



In nomine Patris, et Filii et Spiritus Sancti, Amen.

Ad Majorem Dei Gloriam

CANON I

NAME

1. The official name of this Church is the "The Anglo-Lutheran Catholic Church." The use of the abbreviation, ALCC, is also authorized for official use.
2. When other Parishes of this Church are formed they will be identified by either the name of a saint or of a place mentioned in the Holy Bible followed by the words "Lutheran Church," with that followed by the name "Anglo-Lutheran Catholic Church" or, following common Lutheran practice, the abbreviation, "ALCC" affixed following (i.e. St. Johns Lutheran Church - Anglo-Lutheran Catholic Church or Bethlehem Lutheran Church - ALCC.) The term, "Evangelical" in the title is used in the European sense as indicating an Evangelical Lutheran Church of the Augsburg Confession. This Church is also part of the Lutheran Evangelical Catholic Tradition, which is a pan-Lutheran movement to reclaim Lutheranism's Catholic faith and heritage leading to an eventual reunion with the Roman Catholic Church. Church documents will prominently state that the Parish is a Church in the Evangelical Catholic Tradition.
3. The corporate logo of the Anglo-Lutheran Catholic Church shall consist of a shield bearing a red St. George's Cross with the Luther Rose placed over the cross at the center of the shield. The St. George's Cross represents this Church's roots in the Anglican Communion. The Luther Rose superimposed on the cross at the center is a symbol used by all branches of the Evangelical Lutheran Church. The arms of the St. George's Cross radiating out from the Luther Rose into each of the cardinal directions symbolizes the spread of the Gospel of Christ into all the world.
4. The flag of the Anglo-Lutheran Catholic Church shall be white bearing a red St. George's Cross identical in size and proportion to that of the flag of England prior to the adoption of the Union Jack. At the center of the flag, the Luther Rose will occupy a space equal to one-fourth the width of the flag from top to bottom.

CANON II

DOCTRINAL STANDARDS

1. The Apostles' Creed, the Nicene Creed, and the Athanasian Creed are the Creeds of this Church. Either version of the Nicene Creed (with or without the filioque clause) may be used. The Rector / Vicar of each parish will be consistent as to which version he uses. This has no effect on this Church's adherence to the underlying Catholic understanding of the progression of the Holy Spirit.
2. The doctrinal decrees of all Ecumenical Councils recognized by the Church are accepted as the doctrine of the Anglo-Lutheran Catholic Church to the extent those decrees are in accordance with Authentic Catholic Tradition.
3. The following documents are statements of the doctrines of this Church:
 - a. The Apostles, Nicene, and Athanasian Creeds, and the Definition of the Union of the Divine and Human Natures in the Person of Christ, (The Council of Chalcedon, 451 A.D., Act V.)
 - b. The “Unaltered Augsburg Confession,” the “Apology of the Augsburg Confession,” and the 39 “Articles of Religion” from the Book of Common Prayer (as interpreted by John Henry Newman in Tracts for the Times) are accepted as statements of the doctrine of this Church insofar as they are trustworthy witness to the Gospel and in accordance with authentic Catholic faith, tradition, and spirituality as defined by the Ordinary Magisterium and Sacred Magisterium of the Roman Catholic Church. The other documents contained in the Book of Concord (1580) are accepted on the same basis with the exception of the “Formula of Concord,” which is not accepted by this Church, though it is respected as a historic document. All clergy of this Church are required to sign the Mandatum. All versions of this Constitution printed after this date will bear the amended text.
 - c. The Catholic-Lutheran Joint Declaration on the Dogma of Justification (Augsburg, GE, 1999) is accepted as the doctrine of this Church.
4. The Holy Bible consisting of the Books of the Old Testament including the Deuterocanonical Books and the New Testament are the Word of God.
5. This church recognizes and celebrates the seven Sacraments (or Mysteries) of Western Catholic Christianity.
6. This Church recognizes the Real and Continuing Presence of the Divine Christ and Human Jesus in the Eucharist as stated in Article X of the Unaltered Augsburg Confession: *"Of the Lord's Supper. Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat the Supper of the Lord; and they reject those that teach otherwise."* This church teaches that when the gifts of bread and wine are offered by the priest in the name of the Church to the Father in the great Eucharistic Prayer of thanksgiving, they are transformed by the Holy Spirit into the Body and Blood of the only-begotten Son of the Father.

Finally, when the one bread is broken, *"the unity of the faithful is expressed . . . [and through Communion they] receive from the one bread the Lord's body and blood in the same way the apostles received them from Christ's own hands."*

7. The Consecrated Eucharistic Elements are the Body and Blood of Christ and will be reserved for distribution to the homebound, sick, and dying and for adoration outside the Eucharist.

8. The Episcopacy in the historic Apostolic Succession is of the *esse* of the Church.

9. This Church recognizes the Threefold Ordained Priesthood consisting of the Orders of Deacons, Priests, and Bishops. Only deacons, priests, and bishops ordained by bishops in Apostolic Succession may exercise their offices in this Church. Only baptized and confirmed males may be validly ordained as deacons, priests, and bishops of this Church.

10. This Church believes, teaches, and confesses that the Sacrament of Marriage consists of the sacramental marital union of one man and one woman. And that the Sacrament of Holy Matrimony is intended by God to be a permanent union of husband and wife. No clergyman will be permitted to witness a "marriage" of a homosexual couple, bless a homosexual civil union, bless a homosexual couple's relationship or bless the adoption of a child by a homosexual couple. Clergy who violate this Canon will be subject to placement on the Roster of Clergy Not In Good Standing With The Church by his Diocesan Bishop or by the Metropolitan Archbishop of this Church.

CANON III

WORSHIP

1. Worship in the ALCC is solely and strictly liturgical, centering on the altar, not the pulpit.

2. The following liturgies and rites are authorized for use in this Church: (1) The Roman Catholic Anglican Use Pastoral Provision's Book of Divine Worship; (2) the Ordinary Liturgy of the Roman Catholic Church (the Mass of Paul VI -Novis Ordo) and (3) the Extraordinary Liturgy of the Roman Catholic Church (The Tridentine Mass.)

a. For all other sacraments and rites, only the liturgical books and resources associated with the above which are authorized for use by the Congregation for Divine Worship and the Discipline of the Sacraments of the Roman Catholic Church will be used.

b. Other rites than the preceding which have been approved by the appropriate national council of Catholic bishops and authorized for use by the Congregation for Divine Worship and the Discipline of the Sacraments of the Roman Catholic Church may be used by bishops in their own oratories.

c. Specifically forbidden are nonliturgical worship services including but not limited to "preaching services," "evangelistic services," "revivals," "prayer meetings," and "seeker's services" as found among the mainstream Protestant, Evangelical, and Fundamentalist Churches.

- d. Roman Catholic hymnals are to be used. Hymnody from The Lutheran Hymnal (Augsburg Fortress Publishing House) and Lutheran Worship (Concordia Publishing House) and those of the Anglican Churches may be used only when the hymn text does not conflict with the teachings of the Roman Catholic Magesterium. Hymnals, hymnody and other music from the evangelical fundamentalist branches of the Reformed tradition are banned from use in public worship as are those directly or indirectly supportive of Liberal, Neoliberal, Modernist, Postmodern and Process Theologies as well as the branches of Liberation Theology, Creation Spirituality, feminist and other revisionist theologies, and other theologies the teachings of which conflict with the Catholic Magesterium. Violation of this Canon may be and repeated violation after verbal and written notification of the violation of the terms and provisions of this canon will be grounds for the Metropolitan Archbishop to suspend or revoke of a Church Charter and place the clergy responsible for the violation on the Roster of Clergy Not In Good Standing With The Church. Violation of this Canon may be and repeated violation after verbal and written notification of the violation of the terms and provisions of this canon will be grounds for the Metropolitan Archbishop to suspend or revoke of a Church Charter and place the clergy responsible for the violation on the Roster of Clergy Not In Good Standing With The Church.
3. Holy Communion will always be celebrated as the principal worship service on all Sundays, Holy Days and other occasions. This is not waiverable. Holy Communion will be celebrated with as much ceremony as local circumstances permit.
 4. The use of processions, incense, holy water, Sanctus bells, statuary, Stations of the Cross and other aids to devotion are highly encouraged. Matins (Morning Prayer,) Evensong (Evening Prayer,) and the Litany may be observed as secondary services but never as the principal Sunday service in place of Holy Communion except in Parishes operating under a Provisional Charter with a Postulant serving as Vicar, and a Priest is not available.
 5. The service of Benediction of the Blessed Sacrament is encouraged. Consecrated bread may be reserved in a Tabernacle or Aumbry and brought to the ill and to shut-ins and used with Holy Unction as Viaticum Communion. Although communion is normally in both kinds or by intinction, communion in these instances will be in one form (bread) only. This Church believes, teaches, and confesses that the entire Body and Blood of Christ are in fact received when either element is received alone. In keeping with the ordinationist sacramental theology of the ALCC, unused consecrated elements which are not reserved as above will be either consumed or properly disposed of. They may not be returned to storage and reconsecrated at another service.
 6. All Priests are required to celebrate Holy Communion on all Sundays and major Holy Days (not less than once weekly.) The ALCC holds to the ancient Catholic teaching that the whole Church is present in the person of the Priest, so Holy Communion will be celebrated even if no one other than that Priest is present. The ordination of the elements of Holy Communion is understood by this Church as one major way in which Christ becomes present in this world.
 7. Close Communion is the official standard of this Church. Only those baptized Christians who believe the true Body and Blood of Christ are physically present in, with, and under the consecrated elements are eligible to be communed at ALCC altars. However, wide pastoral discretion is given to the individual Priest in this regard. In practice, Priests are advised to

commune anyone who presents himself or herself before the altar. Those who do not believe in the real presence should be encouraged to respect the communion practice of this Church by crossing their arms across their chest as the Priest approaches. The Priest will lay a hand on such persons and give them a blessing.

8. This Church recognizes seven Sacraments: Baptism, Holy Communion (The Eucharist, or The Mass,) Reconciliation (Penance/Confession) Confirmation, Holy Matrimony, Ordination/Holy Orders, and Unction.

9. This Church believes, teaches and confesses that Baptism imparts spiritual regeneration and the remission of all prior sins.

10. This Church teaches the doctrine of the Real Presence of The Body and Blood of Christ in the consecrated elements of bread and wine in the Blessed Sacrament of Holy Communion and that the Mass is a true sacrifice. We believe, teach and confess that the elements of bread and wine become the Body and Blood of Christ. This Church teaches that Transubstantiation is the mechanism through which this occurs, although Consubstantiation may be taught if it is presented as a variant form of Transubstantiation. The bread and wine become the Body and Blood of Christ the moment the words of institution are said, and remain present until the consecrated elements are consumed or properly disposed of.

11. This Church also recognizes and encourages the use of sacramental services and objects including but not limited to ashes, palms, blessed crucifixes and medals, and the formal blessing of objects, places and other items following the format in the Roman Catholic Book of Blessings. A sacramental is defined as any object or ceremony, which serves as an aid to devotion.

12. This Church will not say that God cannot choose to give certain "Gifts of the Holy Spirit" associated with the charismatic movement (including but not limited to speaking in "tongues," "dancing in the Spirit" and other charismatic phenomena) to certain people on rare occasions. However, those gifts will only be used in private devotions, not in the public worship of the Church. Violation of this Canon may and repeated violation will result in the suspension or cancellation of a Church Charter by the Metropolitan Archbishop and his placement of the clergy permitting such practices in public worship on the "Roster of Clergy Not In Good Standing With This Church."

13. Following Anglican and Roman usage and canons, provision is made on very rare occasions, in extreme cases for the Rite of Exorcism following the form in the Roman Sacramentary.

- a. Before an exorcism is performed all possible natural causes for the observed symptoms or phenomenon must be definitively ruled out.
- b. Before an exorcism is performed on a person, all possible medical and psychological causes for the symptoms must have been ruled out by physicians and not less than three therapists, one of which must be a psychiatrist and two of which must be Ph. D. or Psy. D. Psychologists. Only one of the Psychologists may be a "Christian Counselor."
- c. All exorcisms of people must be personally authorized after review of all available records and data by a Diocesan Bishop with Jurisdiction or by the Metropolitan Archbishop.

