTS

Canon III-3.1 Sacraments of the Church

§3.1.1 In His infinite goodness to His Church, the Lord Jesus left His People seven signs of His continuing Presence and action in the Church and the world. These signs, called Sacraments, are the means by which the Church ministers most effectively to the People of God by tapping the wellspring of Grace which Christ's Incarnation, Death, and Resurrection have won for them. TCEC identifies these Seven Sacraments as Baptism, Chrismation, the CDL, Reconciliation (also known as Penance or Confession), Holy Matrimony, Anointing of the Sick (also known as Holy or Extreme Unction), and Holy Orders.

§3.1.2 In Baptism we die with Christ and are raised again in Him as a renewed People of God. In Chrismation we receive strength by the empowerment and gifts of the Holy Spirit. In the Holy Eucharist Christ nourishes our spirits with His own Body and Blood. In Reconciliation our sins are forgiven with assurance spoken in the Absolution. In Matrimony a man and a woman are joined together for their mutual love and strength, the support of families, and the building of the Kingdom of God on earth. In Holy Orders servants are called forth from the community to minister to God's People. In the Anointing of the Sick those who are ill or injured are anointed with Holy oil and receive prayer for the purpose of healing and deliverance from evil spirits, or for those who may be dying are anointed with holy oil and receive prayer so that they may be strengthened and supported by their Lord and His people at the hour of their death as they prepare for passage from this mortal life to eternal life in Heaven.

Canon III-3.2 Celebration of the Sacraments

§3.2.1 The approved liturgies for TCEC shall be used for all Sacraments. This collection of liturgies is commonly known as the Book of Services for TCEC. These combined liturgies that are used at the altar are known as the Altar Book.

§3.2.2 Rubrics for the celebration of all Sacraments shall be precisely followed by the celebrant.

§3.2.3 The Sacrament of Holy Orders, in all Orders (deacon, priest, and bishop), shall be celebrated solely by the services as specified by TCEC. To assure validity in this critical area, no deviations from the published ritual or creation of local rituals for the Sacrament of Holy Orders is permitted. Violation of this restriction shall be grounds to immediately depose the ordaining bishop.

§3.2.4 The Synod may authorize and/or mandate the use of additional services for the entire Church in its sole discretion as approved by the Metropolitan.

Canon III-3.3 General Regulations — Sacraments

§3.3.1 Except for the Sacrament of Holy Orders, reception of the Sacraments from TCEC is available to anyone who reverently requests it and is properly disposed, subject to the regulations imposed by this Constitution.

§3.3.2 The Sacraments of Baptism, Chrismation, and Orders, when validly received, may not be repeated as they impart a permanent Charism. If there is reasonable doubt as to the validity of the Sacrament of Holy Orders, the Service may be conditionally repeated (i.e. Sub Conditione) to assure validity. Utmost discretion is to be employed in the use of Sub Conditione. Repetition of the Sacraments is to be avoided to prevent the creation of an erroneous impression as to their permanent character.

§3.3.3 Bishops newly incardinated from other communions may be conditionally consecrated so as to acquire and preserve newer and more historically valid Lines of Apostolic Succession.

§3.3.4 Divorce and remarriage shall not, a priori, be grounds for refusal of the Sacraments of the Church, especially the CDL, to any person. However, the specific requirements of this Constitution for each Sacrament shall be met in all cases.

§3.3.5 Except in emergencies, clergy and lay ministers shall wear vestments appropriate to their Order during the celebration of each Sacrament according to the norms and rubrics of the liturgy employed. Rubrics shall be precisely followed by the celebrant.

Canon III-3.4 Regulation of the Sacrament of Baptism

§3.4.1 Baptism is the Sacrament by which one is admitted into the family of God, the Mystical Body of Christ; and into Fellowship with the Church. It is the path by which all sin is remitted, or in the case of infants and small children, restoration of covenant.

§3.4.2 The Ordinary Minister of the Sacrament of Baptism is a Bishop, Presbyter, or Deacon.

§3.4.3 Any applicable restrictions herein to the contrary notwithstanding, in an emergency where there is a danger of death, any person may baptize.

§3.4.4 Each person who is a candidate for Baptism shall give evidence to their Pastor of an understanding and acceptance of the Statement of Beliefs of TCEC appropriate for their age, level of education, and maturity. In infant Baptisms, the Sponsors and/or parents of the child shall profess and accept the Beliefs of the Church in the name of the child.

§3.4.5 Except in emergencies, Baptism is to be administered using the liturgy approved by the Synod. Rubrics shall be precisely followed by the celebrant.

§3.4.6 In all circumstances, the formula “I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit” while immersing the one baptized in water shall be used. The use of three immersions is required in the exercise of this sacrament.

§3.4.7 Except in emergencies or other exceptional circumstances, the water used in Baptism is to be blessed in accordance with prescribed liturgies. Rubrics shall be precisely followed by the celebrant.

§3.4.8 Except in emergencies or other exceptional circumstances, Baptisms shall take place within the candidate=s Parish or Mission Church. Generally, the Sacrament of Baptism shall take place during a celebration of the CDL, preferably on Sunday and it is especially desirable at the Vigil of Pascha.

§3.4.9 Unless a serious reason prevents it, all who receive Baptism should be immediately Chrismated and receive their First Holy Communion on the same day.

§3.4.10 In the case of Baptism of a child who has not yet reached legal majority, the consent of at least one parent or guardian to the baptism is required.

§3.4.11 For the purpose of this Canon, infants include all persons born alive from birth to the age of reason.

§3.4.12 Except in emergencies, each person to be Baptized shall have at least one sponsor who must be a Baptized Christian.

§3.4.13 Each Parish or Mission shall keep a permanent record of each Baptism.

Canon III-3.5 Regulation of the Sacrament of Chrismation

§3.5.1 The Sacrament of Chrismation is the path by which the Christian Initiation of the faithful is completed, granting to the recipient the Seal, Empowering, and Gifts of the Holy Spirit.

§3.5.2 The Ordinary Minister of the Sacrament of Chrismation is a Bishop. The PB or Metropolitan may grant faculties for Chrismation to Presbyters (priests) and Deacons-In-Charge for pastoral reasons.

§3.5.3 There is no ordinary minimum age for the Sacrament of Chrismation.

§3.5.4 Each adult candidate for Chrismation shall give evidence to their Pastor of an understanding of the Statement of Beliefs of TCEC appropriate for their age, level of education, and maturity.

§3.5.5 The Holy Oil of Chrism used in the Sacrament must be consecrated by the Metropolitan even if the Sacrament is celebrated by a Presbyter.

§3.5.6 Each candidate for Chrismation shall be accompanied by at least one sponsor who must be a Baptized Christian.

§3.5.7 All who receive the Sacrament of Baptism should be Chrismated on the same day.

§3.5.8 Each Parish or Mission shall keep a permanent record of each Chrismation.

§3.5.9 Chrismation shall occur during the celebration of the CDL of the Holy Eucharist or for Deacons-In-Charge, the CDL of the Pre-sanctified Gifts unless prevented for good cause.

Canon III-3.6 Regulation of the Sacrament of Reconciliation

§3.6.1 Only persons in the Sacred Order of Bishop or Presbyter, with proper faculty, may administer the Sacrament of Reconciliation. In case of emergencies where there is danger of death, any member of the clergy of TCEC may grant absolution regardless of faculty for the pastoral good of the penitent.

§3.6.2 The Sacrament of Reconciliation always includes a confession of sin. Such confession is to be made privately and is to be particular. The use of public confession is always general in nature and is not authorized for use in TCEC. Particular confession covers specific sinful acts which are told expressly to the Priest or Bishop.

§3.6.3 In all cases the Bishop or Priest, when performing of the Sacrament of Reconciliation, acts in the place of Christ and not as individuals. Therefore, all matters discussed within the Sacrament of Reconciliation are absolutely and without exception confidential and sealed. No person receiving any information whatsoever during the Sacrament of Reconciliation, whether as penitent or clergy, may ever reveal such information to any other person whatsoever.

§3.6.4 Violation of the Seal of Confession by any member of the Clergy of TCEC is a matter of grave sin on the part of both the one violating the seal and the one to whom the contents of a Sacramental confession is revealed.

§3.6.5 Violation of the Seal of Confession shall constitute a grave breach of canonical obedience. Upon conviction of this violation, the mandatory penalty shall be expulsion from the Clergy of TCEC. No person expelled for this reason may ever again be admitted to the Clergy of TCEC.

§3.6.6 The Sacrament of Reconciliation commences with the request of the penitent for the Sacrament, either expressly or implied, and continues until the dismissal of the penitent. Everything which transpires between those events is covered by the Seal of Confession without exception.

§3.6.7 Neither the penitent, bishop, priest, nor the Church may waive this seal.

§3.6.8 Private matters elicited in ordinary counseling which is not Sacramental are to be held confidential to the extent that civil law requires and enjoins.

§3.6.9 Presbyters and bishops who are preparing to hear a sacramental confession must exercise care where acts of crimes, such as murder, rape, sexual assault, and sexual violation of minors are concerned as state and Federal law may require that such crimes are reported. TCEC has adopted a “no tolerance” position concerning these matters and are not protected by the confidentiality of the confessional. Should a person request absolution for committing the aforementioned crimes, the confessor may provide the requested absolution if in the discernment of the confessor the penitent is sincere.

§3.6.10 Any formula of absolution which includes the expression of the intent of the confessor to absolve the sins of the penitent, whether in active or passive voice, is acceptable and efficacious for the Sacrament. The formula employed is to conform to the approved liturgy of TCEC.

§3.6.11 No minister of this Sacrament may absolve any penitent with whom he shares culpability in the offense to be absolved.

§3.6.12 Private auricular confession of sin is not required, but is encouraged.

§3.6.13 Absolution is to be granted to any Baptized Christian who expresses remorse for their sins and asks for absolution reverently, subject only to the provisions of this Constitution. Absolution may be withheld by the confessor only in circumstances where he has reason to believe that the penitent is not truly remorseful.

§3.6.14 The decision to impose a penance for a penitent during private auricular confession is solely at the discretion of the confessor.

§3.6.15 Presbyters and Bishops who provide the Sacrament of Reconciliation must be cautious concerning the confession of heinous violations of law as described in §3.6.9 thus it is imperative that those persons who would avail themselves to the Sacrament of Reconciliation are pastorally well known so as to avoid hearing the confession of aforementioned sins.

Canon III-3.7 Regulation of the Celtic Divine Liturgy

§3.7.1 In all cases, the Sacred Body and Blood of the Lord Jesus Christ, present in the Holy Eucharist, shall be treated with the utmost reverence.

§3.7.2 All parishes and individual Bishops, Presbyters and/or Deacons wishing to reserve the Holy Eucharist shall do so only as prescribed herein.

§3.7.3 Services for the celebration of the Holy Eucharist are authorized by this Constitution, and by the Synod.

§3.7.4 Only those in the Holy Order of Presbyter or Bishop may validly confect (have the apostolic charism to consecrate the Blessed Sacrament) the Holy Eucharist, nor shall anyone other than a Bishop or Presbyter perform any act which implies that they are or have confected the Holy Eucharist.

§3.7.5 The Ordinary minister of Holy Communion is a Deacon, Presbyter, or Bishop. The use of Eucharistic Ministers of Holy Communion is permitted in the discretion of the Pastor with the concurrence of the PB.

§3.7.6 Bread for the Eucharist must be made of wheat and not corrupt. Latitude is provided for those who would like to make their own loaf of sacramental bread for the CDL; however, care must be exercised in its proper preparation and disposition following the sacrament. Homemade bread is to be completely consumed or properly disposed of following the CDL and may not be reserved. Wine must be made from the juice of grapes only and not corrupt. The use of nonalcoholic wine or grape juice is permitted for pastoral reasons at the discretion of the Celebrant.

§3.7.7 Liturgical worship of the CDL of the Holy Eucharist is usually to be done in a sacred place. If, for pastoral reasons, the CDL of the Holy Eucharist is celebrated at other than a sacred place, the location shall be a respectable place of suitable dignity appropriate for the liturgy. The CDL may be celebrated in homes, but care must be exercised in the preparation of a suitable table for the consecration of the Blessed Sacrament and the table must be set using an Antimens under the Corporal.

Canon III-3.8 Regulation on the Reception of the Holy Communion

§3.8.1 Any properly disposed baptized Christian who approaches the table of the Lord reverently shall be permitted to receive the Lord in the Holy Communion. Unless the recipient is demonstrating irreverence or otherwise manifests improper disposition in such a manner as to be beyond doubt, those distributing the Holy Communion will presume those approaching this Holy Sacrament to be eligible to receive it. If doubt exists as to the motives or state of the recipient, the presumption shall be that they are eligible to receive the Sacrament if they approach it reverently.

§3.8.2 The Sacred Body of Christ may be received on the tongue or in the hand of the recipient. If received in the hand, the Body of Christ shall be consumed immediately, before moving from the spot on which it was received.

§3.8.3 The Sacred Blood of Christ may be received by intinction or by drinking from the Chalice. In all cases it shall be consumed immediately, before moving from the spot on which it was received. If intinction is preferred, this action is performed by the celebrant and not the recipient.

§3.8.4 Holy Communion is to be given under the form of bread and wine or under the form of bread only upon special circumstances such as visitation of the sick in hospitals, etc. Except in extraordinary circumstances for persons who cannot swallow solids, Holy Communion may not be given in the form of wine only.

Canon III-3.9 Vessels for use in Liturgy and the Sacraments

§3.9.1 All chalices, ciborium, paten, monstrance, and other vessels used in the Sacred Liturgy shall be constructed of non-absorbent material appropriate for their function, decorated and styled in a dignified manner to enhance the worship of the People of God.

(a) Porous ceramic and/or glass materials may not be used. Etched crystal and Non Porous ceramic vessels are acceptable when designed and manufactured for the specific use as sacramental vessels within the Church of Jesus Christ.

(b) Metallic vessels shall be maintained in a clean and tarnish free condition.

Canon III-3.10 Regulation on the Reservation and Transport of the Blessed Sacrament

§3.10.1 In all places where the Blessed Sacrament is reserved, it shall be kept in a vessel of appropriate dignity in a locked or secured container of sturdy material. Access to this container shall be restricted to those authorized by this Constitution to be ministers of the Holy Communion, either Ordinary or Extraordinary.

§3.10.2 The Blessed Sacrament shall be transported from place to place only when necessary for the pastoral good of the People of God. When in transit, the Blessed Sacrament shall be kept in a secure location on the person of an authorized minister as defined by this Constitution. The vessel containing the Holy Eucharist shall be of appropriate dignity and reserved for this use.

§3.10.3 In all places where the Blessed Sacrament is reserved, a special lamp shall be kept continuously burning as a sign of the Presence of Christ. The use of electric lights for this purpose is permitted at the discretion of the Deacon-in-Charge, Priest or Bishop at each location.

Canon III-3.11 Regulation on the veneration of the Blessed Sacrament Outside the CDL

§3.11.1 It is desirable and permitted for the Blessed Sacrament to be periodically exposed for the veneration and praise of the People of God. Whenever such adoration takes place, the Priest shall see that the Blessed Sacrament is exposed in a vessel of appropriate dignity, is never left unattended, that the environment is appropriate, and that the Blessed Sacrament is secure from theft or profanation.

Canon III-3.12 Extraordinary Eucharistic Ministers

§3.12.1 Worthy Lay and Religious Members of TCEC may be selected for the function of distributing the Holy Communion to the People of God, especially the sick, the elderly, and those prevented from attending the CDL.

§3.12.2 Such ministers may be male or female and be at least 16 years of age.

§3.12.3 Extraordinary Eucharistic Ministers shall be selected by their Pastor or Religious Superior and authorized by formal written appointment by the PB or presbyter with faculties.

§3.12.4 The Pastor shall see to the correct training of persons selected for the Sacred task as Extraordinary Eucharistic Ministers, imparting to them the highest possible respect and reverence for this ministry and instructing them in their duties and in the limitations of their office.

Canon III-3.13 Regulation of First Holy Communion

§3.13.1 There is no ordinary age of First Reception of the Holy Communion and is provided upon the occasion of Chrismation.

§3.13.2 For adults and mature children, each candidate for First Holy Communion shall give evidence to the Pastor of an understanding of the nature of the Sacrament and the Statement of Beliefs appropriate for their age, education, and maturity.

Canon 111-3.14 Holy Communion of the Sick and Dying

§3.14.1 In general, Holy Communion of the Sick and Viaticum (i.e. Holy Communion of the Dying) shall be given in both kinds if the person is able to consume both Body and Blood of Jesus Christ in the forms of bread and wine. However, if the person is unable to swallow solids but can swallow liquids, the Precious Blood of Christ alone may be used.

§3.14.2 Holy Communion shall not be given to the unconscious nor to those whose medical condition raises reasonable doubt as to their ability to digestively retain the Sacrament once received nor shall it be given to any person whose mental state prevents the full, aware, and rational acceptance of the Sacrament. Regarding the matter of mental incompetence, the provision of the Blessed Sacrament is governed by the discernment and judgment of the Ordinary or Extraordinary minister who is present.

§3.14.3 Holy Communion is to be given only by mouth. It is absolutely forbidden to give Holy Communion via a mechanical feeding apparatus or via a feeding tube. The use of an eye dropper for administration of Holy Communion under the form of wine is permitted, when necessary, provided that it can be properly purified after use.

Canon III-3.15 Regulation of the Sacrament of Matrimony

§3.15.1 Only Bishops, Presbyters, and/or Deacons with valid faculty may officiate at the Sacrament of Matrimony in TCEC. Deacons may officiate at the Sacrament of Matrimony only when permitted by civil law.

