



CANONS OF THE CHARISMATIC OLD CATHOLIC CHURCH

as of December 27, 2024

Canons of Charismatic Old Catholic Church

Preamble

This guidance is provided to the members of the Charismatic Old Catholic Church (“COCC”) to ensure uniformity in the performance of our liturgical duties to the Church and Jesus Christ, the head of our church. This document is also intended to empower the local church (parish) to use its best judgment in carrying out these promulgated rules with the love and compassion of our Lord.

The purpose of our church is to share the peace and love of our Lord Jesus Christ with all, recognizing that there are many different ways of doing so, but this serves to give some specific guidelines with regard to structure and matter of the sacraments and belief sets of the church itself, founded by our Lord in word and deed, and carried out through the centuries by His church.

The COCC is a Full Bible Church led by God, interceded for by Jesus Christ, and guided by the dunamis Power of the Holy Spirit (John 14:16,17, 26)

We make the following statements regarding the COCC:

1. We are a confessional church and believe in the creedal statements put forth in the original St. Athanasius, Nicene and Apostles’ Creeds.
2. We believe that all of the Holy Scripture is the inspired word of God.
3. We believe that Holy Scripture includes the 72 books of the unabridged Holy Bible.
4. We hold to the unchanging and original tenets of the Church as taught by Jesus Christ, also sometimes referred to as the Way. (Acts 9:2, 22:4, Deut. 4:2,12:32, Rev 22:18-19).
5. We are a communion, spiritually led by Bishops responsible for the spiritual development of the church or order, school, etc., within their jurisdiction. (Titus 1:5-9, Acts 20:28, 1 Thess 5:12-13 (scripture on bishops)).

The COCC is a Universal, Sacramental and Liturgical church.

Universal in that We hold that ALL called to be Christians belong in the church and we practice open baptism for all believers in Christ and their families (Acts 16:15, 33, 1Cor 7:14) and open communion of the Baptized (1 Corinthians 11:29, John 6:53-55).

Sacramental in that Sacraments are the outward signs of an inward grace instituted by Christ for our sanctification.

These Sacraments are biblically derived and are numbered as seven Godly ordinances. Named Baptism (setting aside for God’s service), Reconciliation (for confession and absolution of sin), Holy Communion (for the impartation of the body and blood of Christ), Confirmation/Chrismation (baptism of the Holy Spirit), Holy Matrimony (the Godly bonding of one man and one women), Ordination (the Godly bonding and setting aside of one person for God’s ministry), Extreme Unction (the evangelical healing grace of God) (see footnote).

Liturgical in that our Congregations are led by Clergy who are called to serve Christ in the order of Melchizedech. Our forms and functions in our church services represent the tradition of the local liturgies brought down to us through the ages.

The tenets and principles of our faith:

1. We believe in a Trinitarian God.
2. We believe that Jesus of Nazareth is the Christ and hence our Personal Savior.
3. We believe in the three ancient creeds of the Church: the Nicene-Constantinople Creed, the St. Athanasius and Apostles' Creeds.
4. We believe in the inerrancy and Divine Inspiration of Holy Scriptures.
5. We believe in that the Traditions are inspired by God and useful for the guiding of the saints.
6. We hold valid Apostolic Succession which is the **uninterrupted** descent or lineage from the Apostles of Jesus Christ and perpetuated by successive ordinations of bishops.
7. We believe in the seven sacraments of the Church: Baptism, Confirmation, Holy Eucharist, Extreme Unction (see footnote), Reconciliation (Confession and Absolution), Holy Matrimony (one man to one woman), and Holy Orders.
8. **We believe in the Real Presence of Jesus Christ in the Eucharist.**
 - 8.1 "Real Presence" means that Priestly consecrated bread and wine become the actual and real, Body and Blood of our Lord Jesus Christ. The exact process by which this occurs is a sacred mystery and work of the Holy Spirit.
9. We believe that Holy Orders (bishops, priests, and deacons) are open to those who meet the respective qualifications and qualities presented in scripture. (1 Timothy 3).
10. We believe that celibacy of those in Holy Orders is a personal decision.
11. We believe and accept the doctrines of the seven initial Church Ecumenical Councils: First Council of Nicaea in 325, the First Council of Constantinople in 381, the Council of Ephesus in 431, the Council of Chalcedon in 451, the Second Council of Constantinople in 553, the Third Council of Constantinople from 680–681 and finally, the Second Council of Nicaea in 787.
12. We believe and appreciate the wisdom and guidance of all of the Church Fathers, particularly the Declaration of Utrecht and The Fourteen Theses of the Old Catholic Church at Bonn.
13. We believe that all life is created by God at conception (cf. Psalm 139: 13-16) and that abortion and euthanasia are murder.
14. We believe in One Holy Catholic and Apostolic Church.
15. We believe in the sanctity of Holy Matrimony; and we further believe that Jesus through the Sacrament of Confession forgives those who have been

divorced. Those who are divorced may again receive church sacraments after making a sacramental confession of sin. (cf. Luke 12: 8-10). There is only one unforgiveable sin. (Matt 12:31, Marl 3:28)