14. Although seldom, if ever used, following Anglican and Roman usage and canons provision is made for the use of the Rite of Excommunication “by bell, book, and candle” following the form in the Roman Sacramentary. Detailed regulations for the use of this Rite will be placed in the Canons.
15. The Christian Year with its appropriate colors and propers will be followed according to the Liturgical Calendar of the Book of Divine Worship. Provision is made for the use of pink vestments and paraments as an option for the Third Sunday in Advent and the Fourth Sunday in Lent following the custom of the historic Latin Church of the West. All clergy will conduct all services using vestments as specified in the Church Regulations - Dress Code.
16. Special services including but not limited to Imposition of Ashes on Ash Wednesday, Holy Week Tenabrae services, Maundy Thursday services, Good Friday three hour services, and the Easter Vigil are authorized and encouraged. Both public and private recitations of the Rosary are permissible and tolerated, but not overtly encouraged.
17. Saints days and other holy days will be observed with all of the appropriate propers whenever they fall on a Sunday instead of the normal colors and propers of that Sunday.
18. The principal fixture in the chancel of our churches will always be the altar. Auditorium churches centering on the pulpit or in which the pulpit rather than the altar is central and the most prominent chancel fixture are specifically forbidden. The establishment of an auditorium church facility will be grounds for revocation of a Parish's Church Charter and may be grounds for the placement of its clergy on the "Roster Of Clergy Not In Good Standing With The Church.
19. Although it is preferred, for theological reasons, that the altar be placed against a wall (the East wall or Liturgical East wall,) and that the priest celebrate the Holy Eucharist facing the altar, in accordance with the practice of the Roman Catholic Church following the Second Vatican Council, a centrally placed altar is permitted, and clergy may celebrate the Holy Eucharist behind the altar facing the congregation. A pulpit, lectern, credence tables, chairs for the chancel party and an altar rail may augment the altar.
20. At least two and not more than eight candles may be placed on the altar. Not more than two flower vases may be placed on the altar in line with the candles, between candles and the crucifix. A Christ Candle will be placed in the chancel from Easter vigil to the Eve of the Solemnity of the Ascension.
21. The altar will always have a crucifix facing the congregation either standing on it suspended above it, or on the wall behind it. A picture or icon of the crucifixion may be used in place of a crucifix, but a plain cross will not be used. An Aumbry or tabernacle may be placed centrally on the altar or at some other location in the chancel.
22. In each Parish sanctuary, a red sanctuary light (either electrical or a candle,) representing the presence of God in the sanctuary, will be placed either on a wall mount, a stand, or suspended, and shall remain lighted when the tabernacle/aumbry contains consecrated bread..
23. In each Parish sanctuary, a statue, icon, or other image of the Blessed Mother of Our Lord will be placed prominently in the chancel area to honor as her as the Theotokis, the Bearer of

God. A blue sanctuary lamp or votive light will be placed above, below, or before it as an additional honor, and this shall remain lighted whenever the sanctuary is occupied.

24. Each room and hallway in a Church building or complex will have a crucifix (instead of a plain cross) on one of its walls.

25. The Holy Eucharist must be celebrated with bread and wine, with which a small quantity of water is to be mixed. The bread must be made of wheat alone, and in accord with the ancient tradition of the Latin Church of the West, the priest is to use unleavened bread in the celebration of the eucharist whenever he offers it. The wine must be natural wine of the grape, and not corrupt.

CANON IV

MEMBERSHIP

1. Membership shall be in the following categories: Baptized Members, Communicant Members, Associate Members, Of Pastoral Care," and Of Pastoral Concern.
2. Membership may be obtained in one of two ways: (a) Through water baptism using the Trinitarian formula of historic Christianity. Baptism may be administered to infants, children or adults. Any form (sprinkling, pouring, immersion) may be used, or (b) By Affirmation of Faith/Adult Confirmation for those already baptized.
3. Documentary proof of baptism must be provided prior to Affirmation of Faith/Adult Confirmation. Those claiming baptism but unable to provide documentation that it was performed using the Trinitarian Formula must be conditionally rebaptized. Those of the age of discretion (generally twelve years of age or older) will receive the Sacrament of Confirmation along with the Sacrament of Baptism.
4. Prospective members will normally be asked for a letter of transfer, a letter of release, or a letter of dismissal from their former church.
5. Associate Membership is available for members of this Church who wish to keep their primary membership in other Parishes, who are serving in the Uniformed Services of the United States, or who live in areas where there is no ALCC Parish.
6. Baptism confers membership in this Church, but only Communicant Members (those confirmed and 18 years old or older) will be Voting Members. At the discretion of the Parish pastor, Associate Members may also be accorded the status of Voting Members.
7. As a matter of Church policy, membership statistics will be compiled at both the Parish and Church levels, but will not be made available to those outside the Church. Only clergy and lay officials of the ALCC will have access to those statistics. Financial and other internal church information will be made available to civil officials outside the Church, and to others in order to comply with the requirements of State Corporation Law, to verify the filing of accurate corporate tax returns, to comply with applicable Federal State, and local laws, to obtain and maintain a 501 (c)3 letter, to officials of other Churches pursuant to negotiations for Full Communion and/or the status of *communio in sacris* with those Churches, and to others with a legitimate need to know.

8. In order to remain in good standing, Communicant members must receive communion at least twice and contribute to the support of this Church each year. The general Lutheran custom of periodically purging membership rolls with involuntary deletion of inactive persons from various categories of membership, or of those "not in good standing" will not be practiced.

CANON V OF CLERGY

1. The Anglo-Lutheran Catholic Church affirms the doctrines of the nature of the Sacrament of Holy Orders and the nature of the Priesthood as a *sacerdotal* (sacrificing) Priesthood in the valid historical Apostolic Succession composed of the Orders of Deacon, Priests (the Presbyterate) and Bishops as explained in Part 2, Chapter Three, Article 6, §1536 through §1600 of the Catechism of the Catholic Church and the references to Sacred Scripture and supporting magisterial documents cited therein, with no additions, deletions, qualification, or omissions except the requirement for clerical celibacy.
2. Ordination into the Priesthood in the Order of Deacon will normally occur at the end of the first year of study at an approved Seminary. Ordination as a Presbyter/Priest will normally occur at least six (6) months after ordination as a transitional Deacon.
3. Ordinations will only be performed by the Metropolitan Archbishop of the Anglo-Lutheran Catholic Church or, in his absence, by the Metropolitan Archbishop Coadjutor but will normally be performed by the Diocesan Bishop for clergy of their diocese. Bishops will be consecrated and installed by the Metropolitan Archbishop assisted by whichever Bishops he chooses to designate.
4. The primary prerequisite for Ordination is the candidate's perception of a personal call from God to serve His people in the ministry. Prospective clergy must be baptized and confirmed Communicant Members in good standing of this Church before their admission as Postulants for ordination into the Office of the Public Ministry. Sacred Scripture and the Magisterium of the Church Catholic as a trustworthy witness to the Gospel through the ages have confirmed the teaching of the Church on homosexuality. Scripture and the Magisterium of the Church Catholic differentiates between homosexual acts and homosexual tendencies.
 - a. Regarding acts, it teaches that, in Sacred Scripture, these are presented as grave sins. Sacred Tradition has constantly considered them to be intrinsically immoral and contrary to natural law. These, consequently, may not be approved in any case. Concerning profoundly deep-rooted homosexual tendencies, that one discovers in a certain number of men and women, these are also objectively disordered and often constitute a trial, even for these men and women. These people must be received with respect and delicacy; one will avoid every mark of unjust discrimination with respect to them. These are called to realize the will of God in their lives and to unite to the Sacrifice of the Lord the difficulties that they may encounter.

b. In light of this teaching, it is necessary clearly to affirm that the Church, while profoundly respecting the persons in question, may not admit to the seminary and Holy Orders those who practice homosexuality, show profoundly deep-rooted homosexual tendencies, or support the so-called “gay culture.”

c. The above persons find themselves, in fact, in a situation that gravely obstructs a right way of relating with men and women. The negative consequences that may derive from the Ordination of persons with profoundly deep-rooted homosexual tendencies are by no means to be ignored. If, however, one is dealing with homosexual tendencies that may be simply the expression of a transitory problem, such as for example an adolescence not yet complete, such tendencies must be overcome at least three years before acceptance as a Postulant for Holy Orders and ordination to the Diaconate. Homosexuals will be required to remain celibate. Those who fail to do so or who become public advocates of the so-called “gay culture” will have their calls rescinded by their Diocesan Bishop or by the Archbishop - Metropolitan of this Church, and placed on the Roster of Clergy Not in Good Standing With this Church.

5. Marital status, marital history, and divorce are not normally matters of concern for this Church where ordination and service as ordained clergy is concerned, so are not impediments to admission as a Postulant or to Ordination. However, questions and the evaluation of special circumstances are the responsibility of the Diocesan Bishop or Metropolitan Archbishop of the ALCC.

6. Prospective clergy are required to submit an application for admission as a Postulant for Holy Orders with the required supporting documents. They must also give their consent to a full background investigation and undergo a psychological evaluation of themselves, at their own expense, the results of which will be sent directly to the Office of the Metropolitan Archbishop for personal review and evaluation. The decisions of the Metropolitan Archbishop are final and without appeal.

a. This requirement may be waived if the applicant is personally known to the Metropolitan Archbishop or if such investigation has already been ordered as part of the selection process.

b. Upon receipt and review of these documents, the applicant is approved by the Metropolitan Archbishop, He will be admitted as a Postulant for Holy Orders.

c. Upon completion of the first year of instruction, the Postulant will be given a copy of the Constitution, Canons, Church Regulations, and Ordination Vows of this Church. If, after thorough review of these documents, the Postulant agrees to accept the doctrinal standards and conform to the terms and provisions of these documents, and wishes to be ordained into its Priesthood, he will present a letter requesting Ordination in a format supplied by the Metropolitan Archbishop. The Postulant will also accept and sign the proper call documents for his ministry as a transitional deacon.

d. Ordination as a Presbyter/Priest of this Church will normally follow at least six months following ordination as a transitional Deacon. He will present a letter requesting

Ordination in a format supplied by the Metropolitan Archbishop. The transitional Deacon will also accept and sign the proper call documents for his ministry as a priest.

7. It is within the discretion of the Metropolitan Archbishop to issue a written dispensation from any of the requirements of this section for reasonable cause.
8. The Metropolitan Archbishop may from time to time require some additional informal study in the teachings and worship of this Church and in Pastoral Theology. If these studies are not completed within a reasonable time and a report made summarizing what was learned is not sent to the Metropolitan Archbishop, that minister, though still on the clergy roster will be placed on the list of those clergy not in good standing with this Church until the Metropolitan Archbishop is given proof that those studies have been completed.
9. Candidates for the Office of the Public Ministry / Holy Orders are normally ordained into the Order of Priest after at least six (6) months of service as a transitional Deacon. Priests will have full authority to perform all the functions of the Office of The Public Ministry, to preach and to perform all Sacraments, Sacraments, and ceremonies of the Church.
10. Provision is made for the transfer of those ordained by other Churches into the Priesthood of this Church by Incardination upon application and at the discretion of the Metropolitan Archbishop. Those ordained outside the historic Apostolic Succession will be reordained *sub conditione* as both Deacons and Priests in the Apostolic Succession by a Bishop. In this instance the conditional reordinations to the Orders of Deacon and Priest will not be performed on the same day.
11. Ordination and Incardination as a Priest is for life, and not dependent on actually serving in a Parish. Priests normally serve under a regular call issued by the Metropolitan Archbishop. Priests may be issued a regular call to and serve the Church in a variety of ministries including but not limited to those of Parish Pastor, Assistant or Associate Parish Pastor, in any number of alternate non-traditional ministries including but not limited to those of Worker Priest, in a wedding, hospital or prison ministry, or serving in a related parachurch ministry. Pastors and Associate Pastors will normally be chosen from the ranks of Priests following procedures in the Constitution and Canons. A Priest may request placement on the "Roster of Clergy On Leave from Call." The ordination and ecclesiastical powers and authority of the Priest remain in full force and effect while listed as that Roster.
12. Authorized titles for Priests are Pastor, Father, "The Reverend" or "Doctor" if they hold either an earned or honorary doctorate. Since a Priest is the spiritual father of the Parish, the title of "Father" is preferred. At the option of each individual Priest, the traditional Lutheran title of "Pastor" may be used.
13. Authorized titles for Deacons are "Deacon," "The Reverend," or "Doctor" if they hold either an earned or honorary doctorate at their own option, although the traditional "generic" title of "Deacon" is generally preferred for all.
14. Authorized titles for Postulants are "Brother" or "Doctor" if they hold either an earned or honorary doctorate at their own option, although the title of "Brother" is generally preferred.

15. Ordination is for life. Provision is made for placing a Priest on the "Roster of Clergy Not In Good Standing With The Church" for various reasons stated in the Constitution and Canons of this Church.

16. All Deacons serve under the spiritual direction and supervision of a Priest. Once all elements of the hierarchy are in place, Priests will serve under the spiritual direction and supervision of their District Monsignor, who will serve under the spiritual direction and supervision of their Regional Monsignor, who will serve under the spiritual direction and supervision of their Diocesan Bishop who in turn will serve under the spiritual direction and supervision of the Metropolitan Archbishop of this Church.

17. In accordance with Roman Catholic, Swedish Lutheran and British Anglican polity and tradition, each geographically related group of 10 Parishes will be organized into Districts under the spiritual direction and supervision of a Monsignor with the rank of Chaplain to the Metropolitan Archbishop or above recommended by them, or appointed by the Metropolitan Archbishop. District Monsignors will report to their Regional Monsignor (who holds the monsignorial rank of Prelate of Honor,) or to their Diocesan Bishop. Chaplains to the Metropolitan Archbishop will report to their Diocesan Bishop. A Chaplain to the Metropolitan Archbishop may serve as an administrator on the staff of a Bishop and in other senior administrative positions in this Church or any subdivision thereof. Authorized written and spoken title for a Chaplain to the Metropolitan Archbishop and a Prelate of Honor or honorary Protonotary Apostolic is "The Reverend Monsignor," and "Monsignor." The Written title of a Protonotary Apostolic de Numero participantium is "The Right Reverend Monsignor", and his spoken title is "Monsignor."