§3.15.2 Where required by civil law, each person intending to officiate at the Sacrament of Matrimony shall obtain whatever licensing or certification the civil authority may require prior to officiating at any marriage within that secular jurisdiction.

§3.15.3 Persons seeking to be married must have attained legal age as defined for the civil jurisdiction in which the Sacrament will be celebrated. Where no minimum age is defined in civil law the minimum age for marriage shall be 16 years. When unusual circumstances exist concerning the age of the intended, the matter should be referred to the PB for assistance.

§3.15.4 Only those persons, who have never been married, are widowed, or who possess a civil divorce or annulment of a prior marriage; and who conform to the requirements of this Constitution may receive the Sacrament of Matrimony from TCEC Clergy.

§3.15.5 Where required by civil law, those seeking Matrimony shall present a proper license, valid for the place in which the marriage will be celebrated, from the civil authority having jurisdiction, prior to the celebration of the Sacrament.

§3.15.6 Simultaneous marriage to more than one partner is prohibited.

§3.15.7 Marriage between persons of the same gender is prohibited.

§3.15.8 Any authorized officiant of the Sacrament of Matrimony for TCEC may decline to officiate at the Sacrament in individual circumstances in his sole discretion without stating a reason.

§3.15.9 Each marriage celebrated by the Clergy of TCEC shall be recorded in the Parish Register of the Parish to which the Clergy is assigned. If an ecclesiastical divorce or annulment has been granted to the parties seeking to be married, these facts shall also be recorded in the parish register together with the date granted and the name of the person granting it.

§3.15.10 Periodically, mature persons who have been living together without benefit of marriage may at the discretion of the officiating clergy with faculty to perform the sacrament of Holy Matrimony with the advise and consent of the PB perform the Sacrament without the features of civil marriage to enable the couple to continue their life together without sin. Prior to provision of this special Sacrament, the Sacrament of Penance should be made available. Such an event will be recorded in the Parish Register and by letter report to the PB or Metropolitan.

§3.15.11 Divorce in and of itself is not an impediment to re-marriage or ordination. The Bible is clear that God does not authorize divorce when two Christians are brought together in Holy Matrimony. Paul clarifies by differentiating between those situations where Christians are unequally yoked with an unbeliever and when the situation is between unbelievers. But, in our society, clergy will be confronted with people from all manner of life experiences where divorce is concerned. The entire subject must be treated with pastoral care and healing as none of the foregoing circumstances are without injury to all parties. Thus, if the one or the other or both of the people seeking marriage, have suffered divorce, they must be given the best possible pastoral care and guidance as they prepare for this impending new experience. Under no circumstance are clergy of TCEC to agree to marry persons who are not faithful members of their congregations so as to ensure that the couple is appropriately prepared as Christians for this exciting opportunity for a relationship of Godly love within the context of Holy Matrimony.

§3.15.12 Whereas clergy with faculties may provide the sacrament of Holy Matrimony, such clergy are to resist doing so for anyone outside of their parish or mission and then only for people who are Christians.

Canon III-3.16 Regulation of the Sacrament of Anointing the Sick

§3.16.1 The ordinary minister of the Sacrament of Anointing the Sick is a Bishop or a Presbyter. In extraordinary circumstances, the PB may authorize others to minister this Sacrament, especially Deacons who are also In Charge of Missions.

§3.16.2 The Sacrament of Anointing the Sick is for the living only. Those who have died may not receive this Sacrament. As actual death and clinical death may not be synonymous in all cases, it is left to the pastoral judgment of the Ministers of this Sacrament to determine whether death has occurred in individual cases.

§3.16.3 A sick person may receive the Sacrament of Anointing of the Sick as often as it seems pastorally wise to do so, but not more often than once per day.

Canon III-3.17 Regulation of the Sacrament of Holy Orders

§3.17.1 Only Bishops may ordain.

§3.17.2 It pertains solely to the Metropolitan to select and approve the ordination of Candidates to the Holy Order of Deacon, Presbyter and Bishop.

§3.17.3 It pertains to the Synod and to the People of God to select candidates for election to the Holy Order of Bishop under procedures herein described. Once elected it pertains to the Metropolitan, with the concurrence of the Synod, to cause the Consecration of the Bishop-elect to the Order of Bishop.

§3.17.4 By virtue of their unique ministry, PBs are granted faculties for the Sacrament of Holy Orders for the ordination of Presbyter and Deacon. It is the responsibility of the PB to be the ordaining prelate at all ordinations Sub Conditione to the Order of Presbyter and/or Deacon for clergy incardinated or incardinating into TCEC. Both occasions may take place when requested to do so by the Synod and approved by the Metropolitan. PBs are not provided faculties to unilaterally confer the Sacrament of Holy Orders.

§3.17.5 The category of Auxiliary Bishop is not utilized in TCEC. Coadjutor Bishops, when used, require grant of faculty from the Synod and Metropolitan to act as ordaining Bishop for the ordination of Deacons and Presbyters within TCEC.

§3.17.6 No candidate shall be ordained to the Holy Order of Deacon or Presbyter without approval of the Synod and approved by the Metropolitan, even for clergy who are, and will serve solely as, members of Religious Orders.

§3.17.7 By virtue of their office all members of the Synod have faculties for the Sacrament of Holy Orders for ordination of Bishops. However, no person shall be ordained a Bishop in TCEC unless there is a duly executed written approval for such ordination from the Metropolitan.

§3.17.8 The Office of the Metropolitan shall maintain a register of all persons receiving the Sacrament of Holy Orders for TCEC. It is advisable for each Bishop who participates in the Sacrament of Holy Orders keep a Register of this and all other sacraments.

§3.17.9 Ordination in TCEC shall be celebrated solely by the Celtic Liturgies for Ordination. On rare occasions, other services or liturgies for Ordination may be used only if authorized by the Synod.

§3.17.10 The Consecration of a Bishop in TCEC shall be accomplished by not less than 3 Bishops: A Principal Consecrator and 2 Co-Consecrators. The Principal Consecrator and 2 Co-consecrators must be Bishops of TCEC. In extraordinary circumstances, when authorized by the Synod, the Co-consecrating Bishops may be Bishops of another communion having valid Apostolic Succession. The participation of additional Consecrating Bishops in excess of 3 from TCEC and other Churches, together, is encouraged.

§3.17.11 Bishops shall be consecrated and/or installed within 90 calendar days of their election unless the Synod shall extend that deadline.

§3.17.12 Each candidate for ordination to the Diaconate of TCEC shall have previously received the Sacraments of Christian Initiation and at least the ministries (minor orders) of Reader, Acolyte, Eucharistic Minister, and Sub-Deacon and shall meet the qualifications for the Order of Deacon contained herein.

§3.17.13 Each Candidate for ordination to the Presbyterate of TCEC shall have previously received the Sacraments of Christian Initiation and the Sacrament of Holy Orders in the Order of Deacon and shall meet the qualifications for the Order of Presbyter contained herein.

§3.17.14 Each Candidate for ordination to the Episcopacy of TCEC shall have previously received the Sacraments of Christian Initiation and the Sacrament of Holy Orders in the Order of Deacon and of Presbyter and shall meet the qualifications for the Order of Bishop contained herein.

§3.17.15 All persons who are insane or who suffer from debilitating mental illness, as herein defined; persons who are addicted to chemical substances; persons who have a history of violent behavior; persons who have been convicted of a misdemeanor having a penalty of incarceration, even if incarceration was suspended, or persons convicted of a felony, unless the Synod shall unanimously permit it; are impeded from the valid reception of the Sacrament of Holy Orders in TCEC. This impediment, when present, pertains to the ability of the ordinand to receive the Sacrament and also to the right of the Bishop to ordain.

§3.17.16 Fraud or concealment of any relevant fact that may have been used by TCEC to determine eligibility of a candidate for Holy Orders to receive ordination, when discovered, invalidates any putative ordination the said candidate may receive as a matter of both law and Sacrament since it reveals a clear absence of intent to do what TCEC intends to be done in that instance.

§3.17.17 Simony, or the provision of any valuable property or consideration, or the offer thereof for the intent to bribe, invalidates any putative ordination the said candidate may receive as a matter of both law and Sacrament.

§3.17.18 TCEC bishops shall not participate in consecrations for bishops of any communion except TCEC and those communions with which TCEC holds a current formal concordat of intercommunion, without the express unanimous concurrence of the Synod and specific approval of the Metropolitan.

Canon III-3.18 Funerals

§3.18.1 Any properly disposed Christian may officiate at a Funeral Service, except they may not exercise any ministry reserved for those in Holy Orders. Either Burial or Cremation of the remains of deceased faithful is permitted. Burial or interment of the remains or of the ashes of those cremated may be in earth or in bodies of water and shall be accomplished in accordance with the regulations of civil authorities. It is most desirable, however, that cremated remains be interred in a permanent facility that has been consecrated according to the Services of the Church, such as a columbarium or ground space specifically reserved for interment.

§3.18.2 Clergy of TCEC are discouraged from officiating at funerals of those who are clearly not of the Christian faith.

Canon III-3.19 Unions between persons of the same gender

§3.19.1 TCEC officiates at the Sacrament of Matrimony only between one male and one female person. The Sacrament of Holy Matrimony may not be performed by TCEC clergy between members of the same gender.

§3.19.2 Any member of the Clergy, who attempts to officiate, purports to officiate, or represents that they can or will officiate at a putative Sacramental marriage between persons of the same gender is guilty of a grave instance of Canonical Disobedience. Upon conviction of such acts, the said member of the Clergy shall be penalized as the competent authority, as herein defined, may direct.

Canon III-3.20 Miscellaneous concerns within TCEC

§3.20.1 Transferred to Executive Order for Synod of Bishops use only.

§3.20.2 Transferred to Executive Order for Synod of Bishops use only.

§3.20.3 Transferred to Executive Order for Synod of Bishops use only.

§3.20.4 Transferred to Executive Order for Synod of Bishops use only.

§3.20.5 Transferred to Executive Order for Synod of Bishops use only.

§3.20.6 Transferred to Executive Order for Synod of Bishops use only.

Canon III-3.21 Human Sexuality

§3.21.1 TCEC celebrates the beautiful created order lovingly accomplished by Almighty God to include the reproductive features of human beings and the wonderful and pleasant action of heterosexual intercourse enjoyed by a man and a woman in the bonds of Holy Matrimony. And as our Celtic forebears have so wonderfully demonstrated, we also teach and appreciate the sex act as holy, precious, enjoyable, and blessed between a husband and wife.

§3.21.2 TCEC teaches that the appropriate relationship of men and women who are not married is the enjoyment of celibacy and virginity as the holy status of life.

CHURCH GOVERNANCE

CHAPTER IV-1 THE SYNOD

Canon IV-1.1 The Synod

§1.1.1 The Synod is the plenary assembly of the Bishops of TCEC meeting in council to legislate for the Church on a national and international level and/or to adjudicate appeals of disciplinary actions or other matters from within the Church.

Canon IV-1.2 The members of the Synod

§1.2.1 The members of the Synod shall be Bishops who are in good standing and not retired, inactive, suspended nor on leave of absence.

(a) Exception to the foregoing to permit bishops on leave of absence and/or retired bishops to exercise membership within the Synod may be granted by majority vote by the remaining members of the Synod, in their sole discretion, on a case by case basis. If granted said Bishops may exercise a voice but may not participate in the process of consensus in the official proceedings of any assembly of synod.

(b) Participation in the process of consensus in the Synod of clergy not in the Order of Bishop together with lay members of TCEC shall be encouraged and conducted as herein defined

Canon IV-1.3 Power and Scope of Authority of the Synod

§1.3.1 Each member of the Synod is individually a Successor to all of the Apostles and exercises the authority committed by Christ to the Apostles to govern His Church. In so doing, it is the personal responsibility of each bishop to confer and consult with the people and clergy that he shepherds and to represent them before the Synod, carrying with him the *sensum fidei* of his people when the bishop is exercising Apostolic Authority. While the final authority to legislate, govern, and judge is properly that of the bishop, personally exercising his apostolic role, it is the bishop's sacred duty to inform and color his actions with prayer and the wisdom of his clergy and people, through whom the Holy Spirit speaks to the bishop.

§1.3.2 The Synod, exercising their authority as Successors of the Apostles, is the national and international legislature of TCEC. It is when the Synod is assembled in its full capacity in plenary assembly that it most exemplifies its collegial role as legislature and appellate judiciary of TCEC. In this capacity, the Synod legislates for the Church as a whole, acting in national and international matters.

(a) All matters pertaining to the internal governance of TCEC is the responsibility of the Synod and Metropolitan, subject to the fundamental nature of good stewardship and orthodoxy and such restrictions as may be herein defined.

(b) The Synod and Metropolitan possess all Legislative Authority necessary for the conduct of Legislative affairs. Nothing in this Chapter shall be construed so as to preclude the Synod and Metropolitan from enacting and enforcing such legislation and/or regulations for TCEC as they may, in concert, deem necessary and/or appropriate; provided that such legislation and/or regulations shall conform to the requirements of orthodox Christian teaching and this Constitution.

§1.3.3 Actions by the Synod, whether legislative or judicial, are final and require confirmation by the Metropolitan on the specific subjects of Ordination and assignment of PBs, notwithstanding provision, herein, for amendment and/or repeal.

§1.3.4 All legislation enacted by the Synod and Metropolitan is effective immediately, unless otherwise stated in its enactment, and is binding on the clergy under canonical obedience.

Canon IV-1.4 Meetings of the Synod in ordinary circumstances

§1.4.1 In ordinary circumstances, the Synod shall assemble in plenary session at least once each calendar year. The Synod shall be summoned into session by the Metropolitan, who shall, in ordinary circumstances, make known to the members of the Synod the date and place that the Synod shall meet at least 60 days prior to the scheduled meeting.

§1.4.2 The requirement that a meeting of the Synod occur annually herein defined may be waived by majority vote by the Synod in their sole discretion. Nevertheless in no circumstance shall the Synod fail to convene in formal session less than once in each three calendar years.

Canon IV-1.5 Meetings of the Synod in extraordinary circumstances

§1.5.1 If the Synod has not been called into session by the Metropolitan by the date which is 1 year and 3 months from the closing of the last Synod, and such meeting has not been waived by consensus of the Synod, the 3 most senior members of the Synod, by date of Incardination to the Episcopacy of TCEC, shall set a date and summon the Synod into session themselves.

§1.5.2 Should circumstances require action by the Synod during the period between regular sessions of the Synod, an extraordinary session of the Synod may be called by the Metropolitan or by a simple majority of the membership of the Synod.

§1.5.3 During extraordinary meetings of the Synod, requirements herein defined for advanced notice, prior release of an agenda, etc. is waived. The extraordinary nature of such meetings may prevent these requirements from being met as herein prescribed. When feasible, the requirements for agenda and notice should be met, but failure to do so does not invalidate the actions of the extraordinary Synod once convened.

Canon IV-1.6 Attendance at sessions of the Synod Required

§1.6.1 All members of the Synod shall attend each meeting of the Synod unless excused for sufficient reason.

§1.6.2 Members of the Synod may be excused from attending the Synod for good cause by the Metropolitan in his sole discretion. Sufficient reason shall be limited to family emergencies, health, and specific, identifiable demands by secular employment, which precludes attendance.

§1.6.3 Members who fail to attend the Synod without proper excuse shall be guilty of serious canonical disobedience.

§1.6.4 It is the duty of each member of the Synod to arrange their financial affairs so that they can have the necessary resources to permit their attendance at the regular sessions (i.e. those held in ordinary circumstances) of the Synod. For this reason lack of funds is not an excuse for not attending such meetings.

Canon IV-1.7 Quorum Requirements for the Synod

§1.7.1 In order for the Synod to act on any matter before it, a quorum consisting of at least one half of the active membership of the Synod of TCEC shall be present.

Canon IV-1.8 Agenda of the Synod

§1.8.1 For meetings of the Synod in ordinary circumstances, the Metropolitan shall prepare and distribute an agenda for each session of the Synod. Such agenda shall be distributed to all members of the Synod at least 30 calendar days in advance of the scheduled starting date of the Synod. The Metropolitan may enlist the assistance of anyone of his choosing to prepare and distribute the agenda in a timely manner.

§1.8.2 In preparing the agenda for the Synod, the Metropolitan shall solicit input from the Synod; the Heads of all Religious Orders, and the Pastors of TCEC parishes through their PBs, if assigned; otherwise, the input may be submitted directly to the Office of the Metropolitan.

§1.8.3 Any item requested to be placed on the agenda shall be accommodated.

§1.8.4 During sessions of the Synod, the Synod may remove any proposed item from the agenda or add other items to the agenda by simple concurrence.

§1.8.5 When feasible, the Metropolitan shall provide an agenda for extraordinary meetings of the Synod at as early a date as possible. When provision of an agenda is not feasible, the Metropolitan shall notify the Synod of the matters to be discussed when summoning the Synod to session.

Canon IV-1.9 Minutes of the Meetings of the Synod

§1.9.1 The Metropolitan shall have recorded a detailed summary of the discussions, process of consensus, and other actions which transpire during a meeting of the Synod. He shall distribute them to the Synod and to the members of the Clergy through their PB within 60 days of the conclusion of the Synod. He shall arrange that they be archived in safe storage as a permanent record of the actions of the Synod.

Canon IV-1.10 Procedures for consideration and action during Sessions of the Synod

§1.10.1 When practical, proposals for action by the Synod shall be provided in writing to the members present at Synod by the Metropolitan at least 24 hours in advance of their presentation to the Synod. The members who are present at any session of Synod may waive this requirement.

