

# **CANONS 2014**

**Governing the**

**Doctrine, Discipline, and Worship**

**of the**

## **INDEPENDENT CATHOLIC CHRISTIAN CHURCH**

*And they continued steadfastly in the  
apostles' doctrine and fellowship, and  
in breaking of bread, and in prayers.*

*– Acts 2:42*

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## **Preface**

The Independent Catholic Christian Church came into being on December 12, 2002. During its existence over the past twelve years, it has undergone a number of changes. The Canons (and Policies) have been revised several times to reflect this.

When it began in 2002, the Jurisdiction was a collection of mostly solitary liturgical ministries, and the first Canons, reflecting this, were very brief – they come to three pages in a book of this size. Over the next three years, a few minor changes were made and a few Policies, mostly dealing with sacramental matters, were added.

In 2005, Presiding Bishop Tim Cravens moved to Philadelphia and received St. Mary of Grace parish into the Jurisdiction. With the transition from a collection of individuals to a community, changes were needed, and the Canons were expanded. Two years later, in 2007, the Chapter of Canons was established, and the Canons were revised to reflect this, and other Policies were added, including the Formation Program for candidates for ordained ministry.

As the Jurisdiction continued to grow, it was felt that a more systematic set of Sacramental Policies was needed, as well as other Policies, and so the Canons and Policies 2008 were published as the first publication of Rene Vilatte Press, the Jurisdiction's publishing concern established that year. While the first Canons took up three pages, the Canons and Policies 2008 required 90 pages. The Sacramental Policies were derived in large part from Roman Catholic and Episcopal canon law, significantly

altered to reflect the values and environment of this jurisdiction.

As the Jurisdiction has continued to grow, we have reached the time when a new set of Canons is needed. First, the distinction between “Canons” and “Policies” is being eliminated, with one integrated document containing all the Canons. The Canons are organized in a more holistic fashion, based on Acts 2:42 (which was the theme of the first Gathering in 2008). We have made revisions where experience has suggested better ways of doing things. Finally, more attention is paid to Constituent Ministries, which are barely mentioned in previous editions of the Canons. In addition to the material in the Canons in the “Breaking of Bread” section derived from Roman Catholic and Episcopal canon law, material from these sources has been used in the “Prayers” section. The jurisdiction owes a debt of gratitude to Fr. Michael Shirk for the material on “Meditation and Contemplation” in the “Prayers” section, taken from his *Prymer*, also published by Rene Vilatte Press. The jurisdiction owes a debt of gratitude as well to its Chapter of Canons, Mtr. Sandra Hutchinson, Fr. Michael Shirk, and Lyngine Calizo, for their service to the church.

It is our prayer that these Canons will serve us well for the next chapter of the Jurisdiction’s life, as we strive to “continue steadfastly in the apostles’ teaching and fellowship, in breaking of bread, and in prayers” as we attempt to follow Christ as our Savior and Lord.

Candlemas, 2015

+Timothy W. Michael Cravens, Presiding Bishop



# **The Faith of the Independent Catholic Christian Church**

**by Timothy W. Cravens**

Being an Independent Catholic, or Independent Sacramental Christian, means a number of things.

Our understanding of what it means to be “Catholic” is very similar to the basis for ecumenical dialogue put forth by the Anglican Communion in the Chicago-Lambeth quadrilateral in the nineteenth century. The quadrilateral identifies the Scriptures, the Creeds, the Sacraments, and the apostolic ministry of the historic episcopate as the irreducible elements of Catholic faith and practice which must be maintained at all costs.

First, as Independent Catholics, we accept the historic creeds of the church – the Nicene Creed and the Apostles’ Creed – which teach the basic truths of the Christian faith. God exists as One God in Three Persons from eternity to eternity. God created the universe and all that is. God created humanity in God’s image, and when humanity sinned, provided redemption by becoming a human being in the person of Jesus Christ, who was fully God and fully human. Jesus died on the cross and then rose again from the dead, and by that death and resurrection, we are saved and restored to full and right relationship with God. God continues to be with us as the Holy Spirit, and continues the saving work of Christ through the Church, through its proclamation of the Word and celebration of the Sacraments.