18. Each group of 10 Districts will constitute a Region and will be led by a Monsignor of the rank of Prelate of Honor. Regional Monsignors will serve under the spiritual direction and supervision of a Bishop. Monsignors of the ranks of Prelate of Honor or Protonotary Apostolic de Numero will report to their Bishop or Bishop. Authorized titles for a Prelate of Honor or Protonotary Apostolic de Numero are "Authorized titles for an Prelate of Honor or Protonotary Apostolic de Numero are The Reverend Monsignor," "Monsignor," "Father," or "Pastor."

19. The Metropolitan Archbishop shall not be bound by the recommendations of the clergy for the ranks of Chaplain to the Metropolitan Archbishop and Prelate of Honor or Protonotary Apostolic de Numero. It is within his discretion to appoint them directly, to remove them, and to replace them with a Priest of his own choosing. These rights will be only used sparingly and with great discretion and sensitivity for the "Good of the Church" and the furtherance of the "Cause of Christ." It remains the prerogative of the Metropolitan Archbishop to appoint Priests as Monsignors in the Ranks of Chaplain to the Archbishop, Prelate of Honor, and Protonotary Apostolic de Numero, and to name honorary Canons.

20. Provision is made for the ordination of persons into the Order of Deacons. This Order is understood as an Order of ordained clergy separate and distinct from that of the Priest. Deacons are ordained clergy, not laypersons consecrated into an Order of the Office of the Public Ministry.

21. Except for transitional Deacons, ordination as a Deacon is for life, and is not dependent on serving a specific position in a Parish. Deacons are entitled to the title of "The Reverend" and the honorific title of Deacon. A Deacon may not be elevated to the Priesthood except in extraordinary circumstances, by a Diocesan or Archbishop who retains it within his discretion to elevate any Deacon to the Order of Priest when it serves the "Cause of Christ."

a. Deacons have specific responsibility for a Parish Church's financial administration, charitable activities and Christian Education program. The Chief Financial Officer of a parish (under the authority and supervision of the Parish Treasurer, who will be a member of the parish Vestry (Board of Directors) in consultation with an independent Certified Public Accountant when necessary) will always be a Deacon (if one is available.) Deacons will be in charge of the parish's fund-raising activities and will be designated the presentation of all homilies on the topic of stewardship. Deacons may serve as directors and staff members of charitable agencies chartered by the ALCC.

b. A Deacon (if one is available) will normally serve as Chief Financial Officer of a Diocese and of the Church under the authority and supervision of their Diocesan Treasurer, who will be a member of the diocesan Board of Directors..

c. Deacons will read the Gospel during services, may conduct nonsacramental services, preach, and in the absence of a Priest may administer baptism and conduct funerals. In the absence of a Priest and when so authorized in writing on a case by case basis by the Metropolitan Archbishop, a Deacon may solemnize marriages.

d. A Deacon will not be designated Pastor of a Parish Church but may serve as a Vicar for limited periods of time in extraordinary circumstances.

e. A permanent Deacon may be elevated to the priesthood by a Bishop for cause under extraordinary circumstances following consultation with the Metropolitan Archbishop of this Church.

22. The process for ordination into the Order of Deacons is identical to that for ordination into the Order of Priests/Presbyters.

23. Provision is made for the eventual ordination of the ALCC's Bishops into the Order of Bishops, providing that such ordination may be obtained from a Bishop in any recognized lineage of the Historic Apostolic Succession and that no substantive changes in the Faith and Order of this Church will be required as a precondition. A new Diocese will normally be created and a Diocesan Bishop designated and installed will be added when there are ten (10) Parishes in a given State or region. The Diocesan Bishop will be selected by a vote of the Priests and Permanent Deacons (if any) meeting under the presidency of the Metropolitan Archbishop who has veto power of their selection and has the right to designate a Bishop for them if they are unable to come to an agreement or refuse to select a candidate acceptable to the Metropolitan Archbishop. Ordination as Bishop will be for life. A Bishop may have a "freehold" on his position and may be removed for the same reasons as a Priest following the same procedures.

24. Following his ordination a Bishop in the historic Apostolic Succession, the Metropolitan Archbishop will conditionally (*sub conditione*) reordain all other Priests and Deacons into his lineage as soon as possible. All ordinations will be performed by Bishops.
25. Authorized titles for a Bishop will be "The Most Reverend," and "Bishop." The authorized title for the Metropolitan Archbishop of this Church and other Archbishops will be "The Most Reverend" and "Archbishop."
26. The presence of Bishops in the Historic Apostolic Succession is of the essence (*esse*) of the Church. While a Church may, under emergency conditions, operate for a time without Bishops in the historic Apostolic Succession, such absence constitutes a serious deficiency in that Church's Priesthood and said Church must do all in its power to bring its Priesthood into the historic Apostolic Succession as soon as possible.
27. If and when instituted, a Diocese will normally be co-terminous with a State (i.e. The Diocese of Missouri,) but may be larger or smaller. A large territory or politically important Diocese may, following the precedent of the Canon Law Code of the Melkete Catholic Churches, may, as an honorific, be named an Archdiocese and its Bishop an Archbishop, though it will not, in this instance constitute a Province and its Archbishop will have Ordinary rather than Provincial authority. A Diocese or Archdiocese will eventually be divided into Districts and Regions, and several Dioceses may be collected into Provinces.
28. Provision is made for the designation of an Archbishop as the Provincial in charge of a Province consisting of several suffragan Dioceses.
29. Clergy, regardless of rank and order may elect to be either stipendiary or non-stipendiary (salaried or unsalaried.) Metropolitan Archbishops will always be stipendiary. Initially, stipendiary clergy may claim the loose collection (but not pledge payments) from the offertory as their stipend but will support themselves in secular occupations. When a Parish grows sufficiently to afford it, stipendiary clergy will be paid according to the current scale of salary and benefits for ordained clergy of the Evangelical Lutheran Church in America (ELCA.) In the same manner, when a Parish grows sufficiently to afford it, Deacons will be paid according to the scale of salary and benefits for Associates in Ministry of the Evangelical Lutheran Church in America. Any Bishops which may one day be consecrated will be stipendiary and when their Diocese is able to afford it, will be paid according to the scale of salary and benefits for Synod Bishops of the ELCA. When the Church grows sufficiently to afford it, stipendiary clergy will be given retirement benefits equal to that of ordained clergy of the Evangelical Lutheran Church in America (ELCA.) ALCC clergy will always be able to claim as their own any fees charged for pastoral acts provided to nonmembers of this Church including but not limited to pastoral counseling, spiritual direction, weddings, and funerals.
30. All clergy are required to believe, teach, and confess the doctrinal standards of this Church as stated in Canon II. The Metropolitan Archbishop or his designee will counsel those clergy deviating from these standards. If the deviations continue he will be placed under Church discipline following the procedures found in these Canons.

31. All ordained clergy, once formally installed, may have a "freehold" on their offices and once that is granted, may not be involuntarily transferred, suspended, or removed except upon conviction of a felony, heresy, or upon being declared permanently mentally incompetent by a board of not less than three psychiatrists. But they may choose to resign or request a transfer to a different parish or ministry. The Constitution and Canon Law of this Church are deliberately silent on the matter of mandatory retirement. Once the Church is able to afford to provide its clergy retirement benefits equal to those of the Evangelical Lutheran church in America, clergy will be able to voluntarily retire after twenty (20) years of ordained service or upon reaching the age at which they are eligible for full Federal Social Security benefits.

32. It is within the discretion of the Metropolitan Archbishop to either designate, appoint and install an Bishop Coadjutor with full rights of succession to the position of Bishop automatically effective upon his resignation, retirement or death; or alternately to allow the selection of a successor following the procedures found in the Constitution and Canons. The Metropolitan Archbishop Coadjutor may or may not be a Diocesan Bishop.

33. The Metropolitan Archbishop has the discretion of issuing members of the clergy of this Church a temporary or permanent Letter of Dispensation from any Canon or Church Regulation upon request for reasonable cause when doing so will advance the "Cause of Christ." Such Letters of Dispensation will be placed in the clergyman's file in the Office of the Metropolitan Archbishop and kept with the personal ordination papers of the clergyman concerned.

34. Provision is made for the Metropolitan Archbishop to license lay persons as Lectors (Lay Ministers equivalent to Episcopalian Licensed Lay Readers) authorized to perform the services of Matins and Evensong, The Great Litany, The Penitential Office for Good Friday, the Service of Ante-Communion and, in the absence of a Priest, funerals. A Lector will also serve as a Chalice-bearer and a Lay Eucharistic Minister. A Lector may not read an absolution or give a blessing but will read appropriate prayers in place of both.) Provision is also made for the designation of any suitable person as a Chalice-bearer and as a Lay Eucharistic Minister by any Priest of this Church.

35. The Metropolitan Archbishop of this Church shall have the power to designate those persons who have given significant service to this Church as Honorary Canons. Honorary Canons may be either clergy or of the laity. Honorary Canons will be entitled to wear the vestments of a Canon as described in the Church Regulations.

36. The Ordinal from the most current edition of The Roman Pontifical of the Roman Catholic Church, set within a celebration of the Novis Ordo or Book of Divine Worship (BDW) Mass with no textual omissions or deletions except the omission of the vow of celibacy and the substitution of a vow of obedience to the Metropolitan Archbishop instead of one to the Pope, will be used exclusively for all ordinations performed by Bishops of the Anglo-Lutheran Catholic Church. No other ordination rites will be authorized at any time, under any circumstances.

- a. That there may be no defects of form or intent in the ordinations of this Church, the most current available edition of the Ordinal from The Roman Pontifical will be used for all ordinations. Ordinations to all three Orders of the Priesthood will be set within a

- celebration of the Novis Ordo Mass, the Masses contained in The Book of Divine Worship, or any other Masses authorized at that time by the See of St. Peter. No other Mass liturgies will be authorized for ordinations.
- b. All clergy being ordained will sign a document stating that they will support and uphold the doctrine and discipline of this Church, and that they will serve this Church in their Order for a period not less than five (5) years. A release from the required time in service may be granted for cause by a Bishop Ordinary for Transitional Deacons being elevated to the Priesthood and/or the Metropolitan Archbishop of this Church for Priests being elevated to the Episcopate.
 - c. Prior to their ordination as a Bishop, all Bishops-Elect will sign a witnessed and notarized contract stating (1) that they will be assisted in all Episcopal Ordinations by not less than two (2) additional Bishops; (2) that they will perform no ordinations using rites other than those specified in this canon; (3) that they will perform no "*per-saltum*" ordinations directly to the Orders of Priest or to Bishop (a Priest must be first ordained a Deacon, and a Bishop must be first ordained a Deacon and a Priest.) (4) That they will perform no ordinations of clergy for any Church which is not either in full communion with this Church, officially recognized "*in communio sacris*" by the same, or a member of the Augustana Evangelical Catholic Communion without the prior written authorization of the Metropolitan Archbishop of this Church upon his prior consultation with the Judicial Vicar and the advice and consent of the Synod of Bishops of this Church.

CANON VI OF ORGANIZATION

1. The Metropolitan Archbishop serves as the titular Rector of St. Michael's Lutheran Church ALCC, (the Parish co-located with the Church's national headquarters at St. Michael's House.) When mandated by the demands of administrative duties, he may assign a Priest to serve as Associate Rector, while remaining the titular Rector. The Metropolitan Archbishop should officially visit each parish church not less than once every other year, and meet in chapter with all senior administrative clergy on an "as needed" basis. The Metropolitan Archbishop will hold telephonic conferences with all clergy on an "as needed" basis. Bishops (National and Diocesan) may establish a Priest's Senate as an advisory body and in administrative and doctrinal matters and to assist in the preparations of amendments to the Constitution and Canons. Once Diocesan Bishops are designated, they will meet as a group with the Metropolitan Archbishop on an "as needed" basis but not less than every two years (contingent on adequate funding.)
2. The Metropolitan Archbishop may, upon application or acting either upon his own discretion or upon the request of the Executive Committee of the Church, in the name of Anglo-Lutheran Catholic Church, issue numbered Regular and Provisional Church Charters. Once Diocesan Bishops are designated, this will normally be delegated to Diocesan Bishops.