§1.10.2 Each measure to be decided shall be discussed and debated in open session of the Synod for a period not longer than 1 hour at the conclusion of which the Synod shall take whatever action it deems necessary by consensus. When seeking consensus, any persistent dissenting voice is grounds for tabling and adjournment for prayer. If the dissenting voice continues to persist, the gathered assembly must seek to discern the guidance of the Holy Spirit whether to thank the member dissenting and override or to table until consensus is reached.

§1.10.3 Limitations on debate duration imposed by this Canon may be waived, extended, or reduced upon approval of the members of the Synod then present on an issue-by-issue basis.

Canon IV-1.11 Procedures for consideration and action outside sessions of the Synod

§1.11.1 In the event that a situation shall arise which requires immediate legislation or other action at a time when the Synod is not in formal Session and which does not, in the opinion of the Synod, warrant the convocation of an extraordinary session of the Synod; the Synod shall take whatever measures they shall deem appropriate in response to such need. In so doing the Synod shall follow procedures set by them for situations when not in session as the Synod.

§1.11.2 Legislation enacted by the Synod of TCEC in these circumstances shall be permanent law within the Church and shall not be subject to expiration or ratification by any person or body within or without TCEC unless such expiration or ratification is expressly included within such legislation, notwithstanding provision herein for amendment and/or repeal.

Canon IV-1.12 Procedures for Consensus by the Synod while convened

§1.12.1 Only members of the Synod actually present at the time a consensus is sought may participate on any matter before the Synod.

§1.12.2 If invited to attend, presbyters, deacons, religious and laity who are present shall be accorded a voice when seeking consensus in all matters not reserved to the Episcopate by this Constitution.

§1.12.3 Upon conclusion of discussion/debate and upon a seconded motion from the floor that the matter be acted upon, a determination of consensus on the matter shall be taken.

§1.12.4 Determination of consensus by the Synod shall be by an absence of dissenting voice or the yielding of previous dissenting voice. The use of instruments such as secret ballot, closed session, or executive session is not to be used. Persistent lack of consensus is enough to warrant adjourning to prayer or tabling, as discerned best to do.

§1.12.5 The actions in consensus, pro or con, shall be recorded in the minutes.

§1.12.6 A matter being decided upon shall be deemed accepted by the Synod upon receiving a positive consensus. Matters not receiving a positive consensus are rejected. Matters rejected may be reconsidered when there is sufficient evidence to support a positive consensus.

Canon IV-1.13 Rights of Voice for the members of the Synod

§1.13.1 Each member of the Synod present at the time a decision is made, by virtue of their status, exercises a single voice in the Synod in their own right. The right to voice may not be given, loaned, or transferred in any manner to any other person whatsoever. Specifically, legates sent by absent members of the Synod may have voice in the stead of the bishop they represent, but must remain silent when Synod is calling for consensus.

§1.13.2 Any member of the Synod may abstain from any decision without divulging a reason for such abstention. As membership in The Synod is a solemn trust, the decision to abstain should be undertaken only after serious consideration. Abstentions are to be recorded in the minutes.

Canon IV-1.14 Methods of reaching consensus prohibited for the Synod

§1.14.1 Use of “absentee ballot” in the Synod is expressly prohibited.

§1.14.2 Use of proxy or legate in the Synod is expressly prohibited.

§1.14.3 Use of voice telephony, or by other means essentially synonymous with voice telephony, in the Synod is expressly prohibited.

§1.14.4 Use of the US Postal Service, or by electronic means essentially synonymous with mail, in the Synod is expressly prohibited.

§1.14.5 The method of consensus is by its very nature a matter of spiritual discernment and cannot be accomplished in a venue whereby the participants are not prayerfully assembled together and in the same location.

§1.14.6 These restrictions are applicable only when the Synod is assembled in session. Nothing in this Canon shall be interpreted as prohibiting the use of these or other methods of communication by the Synod when not so assembled and/or the use of these or other means by such other Groups, Committees, or Commissions as may be established in TCEC.

Canon IV-1.15 Committees of the Synod

§1.15.1 The Synod may establish committees to perform tasks between sessions of the Synod in its sole discretion. In creating such committees, the Synod shall specifically define their role, membership, scope of authority, and how long the committee is to remain in existence.

Canon IV-1.16 Permanent Committees of the Synod

§1.16.1 The following are permanent standing Committees of the Synod whose duties are as indicated:

(a) History of the Church -- which shall see to the creation and maintenance of a historical record of TCEC.

(b) Constitution and Code of Canons -- which shall consider and propose changes, updates, and revisions to this Constitution and Code of Canons for submission to the Synod for enactment.

CHAPTER IV-2 THE SYNOD AND ITS OFFICERS**Canon IV-2.1 Duties, Rights, and Privileges of the Synod**

§2.1.1 The duties of members of the Synod include all those inherent in their office of Bishop.

§2.1.2 It is the sole right, duty, and privilege of the Synod to define matters of Faith for the Church, and to regulate the Holy Sacraments.

§2.1.3 It shall be the duty of the Synod to supervise and adjudicate matters pertaining to the discipline of those in the Order of Bishop.

§2.1.4 It is the duty of the Synod to ratify the successor named by the Metropolitan upon the occasion of his imminent death or to take action to name a successor if the Metropolitan becomes permanently incapacitated and cannot fulfill the duties of his office. Assessment of incapacitation must by its nature be based upon competent, objective medical evaluation.

§2.1.5 It is the duty of the Synod to be the Supreme appellate judiciary of TCEC.

§2.1.6 It is the duty of the Synod to selectively form formal intercommunion relationships and/or negotiate merger of TCEC with other Jurisdictions. Merger with any other Jurisdiction shall only occur by subsuming that jurisdiction into TCEC, subjecting its membership to this Constitution. Prior to so doing, the Synod, through its respective members, shall solicit input from the members of the Clergy and the People of God as to the wisdom of such action.

Canon IV-2.2 Initiation of matters for Consideration

§2.2.1 Any member of the Synod may initiate legislation or bring other matters before the Synod for their consideration and prayer when the Synod is not in assembly.

(a) The Synod may defer action on such proposals until they are assembled in Synod if it seems wise to them to do so.

(b) When the Synod is in assembly, the procedures outlined herein prescribe the procedures for initiating legislation and bringing other matters to the floor of the Synod.

Canon IV-2.3 Making determinations by the Snod when not assembled as the Synod

§2.3.1 When not assembled as the Synod, the members are to make decisions by consensus. Hearing of voice may be done by telephone. Voice requiring formal recording may be conducted by mail or by electronic means analogous to mail (e.g. electronic mail, fax, etc.)

CHAPTER IV-3 NATIONAL OFFICERS OF THE CHURCH

Canon IV-3.1 The Metropolitan

§3.1.1 The Chief Operating Officer of TCEC is the Metropolitan. The Metropolitan is responsible for the administrative functions and record keeping of the Jurisdiction and for maintaining a flow of communications within TCEC and for communicating with such other bodies as may be necessary.

§3.1.2 The bishop who shall serve as Metropolitan is named and installed by the membership of the Synod by consensus. The tenure of this office is for the term of his natural life or will terminate upon the occasion of his retirement. There is at this time no mandatory retirement age for the office of Metropolitan.

§3.1.3 The Metropolitan may be removed from office at any time by consensus of the Synod after a judicial tribunal has been convened.

§3.1.4 The incumbent Metropolitan, The Most Rev. John W. Rinkle OCMA, is the Founder of TCEC and shall remain Metropolitan until the end of his natural life or until his retirement.

Canon IV-3.2 Duties of the Metropolitan

§4.2.1 The Metropolitan summons the Synod into session and presides at the sessions.

§4.2.2 The Metropolitan shall maintain a flow of communications among all aspects of TCEC - Bishops, Clergy of all orders, Religious and the People of God within Parishes, Missions, and Organizations of Religious.

§4.2.3 The Metropolitan shall be responsible for all administrative matters pertaining to his Jurisdiction. He shall maintain a registry of the Clergy, and appoint the cleric of his choosing to be the custodian of the official archives of TCEC.

§4.2.4 The Metropolitan shall receive the results of all decisions made by consensus of the Synod of Bishops and shall make requisite notifications of the results. If the decision being undertaken is for the determination of a new Metropolitan, the results shall be disseminated by the Chancellor of TCEC or by the most senior Bishop of the Synod (by date of incardination into the episcopacy of TCEC) if said Bishop is not the one who was chosen to be the new Metropolitan.

§4.2.5 The Metropolitan shall perform other administrative duties as required.

§4.2.6 The Metropolitan shall maintain all funds levied on the Clergy of TCEC in financial support of national Church operations separate from all other funds. He shall steward these funds, using them for any purpose which he deems appropriate in the conduct of his office or the business of the Church. He shall semi-annually render an accounting for these funds to the Synod of Bishops.

§4.2.7 The Metropolitan shall annually prepare a proposed budget for the conduct of his office for the year for approval by the Synod.

§4.2.8 The Metropolitan shall accomplish all duties and tasks assigned to him by this Constitution and by action of the Synod in a timely manner and without undue delay. Repeated failure to promptly fulfill his duties shall be cause for his removal from office. He, therefore, shall solicit the assistance of the Synod and the Office of the Chancellor in assuring that all duties imposed upon him or upon the Synod are promptly completed.

§4.2.9 Whenever the Metropolitan shall leave office, for any reason, he shall see to the immediate transfer of all Church records in his possession to his successor. All records of TCEC in the possession of the Metropolitan are the sole property of TCEC and must be surrendered on demand of the Synod of Bishops.

Canon IV-3.3 The Chancellor of TCEC

§4.3.1 The Chancellor of TCEC shall be a member of the Clergy in the Sacred Order of Bishop. However, the Metropolitan may appoint a cleric who has the necessary credentials to fill the Office of Chancellor.

§4.3.2 The duties of the Chancellor of TCEC shall be to administer this Constitution and render opinion on the meaning and content of its Canons, to mediate and/or arbitrate disputes, to act as judge in national Tribunals, and to hear appeals.

§4.3.3 The Chancellor of TCEC shall preside at all national ecclesiastical courts and shall render judgment in all circumstances except those reserved to other bodies by this Constitution.

§4.3.4 The Chancellor of TCEC shall be appointed to office by the Metropolitan with the advice and consent of the Synod by simple concurrence.

§4.3.5 The Chancellor of TCEC shall serve an indefinite term of office at the pleasure of the Synod who may terminate his tenure at any time and for any reason by simple concurrence.

§4.3.6 The Chancellor of TCEC shall recuse himself from the exercise of the office of Chancellor in all matters wherein he has any conflict of interest.

§4.3.7 If the Chancellor of TCEC is himself the subject of a disciplinary inquiry as established in the Constitution of TCEC, the Metropolitan shall immediately suspend the Chancellor from the office of Chancellor for the duration of the inquiry into his conduct and any penalty that may be imposed as a consequence thereof.

§4.3.8 In circumstances in which the Chancellor of TCEC shall recuse himself or be suspended from his office while under disciplinary inquiry and/or penalty, the duties of the Chancellor of TCEC shall devolve to the most senior member of the Executive Committee of TCEC, by date of incardination into the episcopacy of TCEC, who is not also conflicted or under inquiry.

§4.3.9 Should no member of the Executive Committee qualify to assume the duties of Chancellor due to conflict of interest or disciplinary inquiry, then the most senior member of the Synod of TCEC, by date of incardination into the episcopacy of TCEC, not also conflicted or under inquiry, shall assume the duties of Chancellor.

§4.3.10 The assumption of the duties of the office of Chancellor shall be limited in scope to the matters for which the Chancellor is recused and/or for the duration of the inquiry and/or any penalty imposed upon him.

§4.3.11 Until such time as TCEC has grown such that it can have within its membership someone uniquely qualified to be the Chancellor, the Metropolitan will assign this function to a senior prelate who has sufficient academic achievement and experience so as to uphold this office with skill.

Canon IV-3.4 Archivist of TCEC

§4.4.1 The Metropolitan shall appoint an Archivist for TCEC.

§4.4.2 The Archivist of TCEC shall maintain an archive of all official documents of the Church.

§4.4.3 The Archivist may be a member of the Clergy, Religious, or Laity of TCEC and/or may be a non-member of TCEC employed for this purpose.

§4.4.4 The Archivist of TCEC shall serve an indefinite term of office at the pleasure of the Metropolitan.

§4.4.5 Until such time as TCEC grows sufficiently to require the appointment of an Archivist, the Metropolitan, as assisted by other clergy if so desired, will fulfill this function.

Canon IV-3.5 Administrative Secretary of TCEC.

§4.5.1 The Metropolitan shall appoint an Administrative Secretary.

§4.5.2 The duties of the Administrative Secretary shall be to supervise and have responsibility for all official communications within and without TCEC, and all administrative matters pertaining to the operation and functioning of the Church's national temporal responsibilities under the direction of the Metropolitan.

§4.5.3 The Administrative Secretary may be a member of the Clergy, Religious, or Laity of TCEC and/or may be a non-member of TCEC employed for this purpose.

§4.5.4 The Administrative Secretary shall serve an indefinite term of office at the pleasure of the Metropolitan.

§4.5.5 Until such time as TCEC grows sufficiently to require the appointment of an Administrative Secretary, the Metropolitan, as assisted by other clergy if so desired, will fulfill this function.

Canon IV-3.6 Treasurer of TCEC

§4.6.1 The Metropolitan shall appoint one of the members of the Synod to serve as Treasurer. If no Bishop is available, a member of the Religious, Clergy, or Laity may be appointed to serve as Treasurer. The Metropolitan may desire the advice of the Chancellor prior to making his final decision.

§4.6.2 The duties of the Treasurer shall be to supervise and be responsible for all financial matters of the Church's national office under the direction of the Metropolitan.

§4.6.3 The Treasurer shall serve an indefinite term of office at the pleasure of the Metropolitan who can terminate the incumbent's term without cause and select a replacement. Upon completion of tenure, the outgoing Treasurer will obtain an independently performed audit of all financial records with report going directly to the Synod for review prior to its being provided to the Metropolitan. The Synod will ensure that any discrepancies are addressed and consultation with the Chancellor may be prudent

CHAPTER IV-4 EXECUTIVE COMMITTEE OF THE SYNOD

Canon IV-4.1 Executive Committee of the Synod

§5.1.1 The Executive Committee shall exercise the day-to-day supervision of the Church for the Synod, shall supervise the conduct of the office of Metropolitan and shall assure that all matters requiring the attention of the entire Synod are brought to the Synod's attention.

§5.1.2 The Executive Committee may act in all matters pertaining to the temporal operation of the national Church which do not require a consensus of the Synod or the Synod as defined in this Constitution. A report of all such actions shall be sent to the members of the Synod as soon as practicable subsequent to such actions.

§5.1.3 Minutes of each meeting of the Executive Committee shall be maintained and provided to the Synod within 30 days of such meetings

§5.1.4 Action on matters before the Executive Committee shall be decided by consensus of its members.

§5.1.5 Any member of the Synod may request that any action by the Executive Committee be overruled or modified by requesting that the matter be submitted for consideration of the entire Synod.

§5.1.6 Meetings of the Executive Committee shall convene as frequently as conditions warrant. Meetings may be conducted by phone or in person.

§5.1.7 Until such time as TCEC grows sufficiently to require the establishment of an Executive Committee, the Metropolitan, as assisted by other Bishops if so desired, will fulfill this function.

Canon IV-4.2 Membership of the Executive Committee

§5.2.1 Certain offices of TCEC are ex-officio and permanent members of the Executive Committee. Permanent membership on the Executive Committee pertains to the office and not to the person who may, at any time, hold that office. Ex-officio permanent members are:

- (a) The Metropolitan — who shall be Chair of the Committee
- (b) The Chancellor of TCEC — who shall be Vice-Chair of the Committee
- (c) The Administrative Secretary of TCEC — if appointed.
- (d) The Treasurer of TCEC.

§5.2.2 Certain Members of the Executive Committee are appointed to serve on the Committee. Such members shall be selected to this duty at regular sessions of the Synod. Their term of office is one calendar year from date of appointment and shall coincide with the regular meetings of the Synod. Elected Members are:

- (a) A representative of the Synod, who is not already an ex-officio member of the Executive Committee, selected by consensual assent of the Synod.
- (b) A representative from the Clergy in the Holy Orders of Deacon or Presbyter, selected by the members of the Clergy in those Orders.

CHAPTER IV-5 OTHER COMMITTEES OF THE SYNOD**Canon IV-5.1 Other Committees of the Synod**

§6.1.1 The Synod may establish committees to perform tasks or research issues before the Synod and make recommendations to the Synod for action in its sole discretion.

§6.1.2 The Metropolitan and the Chancellor of TCEC are ex officio members of all committees of the Synod.

§6.1.3 The following committees are permanent standing committees of the Synod:

- (a) Liturgical Committee which shall see to the creation, review, and update of the Liturgy of TCEC.
- (b) The Committee on Ecumenism which shall see to the relations of TCEC with other ecclesiastical bodies.

CHAPTER IV-6 VOCATION ADMINISTRATION**Canon IV-6.1 Vocations Director and Vocations Office**

§7.1.1 The Synod shall establish an office for the fostering and encouragement of candidates for admission to Holy Orders or incardination in TCEC. This office shall be known as the Vocations Office.

§7.1.2 The Vocations Office shall be headed by the Vocations Director who shall be a member of the Clergy.

§7.1.3 The Vocations Director shall be appointed by the Metropolitan to an indefinite term, and the Vocations Director shall serve at the pleasure of the Synod who may terminate his tenure at any time by consensus.

§7.1.4 Decisions regarding acceptance of candidates for preparation for Holy Orders and selecting candidates to be ordained are entirely the prerogative and solely at the discretion of the Metropolitan with concurrence of the Synod.