16. We believe that family planning is a personal decision between a husband and wife.
17. We believe and follow Sacred Scripture in all matters.
18. We believe that there is a Heaven, and it is the Throne Room where God Almighty resides with the Saints and Angels.
19. We believe that there is a nether region referred to with multiple names such as Hades, hell and Sheol.
20. We do not discriminate based on age, race or sex.

Canons Proper

Structure of the COCC:

Within the COCC there exist two Archdioceses. Each serves and has the jurisdictional responsibility of an Archbishop. The Archdiocese are designated by the geographical area they serve, East and West, given their respective relationship to the Mississippi River.

Diocesan names shall reflect the location of the Diocese. Currently there are five dioceses:

- The East Central Diocese: the boundaries of this diocese include Mississippi, Alabama, Tennessee, Kentucky, West Virginia, Illinois, Indiana, Ohio, Pennsylvania, Wisconsin, Michigan, and Vermont.
- The East Coast Diocese: the boundaries of this diocese include Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, Kenya, and Russia
- The West Central Diocese: the boundaries of this diocese include North Dakota, South Dakota, Nebraska, Kansas, Oklahoma, Texas, Louisiana, Arkansas, Iowa, Missouri, Minnesota
- The West Coast Diocese: boundaries of this diocese include Hawaii, Alaska, Washington, Oregon, California, Arizona, Utah, Nevada, Idaho, Montana, Wyoming, Colorado, New Mexico, Oceania, and Asia.
- The Hispanic Community Diocese is comprised of those who have expressed a desire to be members of this particular diocese.
- Other Bishops may serve within the diocese but are not charged with the duties of the Ordinary of the diocese.
- COCC clergy may choose to be under the jurisdiction of a different geographical diocese than the one in which they reside with the consent of the bishop of the diocese of which they wish to be a member and the bishop of the geographical diocese they live in.

Monsignors also support the Diocesan Bishop in the service of the diocese, providing advice and service as needed.

Priests are charged with the serving the Church by carrying out the day-to-day operations of their respective churches and ministries. These shall be performed in accordance with local church policies and in conformity with the particulars contained later in this document.

Deacons play a vital role within the church. They are the supporting leaders that assist Bishops and others to carry out their particular vocations.

4.0 Sacraments:

Sacraments should occur in the setting that most reflects the will and heart of Christ in the service. Sacraments may be presented electronically with express permission of the diocesan Ordinary.

Sacraments act *ex opere operato*, that is “by the very fact of the action’s being performed.” The efficacy of the sacrament does not depend upon the spiritual state of the human minister, the exact performance of a liturgical formula or the state of the receptor.

Sacraments are the outward earthly signs of an inner grace bestowed by Jesus Christ for the sanctification and salvation of the receptor.

4.1 Sacrament of Baptism

Baptism is a sign of Regeneration or New-Birth, whereby, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons and daughters of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace bestowed by virtue of prayer unto God. The Baptism of infants and young Children is to be retained in the Church, as most agreeable with the institution of Christ.

4.1.1 Baptism is administered in the name of the Father and the Son and the Holy Spirit.

4.1.2 In Baptism water is to be administered through pouring or immersion.

4.1.3 The clergy solemnizing a Baptism should enter into their records the names of the baptized, the minister, parents, and sponsors: date and place of birth of the baptized, and any other data the former deems necessary.

4.1.3.1 There may be more than two Godparents depending on local Tradition, only two will be listed on the record/certificate.

4.1.4 If there is no local record keeping the record should be forwarded to the clergy's Diocesan Bishop for retention.

4.2 Sacrament of Eucharist (Holy Communion)/Real Presence

4.2.1 Holy Communion is the partaking by the faithful, in the reception of the Body and Blood of Jesus Christ. He is present in the bread and wine, after their consecration by the priest.

4.2.1.2 (Other elements such as grape juice and gluten free bread may be used with permission of the local Ordinary.