3. The Metropolitan Archbishop may suspend or cancel a Regular or Provisional Church Charter for cause, such cause being noncompliance with the Constitutions, Canons, and Church Regulations of this Church. Once Diocesan Bishops are designated, this will normally be delegated to Diocesan Bishops.
4. All Parishes will maintain their own Parish Registers in which will be placed copies of their constitution and by-laws, the Constitution, Canons and Church Regulations of the Church, a membership register (under protective cover prohibiting its release to those outside this church/Church,) and will make them available to the Metropolitan Archbishop or his designee upon request. Appropriate financial records will also be maintained and will be available to the Metropolitan Archbishop or his designee upon request.
5. The Metropolitan Archbishop is the spiritual father of the Church and as such has ultimate spiritual jurisdiction over all clergy and all Parishes. Diocesan Bishops are the spiritual fathers of their dioceses and as such has spiritual jurisdiction over all clergy and all Parishes within the dioceses, serving under the direction and supervision of the Metropolitan Archbishop .
6. The Rector of a local Parish Church is the spiritual father of the Parish with authority deriving from the Bishop, and as such has spiritual jurisdiction over the Parish's spiritual, physical, and financial, affairs. The Rector is the immediate superior of any other Priests or Deacons who may be serving in his Parish.
7. All Ordinations are for life, and are equally valid, with all the honors, rights, and privileges appertaining to a clergyman in his Order of the ministry remaining in full effect whether the clergyman is serving under local call in a Parish Church, is serving in an alternative ministry or is on leave from call. Faculties (pastoral powers) are under suspension only while on the rosters of clergy "On Leave From Call" or "Not in Good Standing With The Church."
8. Priests and Deacons, may, once canonically installed, have a "freehold" on their office. If granted one, they may not be removed from his position by any means except voluntary resignation, voluntary retirement, death, conviction of a felony, or upon being declared permanently mentally incompetent by not less than three board-certified psychiatrists. They may request a transfer or choose to resign, but they may not be involuntarily removed except as provided for in the Constitution and Canons.
9. Priests will not be reassigned periodically, but may voluntarily move to another Parish if called by the Board that Parish and the Metropolitan Archbishop approves the transfer. Permission for such transfer will normally be granted except for the gravest of reasons.
10. In the event of a pastoral vacancy, the Parish Vestry or designated representatives of that church (a Call Committee) will request a list of Priests available for call and after interviewing them will issue a formal letter offering a Call to the one they wish to serve in the position available. They will then ask the Metropolitan Archbishop to assign one to serve as Pastor. The Metropolitan Archbishop is not bound by their selection but will rarely depart from it, and then only under the gravest of circumstances. The Metropolitan Archbishop will issue a letter assigning the Pastor to that position on an interim basis for a period of time not to exceed ninety (90) days. At the end of that time, a Letter of Installation will be issued, and a "freehold" on his

position will be effective from the date the Letter of Installation is signed. A Service of Installation will be performed as soon as practical.

11. A Bishop once installed, remains a Bishop for life. A Bishop may be granted a "freehold" on his own position, and if one is granted, may not be removed from his position by any means except voluntary resignation, voluntary retirement, death, conviction of a felony, or upon being declared permanently mentally incompetent by not less than three board-certified psychiatrists. Upon retirement, a Bishop becomes a Bishop Emeritus.

12. Priests and Deacons may be removed from a Parish by the Metropolitan Archbishop but only for the reasons and following the procedures described in these canons.

13. Clergy absences may be filled either by ordination of a member or by calling a Priest from a list of available Priests who have indicated a desire to move to the Metropolitan Archbishop.

14. A Postulant may, on application be issued a provisional charter to form a new congregation (Parish) of this Church, which will function under the Constitution and Canons of this Church. The Metropolitan Archbishop will be the titular Rector of all Parishes operating under a Provisional Church Charter. The Postulant will be issued a Regular Call to serve as Vicar (local operating Pastor serving under the direction and supervision of the Rector) until ordination when a Regular Call to serve as Pastor of the Parish and a regular Church Charter will be issued.

- a. Application by a Postulant for a Provisional Church Charter shall consist of a letter requesting the issuance of a Provisional Church Charter. The proposed name of the Parish will be included in the letter. The name must be in accordance with Canon I, Section 2.
- b. A Regular Call will be issued to the Postulant to serve as Vicar of the Parish under its Provisional Church Charter. The Postulant will sign and date the call document, retaining one copy and returning the other to the Metropolitan Archbishop. Signatures may or may not be notarized. Once Diocesan Bishops are designated, this will normally be delegated to Diocesan Bishops.
- c. The Provisional Church Charter will bear the name of both the Vicar and the Rector under the name of the new Parish. The Postulant serving as Vicar may have a limited "freehold" on that office being able to be removed only by the Metropolitan Archbishop, but may be relieved or removed for cause at the Diocesan Bishop or Metropolitan Archbishop's discretion.
- d. A Provisional Church Charter will become effective immediately upon receipt of the signed call document by the Metropolitan Archbishop. For it to remain in force and effect, the Postulant/Vicar must be enrolled and making satisfactory progress in an approved Seminary in a program leading to ordination as a Priest. If this condition is not met, the Provisional Church Charter may be suspended or cancelled by the Metropolitan Archbishop as appropriate.
- e. The Postulant will prepare a sanctuary for worship in accordance with the provisions of Canon III.

- f. The Postulant serving as Vicar will hold services every Sunday consisting of either Matins, Evensong, or Ante-Communion as found in The Lutheran Sacramentary. Postulants may also use the Great Litany, the Penitential Office for Good Friday, and in the absence of a Priest, may conduct funerals. Postulants are not permitted to pronounce absolution after the General Confession, nor are they permitted consecrate cemetery property as Holy Ground or to bless the congregation at the end of a worship service but will substitute appropriate prayers from the prayer books approved by the ALCC.
- g. As a rule, the readings and psalmody used will be from the Lectionary of the Roman Catholic Church, but may also follow either the Episcopal Church or ELCA Lectionary. Unless licensed to preach by a Diocesan Bishop with Jurisdiction or the Metropolitan Archbishop upon completion of the Homiletics Module at an approved seminary, the sermons/homilies used will be those provided by the Metropolitan Archbishop of the ALCC, a Bishop with Jurisdiction, or his designee. During the first year after passing the Homiletics course and randomly upon request thereafter (until graduation,) copies of sermons delivered will be forwarded to the Diocesan Bishop or Metropolitan Archbishop as appropriate for review and constructive critique.
- h. Bible Class and Sunday School Classes for all ages will be established as needed, using materials approved by the ALCC .
- i. When the Postulant serving as Vicar is ordained into the Priesthood, a Regular Call Document and a new, regular Church Charter will be issued, with the new Priest serving as Pastor.
- j. Once ordained, the new Priest must continue to be enrolled and making satisfactory progress in his approved Seminary. If the new Priest is disenrolled from the Seminary, he will be placed on the "Roster of Clergy Not In Good Standing With The Church" and will not be able to function publicly as clergy of this Church until returned to good standing. The Church Charter will be either suspended or canceled by the Metropolitan Archbishop as appropriate.

15. The Anglo-Lutheran Catholic Church is not a democracy, but rather is hierarchical and except in the areas of Finance, Financial Administration, and Accounting, rejects the principle of lay oversight of the clergy. The Metropolitan Archbishop and Diocesan Bishops are the "spiritual father" of all clergy within their jurisdictions. The local Priest is the local "spiritual father" of the Parish who serves with authority flowing from that of the Diocesan Bishop. Accordingly, the local Priest has broad rights of review of any action of the Parish Vestry as well as of actions of a Congregational Voter's Assembly. The Priest serves under the supervision of the Parish Corporate Treasurer in the areas of Finance, Financial Administration, and Accounting. In other areas, however, the Priest has the right and responsibility to veto their actions if and when they violate the terms and provisions of the Constitution and Canons, or deviate from the worship, faith, and order of this Church. The Priest may also take actions opposed by both groups. It is understood that Priests will use this pastoral discretionary veto power rarely, only for the gravest

reasons, and then only after serving notice of intent to veto - fully explaining the reason(s) for the impending veto to the Vestry or to a Special Voter's Meeting called to let the Vestry or the congregation that a veto is contemplated. The Priest will consult verbally with the Metropolitan Archbishop before issuing the veto and will advise the Metropolitan Archbishop both verbally and in writing immediately after a veto. Vetoes will be issued in writing and kept in Parish files. Appeals of such pastoral discretionary vetoes will be made through the hierarchy to the Metropolitan Archbishop whose decision(s) are final.

16. A Licensed Lector may be issued a provisional charter to form a new congregation (Parish) of this Church which will function under the Constitution and Canons of this Church. The Metropolitan Archbishop will be the Titular Rector of all Parishes operating under a Provisional Church Charter. The Licensed Lector will be issued a Regular Call to serve as Lay Vicar (a lay minister serving pro-temp as the local operating Pastor serving under the direction and supervision of the Rector) until a Priest is assigned to serve as resident Pastor. At that time the Provisional Charter will be replaced by a Regular Church Charter.

- a. Application by a Licensed Lector for a Provisional Church Charter shall consist of a letter requesting the issuance of a Provisional Church Charter. The proposed name of the Parish will be included in the letter. The name must be in accordance with Canon I, Section 2.
- b. A Regular Call will be issued to the Licensed Lector to serve as Lay Vicar of the Parish under its Provisional Church Charter. The Postulant will sign and date the call document, retaining one copy and returning the other to the Archbishop - Metropolitan. Signatures will be notarized.
- c. The Provisional Church Charter will bear the name of both the Lay Vicar and the Rector under the name of the new Parish. The Licensed Lector serving as Lay Vicar has a limited "freehold" on that office being able to be removed only upon replacement by a Priest assigned as Rector, but may be relieved or removed for cause at the Metropolitan Archbishop's discretion.
- d. A Provisional Church Charter will become effective immediately upon receipt of the signed call document by the Metropolitan Archbishop.
- e. The Licensed Lector will prepare a sanctuary for worship in accordance with the provisions of Canon III.
- f. The Licensed Lector serving as Vicar will hold services every Sunday consisting of either Matins, Evensong, or Ante-Communion as found in Sunday Celebrations in the Absence of a Priest. Postulants may also use the Great Litany, the Penitential Office for Good Friday, and in the absence of a Priest, may conduct funerals. Licensed Lectors are not permitted to pronounce absolution after the General Confession, nor are they permitted to consecrate cemetery property as Holy Ground or to bless the congregation at the end of a worship service, but will substitute appropriate prayers from the prayer books approved by the ALCC.

- g. As a rule, the readings and psalmody used will be from the Lectionary of the Roman Catholic Church, but may also follow either the Episcopal Church or ELCA Lectionary. Unless licensed to preach by the Metropolitan Archbishop, the sermons/homilies used will be those provided by the Office of the Archbishop - Metropolitan of the ALCC.
- h. Bible Class and Sunday School Classes for all ages will be established as needed, using materials approved by the Office of the Metropolitan Archbishop of the ALCC.

17. Each parish whether operating under a Provisional or Regular Church Charter will pay an Annual Denominational Assessment of \$5.00 per baptized and communicant member to Church headquarters annually. This assessment is due not later than the first working day of January, is subject to periodic change, and may be waived.

18. Any person or persons wishing either to establish an independent Denominational or non-Denominational parachurch Ministry chartered by Anglo-Lutheran Catholic Church will make written or verbal application to either the Executive Committee or the Metropolitan Archbishop. The Metropolitan Archbishop, acting either on his own discretion or upon being informed of a 2/3 majority of the Executive Committee in favor of the issue of such a charter will issue a numbered Independent Ministry Charter to the applicant or applicants.

- a. A numbered Independent Ministry Charter will be issued stating the name of the new independent ministry, the names of the person(s) issued the Charter, the purpose of the Independent Ministry, the terms, limitations, and conditions of the Charter, the effective date of the Charter, and the signature of the Presiding Pastor. The Charter may or may not bear the seal of this Church and may or may not be notarized. It is the intent and within the beliefs, teachings, and confessions of this Church that the absence of the signature of witnesses or of notarization has absolutely no bearing on the validity of said Independent Ministry Charter. The signature of the Archbishop is sufficient.
- b. The person(s) issued the Independent Ministry Charter will be advised that although chartered by this Church, and operating under stated terms and conditions, their ministry is and is intended to be, by the Constitution and Canons of this Church ecclesiastically and canonically a completely independent ministry, not a subordinate one, and thus not in any way under the direction, command or control of this Church or its Metropolitan Archbishop. The Independent Ministry will have no relationship to this Church in which the legal doctrine of *Respondeat Superior* will apply.
- c. Holders of an Independent Ministry Charter will provide the Archbishop - Metropolitan an annual report of the activities of their Independent Ministry for informational purposes. This report is due not later than the 7th day of January. Failure to provide such a report may under some circumstances be considered due cause for either suspension of their Charter or an element included in the

circumstances leading to such suspension or revocation under the provisions of Canon Law.

- d. It is the intention of this Church that Independent Ministry Charters be valid for an indefinite period of time. However, if and when any actions by the holders of an Independent Ministry Charter become a serious embarrassment to this Church, the Metropolitan Archbishop has it within his discretion to suspend the Independent Ministry Charter, effective upon receipt of notification of such action by the Charter holder(s.) While under suspension or revocation of Charter, such ministries may continue to operate as before, as they are legally and canonically fully and completely independent of The Evangelical Community Church - Lutheran, but they will not be able to state or imply in their advertising, official papers and other documents that they are currently chartered by this Church. No other sanctions or actions are to be permitted.
- e. A suspended Independent Ministry Charter may be reinstated for cause by the Bishop upon presentation, consideration and evaluation of a written application. Such Application for Reinstatement will state the cause for which the Ministry's Charter was suspended or revoked, extenuating circumstances, and all actions taken to rectify the situation leading to suspension or revocation. Such written application will be made only to the Metropolitan Archbishop and not to the Executive Committee (or Board of Directors.) The decision of the Metropolitan Archbishop to either reinstate an Independent Ministry Charter or to refuse to do so is final and not subject to appeal although it is within his discretion to reconsider the issue from time to time in accordance with the process stated above.

19. The Metropolitan Archbishop of the ALCC has the authority to divide the Anglo-Lutheran Catholic Church into Dioceses and Provinces. The Metropolitan Archbishop may appoint the initial Diocesan Archbishop, Bishop, or Provincial Archbishop. Subsequent Archbishops, Bishops, and Provincial Archbishops may be selected in accordance with Canon VI.23, or may be appointed by the Metropolitan Archbishop in accordance with the terms and conditions of the Canon Law Code of the Roman Catholic Church.