§7.1.5 The Vocations Director will work closely with the Dean, School of Celtic Christian Studies to ensure proper academic formation and preparation is accomplished for all applicants for Holy Orders in TCEC.

**CHAPTER IV-7 DISPUTE RESOLUTION AND
DISCIPLINARY MATTERS**

Canon IV-7.1 Dispute Resolution

§8.1.1 Disputes within the Church shall be referred by the Synod for internal mediation whenever possible. Such mediation shall follow procedures to be adopted by the Synod.

§8.1.2 If disputes cannot be resolved by mediation, then the Chancellor of TCEC shall act as arbitrator and shall issue a binding resolution.

§8.1.3 The results of mediation and/or arbitration may be appealed to the Synod, whose decision is final and binding.

§8.1.4 Disciplinary matters concerning the Clergy of TCEC shall be adjudicated by procedures herein defined in article VI.

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CHURCH ORGANIZATION

CHAPTER V-1 JURISDICTIONS WITHIN THE CHURCH

Canon V-1.1 Internal Jurisdictions of the Church

§1.1.1 Internal to the Church are several jurisdictional areas which are regulated by this Constitution. These areas are Ministry of Pastoral Oversight Bishops, Missions, Parishes, and Residences of Religious Orders.

Canon V-1.2 The Metropolitan See

§1.3.1 The Metropolitan See exists as a unique organizational entity within TCEC. The term Metropolitan See shall refer only to the Apostolic and Patriarchal See of the founding Metropolitan, John W. Rinkle OCMA. The term Metropolitan See of Valdosta shall be the governing Apostolic See of The Celtic Episcopal Church (TCEC).

Canon V-1.3 Pastoral Oversight Bishops

§1.3.1 A Pastoral Oversight Bishop (PB) is a prelate that has been assigned a group of clergy for whom he will provide pastoral care. The PB with the cooperation of their Clergy gathered with him in the unity of the Holy Spirit work together for the spread of the Gospel and the celebration of the Divine Liturgy of the Holy Eucharist. This synergistic relationship constitutes a particularly important part of the whole church in which the one, holy, catholic, and apostolic church is truly present and operative.

§1.3.2 By way of definition that portion of the People of God which constitutes a community of the faithful under the pastoral care of a PB constitutes the family of clergy and their cure of souls within TCEC for which the PB is responsible.

§1.3.3 The assignment of clergy to a PB comes into existence by the determination of the Metropolitan with the advice and consent of the Synod and clergy involved. The assignment of a PB may become necessary when the number of clergy and the distance involved precludes the Metropolitan from being able, alone, to lovingly provide his clergy with adequate needed care, attention, and contact.

§1.3.4 Under this canon, the PB will ensure that all sacramental needs for the clergy under his care are provided in a timely manner, especially, Chrismation and the provision of reserved sacrament in the forms of both bread and wine to those Deacons who are In Charge of missions. The PB will provide all sacraments for which he has faculty except

for the sacrament of Holy Orders unless prescribed to do so by the Synod and approved by the Metropolitan. The PB will ensure that he personally visits all parishes and missions under his care at least once per calendar year and more often if in the determination of the PB and clergy involved determine it best to do.

§1.3.5 The PB for Missions that are under the care of a Deacon will be the defacto Pastor.

§1.3.6 The PB will develop a local expression of TCEC in the city of residence and act as the pastor for this congregation. PBs are not to operate strictly as administrators but rather to set the example of Pastor.

Canon V-1.4 Parishes

§1.4.1 A parish is lead by a Pastor who shall be at least in the Order of Presbyter. He may be assisted by additional Clergy as needed. The Pastor is subordinate to the Metropolitan, PB, and such other intermediary superiors as the Metropolitan may assign, but exercises all ordinary, proper, and immediate authority appropriate to his office within his parish.

§1.4.2 A parish is created and/or suppressed upon direction, and at the discretion, of the Metropolitan.

Canon V-1.5 Missions

§1.5.1 A congregation of Christians who have become organized as a Church within TCEC and who is under the responsibility of a Deacon-In-Charge is called a Mission.

Canon V-1.6 Episcopal Vicar

§1.6.1 In order to foster pastoral care through common action or due to special needs (e.g. the need to minister in a specific national language or ethnic group), several parishes may be grouped together under the leadership of an Episcopal Vicar at the discretion of the Metropolitan. An Episcopal Vicar may be in the order of bishop, priest or deacon.

Canon V-1.7 Assistant to the Pastor

§1.7.1 An Assistant to the Pastor is subordinate to the Pastor Presbyter in ministering to the People of God in a parish or other ministry. Newly ordained presbyters and deacons may be appointed to this role by the Metropolitan. Assistant to Pastors who are presbyters are to be known as Curates when such presbyter is to later be assigned to his own parish.

Canon V-1.8 Mission Territories

§1.8.1 Any portion of TCEC which is not organized within the continental United States of America shall be considered to be a Mission Territory and will be organized under the apostolic leadership of the Metropolitan through the ministry of a indigenous pastor. If the clergyman is a presbyter, he shall be promoted to the level of Archpriest until determination by the synod that the clergyman concerned should be raised to the sacred order of bishops. If the clergyman is already a bishop, the Synod may assign the title of Archbishop if the Metropolitan concurs.

§1.8.2 The article above notwithstanding, under no circumstances will TCEC establish a Mission Territory under the leadership of a clergyman, Archpriest or Archbishop who does not already have a thriving parish and who does not have an evangelical vision for the people of his country.

Canon V-1.9 Monasteries, Convents, and Residences of Religious Orders

§1.9.1 Wherever there is established a monastery, convent, or other residence house of the Order of Celtic Missionary Life (OCML), such residence shall be governed and organized as the Rule for the OCML and the head of the order may direct. All such residences are under the direct control of the lawful superiors of the Order and are subject to overall supervision by the Metropolitan and the Synod.

§1.9.2 The conduct of ministry by religious is regulated in Article VII.

Canon V-1.10 Ordinary and Delegated Authority

§1.10.1 Clergy have authority to perform their duties according to the needs of their office. Certain authority is ordinary in nature meaning that it results from the possession of an office or a duty. Delegated power or authority is granted by authorization of another who possesses ordinary authority (e.g. the Metropolitan grants faculties to a Presbyter to administer Chrismation because the persons to be Chrismated are located at a distance which does not permit a Bishop to administer the Sacrament directly).

§1.10.2 One who has ordinary power or authority may delegate such power or authority or portions thereof at their discretion subject to restrictions imposed by Sacramental requirements or this Constitution.

Canon V-1.11 The Ordinary

§1.11.1 Wherever herein the term ORDINARY is used as a proper noun referring to a person such usage shall be defined as one who is exercising the role of Metropolitan, Archbishop, or Pastoral Oversight Bishop, with all rights and privileges appertaining thereto.

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THE CLERGY

CHAPTER VI-1 GENERAL REGULATIONS OF THE CLERGY

Canon VI-1.1 The Clergy defined

§1.1.1 All members of TCEC who have received the Sacrament of Holy Orders as Deacon, Presbyter, or Bishop, and who are in good standing, are members of the Clergy.

Canon VI-1.2 Regulation of the Clergy

§1.2.1 Members of the Clergy are subject to the regulations of this Constitution and such other regulations as their lawful senior may impose.

§1.2.2 All members of the Clergy who are not members of OCML shall be Incardinated within TCEC in order to exercise public ministry.

- (a) Members of Religious Orders who are clergy may exercise public ministry only with approval of the Metropolitan or Pastoral Oversight Bishop if assigned.
- (b) Members of the Order who are clergy may minister privately within and for their own communities according to the norms of the Rule and internal regulations.

§1.2.3 All Clergy accused of civil criminal conduct which alleges a felony or any charge that may include the possibility of incarceration of any duration whatsoever shall immediately disclose such accusation to their Pastoral Oversight Bishop, Religious Superior, or, if the accused is a Bishop, to the Holy Synod of Bishops.

§1.2.4 TCEC Clergy, even if they receive some financial compensation, generally serve in a voluntary capacity and are not employees of TCEC. TCEC, therefore, has no duty to supervise its Clergy as an employer nor is it responsible for their conduct; nor does TCEC have a duty to collect or account for taxes for its Clergy; nor does TCEC have an obligation to provide employment benefits or unemployment, workers compensation, or other insurance.

Canon VI-1.3 Office of Vocations

§1.3.1 The Holy Synod of Bishops shall create an Office of Vocations to which it shall administratively support the application process for ordination and incardination within TCEC. This office shall be administered by the Vocations Director.

§1.3.2 The decision to admit clergy and/or clergy candidates is within the sole discretion of the Metropolitan with the advice and consent of the Holy Synod of Bishops in the case of Bishops.

§1.3.3 The Metropolitan, in considering candidates for Holy Orders or incardination of clergy, shall see that the background of each applicant for admission to the clergy of TCEC shall be verified to the extent possible as to character, criminal record, financial history, credit status, psychological and physical health, and academic standing. Responsibility for the conduct of such investigations is the responsibility of the Vocational Director.

Canon VI-1.4 Concerning the Training of Clergy

§1.4.1 The Holy Synod of Bishops shall establish a curriculum of academic training which all candidates for Holy Orders will be required to complete prior to ordination to the Holy Order of Presbyter. It is also required for all who are seeking Holy Orders as Permanent or Vocational Deacon to complete the Sacred Theology Licentiate in Celtic Christian Studies. The Metropolitan may deviate from the requirement of this section at his sole discretion, when it seems appropriate, and with the advice of the Vocational Director.

§1.4.2 The Vocational Director may enroll candidates for Holy Orders into a seminary training institute approved by TCEC, other educational institutions, or may provide training in any manner he may deem appropriate.

§1.4.3 TCEC and the Office of the Vocation Director shall be responsible for the academic preparation of candidates for Holy Orders and shall have responsibility for determining the acceptability of the candidate for ordination.

§1.4.4 The Vocational Director shall determine acceptability of candidates for Orders, determine successful completion of training by such candidates, assist the candidate in their spiritual development, determine other qualifications of candidates for Orders, administer portions of the training which require direct contact, and select candidates for ordination.

Canon VI-1.5 Mandatory Retirement Age

§1.5.1 All Clergy who are not Bishops shall, on the occasion of their 75th birthday, submit to the Holy Synod of Bishops a letter of resignation from the active clergy of TCEC.

§1.5.2 When preparing for their impending 75th birthday, such clergy should take measures well in advance to ensure a smooth transition to a new pastor upon their retirement. It shall be at the discretion of the Metropolitan whether and at what point he accepts and implements resignations due to age of his clergy forwarded to him and approved by the

Holy Synod of Bishops. The Metropolitan may allow his clergy who are 75 or more years of age to continue their parochial ministry on a year to year basis providing their general mental and physical health permits.

§1.5.3 Pastoral Oversight Bishops, on the occasion of their 75th birthday, shall submit their resignation from the active clergy of TCEC to the Holy Synod of Bishops.

§1.5.4 It shall be in the sole discretion of the Holy Synod of Bishops whether and at what point the resignation due to age of a Pastoral Oversight Bishop is accepted and implemented with their recommendation forwarded to the Metropolitan.

§1.5.5 All such resignations due to age as defined in this amendment shall, upon their acceptance and implementation by the competent authority herein defined, transfer the one resigned to the status of retired clergy in good standing.

§1.5.6 Retired clergy in good standing shall retain all faculties for the Sacraments they possessed at the time of their retirement unless such faculties are expressly altered or revoked by competent authority as defined in the Constitution of TCEC.

§1.5.7 Retired Pastoral Oversight Bishops are automatically deprived of the faculty for the Sacrament of Holy Orders for TCEC as a matter of law, unless such faculty is granted expressly by the Holy Synod of Bishops for a specific ordination. Retired bishops retain their right to serve as ordaining bishop for other communions at the request of such other communions.

§1.5.8 Retired Pastoral Oversight Bishops are designated Bishop Emeritus.

§1.5.9 Retired Pastors are designated Pastor Emeritus.

§1.5.10 Retired Permanent and Vocational Deacons are designated Deacon Emeritus.

Canon VI-1.6 Conduct to the prejudice of good order and discipline

§1.6.1 Members of the clergy, in whatever Order and/or office, shall at no time, by public statements or actions, impugn, demean, or otherwise disparage the Constitution and Code of Canons of TCEC, and/or any part thereof, and/or Amendments or other legislation as may, from time to time, be enacted by the legislative bodies defined by this Constitution.

§1.6.5 Members of the clergy in whatever Order shall at no time by their public statements or actions impugn, demean, or otherwise disparage the orthodoxy, personal integrity, professional competence, or Sacramental validity of any member of the Clergy of TCEC.

§1.6.6 For purposes of this Canon, a statement or action shall be considered to be public if it is made in such a manner as to be known or knowable to any person not charged with governing the Church by the Constitution of TCEC.

§1.6.7 Members of the clergy found to have violated this Canon shall be guilty of a grave offense against the unity of the Church and grave Canonical Disobedience and upon conviction thereof by a Disciplinary Judicial Tribunal herein known as a Court of Array as provided in the Constitution of TCEC, shall be subject to such penalties as the said Tribunal shall impose.

§1.6.8 Statements made during debate or consideration of legislation before legislative and governing bodies of the Church, as established in the Constitution and Code of Canons of TCEC, are expressly exempt from the provisions of this Canon.

§1.6.9 Statements made in conjunction with presenting formal charges or official allegations of improper conduct against members of the Clergy of TCEC are expressly exempt from the provisions of this Canon.

§1.6.10 Official findings, decrees, judgments, and/or actions issued and/or published by those charged with legislating, adjudicating, or otherwise governing the Church by the Constitution of TCEC are expressly exempt from the provisions of this Canon.

§1.6.11 Statements made to civil law enforcement officials, attorneys, and/or judicial officers in connection with the official conduct of their respective offices or functions are expressly exempt from the provisions of this Canon.

Canon VI-1.7 Titles, Manner of Address, and Rank of the Clergy

§1.7.1 No title except Deacon, Presbyter, Priest, or Bishop shall be adopted or granted to any member of the Clergy of TCEC, except those which pertain to offices established by this Constitution (e.g. Pastoral Oversight Bishop, Pastor, etc.) or authorized for an office in the OCML (e.g. Novice, Abbot, etc.).

§1.7.2 The Title of Metropolitan is reserved and granted to the First Bishop or Patriarch of The Celtic Episcopal Church (TCEC). He shall be addressed as Your Eminence or The Most Reverend.

§1.7.3 The Title of Archbishop or Bishop is granted to those ordained into the Sacred Order of Bishops. He shall be addressed as Your Grace or The Most Reverend.

§1.7.4 Presbyters honored with duties of significant administrative purposes (e.g. Arch-priest or Proto-priest) shall be addressed as Father or The Very Reverend.

§1.7.5 Priests are addressed as Father or The Reverend Father while Deacons are addressed as Deacon or The Reverend Deacon.

Canon VI-1.8 Celibacy of the Clergy

§1.8.1 The right to marry is divinely granted. TCEC imposes no requirement of celibacy or permanent chastity on its Clergy. An optional vow of celibacy is permitted on a personal basis.

§1.8.2 Marriage shall not be an impediment to the valid reception of the Sacrament of Holy Orders in TCEC nor to incardination into the jurisdiction of TCEC; nor shall marriage be required for the reception of Holy Orders or incardination in the order of the Episcopacy.

§1.8.3 Holy Orders shall not be an impediment to the valid reception of the Sacrament of Matrimony in TCEC.

§1.8.4 No person shall impose or require; as a condition of the Sacrament of Holy Orders, of granting faculties to Clergy, or of incardination of Clergy; that any person shall be required to promise, vow, or live in a state of celibacy or permanent chastity nor that they be either married or remain unmarried.

Canon VI-1.9 Sexual Conduct of the Clergy

§1.9.1 Members of the Clergy shall not engage in or attempt sexual activity with anyone other than their spouse and are forbidden to comport themselves inappropriately in a sexual manner.

§1.9.2 Sexual misconduct, includes but is not limited to, sexual activities with minors, with persons not their own spouse, with persons of the same sex, with animals, with persons who are deceased, alone or with anyone in public, or in any manner not respectful of the office, in any form, violates this Canon and is never acceptable as a member of the Clergy of TCEC.

§1.9.3 Violation of the provisions of this Canon shall, upon conviction of these acts by a disciplinary tribunal as herein defined, be cause for the dismissal from TCEC of the accused member of the Clergy.

§1.9.4 Allegations of criminal sexual misconduct by members of the clergy, received outside the Sacrament of Reconciliation, shall be immediately referred to civil law enforcement authorities for investigation and adjudication.

§1.9.5 Presbyters and Bishops are instructed to ascertain if the context of a private and sacramental confession contains acknowledgment of illegal sexual behavior, child or spouse abuse, or other felonious criminal activity. If the perspective penitent affirms that the confession contains said subjects, the Presbyter or Bishop may not hear said confession and advise the perspective penitent that if divulged anyway would have to be reported to civil law enforcement authorities.

Canon VII-1.10 Financial Compensation of the Clergy

§1.10.1 No member of the Clergy shall require or request payment of money or other valuable consideration in payment for the celebration of any Sacrament. Donations may be accepted so long as the said donation is voluntary and inures to the benefit of the Church, a Parish, a Mission, OCML, or some subordinate organization of one of the foregoing and not to an individual. It is permitted, when asked, for the Clergy to indicate an exact amount which is appropriate for such donation.

§1.10.2 Freely given stipends or gifts, regardless of type, may be accepted as a gratuity for the special celebration of the Divine Liturgy so long as they are not in any way a condition for the celebration of the Sacraments.

