Canons of The Archdiocese of The



Evangelistic Apostolic Church Diocese

Established
August 01,2002
Lanexa, Virginia
u.s.a.

Amended 01/01/2025

Evangelistic Apostolic Church Diocese
ORGANIZATION AND ADMINISTRATION

Canon 1
Ordination into the Priesthood

A Deacon desiring to be ordained to the priesthood shall apply to the Bishop to be ordained a Presbyter. A Deacon shall remain a Deacon for not Less than (3) years, in order to be trained, and understands more of the ministry, the rubric and scriptures.
All Deacons must have biblical studies and be certified by the Bishop for Priests within the limit of being ordained a Deacon.
No person shall be ordained to the priesthood without a mandate from the Patriarch. All candidates to be ordained to the priesthood shall be ordained by the Primate within the Apostolic Succession as it is passed down in the scriptures.

Canon 2
Holy Order of Anglican Priesthood

The Evangelistic Apostolic Church Diocese is an Archdiocese within itself and is a Anglican Denominational that brings Brotherhood and Sisterhood of all clergy together in unity of the Priesthood in Apostolic Succession.

We are an Anglican Church. When Christ Jesus walked this earth, he chose for himself twelve men to follow him. These twelve disciples of our Lord were the twelve Apostles, with whom Jesus entrusted the Church. As the Apostles went out into the world to spread the Gospel, they appointed bishops to lead the Church. Those who have been consecrated bishop can trace their authority back to the Apostles and Christ Jesus in an unbroken line of succession. We are one with Rite and New Covenant.

We believe in One, Holy, Apostolic Church Sacred in accord with Tradition, declares its belief that the bishops of the Church are each Successors to the Apostles and hold the 2 teaching authority granted to the Apostles by Jesus Christ. This authority is not vested in any single bishop regardless of office or position but is equally and jointly held by all bishops.

The Anglican Church teaches the faith that Christ himself gave to his Apostles and continue the ancient Apostolic practices. Apostolic which means Apostles of Christ. We are his teachers and preachers of his holy word and are with one in him and walk in the Footsteps of our Lord Jesus Christ.

I. EACD is an Evangelistic (Inter-Communion) Apostolic Archdiocese of the Holy Order of the Priesthood that welcomes unity of the Christian ministry that consist of Anglican Rite, Episcopal or Reformed Episcopal, Lutheran, Celtic Orthodox Rite, Roman Rite, Protestant, Methodist and Non-Protestant alike come together as one cause for our Lord and Saviour Jesus Christ.

These are made up of a unity within an Inter-Communion of Ministers, Lay Pastors, Deacons, Priest and Bishops that are looking for a place to be without being judged of who they are, Which in fact we are all Disciples of Christ made apostles to preach the gospel of his holy word of the scriptures and to teach of what the bible has given us truth of the Living God. This makes the Apostolic Rite. We are the teachers of Christ and follow what was passed down in the scripture.

II. We do not judge other ministers just because they are not of our church, when thy are ordained should and just want and actually when they are ordained to preach from the scriptures and if that minister did in fact have had laying of hands upon him. When we are ordained Apostles (Priest) of our Lord Jesus Christ. We are in fact a Brotherhood within the Priesthood of Apostles given the authority passed down through apostolic succession for over two thousand years and of the new covenant set forth.

The Bishops where given the authority as the overseer of the church as Jesus appointed in the scriptures.

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III. EACD declares its belief in the ancient Symbol of Faith known as the Nicene

Creed, sine "filioque".

We believe in One God, the Father, the Almighty Creator of Heaven and Earth and of all that is seen and unseen; and in one Lord, Jesus Christ the only Son of God, eternally begotten of the Father: God from God, Light from Light, True God from True God. Begotten not made one in being with the Father, through Him all things were made. For us and for our salvation, He came down from heaven and, by the Power of the Holy Spirit He was born of the Virgin Mary, and became man.
For our sake He was crucified under Pontius Pilate, he suffered, died and was buried.

On the third day He rose again, in fulfillment of the scriptures. He ascended into heaven and is seated at the right hand of the Father. He shall come again in Glory to judge the living and the dead and His Kingdom there shall be no end. We believe in the Holy Spirit, the Lord and the Giver of Life, who proceeds from the Father. With the Father and the Son He is worshipped and glorified; He has spoken through the prophets. We believe in One, Holy Apostolic Church, we acknowledge one baptism for the forgiveness of sins, and we look for the resurrection of the dead and the life of the world to come.

IV. EACD also accepts the other ancient statements of faith known a s the Apostle's and Nicene Creeds as equally valid and useful summarize the faith. These creeds teach that God is triune -- Father, Son and Holy Ghost. God the Son became man; he came down from heaven to be born of the Virgin Mary. He lived a sinless life. He was crucified for us at Calvary, he died and was buried, and he rose again from death. By his most precious death and passion, he provided for us sinners a way to be reconciled to God.

V. We believe that the sacraments are outward signs of the continued presence of Christ and his saving grace among us. There are seven sacraments:

Baptism by water in the Name of the Father, Son, and Holy Spirit is a cleansing of sin and a new birth. John the Baptist was sent to prepare the way before the Lord. He called sinners to be baptized in the River Jordan in preparation for the coming ministry of our Lord Jesus.

The Mass is the Lord's Supper, otherwise known as the Eucharist, Holy Communion or Divine Liturgy. Jesus instituted this sacrament when he gathered together his disciples and broke bread among them and shared a cup of wine. The bread is his body, and the wine is his most precious blood. When we come to the Lord's Table at mass to receive this sacrament, we come as humble members of the Body of Christ after careful preparation.

The Mass is the central focus of our church service.

Holy Communion should be done in every service and as often as possible. Recommended Passover wine or Welch's Red Grape Juice may be used either one is fine to use. Never Grape juice in red color always in red signify the precious blood of our Lord.

Confirmation is the laying on of hands by the bishop. Confirmations are instructed about the Church and the Faith. When the bishop confirms the person, he does so in the long line of succession by which the Apostles themselves laid their hands on the first bishops. This sacrament conveys the gifts of the Holy Spirit.

Penance is the confession of sin to God in the presence of a priest.
The priest pronounces the forgiveness of sin and not reveals a confession to anyone but God alone. He may not even bring up the contents of a confession to the same
blesses the penitent. All confession is private and inviolable. The priest may penitent later in time.

Holy Unction is the anointing with oil for healing when one is ill. The bishop for this special use has blessed the oil used.
Holy Matrimony is the union of one man and one woman for life before God.
A man and a woman come before God and the Church to make their vows. This relationship is like Christ and His Church. The Church is the Bride.

Holy Orders convey the Apostolic Ministry of Bishops, Priests, and Deacons in the Church. Christ instituted these orders.

Laying on Hands in ordinations of the priesthood. This is done with two Bishops in by laying hands on top of the candidate and praying, then one Bishop anoints both palms of the hands and say: May the Holy spirit of healing in your hands be given to you in healing others in Jesus name and then anoint the forehead with oil in making the sign of the cross and say: May the cross give you wisdom. Take the Holy Bible over the candidate's head and touch each shoulder and say: May the Living Word give you knowledge in power of teaching Holy Scriptures. Laying on Hands are also done in given of a blessing with a anointing power through Jesus Christ and in healing power.

VI. EACD declares its belief in the Revelation of God and God's Son, Jesus Christ,

VII. EACD declares its belief in the Seven Sacraments of Baptism, Confirmation, Reconciliation, Eucharist, Matrimony, Holy Orders, and Anointing of the Sick as signs of the Lord Jesus' continuing Presence and action in His Church and channels of Actual and Sanctifying Grace found in the Canonical Scriptures (i.e. the Bible).
This Revelation is inert in matters of faith.

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VIII. EACD declares its belief in the actual, real, and true Presence of the Lord Jesus Christ; body, blood, soul, and Divinity; in each and every portion of the Eucharistic Elements of bread and wine; from the moment of their consecration in the Liturgy until the moment of their dissolution. EACD does not identify the process by which this miracle transpires as the Lord Jesus has not seen fit to reveal a mechanism. EACD simply accepts that it is true, on His Word.

IX. EACD declares its belief in the Sacred Traditions of the One, Holy Apostolic Church.

X. EACD declares its belief that Matters of the Faith may be defined for the Church only in the presence of a moral consensus of all bishops and that, to be considered normative for the Church, a teaching proposed by the bishops in a matter of the Faith must also be Received by a moral consensus of the People of God (sensum fidei)

XI. EACD declares its belief that Apostolic Succession, vested in the bishops, and passed on by them in the Sacrament of Holy Orders, is necessary for the licit and efficacious celebration of the Sacraments.

XII. EACD declares its belief that it is called by Jesus Christ to preach the Good News of His life, death, and resurrection; and to extend His Sacraments to all who appropriately and reverently seek them.

Canon 3
Evangelistic Council of Bishops

Sec.1. The Council of Bishops shall conduct meetings and vote of matters concerning the diocese.

Sec.2. The Presiding Patriarch shall preside over the Council of Bishops and take order for the consecration of bishops when duly elected. He shall perform such other duties prescribed for him by the Council of Bishops or by the canons of this Church.

Sec.3. The Patriarch from time will assign an Counsel Bishop as an Overseer of another Bishop if need arise to counsel as well as report directly to the Patriarch any fraction of not following the Canons. The Overseer will only advise and never take control of other Bishop's Ministry.
If a Bishop's refuse to except that the Patriarch assigned an Overseer will be in Insubordination to the Patriarch as well as the Canons and of the Diocese.
When Counsel Bishop is assigned it is a reason for it. Never Question just abides with orders. If there is a problem consult with the Patriarch.

Sec.4. The Council of Bishops are any elected Bishops so appointed to the council and voted upon.

Sec.5. The Council of Bishops shall also be known as College of Bishops with not less than twelve members at one given time. Any new members must be voted upon.

Canon 4
Parishes and Vestries

Sec.1. Every congregation of this church shall be incorporated within the state where it is located.

Sec.2. The formation of a new parish or the reception of an existing one is left to the action of the Convention acting with the recommendation of the Bishop and the Council of Advice. The Bishop may offer apostolic oversight until the action of the Convention.

Sec.3. Every parish shall, if possible, own its own property and have control over it and neither the diocese nor this Church shall have any equitable interest or trust estate therein. For the purposes of his office, and for the full and free discharge of all the functions and duties pertaining thereto, the Rector shall, at all times, be entitled to the use and control of the church and parish buildings with the appurtenances and furniture thereof.

Sec.4. The Rector of the parish shall be chosen by the vestry with the consent of the congregation and the Bishop and said Rector shall be subject to all the provisions of these canons. In every case, the Bishop shall license the credentials of the priest chosen to be Rector before he is canonically instituted.

Sec.5. The vestry of the parish is the governing board chosen in accordance with the laws of the state, the church canons, and its own by-laws. Except as provided by the laws of the state or of the jurisdiction, the vestry shall have legal responsibility for the temporalities of the parish, serving as the agent and the legal representative thereof. The vestry shall be a part of the Board of Directors of the Parish Corporation. The Rector shall be an ex-officio member of the vestry who chairs the meeting of the vestry, with voice, and with a vote and signatory powers.

Sec.6. Each parish shall define the qualifications for the members of its vestry in the parish.

Canon 5
Congregations and Clergy Seeking Affiliation

Sec.1. A congregation of Christian people, holding the Christian faith as set forth in the catholic creeds and recognizing the Holy Scriptures as containing all things necessary for salvation and using a rite approved by this Church or declaring its intention to do so, may make application for affiliation with this Church to the Bishop of the diocese in whose jurisdiction the congregation is located. The Bishop may accept the congregation pending the approval of the Diocese.

Sec.2. A minister who has not received apostolic succession ordination and desires to serve such a congregation shall conform to the provisions of canons on ordination. A minister who has been ordained by a Bishop not in communion with this Church but whose ordination is nonetheless considered valid by the Council of Bishops may be admitted in his Orders. In such case, the Bishop Ordinary admitting him will forward all pertinent information and/or prescribed Clergy Statements to the Presiding Bishop that the newly admitted priest or deacon may be entered on the Official Registry of Clergy.

Sec.3. A bishop who has been consecrated by a Bishop or Bishops in a jurisdiction other than the jurisdiction of this Church may apply for affiliation with this Church through the Bishop of the Diocese in which he resides. The applicant shall supply proof of his diaconal and priestly ordination as well as his apostolic consecration together with a recommendation, if he gives it, of the Bishop of the diocese in which he resides.
The Council of Bishops shall consider no application without this recommendation. After which a church charter may be given and approved by this diocese as membership within the Evangelistic Apostolic Church Diocese.

Daily Orders

A. Regular order of business the regular order of business of the House shall be as follows:

1. Devotions.
2. Roll call or late registrations.
3. Minutes of the previous meeting.
4. Presentation of new members.
5. Communications from the Presiding Bishop.
6. Report of the Committee on Dispatch of Business.
7. Petitions and Memorials.
8. Messages from the House of Deputies not yet disposed of.
9. Motions of Reference.
10. Reports of Legislative Committees in the order in which the Committees are named.
11. Reports of Commissions.
12. Reports of Special Committees.
13. Miscellaneous business.