- a. An Archdiocese, Diocese, or Province, will be separately incorporated as soon as possible by the Diocesan or Provincial in the State in which the Archbishop - Metropolitan or Diocesan Bishop's "Cathedra" is located. The Diocesan will appoint Board of Directors and an Executive Committee in accordance with the Corporate Law of that State. Except in the areas of Finance, Financial Administration, and Accounting, a Diocesan Bishop may veto actions of the Board of Directors and Executive Committee.
- b. A Diocese or Province will be administered in accordance with the terms or provisions of the Constitution and Canon Law Code and Church Regulations of the ALCC and the Canon Law code of the Augustana Evangelical Catholic Communion. The Constitution and Canon Law Code and Church Regulations of the ALCC and the Canon Law code of

the Augustana Evangelical Catholic Communion will be included as an appendix to any and all individual State Articles of Incorporation. Diocesan Articles of Incorporation must be approved by the Metropolitan Archbishop of the ALCC prior to their submission to a State as Articles of Incorporation. Nothing in a Diocese or Archdiocese's Articles of Incorporation will conflict with the Constitution and Canon Law Code and Church Regulations of the ALCC Any terms and provisions which may be interpreted in violation of the Constitution and Canon Law Code and Church Regulations of the ALCC shall be null and void.

b. A Diocesan Board of Directors may not overturn a veto but may appeal it through the hierarchy with the Metropolitan Archbishop of the ALCC being the final appellate authority whose decision is final.

c. A Diocesan may appoint a Vicar General, (Lay) Chancellor, and other officials he deems necessary to assist him in the administration of his jurisdiction.

d. Diocesans will select and admit all Postulants and Ordain all clergy who are and will remain canonically resident in their jurisdiction. All Ordinations will be performed in the Diocesan's Oratory or at a place selected by the diocesan. All clergy of the ALCC shall be canonically resident in either a diocese and/or or a religious order.

e. A Diocesan will be responsible either to a Provincial Archbishop, who shall be responsible to the Metropolitan Archbishop of the ALCC or directly to the Metropolitan Archbishop of the ALCC.

20. All Diocesan Bishops of this Church shall serve on the Executive Committee along with other clerics and lay people. The Diocesan Bishops constitute the Holy Synod. The Holy Synod will have jurisdiction over doctrine, worship, and the election of Bishops. The Metropolitan Archbishop will conduct all meetings of the Holy Synod and except in the areas of Finance, Financial Administration, and Accounting, shall have veto power over its actions. The next senior Bishop by date of Episcopal Ordination shall serve as Dean of the Holy Synod with duties as prescribed in the Code of Canon Law as promulgated under the authority of Pope John Paul II January 25, 1983, Vatican Library Edition (1989). The entire Corporate Board of Directors will continue to have jurisdiction over finance and secular administration.

21. The Metropolitan Archbishop of this Church (the Corporate President and President of the Board of Directors,) and the Director of Temporal Administration and Finance of the Anglo-Lutheran Catholic Church serve under the authority of the Board of Directors of the Anglo-Lutheran Catholic Church in the areas of Finance, Financial Management, and Accounting. The Metropolitan Archbishop will not have the right to veto its actions in the areas of Finance, Financial Management, and Accounting.

CANON VII OF CHURCH DISCIPLINE

1. It is intended that a bar to the reception of the Sacraments (the Minor Ban) or removal of members (the Major Ban,) or their excommunication By Bell, Book, and Candle" (The Rite of Solemn Excommunication) under Church Discipline be seldom used, and then only with the greatest reluctance, for the most serious reasons, although it is authorized at the discretion of the pastor subject to the right of appeal to the Metropolitan Archbishop.
2. Situations involving potential church discipline (problems with faith or morals) at the Parish level will be presented by any member to the Pastor. The Pastor will bring the allegations to the attention of the person or persons involved. If the situation cannot be resolved after three attempts, it will be brought to the church through the lay Board of Elders if the Parish has one. Three more attempts will be made to correct the situation, after which, at the Pastor's discretion, either the minor or major ban may be applied, or the matter will be terminated without further action. If imposed, the bans will be removed immediately upon correction of the situation followed by administration of the Sacrament of Reconciliation.
3. All rights of Membership will be restored immediately and without prejudice following administration of the Sacrament of Reconciliation by any Priest.
4. Ordination is for life, however, clergy may be removed from their positions and placed on the "Roster of Clergy Not In Good Standing With This Church" by the Metropolitan Archbishop for violation of any of the Constitution or Canons, for the physical, emotional, or sexual abuse of Church members, conviction of a felony, crime of moral turpitude, or a misdemeanor /or carrying either a fine of over \$5,000.00 or incarceration/probation, by the following procedure:
 - a. The filing of signed written charges by any clergy or lay member of the church and the filing of an answer to the charges by the accused.
 - b. Immediate placement on the "Roster of Clergy Not In Good Standing With This Church" followed by a thorough investigation of the charges and the accused's answer by the Metropolitan Archbishop or his designee.
 - c. Formal notification of charges or of the dismissal of the charges with the restoration of the accused to good standing "without prejudice" in a letter signed by the Presiding Pastor.
 - d. A proceeding chaired by the Metropolitan Archbishop or a Bishop or Priest designated by him, in which the accused has the right to an attorney, the right to present and rebut evidence, the right to confront his/her accuser, and the right to present and cross-examine witnesses. The rules concerning the admissibility of evidence and testimony will normally be those of the civil courts in the State in which the proceeding takes place, but will be determined by the Priest chairing the proceeding with appeal of those rulings through the hierarchy to the Archbishop - Metropolitan, whose decisions will be final. A jury will not be empanelled. All proceedings will be "bench trials."
 - f. The Metropolitan Archbishop will designate either a Priest or an attorney as advocate for the Church, functioning in the capacity of a Prosecutor. The Priest chairing the proceeding is highly encouraged to retain legal counsel for advice prior to issuing a

- the difficult ruling, and may request *amicus curia* briefs from persons with expertise in matter at hand.
- e. Upon the rendering of a decision, the accused has the right of appeal through the hierarchy to the Metropolitan Archbishop, whose decision is final.
 - f. During the time on the "Roster of Clergy Not In Good Standing With This Church," clergy may not conduct services on behalf of the Evangelical Community Church or perform any function as an ordained minister of this Church, but nonetheless remains an ordained person.
 - g. Those suspected of the physical, emotional, or sexual abuse of God's people will be permanently placed on the "Roster of Clergy Not In Good Standing With This Church." Those found guilty of the above will never be eligible for reinstatement and may not function either publicly or privately as clergy of this Church or as a lay official of this Church or a parish or agency thereof, although they will remain lay members of this Church. All others may be restored to the "Roster of Clergy In Good Standing With The Church" and to his/her former positions immediately and without prejudice either upon being found "not guilty" or following their exoneration by a State Court of Appeals.
5. In keeping with the historic authority and power of a Bishop in the historic Apostolic Succession, every Bishop and Archbishop shall have the authority to issue a Church Annulment of a marriage. The grounds for a Church Annulment shall be the same as those specified in the Canon Law Code of the Roman Catholic Church. Under normal conditions an annulment by a Bishop will be forwarded to this Provincial Archbishop for review and concurrence prior to issue, but an annulment issued by an Archbishop needs no corroboration. The specific grounds found for a Church Annulment by a Bishop and/or Metropolitan Archbishop of this Church will be retained by that Bishop and/or Archbishop but are protected under the Seal of the Confessional and will not be disclosed under any circumstances. All copies of the Canon Law Code of this Church printed after this date will bear these changes in the text.
 6. The following Offices are Church-wide Offices with Church-wide authority operating under the direct authority of the Metropolitan Archbishop as curial departments: The Office of the Judicial Vicar of the ALCC, The Office of the Canon for Ecumenical Affairs, The Office of the Metropolitan Archbishop's Advisor for Education, The Office of the Canon Theologian of the ALCC, The Office of the Doctrine of the Faith, and the Office of the Director of Temporal Administration and Finance.
 - a. The following Officials have Church-wide authority operating under the direct authority of the Metropolitan Archbishop as members of his Curia: The Judicial Vicar of the ALCC, The Canon for Ecumenical Affairs, The Director (Prefect), Office for Education, The Canon Theologian of the ALCC, The Director (Prefect) of the Office of the Doctrine of the Faith, and the Director of Temporal Administration and Finance. The Metropolitan Archbishop of the ALCC is the first-line supervisor of these officials. All of

these officials serve an indefinite tenure at the pleasure of the Metropolitan Archbishop of the ALCC.

b. The Corporate Treasurer is a Church-wide, curial officer who has authority over both the Metropolitan Archbishop and the Director of Temporal Administration and Finance. They both serve under his authority in the areas of Finance, Financial Administration, and Accounting. And neither has a veto over his actions.

c. All of the Officers mentioned in Canon VII.6.a, except the Director of Temporal Administration and Finance (which is a lay position,) will, as a minimum, be Monsignori in the rank of Protonotary Apostolic de numero participantium, but may be Curial (Auxiliary and/or Titular) Bishops.

d. The Director of Temporal Administration and Finance is a lay position. The holder of this position will normally hold either an M.B.A., M.A..Bus., or M.S. Bus. with or without certification as a C.P.A.

e. The Director of Temporal Administration and Finance will retain the services of an independent C.P.A. to serve as the independent Auditor of the Finances of the ALCC in accordance with the Laws of the State of Missouri for non-profit corporations which are Churches. The Metropolitan Archbishop may, for cause, issue an Indult allowing qualified lay persons who are not members of this Church to hold these two positions.

CANON VIII

OF CHURCH PROPERTY

1. All Parish Churches and associated property are and remain the property of each individual Parish.
2. Any Priest who wishes to start a new congregation/Parish of this Church will be granted such a Church Charter upon verbal or written request.
3. New Churches will be organized strictly in accordance with the provisions of the Constitution and Canons of this Church. Initially, new Parishes will normally be "house churches" to take advantage of the inherent flexibility they provide. A house church is and remains the property of the Priest unless it is legally donated to the Parish in full compliance with State law.

CANON IX

OF CHANGES IN THE CANONS

1. These Canons may be amended, revised, repealed and/or new Canons established by the Metropolitan Archbishop.
2. New Canons which make significant changes in the faith and order of this Church will be made by the Metropolitan Archbishop upon consultation with the Executive Committee of this Church. The results of such consultations will normally be followed but are not binding.

3. The Metropolitan Archbishop will make interpretations of the Constitution, Canons, and Church Regulations of this Church. Once the complete hierarchical structure is in place these interpretations will be made at the lowest level of clergy possible, with appeals being made through the hierarchy. The Metropolitan Archbishop will be the final appellate authority.

a. The Metropolitan serves under the authority of the Church's Corporate Treasurer in the areas of Finance, Financial Management, and Accounting (since he serves under the authority of the Corporate Board of Directors in those areas,) and does not have the authority to veto or issue temporary or permanent dispensations from their actions pertaining to Finance, Financial Administration, and Accounting.

b. The Metropolitan Archbishop does have the authority to issue temporary and permanent dispensations from the provisions of these Canons not pertaining to Finance, Financial Administration and Accounting when required by local circumstances and the furtherance of the Cause of Christ.

AMENDMENTS

Amendment 1 (3 July 1999)

Canon I, Section 3 is amended as follows: The secondary corporate logo of the Anglo-Lutheran Catholic Church shall consist of a budded Latin cross upon which is superimposed an open Bible. The pages of said Bible shall bear the Greek letters alpha and omega on its left and right pages respectively, the whole being inserted into an ornately decorated circle placed into an ornately decorated square. The official colors of this Church shall be dark bluish-red and old gold.

Amendment 2 (22 April 2001)

Canon V is amended as follows: It shall be within the discretion of the Metropolitan Archbishop of this Church, for valid pastoral reasons when doing so furthers the Cause of Christ, to License individuals as Lay Ministers of this Church as Lay Readers, Lay Eucharistic Ministers, Teachers, Administrators, and ordain them into all of the historic Minor Orders of the Church. It shall be within the discretion of the Metropolitan Archbishop of this Church to issue Charters for religious orders of men and women. Members of religious orders shall have the status of Licensed Lay Ministers of this Church.

Amendment 3 (22 April 2001)

Canon III is amended as follows: Persons who terminate their physical lives by their own hand will be afforded the same funeral services and honors given any baptized Christian to include a Requiem Mass (The Mass of the Resurrection) and burial in consecrated ground/space.

a. This Church believes, teaches, and confesses that suicide by a person who is truly of unsound mind is no sin and will not be held against them by God.