4.2.3. Bishops and priests have the authority to celebrate the sacrifice of Holy Mass.

4.2.4 Consecrated elements shall be consumed at the end of every service unless a storage receptacle has been approved by the local Ordinary.

4.2.5 The Eucharist in both kinds may be distributed by duly consecrated and trained Lay Ministers.

4.3 Sacrament of Confirmation

4.3.1 Bishops or their assigns administer the Sacrament of Confirmation to baptized candidates.

4.3.4 All candidates for confirmation should have a sponsor to attend to them during the ceremonies.

4.4 Sacrament of Reconciliation

4.4.1 Only a bishop or priest shall administer the Sacrament of Reconciliation, also referred to as the Sacrament of Confession and Absolution.

4.4.2 The confessor is prohibited from revealing to anyone, that confessed by a penitent. An interpreter, if one is being used, is also absolutely obliged to maintain confidentiality.

4.4.2.1 Confessors are responsible for knowing National and local laws for legal responsibilities of reporting confidentialities.

4.5 Sacrament of Extreme Unction (see footnote)

4.5.1 The Sacrament of Extreme Unction can only be validly administered by a bishop, or a priest as it may include Confession, Communion and Unction.

4.5.1.1 Anointing of the Sick is an Office. Healing prayer and prayers of deliverance may be administered by lay ministers who have been properly trained and consecrated for this ministry.

NOTE: This office replaces the office of Exorcist as recorded in the Old Catholic Missal; Abp A.H Mathew circa 1908.

4.6 Sacrament of Holy Orders

4.6.1.1 All Candidates for Ordination must, in due time, manifest their intention to receive Holy Orders to the Bishop and submit the documents required by said Bishop:

Recommended Documents

- A. Police Information Check with Vulnerable Sector Screening (paid for by applicant)
- B. Pre employment psychological test (paid for by applicant)
- C. CV or resume per direction of Bishop
- D. Education as Directed by the sponsoring Bishop.

4.6.2 Exiting Service in the COCC

- A. There is no mandatory retirement of Clergy in the COCC. All are encouraged to continue all their days in the ministry of the Word.
- B. From time-to-time clergy may choose to leave the COCC.
 - Clergy should inform their Ordinary of their desire and the Ordinary shall proceed as is deemed best for the Church.
 - Transfers require express permission of the transferees Ordinary. Failure to follow this procedure will cause notice to be sent to the House of Bishops for further consideration.

4.7 Sacrament of Holy Matrimony.

4.7.1, The Sacrament of Holy Matrimony is celebrated as directed by Jesus and celebrated by an ordained Bishop, Priest or Deacon of the Church.

4.7.2 Before the marriage is performed, the celebrant should ascertain that the bride and groom do not have any obstacles, moral or legal, to valid and licit celebration.

4.7.3 Marriage Counseling may be proscribed per couple, the length and depth to be determined by the counselor.

4.7.4 The Sacrament of Holy Matrimony is between One Man and One Women as determined by original birth certificates.

4.8 Liturgy

4.8.1 Throughout the ages there have been many Liturgies. The Charismatic Old Catholic Church does not mandate one particular form of Liturgy.

4.8.1.1 The Old Catholic Liturgy, the Roman Liturgy, the Liturgy of St James and Thomas Cranmer-derived Liturgies are all recommended liturgies for celebration of the Sacraments.

4.8.1.2 Exceptions: Other Liturgies and modifications of the above are permissible only with approval of the local Diocesan Ordinary.

4.8.2 Liturgical Calendar is recommended that Churches follow a standardized Calendar. Churches may choose to use either the Old Catholic One year or the contemporary Three-year liturgical calendar. Other calendars may be approved by the Diocesan Ordinary.

CANON 5 Sacramentals and Elements

5.1.1 Sacramentals are objects, Holy Water, crosses, scapulars, Incense. They may also be actions like blessings, etc.

5.1.2 Oil of the Olive, Salt and Distilled water are the base material used for the creation of Chrism and Holy Water.

5.2 Elements are the base matter for the celebration of the Eucharist that is the bread and the wine.

5.2.1 For the Eucharist wheat bread and red wine are the traditional elements.

Due to allergic and dietary needs these may be replaced as deemed to meet the dietary needs of local parishioners. Juice and gluten free bread are examples are acceptable substitutes. Bread loaf that has to be torn must be

carefully managed due to crumbs ending up on the floor. Plastic disposable cups are discouraged as they must all be washed in an appropriate piscina prior to disposal.