B. Special order of business at any Special Meeting of the House, the Secretary shall present the Official Call for such meeting and incorporate such Call in the Minutes. The order of business at any Special Session shall be as follows:

1. Call to order.
2. Devotions.
3. Roll call.
4. Presentation of new members.
5. Communications from the Presiding Bishop.
6. The special Business of the Meeting.
7. Reports of Special Committees.
8. Reading of the Minutes.
9. Adjournment.

C. Official acts of Presiding BishopOn the second day of the Session, after Devotions, the Presiding Bishop shall lay before the House a statement of official acts during the recess of the General Convention.

D. Order of business on days of Joint SessionsOn the days when the House of Bishops is expected to meet with the House of Deputies and others in Joint Session, the first order of business shall be the consideration of such matters as the Committee on Dispatch of Business shall report as urgently demanding attention. Then shall follow consideration of Messages from the House of Deputies not disposed of, Reports from Standing Committees, and other business for which time shall remain. If the Joint Session shall adjourn before the customary hour for adjournment of the House of Bishops, the House may resume its sitting. Any part of this rule may be suspended by a majority vote.

E. Calendar of Business The Secretary shall keep a Calendar of Business, on which shall be placed, in the order in which they are presented, Reports of Committees, Resolutions which lie over, and other matters undisputed of, indicating the subject of each item.

F. Consent Calendar The secretary shall keep a Consent Calendar, which shall be published daily and distributed, to the members before the convening of the House on each legislative day, and designate it as a separate calendar. Matters shall be listed on the Consent Calendar in separate groupings according to the date that they have been placed thereon. All matters to which amendments have been proposed by a Committee shall be so designated.

No debate is in order regarding any matter appearing on the Consent Calendar. However, the President shall allow a reasonable time for questions from the floor and answers to those questions.
Prior to a vote on final passage of any matter appearing on the Consent Calendar, it shall be removed from the Consent Calendar if (1) any three Bishops, or (2) the sponsor of the matter, or (3) the Committee on Dispatch of Business requests, in writing, that the Secretary remove the matter from the consent calendar. Any matter so removed may not be placed thereafter on the Consent Calendar but shall be restored to the Daily Calendar. No amendment other than an amendment contained in a Committee report is in order regarding any matter on the Consent Calendar. Any amendments contained in Committee reports on such matters shall be deemed adopted unless the matter is objected to and removed from the Consent Calendar. Matters appearing on the Consent Calendar shall be taken up immediately following the noon recess of the next legislative day following their placement on the Consent Calendar, or otherwise by unanimous consent or by adoption of a special order of business.
A matter may be placed on the Consent Calendar by vote of a Legislative Committee, if the Committee's vote to report the matter with a recommendation for adoption (with or without amendments), or for discharge, or for rejection was by three quarters (3/4) of the members present.

G. The Order of the Day shall be taken up at the hour appointed, unless postponed by a two-thirds vote of those present and voting.

H. Visiting Bishops invited to honorary seats may be introduced by the Bishop presiding whenever no other business occupies the House.

I. Appointment of Committees

A. Legislative Committees of this House shall be appointed by the Presiding Bishop unless otherwise ordered. The Presiding Bishop, not later than the third day of the session, shall name the members of all the Committees to serve on an annual basis, and shall designate the Chair of each Committee. The following shall be the Committees of the House:

1. Standing Committees:

a. Dispatch of Business.

b. Certification of Minutes.

c. Rules of Order.

d. Privilege and Courtesy.

e. Resignation of Bishops.

f. Pastoral Letter.

2. Legislative Committees as needed, that may include:

a. Constitution and Canons.

b. Structure.

c. World Mission.

d. National and International Concerns.

e. Social and Urban Affairs.

f. Small Congregations.

g. Evangelism.

h. Prayer Book, Liturgy and Church Music.

i. Ministry.

j. Education.

k. Church Pension Fund.

l. Stewardship and Development.

m. Ecumenical Relations.

n. Resignation and Deployment of Bishops.

3. Other Committees as needed, that may include:

a. Communications.

b. Miscellaneous Resolutions.

c. Religious Communities.

d. On Nominations and Elections.

e. Admission of New Dioceses.

B. The Chair of each Committee shall appoint a Vice-Chair and a Secretary.

C. The Presiding Bishop may at any time refer to any Committee of the House, for its consideration, matters which arise and which should receive consideration at the next meeting of the House.

Canon 6
Inter-Communion Agreements

This Church may, from time to time, enter into inter-communion agreements with other churches.
Such agreements shall become effective upon recommendation of the Presiding Patriarch and the Council of Bishops, and approval thereof. After which a church charter may be given and approved by this Archdiocese as membership within the EACD.

Canon 7
Of the Laity

Sec.1. A baptized member of this Church is a person who has received the Sacrament of Holy Baptism with water in the Name of the Father, and of the Son, and of the Holy Spirit, and is enrolled in a parish of this Church.

Sec.2. A communicant is a person who has been confirmed by a Bishop of this Church, by a bishop in communion with this Church, or by a bishop in apostolic succession and such person having been received by a Bishop of this Church, and is enrolled in a parish of this Church.

Sec.3. A member or communicant is in good standing if he or she is in full compliance with these canons and not under any form of ecclesiastical discipline.

Sec.4. A member or communicant desiring to transfer from one parish to another shall be entitled to a Letter of Transfer.

Sec.5. It shall be the duty of a communicant of this Church: (a) to worship God every Sunday in his Church unless reasonably hindered, and, in the event of such hindrance, to read privately the office of Morning Prayer or Evening Prayer; (b) to observe his or her baptismal vows, and so to live as not to give scandal to the Church of God; (c) to observe all applicable canons of this Church; (d) to give regular support to the Church, as evidenced by the books of the Treasurer of the Parish, the biblical tithe being the duty of every Christian; (e) to receive the Sacrament of the Holy Communion as often as possible.

Sec.6. A baptized or communicant member may be stricken from the rolls of the parish (1) by the Rector if such person abandons the Church by joining another religious body, (2) with the consent of the Bishop if said person gives offense to the Church by reason of his manner of life; provided that he or she may be restored to the rolls of the parish when, and if, the causes for removal no longer exist.

Sec.7. A baptized member or communicant may be censured by the Rector with the consent of the Bishop and thereby removed from and made ineligible for any office in the Church for any of the causes specified in Section 8, or refusal to obey the godly admonitions of the Bishop. Such admonition and censure shall be given or confirmed in writing by the Bishop and state the specific cause or causes and the evidence which constitutes the cause. A member so censured shall have the right of appeal to the Ecclesiastical Court and/ or to the Council of Bishops of the Church, and, upon favorable adjudication, shall be entitled to reinstatement to the office from which he or she was removed if the term thereof has not expired. Such censure shall be lifted by the Bishop when the cause therefor no longer exists.

Sec.8. Excommunication of communicants shall be by the Bishop after consultation with the Council of Advice for (a) abandoning the Christian faith; (b) failure to repent of grievous sins and to amend ones life in accordance with the Christian Gospel;
(c) openly and knowingly denying any doctrine of the Church, or teaching or proclaiming any contrary doctrine; provided that in all cases the said communicant shall be entitled, if he demands it, to a trial before the Ecclesiastical Court of the Diocese as to the facts alleged by the Bishop. Where applicable, the rubrics of the Book of Common Prayer shall also be followed either the 1928 or 1979 editions when available for the use in church instructions. Includes the 1985 Version of Novus Ordo or the Tridentine Mass Rubrics. Also The Celtic Stowe Missal.

Sec.9. Whenever the cause of excommunication ceases to exist, a person who has been excommunicated may be restored to communicant status by the Bishop with the advice and consent of the Rector of the parish of which said person was formerly a communicant.

Canon 8
Holy Matrimony

Sec.1. Holy Matrimony is the lifelong union of a man and a woman, blessed by God with the full authority of the Church, for the procreation of children (if it be God's will), and their physical and spiritual nurture, for the purpose of mutual love, comfort and honor, and for the safeguarding and benefit of society.

Sec.2. No priest may solemnize any marriage or bless any previous union except in accordance with these canons and the laws of the civil jurisdiction in which the marriage is to take place.
Which those state may require and regulate that the minister be registered as clergy and authorized to Officiate of Marriage from the circuit court. Check in your state if required to be registered before presiding of a marriage.

Sec.3. The priest shall determine the freedom and fitness of the parties to contract Holy Matrimony according to the canons of this Church.

Sec.4. At least one of the parties shall be baptized in the name of the +Father and of the +Son and of the +Holy Spirit.

Sec.5. Parties who wish to enter into Holy Matrimony shall notify the priest at least three months prior to the proposed wedding date, so that the priest may instruct the parties as to the nature of Holy Matrimony and assess their fitness to enter into the marital covenant. They may dispense with the required period of time provided that there is sufficient time to allow for Pre-Marriage Spiritual Counseling.

Sec.6. At his discretion, the priest may decline to solemnize any marriage.

Sec.7. There shall be at least two competent witnesses other than the priest to the solemnization of Holy Matrimony. Check with your local Circuit Court on requirements.

Sec.8. The priest shall record in the proper register the date and place of marriage, the names of the parties and their parents, the age of the parties, their residence and Church status, and the witnesses and priest shall sign the record.

Sec.9. After the marriage has been done, The marriage license will be recorded with the your State's local circuit court within the time limit given by the court to be entered into record. State of registry where the priest lives must be registered as a minister to perform any Rite of Marriage Ceremony.

Sec.9. After the marriage has been done, The marriage license will be recorded with the your State's local circuit court within the time limit given by the court to be entered into record. State of registry where the priest lives must be registered as a minister to perform any Rite of Marriage Ceremony.

Sec.10. Such as interracial, interfaith, no faith, special circumstances (military), etc.

Sec.11. **NO PRIEST** of the EACD shall solemnize a homosexual marriage of the same sex partners. This same sex union is against the Holy Scriptures and if those states that do allow same sex marriages let it happen through the civil courts if they choose, but our clergy are not permitted to preside over such. For we stand by our beliefs and Holy Scriptures.

15 Bible Verses about Homosexuality

Leviticus 18:22 ~ You shall not lie with a male as with a woman; it is an abomination.
23 " 'Do not have sexual relations with an animal and defile yourself with it. A woman must not present herself to an animal to have sexual relations with it; that is a perversion.
24 " 'Do not defile yourselves in any of these ways, because this is how the nations that I am going to drive out before you became defiled.

Leviticus 20:13 ~ If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them.

Jude 1:7 ~ Just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.

Romans 1:26-28 ~ For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error. And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done.

Genesis 2:24 - Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.

Mark 10:6-9 ~ But from the beginning of creation, 'God made them male and female.' 'Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.' So they are no longer two but one flesh. What therefore God has joined together, let not man separate."

1 Corinthians 6:9-10 - Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God.

1 Corinthians 6:17-20 - 19 Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own;
20 for ye were bought with a price: glorify God therefore in your body.

1 Corinthians 7:2 - But because of the temptation to sexual immorality, each man should have his own wife and each woman her own husband.

2 Corinthians 5:17 - Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.

Hebrews 13:1-5 - 1 Keep on loving one another as brothers and sisters.
2 Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it.

3 Continue to remember those in prison as if you were together with them in prison, and those who are mistreated as if you yourselves were suffering.

4 Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral.

5 Keep your lives free from the love of money and be content with what you have, because God has said, "Never will I leave you; never will I forsake you."

1 Timothy 1:8-11 ESV - Now we know that the law is good, if one uses it lawfully, understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, in accordance with the gospel of the glory of the blessed God with which I have been entrusted.

Canon 9
Of Requisites for Ordination

No person shall be ordered Priest or Deacon to minister in this Church until the person shall have been examined by the Bishop and two Priests and shall have exhibited such testimonials and other requisites as the Canons in that case provided may direct. No person shall be ordained and consecrated Bishop, or ordered Priest or Deacon to minister in this Church, unless at the time, in the presence of the ordaining Bishop or Bishops, the person shall subscribe and make the following declaration:

Declaration: I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of The Anglican Church.

Provided, however, that any person consecrated a Bishop to minister in any Diocese of an autonomous Church or Province of a Church in full communion with this Church may, instead of the foregoing declaration, make the promises of Conformity required by the Church in which the Bishop is to minister.

If any Bishop ordains a Priest or Deacon to minister elsewhere than in this Church, or confers ordination as Priest or Deacon upon a Christian minister who has not received Episcopal ordination, the Bishop shall do so only in accordance with such provisions as shall be set forth in the Canons of this Church.

Admission of foreign clergy, No person ordained by a foreign Bishop, or by a Bishop not in full communion with this Church, shall be permitted to officiate as a Minister of this Church until the person shall have complied with the Canon or Canons in that case provided and also shall have subscribed the aforesaid declaration.

Clergy of Churches in full communion

A Bishop may permit an ordained minister in good standing in a church with which this church is in full communion as specified by the Canons who has made the foregoing declaration, or a minister ordained in the Evangelical Lutheran Church in America or its predecessor bodies who has made the promise of conformity required by that Church in place of the foregoing declaration to officiate on a temporary basis as an ordained minister of this church. No minister of such a Church ordained by other than a Bishop, apart from any such ministers designated as part of the Covenant or Instrument by, which full communion was established, shall be eligible to officiate under this Article.