We also accept the word of God expressed in the Scriptures of the Old and New Testaments. We read the Bible in

community as the Church. We interpret it in the light of the Tradition of the Church. We bring to bear upon our study the best use of Reason. And we use the lens of our Experience to understand the movement of the Spirit among the people of God in the Scriptures and what it has to say to us in our own day. We do not attribute to the Bible infallibility – only God is infallible, and to attribute that to a creature is idolatry. We hear the Spirit speak words of life and truth through Scripture – and any use of the Bible as a weapon to hurt others is a misuse, and not an expression of the word of God.

We rejoice in the sacramental life of grace, in which God uses created things to convey grace to us. There are two great sacraments of the Gospel, Holy Baptism and the Holy Eucharist, in which all Christians share. We are baptized in water, in the name of the Father, the Son, and the Holy Spirit, through which our sins are forgiven and we are made members of Christ's Body, the Church. In the Eucharist, we receive the consecrated bread and wine which have become the Body and Blood of Christ, and are strengthened in our relationship with Christ and with one another and are sent out to do the work of Christ in the world. There are also five other sacraments which give us grace in time of need. The sacrament of Reconciliation gives us absolution and forgiveness of sins, reconciling us with God, one another, and ourselves. The sacrament of Anointing of the Sick brings healing of body and soul. The sacrament of Confirmation brings an outpouring of the Holy Spirit in our lives, giving us new strength for the service of God. The sacrament of Marriage brings God's grace to the lifelong covenant between two people committed to one another as spouses. The sacrament of Ordination gives grace to deacons, priests, and bishops to carry out particular ministries in the Church.

We believe that there are certain ministries that are necessary for the Church to function in its fullness. While all Christians share in these ministries, as well as other ministries, some Christians are called to these ministries in sacramental ways. Some Christians are called to a life of sacramental servanthood, sharing also in the proclamation of the Gospel and assisting in the celebration of the sacraments. They are called to be deacons. Some deacons, in addition to sacramental servanthood, are called to a life of sacramental sacrifice, proclaiming the Gospel and sharing in the sacrificial ministry of Jesus Christ by offering the Eucharist and other sacraments and blessing the people. They are called to be priests. Some priests, in addition to sacramental sacrifice, are called to share in the pastoral oversight and governance of the church, and in ordaining others to be deacons, priests, and bishops. They are called to be bishops. We believe that bishops share in the ministry of the apostles and are brought into that ministry by a laying on of hands that has been passed down from the apostles.

These beliefs are common to a number of churches – Orthodox (both Chalcedonian and non-Chalcedonian), Roman Catholic, Anglican, Old Catholic, and Independent Catholic. But there are certain things which distinguish us from other churches. First, unlike both Orthodox and Roman Catholic denominations, we do not believe that the One, Holy, Catholic, and Apostolic Church is to be identified with a single denomination. We believe that all the churches which hold the Creeds, Scripture, Sacraments, and Apostolic Succession of bishops, priests, and deacons are Catholic and are real churches, part of the one Church. Furthermore, just as we reject the notion that the Bible is infallible, so we also reject the idea that the Church, or any part of it, or any individual office within it, is or can be infallible or indefectible. The commitment of Jesus Christ

to the Church is infallible – but to assign infallibility to a creature rather than the Creator is idolatrous. We also reject the belief that dogmas outside of the Creeds which some have proclaimed to be “infallible” can be so regarded, or required as beliefs. So, for example, while the doctrines of the Immaculate Conception and the Assumption are certainly permissible beliefs, they cannot be required as a doctrinal test for any member of the Church.

We share the belief that the Church is fully present in a number of denominations as well as the rejection of infallibility with our Anglican and Old Catholic (Union of Utrecht) sisters and brothers. There are three characteristics which distinguish us from them.

First, these churches believe that, ideally, the church should be one organizational entity divided geographically so that there is only one diocese in a given location. While they may be in full communion with other churches that have dioceses in the same locale, they see this as an interim measure until organizational merger and unity can be accomplished. As Independent Catholics, however, we reject the idea that there should be one organization worldwide with only one diocese in an area, because we have seen, historically, how this leads to corruption. We instead hold to the early church model of independent local churches that cooperate with one another. The only universal Church is the invisible fellowship of all the baptized. We also accept that, in this age of greater mobility and electronic communication, local churches may be formed by networks of those who have a particular charism of ministry rather than a particular geographical location.