5.3 Veneration of the Blessed Sacrament. From time-to-time benediction may be called for when the Blessed Sacrament is displayed for reverence. The Sacrament should be displayed on an altar in a Monstrance or other appropriate vessel that has been consecrated specifically for this purpose. Clergy should ensure that worshippers are cognizant that this is a visible display of the Holy Body and Spirit of Christ and that the artifacts of bread, wine and brass are in not in themselves an object of worship.

CANON 6 Ministries and Organizations

6.1 Of Parishes

A Parish is defined as a self-supporting community of faithful adult members. A member is a confirmed adult at least 18 years of age who is both regular in attendance, active in parish ministries, and in the financial support of the community.

Existing Parishes who join the communion may choose to keep their current governance structure with permission and oversight of the Diocesan Ordinary.

New Parishes should consider the below guidance for parish formation.

6.1.1 Every parish is strongly encouraged to create a commission to assist in management of the parish. The commission should consist of a President, a Vice President and a Secretary/Treasurer. The President of the Commission of Laypeople serves as a special advisor to the Parish priest in secular church matters.

6.1.2. In a Parish, the Commission reports directly to the Priest.

6.1.3 Each parish should consider becoming legally incorporated as a nonprofit church organization in its State where it is located.

6.1.4 All funding to the parish shall be recorded in a bookkeeping system as approved by the ordinary and the State laws and shall be subject to inspection,

6.1.5 Written Charter/Local governance structure. The structure of the local churches leadership and management will meet the needs of that particular church. Each church at inception or incardination will create a written declaration of its governance structure (i.e. the church is run by a board, or the church is run by the congregation, or the church is run by the priest, etc.) to be approved by the Diocesan Ordinary.

6.2 Of a Religious Order

A religious order is defined as a religious organization of people who live to achieve a common purpose through a form of promised or vowed life to God. A rule is recognized ordered by their Rule and Constitution.

6.2.1 Religious Orders may be established only with the expressed approval of the House of Bishops.

6.2.2 Each Religious Order will be governed by an Abbot, who will be a member in good standing of the clergy of the COCC.

6.2.3. Existing Religious Orders transitioning into the COCC will present all current documentation to the House of Bishops for review.

NOTE: New Religious Orders forming in the COCC should ask to be assigned an Episcopal sponsor to assist them during the formation period. The Dean of the Seminary may be assigned this task by the House of Bishops.

CANON 7 Concerning the Major Orders of Clergy

7.1. Definitions and Titles: The following titles, their usage and descriptions as defined by the House of Bishops, have been adopted.

- A. Presiding Archbishop - This title is reserved for the bishop elected by the House of Bishops to serve as the visible head of the church and as chief operating-officer on day-to-day church business.
- B. Archbishop - Reserved for the bishops who provide guidance over several diocesan operations, with bishops in place in those dioceses. Their title is "Archbishop of..."
- C. Bishop - A title reserved for those vested with Episcopal dignity - authorized to exercise control over a diocese or order, or who are a Bishop Emeritus of the Church. Their title is "Right Reverend". Those charged as the Ordinary of a diocese shall be referred to as a Diocesan Bishop.
- D. Auxiliary Bishop - Bishops not in charge of a diocese as Ordinary.
- E. Monsignor – A priest elevated to an honorary title that has responsibility for assisting a Bishop. Monsignors are often elevated to the office of Bishop when vacancies arise.
- F. Abbot – An abbot is a priest or bishop authorized to exercise supervision of a religious order.
- G. Priest – Presbyter, ordained administrator of the Sacraments for the local Church, under the guidance of a bishop. Their title is "Reverend Father or Reverend Mother."
- H. Deacon - Ordained assistant to the bishop or the presbyter, their title is "Reverend Deacon." The Deacon which is to be the liaison between the people of God and their presbyter.

- I. Seminarians - Those who have been accepted for orders by a bishop of the COCC and are currently in a course of study leading to ordination. Their official title is “Brother or Sister...” till ordination to the diaconate.

7.2 Clergy

7.2.1 All Clergy shall meet the biblical criteria as stated in the Holy Bible. (see Titus 1 and 1 Timothy 3).

7.3 Bishops

7.3.1. Diocesan bishops are invested with the authority of a chief Apostle in the shepherding of a diocese. They are nominated by the House of Bishops, and they are under the guidance of the Presiding Archbishop.