Canon 10
Worship Of Translations of the Bible

The Lessons at Morning and Evening Prayer and at the Holy Communion shall be read from a translation of the Holy Scriptures approved by this Church, among which are the following: The Authorized Version King James Version Bible, The Revised Standard Version of 1973 and up, The Pastor's New International Version Bible. For those congregations who predominately speaks a language other than English appropriate translations may be used. If the Rector of a congregation desires to use any other translation, he shall request permission of the Bishop.

Canon 11
Of the Liturgy of the Church

Liturgies of edition rubrics of 1928 and 1979 Book of Common Prayer shall be the standard Book of Common Prayer in this Church. Includes the 1985 Version of Novus Ordo or the Tridentine Mass. Also the Stowe Celtic Missal. The Bishop may, upon request authorize the use of supplemental Liturgies. Other Liturgies may be adopted upon voting within the conference meeting.

Canon 12
Of the Music of the Church

It shall be the duty of every Rector to see that music is used in his congregation as an offering for the glory of God and as a help to the people in their worship. To this end he shall be the final authority in the administration of matters pertaining to music with such assistance as he may see fit to employ from persons skilled in music. It shall be his duty to suppress all unseemly music and all irreverence in the rendition thereof.

Canon 13
The Donation Support of this Diocese

All Archbishops, Bishops and Priest members of this EACD in supporting its Archdiocese in monthly Donation of it's church in monthly donation contribution to this Diocese there is no set amount, give what you can.
The Diocese can not operate without its support of its members. Knowing that this ecomomy is bad and it is hurting a lot of people, only ask to give what you can for it doesn't have to big a large amount. Without its member supporting this Diocese we can not help those in need with our ministry and they will suffer. We can not help our ministers that are in need of help.
UNITED WE STAND, DIVIDE WE FALL. So let us stand together.
When times get better and if you can give more, For God will Bless you.
God loves a cheerful giver. The Donation PayPal Button is on the Diocese website.
http://www.eacdiocese.org/contact us.html

Now, If clergy doesn't have a church they have an option to support the diocese of a monthly donation of any amount can give is to keep in good standing with this Diocese.
Or a yearly donation of $150 to be kept on the register in good standing with this Diocese These are bad times with the ecomomy and if find yourself can not financial Support this Diocese at this time frame in your life let the Patriarh know for he will work with you on that. Do Not Be Afraid to let the Patriarch know what is going on.
Evangelistic Apostolic Church Diocese and send to 3810 Ropers Church Road Lanexa, VA. 23089
May also send Donations through the PayPal Donation button found on the Diocese website http://eacdiocese.org

Canon 14
The Ministerial Holy Orders in General

Sec.1. This church adheres to the practice of having males & females as Deacons/ Deaconess and Priest, Male Archbishops and Bishops only.

Sec.2. Both Men and Women may be ordained as Deacons, Deaconess and Apostles. No female may be or ever be consecrated or elevated as an Bishop or a Archbishop.

Sec.3. No person may be ordained deacon until he has reached the age of twenty (20) years, nor priest until they're has reached the age of twenty-four (24) years, nor bishop until he has reached the age of twenty-seven (27) years and or has been at least a priest for at least five (5) years.

Sec.4. No person shall be ordained Deacon, Deaconess, Apostle, Priest or Bishop unless and until they have publicly subscribed to the ancient creeds, known as the Apostles' Creed, the Nicene Creed, and shall have subscribed to the oath prescribed and take their Holy Vows into the Holy Order.

Sec.5. No person shall be ordained bishop, priest or deacon or received into this Church in any of these capacities, or admitted as a postulant or candidate for Holy Orders, unless they shall meet the New Testament requirements for ordination, especially as stipulated in 1 Timothy 3:1-13. However, any parish whose Rector and vestry shall recommend a man who has been divorced and remarried to be considered as a Postulant for the Holy Orders of Deacon and/or Priest shall petition the Bishop to make an exception. After due inquiry, the Presiding Bishop shall render his judgment in the matter which shall be final. This exception does not apply to the episcopacy.

Canon 15
Postulants

Sec.1. An adult male or female communicant member of this Church who believes himself called to the Sacred Ministry shall consult the Rector or Priest in Charge of his parish or, if there is none where he lives, some other priest. If encouraged to persevere, he should apply to the Bishop for admission as a postulant. The application for postulant shall state: 1) Name; 2) Date and place of birth; 3) Date and place of Baptism; 4) Date and place of Confirmation with the name of the confirming bishop; 5) Date and place of admission to Communion; 6) Whether he has applied previously to any bishop for admission as a postulant, with full details; 7) The grounds on which he believes himself to be called to the Sacred Ministry. In addition, the Bishop shall require an extensive background check of the applicant's financial and criminal history.

Sec.2. Within sixty days of the receipt of the application, the Bishop shall notify the applicant of the acceptance or rejection of his application. If the applicant is accepted, this fact is to be recorded in the records of the diocese and the Board of Examining Chaplains is to be notified.

Sec.3. The Bishop shall direct the life, preparation and study of a postulant with the assistance of the Board of Examining Chaplains.

Sec.4. The postulant shall report to the Bishop personally or by letter four times a year during the Ember seasons regarding his manner of life, his spiritual state and the progress of his studies.

Sec.5. Before entering into his course of theological studies, the postulant shall lay before the Bishop and the Board of Examining Chaplains evidence that he possesses a satisfactory diploma from a college or university together with a full statement of the work done by him. If this work is deemed sufficient, no other examination shall be required.

Sec.6. If the Postulant has attained the age of thirty years, and has shown such proficiency in business or professional life as gives promise of usefulness in the ministry, the Bishop, upon recommendation of the Board of Examining Chaplains, may at his discretion, dispense him from the examination in all but the following subjects: (1) English: (a) Language, grammar and rhetoric, and (b) Literature, English and American; (2) History, ancient and modern.

Sec.7. Should the candidate's language be other than English, the Bishop shall use his discretion to modify the above.

Sec.8. The Bishop may remove any postulant who fails to be accepted as a candidate after the lapse of two years from the date of his acceptance a s a postulant, noting this fact in the Diocesan Records and notifying the postulant so removed.

Canon 16
Candidates for Holy Orders

Sec.1. Any postulant, who has met the requirements of Canon 12, Section 6 may apply for admission as a candidate. The application shall be endorsed by the vestry and the Rector or Priest in Charge of the parish of which they're a member. If they're not a member of a parish of this Church, two (2) priests shall endorse him and five (5) godly persons in witness.

Sec.2. The Bishop shall require the applicant to submit a report from a licensed, practicing physician regarding the applicant's physical condition and a report from a licensed, practicing psychiatrist, or a qualified, practicing psychologist (and if the psychologist is not a priest, they must also be licensed) regarding his mental and emotional health.

Sec.3. The Bishop shall admit said person as a candidate within thirty days, except for weighty cause, and so note the same in the records of the diocese and advise the Board of Examining Chaplains. If said person is not admitted, they shall be notified within thirty days of the reason therefor.

Sec.4. Sections 3 and 4 of Canon 12 apply to the candidate also

Sec.5. Before applying for ordination to the diaconate, the candidate must pass examinations in the following subjects:
Must be at least age 18 and a High School Graduate or Have a GED

a) Holy Scripture: the Bible in English or he language in which he is fluent, its contents and historical background:
b) Church History: a general outline.
c) c) Anglican Church History:
d) Doctrine: the Church's teaching set forth in the Creeds and the Offices of Instruction;
e) Liturgies: The contents and use of the Book of Common Prayer:

f) Practical Theology: The office and work of a deacon; the conduct of public worship; principles of sermon composition and delivery; principles and methods of Christian education in the parish; the missionary work of the Church; Constitution and Canons of the Church and the jurisdiction to which the candidate belongs; the use of the voice in reading and speaking in the language in which he is fluent.
g) Also if applies to include verbiage about the Novus Ordo
h) Must complete the Petrus Fidei Seminary Course Exam in Discipleship Studies.

Sec.6. The Bishop may remove any candidate for Holy Orders who fails to present themselves for examination for deacon's Orders within three years, and shall note this action in the diocesan records.

Canon 17
Board of Examining Chaplains

Sec.1. In every jurisdiction there shall be a Board of Examining Chaplains, consisting of at least two learned priests. The Bishop shall appoint examining Chaplains.

Sec.2. It shall be the duty of the Board of Examining Chaplains, under the guidance and oversight of the Bishop, to conduct the examinations of postulants and candidates prescribed in these canons. The examining chaplains, when so requested by the Bishop, shall give oversight to postulants, candidates and deacons, and shall advise them in regard to their studies and preparation.

Sec.3. The Board of Examining Chaplains shall report promptly, in writing, to the Bishop the results of each examination held by it, whether satisfactory or unsatisfactory. Their judgement to the Bishop shall be considered advisory.

Canon 18
Ordination to the Diaconate

Sec.1. A candidate for Holy Orders, having completed the required examinations, shall apply to the Bishop to be ordained deacon, also submitting a recommendation from the priest who endorsed them as a postulant (or another priest who has knowledge of the candidate) and a recommendation of the vestry of the parish to which they belongs.

Sec.2. When the requirements of Section 1, have been satisfied, the Bishop shall take order for the ordination of the candidate to the diaconate. The person ordained to the diaconate shall remain a deacon for at least two years before being ordained to the priesthood, provided that the Bishop may shorten this time to not less than one year.
An exam of Discipleship Studies from Petrus Fidei Seminary **is required** and is given to the diaconate from the seminary to show that they are knowledgeable in scripture in order to prepare as a priest.

Sec.3. A deacon ordained under the provisions of this canon shall exercise their ministry as assistant in any parish or parishes to which, at the request or with the consent of the Rector and vestry, they may be assigned by the Bishop.
As such, they may execute all functions pertaining to the office of deacon. They may not serve as a Minister in charge of a congregation except under the supervision of a diocesan priest.

They may not be transferred to another jurisdiction without the written permission of the Ecclesiastical Authority thereof.

Sec.4. A deacon should be in training for not less two year of studies program with a credited Seminary School of Studies in order before going into the priesthood.

Sec.5. Once ordained as a Deacon if chosen to do so shall remain as a Deacon for life if that is where they want to be and doesn't want to go any further in their future duties within the ministry. Some Deacons are may never be qualified to be a Priest but only a Deacon which is fine.

Canon 19
Ordination to the Priesthood

Sec.1. A deacon desiring to be ordained to the priesthood shall apply to the Bishop to be ordained a Priest. A deacon shall remain a deacon for not less than two years, in order to be trained, understand more of the ministry, the rubric and scriptures.

Sec.2. All deacons must have biblical studies and certified within the time limit of being ordained a deacon.

Sec.3. No person shall be ordained to the priesthood without a cure.

Sec.4. All candidates ordained into the priesthood would have laying of the hands by a bishop and within the apostolic succession as it is passed down in the scriptures.

Canon 20
Ordination to Apostleship

Sec.1. A deacon desiring to be ordained Apostle shall apply to the Bishop to be ordained a Apostle. A deacon shall remain a deacon for not less than two years, in order to be trained, understand more of the ministry, the rubric and scriptures.

Sec.2. All deacons must have biblical studies and certified within the time limit of being ordained a Apostle.

Sec.3. No person shall be ordained to the Apostleship without a cure.

Sec.4. All candidates ordained into the priesthood would have laying of the hands by a bishop and within the apostolic succession as it is passed down in the scriptures.

Canon 21
Clergy Ordained in Other Churches

Sec.1. A priest or deacon who has been ordained by a bishop in Apostolic Orders recognized as valid by this Church may be admitted to a diocese of this Church in the Order in which they had been ordained, such admission being by the Bishop of the diocese under such conditions as he may determine, provided that the said priest or deacon renounces the authority of his former ecclesiastical obedience and submits himself to the authority of such Bishop. All such priests or deacons shall meet the the requirements for ordination stated in these canons.

Sec.2. If there is any doubt as to the validity or regularity of such ordination, the Bishop may regularize him requirements for ordination stated in these canons.

Sec.3. If there is any doubt as to the validity or regularity of such ordination, the Bishop may regularize him.

Sec.4. A minister ordained in a church not having Apostolic Orders recognized as valid by this Church and who seeks Holy Orders in this Church must renounce the authority of they're former ecclesiastical obedience and submit themselves to the authority of the Bishop of this Church;

Sec.5. Submit their letter of ordination and satisfactory evidence of it and their other credentials are valid and authentic.

Sec.6. Provide satisfactory evidence of their moral and godly character and that their free from any vows or other engagements inconsistent with the exercise of the ministry of this Church.

Sec.7. Provide transcripts of their academic and theological studies.

Sec.8. If there is any doubt as to the validity or regularity of such ordination, the Bishop may regularize him.

Sec.9. A minister ordained in a church not having Apostolic Orders recognized as valid by this Church and who seeks Holy Orders in this Church must renounce the authority of they're former ecclesiastical obedience and submit themselves to the authority of the Bishop of this Church;

Sec.10. Submit their letter of ordination and satisfactory evidence of it and their other credentials are valid and authentic.

Sec.11. Provide satisfactory evidence of their moral and godly character and that their free from any vows or other engagements inconsistent with the exercise of the ministry of this Church.

Sec.12. Provide transcripts of their academic and theological studies.