Second, Independent Catholics, unlike mainstream churches, do not typically own church property, and

therefore meet in rented spaces or homes. This usually means that local communities are smaller, and gives them opportunities as well as imposing restrictions which do not exist when a church has its own building. This means that the traditional territorial parish paradigm does not exist for Independent Catholics. Also, it means that we integrate sacred space into our lives in ways not possible in most mainstream churches. We reserve the Blessed Sacrament in our homes, and like the early church, this is not restricted to clergy or religious, but is open to the laity who wish to do so as well. We integrate liturgy, celebrated in our homes, into our daily lives, so that the boundary between prayer and daily life becomes much more permeable.

Finally, Independent Catholics, with very, very few exceptions, rely on volunteer clergy who are not paid for their ministry. This has a number of implications. First, this goes hand in hand with the smaller communities that are typical of Independent Catholic churches, since the clergy only have limited time to devote to pastoral ministry, and the communities can exist without paying a clergy salary. In mainstream churches, often small churches are forced to close if they cannot pay for the maintenance of a building or the salary of clergy – these are not concerns of Independent Catholic churches. Second, while in mainstream churches (in particular the Episcopal Church), there are limits to the number of candidates who can be accepted into the ordination process because the church can only support a finite number of clergy with salary, benefits, and often housing, in Independent Catholic churches, anyone who is able to meet the requirements of the ordination process and who shows signs of a genuine vocation may be ordained.

The Independent Catholic Christian Church, in addition to sharing the above-mentioned characteristics with other

Independent Catholic jurisdictions, has a number of characteristics of its own, shared by some but not all other jurisdictions.

We are fully inclusive of women and LGBT folk in all aspects of church life, and in particular in ordination and marriage. While many mainstream churches are moving in this direction, there is controversy about both and issues as to whether and how inclusion can happen in particular local contexts. In the ICCC, full inclusion of women and LGBT Christians is a settled issue – those unwilling to accept it do not find a church home in our jurisdiction.

Another characteristic that we have that distinguishes us from some is that we embrace not only the Roman Catholic heritage, but also the Orthodox and Anglican heritage that we have as a result of drawing apostolic succession from all three streams. One particular way in which this manifests itself is in our worship, as we embrace liturgical diversity, drawing from the Byzantine, Roman, and Anglican liturgical traditions – and from both traditional and modern versions of these traditions. While each local community determines for itself exactly how this will be expressed in its own rites, we give mutual respect and embrace for those who may pray in a different liturgical rite than the one to which we are accustomed.

Thus, Independent Catholics are a group of churches that are rooted in ancient tradition, proclaiming the faith of Christ crucified, risen, and returning, celebrating the sacraments, living together in love – but willing to find new ways to minister to an ever-changing world. We invite you to join us in the Independent Catholic Christian Church, to share with us in proclaiming the Gospel and living its demands.

# **I. GENERAL FOUNDATIONAL DOCUMENTS**





# **I. General Foundational Documents**

## **A. Continuing Steadfastly**

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. *Acts 2:42*


## B. Articles of Incorporation

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Entity #: 3823110  
Date Filed: 07/15/2008  
Pedro A. Cortes  
Secretary of the Commonwealth

PENNSYLVANIA DEPARTMENT OF STATE CORPORATION BUREAU	
Articles of Incorporation-Nonprofit (15 Pa.C.S.)	
Entity Number	<input checked="" type="checkbox"/> Domestic Nonprofit Corporation (§ 5306) <input type="checkbox"/> Nonprofit Cooperative Corporation (§ 7102B)
Business Filings Incorporated 8040 Excelsior Drive, Ste 200, Madison, WI 53717	Document will be returned to the name and address you enter to the left. ←

Fee: \$125

Commonwealth of Pennsylvania ARTICLES OF INCORPORATION-NON-PROFIT 4 Page(s)

T0819767117

In compliance with the requirements of the applicable provisions (relating to articles of incorporation or cooperative corporations generally), the undersigned, desiring to incorporate a nonprofit/nonprofit cooperation corporation, hereby state(s) that:

1. The name of the corporation is: <b>Independent Catholic Christian Church</b>
--

2. The (a) address of this corporation's current registered office in this Commonwealth or (b) name of its commercial registered office provider and the county of venue is:				
(a) Number and Street	City	State	Zip	County
(b) Name of Commercial Registered Office Provider				County
c/o: Business Filings Incorporated			Dauphin	

3. The corporation is incorporated under the Nonprofit Corporation Law of 1988 for the following purpose or purposes. <b>See Attached</b>
--

4. The corporation does not contemplate pecuniary gain or profit, incidental or otherwise. <small>PA DEPT. OF STATE</small>
--



## **Articles of Incorporation Independent Catholic Christian Church**

**Continued:**

3. The church exists to glorify the Triune God and preach the Gospel of Jesus Christ. We adhere to the Nicene Creed, preserve the apostolic succession and the seven sacraments, and are fully inclusive of women and lesbian, gay, bisexual, and transgender Christians.