- b. Although suicide committed by other than the insane is certainly an extremely grave sin, it is impossible to know for certain the final spiritual state of a person at the precise instant of death. The individual may have had time to repent of this act and be forgiven by God and escorted into heaven.
- c. It is impossible to know the mind of God and God certainly has ways of working which we have no knowledge of. Therefore, if this Church is to err, it chooses to err on the side of pastoral kindness, without condoning the situation. Accordingly, it accepts as a general guideline the following section of The Pastoral Constitution on the Church in the Modern World of the Second Vatican Council (Gaudium et Spes):
“Since Christ died for all men, and the ultimate vocation of man is in fact one, that is, a divine vocation, we must hold that the Holy Spirit offers to all the possibility of being united with this paschal mystery (being made like Christ in death looking forward, strong in hope, to the resurrection) in a way known only to God”.
(Gaudium et Spes nn.18.22) However, each Priest has broad pastoral discretion in these matters.
- d. If a Priest or Deacon of this Church chooses for good cause to deny either Christian Burial, a Funeral Mass (The Mass of the Resurrection,) or burial in consecrated ground/space, he will advise the Metropolitan Archbishop or Diocesan Bishop of that decision and his reasons for making it. He may be subject to disciplinary action by the Metropolitan Archbishop if that decision is appealed to him and the reasons for that decision are not acceptable to him, so the Priest is well advised to discuss the matter with his Diocesan Bishop (or Archbishop) before finalizing his decision.

Amendment 4 (13 July 2003)

Canon V is amended as follows:

1. Clergy wishing to transfer into the Priesthood of this Church shall provide the following documents to the Office of the Metropolitan Archbishop:
 - a. A letter to the Metropolitan Archbishop formally requesting transfer by Incardination into the Priesthood of this Church.
 - b. An application form as developed by the Office of the Metropolitan Archbishop.
 - c. They shall submit a letter of resignation from their former Church to be effective on or prior to the effective date of Incardination.
 - d. They must sign the Solemn Incardination Vows of this Church and have them witnessed and notarized.
 - e. If married, the spouse must write a letter stating that they do not oppose the decision to incardinate into the Priesthood of the ALCC.

2. A Certificate of Incardination will not be issued until those documents have been received at The Office of the Metropolitan Archbishop at St. Michael's House, and reviewed and verified by the Metropolitan Archbishop or his designee.

Amendment 5 (13 July 2003)

Canon V is amended as follows: Those requesting admission as Postulants For Holy Orders, Ordination, or Incardination into the Priesthood of the ALCC must be of sufficient health and resources to discharge the duties of their Office. Those being considered for a Regular Call into the hierarchy of the ALCC as Chaplain to the Metropolitan Archbishop, Prelate of Honor or Protonotary Apostolic de Numero, or Diocesan Bishops must have the health and resources necessary to properly discharge the duties and obligations of the office for which they are being considered. The Presiding Pastor or his designee shall have the authority to request medical and psychological evaluations and a background check to verify the requirements of this amendment.

Amendment 6 (20 August 2003)

An amendment to Article VI. Article VI, Sections 2, 15, and 18 are amended as follows: The title of a parish "Board of Directors" is changed to the parish "Vestry." The titles of the President and Vice President of the parish Vestry are changed to "Senior Warden" and "Junior Warden." The title of the Denominational and Diocesan "Board of Directors" is changed to "Executive Committee." All copies of the Canon Law Code of this Church printed after this date will bear these changes in the text.

Amendment 7 (27 August 2003)

An amendment to all applicable Canons: The Canon Law of the Anglo-Lutheran Catholic Church is amended as follows: The Presiding Pastor Coadjutor is changed to Bishop Coadjutor. All copies of the Canon Law Code of this Church printed after this date will bear these changes in the text.

Amendment 8 (4 October 4 2003)

An amendment to Article V Section 3. The text of this Section is changed to read, "Ordinations will only be performed by the Metropolitan Archbishop or, in his absence, by the Metropolitan Archbishop Coadjutor but will normally be performed by the Diocesan Bishop for clergy of their diocese. Bishops will be consecrated by the Metropolitan Archbishop assisted by whichever two Bishops he chooses to designate." All copies of this Constitution and of the Canon Law Code of this Church printed after this date will bear these changes in the text.

Amendment 9 (4 October 2003)

An amendment to Article IX, Section I. Article IX, Section I is amended to read as follows: the Metropolitan Archbishop may amend this Constitution at any time upon the advice and consent

of the Executive Committee until the Church has ten (10) parishes or until Quadrennial Conferences are instituted, at which time it may be amended by a 2/3 vote of those attending the Quadrennial Conference or between conferences a vote of the Executive Committee of this Church subject in either case to the veto of the Metropolitan Archbishop, which shall be final. There is no provision for reconsidering a vetoed item and passing it over the veto of the Metropolitan Archbishop. All copies of this Constitution and of the Canon Law Code of this Church printed after this date will bear these changes in the text.

Amendment 10 (March 1, 2004)

An amendment to Article V. Article V is amended as follows: Ordination into the Order of Deacons may be either as a transitional Deacon or as a Permanent Deacon. Ordination as a Priest will be preceded by ordination as a transitional Deacon by at least six (6) months. Ordination as a permanent Deacon is for life. A Bishop has it within his discretion, for cause and under extraordinary circumstances, to elevate a permanent Deacon to the Priesthood, but will not do so without prior consultation with the Metropolitan Archbishop of this Church. All copies of this Constitution and of the Canon Law Code of this Church printed after this date will bear these changes in the text.

Amendment 11 (March 1, 2004)

An amendment to Article VI. Article VI is amended as follows: The title of the head of this Church is changed from "Presiding Pastor" to "Prime Bishop." Authorized titles for the Prime Bishop will be "The Most Reverend" and "Bishop." All copies of this Constitution and of the Canon Law Code of this Church printed after this date will bear these changes in the text.

Amendment 12 (April 9, 2004)

Canon V, Section 17 is amended as follows: A Chaplain to the Prime Bishop may serve as an administrator on the staff of a Bishop and in other senior administrative positions in this Church or any subdivision thereof. All copies of this Constitution and of the Canon Law Code of this Church printed after this date will bear these changes in the text.

Amendment 13 (August 8, 2004)

Canon III is amended with the adoption of Section 26, which will read as follows: "The Holy Eucharist must be celebrated with bread and wine, with which a small quantity of water is to be mixed. The bread must be made of wheat alone, and in accord with the ancient tradition of the Latin Church of the West, the priest is to use unleavened bread in the celebration of the Eucharist whenever he offers it. The wine must be natural wine of the grape, and not corrupt."

Amendment 14 (August 22, 2004)

An amendment to Article VI. Article VI is amended as follows: The title of the head of this Church is changed from "Prime Bishop" to "Archbishop of the Anglo-Lutheran Catholic Church." Authorized titles for the Archbishop of the ALCC will be "The Most Reverend" and "Archbishop." As a corollary to this, the title of the Prime Bishop Coadjutor of the Anglo-Lutheran Catholic Church is changed to Archbishop Coadjutor of the Anglo-Lutheran Catholic Church. The title of an Archdeacon is changed to Prelate of Honor or Protonotary Apostolic de Numero (Monsignor.) All copies of this Constitution and of the Canon Law Code of this Church printed after this date will bear these changes in the text.

Amendment 15 (August 22, 2004)

Canon V, Section 18 is amended as follows: The title of an Archdeacon is changed to Monsignor in the ranks of either Prelate of Honor or Protonotary Apostolic de Numero.

Amendment 16 (August 22, 2004)

Canon III, Section 20 is amended to read as follows: "Although it is preferred, for theological reasons, that the altar be placed against a wall (the East wall or Liturgical East wall,) and that the priest celebrate the Holy Eucharist facing the altar, in accordance with the practice of the Roman Catholic Church following the Second Vatican Council, a centrally placed altar is permitted, and clergy may celebrate the Holy Eucharist behind the altar facing the congregation." All copies of the Canon Law Code of this Church printed after this date will bear these changes in the text.

Amendment 17 (1 September 2004)

Canon III, Section 2 is amended by the inclusion of the Book of Divine Worship (Newman House) as an authorized liturgy of this Church. All copies of the Canon Law Code of this Church printed after this date will bear these changes in the text.

Amendment 18 (1 September 2004)

Canon V is amended with the addition of Section 35: The Archbishop of this Church shall have the power to designate those persons who have given significant service to this Church as Honorary Canons. Honorary Canons may be either clergy or of the laity. Honorary Canons will be entitled to wear the vestments of a Canon as described in the Church Regulations.

Amendment 10 (3 October 2004)

Canon V, Section 26 is amended as follows: The presence of Bishops in the Historic Apostolic Succession is considered of the essence (*esse*) of the Church. While a Church may, under emergency conditions, operate for a time without Bishops in the historic Apostolic Succession, such absence constitutes a serious deficiency in that Church's Priesthood and said Church must do all in its power to bring its Priesthood into the historic Apostolic Succession as soon as possible.

Amendment 201 (3 October 2004)

Canon VII is amended by the addition of the following article: Article 5. In keeping with the historic authority and power of a Bishop in the historic Apostolic Succession, every Bishop and Archbishop shall have the authority to issue a Church Annulment of a marriage. The grounds for a Church Annulment shall be the same as those in the Canon Law Code of the Roman Catholic Church. Under normal conditions an annulment by a Bishop or Archbishop will be forwarded to an Archbishop for review and concurrence prior to issue, but an annulment issued by a Metropolitan Archbishop needs no corroboration. The specific grounds found for a Church Annulment by a Bishop and/or Metropolitan Archbishop of this Church will be retained by that Bishop and/or Archbishop but will be protected under the Seal of the Confessional and will not be disclosed under any circumstances. All copies of the Canon Law Code of this Church printed after this date will bear these changes in the text.

Amendment 21 (3 March 2003)

As a member of the Augustana Evangelical Catholic Communion (AECC,) the Anglo-Lutheran Catholic Church subscribes to the Canon Law Code of that Communion. This Church will adhere to the terms and provisions of the Canon Law Code of the AECC. Nothing in the Canon Law Code of this Church will be interpreted in a manner as to conflict with the Canon Law Code of the AECC.

Amendment 22 (17 July 2005)

Canon 5 is amended as follows: A freehold may be given at the discretion of the Metropolitan Archbishop of the ALCC or by a Diocesan Bishop upon the advice and consent of the Metropolitan Archbishop of the ALCC. If issued, a freehold will go into effect not less than twelve (12) months after the canonical installation of a Bishop, Priest, or Deacon into their position.

- a. A freehold will be removed upon conviction of a felony, of heresy, or of violation of a cleric's Ordination Vows (Promise of the Elect, as found in the Roman Pontifical) made during the cleric's ordination. While action by a tribunal in accordance with the terms and provisions of this Canon Law Code are required

for removal of a freehold upon conviction of a felony or of heresy, it shall be up to the discretion of the prelate with ecclesiastical jurisdiction over a cleric, normally following consultation with the Judicial Vicar of the ALCC, to determine when a violation of ordination vows has occurred (although a prelate will not be bound by the advise of the Judicial Vicar.) Appeal of the removal of a freehold will be to the Provincial Archbishop, and the Metropolitan Archbishop of the ALCC shall be the final appellate authority.

- b. A Regular Call may be rescinded for cause by the Prelate issuing the Regular Call during the twelve months after a cleric's canonical installation, and, in a separate action, at any time after a freehold has been removed. Normally, this will follow consultation with the Judicial Vicar of the ALCC (although a prelate will not be bound by the advice of the Judicial Vicar.)
- c. Upon removal of a Regular Call a cleric will normally be placed on the "Roster of Clergy On Leave From Call," but may, for cause, and at the discretion of the prelate removing the Regular Call, be placed on the Roster of Clergy Not In Good Standing With The Church.
- d. The Removal of a freehold, the rescinding of a Regular Call, or placement on the "Roster of Clergy Not in Good Standing with the Church" may be appealed first to the Provincial Archbishop, and then to the Metropolitan Archbishop of the ALCC, whose decision is final.

Amendment 23 (17 July 2005.)

Canon VI is amended as follows: A member of the Executive Committee or a Diocesan Executive Committee who is legitimately unable to attend a meeting, may explain his absence in to the Metropolitan Archbishop of the ALCC or to the Diocesan Bishop, and may designate a member of the Executive Committee as his procurator (proxy) with a general mandate, provided that no individual may act as procurator for more than two absent members and exercise their votes. Votes by a procurator (proxy) will be noted in the minutes of the meeting.

Amendment 24 (17 July 2005)

An amendment to Article V. Sections 5, 6, 11 and 18 of this Article are amended as follows:

- a. Postulants will be admitted only in the Diocesan Bishop's Chapel, Oratory, or at a location chosen by him, during a celebration of the Holy Eucharist.
- b. Admission as a Postulant for Holy Orders will normally be preceded by six (6) to twelve (12) months active membership in this Church.
- c. Ordination as a Transitional or Permanent Deacon will be normally preceded by six (6) to twelve (12) months of service as a Licensed Lay Reader, followed by six (6) to

twelve (12) months of service before the Altar as an Acolyte. This may be done while a Seminarian.

d. Candidates for Ordination to all Orders of the Priesthood will sign a written statement of adherence to the Constitution, Canon Law Code, Church Regulations, Faith, and Order of this Church with an Oath of Obedience to the Hierarchy, Diocesan Bishop and Metropolitan Archbishop of this Church at the Altar in the Eucharistic Celebration and Ordination as a Deacon, Priest, and Bishop. This will be countersigned by the Ordaining Bishop(s.) A copy will be given to the Ordaining Bishop, and a copy will be placed in his Clergy File both at the Office of the Diocesan Bishop and at the Headquarters of this Church.