Sec.13. Be certified in writing by at least two priests of this Church stating that from personal examination or from satisfactory evidence laid before them, they believe that their desire to leave the communion to which they have belonged has not arisen from any circumstance unfavorable to his moral or religious character or on account of which it may not be expedient to admit him to Holy Orders and the exercise of the ministry of this Church.

Sec.14. They shall have fulfilled all the requirements pertaining to his order as stated in these canons.

Sec.15. They shall display competence in all areas expected for ordination to the priesthood. In addition, they shall be examined in the points of doctrine, discipline, polity and worship in which the communion from which he has come differs from this Church. This portion of the examination shall be conducted at least in part in writing.

a.) No Priest shall preach, minister the Sacraments, or hold any public service, within the limits of any Diocese other than the Diocese in which the Priest is canonically resident for more than two months without a license from the Ecclesiastical Authority of the Diocese in which the Priest desires to so officiate. No Priest shall be denied such a license on account of the Priest's race, color, ethnic origin, sex, national origin, marital status, sexual orientation, disabilities, or age, except as otherwise provided in these Canons. Upon expiration or withdrawal of a license, a priest shall cease immediately to officiate.

b.) No Priest shall preach, read prayers in public worship, or perform any similar function, in a congregation without the consent of the Rector or Priest-in-Charge of that congregation, except as follows:
1. Exceptions In the absence or impairment of the Rector or Priest-in-Charge, and if provision has not been made for the stated services of the congregation or other community of faith, a Warden may give such consent.

2. If there be two or more congregations or Churches in one Cure, as provided by Canon consent may be given by the majority of the Priests-in-Charge of such congregations, or by the Bishop; provided that nothing in this Section shall prevent any Member of the Clergy of this Church from officiating, with the consent of the Rector or Priest-in-Charge, in the Church or place of public worship used by the congregation of the consenting Rector or Priest-in-Charge, or in private for members of the congregation; or in the absence of the Rector or Priest-in-Charge, with the consent of the Wardens or Trustees of the congregation; provided further, that the license of the Ecclesiastical Authority provided in Canon if required, be obtained.

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

c. Evidence required to officiate No Rector or Priest-in-Charge of any congregation of this Church, or if there be none, no Wardens, Members of the Vestry, or Trustees of any congregation, shall permit any person to officiate in the congregation without sufficient evidence that such person is duly licensed and ordained and in good standing in this Church; Provison provided, nothing in these Canons shall prevent:

1. The General Convention, by Canon or otherwise, from authorizing persons to officiate in congregations in accordance with such terms as it deems appropriate; or
2. The Bishop of any Diocese from giving permission

a. Bishop may authorize other officiates To a Member of the Clergy of this Church, to invite Clergy of another Church to assist in the Book of Common Prayer Offices of Holy Matrimony or of the Burial of the Dead, or to read Morning or Evening Prayer,

b. To Clergy of any other Church to preach the Gospel, or in ecumenical settings to assist in the administration of the sacraments; or

c. To godly persons who are not Clergy of this Church to address the Church on special occasions; or

d. To the Member of the Clergy or Priest-in-Charge of a congregation or if there be none, to the Wardens, to invite Clergy ordained in another Church in full communion with this Church to officiate on an occasional basis, provided that such clergy are instructed to teach and act in a manner consistent with the Doctrine, Discipline, and Worship of this Church.

e. Neglect of services or refusal to officiate If any Member of the Clergy or Priest-in-As a result of impairment or any other cause, shall neglect to perform regular services in the congregation, and refuse, without good cause, to consent to any other duly qualified Member of the Clergy to perform such services, the Wardens, Vestry, or Trustees of the congregation shall, upon providing evidence to the Ecclesiastical Authority have the authority to permit any duly qualified Member of the Clergy to officiate.

Such testimonial shall be valid for one year and shall be returned to the Ecclesiastical Authority at the end of that period. The Ecclesiastical Authority giving such testimonial hall record its issuance, the name of the Priest to whom issued, its date and the date of its return.

Canon 23
Resignation

Resignation at age 75, On reaching the age of 75, a Priest shall resign from all positions in this Church, and the resignation shall be accepted. Thereafter, the Priest may accept any position in this Church, including, with the permission of the Ecclesiastical Authority, the position or positions from which resignation pursuant to this Section has occurred; Provision provided,

a. tenure in the position shall be for a term of not more than twelve months, which term may be renewed from time to time,

b. service in the position shall have the express approval of the Bishop of the Diocese in which the service is to be performed, acting in consultation with the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident.

c. Anything in this Canon to the contrary notwithstanding, a Priest who has served in a non-stipendiary capacity in a position before resignation may, at the Bishop's request, serve in the same position for a term not to exceed twelve months thereafter, and this term may be renewed.

Release and Removal from the Ordained Ministry of this Church
Release and removal of a Priest If any Priest of The Episcopal Church shall express, in writing, to the Bishop of the Diocese in which such Priest is canonically resident, an intention to be released and removed from the ordained Ministry of this Church and from the obligations attendant thereto, including those promises made at Ordination in the Declaration required of the Constitution of the General Convention, it shall be the duty of the Bishop to record the matter. The Bishop, being satisfied that the person so declaring is acting voluntarily and for causes, which do not affect the person's moral character, and is neither the subject of information concerning an Offense that has been referred to an Intake Officer nor a

Respondent in a pending disciplinary matter as defined in Title IV of these Canons, shall lay the matter before the Standing Committee, and with the advice and consent of a majority of the Standing Committee the Bishop may pronounce that the person is released and removed from the ordained Ministry of this Church and from the obligations attendant thereto, and is deprived of the right to exercise in The Episcopal Church the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in Ordination.

The Bishop shall also declare in pronouncing and recording such action that it was for causes which do not affect the person's moral character, and shall, at the person's request, give a certificate to this effect to the person so removed and released from the ordained Ministry.

A Priest who could under this Canon be released and removed from the ordained Ministry of this Church, and who desires to enter into other than ecclesiastical employment, may express in writing to the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident a desire to be released and removed from the obligations of the office and a desire to be released and removed from the exercise of the office of Priest. Upon receipt of such writing, the Ecclesiastical Authority shall proceed in the same manner as prescribed.

In disciplinary cases: If a Priest submitting the writing described in of Canon 39 be the subject of information concerning an Offense that has been referred to an Intake Officer or a Respondent in a pending disciplinary matter as defined of these Canons, the Ecclesiastical Authority to whom such writing is submitted shall not consider or act upon the written request unless and the disciplinary matter shall have been resolved by a dismissal, Accord, or Order and the time for appeal or rescission of such has expired.

In the case of the release and removal of a Priest from the ordained Ministry of this Church as provided in this Canon, a declaration of release and removal shall be pronounced by the Bishop in the presence of two or more Priests, and shall be entered in the official records of the Diocese in which the Priest being released and removed is canonically resident. The Bishop who pronounces the declaration of release and removal as provided in this Canon shall give notice thereof in writing to every Member of the Clergy, each Vestry, the Secretary of the Convention and the Standing Committee ofthe Diocese in which the Priest was

Canonically resident; and to all Bishops of this Church, the Ecclesiastical Authority of each Diocese of this Church, the Presiding Bishop, the Recorder of Ordinations, the Secretary of the House of Bishops, the Secretary of the House of Deputies, the Church Pension Fund, and the Board for Transition Ministry.

Return to the Ordained Ministry of this Church after Release and Removal.

a. Return to ordained Ministry When a Priest who has been released and removed from the ordained Ministry of this Church desires to return to that Ministry, the person shall apply in writing to the Bishop of the Diocese in which the Priest was last canonically resident, attaching the following:

1. Evidence of previous ordination in The Episcopal Church;
2. Evidence of appropriate background checks, certifications and proof of completion of applicable training's including abuse prevention and anti-racism trainings;
3. A statement from no less than two members of the clergy known to the applicant in support of the application;
4. A statement of the reasons for seeking to return to the ordained Ministry of this Church.

If any Deacon of The Episcopal Church shall express, in writing, to the Bishop of the Diocese in which such Deacon is canonically resident, an intention to be released and removed from the ordained Ministry of this Church and from the obligations attendant thereto, including those promises made at Ordination in the Declaration required of the Constitution of the General Convention, it shall be the duty of the Bishop to record the matter.

The Bishop, being satisfied that the person so declaring is acting voluntarily and for causes which do not affect the person's moral character, and is neither the subject of information concerning an Offense that has been referred to an Intake Officer nor a Respondent in a pending disciplinary matter shall lay the matter before the Standing Committee and with the advice and consent of a majority of the Standing Committee the Bishop may pronounce that the person is released and removed from the ordained Ministry of this Church and from the obligations attendant thereto, and is deprived of the right to exercise in The Episcopal Church the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in Ordination.

The Bishop shall also declare in pronouncing and recording such action that it was for causes which do not affect the person's moral character, and shall, at the person's request, give a certificate to this effect to the person so released and removed from the ordained Ministry.

In disciplinary cases

If a Deacon submitting the writing described of this Canon 39 be the subject of information concerning an Offense that has been referred to an Intake Officer or a Respondent in a pending disciplinary matter as defined of these Canons, the Ecclesiastical Authority to whom such writing is submitted shall not consider or act upon the written request unless and until the disciplinary matter shall have been resolved by a dismissal, Accord, or Order and the time for appeal or rescission of such has expired.

Declaration

In the case of the release and removal of a Deacon from the ordained Ministry of this Church as provided in this Canon, a declaration of release and removal shall be pronounced by the Bishop in the presence of two or more Members of the Clergy, and shall be entered in the official records of the Diocese in which the Deacon being released and removed is canonically resident. The Bishop who pronounces the declaration of release and removal as provided in this Canon shall give notice thereof in writing to every Member of the Clergy, each Vestry, the Secretary of the Convention and the Standing Committee of the Diocese in which the Deacon was canonically resident; and to all Bishops of this Church, the Ecclesiastical Authority of each Diocese of this Church, the Presiding Bishop, the Recorder of Ordinations, the Secretary of the House of Bishops, the Secretary of the House of Deputies, The Church Pension Fund, and the Board for Transition Ministry.

Canon 24
Return to the Ordained Ministry of this Church after Release and Removal.

a. Return to ordained Ministry When a Deacon who has been released and removed from the ordained Ministry of this Church under Canons desires to return to that Ministry, the person shall apply in writing to the Bishop of the Diocese in which the Deacon was last canonically resident, attaching the following:

1. Evidence of previous ordination in The Episcopal Church;
2. Evidence of appropriate background checks, certifications and proof of completion of applicable training's including abuse prevention and anti-racism training's;
3. A statement from no fewer than two members of the clergy who know the applicant in support of the application;
4. A statement of the reasons for seeking to return to the ordained Ministry of this Church.

b. If the Bishop so chooses, the Bishop may give permission for the Deacon to continue the Process toward reinstatement, which may include the following:

1. Active participation in a congregation for a period of time at the Bishop's discretion;
2. Regular contact with the Bishop or the Bishop's designee during the course of the process;
3. Evaluation by a licensed mental health professional of the Bishop's choosing for the purposes of evaluation and of determining fitness for resumption of ordained ministry in this church;
4. Two references from those who are able to discuss the Deacon's former ministry;
5. Meeting with the Standing Committee, who shall have the benefit of the materials above and who shall provide to the Bishop its recommendation regarding reinstatement.

c. Before the person may be permitted to return to the ordained Ministry of this Church, the Bishop shall require the Deacon seeking to return to the ministry to sign a written declaration as required without recourse to any other ecclesiastical jurisdiction and execute such declaration in the presence of the Bishop and two or more members of the clergy of this Church.

d. Thereafter the Bishop, taking into account the facts and circumstances surrounding the Deacon's removal and release, may permit, with the advice and consent of the Standing Committee, the return of the Deacon into the ordained Ministry of this Church.
e. The provisions of this shall not be applicable to any Deacon who has been removed, released, or deposed from their ministry as the result of any proceeding.

If Notice of the Deacon's return to the ordained Ministry of this Church shall be provided in writing to the same persons and entities receiving notice.

Of Terminology Used in This Title

Definition of terms Except as otherwise expressly provided or unless the context otherwise requires, as used in this Title the following terms and phrases shall have the following meanings: Accord shall mean a written resolution, which is negotiated and agreed among the parties resulting from an agreement for discipline under conciliation. All Accords shall meet the requirements.

Administrative Leave shall mean a restriction on ministry in which the exercise of the Respondent's ministry is suspended in its entirety during the period of the Administrative Leave and may include suspension from any ecclesiastical and related secular office.

Advisor shall mean a person familiar with the provisions and objectives of this Title who is designated to support, assist, consult with, advise and, where expressly so authorized under this Title, speak for a Complainant or Respondent in any matter of discipline under this Title, as provided.

Church Attorney shall mean one or more attorneys selected pursuant to Diocesan Canons to represent the Church in proceedings as provided in this Title. The Diocesan Canons may provide a process for the removal of a Church Attorney for cause. A Church Attorney shall perform all functions on behalf of the Church necessary to advance proceedings under this Title and shall have the following powers, in addition to the powers and duties otherwise provided in this

Title:

(a) to receive and review the Intake Officer's report; (b) to conduct investigations and oversee the Investigator and, in connection with such investigations; to have access to the personnel, books and records of the Diocese and its constituent parts; and to receive and review the reports of the Investigator; (c) to determine, in the exercise of the Church Attorney's discretion, whether the reported information, if true, would be grounds for discipline; and (d) to exercise discretion consistent with this Title and the interests of the Church by declining to advance proceedings or by referring any matter back to the Intake Officer or the Bishop Diocesan for pastoral response in lieu of disciplinary action.