§1.10.3 When necessary and appropriate; travel, food, and lodging expenses of the Clergy may be paid by those for whom a Sacrament is celebrated.

§1.10.4 The Clergy may receive salary and/or other formal compensation from any Parish or Mission they serve. Salary and/or other compensation, and all stipends and gratuities received must be reported to the appropriate civil authorities for tax purposes.

§1.10.5 TCEC does not employ clergy and is not responsible for maintaining financial records for any money paid to clergy in compensation for their services as clergy. When compensation is paid by a Parish or Mission, that entity is itself solely responsible for such financial records and reporting.

Canon VI-1.11 Employment of the Clergy

§1.11.1 Each member of the Clergy is responsible for providing such personal income as he may require for himself and his family through lawful means. These means may include compensation by the Parish or Mission which the member of the Clergy serves, personal savings or investments, retirement stipends, and/or employment in a secular job or profession.

§1.11.2 All secular employment shall be in a place and of a type seemly and appropriate for a member of the Clergy. Should there be a question requiring counsel, the decision of whether such employment of a member of the Clergy is seemly and appropriate shall be

at the discretion of the Pastoral Oversight Bishop for those in the Orders of Deacon and Presbyter, and in the discretion of the Holy Synod of Bishops for those in the Holy Order of Bishop.

§1.11.3 No Bishop shall require that a member of the Clergy change their employment without giving them a full explanation of their reasons for such requirement, and without giving them adequate time to make a transition to new employment.

§1.11.4 In requiring a member of the Clergy to seek new employment, a minimum period of one calendar year shall be granted for such change. Such period shall be extended when warranted by economic or other circumstances,

Canon VI-1.12 Financial Obligations of Congregations to TCEC

§1.12.1 Each congregation of TCEC shall provide financial support for the conduct of the temporal administration of the Church in a manner and amount to be determined annually by the Holy Synod of Bishops. The Biblical standard of the 10% tithe is provided for guidance.

Canon VI-1.13 Property acquired by Congregations in TCEC

§1.13.1 All property, which may be held in the possession of a member of the Clergy, which was purchased or otherwise obtained by or for TCEC is the sole property of the Church for which it was purchased and not the private or personal property of the member of the Clergy.

§1.13.2 The foregoing notwithstanding, the Clergy may own, and retain as personal property: private chapels in their place of residence, or other suitable private location, vestments, chalices and other liturgical supplies, etc. which were purchased with their own funds or which they received as gifts.

Canon VI-1.14 Resignation of the Clergy

§1.14.1 Members of the Clergy may resign from the Clergy of TCEC at any time in their sole discretion without stating a reason. Resignation shall automatically excommunicate the member of the Clergy and shall release them from the Clergy of TCEC.

§1.14.2 Resignation is accomplished solely by submitting the resignation in written form to the competent senior cleric supervising the Member of the Clergy seeking to resign. Written resignations must be signed in the person's own hand.

Canon VI-1.15 Leave of Absence of the Clergy

§1.15.1 A member of the Clergy may request a leave of absence at any time from the Metropolitan. Such request shall be accepted in all cases.

§1.15.2 A Pastoral Oversight Bishop may place a member of the Clergy, under his jurisdiction, on an involuntary leave of absence for the good of the Church, or the spiritual welfare of the respective member of the Clergy.

§1.15.3 The duration of a leave of absence as well as any conditions which must be met in order for the member of the Clergy to return to active status, is in the discretion of the Pastoral Oversight Bishop.

§1.15.4 It pertains solely to the Pastoral Oversight Bishop to determine whether or not to accept the return from a leave of absence of a member of the Clergy under his care.

§1.15.5 The Vocations Director or next senior prelate of TCEC may place Bishops or the Metropolitan on voluntary leave of absence upon their request. In such circumstances the Holy Synod of Bishops shall, by consensus, determine the duration of the leave together with, circumstances, and conditions under which they may return from the Leave of Absence.

§1.15.6 The Holy Synod of Bishops may impose an Involuntary Leave of Absence on any Bishop if they determine such leave to be necessary for the good of the Church, or the spiritual welfare of the respective Bishop. Except as may be provided elsewhere herein, the Holy Synod of Bishops shall determine the duration of the leave, the conditions of the leave, and when and under what circumstances the person so placed on leave may return to active status.

§1.15.7 During a leave of absence members of the Clergy, regardless of Order or position, shall not function in any clerical capacity for TCEC, and all faculties which the member of the Clergy then possessed shall be revoked for the duration of the leave.

§1.15.8 At the conclusion of a leave of absence, the member of the Clergy, regardless of Order or position, must either return to active status, resign from the Clergy of TCEC, or be released from the Clergy of TCEC.

§1.15.9 The character of Leave of Absence is frequently brought about with some sense of haste in terms of time. Never the less, clergy of TCEC who are seeking a voluntary leave of absence should assist their supervising cleric in making sure that their cure is properly placed into the hands of a competent person, either clergy or laity, who will see to the daily ministry of the vacated parish or mission. The Holy Synod of Bishops will be active in seeking to assist when these matters present.

Canon VI-1.16 Canonical Obedience of the Clergy

§1.16.1 Obedience to this Constitution and to their respective lawful superior(s), as established by their area of ministry and defined herein, is required of every member of the clergy as a condition of their status as clergy.

§1.16.2 Failure to provide such obedience shall be grounds for disciplinary action as defined herein and may result in suspension from ministry or expulsion from the Clergy of TCEC.

§1.16.3 Each member of the Clergy shall, on the occasion of their ordination to each Order and/or their Incardination into TCEC, solemnly and publicly promise obedience to this Constitution and to their lawful superior(s) both verbally and in writing.

§1.16.4 The formula to be employed in the Promise of Obedience shall be:

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen!

In the Presence of Almighty God and His People gathered here, I, (full name), promise that I will be obedient to the Law of God as revealed in the life and teachings of Our Lord Jesus Christ.

I further promise that I will obey, in all matters related to the exercise of ministry and the governance of the Church, the Constitution and Code of Canons of The Celtic Episcopal Church, together with such Amendments thereto and other legislation as may be duly enacted by the lawful legislative bodies of The Celtic Episcopal Church.

[And, for bishops]

[I affirm that the Constitution and Code of Canons of The Celtic Episcopal Church, together with such Amendments and other legislation enacted by the lawful legislatures of The Celtic Episcopal Church, are orthodox and correct in Catholic doctrine as revealed to the Church by the Lord Jesus Christ through the Holy Spirit and embodied in the Sacred Scriptures and the Apostolic Tradition of the Church.]

[And. for priests and deacons]

I promise obedience to you, The Most Reverend [name], Metropolitan/ Presiding Bishop in matters pertaining to the exercise of the ministry which is entrusted to me by God by my status as [priest/deacon/] in The Celtic Episcopal Church.

Amen.

Canon VI-1.17 Information to be supplied by the Clergy to Competent Authority

§1.17.1 Each member of the Clergy in the Holy Order of Deacon, Presbyter, and Bishop shall provide certain information to the Metropolitan of TCEC. Such information shall be maintained as current by the respective member of the Clergy.

§1.17.2 The required information is as follows:

- (a) A residence address; to be defined as the street address, including apartment number where applicable, in which he physically resides.
- (b) In this regard a Post Office Box, or any address essentially similar in nature to a Post Office Box, shall not be sufficient. Use of such Boxes to receive correspondence is permitted but an actual physical residence address is mandatory to meet this requirement.
- (c) A telephone number at which the member of the Clergy may be customarily reached.
- (d) The name of the member of the Clergy's employer and a description of type of work performed.
- (e) Their current marital status.
- (f) Dates of reception of the Sacraments of Christian Initiation, and ordination to each Order.

§1.17.3 Pastors shall provide registrations of all Marriages, Baptisms, and Chrismations performed in the parish. Reporting shall be done semi-annually. However, if the provision of various sacraments as enumerated above are undertaken less frequently, the report may be provided less frequently.

§1.17.4 Bishops will not have faculties to independently provide the Sacrament of Holy Orders unless specifically authorized by the Holy Synod of Bishops and approved by the Metropolitan; nevertheless, when a Bishop participates in such an ordination, he shall provide registrations of all ordinations performed within 10 days of the ordination to the Metropolitan's office.

Canon VI-1.18 Incardination

§1.18.1 The process by which Clergy from one ecclesiastical jurisdiction are brought under the authority of another jurisdiction is called Incardination.

§1.18.2 By virtue of the Sacrament of Holy Orders, any person receiving Ordination to the Order of Presbyter or Deacon will be automatically incardinated into TCEC and will be incardinated in their highest order and concurrently excardinate them from all other jurisdictions.

§1.18.3 When approved by the Holy Synod of Bishops, requesting Bishops are automatically incardinated into TCEC when they submit themselves to this Jurisdiction and concurrently excardinate them from all other Jurisdictions.

Canon VI-1.19 Incardination of Presbyters and Deacons from Jurisdictions in Communion with TCEC

§1.19.1 The procedure to be followed for Incardination of Clergy from Jurisdictions in Communion with TCEC is the same as that for Incardination from all other Jurisdictions.

§1.19.2 When incardinating clergy from another Jurisdiction, the term “Jurisdictions in Communion with TCEC” shall be defined as those ecclesiastical bodies which have established formal inter-communion agreements with TCEC and are approved for this purpose by the Holy Synod of Bishops.

Canon VI-1.20 Incardination of Presbyters and Deacons From other Jurisdictions

§1.20.1 In addition to a letter of Excardination from the Church that they are leaving, clergy desiring Incardination from Churches not in communion with TCEC must submit documents attesting to the valid reception of the Sacrament of Holy Orders to the highest Order they have attained, and documentation which proves the valid Apostolic Succession of the person who ordained them to each Order along with a completed Application for Incardination to the Office of the Vocational Director. The completed package will be provided to the Holy Synod of Bishops to include the Metropolitan for review. After sufficient interview, all in the process will make their recommendations to the Metropolitan for action.

Canon VI-1.21 Incardination of Bishops not in Communion with TCEC

§1.21.1 Persons in the Holy Order of Bishop may be incardinated into TCEC as bishops only with the concurrence of the Holy Synod of Bishops and the approval of the Metropolitan.

§1.21.2 Documentation of Apostolic Succession, which must trace the complete Succession from the Bishop to be incardinated to the origin of the Succession, shall be provided.

§1.21.3 Standard reference materials which sustain the claim of Apostolic Succession shall be employed in substantiating Succession as submitted by completion of the Application for Incardination.

§1.21.4 Bishops to be incardinated shall spend a period of time in a probationary status. Such period shall be set at the discretion of the Holy Synod of Bishops but shall be of sufficient length to permit the candidate to attend at least two meetings of the Synod, which attendance shall be mandatory. The probationary period shall be extended for as long as is necessary to achieve the required attendance.

§1.21.5 During the probationary period, the Holy Synod of Bishops shall carefully examine all such candidates to determine their acceptability for TCEC. Furthermore, during the probationary period the candidate shall not serve as an officer of TCEC in any capacity.

§1.21.6 Upon completion of the probationary period, the Holy Synod of Bishops shall again consider whether to admit or reject the candidate. The role such Bishop shall exercise within the Church (e.g. Bishop; Presbyter; or Deacon) shall also be established.

§1.21.7 Bishops to be incardinated shall be granted only presbyteral faculties until their probationary period has been successfully completed and their final incardination has been approved. They shall be subordinate to the Metropolitan. And, if such bishops are currently pastors of a thriving parish, the Metropolitan will provide appropriate faculties for the proper exercise of their ministry and may allow the continued use of the title of Bishop during their probationary period.

§1.21.8 Bishop candidates for incardination who do not possess Apostolic Succession shall require Sub Conditione consecration to impart that Succession. Persons in the Order of Bishop may be consecrated Sub Conditione only with the concurrence of the Holy Synod of Bishops. Such Sub Conditione consecration shall not occur prior to the completion of the probationary period.

§1.21.9 The term probationary period is to be understood as a pastoral process within which each Bishop involved will prayerfully discern if the proposed incardination is suited for both the Bishop seeking incardination and TCEC. Every effort is to be afforded to the bishop seeking incardination so that the new bishop is embraced with holy hospitality and consideration and not as an interloper. Should it become clear that the incardination is not a happy and joyful fit, the process will be brought to an end. And, the bishop who will not be incardinated will be provided with our blessing and prayers for God's most wonderful direction as the bishop continues to seek the will of God for his life.

Canon VI-1.22 Mergers

§1.22.1 Whenever TCEC shall merge with another Church in Apostolic Succession, the procedures to be followed to incardinate the bishops and clergy of the other Church into TCEC shall be negotiated by the Holy Synod of Bishops as part of the process of merger.

§1.22.2 Bishops received into TCEC as the result of such merger whose Apostolic Succession cannot be verified, shall be Sub Conditione consecrated to resolve those issues.

Canon VI-1.23 Excardination

§1.23.1 Bishops, Presbyters and Deacons to be transferred from TCEC shall be given a Letter of Excardination. Such Letter shall state their highest Holy Order held and shall also state whether they are in good standing, on leave of absence, deposed, or released/expelled from the Clergy of TCEC.

§1.23.2 The act of expelling or releasing someone from the Clergy of TCEC shall automatically, and as an action of law, excardinate that person from TCEC.

Canon VI-1.24 Excardination because of Resignation

§1.24.1 A member of the Clergy of TCEC who resigns from the Clergy of TCEC or ceases to perform his duties as a member of the Clergy in a manner analogous to resignation; shall be deemed to have requested Excardination from the Clergy of TCEC and shall be sent a Letter of Excardination, which shall automatically terminate all faculties and release that person from the Clergy of TCEC.

Canon VI-1.25 Conduct of the Clergy

§1.25.1 Because of the great trust placed in the Clergy by the People of God, TCEC has the right to ecclesiastically discipline and censure any member of the Clergy whose public conduct is such that it may bring discredit upon the Church. TCEC may also ecclesiastically discipline or censure Clergy of TCEC who violate any provision of this Constitution or who are disobedient in matters canonical to their lawful superior, regardless of their rank or position in TCEC.

§1.25.2 The public conduct of the Clergy is to be above reproach. They are to avoid places and entertainment which would scandalize the People of God, to restrain their use of profanity, and to be examples of Christian Charity and Love to all. They are to adhere to the Divine Law, this Constitution, and the Civil Law.

§1.25.3 Conduct by the Clergy which is contrary to the Law of God or this Constitution is never sanctioned by the Church. When such conduct is discovered, immediate action shall be taken to address the misconduct.

Canon VI-1.26 Dress of the Clergy

§1.26.1 Whenever they are acting in their capacity as Clergy of TCEC, the Clergy shall wear appropriate clerical clothing.

§1.26.2 Clergy are encouraged to wear appropriate clerical attire at any time it is appropriate to do so as witness to their vocation.

§1.26.3 Clergy shall not wear clerical attire while engaged in athletic or similar activity; nor shall clergy wear clerical attire while performing their secular employment unless permitted to do so by their employer.

§1.26.4 Members of the OCML may wear the Habit.

§1.26.5 Members of the OCML who are bishops will generally adopt the dress of “secular” clergy in the Order of Bishop when not in residence in a house or monastery. When in their habits, they may wear their pectoral cross; but may not carry the crosier or wear their miter, unless they hold an office within the OCML which employs these symbols (e.g. an Abbot). Wearing of the Episcopal Ring is authorized for all Bishops. They may, however, wear a zucchetto to denote their status as bishop during the celebration of liturgies. Whereas, all bishops in TCEC are monks of the OCMA, and their manner of attire is prescribed elsewhere, all bishops within the OCML will adhere to the provisions of this canon.

§1.26.6 The color of all formal street clerical shirt attire in TCEC is: grey for deacons; black for priests; and red purple (fuchsia) for bishops.

§1.26.7 Liturgical attire will be tunic: black for deacons and priests; and burgundy for bishops. Cassock and surplis are not authorized. Presbyters and deacons may wear black zucchetos. Bishops zucchetto will be red purple or fuchsia and red for the Metropolitan.

§1.26.8 While in clerical attire, (either in Religious Habit, clerical street attire, or vested for liturgy) jewelry, earrings, necklaces and rings may not be worn by members of the clergy except as follows:

- (a) Bishops and Abbots shall wear their ring of office and pectoral cross. Rings of Office shall be worn on the third finger of the right hand.
- (b) Only Bishops, Abbots, and those Superiors of the Religious Order, when authorized by their respective rules and/or constitutions to do so, may wear pectoral crosses or other religious symbols visible outside their clothing, regardless of size, while in tunic, religious habit, liturgical vestments, or clerical attire. Such items may be worn under the outer garments at the wearer’s discretion.

- (c) When liturgically vested, Abbots and Religious Superiors authorized to wear the Pectoral Cross shall do so suspended from a chain over their outermost vestment.
- (d) Bishops shall wear the Pectoral Cross suspended from a Green and Gold Cord (Bishops) and Red and Gold cord (Metropolitan); however, Bishops and the Metropolitan shall wear the Pectoral Cross suspended from a chain in clerical street attire. Bishops are also permitted to wear the pectoral cross suspended by a color matching chain in lieu of the neck cord; however, the neck cord should be worn whenever possible when vested for the celebration of sacramental liturgies.
- (e) Bishops who are members of OCML who are not superiors as defined for The Order, do not wear Episcopal symbols while in the habit of the Order. Episcopal symbols are worn by Religious Bishops with street clerical attire and/or liturgical attire of tunic and stole vesture. Episcopal ring may be worn at all times at the discretion of each bishop.
- (f) Necklaces of any description may not be worn while in clerical attire in such a manner that they can be seen.
- (g) Recipients of Knighthood may wear the insignia of that award.
- (h) Wedding bands may be worn on the left hand.
- (i) Religious, both active and former, may wear rings given as a sign of their religious office. If worn, such rings shall be worn on the right hand. As a sign of their religious office, abbots and superiors are to wear the ring of their office on the index finger of the right hand. Mitered abbots are to display only the episcopal ring not both and then on the third finger of the left hand in the manner of all prelates.
- (j) Wristwatches and/or pocket watches may be worn at any time. Pendant watches worn around the neck in the manner of a necklace may not be worn.
- (k) Pins, Body piercing or other adornments, may be worn without approval of the respective ecclesiastical superior only if they are tasteful and are not on the face. Questions concerning the appropriateness of such items should be addressed to the Metropolitan or PB.