This corporation is organized exclusively for charitable, religious, educational, and scientific purposes, including, for such purposes, the making of distributions to organizations that qualify as exempt organizations under section 501(c)(3) of the Internal Revenue Code, or the corresponding section of any future federal tax code.

Notwithstanding any other provisions of these articles, this organization shall not carry on any activities not permitted to be carried on by an organization exempt from Federal income tax under section 501(c)(3) of the Internal Revenue Code of 1986 or the corresponding provision of any future United States Internal Revenue law.

No part of the net earnings of the organization shall inure to the benefit of, or be distributable to its members, trustees, officers, or other private persons, except that the organization shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purpose set forth in the purpose clause hereof. No substantial part of the activities of the organization shall be the carrying on of propaganda, or otherwise attempting to influence legislation, and the organization shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office.

Upon the dissolution of the organization, assets shall be distributed for one or more exempt purposes within the meaning of section 501(c)(3) of the Internal Revenue Code of 1986, or corresponding section of any future Federal tax code, or shall be distributed to the Federal, state, or local government for a public purpose. Any such assets not so disposed of shall be disposed of by a court of competent jurisdiction of the county in which the principal office of the organization is then located, exclusively for such purposes.

## **C. Statement of Values**

### **Creedally Orthodox**

We proclaim the faith of the Nicene Creed:

- Jesus Christ is fully God and fully human.
- Jesus Christ saves humankind through His death and resurrection.

We base our faith on the scriptures of the Old and New Testaments, interpreting them in light of the tradition of the Church, human reason, and the experience of Christians through the ages.

### **Joyfully Sacramental**

We celebrate the seven sacraments (Baptism, Eucharist, Confirmation, Marriage, Ordination, Reconciliation, Anointing of the Sick). We preserve the apostolic succession.

### **Radically Inclusive**

We welcome all people to worship with us, inviting all baptized Christians to receive Holy Communion. We ordain men and women, gay, lesbian, bisexual, transgender, and heterosexual Christians as bishops, priests, and deacons. We celebrate the marriages of both same-sex and opposite-sex couples.

### **Deeply Prayerful**

Prayer is a central part of the daily lives of our clergy, religious, and laity. We offer several public opportunities for common prayer each week, including some by conference call. We are devoted to the Divine Office, or Liturgy of the Hours, in which the church prays the Psalms, listens to God's word in Scripture, and offers our praises and prayers to God.

## **Liturgically Diverse**

There is great diversity in the liturgical life of the Independent Catholic Christian Church. Great latitude is given to individual members and communities to pray in whichever authentically Christian forms best suit them. Some of our communities celebrate very traditional liturgies, while others use much more contemporary Christian expressions of worship.

## **Generously Relational**

The people of the Independent Catholic Christian Church share a strong common life, even as we are widely dispersed. We do not believe that it is possible to be a "solitary Christian", but instead believe that we are called to work together as the church, in its various expressions, so that we may grow in our discipleship to Christ. We are also called to bear witness to Christ and work for justice in the larger world. We invite you to join us in our journey of Christian life.

## **II. THE APOSTLES' DOCTRINE**





## **II. The Apostles' Doctrine**

### **A. Foundational Documents**

#### **1. Statement of Faith of the ICCC**

The Independent Catholic Christian Church and its member ministries and individuals accept the following principles:

1. The Old and New Testaments as our Scriptures
2. The Nicene Creed as the sufficient statement of Christian faith
3. The seven sacraments of Baptism, Eucharist, Confirmation, Marriage, Anointing of the Sick, Reconciliation, and Ordination
4. The historic threefold ministry of Bishops, Priests, and Deacons in the apostolic succession
5. The ordination of both male and female and both gay and straight Christians as Bishops, Priest and Deacons and the marriage of both same-sex and opposite-sex couples as sacramentally valid
6. The Ten Commandments and the Summary of the Law as the standard of Christian morality
7. The Christian life of prayer, expressed in its highest form in the Lord's Prayer