In representing the Church, a Church Attorney may consult with the president of the Disciplinary Board at any time after the matter has been referred out of the Reference Panel, and, when the prosecution of the case may impact the mission, life, or ministry of the Church, with the Bishop Diocesan.

Clear and Convincing shall mean proof sufficient to convince ordinarily prudent people that there is a high probability that what is claimed actually happened. More than a preponderance of the evidence is required but not proof beyond a reasonable doubt.

Community shall mean that part of the Church in which a Member of the Clergy performs his or her ministry, such as a Diocese, Parish, Mission, school, seminary, hospital, camp or any similar institution.
Complainant shall mean (a) any person or persons from whom the Intake Officer receives information concerning an alleged Offense and who, upon consent of that person(s), is

designated a Complainant by the Intake Officer or (b) any Injured Person designated by the Bishop Diocesan who, in the Bishop Diocesan's discretion, should be afforded the status of a Complainant, provided, however, that any Injured Person so designated may decline such designation.

Conciliator shall mean a person appointed to seek the resolution of a matter.
Conduct Unbecoming a Member of the Clergy shall mean any disorder or neglect that prejudices the reputation, good order and discipline of the Church, or any conduct of a nature to bring material discredit upon the Church or the Holy Orders conferred by the Church.

Conference Panel shall mean a panel of one or more members of the Disciplinary Board selected by the president of the board, unless some other manner of selection is provided by Diocesan Canon, to serve as the body before which an informal conference is held as provided, however, that no such member of the Conference Panel may serve as a member of the Hearing Panel in the same case. The president of the Disciplinary Board shall be ineligible to serve on the Conference Panel. If the Conference Panel consists of more than one member, it shall include both clergy and lay members.

Canon 25
Petrus Fidei Seminary

Petrus Fidei Seminary is under Evangelistic Apostolic Church Diocese and as such shall remain part of its organization EACD with its main office in America.
Members of Evangelistic Apostolic Church Diocese may use the name Petrus Fidei Seminary and set up classes and be associated with, if agreed to Pay a yearly annually Fee $1000.00 USD payable to Evangelistic Apostolic Church Diocese.
May setup their own course exams.
If the fee is not paid then the Seminary has to cease operating under Petrus Fidei Seminary as well as all classes conducted until fee is paid in full.
Has to be approved by Evangelistic Apostolic Church Diocese before setting up. If agreed upon by this said organization EACD may consider that another outside organization may use the Petrus Fidei Seminary school name and be associated with, if agreed to Pay a yearly annually Fee $1000.00 USD payable to Evangelistic Apostolic Church Diocese.
If the fee is not paid then the Seminary has to cease operating under Petrus Fedei Seminary as well as all classes conducted until fee is paid in full.
Has to be approved by Evangelistic Apostolic Church Diocese before setting up Petrus Fidei Seminary.
Authorized to use the Course Exams of this seminary but is **Required** to pay a **35%** of each exam taken to payable to Evangelistic Apostolic Church Diocese.

Canon 26
The Office of Patriarch

The Patriarch whom is elected to the Ecclesiastical Authority Office was done by voting process of the College of Bishops in the beginning of the founding of this dioceses that was formed within the United States of America on August 1, 2002. The Patriarch shall remain the Presiding Patriarch in EACD office until the retirement age or of illness that prevents him of doing his duties within the diocese or wishes to resign from office or in death. There will only be one Patriarch at any given time within the EAC Archdiocese. The Patriarch is the head Archbishop and Primate.

Canon 27
The Election of New Patriarch

If in need for a new Patriarch, an Election shall be voted upon by the College of Bishops advisory Board Examining the candidates submitted, and shall meet to vote on whom maybe qualified to the Office of the Patriarch of the EACD at this time the candidate whom is chosen shall be consecrated into Office of Patriarch by not less than twelve members of the College of Bishops advisory Board to do the consecration and witness thereof and shall serve in the office for not less than ten years as Patriarch, then a new Patriarch shall be voted upon every ten years from that date.

The consecration shall take place within 45 days of election of the new Patriarch elect or the current Presiding Patriarch may make a recommendation of his choice without the vote of the College of Bishops Advisory Board.

The Archdiocese shall remain within the location of the Unite States of America.

Other EAC Diocese maybe formed outside of the United States of another country that follow under the guide lines of the Archdiocese and of these canon laws and bylaws of the Evangelistic Apostolic Church and may have their own Presiding Bishop assigned from the Patriarch. Another country that has a Presiding Bishop of the EACD Will Not be an Patriarch of that diocese. There will only be one Patriarch at any given time within the EAC Archdiocese or any EAC Diocese thereof. Now as to other churches that are intercommunion with the EACD may have their own Archbishop.

Canon 28
The Election of Archbishops

The Election of Archbishop may be voted upon by the Counsel of Bishops whom has been recommended and are qualified within 10 years in the ministry and over the age of 30 as well as to be an overseer of ministries and of other Bishops within its jurisdiction.

If needed a Bishop may be elevated and enthroned as Archbishop by the Patriarch of EACD without being voted upon by counsel

Sec.1. When there shall be an occasion for the election of a bishop, the Ecclesiastical Authority of the jurisdiction for which the election is to be held shall notify the Council of Bishops and the several Councils of Advice stating the particulars of the call. In the case of the resignation, incapacity, or death of the Bishop, the Council of Advice of the jurisdiction shall notify the Presiding Bishop of the vacancy and the Presiding Bishop shall make the above mentioned notifications.

Within forty-five days of the notification, the Diocesan convention shall convene and proceed with the election according to the canons of the diocese. Following the election, the Ecclesiastical Authority shall notify 21 the bishop-elect immediately who shall accept or decline the election within three days of the notification.

Canon 29
The Election of Bishops

Sec.1. When there shall be an occasion for the election of a bishop, the Ecclesiastical Authority of the jurisdiction for which the election is to be held shall notify the Council of Bishops and the several Councils of Advice stating the particulars of the call. In the case of the resignation, incapacity, or death of the Bishop, the Council of Advice of the jurisdiction shall notify the Presiding Bishop of the vacancy and the Presiding Bishop shall make the above mentioned notifications.

Within forty-five days of the notification, the Diocesan convention shall convene and proceed with the election according to the canons of the diocese. Following the election, the Ecclesiastical Authority shall notify 21 the bishop-elect immediately who shall accept or decline the election within three days of the notification.

Sec.2. Upon the acceptance of the bishop-elect, the Ecclesiastical Authority of the diocese shall submit the name and credentials of the bishop-elect to the Council of Bishops and the several Councils of Advice. Within thirty days of the notification of the election, the Council of Bishops and the Councils of Advice shall vote to confirm the election, an absolute majority of the Council of Bishops and each of the Councils of Advice being needed for confirmation. Failure of any of the Councils to respond within the specified time shall constitute confirmation.

If the election takes place within sixty days prior to a General Synod, the election shall be confirmed by a majority of the Synod.

Sec.3. Upon confirmation of the election, the Presiding Bishop shall take order for the consecration of the bishop-elect by at least three bishops of Apostolic Succession.
Sec.4. In all particulars the service of the consecration shall be under the direction of the bishop presiding at the consecration.

Sec.5. A Bishop Coadjutor or Bishop Suffragan shall be elected in accordance with the provisions of this canon, but the initiative shall always be taken by the Bishop with the advice and consent of his Council of Advice. Upon the death, resignation or retirement of the Bishop, the Bishop Coadjutor shall become the Bishop of the Diocese. The tenure of the Bishop Suffragan shall not be terminated by the death, resignation, retirement or removal of the Bishop.

Sec.6. Any bishop in this church shall be able to resign his position with the consent of the majority of the Council of Bishops.

Canon 30
Of the Duties of Bishops

Sec.1. Every Bishop shall reside within their jurisdiction and shall not absent himself there from for more than three months without the consent of the Council of Advice.

Sec.2. Every Bishop shall visit every congregation in their charge at least once in every three years for the purpose of examining their condition, preaching the Gospel, celebrating the Holy Eucharist, and confirming those presented for that purpose.

Sec.3. Every Bishop shall keep a register of their official acts.

Sec4. Every Bishop shall deliver at the Diocesan Convention a Charge to their clergy and may, from time to time, address to his people Pastoral Letters on points of Christian doctrine, worship, or manners, which he may require his clergy to read or distribute to their congregations.

Sec.5. **A Bishop may not perform any apostolic act within the jurisdiction of another Bishop without the consent of that Bishop Ordinary or, in the absence of a Bishop the Council of Bishops. No Bishop or Archbishop of this Archdiocese may do any ordinations or consecrations without authorization of Presiding Patriarch an d records sent. A recommendation of candidate applying for ordination or consecrations will have consideration from the Diocese.**

Sec.4. Every Bishop shall deliver at the Diocesan Convention a Charge to their clergy and may, from time to time, address to his people Pastoral Letters on points of Christian doctrine, worship, or manners, which he may require his clergy to read or distribute to their congregations.

Sec.5. A Bishop may not perform any apostolic act within the jurisdiction of another Bishop without the consent of that Bishop Ordinary or, in the absence of a Bishop the Council of Bishops. No **Bishop or Archbishop of this Archdiocese may do any ordinations or consecrations without authorization of Presiding Patriarch and records sent. A recommendation of candidate applying for ordination or consecrations will have consideration from the Diocese.**

Sec.6. Every Bishop shall give timely notice of the acceptance of Letters dismissive. They shall enroll among the clergy of the diocese those received and delete the names of those transferred thereby.

Sec.7. The resignation of a Bishop shall be addressed to the Council of Bishops and shall become effective upon acceptance by the Council. A Bishop retiring or resigning shall retain his seat and vote in the Council of Bishops and is subject to these canons. A Bishop who has resigned with the consent of the Council of Bishops, may, at the discretion of the Bishop of the jurisdiction may be enrolled among the clergy of that jurisdiction, and become subject to its canons and regulations.

Sec.8. Bishop duty of doing a Consecration of a Priest and of a Deacon is required to have two other Bishops present to assist in the Consecration or a Ordination as Co-Consecrator,this is required to do the ordinations. This should be three Bishops when doing a Consecration and not just one Bishop, Must have total of three Bishops present Sec.9 Exception for rule doing an Consecration or an Ordination made be done form the Patriarch Archbishop alone is not required to have two other Bishops present in having two Co-Consecrator type, where as the Patriach may do a Consecration alone.

Canon 31
Of the Duties of Priests

Sec.1. Every Priest in charge of a congregation shall see to it that a Parish Register is kept in which shall be recorded: (a) all baptisms, confirmations, marriages and burials within such parish; (b) all divine services of said parish, whether in church or elsewhere, with notation of the date, place, nature of service and attendance; (c) all communicants of said parish, with notation of how received, how and for what cause removed, and designation of whether active or inactive; (d) a list of families in the parish.

Sec.2. Every Priest in charge of a congregation shall: (a) instruct both parents and godparents concerning the significance of Holy Baptism, the responsibilities involved.

Sec.3. Every Priest in charge of a congregation shall: (a) at every Confirmation deliver to the Bishop a list of names of those being confirmed; (b) advise the Bishop on every apostolic visitation of the spiritual and temporal state of the parish, delivering to him for inspection all parish records he may request; (c) read to the congregation within one month after receipt of the same any Pastoral Letter received from the Bishop.

Sec.4. No Priest shall officiate or preach on any more than one occasions in any jurisdiction other than his own without the written consent of the Ecclesiastical Authority thereof.

Sec.5. A clergyman moving from one jurisdiction to another, in order to gain canonical residence within that jurisdiction, shall present to the Ecclesiastical Authority thereof a testimonial from the Ecclesiastical Authority of the jurisdiction from which they're are moving, a certificate that thy are a clergyman (stating Order) in good standing and not liable for presentment for any ecclesiastical offense within the past five years.

Sec.6. No Priest moving from one jurisdiction to another shall officiate as Rector or Priest in Charge of any parish or congregation of the jurisdiction into which he moves unless and until the Bishop of the jurisdiction into which the Priest is moving shall have received Dimissory Letters from his previous Bishop.

Sec.7. Any Priest who desires to officiate temporarily outside the confines of this Church shall obtain permission from the Ecclesiastical Authority of the jurisdiction in which he is enrolled.

Sec.8. Any Priest retiring from active ministry because of age or disability and any Priest who is not currently engaged in ministry remains subject to the Bishop of the jurisdiction in which he enrolled.

Sec.9. Any Priest with a minimum of five years pastoral experience may be eligible to apply for a commission in the Chaplaincy of the Armed Forces of the United States, the Department of Veterans Affairs, and certain state agencies. Priests desiring such commission or other appointment must first apply to his Bishop for recommendation to the Presiding Bishop of this Church who is the Official Endorsing Authority of this Church for all chaplaincies.