Canon VI-1.27 Disciplinary Processes

§1.27.1 Whenever a member of the Clergy violates the provisions of this Constitution; commits an offense against the unity of the Church, including but not limited to, heresy, apostasy, or schism; fails to render canonical obedience to a lawful superior; or is convicted or pleads guilty to a civil crime, which may include incarceration as a penalty, they shall be subject to disciplinary action by TCEC.

§1.27.2 Whenever disciplinary action or action due to mental illness or addiction is contemplated against a member of the Clergy an inquiry into the facts of that allegation shall be conducted as quickly as practicable by the Metropolitan, or by the Holy Synod of Bishops as appropriate.

§1.27.3 Allegations against any member of the clergy shall be brought only upon presentation of a sworn statement by the accuser detailing the nature of the charge and sufficient evidence of the alleged offense that a reasonable person applying contemporary standards would conclude that the offense charged probably occurred and that the accused probably committed the alleged offense, a priori.

§1.27.4 Sworn statements alleging misconduct shall be provided to the Metropolitan for review. The Metropolitan may seek counsel from persons within or without TCEC, if he deems it appropriate, to assist him in determining whether the charges are sufficient to warrant further action.

§1.27.5 If the Metropolitan determines that the charges warrant further action or investigation, he shall present a Bill of Indictment against the accused to the accused, to the Episcopal Pastor of the accused (or to the Holy Synod of Bishops if the accused is a bishop). The Pastoral Oversight Bishop or the Holy Synod of Bishops shall then hear the evidence in the manner herein specified.

§1.27.6 Clergy in the Order of Deacon or Presbyter shall be judged by a tribunal consisting of three Clergy in the Order of Presbyter or Bishop. The Pastoral Oversight Bishop or Senior Bishop if none assigned shall preside. The evidence in support of the allegation shall be presented in open session by a member of the Clergy. The accused shall have the right to present evidence which is exculpatory, to confront his accuser, and the right to compel testimony in his behalf, to the extent of TCEC's ability to compel it. The three members of the court shall decide if the evidence presented sustained the allegation. Lack of physical proof and/or corroboration of testimony are a priori insufficient for a finding of guilt no matter how much the circumstantial information may indicate otherwise and is grounds for dismissal. If sufficient evidence is provided whereupon a finding of guilt is determined, the tribunal shall impose the penalty appropriate for those found guilty of misconduct or determine actions for those found to be mentally ill or addicted.

§1.27.7 If sufficient Clergy cannot be obtained to form a tribunal as described in the foregoing, the PB may hear the matter alone or with reduced numbers of Clergy so long as the rights of those under inquiry are sustained. Lack of determination shall be adjudged in the favor of the one under inquiry.

§1.27.8 Clergy in the Order of Bishop shall be judged by the Holy Synod of Bishops. The Metropolitan of TCEC shall preside. The evidence in support of the allegation shall be presented in open session by a member of the Clergy. The accused shall have the right to present evidence which is exculpatory, to confront his accuser, and the right to compel testimony in his behalf, to the extent of TCEC's ability to compel it. The Holy Synod

of Bishops shall determine if the evidence presented sustained the allegation and shall impose penalty for those found guilty of misconduct or determine actions for those found to be mentally ill or addicted. Lack of determination shall be adjudged in the favor of the one under inquiry.

§1.27.9 A detailed record of the evidence presented in a tribunal both for and against the accused shall be made and maintained by the Office of the Metropolitan for all proceedings. This record shall be made available to appropriate appellate jurisdiction, as herein defined, in the event of an appeal of the findings and/or penalty by the accused.

Canon VI-1.28 Disciplinary Penalties of the Clergy

§1.28.1 Penalties which may be assessed against a member of the Clergy found guilty of misconduct may include, but are not limited to: suspension from faculties, removal from office, and/or expulsion (deposition) from the Clergy of TCEC. Other penalties may also be imposed in the discretion of those authorized to impose penalty by this Constitution.

- (a) Those found guilty by a tribunal of a **minor** offense against this Constitution, or of a **minor** instance of willful canonical disobedience to a lawful superior shall be penalized as the Holy Synod of Bishops may decide but not more than suspension from all faculties for a period of not more than 1 year. When at the discretion of the PB, continued regular attendance at worship services may be advisable during the period of suspension if doing so would be restorative and healing for the clergy and for the congregation affected.
- (b) Those found guilty by a tribunal of a **serious** offense against this Constitution, and/or a **serious** willful canonical disobedience to a lawful superior, and/or a **serious** offense against the unity of the Church shall be penalized as the Holy Synod of Bishops may decide but not more than suspension from faculties for a period of not more than 5 years.
- (c) Those found guilty by a tribunal of a **grave** offense against this Constitution, and/or a **grave** willful canonical disobedience to a lawful superior, and/or a **grave** offense against the unity of the Church shall be expelled (Deposed) from the Clergy of TCEC. Deposed by definition is to laicize the clergyperson.

§1.28.2 All Clergy accused of civil criminal conduct which alleges a charge the conviction of which may include the possibility of incarceration of any duration whatsoever shall immediately disclose such accusation to their PB, Religious Superior, or to the Holy Synod of Bishops if the accused is a Bishop. The accused may not be questioned about his/her guilt or innocence except within a Sacramental Confession, which he may not be compelled to make. However, all details of the accusation against the member of the Clergy must be made known to the Metropolitan or, for those in the office of Bishop, to the Holy Synod of Bishops.

§1.28.3 Those accused of civil crimes which include the possibility of a penalty of incarceration, shall be automatically placed on an involuntary leave of absence from the Clergy of TCEC until such time as their civil case is adjudicated

§1.28.4 Those found guilty or who have entered a guilty plea to any civil misdemeanor(s), which include a penalty of incarceration, even if such incarceration is suspended in whole or in part; shall be deposed from any offices which they then hold and shall be placed on Involuntary Leave of Absence until such time as their civil penalty is concluded and, subsequently, the Metropolitan, or the Holy Synod of Bishops, may, in their sole discretion, reinstate them to active ministry.

§1.28.5 Those found guilty or who have entered a guilty plea to any civil felony involving violence, misappropriation of funds or property, or sexual misconduct, shall be deposed from all Church offices that they then hold, and expelled from the Clergy of TCEC and all faculties for their celebration of the Sacraments permanently revoked. Conviction of other felonies shall result in penalties at the discretion of the Metropolitan, or the Holy Synod of Bishops when the accused is a Bishop, and shall include deposition from all offices in TCEC and suspension as options; however, reinstatement cannot be selected as an option until such time as any penalty imposed by civil law is satisfied.

Canon VI-1.29 Confidentiality in Clerical Discipline

§1.29.1 All information arising from the conduct of disciplinary actions within TCEC shall be held in strict confidence by all participants and shall not be divulged to any person not directly involved in such disciplinary action without the authorization of the Holy Synod of Bishops, unless such release is mandated by civil law.

§1.29.2 To ensure privacy and fairness, every effort shall be made to limit knowledge of a disciplinary inquiry to those directly involved, including, but not limited to, the respective member of the Clergy of TCEC under inquiry; their respective PB (where applicable) and/or Religious Superior (where applicable); the presiding officer, advocates, and members of any Disciplinary Judicial Tribunal convened in the matter; those entities charged by the Canons of the Constitution of TCEC with acting as appellate judiciary in cases where the decision of a Tribunal is appealed; the accusers; victims; and witnesses.

§1.29.3 In circumstances where an allegation of misconduct of a member of the clergy has become known to persons not authorized by this Canon, the outcome of the inquiry into those allegations shall be made known to those same persons by a simple declarative statement that the allegations were sustained or not sustained and that disciplinary actions were or were not taken. No further comment or information may be disseminated in any way to any person without approval by the Holy Synod of Bishops of TCEC unless such release is mandated by civil law.

§1.29.4 The foregoing notwithstanding, the Metropolitan of TCEC shall be advised in writing of the outcome and actions taken in all disciplinary inquiries within the Church wherein he is not directly involved as appellate or accused in which case extraordinary notification is pointless.

§1.29.5 Copies of all documents generated as a result of disciplinary actions shall be sealed and placed in the Archives of the Church located within the Office of the Metropolitan. Once sealed, such documents shall not be viewed by any person whatsoever except those authorized to do so by civil law or by permission of the Holy Synod of Bishops of TCEC.

§1.29.6 Any member of the clergy who shall knowingly violate the provisions of this Canon shall be guilty of a grave canonical disobedience and, upon conviction thereof in the manner prescribed by the Constitution of TCEC, shall be deposed from the Clergy of TCEC. The severity of the penalty in the case of violation of this canon is appropriate to the sincerity of the strength of this canon.

Canon VI-1.30 Actions in Cases of Mental Illness and Addiction in the Clergy

§1.30.1 Mental illness, for purposes of this Constitution, shall be defined as any psychological defect or pathology that deleteriously impairs the cognitive and/or judgmental faculties, emotional, or interpersonal abilities of the respective member of the clergy as determined by a qualified professional.

§1.30.2 Addiction, for purposes of this Constitution, shall be defined as dependence upon any chemical substance that deleteriously impairs the cognitive and/or judgmental faculties of the respective member of the clergy as determined by a qualified professional.

§1.30.3 If it is determined by an investigation that a Bishop, Priest, or Deacon is mentally ill or addicted in any way, the Metropolitan may take whatever steps that he deems appropriate with the intention of healing the addicted member of the clergy, being ever mindful of their duty to care for the souls entrusted to them and the well being of the Church. If the clergy who has been identified as suffering the addiction to some chemical or substance and said clergy has a PB that pastor will also be involved with the healing process. The same is true for any priest who needs to assist in the healing of a deacon under his pastoral care.

§1.30.4 If it is determined by the Holy Synod of Bishops that a Bishop, or the Metropolitan, is mentally ill or addicted in any way, the Holy Synod of Bishops may take whatever steps the Synod deems appropriate with the intention of facilitating healing the addicted Bishop, being ever mindful of their duty to care for the souls entrusted to the Bishop and the well being of the Church.

§1.30.5 If, in the opinion of competent authority, as herein defined, the mental illness or addiction of the member of the Clergy is debilitating such that the member of the Clergy is unable to fulfill their respective duties to the People of God, they may be placed on involuntary leave of absence until such time as they are again able to resume their duties in the sole discretion of the authority who originally placed them on leave or their lawful successor.

§1.30.6 If the allegedly addicted or mentally ill member of the Clergy declines to receive treatment, or repeatedly relapses into their condition, they may be excommunicated from the Clergy of TCEC by the competent authority herein defined without prejudice for the pastoral good of the People of God and the good of the Church. The letter of Excommunication will provide that the release of the clergyperson was for addiction or mental illness and that the clergyperson was not successfully rehabilitated so as to return to full service of ministry.

Canon VI-1.31 Right of Appeal

§1.31.1 Any member of the Clergy on whom any reprimand, penalty or any adverse decision or action is imposed shall have the right to appeal that judgment.

§1.31.2 In appeals of disciplinary actions, only the one subject to penalty (i.e. the defendant or accused) may appeal a judgment.

§1.31.3 Appeals are first heard by the Chancellor of TCEC in his role as arbiter of this Constitution. He may sustain or reject the appeal. Rejected appeals may be further appealed to the Metropolitan and further to the Holy Synod of Bishops.

§1.31.4 The Metropolitan and Holy Synod of Bishops, acting in their appellate role, may decide appeals by review of the record or may take testimony, in their sole discretion.

§1.31.5 The Metropolitan shall preside at all appeals presented to the Holy Synod of Bishops.

§1.31.6 During the appeal, all actions against the appellant except involuntary leave of absence shall be held in abeyance. A simple consensus of those present shall be sufficient to sustain or reject the appeal.

§1.31.7 In an appeal, the decision of the Holy Synod of Bishops is final.

CHAPTER VI-2 THE BISHOPS OF TCEC

Canon VI-2.1 The Bishop

§2.1.1 A Bishop is one who has received the Sacrament of Holy Orders in the Order of Bishop from another Bishop who possesses valid Apostolic Succession. In the conferral of this Holy Order, Bishops receive the fullness of the Sacrament of Holy Orders, are made pastors of Christ's Church, successors of the Apostles, and teachers of the Holy Faith.

§2.1.2 As Christ established 12 Apostles and not just one, so it is that each Bishop, as successors to the Apostles, exercises a ministry which is theirs by right of ordination and not as a delegation of some other prelate. The relationship of Bishops, one to another, is fraternal and Holy Synodal.

Canon VI-2.2 Qualifications and Training of Bishops

§2.1.1 Those being newly elected as bishops in TCEC shall possess the following qualifications:

- (a) Must be at least 35 years of age but not more than 75.
- (b) Must have validly received the Sacraments of Christian Initiation and Holy Orders in the Order of Deacon and the Order of Presbyter.
- (c) Must have functioned in the Order of Presbyter or Bishop for at least 5 years.
- (d) Must have served as a Pastor of a Parish or Mission within TCEC for at least 1 year.
- (e) Must have been elected to the Order of Bishop.
- (f) No person shall have been convicted of a crime, except minor traffic violations, without the express review and unanimous approval of the candidate by the Holy Synod of Bishops.
- (g) Shall not be actively addicted to any substance.
- (h) Shall not have an active mental illness.
- (i) Shall not be given to violent behavior.

- (o) Must have demonstrated successfully an ability to manage his personal household financial and professional affairs, to wit, be gainfully employed, be providing a modest and safe environment for any family, be modest in the acquisition of material possessions, and have a positive reputation in his previous church family.
- (k) Those who are seeking incardinated as a Bishop within TCEC must complete a period of probation the duration of which shall be set by the Holy Synod of Bishops but shall be of sufficient length so as to permit the candidates attendance at least 2 meetings of the Synod. During the probation period, the candidate will be provided faculties as a presbyter and expected to continue to pastor his parish or mission.

§2.1.2 In extraordinary circumstances of the most extreme nature, at their sole discretion, the Holy Synod of Bishops, by unanimous consent, may waive any requirement for the office of Bishop for individual candidates except that they may not waive the requirement that the bishop in question have received the Sacraments of Christian Initiation and Holy Orders in the Order of Deacon and Presbyter.

CHAPTER VI-3 PRIESTS

Canon VI-3.1 Priests defined

§3.1.1 A Priest is one who has received the Sacrament of Holy Orders in the Order of Presbyter.

§3.1.2 Ordination to the Order of Presbyter normally imparts a permanent Charism. While a Priest may resign, retire, and/or be removed from exercising his ministry, he, nevertheless, under the foregoing circumstances, never ceases to be a Priest once ordained. In the case of deposition, the person is stripped of his ordination by the authority of the ordaining bishop when found in grave violation of these Canons and thus is returned to the order of laity.

§3.1.3 Priests possess all ordinary, proper, and immediate power and authority necessary for their duties, except those powers and authority reserved to some other ecclesiastical office and subject to the faculties granted them by their Pastoral Oversight Bishop.

§3.1.4 By virtue of their ordination to the Order of Deacon, Priests retain all duties, rights, and privileges of that Order.

§3.1.5 Priests are appointed to their duties by the Metropolitan. In appointing a Priest to a duty, the Metropolitan shall not impose any financial, spiritual, familial, or other burden upon the Priest without his free consent. The Metropolitan may reassign Priests to other duties at any time in his sole discretion, subject to the foregoing restriction.

§3.1.6 Priests of TCEC shall be ordained by rites approved by the Holy Synod of Bishops for use in TCEC.

Canon VI-3.2 Duties, rights, and privileges of Priests

§4.1.1 Priests have the duty to lead, guide, and shepherd the People of God within their care.

§4.1.2 Priests have the duty to administer the Sacraments, for which they are the ordinary minister, i.e., in addition to those of the Diaconal Order: Reconciliation, and Anointing the Sick.

§4.1.3 Priests have the duty to celebrate the Divine Liturgy at least once each week on Sunday.

§4.1.4 Priests have the duty to teach the Gospel.

§4.1.5 Priests have the duty to obey their lawful superior in all matters pertaining to TCEC.

§4.1.6 By virtue of their ordination, Priests who are in good standing have the right to celebrate the Sacraments of which they are the Ordinary Minister.

§4.1.7 By virtue of their ordination, Priests have the right to reserve the Most Blessed Sacrament in their private chapel or oratory for any legitimate purpose. Priests shall exercise due care and caution in exercising this right and shall arrange for the proper disposition of the Most Blessed Sacrament in the event of their death.

Canon VI-3.3 Qualifications and Training of Priests

§4.2.1 To be newly ordained as a priest, the applicant shall possess the following qualifications:

- (a) Must be at least 25 years of age but has not attained the age of 60 or more.
- (b) Must have validly received the Sacraments of Christian Initiation and Holy Orders in the Order of Deacon.
- (c) Must have successfully completed a screening process and course of study prescribed by this Constitution.
- (d) Must have been found worthy of the Order of Presbyter by due interview and examination.