## **2. Confessional Statement of the ICCC**

1. We accept the Holy Scriptures of the Old and New Testaments as the rule and ultimate standard of faith, containing all things necessary to salvation, being interpreted in the light of the tradition of the Church, human reason, and the experience of the people of God. We hold those books known as apocryphal or deuterocanonical in high regard and leave to individual conscience the question of their inclusion in the canon.
2. We accept the Apostles' Creed as our Baptismal Symbol and the Nicene Creed as the sufficient statement of the Christian faith. We hold the Athanasian Creed in high regard for its teaching on the doctrines of the Trinity and the Incarnation.
3. We celebrate our faith and are sustained through the Sacraments, the outward signs of inward grace. We accept the two Sacraments ordained by Christ Himself – Baptism and the Eucharist – ministered with unfailing use of Christ's words of Institution and of the elements ordained by Him. We also accept the Sacraments of Confirmation, Ordination, Marriage, Reconciliation, and the Anointing of the Sick.
4. We accept the Historic Episcopate, Priesthood, and Diaconate, locally adapted in the methods of administration to the varying needs of the nations and peoples called of God into the Unity of the Church.
5. We believe in the inclusiveness of the Gospel and offer the Church's ministry of the Word and the Sacraments to all regardless of race, ethnicity, ability, sex, gender, sexual orientation, or economic or social status. In particular, we believe that Ordination is open to all qualified candidates regardless of sex or sexual orientation and that Marriage is open to all couples who make a solemn covenant to commit their lives to one another regardless of the sex or gender makeup of the couple.
6. We believe in the Ten Commandments and the Summary of the Law as the standard of morality for Christians.

7. We believe in the daily Christian life of prayer, which receives its highest expression in the Lord's Prayer.

### **3. Confessional Statements from Scripture**

#### **a. John 1:1-14**

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

#### **b. Philippians 2:1-11**

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any compassions and mercies, Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made

himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

### **c. Colossians 1:9-20**

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

### **d. Ephesians 1:3-14**

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as

he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

## **4. Historic Creeds**

### **a. Apostles' Creed**

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate, was crucified, died, and was buried.

He descended to the dead. On the third day he rose again.

He ascended into heaven, and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit,

the holy catholic Church, the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.

### **b. Nicene Creed**

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

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

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father [and the Son]. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

### **c. Athanasian Creed**

Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith.

Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the Substance.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three eternals, but one eternal.

As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almighty's, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.

And yet not three Lords, but one Lord.

For like as we are compelled by the Christian verity to acknowledge every Person by himself to be both God and Lord,

So are we forbidden by the Catholic Religion, to say, There be three Gods, or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is of the Father alone, not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other; none is greater, or less than another;

But the whole three Persons are co-eternal together and co-equal.

So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.

He therefore that will be saved must thus think of the Trinity.  
Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ.  
For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man;  
God, of the Substance of the Father, begotten before the worlds; and Man, of the Substance of his Mother, born in the world;  
Perfect God and perfect Man, of a reasonable soul and human flesh subsisting;  
Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his Manhood.  
Who although he be God and Man, yet he is not two, but one Christ;  
One, not by conversion of the Godhead into flesh, but by taking of the Manhood into God;  
One altogether; not by confusion of Substance, but by unity of Person.  
For as the reasonable soul and flesh is one man, so God and Man is one Christ;  
Who suffered for our salvation, descended into hell, rose again the third day from the dead.  
He ascended into heaven, he sitteth on the right hand of the Father, God Almighty, from whence he shall come to judge the quick and the dead.  
At whose coming all men shall rise again with their bodies and shall give account for their own works.  
And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.  
This is the Catholic Faith, which except a man believe faithfully, he cannot be saved.

## **5. Definition of the Union of the Divine and Human Natures in the Person of Christ from the Council of Chalcedon, 451 A.D., Act V**

Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance



(homoousios) with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer (Theotokos); one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the Fathers has handed down to us.