Canon 32
Of the Duties of Deacon

Sec.1. Every Deacon shall be subject to the authority of the Bishop of the jurisdiction for which he has been ordained, or, if there be no Bishop, to that of the clerical members of the Council of Advice. He shall officiate in such places only as such authority may designate. They shall not accept any appointment for work outside his proper jurisdiction without the written consent both of his own Bishop and the Bishop in whose jurisdiction he desires to minister.

Sec.2. A Deacon shall not be the Rector of a parish, nor may accept a Chaplaincy in the military service.

Sec.3. A Deacon ministering in a parish shall act only under the direction of the Priest, or the Bishop if there be no Priest.

Sec.4. A Deacon ministering in a parish not under the charge of a Priest shall, if not under the immediate direction of the Bishop be placed under the authority of a neighboring Priest, by whose direction in subordination to the Bishop he shall be governed in all things.

Sec.5. The Letters Transfer of a deacon desiring to be transferred from one jurisdiction to another shall state the exact standing of the deacon in regard to examinations passed or dispensations received; also the dates of his birth, admission as a candidate and ordination.
Bishop of the jurisdiction are:

b) to care for the sick, the afflicted and the poor;
c) to organize, superintend and carry out the Church's work
d) to give instruction in the Christian faith;
e) to prepare candidates for Baptism and Confirmation
f) to assist at the administration of Holy Baptism;
g) to prepare for the Sacraments;
h) to care for appointments, linens and vestments.

Sec.7. A Deacon desiring to be transferred from on jurisdiction to another shall have:

a) Written authorization of the Bishops of both jurisdictions.
b) Letters that state the dates of their birth, admission as a candidate and their setting apart.

Canon 33
Of Lay Readers

Sec.1. The Rector, at his discretion, may use qualified communicants, to read the Old Testament Lesson, Psalm, and Epistle Lesson within the context of Morning Prayer and Evening Prayer.

This person shall be known as a Lector. Maybe a Man or Female as Lay Reader.
Sec.2. The Bishop may, under such conditions as he may prescribe, license any person communicant over the age of eighteen (18) years as a Lay Reader. Such license shall be for one year and is renewable at the Bishop's discretion. For cause, which to them may be sufficient, the Bishop may at any time revoke the license of any Lay Reader.

Sec.3. Each person desiring to be licensed as a Lay Reader shall be properly instructed and trained by the parish priest before making application to the Bishop.

Sec.4. A Lay Reader, so licensed, may be placed by the Bishop in temporary pastoral charge of a parish which has no rector, in which case he shall function under the direction and oversight of the Bishop, or they may exercise their office in a parish, under the direction of the Rector thereof. In no event shall he function outside of an established parish, or elsewhere than in the diocese in which they're licensed, except on the express instructions of the Bishop.

Sec.5. The functions of a Lay Reader are limited to the following Reading:

(a) Morning and Evening Prayer, omitting the Absolution, and making no substitution for it.
(b) The Litany
(c) The Scripture Readings
(d) Prayer

Canon 34
Lay Pastor

Sec.1. A Lay Pastor when appointed but is not ordained may be authorized to assist the Priest or Bishop in the services of worship, to include to preach a sermon for mass.

Sec.2. A Lay Pastor may not perform any sacraments as to Holy Eucharist, Baptismal, Matrimony Rite, Anointing, or Blessings, Unless the Lay Pastor has been ordained. (But may assist in sacraments only)

Sec.3. A Lay Pastor may assist in Holy Eucharist only when a Deacon or Priest is present.

Canon 35
Acolytes

Acolytes are males or females may be ages 15 to 18 to assist the priest in his duties of mass services and all Acolytes must be confirmed within the church before becoming and Acolyte and be trained as such within the church. They must maintain good grade averages in school with not less than a letter grade B, they must follow all instructions given by the Priest.
Acolyte's Manual must read an d follow it. Acolytes must keep quite and No Gum or candy!

Canon 36

Duties of Anglican Nun

Anglican nuns, or sisters, live a life of prayer, worship, and service, and may take on a variety of roles:

*Prayer

Anglican nuns live a contemplative life of prayer and meditation.

*Service

Anglican nuns may serve their community in a variety of ways, including teaching, nursing, and helping in parishes.

*Community life

Anglican nuns live in communities that involve sharing possessions, living a simple life, and listening to others.

*Vows

Anglican nuns take vows that vary by faith and order, but often involve dedicating themselves to a life of poverty and chastity.

Anglican nuns take vows that vary by faith and order, who come into the order may be married and still serve the church and the community.

Anglican nuns may wear a religious habit that consists of a tunic, scapular, cowl, and veil.

The noviciate, which is the period of time after postulancy and before taking vows, is a time for novices to discern their call to the religious life. During this time, they participate in an education program that includes lessons in theology, church history, and practical work.

Canon 37

Baptismal

Sec.1. Congregation whom witness the baptismal and recites the Apostolic Creed before the Baptism's are done by ordained **Priest or Bishops Only** and may be performed by Fully Water Immersion if available taken under the water once and brought back up out of the water. If not Pouring of water over the candidate head from a basin where water had been blessed may be upon with each poring of the water 3 times each saying: " I baptize you now my brother (their name) or (sister named) as you say this " In the name of the +Father" (*pouring water over their head*) and the +Son (*pouring water over their head*) and of the +Holy Spirit (*pouring water over their head*)". Wash away your sins and be born again of a new with our Lord and Savior Jesus Christ and be whole with him. May the light of our Lord shine over you. Those who have been baptized may partake in Holy Communion.

Setup Basin with either Distilled or Spring water **only** and Bless the water, **Never use tap water** from the sink for it is not pure and has chemicals. Place basin bowel on a stand then place a clean folded towel on floor in front of stand, have the person that be baptized kneel down in front of stand with basin bowel, wearing a short cotta with a same color towel that is knelt on wrapped around their shoulder. Then the person shall hold their head over the basin bowel for water to be poured over their head 3 times.

Canon 38
Religious Communities

Sec.1. A religious community of men or women desiring the official recognition of the Church shall submit for his approval its Rules and Constitution to the Bishop of the Archdiocese wherein the Mother house of the community is situated. No change in the Rule or Constitution shall be made without his approval.

Sec.2. In such Constitution there shall be a distinct recognition of the doctrine, discipline, and worship of this Church as of supreme authority.

Sec.3. No religious community shall establish itself in another diocese without the permission of the Presiding Bishop of this diocese.

Sec.4. The religious community shall be free to choose liturgical formularies within their chapels/parishes in conformity to their Rule and the apostolic traditions of the Apostolic Rite; but elsewhere they shall conform to the Canons on Worship and in the administration of the Sacraments without alteration, same as it may be permitted by these canons.

Sec.5. Members of a religious community who are in Holy Orders shall be subject to all canonical regulations concerning the clergy.

Sec.6. Provision shall be made in the Constitution for the appointment of a Visitor, with the approval of the Bishop of the diocese in which the Mother house is situated, if the Bishop is himself unwilling to serve in this capacity. It shall be the duty of the Visitor to see that the Constitution and the Rule, as approved are duly observed, and to receive and hear appeals either from the community or from individual members thereof as to transgressions of the Rule.

Sec.7. Neither full member of a community shall be dismissed therefrom without appeal to the Visitor, nor shall any be released from his or her obligations thereto without the Visitor's sanction.

Sec.8. It shall not be within the power of a succeeding Bishop to withdraw the official recognition that has been given to a religious community, provided, that the conditions laid down in this canon are observed.

Canon 39

ECCLESIASTICAL DISCIPLINE

Offenses for which Archbishop, Bishops, Priests and Deacons may be tried

Sec.1. A Archbishop, bishop, priest or deacon of this Church shall be liable to Presentment and trial for the following offenses, whereas:

1) Crime or immorality / Theft of church funds or misappropriation of funds placed in one's trust that belongs to church or EAC Diocese is embezzlement. This is also Theft of the Petrus Fidei Seminary funds as well. Both will be subject to being arrested.
2) Holding or teaching publicly or privately and advisedly, any doctrine contrary to that held by this Church.
3) Any Violation of the Canons of this Church
4) Any act which involves a violation of his ordination vows
5) Habitual neglect of public worship, and the Holy Communion, according to the order and use of this Church
6) Abuse of Authority – Grounds for excommunication
7) Insubordination – Will never be tolerated and Grounds for Excommunication
8) Misrepresentation

Sec.2. In the case of a bishop, priest, or deacon convicted in a secular court of any crime or misdemeanor involving immorality, it shall be the duty of the Presiding Bishop, if there be one, otherwise the Council of Bishops in the case of a bishop, and in the case of a priest or deacon, of the Bishop of the diocese in which he is canonically resident, to institute an inquiry into the matter, and if there is sufficient reason for further proceeding, to present him for trial.

Sec.3. No presentment shall be made or conviction had for any offense, unless the offense shall have been committed within five years immediately preceding the time of the presentment, except that in the case of a conviction in a court of record exercising criminal jurisdiction as aforesaid, a presentment may be made at any time within one year after such conviction notwithstanding that five years may have elapsed since the commission of the offense.

Sec.4. The mode of presentment of a priest or deacon shall be that provided by the canons of the diocese wherein the accused is canonically resident.

Sec.5. Criminal actions or any kind or Insubordination is automatic grounds for excommunication and no trial is warranted.

Canon 40
Sentences

Sec.1. The Presiding Patriarch alone has the authority to pronounce sentence on a Deacon, Priest or Bishop convicted as indicated in these canons.

Sec.2. The Council of Bishops, speaking through the Patriarch has the sole responsibility and authority to pronounce sentence on a Deacon, Priest, Bishop. Or Archbishop

Sec.3. Sentence shall be:

a) Censure and/or admonishment

b) Suspension, for a definite period, not to exceed one year depending on the facts found or non founded. May be shorten suspension time.
An imposed fine may be of $200.00 must be paid if given.

c) Suspension for life and excommunicated

d) Deposition from the sacred ministry

e) An imposed fine may be of $500.00 must be paid if given if ordered along with Suspension ordered if given.

If clergy refuse to pay fine imposed fine then the council has no choice but start to proceed with excommunication for Insubordination.

Sec.4. A sentence of suspension of a Archbishop, bishop, priest or deacon may be terminated or shortened by the Bishop of the jurisdiction in which he was convicted with the advice and consent of the Council of Bishops and the advice from the Patriarch.

Sec.5. A sentence of suspension against a bishop may be terminated or shortened by the Council of Bishops. The Priest or Bishop may also be excommunicated from this diocese and lose his license as a minister depending on what type of charge was founded. Lose all support from the diocese and black balled from the ministry for life.

Canon 41
A Clergyman in Any Jurisdiction Chargeable with Offense in Another

Sec.1. If a clergyman belonging to any jurisdiction shall have conducted themselves in another jurisdiction in such a way as to be liable to presentment under the provisions of The Ecclesiastical Authority thereof shall give notice of the same to the Ecclesiastical Authority where the clergyman is canonically resident, exhibiting, with the information given, reasonable ground for presuming its truth.

Sec.2. If the Ecclesiastical Authority of the alleged offender, after due notice given, shall omit, for the space of three months, to proceed against the offending clergyman, or shall request the Ecclesiastical Authority of the jurisdiction in which the offense or offenses are alleged to have been committed, to proceed against them, it shall be within the power of the Ecclesiastical Authority of the jurisdiction, within which the offense or offenses are alleged to have been committed, to institute proceedings as provided by that diocese.

Sec.3. If a clergyman shall come temporarily into any jurisdiction, under the imputation of having elsewhere been guilty of any of the offenses within the provisions of Canon 34, or if any clergyman, while so journeying in any diocese, shall so offend, the Bishop, upon probable cause, may admonish such clergyman and inhibit them from officiating in said jurisdiction.

Sec.4. The Bishop shall give notice to all the clergymen and congregations in said jurisdiction, that the officiating of said clergyman is inhibited; and like notice shall be given to the Ecclesiastical Authority of the jurisdiction in which the said clergyman is canonically resident. Such inhibition shall continue in force until the Bishop who inhibited the clergyman is satisfied of the innocence of the said clergyman, or until they are acquitted on trial.

Sec.5. The provisions of the Section 2 shall apply to clergymen ordained in foreign lands by Bishops in communion with this Church; but in such case notice of the inhibition shall be given to the Bishop from whose jurisdiction the clergyman shall have come, and also to all the Bishops exercising jurisdiction in this Church.

Canon 42
Renunciation of the Ministry

Sec.1. If any clergyman of this church not under presentment shall declare, in writing, To the Ecclesiastical Authority of the jurisdiction in which they're canonically resident, their renunciation from the ministry of this Church, it shall be the duty of the Ecclesiastical Authority to record the declaration and request so made.

Sec.2. The Bishop, being satisfied that the person so declaring is not amenable for any canonical offense, and that his renunciation is not occasioned by misconduct or irregularity, but is voluntary and for causes which do not affect their moral character. shall defer formal action upon the declaration for two months, and meanwhile shall lay the matter before the clerical members of the Council of Advice and with their advice and consent they may pronounce that such renunciation is accepted and that the clergyman is released from the obligations of the Ministerial Office, and that their deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred on him by their ordination.