The following section is added to Canon V as Section 36:

36. The Ordinal from the most current available edition of the Roman Pontifical will be used for all ordinations performed by Bishops of this Church. No other ordination rites are authorized under any circumstances.
- a. That there may be no defects of form or intent in the ordinations of this Church, the most current available edition of the Ordinal from The Roman Pontifical will be used for all ordinations. Ordinations to all three Orders of the Priesthood will be set within a celebration of the Novis Ordo Mass, the Masses contained in The Book of Divine Worship, or any other Masses authorized at that time by the See of St. Peter.
 - b. All clergy being ordained will sign a document stating that they will support and uphold the doctrine and discipline of this Church, and that they will serve this Church in their Order for a period not less than five (5) years. A release from the required time in service may be granted for cause by a Bishop Ordinary for Transitional Deacons being elevated to the Priesthood and/or the Metropolitan Archbishop of this Church for Priests being elevated to the Episcopate.
 - c. Prior to their ordination as a Bishop, all Bishops-Elect will sign a witnessed and notarized contract stating that (1) they will be assisted in all Episcopal Ordinations by not less than two (2) additional Bishops; (2) that they will perform no ordinations using rites other than those specified in this canon; (3) that they will perform no “*per-saltum*” ordinations directly to the Orders of Priest or to Bishop. A Priest must be first ordained a Deacon, and a Bishop must be first ordained a Deacon and a Priest; (4) That they will perform no ordinations of clergy for any Church which is not either in full communion with this Church, officially recognized “*in communio sacris*” by the same, or a member of the Augustana Evangelical Catholic Communion without the prior written authorization of the Metropolitan Archbishop of this Church upon his prior consultation with the Judicial Vicar and the advice and consent of the Synod of Bishops of this Church.

All editions of this Canon Law Code printed on or after this date will include this as Canon V Section 36.

Amendment 25 (23 October 2005)

Canon VI.18 is amended to read as follows: Any person or persons wishing either to establish an independent Denominational or non-Denominational parachurch Ministry chartered by Anglo-Lutheran Catholic Church - will make written or verbal application to either the Executive Committee or the Metropolitan Archbishop. The Metropolitan Archbishop, acting either on his own discretion or upon being informed of a 2/3 majority of the Executive Committee in favor of the issue of such a charter will issue a numbered Independent Ministry Charter to the applicant or applicants.

- a. A numbered Independent Ministry Charter will be issued stating the name of the new independent ministry, the names of the person(s) issued the Charter, the purpose of the Independent Ministry, the terms, limitations, and conditions of the Charter, the effective date of the Charter, and the signature of the Presiding Pastor. The Charter may or may not bear the seal of this Church and may or may not be notarized. It is the intent and within the beliefs, teachings, and confessions of this Church that the absence of the signature of witnesses or of notarization has absolutely no bearing on the validity of said Independent Ministry Charter. The signature of the Archbishop is sufficient.
- b. The person(s) issued the Independent Ministry Charter will be advised that although chartered by this Church, and operating under stated terms and conditions, their ministry is and is intended to be by the Constitution and Canons of this Church ecclesiastically and canonically a completely independent ministry, not a subordinate one, and thus not in any way under the direction, command or control of this Church or its Metropolitan Archbishop. The Independent Ministry will have no relationship to this Church in which the legal doctrine of *Respondeat Superior* will apply. Holders of of an Independent Ministry Charter and the clergy of that Independent Ministry are *not* deemed to be either in Full Communion or “*in communio sacris*” with this Church unless all other requirements for such status have been met and that status canonically granted by this Church.
- c. Holders of an Independent Ministry Charter will provide the Archbishop - Metropolitan an annual report of the activities of their Independent Ministry for informational purposes. This report is due not later than the 7th day of January. Failure to provide such a report may under some circumstances be considered due cause for either suspension of their Charter or an element included in the circumstances leading to such suspension or revocation under the provisions of Canon Law.

- d. Presbyters who are holders of an Independent Ministry Charter, being members of other Churches and independent of this Church, have the intrinsic authority to ordain, incardinate, and deploy clergy for their Ministry if permitted by the Canons of the Church to which they belong.
- e. It is the intention of this Church that Independent Ministry Charters be valid for an indefinite period of time. However, if and when any actions by the holders of an Independent Ministry Charter become a serious embarrassment to this Church, the Metropolitan Archbishop has it within his discretion to suspend the Independent Ministry Charter, effective upon receipt of notification of such action by the Charter holder(s.) While under suspension or revocation of Charter, such ministries may continue to operate as before, as they are legally and canonically fully and completely independent of the Anglo-Lutheran Catholic Church, but they will not be able to state or imply in their advertising, official papers and other documents that they are currently chartered by this Church. No other sanctions or actions are to be permitted.
- f. A suspended Independent Ministry Charter may be reinstated for cause by the Bishop upon presentation, consideration and evaluation of a written application. Such Application for Reinstatement will state the cause for which the Ministry's Charter was suspended or revoked, extenuating circumstances, and all actions taken to rectify the situation leading to suspension or revocation. Such written application will be made only to the Metropolitan Archbishop and not to the Executive Committee (Board of Directors.) The decision of the Metropolitan Archbishop to either reinstate an Independent Ministry Charter or to refuse to do so is final and not subject to appeal although it is within his discretion to reconsider the issue from time to time in accordance with the process stated above. All version of this Canon Law Code printed on or after this date will bear this change in its text.

Amendment 26 (25 November 2005)

In accordance with the provisions of Canon IX.1, Canon II is amended as follows:

1. The Apostles' Creed, the Nicene Creed, and the Athanasian Creed are the Creeds of this Church. Either version of the Nicene Creed (with or without the filioque clause) may be used. The Rector / Vicar of each parish will be consistent as to which version he uses. This has no effect on this church's adherence to the underlying Catholic understanding of the progression of the Holy Spirit.
2. The doctrinal decrees of all Ecumenical Councils recognized by the Church are accepted as the doctrine of the Anglo-Lutheran Catholic Church to the extent those decrees are in accordance with Authentic Catholic Tradition.
3. The following documents are statements of the doctrines of this Church:

- a. The Definition of the Union of the Divine and Human Natures in the Person of Christ, (The Council of Chalcedon, 451 A.D., Act V.)
 - b. Because they are trustworthy witness to the Gospel and Authentic Catholic Tradition, The Unaltered Augsburg Confession, the Apology of the Augsburg Confession, Luther's Small Catechism, Luther's Large Catechism, and the 39 Articles of Religion (as interpreted by John Henry Newman in Tracts for the Times) are accepted as statements of the doctrine of this Church. The other documents contained in the Book of Concord (1580) are accepted insofar as they are in accord with Authentic Catholic Tradition.
 - c. The Catholic-Lutheran Joint Declaration on the Dogma of Justification (Augsburg, GE,1999) is accepted as the doctrine of this Church.
4. The Holy Bible consisting of the Books of the Old Testament including the Deuterocanonical Books and the New Testament are the Word of God.
 5. This Church recognizes and celebrates the seven Sacraments (or Mysteries) of Western Catholic Christianity.
 6. This Church recognizes the Real and Continuing Presence of the Divine Christ and Human Jesus in the Eucharist as stated in Article X of the Unaltered Augsburg Confession: *"Of the Lord's Supper. Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat the Supper of the Lord; and they reject those that teach otherwise." This church teaches that when the gifts of bread and wine are offered by the priest in the name of the Church to the Father in the great Eucharistic Prayer of thanksgiving, they are transformed by the Holy Spirit into the Body and Blood of the only-begotten Son of the Father. Finally, when the one bread is broken, "the unity of the faithful is expressed . . . [and through Communion they] receive from the one bread the Lord's body and blood in the same way the apostles received them from Christ's own hands."*
 7. The Consecrated Eucharistic Elements are the Body and Blood of Christ and will be reserved for distribution to the homebound, sick, and dying and for adoration outside the Eucharist.
 8. The Episcopacy in the historic Apostolic Succession is of the *esse* of the Church.
 9. This Church recognizes the Threefold Ordained Priesthood consisting of the Orders of Deacons, Priests, and Bishops. Only deacons, priests, and bishops ordained by bishops in Apostolic Succession may exercise their offices in this Church. Only baptized and confirmed males may be validly ordained as deacons, priests, and bishops of this Church.
 10. This Church believes, teaches, and confesses that the Sacrament of Marriage consists of the sacramental marital union of one man and one woman. And that the Sacrament of Holy Matrimony is intended by God to be a permanent union of husband and wife. No clergyman will be permitted to witness a "marriage" of a homosexual couple, bless a homosexual civil union, bless a homosexual couple's relationship or bless the adoption of a child by a homosexual couple. Clergy who violate this canon will be subject to placement on the Roster of Clergy Not In Good

Standing With The Church by his Diocesan Bishop or by the Metropolitan Archbishop of this Church.

Amendment 27 (25 November 2005)

In accordance with the provisions of Canon IX.1, Canon III.2 is amended as follows:

2. The Standard Book of Worship for this Church is The Book of Divine Worship (BDW.) The Standard Ordo of this Communion is that of The Book of Divine Worship. The following Lutheran and Anglican liturgical agendas, books, manuals and liturgies are authorize for use in this Church.

- a. The traditional liturgies and worship books of the Evangelical Lutheran Church in America and the Evangelical Lutheran Church in Canada.
- b. The traditional liturgies and worship books of the Lutheran Church - Missouri Synod.
- c. The 1928 and 1979 editions of the Book of Common Prayer (BCP) of The Episcopal Church and the 1662 edition of the BCP of the Church of England.
- d. The liturgical books of the Roman Catholic Church authorized for use by the appropriate Vatican congregation.
- e. The Anglican Missal published by the Anglican Parishes Association (prior editions are also approved.)
- f. The Holy Eucharist shall not be celebrated using the Verba (Words of Institution) alone for the consecration. A full Anaphora/Eucharist Prayer/Canon of the Mass/Epiklesis from the Lutheran Book of Worship (LBW,) the LBW-Minister's Desk Edition, the BCP, the BDW, or one from the Roman Catholic Sacramentary must be used.
- g. the Metropolitan Archbishop (or upon its formation this Church's Synod of Bishops) may authorize the use of other traditional liturgical agendas, books and liturgies.
- h. Liturgies in languages other than English authorized for use by the Roman Catholic Church, an Anglican Church, an Orthodox church or a Lutheran Church may be authorized for use in a parish by a Bishop with jurisdiction.
- i. The Ordinal from the most current edition of The Roman Pontifical of the Roman Catholic Church, set within a celebration of the Novis Ordo or Book of Divine Worship (BDW) Mass with no textual omissions or deletions except the omission of the vow of celibacy and the substitution of a vow of obedience to the Archbishop Metropolitan instead of one to the Pope, will be used exclusively for all ordinations performed by Bishops of the Anglo-Lutheran Catholic Church. No other ordination rites will be authorized at any time, under any circumstances.
- i. Other liturgies and hymnals may be approved by the Metropolitan Archbishop (or the Synod of Bishops, once one is formed) for use in ethnic Parishes, non-geographic ethnic jurisdictions and in specific circumstances.

All versions of the Canon Law Code printed on or after this date will bear these changes in the text.

Canon Law: Amendment 28 (25 November 2005)

In accordance with the provisions of Canon IX.1, Canon V.4 is amended by the addition of the following: Sacred Scripture and the Magisterium of the Church Catholic as a trustworthy witness to the Gospel through the ages have confirmed the teaching of the Church on homosexuality. Scripture and the Magisterium of the Church Catholic differentiates between homosexual acts and homosexual tendencies.

- a. Regarding acts, it teaches that, in Sacred Scripture, these are presented as grave sins. Sacred Tradition, as a trustworthy witness to the Gospel, has constantly considered them to be intrinsically immoral and contrary to natural law. These, consequently, may not be approved in any case. Concerning profoundly deep-rooted homosexual tendencies, that one discovers in a certain number of men and women, these are also objectively disordered and often constitute a trial, even for these men and women. These people must be received with respect and delicacy; one will avoid every mark of unjust discrimination with respect to them. These are called to realize the will of God in their lives and to unite to the Sacrifice of the Lord the difficulties that they may encounter.
- b. In light of this teaching, it is necessary clearly to affirm that the Church, while profoundly respecting the persons in question, may not admit to the seminary and Holy Orders those who practice homosexuality, show profoundly deep-rooted homosexual tendencies, or support the so-called “gay culture.”
- c. The above persons find themselves, in fact, in a situation that gravely obstructs a right way of relating with men and women. The negative consequences that may derive from the Ordination of persons with profoundly deep-rooted homosexual tendencies are by no means to be ignored. If, however, one is dealing with homosexual tendencies that may be simply the expression of a transitory problem, such as for example an adolescence not yet complete, such tendencies must be overcome at least three years before acceptance as a Postulant for Holy Orders and ordination to the Diaconate. Homosexuals will be required to remain celibate. Those who fail to do so or who become public advocates of the so-called “gay culture” will have their calls rescinded by their Diocesan Bishop or by the Archbishop of this Church, and placed on the Roster of Clergy Not in Good Standing With this Church. All versions of the Canon Law Code printed on or after this date will bear this change in the text.

Canon Law: Amendment 29 (3 December 2005)

In accordance with the provisions of Canon IX.1, Canons V.17 and V.18 are amended as follows: In order to bring the clergy titles of the Anglo-Lutheran Catholic Church into line with

the current titles of clergy of the Roman Catholic Church, the written titles of Chaplain to the Metropolitan Archbishop and Episcopal Chamberlains are changed from “The Very Reverend Monsignor” to “The Reverend Monsignor.” All versions of the Canon Law Code printed on or after this date will bear this change in the text.