7.3.2 The following are requisites of the candidates for the episcopate.

- A. They must be at least thirty-three years of age.
- B. They must be ordained a priest by a legitimate apostolic succession order and should be in active service for the priesthood for five years continuously.

7.3.2.1 The House of Bishops may appoint a Diocesan Bishop, or an Auxiliary Bishop with the right to succession.

7.3.2.2 The Diocesan bishop may call a Diocesan Synod to consider questions of importance, and interest to the clergy and people of the diocese.

7.3.2.3 A Bishop consecrated by ONE other Bishop is considered to be a validly ordained Bishops.

NOTE: Traditionally Bishops in the church are consecrated by three Bishops to ensure the validity of Apostolic Succession. This may occur in one or more services.

7.4 Priests

7.4.1 Priests should have sufficient educational background and life experience to full the needs of their office and/or ministry.

7.4.2 All Priests shall be first ordained as a Deacon and serve in that ministry for no less than six months before being ordained priest unless the ordaining bishop makes an exception for a compelling reason.

7.5 Deacons

7.5.1 Deacons are ordained by the bishop.

7.5.1.2 Deacons may perform the Ante-Communion (a “Deacon’s Mass”).

7.5.2 Deacons are ascribed to or incardinated to a Diocesan Ordinary for the service, for which they have been ordained.

7.5.3 Deacons are obliged to wear clerical garb in accordance with the custom of the place and with the order of the bishop.

7.6 Sub-Deacons

7.6.1 Sub-Deacons are ordained by the bishop. Duties are those of an assistant to the Deacon.

7.6.2 Every sub-deacon must belong to a diocese. By their ordination sub-deacons are ascribed to or incardinated to the diocese for the service of which they have been promoted.

7.6.3 Sub-deacons are obliged to wear clerical garb in accordance with the custom of the place and with the order of the bishop.

7.7 Ministers

7.7.1 Ministers: *The Ministers of the Church are lay persons, bishops, priests, and deacons.*

*Lay persons are **commissioned** for their ministry by the Sacrament of Holy Baptism. Yet there may be need from time to time a necessity to commission extraordinary ministers such as Evangelists, Eucharistic Ministers, Worship Leaders and Healing Ministers that they may operate within recognized blessings within the Church,*

7.7.2 The traditional names of the groups of commissioned ministers within the church are: Doorkeepers, Reader/Lector, Healing Ministers, and Acolytes.

7.8 Rules of Clerical Standing (Membership)

7.8.1 Clerical Membership is open to all ordained clergy (Deacons or Priests) in good standing with the COCC.

7.8.2 Every Priest and Deacon must serve under a Bishop, and Bishops serve as part of the House of Bishops.

7.8.3 An individual must undergo a thorough examination before ordination. as determined by the sponsoring Ordinary.

7.8.4 There is no mandatory retirement age for clergy.

7.8.5 The appropriate/modest dress for clergy is determined by the local Ordinary.

7.8.6 The abbot of a religious order may wear a **wooden pectoral cross** while performing sacramental functions as may Priests and Deacons. The material of a Bishop's pectoral cross is up to their personal choice although metal is traditional.

7.8.7. Those clergy who are a member of a religious order may opt to wear the habit prescribed by their order. No other habit shall be worn at any time.

7.8.8 All ordained clergy (when vested with alb or cassock) are encouraged to wear a red fascia (sash) high about their waist. This practice highlights the affinity of the COCC with the Charismatic stream of the church.

CANON 8 Regulations Appertaining to the Episcopate

8.1 A COCC priest is elevated to the Office of Bishop by election of a majority of Bishops of the Church. Where a Bishop of another denomination seeks incardination, as a Bishop the same level of consent is required.

8.2 All Bishops are members of the House of Bishops.

**8.2.1 The House of Bishops shall employ the consensus method in its decision-making processes, striving for collective agreement and unity in all matters brought before it. **

8.3 An COCC Bishop may hold membership but may not hold any office in another Denomination.

8.4 Bishops shall not pass Episcopal orders to those outside the COCC and where such is desired, consultation with the House of Bishops is required.

CANON 9 Discipline and Dismissal of Clergy

9.1 Each Diocesan Bishop is autonomous within the Diocese with regard to ordination, discipline and dismissal of Deacons and Priests.