Sec.3. The Bishop's declaration shall state that the renunciation was for causes which do not affect the person's moral character, and shall, if desired, give a certificate to this effect to the person so removed from the ministry. In all other cases of renunciation of the ministry, where there may be a question of misconduct or irregularity, the Bishop shall not pronounce sentence of suspension save with the consent of the Council of Advice. The Bishop shall give due notice of every such removal or suspension from the ministry in the form in which the same is record their their ordination.

Sec.4. If a clergyman making the aforesaid declaration of renunciation of his ministry be under presentment for any canonical offense, or if he shall have been placed on trial for the same, the Ecclesiastical Authority to whom such declaration is made, shall not consider or act upon such declaration until after the said presentment shall have been dismissed, or the said trial shall have been concluded and sentence, if any, pronounced.

Sec.5. If the Ecclesiastical Authority to whom such declaration is made shall have ground to suppose that the person making the same is liable to presentment for any canonical offense, such person may, in the discretion of the said Ecclesiastical Authority, be placed upon trial for such offense, notwithstanding such declaration of renunciation of the ministry.

Canon 43
Of the Dissolution of the Pastoral Relation

Sec.1. Except as provided by Canon 26, a rector may not resign their parish without the consent of the parish, or its vestry, whichever may be authorized to act, nor may any rector canonically or lawfully elected and in charge of any parish be removed therefrom against their will except as herein provided. Shall desire a dissolution of the pastoral relation, and the parties be not agreed respecting the dissolution, notice in writing may be given by either party to the Bishop of the diocese.

Sec. 2 The Bishop, in case the difference be not settled by his godly judgment, shall ask the advice and consent of the Council of Advice, and, proceeding with its aid and counsel, shall be the ultimate arbiter and judge.

Sec.3. If the jurisdiction be vacant, the Ecclesiastical Authority shall select a Bishop of an adjacent jurisdiction to act as the Bishop and with like force and effect. The judgment shall be either that the pastoral relation shall cease and determine the time and specifics of the dissolution, or that said relation shall not be terminated; and such judgment shall be binding on both parties.

Sec.4. In the event of failure or refusal of either party to comply with the terms of such judgment, the Bishop may inflict such penalties as may be provided by the Canons of the Jurisdiction; and in default of any such provisions, may (1) in the case of a rector, suspend such rector form the exercise of their priestly office until they shall comply with said judgment; (2) in the case of the parish, recommend to the Convention that the union of the parish with the jurisdiction shall cease until they have complied with his judgment.

Sec.5. In the case of a regular and canonical dissolution of the connection between a rector and their parish, the Bishop shall direct the Secretary of the Convention to record the same.

Sec.6. This canon shall not apply in any diocese, which has made or shall hereafter make provision by canon neither upon this subject or in contravention of any right of any rector, parish, congregation, or vestry under the law of the civil authority.

Canon 44
Understanding the E.A.C. Diocese logo



The Diocese logo design consist of a small black cross that represents all Apostolic Christian body Faith saved by Jesus Christ (Yeshua), The yellow flame represents the fire of the Holy Spirit with a red wing of the dove show the love that sores and a white body with blue trim and tail which represents peace. This design was made for the use of the EACD and Good Hope Church, which is the main office, and church within the Diocese home base.

No other churches or ministry shall use this logo without consent of the Archdiocese. If found that someone uses this logo without consent, legal charges will be filed for copyright infringement and for theft. ™

Canon 45
Understanding the E.A.C. Archdiocese Crest



The Archdiocese Crest is used by the Archdiocese Only and is used by the Said office of The EACD as such.
As the Archdiocese is of the United States and is used Only within The State as it is of the main Archdioces located within America.

Canon 46
The use of Seminary name and logo



The use of Seminary name and logo if approval with a payment of **$1000.** USD Down payment paid in full and a yearly annually fee of **$1000.** USD payment paid in full to **Required Payable** to **Evangelistic Apostolic Church Diocese**.
Thereafter Must be paid to continue using the name for seminary classes. The administrator of seminary may design the Seminary Curriculum Course.

If using the course exams from this Seminary it is authorized, but a **35%** of the course exam fee shall be given of each course exam taken which is a **Required Payable to Evangelistic Apostolic Church Diocese** Failure to give the requires **35%** fee for the use of the name of this Seminary will no longer be allowed.

If payment is not made then Seminary has to stop all Curriculum activity till paid in full amount owed for the use of the Petrus Fidei Seminary name.

Canon 47
Rules of Canons

All Canons should be read over and followed carefully in understanding the guidelines of this Archdiocese. We are a Christian fellowship of Believers and a family of Brothers and Sisters within the ministry that come together

In teaching and spreading the gospel. All members are required to abide by these regulations set forth by Council of Bishop's Advisory board of this EAC Archdiocese.

Canon 48
Membership into the EACD

All clergy p er son s that apply for membership into the EACD nee d to abide within these Canons of the EAC Archdiocese that are set forth. If any one person or church that d o e s not abide an d agree to follow set Canons and By Laws than they ca n not b e members or charter members within the EACD. As to these Canon must read over and understand it.

- **Note:**

If wanting to be a part of this Diocese, need to be honest and never tarnish the collar that you wear which represents the Holy Order of the Priesthood. Being within the Priesthood is a high honor and should always act accordingly. **All payments and Donations made to Evangelistic Apostolic Church Diocese.**

Canon 50
Enactment, Amendment, and Repeal

Sec.1. No new canon shall be enacted or existing canon is amended or repealed, except by the General Synod by a majority vote in each order.
Over all Final Canons amended by Presiding Patriarch.

Sec.2. Whenever a canon which repealed another canon, or part thereof, shall itself be repealed, such previous canon or part thereof shall not thereby be revived or re-enacted, without express words to that effect.

Sec.3. The following form shall be used in all cases of enactment or amendment to existing canons: "Canon...(or Section...or Clause, of Section of Canon) is hereby amended to read as follows: (Here insert the new reading)." And in the event of insertion of a new canon, or of a new section, or clause, in a canon, or of the repeal of an existing canon, or of a section or clause, the numbering of the canons or divisions of a canon which follow shall be changed accordingly.

01/01/2025 Revised & Amended: All other Canons are voided
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A staged pathway of discernment, theological study, supervised service, and episcopal examination.

Purpose and ecclesial identity

To prepare faithful, competent, and accountable ministers who proclaim the Gospel, serve people in need, administer the ministry entrusted to their order, and live under episcopal oversight. The program joins intellectual study with prayer, moral formation, parish service, and demonstrated pastoral judgment.

The diocese's published materials identify an independent apostolic jurisdiction, principally Anglican in rite, with 1928 Book of Common Prayer worship, the threefold ministry, seven sacraments, and an emphasis on evangelism. Its seminary page presents Petrus Fidei Seminary as the Church's academic institution. These commitments determine the curriculum rather than a generic ministerial credential.

Recommended structure

Stage	Duration	Result
I. Postulancy	Months 1–6	Discernment, foundational study, and admission to candidacy.
II. Diaconal candidacy	Months 7–18	Canonical examinations and consideration for ordination as a deacon.
III. Diaconal ministry and priestly formation	24 months after diaconal ordination; normally months 19–42	Supervised diaconal service, seminary study, and consideration for priesthood.
IV. Newly ordained priest	First 12 months after priestly ordination	Mentored deployment, continuing formation, and review.

Program status and workload

The curriculum, hours, assessment standards, and 42-month schedule below are proposed for diocesan adoption. They do not themselves constitute enacted canons, an academic degree, or permission to exercise ministry. Every change of canonical status and every ordination requires the competent ecclesiastical authority's action.

Proposed academic workload: 360 guided study hours before the diaconate and 480 after it, plus 200 and 400 supervised ministry hours respectively: 1,440 hours total. Normally allow 8–10 hours weekly, alongside worship and personal prayer. Hours are formation measures, not transferable academic credits. A seminary must approve any credit or award separately.

Scriptural framework: Mark 10:42–45; Acts 6:1–7; 1 Timothy 3:1–13; Titus 1:5–9; 2 Timothy 2:15; 1 Peter 5:1–4. Read Acts 6 as a traditional foundation for diaconal service while considering its historical setting.

Canonical foundation and admission

Use the canons amended January 1, 2025, currently linked from the diocesan Documents page, as the principal published reference. Older indexed editions and the permanent-deacon manual should not silently override that text.

Published provision	Program response
Canon 14: minimum ordination ages are 20 for deacon and 24 for priest; assent to the ancient creeds and vows.	Verify age at each ordination. Admit men and women to this pathway as contemplated by Canon 14.
Canons 15–17: postulancy, candidacy, health reports, examinations, and a Board of at least two learned priests.	Maintain a canonical file and require written recommendations and examination reports.
Canons 1 and 19: at least two years in the diaconate; patriarchal mandate and a cure for priesthood.	Use 24 months after diaconal ordination and identify an actual pastoral assignment before priestly ordination.
Canon 18: seminary formation, Discipleship Studies examination, supervised diaconal deployment, and lifelong diaconate.	Use formal seminary enrollment and examination; retain an intentional lifelong-diaconate option.

Matters requiring an authoritative interpretation

Timing: Canon 18 §2 retains a provision permitting a reduction to one year, while Canons 1 and 19 prescribe at least two years. This program uses two years. Any proposed shortening requires a written ruling on the interaction of these provisions; academic competence alone does not authorize it.

Education: Canon 16 §5 mentions age 18 and high school/GED preparation, while Canon 15 §5 requests satisfactory college/university documentation and the application requests seminary/Bible-school evidence. The manual also describes degree expectations. The Bishop and examining board must issue a written entry policy addressing these differences and any authorized exceptions. Age 18 for candidacy is distinct from age 20 for diaconal ordination.

Other matters: clarify the manual's older age and gender language, apparent erroneous internal cross-references, and the applicable liturgical rite. Before scheduling ordination, obtain the Patriarch's direction regarding the ordaining bishop(s), mandate, and the provisions in Canon 30 §§8–9.

Required admission file

Collect a signed application; vocation narrative; baptism, confirmation, and communicant evidence; identity and age verification; academic transcripts and prior formation records; parish membership and ministry history; rector and vestry endorsements; and disclosure of prior applications, ordinations, discipline, and relevant marital history.

Complete the financial and criminal background review required by Canon 15. Before candidacy obtain the physician and mental/emotional health reports specified in Canon 16, with consent and secure handling. Verify the application's other eligibility requirements individually. Arrange any required canonical petition or exception before admission; do not imply that this curriculum grants one. Proposed additions: a formation agreement, supervision covenant, safeguarding undertaking, references, and a realistic support plan for employment, family responsibilities, study costs, and accessibility needs.

Stages I–II: preparation for the diaconate

Each module comprises 30 proposed guided study hours. During months 1–6 complete four modules of approximately six weeks each. During months 7–18 complete eight modules of approximately six weeks each, allowing remaining weeks for review and examinations.

Module	Learning and required evidence
D01. Vocation and the servant Church	Discern call, character, and diocesan identity. Submit a vocation narrative and personal rule of life.
D02. Old Testament foundations	Trace covenant, Torah, prophets, wisdom, and worship. Prepare a biblical overview and one contextual interpretation.
D03. New Testament and discipleship	Study the Gospels, Acts, epistles, and Christian discipleship. Complete Petrus Fidei Discipleship Studies preparation and its prescribed examination.
D04. Christian doctrine and creeds	Explain Trinity, incarnation, salvation, Church, and last things. Defend the Apostles' and Nicene Creeds in an oral interview.
D05. Church and Anglican history	Survey the early Church, councils, Reformation, Anglican developments, and the diocese. Produce a timeline distinguishing history from jurisdictional claims.
D06. Scripture and interpretation	Apply genre, historical setting, context, and responsible application. Submit an exegetical study and teach a supervised Bible lesson.
D07. Prayer Book and liturgical year	Navigate the 1928 BCP, Daily Office, lectionary, collects, and rubrics. Plan and lead an authorized Office.
D08. Sacraments and diaconal liturgy	Explain all seven sacraments and the deacon's authorized role. Demonstrate vesture, Gospel proclamation, altar assistance, and reverent handling.
D09. Preaching and catechesis	Prepare a coherent biblical sermon and teach baptismal/confirmation material. Deliver two assessed homilies and a four-session lesson plan.
D10. Pastoral care and safeguarding	Practice consent, listening, boundaries, visitation, grief support, and appropriate referral. Pass safeguarding cases and submit anonymized reflections.
D11. Canon law and ministerial ethics	Apply current canons, vows, authority, records, financial integrity, and complaints procedures. Analyze an authority/boundaries case.
D12. Evangelism and works of mercy	Connect Gospel witness with service to sick, poor, and marginalized neighbors. Design and evaluate a supervised parish outreach project.

Transition from postulancy to candidacy

At month 6, review vocation, academic readiness, worship participation, character, family/support arrangements, safeguarding preparation, and parish feedback. Obtain the prescribed endorsements and health reports. The Bishop's written admission to candidacy marks the transition; finishing D01–D04 does not do so automatically.

Before ordination, every canonical examination area in Canon 16 must be passed: Scripture, general and Anglican church history, doctrine, liturgy, and practical theology. Include the specifically required Petrus Fidei examination rather than treating a local module grade as its substitute.