- (e) No person shall be a Priest in TCEC who has been convicted of a crime, except minor traffic violations, without the express review and unanimous approval of the candidate for Orders by Holy Synod of Bishops to whom all such candidates shall be referred.
- (f) No person shall be a Priest in TCEC who is actively addicted to any substance.
- (g) No person shall be a Priest in TCEC who has an active mental illness.
- (h) No person shall be a Priest in TCEC is given to violent behavior.
- (i) Must have demonstrated successfully an ability to manage his personal household financial and professional affairs, to wit, be gainfully employed, be providing a modest and safe environment for any family, be modest in the acquisition of material possessions, and have a positive reputation within his church family.

CHAPTER VI-4 DEACONS

Canon VI-4.1 Deacons defined

§5.1.1 Ordination to the Order of Deacon normally imparts a permanent Charism. While a Deacon may resign, retire, and/or be removed from exercising ministry, the deacon, nevertheless, under the foregoing circumstances, never ceases to be a deacon once ordained. In the case of deposition, the person is stripped of his or her ordination by the authority of the ordaining bishop when found in grave violation of these canons and thus is returned to the order of laity.

§5.1.2 A Deacon is one who has received the Sacrament of Holy Orders in the Order of Deacon. Deacons may be permanent, vocational, or transitional. Deacons are subordinate directly to the Metropolitan only, unless assigned duties which are subordinate to another.

(a) Permanent Deacon is defined as one who is specifically called to the ministry of service that is best expressed within the context of a parish under the direction of a presbyter or bishop.

(b) Vocational Deacon is defined as one who is specifically called to the ministry of service that is best expressed within the context of a specialized expression such as an artist, craftsman, a manager of a health care or residential facility, or providing care of children in a parochial setting or as a teacher.

(c) Transitional Deacon is defined as one who is specifically called to the ministry of presbyter and who is in the process of formation to assume the role of pastor or chaplain.

§5.1.3 Deacons are appointed to their duties by the Metropolitan. In appointing a Deacon to a duty, the Metropolitan shall not impose any financial, spiritual, family, or other burden upon the Deacon without his free consent. The Metropolitan may reassign Deacons to other duties at any time in his sole discretion, subject to the foregoing restriction.

§5.1.4 Deacons shall be ordained by rites approved by the Holy Synod of Bishops for use in TCEC.

Canon VI-4.2 Duties, rights, and privileges of Deacons

§5.2.1 Deacons are ministers of service, Word and Sacrament.

§5.2.2 Deacons have the duty to be an ordinary minister of the Holy Communion.

§5.2.3 Deacons have the duty to prepare the altar and the elements for the celebration of the Holy Eucharist.

§5.2.4 Deacons have the duty to minister the cup during the celebration of the Holy Eucharist.

§5.2.5 Deacons have the duty to solemnly baptize.

§5.2.6 Deacons have the duty to officiate at Marriages where permitted by civil law.

§5.2.7 Deacons have the duty to solemnly proclaim the Gospel.

§5.2.8 Deacons have the duty to preach when granted faculties by the Metropolitan and permitted by the pastor.

§5.2.9 By virtue of their ordination, Deacons who are in good standing have the right to celebrate the Sacraments of which they are the Ordinary Minister subject to faculties granted by the Metropolitan.

§5.2.10 Deacons have the duty to obey their lawful superior in all matters pertaining to TCEC.

Canon VI-4.3 Qualifications and Training of Deacons

§5.3.1 Persons seeking ordination in TCEC as a Deacon shall meet the following qualifications:

- (a) Must be at least 21 years of age but has attained the age of 60 or more.

- (b) Must have validly received the Sacraments of Christian Initiation.
- (c) Must have successfully completed the screening process and course of study prescribed by this Constitution.
- (d) Must have been found worthy by interview and examination of the Order of Deacon.
- (e) No person shall be a Deacon in TCEC who has been convicted of a crime, except minor traffic violations, without the express review and unanimous approval of the candidate for Orders by Holy Synod of Bishops to whom all such candidates shall be referred.
- (f) No person shall be a Deacon in TCEC who is actively addicted to any substance.
- (g) No person shall be a Deacon in TCEC who has an active mental illness.
- (h) No person shall be a Deacon in TCEC who is given to violent behavior.
- (i) Must have demonstrated successfully an ability to manage his personal household financial and professional affairs, to wit, be gainfully employed, be providing a modest and safe environment for any family, be modest in the acquisition of material possessions, and have a positive reputation within his church family.

Canon VI-4.4 Faculties of Deacons

§5.4.1 The right to publicly celebrate the Sacraments or Preach by Deacons is granted by the Metropolitan. No deacon shall presume to publicly celebrate the Holy Sacraments without permission of the Metropolitan. Faculties are granted by the Metropolitan at his sole discretion.

CHAPTER VI-5 SELECTION OF CANDIDATES FOR ORDINATION

Canon VI-5.1 Selection for Ordination to the Diaconate and/or Priesthood

§6.1.1 The Metropolitan, in his sole discretion, possesses the right of selection of qualified candidates for the Order of Deacon and/or Presbyter. The foregoing notwithstanding, no person may be selected for ordination to the Order of Deacon and/or Presbyter who does not, at a minimum, meet the qualifications established herein and who has not successfully completed the admissions screening process and training as defined herein.

RELIGIOUS ORDER

CHAPTER VII-1 GENERAL REGULATION OF THE RELIGIOUS ORDER

Canon VII-1.1 Regulation of the Religious Order

§1.1.1 **The Order** Celtic Monastic Life (OCML) is comprised of persons consecrated by the profession of Obedience, Chastity, (optionally) Virginity, and Simplicity as a form of living by which members of the faithful who are seeking to follow Jesus Christ more closely by the action of the All-Holy Spirit. These are persons who are totally dedicated to God, who is loved most of all, and who have dedicated themselves to God's honor; the up-building of the Church; and the salvation of the world as they strive for the perfection of charity in service to the Kingdom of God and, having become an outstanding sign in the Church, they may foretell the heavenly glory.

§1.1.2 Christian faithful, who profess vows or promises according to the Rule of Life prescribed by the Order Celtic Monastic Life (OCML), hereby known as and referred to as **the Rule**, freely assume this form of living in various forms associated with monasteries of consecrated life canonically erected by competent Church authority, and through the charity toward which these counsels, they are joined to the Church and its mystery in a special way.

§1.1.3 It belongs to the competent authority of the Church to interpret **the Rule**; to regulate their practice by laws, so as to constitute them from stable forms of living by canonical approbation; and for its part, to take care that **The Order** grow and flourish according to the spirit of the Holy Synod of The Celtic Episcopal Church.

§1.1.4 The Holy Synod of Bishops may erect or suppress institutes of consecrated living for TCEC by a formal decree for the entire Church with approval of the Metropolitan.

§1.1.5 **The Order**, keeping in mind its own character and purposes, shall be defined by the accepted Rule of Life prescribed by a Constitution prescribing the manner in which the Rule shall be observed for its way of living and shall, further, define the manner of its governance and administration.

§1.1.6 Members of **The Order** who are Clergy and who exercise public ministry within TCEC do so at the sole discretion of the Metropolitan and require grant of faculties for the celebration of any of its sacraments particularly the Divine Liturgy.

§1.1.7 Bishops of TCEC may not interfere in the internal governance or administration of a monastery within **The Order**. When a Bishop is concurrently the PB for a monastery, his actions with regard to the internal governance of that monastery are limited by the scope of authority which the Metropolitan of TCEC supplies.

§1.1.8 The Holy Synod of Bishops shall supervise the conduct of **The Order**, and may suppress a specific visible expression of **The Order** for just cause.

Canon VII-1.2 Procedures for Instituting a Community of Religious Within The Order

§1.2.1 Persons desiring to form a monastery of **The Order** within TCEC must present a request for the proposed monastery along with a copy of the newly written constitution to the Holy Synod of Bishops for approval.

§1.2.2 The Holy Synod of Bishops may approve, disapprove, or alter the proposed constitution in its sole discretion.

§1.2.3 The Holy Synod of Bishops shall act on the request for formation of a new monastery and constitution at the next regularly scheduled Synod meeting and failure to act within that time frame shall constitute acceptance.

§1.2.4 Monasteries which do not include Clergy among their members shall provide for the availability of a member of the Clergy of TCEC to act in the capacity of Spiritual Director. Monasteries which include Clergy among their members shall provide for Spiritual Direction from within their membership. The lack of a member of the Clergy within the fellowship of a monastery is not in and of itself sufficient reason for putting forth the name of a brother for ordination.

CHAPTER VII-2 RULE FOR THE ORDER CELTIC MONASTIC LIFE

Canon VII-2.1 The Rule as interpreted by TCEC

§2.1.1 Definition of **The Rule** for Religious of TCEC shall be Obedience, Chastity, (optionally) Virginitly, and Simplicity and shall be embraced as such by all Monasteries and Constitutions.

CHAPTER VII-3 DISCIPLINE OF RELIGIOUS

Canon VII-3.1 Discipline and Censure of members of Religious communities within The Order

§3.1.1 Members of Religious communities within **The Order** shall be disciplined according to procedures in their respective Constitution. If no such procedures exist, they may be disciplined or censured as the Religious Superior may direct. Additionally, members of **The Order** who are also clergy may be disciplined by procedures established in this Constitution for the discipline of the Clergy.

Canon VII-3.2 Appeals of Disciplinary Actions by members of Religious Communities within The Order

§3.2.1 Any member of **The Order** on whom any disciplinary censure or penalty is assessed under this Constitution or by their respective Constitution, and any Religious placed on an involuntary leave of absence, regardless of cause, shall have the right to appeal such action.

§3.2.2 All appeals of disciplinary action or imposition of involuntary leave of absence shall first be heard by the Chancellor of TCEC in his role as arbiter of this Constitution.

§3.2.3 If the Religious Superior or the Religious is dissatisfied with the ruling by the Chancellor of TCEC either side has the right to appeal the issue to the Metropolitan and then the Holy Synod of Bishops, who may hear the appeal in person, by mail, or by telephone.

§3.2.4 During the appeal, all actions against the appellant except suspension shall be held in abeyance. Should the review by the Metropolitan fail to satisfy and the appeal is forwarded to the Synod, a consensus within the Holy Synod of Bishops Pro or Con shall be sufficient to sustain or reject the appeal.

§3.2.5 A Pastoral Oversight Bishop (PB) in concert with the Superior of any Religious may release a Monk or Nun from their vows upon their voluntary application for such dispensation in his sole discretion. If the Religious is not in Holy Orders, they revert to the Lay state. If the Religious is in Orders, they revert to the status of Clergy and will be reassigned as the Metropolitan directs. Such action must be reported within 10 days to the Office of the Metropolitan for inclusion in the permanent record.

§3.2.6 A Pastoral Oversight Bishop shall provide to the Monk or Nun and the Superior of any religious he dispenses from Vows, a signed Certificate of Dispensation bearing his Episcopal Seal, within 10 calendar days of such dispensation.

§3.2.7 If the Religious Superior is a Mitered Abbot, he may exercise the same authority granted in this Canon as to Pastoral Oversight Bishops.

CHAPTER VII-4 MINISTRY BY RELIGIOUS

Canon VII-4.1 Ministry by members of The Order

§4.1.1 Religious of **The Order** who are clergy may minister to members of their own community, and to guests of that community, without additional grant of faculty by the Metropolitan of TCEC. Sacramental ministry in this circumstance expressly excludes the Sacraments of Christian Initiation and Matrimony, and also excludes presiding at funeral services for persons who are not members of the monastery.

§4.1.2 Religious Clergy are not subject to nor supervised in Ministry by any Pastoral Oversight Bishop, but by their respective Superior, unless the Constitution of the respective monastery directs otherwise.

§4.1.3 Religious Superiors shall closely coordinate the activities of their members engaged in ministry within their monastery recognizing that the Metropolitan or appointed Pastoral Oversight Bishop bears ultimate responsibility for the pastoral care of the People of God within TCEC.

§4.1.4 Religious shall not presume to engage in public ministry, or to establish a monastery, convent, center, or other residence of Religious without the express written permission of the Holy Synod of Bishops of TCEC.

§4.1.5 It is the responsibility of the Metropolitan of TCEC and his Pastoral Oversight Bishops to grant faculties for ministry and to grant permission for the establishment of monasteries. Any refusal shall be recorded in the records of the Holy Synod of Bishops in writing together with written, detailed, specific reasons for such denial.

CHAPTER VII-5 RELIGIOUS RANKING AND VOWS

Canon VII-5.1 Ranking, Vows and Habit of Men and Women Religious

§5.1.1 Male Religious of **The Order** who live within and outside of fixed residences will have the ranking of Novice, Oblate, and Monk. The aspirant must submit an Application to become a member of **The Order**, and if accepted will be admitted as a Novice; then later, the Novice, when so convinced, will sign a letter of agreement that he has clearly discerned that he is to become a monk of **The Order** at which point he will be advanced to Oblate. And then, when the Oblate has completed the S.T.L. in Celtic Christian Studies, he will be promoted as a Monk and make a life profession. The aspirant who is admitted to **The Order** as a Novice will wear as a habit, a wooden neck cross, either plain or of the Celtic design suspended by a leather cord, in addition to ordinary street clothes of a nature approved by his superior; and then, when the Novice is advanced to Oblate, the Habit will change to the wearing of a black hooded tunic with the same wooden neck cross and black rope cincture; and finally, when the Oblate is promoted to Monk, he must wear the complete habit of **The Order**, consisting of black hooded tunic, dark brown scapular with a TCEC patch centered 6" down from the neck, silver neck cross, and optionally, a black capuche as regular attire inside and outside of residence. The Religious Superior may allow the periodic wearing of non-religious attire as the situation requires.

§5.1.2 Female Religious of **The Order** who live within and outside of fixed residences will have the ranking of Novice, Oblate, and Nun. The aspirant must submit an Application to become a member of **The Order**, and if accepted will be admitted as a Novice; then later, the Novice, when so convinced, will sign a letter of agreement that she has clearly discerned that she is to become a Nun of **The Order** at which point she will be advanced to Oblate. And then, when the Oblate has completed the S.T.L. in Celtic Christian Studies, she will be promoted as a Nun and make a life profession. The aspirant who is admitted to **The Order** as a Novice will wear as a habit, a wooden neck cross, either plain or of the Celtic design suspended by a leather cord, in addition to ordinary street clothes of a nature approved by her superior; and then, when the Novice is advanced to Oblate, the Habit will change to the wearing of a black hooded tunic with the same wooden neck cross

and black rope cincture; and finally, when the Oblate is promoted to Nun, she must wear the complete habit of **The Order**, consisting of black hooded tunic, dark brown scapular with a TCEC patch centered 6" down from the neck, silver neck cross, and optionally, a black capuche as regular attire inside and outside of residence. The Religious Superior may allow the periodic wearing of non-religious attire as the situation requires.

§5.1.3 The Religious Superior of Monasteries within TCEC will bear the title of Abbot and being referred to as Reverend Abbot or Brother Abbot; that of the women, Abbess and being referred to as Reverend Abbess or Mother Abbess. An Abbess of Religious who live in residence may prefer the title Mother Superior or Reverend Mother.

§5.1.4 The Superior who is a Priest who is also Abbot of a Monastery, may be referred to as Father Abbot or Brother Abbot. If there be a deacon who becomes a life professed Monk, such a deacon will be provided sacramental faculties as for a parochial deacon. If a deacon is subsequently elected and promoted to Abbot, such an Abbot will be referred to as referenced in §5.1.3 above. Should a Deaconess be promoted to Nun and/or elected as Abbess, the same rules apply as for Monk and Abbot deacons.

§5.1.5 The Superior who is a Bishop will be known as a Mitered Abbot and within his residence will be referred to as Reverend Abbot and attire himself as a Monk within **The Order** and may at his discretion wear the Episcopal Ring on his right ring finger instead of the ring of an abbot which is customarily worn on the right index finger which is appropriate for all abbots who are not also prelates. Outside the residence, the Mitered Abbot may in addition to the habit of **The Order** wear his Episcopal Ring, Zucchetto, and Pectoral Cross. Mitered Abbots within TCEC are considered as one of the family of Bishops and as such have a seat in the Holy Synod of Bishops with full voice. When Mitered Abbots are participating in the assembly of the Holy Synod, the attire will be the same as any other parochial bishop in TCEC and will be referenced as Your Grace.

§5.1.6 The community of Religious of **The Order** who reside together will be referred to as a Monastery for both men and women. The group of religious males who live in community are to be known as of the **Brigidic Way** and females who live in community are to be known as of the **Hildic Way** named after the Celtic saints of the same respective names. Religious of **The Order** who do not reside within the confines of the monastery, who make their residence within the secular community wherein they undertake secular employment will be part of the family of religious variously known as of the **Columbanic Way** after the name of the Celtic Saint of the Same name.

§5.1.7 Religious of **The Order** who are male persons who live as a solitary will have the ranking of Novice, Oblate, and Monk. These religious will follow the same process and wear the same attire as all other religious in their various stages of development. Solitary religious of **The Order** will be collectively known as of the **Cuthbertic Way**. The Metropolitan, Pastoral Oversight Bishop (PB), or Abbot of a monastery for men, henceforth known as overseer, who has been given oversight for the solitary in question, may allow the periodic wearing of non-religious attire as the situation requires. Male solitaries will be addressed as Brother.

§5.1.8 Religious of **The Order** who are female persons who live as a solitary will have the ranking of Novice, Oblate, and Nun. These religious will follow the same process and wear the same attire as all other religious in their various stages of development. Female solitary religious of **The Order** will also be collectively known as of the **Cuthbertic Way**. The Metropolitan, Pastoral Oversight Bishop (PB), or Abbess of a monastery for women, henceforth known as overseer, who has been given oversight for the solitary in question, may allow the periodic wearing of non-religious attire as the situation requires. Female solitaries will be addressed as Sister.