Disciplinary Definitions

- A. Administrative Leave of Absence: A deacon/priest that has been relieved of all responsibility by the Ordinary or their representative for any ecclesiastical office or function, as well as participating in active ministry.
- B. Laicized: A deacon/priest who either voluntarily or involuntarily is returned to the lay state at the request of the Bishop.
- C. Suspended: A deacon/priest whose faculties have been suspended by the Bishop or their representative may not function in any parish, agency, or situation of the Diocese. The Ordinary will issue a letter notifying the deacon/priest of the suspension of faculties.
- D. Temporary Leave of Absence: A deacon/priest who at their own request has been granted authorization by the Bishop to withdraw from active ministry for a fixed period of time.

9.2 When the Diocesan Bishop considers as necessary the laicization of the individual, the case shall be referred to the Presiding Archbishop for action.

9.3 When a cleric is under charge, a bishop of another diocese shall not give spiritual protection.

9.4 Recommended Stages in Clerical Discipline:

- 9.4.1 Stage 1 - A verbal discussion between the Bishop and the appointee
- 9.4.2 Stage 2 - A letter of concern
- 9.4.3 Stage 3 - A letter of warning, A time limit is stated, and the cleric

asked to comply.

9.4.4 Stage 4 - A letter of suspension with specific direction as to actions necessary to be taken before the suspension may be lifted.

9.4.5 Stage 5 - A letter of dismissal and formal excommunication.

CANON 10 Sacred Places and Church Buildings

10.1 Sacred places are those which are blessed or consecrated either for divine worship or for the burial of the faithful, according to the rites prescribed by the Church's liturgy.

10.2 By the term church building is meant a sacred building dedicated to the divine worship, principally for the purpose of serving all the faithful in the exercise of public worship.

10.3 The main house of worship, and parish of the diocesan bishop shall be the Cathedral.

10.4 The main house of worship for Charismatic Old Catholic Church shall be the Basilica.

10.5 No church shall be erected without the explicit permission of the Bishop in writing.

10.6 The blessing and laying of the cornerstone of a church building belongs to the Presiding Archbishop who may delegate this privilege to the bishop of the place.

10.7 Before divine worship is held in a new church building, it must be solemnly blessed by the Presiding Archbishop or the Diocesan Bishop.

10.8 The Priest is the ex-officio caretaker of the church building of his parish and responsible directly to the Ordinary for the upkeep thereof and for the loss of ornaments, records and furniture pertaining to the church building of the parish.

10.9 The main altar of the church building shall serve as the centerpiece of the church. Before using the altars, they should be blessed in accordance with the ritual of the Church.

10.10 Donation of altars or any portion thereof should be accepted only on condition that they shall perpetually belong to the parish. This rule applies also, to all ornaments, and sacramentals used in the church building for divine worship, donated by parishioners.

10.11 Donors must be informed that their donated items will not be kept in perpetuity and may be replaced at some time in the future.

10.12. As sacred things, ornaments, images and sacramentals belong to the parish, with the exception of the church building, are not subject to sale, mortgage, transfer, or barter without the approval of the presiding presbyter.

CANON 11 Use of Membership List

11.1 The use of any type of COCC membership list (hardcopy or electronic) is restricted to the use of COCC Clergy for the purpose of church business only.

CAUTIONARY NOTE: The use of Reply All in inflammatory email correspondence may incur disciplinary action from the House of Bishops.

FOOTNOTES

Changes to the original document and Intents of Rules and procedures should be outlined in this section so that future readings of this document may understand the prayers and thinking that has gone into this document.

Extreme Unction: Under this older title the Sacrament was performed by a Priest only as it often includes confession and communion. The modernized term **Anointing of the Sick** denies creation of a Lay Healing Ministry within the diocese and therefore is to be avoided.

“Exorcist” is considered a lay ministry in the Old Catholic Missal (AH Mathew circa1908). This is in agreement with the Charismatic movement in general that encourages lay people to enter into the ministry of Healing and Deliverance.

Incorrect use of language in a Sacrament: While every attempt should be made to follow the traditional formulas of the approved Liturgies, errors whether grammatical or actual of the Celebrant has no bearing on the effectiveness of God’s grace.

EXAMPLE: A Priest incorrectly memorized the Baptismal formula and spoke it over hundreds of Baptisms. His grammatical error in no way affected the grace bestowed any of those who were baptized.

8.2.1,“Consensus decision-making ensures inclusivity in governance by actively engaging all participants and valuing diverse perspectives. This approach fosters a collaborative environment where every voice is heard and considered, leading to more representative and widely supported decisions. Minority position holders are expected to be prepared to make concessions, and it is the duty of all participants to strive for harmony and agape among members.”

*** Syntax and final phrasing to be adopted at the next synod following this addition dated 12//27/2024***