Diaconal practicum and ordination gate

200 supervised ministry hours before ordination

Area	Hours	Evidence
Worship and liturgical preparation	50	Office leadership, reading, altar preparation, and observation of Eucharistic ministries.
Pastoral visitation and care	50	Supervised visits and anonymized reflections; include homebound and bereavement care.
Community service and outreach	50	Work with a parish/community ministry responding to documented local needs.
Catechesis and evangelism	30	Bible teaching, baptism/confirmation preparation, and appropriate Gospel conversations.
Supervision and theological reflection	20	Regular case review, feedback, goals, and final mentor evaluation.

These are distinct logged hours, approved by the supervisor; do not double-count study, worship attendance, or the same activity in multiple categories. Candidates serve as laity or licensed lay ministers until ordained. They may practice future liturgical actions only in rehearsal or within their existing authorization.

Demonstrated competence before the diaconate

The candidate can explain the Gospel and ancient creeds; interpret Scripture responsibly; lead approved public prayer; proclaim Scripture clearly; teach introductory Christian faith; serve vulnerable people respectfully; recognize limits of authority; maintain confidentiality appropriately; and receive correction without defensiveness.

Liturgical assessment uses the actual parish rite approved by the Bishop. Assess clear proclamation, posture, vesture, rubrical knowledge, preparation of vessels and linens, and the distinction between a deacon's service and a priest's Eucharistic presidency. Any ministry involving reserved Communion requires explicit authorization and the prescribed rite.

Portfolio and final review

Required portfolio: academic record; examination results; two sermon manuscripts with feedback; one exegetical paper; catechetical plan; completed outreach project; ministry log; safeguarding completion; mentor's report; rule of life; Ember-season reports; and the candidate's self-assessment.

The examining board conducts a written examination, an oral interview, and a practical liturgical assessment. Its written report identifies competence, concerns, and any remediation. The mentor and parish submit separate recommendations. The Bishop determines readiness and verifies canonical documents and the required ordination authorization.

Ordination checklist

Confirm minimum age 20; completion of the required course examinations, including Discipleship Studies; rector/priest and vestry recommendations; satisfactory canonical standing;

assent to the creeds and vows; an approved ministry placement and supervisor; and the competent authority's written authorization. Arrange a proposed three-day retreat and instruction in the ordination rite.

Intentional lifelong diaconate

Canon 18 §5 expressly permits remaining a deacon for life. A deacon who discerns this vocation continues study, pastoral supervision, and service without a presumption of priestly ordination. If priesthood is later discerned, conduct a fresh review against then-current requirements and recognize documented prior learning appropriately.

Stage III: priestly formation, first year

Begin only after diaconal ordination and written admission to priestly formation. Complete six modules in the first year and six in the second, normally eight weeks each. Each module comprises 40 proposed guided study hours. Seminary enrollment and the Bishop's approved formation plan must document the required theological studies.

Module	Competency	Assessment
P01. Advanced biblical interpretation	Use historical context, literary form, canonical connections, and introductory language tools responsibly.	A 2,500-word exegetical paper and oral defense.
P02. Theology, Christology, and salvation	Integrate Trinity, incarnation, atonement, grace, faith, sanctification, and resurrection.	A doctrinal essay and catechetical presentation.
P03. Ecclesiology and apostolic ministry	Explain the Church, apostolic succession, episcopacy, priesthood, diaconate, authority, and ecumenical relationships.	A theology-of-ministry statement engaging diocesan sources and historic texts.
P04. Sacramental theology	Explain seven sacraments, Eucharistic Real Presence, preparation, reception, and pastoral administration.	A sacramental casebook covering all seven sacraments and relevant rubrics.
P05. Eucharistic liturgy and presidency	Plan and rehearse the approved Eucharistic rite; distinguish the ordinary, propers, calendar, and ceremonial.	Two full rehearsals assessed by a priest; no consecration by a deacon.
P06. Homiletics and teaching	Preach sound exposition through the liturgical year and teach people at different stages of faith.	Three assessed sermons and a six-session parish teaching course.

First-year supervised ministry

Continue the ministry of a deacon under an assigned priest. Assist at worship, catechize, visit, serve community needs, and preach only when authorized. Observe priestly rites and rehearse them for assessment. Do not exercise priestly powers in anticipation of ordination.

Twelve-month review

Review the first six modules, at least half the proposed 400-hour ministry requirement, mentor reports, parish feedback, and personal formation. Address academic or pastoral weaknesses through a written improvement plan. Continued enrollment does not guarantee advancement.

Doctrinal integration

The mentor should explain how the diocesan beliefs page, canons, Prayer Book, catechism, and other posted resources relate. Where terminology or teaching appears inconsistent, the Bishop identifies the authorized standard. Candidates should learn to explain the Church's teaching accurately without overstating recognition by other communions.

Stage III: priestly formation, second year

Module	Competency	Assessment
P07. Pastoral care and reconciliation	Provide spiritual care in grief, crisis, illness, and family strain; understand sacramental confession and referral boundaries.	Four anonymized cases and a rehearsal of the authorized reconciliation rite.
P08. Life-cycle ministries	Prepare people for baptism, marriage, sickness, death, and burial; understand episcopal confirmation and civil requirements.	A pastoral rites handbook and supervised rehearsals.
P09. Moral theology and safeguarding	Apply Christian ethics to power, sexuality, money, abuse, coercion, and digital conduct.	Scenario examination requiring safe action, consultation, and documented follow-up.
P10. Parish leadership and administration	Plan mission, budgets, records, volunteer oversight, safeguarding, governance, and conflict response.	A parish budget, records exercise, and administrative calendar.
P11. Mission, evangelism, and spiritual gifts	Lead evangelism and discipleship; exercise discernment in prayer, healing, and spiritual gifts within diocesan authority.	An evaluated outreach project and a written protocol for prayer ministry and referral.
P12. Integrative priestly ministry	Integrate Scripture, doctrine, liturgy, service, and leadership in the proposed cure.	A 4,000-word ministry project, oral defense, and a first-year pastoral plan.

400 supervised ministry hours after diaconal ordination

Area	Hours
Liturgical assistance and priestly-rite observation/rehearsal	100
Pastoral care, visitation, and referral practice	100
Preaching, catechesis, and evangelism	80
Parish administration and governance	60
Supervision, theological reflection, and capstone review	60

Each category requires a signed log and evidence of learning. A priest supervises all ministry, and the Bishop authorizes the placement. The log records the deacon’s actual role; observing or rehearsing a sacrament is not recorded as presiding over it.

Pastoral limits during formation

A deacon does not consecrate the Eucharist or pronounce priestly sacramental absolution. Any baptismal, Communion, preaching, or other liturgical function must remain within the approved diaconal role and explicit diocesan direction. The deacon is not appointed rector. Consultation is required before accepting ministry outside the jurisdiction.

Healing and deliverance teaching must emphasize consent, sound judgment, non-coercion, appropriate referral, and episcopal supervision. Formation does not confer authorization for exorcism or replace medical or mental health care.

Rule of life, assessment, and examinations

A sustained rule of life

Daily: a realistic pattern of Morning and Evening Prayer, Scripture, intercession, and reflection. Weekly: Eucharistic worship, service, rest, and attention to family and other obligations. Monthly: a mentor meeting and spiritual direction or other approved spiritual accountability. Quarterly: a written Ember-season report to the Bishop addressing prayer, character, relationships, study, and ministry. Annually: a retreat and comprehensive formation review.

Protect the distinction between spiritual direction and assessment. Supervisors receive attendance/completion confirmation and agreed formation goals, not the contents of confession or confidential spiritual conversations. Health reports and background checks belong in restricted files rather than general classroom records.

Proposed assessment standards

Dimension	Standard
Academic work	At least 75% in every module and each required written examination; no failing subject is hidden by an overall average.
Oral and practical work	Competent in each essential domain: doctrine, biblical judgment, liturgical skill, communication, and pastoral action.
Character and safeguarding	Satisfactory character references, boundaries, accountability, honesty, and safe conduct; these cannot be offset by high grades.
Review outcomes	Ready; continue with a written improvement plan; defer; or discontinue. The Bishop makes the canonical decision.
Remediation	Specify the concern, support, evidence required, reviewer, and reassessment date. No ordination while an essential concern remains unresolved.

Final priestly examination

Written component: biblical exegesis; Christian doctrine and sacramental theology; Anglican/Church history; Prayer Book and canon law; and pastoral/ethical cases. Suggested format: two three-hour sittings, with the use of reference materials stated in advance.

Oral component: a 60–90-minute interview on vocation, diocesan teaching, apostolic ministry, liturgical decisions, safeguarding, and realistic pastoral situations. Ask the candidate to explain limits and when to consult the Bishop or refer to qualified care.

Practical component: a complete Eucharistic rehearsal, pastoral-rite demonstrations, an assessed sermon, and a records/administration exercise. Required actions are rehearsed; priestly sacramental acts await ordination.

Integrative component: defense of the P12 project and first-year ministry plan, with attention to the needs of the proposed cure. The examining board reports separately on academic understanding, practical competence, and pastoral judgment.

Prior learning and experienced applicants

The Bishop and seminary may assess transcripts, existing qualifications, work samples, and challenge examinations to avoid unnecessary repetition. Recognize equivalence module by module. Do not waive canonical time, required examinations, character assessment, or episcopal approval merely because an applicant has a degree. Previously ordained clergy require the separate reception process under the applicable canons.

Priestly ordination and program administration

Final readiness for priesthood

Before recommending ordination, verify: minimum age 24; normally at least 24 months since diaconal ordination; documented seminary study; required examinations and certification; satisfactory diaconal service; current canonical standing; rector/mentor and parish recommendations; a defined cure; and the Patriarch's mandate and direction for ordination.

A cure means an actual pastoral charge or assignment recognized by the Bishop. Specify its people, scope, supervisor or accountability arrangements, resources, and deployment date. Completion of study alone does not create a cure or an entitlement to priestly ordination.

Arrange a proposed three-day retreat, examination of conscience, review of the vows and ordination rite, and preparation for the first Eucharist with a mentor. The Bishop issues the final decision and written ministerial appointment.

Responsibility and accountability

Role	Responsibility
Patriarch / competent episcopal authority	Authorize the pathway, resolve canonical questions, approve ordinations, and determine deployment.
Diocesan Bishop	Admit postulants/candidates, appoint mentors, oversee formation, and decide readiness.
Board of Examining Chaplains	At least two learned priests; conduct examinations and submit written advisory findings.
Petrus Fidei or approved seminary	Provide formal study, maintain academic records, administer required seminary examinations, and approve any award.
Rector / supervising priest	Direct practical ministry, observe competence, provide regular feedback, and recommend or withhold recommendation.
Candidate / deacon	Maintain the rule of life, fulfill coursework and authorized service, disclose concerns honestly, and submit reports.

Implementation before the first cohort

1. Adopt a written formation policy and obtain interpretations of the identified canonical questions. 2. Approve seminary arrangements, curriculum, reading lists, and faculty. 3. Appoint examining chaplains and parish mentors. 4. Publish eligibility, costs, financial support, assessment, complaints, and review procedures. 5. Establish secure files and uniform reporting forms. 6. Admit candidates individually with written formation plans.

First year as a priest

Continue monthly mentoring, quarterly review of preaching and pastoral cases, and oversight of finances and records. Set a proposed annual minimum of 24 hours of continuing formation and one retreat. At 12 months, review doctrine, liturgy, pastoral care, leadership, boundaries, and the pastoral charge; agree the next development plan.

Successful completion may be recognized by diocesan certificates in Diaconal Formation and Priestly Formation. Such certificates attest formation completed; they do not confer Holy Orders, a degree, accreditation, professional licensure, or recognition by another church.

Source register and adoption record

Website and documents reviewed October 26, 2026. Canon references in this program refer to the January 1, 2025 amended text unless stated otherwise. The sources below support the ecclesial analysis; the detailed curriculum and proposed hours are the program's recommendations.

Canons amended January 1, 2025

Principal reference: Canon 1; Canons 14–19; Canon 30 §§8–9; and Canon 32. Printed pages 20–26 contain the central entry and formation provisions. The cover expressly gives the amendment date.

http://eacdiocese.org/canon2025.pdf

Diocesan Documents page

Links the 2025 canons, application, Prayer Book, catechism, liturgical, doctrinal, and ministry resources.

http://eacdiocese.org/documents.html

About Us

Describes the jurisdiction's independent apostolic identity, principally Anglican rite, and 1928 Book of Common Prayer tradition.

http://eacdiocese.org/about%20us.html

Beliefs

Provides the published doctrinal statement, including Scripture, salvation, Church, seven sacraments, and spiritual ministry.

http://eacdiocese.org/beliefs.html

Petrus Fidei Seminary

Presents the seminary's educational identity and relationship to the Church.

http://eacdiocese.org/seminary.html

A Training Manual for Permanent Deacons

Supports rector-led formation, rule of life, practical preparation, and approximately six months of postulancy plus one year of candidacy. Its older eligibility language requires comparison with the 2025 canons.

http://eacdiocese.org/training%20manuel%20for%20deacons.pdf

Application for Consecration/Ordination/Charter Membership

Supplies application disclosures and educational, sacramental, doctrinal, and ministerial undertakings. Read alongside the current canons.

http://eacdiocese.org/application.pdf

Adoption record

Approving authority: _____

Date adopted: _____ Effective date: _____

Approved seminary/provider: _____

Formation director: _____

Next policy review: _____