Canon Law: Amendment 30 (3 December 2005)

Canon VI and all applicable Canons are amended as follows: The title of the head of this Church is changed from "Archbishop of the Anglo-Lutheran Catholic Church" to "Metropolitan Archbishop of the Anglo-Lutheran Catholic Church." All versions of the Canon Law Code printed on or after this date will bear this change in the text.

Canon Law: Amendment 31 (16 December 2005)

In accordance with the provisions of Canon IX.1, Canon III.2 is amended as follows:

2. The Standard Book of Worship for this Church is the Book of Divine Worship (BDW) authorized for use in the Anglican Use Roman Catholic parishes by the Vatican. The Standard Ordo of this Church is that of the Book of Divine Worship. The following liturgies are also authorized for use in this Church.

§1. The Roman Catholic Anglican Usage Book of Divine Worship.

§2. The Mass of Paul VI (in Latin, Vietnamese, English, and the African languages.)

§3. The Mass of the Council of Trent (in Latin, Vietnamese, English, and the African languages.)

§4. The approved liturgies of the Churches *sui iuris* in communion with the Church and Bishop or Rome. This includes the Ambrosian Mass, Syrian, Melkite, Maronite, among others.

§5. The liturgical books of the Roman Catholic Church authorized for use by the appropriate Vatican Congregation.

§6. The 1549 Book of Common Prayer.

§7. Other liturgies are allowed by written license of a Bishop Ordinary.

All versions of the Canon Law Code printed on or after this date will bear this change in the text.

Canon Law: Amendment 32 (7 January 2006)

In accordance with the provisions of Canon IX.1, Provision is made for the Archbishop Metropolitan of this Church (alone) to elevate Priests as Monsignori. There shall be three ranks of Monsignori. Those ranks listed from lowest to highest rank are (1) Chaplain to the Archbishop Metropolitan (2) Prelate of Honor; and (3) Protonotary Apostolic de Numero participantium. A Bishop may not appoint more than seven Monsignori of this last rank and all shall have significant positions in the Diocese or on the Metropolitan Archbishop's curia. The

written title of a Monsignor of the first two ranks shall be “The Reverend Monsignor” or “Monsignor.” The written title of a Monsignor of a Protonotary Apostolic de Numero participantium is, “The Monsignor. The spoken title of a Monsignor of any rank shall be “Monsignor.” All versions of the Constitution printed on or after this date will bear this change in the text.

Canon Law: Amendment 33 (11 April 2006)

In accordance with the provisions of Canon IX.1, the Canon Law Code of the Anglo-Lutheran Catholic Church is amended as follows: The following Offices are Church-wide Offices with Church-wide authority operating under the direct authority of the Metropolitan Archbishop as curial departments: The Office of the Judicial Vicar of the ALCC, The Office of the Canon for Ecumenical Affairs, The Office of the Metropolitan Archbishop's Advisor for Education, The Office of the Canon Theologian of the ALCC, The Office of the Doctrine of the Faith, and the Office of the Director of Temporal Administration and Finance.

- a. The following Officials have Church-wide authority operating under the direct authority of the Metropolitan Archbishop as members of his Curia: The Judicial Vicar of the ALCC, The Canon for Ecumenical Affairs, The Director (Prefect), Office for Education, The Canon Theologian of the ALCC, The Director (Prefect) of the Office of the Doctrine of the Faith, and the Director of Temporal Administration and Finance. The Metropolitan Archbishop of the ALCC is the first-line supervisor of these officials. All of these officials serve an indefinite tenure at the pleasure of the Metropolitan Archbishop of the ALCC.
- b. All of the Officers mentioned in Canon VII.6.a, except the Director of Temporal Administration and Finance (which is a lay position,) will, as a minimum, be Monsignori in the rank of Protonotary Apostolic de numero participantium, but may be Curial (Auxiliary and/or Titular) Bishops.
- c. The Director of Temporal Administration and Finance is a lay position. The holder of this position will normally hold either an M.B.A., M.A..Bus., or M.S. Bus. with or without certification as a C.P.A.
- d. The Director of Temporal Administration and Finance will retain the services of an independent C.P.A. to serve as the independent auditor of the finances of the ALCC in accordance with the Laws of the State of Missouri for non-profit corporations which are Churches. The Metropolitan Archbishop may, for cause, issue an Indult allowing qualified lay persons who are not members of this Church to hold these two positions.

All versions of this Canon Law Code printed after this date will bear this text in the body of the Canons.

Canon Law: Amendment 34 (12 August 2006)

In accordance with the provisions of Canon IX.1, the Canon Law Code of the Anglo-Lutheran Catholic Church is amended as follows: Canon V, Section 27 is amended to read as follows: “If and when instituted, a Diocese will normally be co-terminous with a State (i.e. The Diocese of

Missouri,) but may be larger or smaller. A territorially large or politically important Diocese may, following the precedent of the Canon Law Code of the Melkete Catholic Churches, may, as an honorific, be named an Archdiocese and its Bishop an Archbishop, though it will not, in this instance constitute a Province and its Archbishop will have Ordinary rather than Provincial authority. A Diocese or Archdiocese will eventually be divided into Districts and Regions, and several Dioceses may be collected into Provinces. All versions of this Canon Law Code printed after this date will bear this text in the body of the Canons.

Amendment 35 (24 May 2006)

In accordance with the provisions of Article IX.1, Canon VI is amended as follows: all Bishops of this Church serve on the Executive Committee along with other clerics and lay people. The Bishops constitute the Holy Synod. The Holy Synod will have jurisdiction over doctrine, worship, and the election of Bishops. The Metropolitan Archbishop will conduct all meetings of the Holy Synod and have veto power over its actions. The next senior Bishop by date of Episcopal Ordination shall serve as Dean of the Holy Synod with duties as prescribed in the Code of Canon Law as promulgated under the authority of Pope John Paul II, January 25, 1983, Vatican Library Edition (1989). All versions of this Canon Law Code printed after this date will bear this text in the body of the Canons.

Amendment 36 (16 October 2007)

The Corporate Board of Directors of this Church voted on October 16, 2007 to change the name of this Church to the Anglo-Lutheran Catholic Church (ALCC). This change is in full force and effect immediately. All versions of this Canon Law Code printed after this date will bear this text in the body of the Canons.

Amendment 37 (26 September 2008)

In accordance with the provisions of Canon IX.1, Canon VI.20 of the Canon Law Code of the Anglo-Lutheran Catholic Church is amended as follows: The Standing Committee is renamed the Executive Committee. The Corporate Board of Directors consists of the Archdiocesan and Diocesan Bishops, and of lay men and women who are appointed members of the Board of Directors. The Executive Committee consists of the Corporate President, Vice President, Treasurer, and members of the Corporate Board of Directors who are the corporate Director of Temporal Administration and Finance, and the Director of Evangelism and Church Growth.

Amendment 38 (26 September 2008)

In accordance with the provisions of Canon IX.1, the Canon Law Code of the Anglo-Lutheran Catholic Church is amended as follows: Canon VI is amended by the addition of Section 21: The Metropolitan Archbishop of this Church (the Corporate President and President of the Board of Directors,) the Director of Temporal Administration and Finance, and the Corporate Treasurer of the Anglo-Lutheran Catholic Church serve under the authority of the Board of Directors of the

Anglo-Lutheran Catholic Church in the areas of Finance, Financial Management, and Accounting. The Metropolitan Archbishop does not have the right to veto its actions in the areas of Finance, Financial Management, and Accounting. This amendment is in full force and effect immediately. All versions of this Canon Law Code printed after this date will bear this text in the body of the Canons.

Amendment 39 (29 September 2008)

In accordance with the provisions of Canon IX.1, the Canon Law Code of the Anglo-Lutheran Catholic Church is amended as follows: All provisions for the assessment of an administrative processing fee pertaining to Ordinations, Licenses, Church Charters, denominational, dependent Ministries, denominational “para-church” ministries, and chartered independent ministries, having never been assessed or enforced, are repealed. All provisions in the Canon Law Code pertaining to the assessment of such fees will be removed. This amendment is in full force and effect immediately.

Amendment 40 (2 March 2009)

In accordance with the provisions of Canon IX.1, Canon V.1, the Canon Law Code of the Anglo-Lutheran Catholic Church is amended as follows: The Anglo-Lutheran Catholic Church affirms the doctrines of the nature of the Sacrament of Holy Orders and the nature of the Priesthood as a *sacerdotal* (sacrificing) Priesthood in the valid historical Apostolic Succession composed of the Orders of Deacon, Priests (the Presbyterate) and Bishops as explained in Part 2, Chapter Three, Article 6, §1536 through §1600 of the Catechism of the Catholic Church and the references to Sacred Scripture and supporting magisterial documents cited therein, with no additions, deletions, qualification, or omissions except the requirement for clerical celibacy. All versions of this Canon Law Code printed after this date will bear this text in the body of the Canons, and all references to the Order of the Public Ministry (of Word and Sacrament) will be replaced by references to the Priesthood. This amendment is in full force and effect immediately.

Amendment 41 (2 March 2009)

In accordance with the provisions of Canon IX.1, Canon III.11 of the Canon Law Code of the Anglo-Lutheran Catholic Church is amended as follows: This Church teaches the doctrine of the Real Presence of The Body and Blood of Christ in the consecrated elements of bread and wine in the Blessed Sacrament of Holy Communion and that the Mass is a true sacrifice. We believe, teach and confess that the elements of bread and wine become the Body and Blood of Christ. This Church teaches that Transubstantiation is the mechanism through which this occurs, although Consubstantiation may be taught if it is presented as a variant form of Transubstantiation. The bread and wine become the Body and Blood of Christ the moment the words of institution are said, and remain present until the consecrated elements are consumed or properly disposed of. All versions of this Canon Law Code printed after this date will bear this text in the body of the Canons. This amendment is in full force and effect immediately.

Amendment 42 (10 May 2009)

In accordance with the provisions of Canon IX.1, Canon II.3, Sections a and b, of the Constitution of the Anglo-Lutheran Catholic Church, are amended as follows:

- a. The Apostles, Nicene, and Athanasian Creeds, and the Definition of the Union of the Divine and Human Natures in the Person of Christ, (The Council of Chalcedon, 451 A.D., Act V.)
- b. The “Unaltered Augsburg Confession,” the “Apology of the Augsburg Confession,” and the 39 “Articles of Religion” from the Book of Common Prayer (as interpreted by John Henry Newman in Tracts for the Times) are accepted as statements of the doctrine of this Church insofar as they are trustworthy witness to the Gospel and in accordance with authentic Catholic faith, tradition, and spirituality as defined by the Ordinary Magisterium and Sacred Magisterium of the Roman Catholic Church. The other documents contained in the Book of Concord (1580) are accepted on the same basis with the exception of the “Formula of Concord,” which is not accepted by this Church, though it is respected as a historic document. All clergy of this Church are required to sign the Mandatum. All copies of this Canon Law Code printed after this date will bear the amended text.

Amendment 43 (16 July 2009)

In accordance with the provisions of Canon IX.1, Canon III.2 of the Canon Law of the Anglo-Lutheran Catholic Church is amended as follows: The following liturgies and rites are authorized for use in this Church: (1) The Roman Catholic Anglican Use Pastoral Provision's Book of Divine Worship; (2) the Ordinary Liturgy of the Roman Catholic Church (the Mass of Paul VI -Novis Ordo) and (3) the Extraordinary Liturgy of the Roman Catholic Church (The Tridentine Mass.)

- a. For all other sacraments and rites, only the liturgical books and resources associated with the above which are authorized for use by the Congregation for Divine Worship and the Discipline of the Sacraments of the Roman Catholic Church will be used.
- b. Other rites than the preceding which have been approved by the appropriate national council of Catholic bishops and authorized for use by the Congregation for Divine Worship and the Discipline of the Sacraments of the Roman Catholic Church may be used by bishops in their own oratories.
- c. Specifically forbidden are nonliturgical worship services including but not limited to “preaching services,” “evangelistic services,” “revivals,” “prayer meetings,” and “seeker's services” as found among the mainstream Protestant, Evangelical, and Fundamentalist Churches.
- d. Roman Catholic hymnals are to be used. Hymnody from The Lutheran Hymnal (Augsburg Fortress Publishing House) and Lutheran Worship (Concordia Publishing House) and those of the Anglican Churches may be used only when the hymn text does not conflict with the

teachings of the Roman Catholic Magesterium. Hymnals, hymnody and other music from the evangelical fundamentalist branches of the Reformed tradition are banned from use in public worship as are those directly or indirectly supportive of Liberal, Neoliberal, Modernist, Postmodern and Process Theologies as well as the branches of Liberation Theology, Creation Spirituality, feminist and other revisionist theologies, and other theologies the teachings of which conflict with the Catholic Magesterium. Violation of this Canon may be and repeated violation after verbal and written notification of the violation of the terms and provisions of this canon will be grounds for the Metropolitan Archbishop to suspend or revoke of a Church Charter and place the clergy responsible for the violation on the Roster of Clergy Not In Good Standing With The Church. All copies of this Canon Law Code printed after this date will bear the amended text.