CHAPTER VII-6 REQUIREMENTS FOR PRAYER AND PROCESS

Canon VII-6.1 Requirements for prayer discipline—The Daily Office

§6.1.1 Religious who are male and female of all categories, whether Novice, Oblate, or Monk or Nun, will submit themselves to the discipline of praying the Daily Office as prescribed in The Celtic Episcopal Church Book of Services. The basic requirement is to pray the Office of Morning and Evening Prayer. However, the life of prayer prescribed by a monastic community in addition to the foregoing is agreeable. Flexibility in the use of devotional material for the enhancement of the Christian life is provided and encouraged. Severe asceticism is forbidden, and care is to be exercised when adopting asceticism of lesser severity. All religious must have all forms of asceticism approved by their superior. Generally, asceticism is not to be routinely encouraged nor approved as these practices have not proven to be useful as a tool to defeat human frailty.

Canon VII-6.2 Requirements for Columbanic Way

§6.2.1 The Columbanic Way.

The special character of the Religious of the **Columbanic Way** requires additional specification. These are brothers or sisters who are called by Almighty God to a life of dedication outside the Monastery but not in Solitude. The concept of the **Columbanic Way** is defined as living as a wanderer or missionary as illustrated by the life of Saint Columban or it may be described as the life of a Religious of the **Columbanic Way** who is married and conducts a similar life of devotion to prayer but within the context of living in community with the brother or sister's spouse and children.

Religious of the **Columbanic Way** are to work and provide for themselves, and, if married, their family, a reasonable life of safety, shelter, and sustenance. A Monk or Nun of the **Columbanic Way** are provided dispensation regarding their attire when at their normal place of employment from wearing their full habit should it not be acceptable. Likewise, do to the special circumstances of their life and ministry in the secular community, the Monk or Nun of the **Columbanic Way** may exercise a wider range of discretion concerning their attire keeping in mind who they are and their witness. Points of confusion must be clarified in consultation with their Superior.

It is also important to note that these Middle Way brothers and sisters are not entirely alone but are part of the greater Christian and secular community. Thus, they are to maintain frequent contact with their superior, and the shape of this contact will be prescribed in consensus with the individual Religious of the **Columbanic Way** and their superior but no less than every six months. Superiors will provide to each of said Religious consecrated hosts and wine so that they (alone or in community with family) may receive the Blessed Sacrament on a weekly basis using the Liturgy for Holy Communion. Should they desire to take communion more often than weekly, he or she must so communicate this alternate frequency to their superior so that sufficient elements may be provided. The solitary will provide to their superior sufficient revenues to cover the cost of the supplies, packing, and shipping.

Columbanic Way Religious will endeavor to be in attendance at scheduled Holy Convocations of The Celtic Episcopal Church. Exceptions to this provision may only be provided by the Metropolitan in consultation with the solitary's superior—PB or Supervising Abbot/Abbess.

Canon VII-6.3 Requirements for Cuthbertic Way-Solitaries

§6.3.1 The Solitary.

The special character of the solitary requires additional specification. Solitaries are brothers or sisters who are called by Almighty God to a life of dedication in solitude. The concept of the Cuthbertic Way in solitude is defined as living exclusively alone as illustrated by the lives of the desert fathers, or it may be described as the life of a solitary who is married and conducts a similar life of devotion to prayer but within the context of living in community with the brother or sister's spouse and children.

Cuthbertic solitaries are to work and provide for themselves, and, if married, their family, a reasonable life of safety, shelter, and sustenance.

These solitary brothers and sisters are not entirely alone but are part of the greater Christian community. Thus, solitaries are to maintain contact with their superior on a regular basis, the shape of this contact will be prescribed in consensus with the solitary and their superior but no less than every six months. Superiors will provide to each solitary consecrated hosts and wine so that they (in solitude or in community with family) may receive the Blessed Sacrament on a weekly basis using the Liturgy for Holy Communion. Should the solitary desire to take communion more often than weekly, he or she must so communicate this alternate frequency to their superior so that sufficient elements may be provided. The solitary will provide to their superior sufficient revenues to cover the cost of the supplies, packing, and shipping.

Cuthbertic solitaries will endeavor to be in attendance at scheduled Holy Convocations of The Celtic Episcopal Church. Exceptions to this provision may only be provided by the Metropolitan in consultation with the solitary's superior—PB or Supervising Abbot/Abbess.

Canon VII-6.4 Requirements for Process

§6.4.1 **Process.** Persons who believe that they are being called to the life of a Monk or Nun who want to live in residence within a monastery, the **Brigidic** way for males or the **Hildic** way for females; or the way apart or Middle way hereby known as the **Columbanic** way; or as a Solitary way known as the **Cuthbertic** way must complete an Application and submit it to the Vocations Director who will seek to guide the applicant during their time of prayer and discernment. Such a person is referred to as an Aspirant. If the applicant is seeking admission to a monastery, the Abbot or Abbess of the specific monastery in question will be totally involved in the Application process.

Initial contact by interested persons will be directed to the Metropolitan who will then direct the person to the Vocations Director for assistance. It is the responsibility of the Vocations Director to make contact with the overseer that has been prescribed by the Metropolitan to ensure that the applicant is given maximum encouragement with minimal delay.

If the Aspirant's application is received in good order, and all is considered to be suitable for approval, the Metropolitan will provide a letter to the Aspirant indicating that the Aspirant has been admitted to **The Order** as a Novice and to whom the new Novice will be assigned as Superior. The Novice will then proceed into the discernment process by entering into a sincere time of prayer and by having interaction with whatever community of faith they have been assigned, their Superior, the Vocations Director, and the Dean of the School of Celtic Christian Studies. The Novice will as soon as is practicable complete the Application for Admission for the S.T.L. in Celtic Christian Studies. See Canon VII-6.5 below.

On the other hand, if the aspirant does not submit to the application process in a timely fashion, an attempt will be made to ascertain if there is some need for more assistance. If it is determined that there is a lack of direction from Almighty God or some inability on the part of the applicant to complete his or her part of the process timely, the Vocations Director will drop the person from the process in writing. Readmission may be permitted after a review by all persons involved—Metropolitan, Vocations Director, and Overseeing Abbot or Abbess. Readmission is not automatic.

Canon VII-6.5 Requirements for Academic Preparation

§6.5.1 **Academic Preparation.** All applicants for entry as a Monk or Nun, regardless of whether or not the applicant is seeking life in a monastery, life in the middle way, or life as a solitary, lay or clergy, will be required to complete the Sacred Theology Licentiate (S.T.L.) in Celtic Christian Studies. Once the Aspirant has been promoted to Novice, the new Novice will complete and submit the S.T.L. Application for Admission at which point the Dean will provide the Novice with the Curriculum and syllabi for CSS-101 and 102. The Novice will seek to engage these courses along with the development of the life of prayer by doing the Offices of Morning and Evening Prayer.

After a period of six months, the Novice may be advanced to Oblate when he or she has determined that they are certain that they have been called by Almighty God to serve Him and His Church in TCEC as a Monk or Nun.

If a Novice **has not been convinced** by the leading of the All-Holy Spirit that they are to pursue a vocation as a monk or nun after the initial six month period, they may continue to discern for a period of up to one year, after which, such a novice must be released.

Nevertheless, once the Novice has reached the anniversary of their sixth month, and they are convinced that they are to continue toward life vows, they may be advanced to Oblate, but they must be advised that their S.T.L. course of study must be completed before being advanced to Monk or Nun.

The S.T.L. in Celtic Christian Studies must be completed within 24 months of matriculation as a maximum. Matriculation to mean the point when the Novice is advanced to Oblate and has paid all fees and tuition due plus that which is needed to begin the CSS-103 course. And generally, with diligence, a student should be able to complete the program in no more than 18 months from the time they were made an Oblate. The Superior of each Oblate must keep the perspective Monk or Nun focused on their studies so that they may complete their S.T.L. as prescribed by this Canon.

THE LAITY

CHAPTER VIII-1 THE LAITY

Canon VIII-1.1 Definition: The Laity

All members of TCEC who are not members of the Clergy or the Religious are Lay members of TCEC, also known as the Laity.

§1.1.1 The Laity have the right to participate in the Worship of the Church.

§1.1.2 The Laity have the right to be heard in matters pertaining to the organization and governance of the Parish or Mission to which they belong.

§1.1.3 The Laity have the right not only to be informed but also to participate in matters pertaining to the financial affairs of the Parish or Mission.

§1.1.4 The Laity have the right to be consulted by their Pastor and Pastoral Oversight Bishop in all temporal matters of the Parish, Mission, and National Church.

§1.1.5 The Laity have the right to membership in Lay Institutes, and the Religious Order subject to the Rule and Regulations approved for those institutes and the Religious Order by the Synod.

§1.1.6 The Laity have the right to full intellectual and spiritual freedom.

Canon VIII-1.2 Duties of the Laity

The Laity have the duty to follow the Teachings of Christ in the:

§1.2.1 Support of their Parish, Mission, and TCEC.

§1.2.2 Duty to have emotional and spiritual support from and are to provide same to their fellow Christians, Pastor, and Bishop.

§1.2.3 Duty to participate regularly in the Worship and Life of the Parish or Mission to which they belong.

§1.2.4 Duty to consult with the Pastor and/or Pastoral Oversight Bishop on all temporal matters of the Church.

§1.2.5 Duty to educate themselves and their children in matters of the Faith, Spirituality, and Morality so as to always conduct themselves according to the teachings of Christ.

§1.2.6 Duty, by word and example, to bring others to faith in Jesus Christ as their Lord and Savior as well as to actively live out that faith in TCEC.

§1.2.7 Participation in the Liturgical Ministries of Acolyte, Reader, Eucharistic Minister, and Doorkeeper. Additional ministries as Catechist, Exorcist, Sub-deacon, Preacher and Evangelist are also available to the Laity.

Canon VIII-1.3 Acolyte

§1.3.1 An Acolyte is one who assists the Priest/Deacon in the celebration of the Divine Liturgy by performing tasks at the Altar. An Acolyte must have received the Sacraments of Christian Initiation, have received First Holy Eucharist, be at least 7 years of age, and possess a mature and dedicated attitude to their duties. Acolytes may be male or female.

Canon VIII-1.4 Readers

§1.4.1 A Reader proclaims the Lessons from the Old and New Testament when appointed during Celebrations of the Divine Liturgy and other Liturgical Services. A Reader may not proclaim the Holy Gospel. Readers must be persons of clear speaking voice, and have adequate reading and presentation skills so as to be readily understood by the hearer. Readers may be male or female.

Canon VIII-1.5 Door-keeper

§1.5.1 A Doorkeeper is responsible for the opening of the Church sanctuary and locking it at the end of the day of worship. Along with this responsibility, the doorkeeper will ensure that the church is clean and in good repair; will welcome visitors; provide hospitality to all members and guests; ensure proper attire and decorum among the assembled congregation; and appoint those who will present the donation of tithes, offerings, and elements of bread and wine at the offertory. Door-keeper may be male or female.

Canon VIII-1.6 Eucharistic Minister

§1.6.1 A Pastor, in his sole judgment, may select members of his parish or mission community to serve in the role of Eucharistic Minister who assists the Priest/Deacon with distribution of the Blessed Sacrament within the Divine Liturgy. This ministry is extraordinary and thus requires that the person be a Christian who is faithful in attendance at the Liturgies of the Church, Holy in their witness of life behavior, and discern a calling to this specific ministry. Persons Appointed as Eucharistic Minister may upon the request of their Pastor take the Reserved Pre-Sanctified Gifts to those who could not attend the Divine Liturgy due to hospitalization, being homebound, or incapacitated in any other manner to include incarceration in a jail or prison. Eucharistic Minister may be male or female.

Canon VIII-1.7 Catechists and Evangelists

§1.7.1 Persons with skills as teachers may be employed in the role of Catechist to teach the message of Christ to their brothers and sisters, to those who are Catechumens, those who are inquiring into the Church, and to the Faithful who are already members of the Church. The tool required by the Synod for the exercise of this ministry is the Catechism of TCEC. They may be male or female.

§1.7.2 Evangelists are those who seek to bring the Good News of Christ and the story of TCEC to those who have not heard it or responded to it. While all Christians and Members of TCEC are called to this role, members of the Laity are particularly valuable in this capacity. They may be male or female.

Canon VIII-1.8 Visitors to the sick, elderly, and prisoners

§1.3.6.1 The Gospel of Matthew, Chapter 25:31-46 enjoins all Christians to care for their brothers and sisters for, in doing so, they are caring for Christ. Each Parish and Mission should take special care to establish a program of visitation to the sick, elderly, home bound, and prisoners who reside in and near the Parish and who accept such visits. Visitors may be male or female, and when at all possible, go two by two. Furthermore, each parish and mission should establish a committee to administer and coordinate charitable activities by the parish.

Canon VIII-1.9 Exorcist

§1.9.1 Exorcists are normally members of the clergy; however, should a Lay Person exhibit specific Charisma from the All-Holy Spirit for the ministry of Deliverance, such a Lay Person may be Appointed to serve TCEC as Exorcist or a member of a Exorcism Team. This appointment can only be provided by the Metropolitan. Tenure of Exorcist is permanent until the Metropolitan determines it best to release the person so appointed. The ministry of Exorcism for persons who are possessed must be verified and approved by the Metropolitan prior to provision of this kind of ministry of Deliverance. Exorcism of persons determined to be possessed are to be performed by trained teams and not by one person. The person designated as Exorcist will fulfill the role of team leader. Exorcist may be male only.

Canon VIII-1.10 Licensed Lay Preacher

§1.10.1 Whereas the role of preacher is normally reserved for the clergy, it may be necessary for the Metropolitan to License a gifted Lay person as Preacher within Missions or Parishes when the Pastor cannot perform the duty as Preacher. The provision of this canon enables the Metropolitan to take advantage of especially gifted Lay Persons who exhibit strong anointing and charism of the All-Holy Spirit as Preacher. Licensed Lay Preacher may be male or female.

Canon VIII-1.11 Sub-deacon

§1.11.1 The Sub-deacon is historically included in the list of minor orders; however, TCEC recognizes this ministry as uniquely that of the Laity. The Sub-deacon is to assist the Priest and Deacon at the Altar during the Celebration of the Divine Liturgy and other Liturgies of the Church as the pastor desires. Among the duties of the Sub-deacon may be: preparation of the credence table; assist the celebrant with the washing of the hands; receive the tithes, offerings, bread, and wine at the offertory for placement on the table for the Deacon to prepare; and if necessary, may be the Thurifer, assist with holding the Body of Christ on the Paten or in a Ciborium for the celebrant to distribute to the people; and assist the Deacon at the end of the Holy Communion with cleansing of the holy vessels of the Altar. The Sub-deacon should be the Master of Ceremonies at the Divine Liturgy and ensure that the Acolytes are trained and perform their duties correctly including lighting the candles. Sub-deacon may be male only.

ENACTMENT AND IMPLEMENTATION

CHAPTER IX-1 ENACTMENT OF THIS CONSTITUTION

Canon IX-1.1 Enactment

§1.1.1 This Revision to the Constitution of TCEC may be enacted by consensus of the Holy Synod of Bishops under procedures for such in effect at the time of such revision.

§1.1.2 This Constitution shall become effective immediately upon enactment.

§1.1.3 Upon enactment, this Constitution immediately, and as an operation of law, supersedes and replaces all previous Constitutions of TCEC rendering such predecessors void and invalid and absolving all persons bound to obey them from all requirements for such obedience.

§1.1.4 The confirmation or approval of enactment of this Constitution by any person whatsoever is not required for this Constitution to become effective nor may its enactment be vetoed by any person whatsoever.

CHAPTER IX-2 CANONICAL OBEDIENCE TO THIS CONSTITUTION

Canon IX-2.1 Canonical Obedience Required

§2.1.1 All persons who shall be ordained to the Holy Orders of Deacon, Presbyter, or Bishop; or who shall be admitted to profession in the Religious Order; or who shall be incardinated in any capacity into TCEC shall, on the occasion of each such ordination, profession, or Incardination, solemnly and publicly promise canonical obedience to this Constitution and to their lawful superior(s).

§2.1.2 Upon enactment of this Constitution, all persons then bound to Canonical Obedience shall be immediately obligated to render obedience to the provisions of this Constitution. Specifically, all members of the Clergy as well as members of the Religious Order who have made life professed vows shall be so bound. It shall not be necessary for any person already bound to Canonical Obedience to formally reaffirm obedience to this Constitution. However, failure to conform to the provision of this Constitution shall subject the person so failing to the penalties prescribed herein.

CHAPTER IX-3 IMPLEMENTATION OF THIS CONSTITUTION

Canon IX-3.1 Responsibility to implement the Constitution

§3.1.1 It shall be the duty of the Holy Synod of Bishops to assure the full implementation of this Constitution within TCEC. It shall be the duty of each PB to fully implement this Constitution with their respective clergy and their people. It shall be the duty of the Head of each Monastery within the Religious Order to fully implement this Constitution.

§3.1.2 Willful refusal to implement the provisions of this Constitution shall constitute grave canonical disobedience and shall subject those failing to implement this Constitution to the procedures for Clerical and Religious discipline contained herein.

Given this 1st Day of March, in the year of our Lord, 2007 at Valdosta, Georgia, U.S.A.

THE MOST REV JOHN W. RINKLE OCMA DD
Metropolitan
The Celtic Episcopal Church