## 6. List of Books of the Bible

Old Testament	Deuterocanonical/ Apocrypha	New Testament
Genesis	Tobit	Matthew
Exodus	Judith	Mark
Leviticus	The Additions to	Luke
Numbers	the Book of Esther	John
Deuteronomy	Wisdom of Solomon	Acts
Joshua	Ecclesiasticus/The	Romans
Judges	Wisdom of Jesus Son of Sirach	I Corinthians
Ruth	Baruch	II Corinthians
I Samuel	The Letter of	Galatians
II Samuel	Jeremiah	Ephesians
I Kings	(sometimes Baruch, chapter 6)	Philippians

II Kings	The Additions to	Colossians
I Chronicles	the Book of	I Thessalonians
	Daniel:	
II Chronicles	The Prayer of	II Thessalonians
Ezra	Azariah and	I Timothy
Nehemiah	and the Song of	II Timothy
	the Three Holy	
	Children	
Esther	Susanna	Titus
Job	Bel and the	Philemon
	Dragon	
Psalms	I Maccabees	Hebrews
Proverbs	II Maccabees	James
Ecclesiastes	I Esdras	I Peter
Song of Songs/	Prayer of	II Peter
	Manasseh	
Song of	Psalm 151	I John
Solomon		
Isaiah	III Maccabees	II John
Jeremiah	II Esdras	III John
Lamentations	IV Maccabees	Jude
Ezekiel		Revelation
Daniel		
Hosea		
Joel		
Amos		
Obadiah		
Jonah		
Micah		
Nahum		
Habakkuk		
Zephaniah		
Haggai		
Zechariah		
Malachi		

## **7. List of the Seven Ecumenical Councils**

1. First Council of Nicea (325)
2. First Council of Constantinople (381)
3. Council of Ephesus (431)
4. Council of Chalcedon (451)
5. Second Council of Constantinople (553)
6. Third Council of Constantinople (680 – 681)
7. Second Council of Nicea (787)

## **B. The Catechism of the Independent Catholic Christian Church**

### **Human Nature**

Q. What are we by nature?

A. We are part of God's creation, made in the image of God.

Q. What does it mean to be created in the image of God?

A. It means that we are free to make choices: to love, to create, to reason, and to live in harmony with creation and with God.

Q. Why then do we live apart from God and out of harmony with creation?

A. From the beginning, human beings have misused their freedom and made wrong choices.

Q. Why do we not use our freedom as we should?

A. Because we rebel against God, and we put ourselves in the place of God.

Q. What help is there for us?

A. Our help is in God.

Q. How did God first help us?

A. God first helped us by revealing himself and his will, through nature and history, through many seers and saints, and especially through the prophets of Israel.

### **God the Father**

Q. What do we learn about God as creator from the revelation to Israel?

A. We learn that there is one God, the Father Almighty, creator of heaven and earth, of all that is, seen and unseen.

Q. What does this mean?

A. This means that the universe is good, that it is the work of a single loving God who creates, sustains, and directs it.

Q. What does this mean about our place in the universe?

A. It means that the world belongs to its creator; and that we are called to enjoy it and to care for it in accordance with God's purposes.

Q. What does this mean about human life?

A. It means that all people are worthy of respect and honor, because all are created in the image of God, and all can respond to the love of God.

Q. How was this revelation handed down to us?

A. This revelation was handed down to us through a community created by a covenant with God.

## **The Old Covenant**

Q. What is meant by a covenant with God?

A. A covenant is a relationship initiated by God, to which a body of people responds in faith.

Q. What is the Old Covenant?

A. The Old Covenant is the one given by God to the Hebrew people.

Q. What did God promise them?

A. God promised that they would be his people to bring all the nations of the world to him.

Q. What response did God require from the chosen people?

A. God required the chosen people to be faithful; to love justice, to do mercy, and to walk humbly with their God.

Q. Where is this Old Covenant to be found?

A. The covenant with the Hebrew people is to be found in the books which we call the Old Testament.

Q. Where in the Old Testament is God's will for us shown most clearly?

A. God's will for us is shown most clearly in the Ten Commandments.

## **The Ten Commandments**

Q. What are the Ten Commandments?

A. The Ten Commandments are the laws given to Moses and the people of Israel.

Q. What do we learn from these commandments?

A. We learn two things: our duty to God, and our duty to our neighbors.

Q. What is our duty to God?

A. Our duty is to believe and trust in God;

Ia/1 To love and obey God and to bring others to know him;

Ib/2 To put nothing in the place of God;

II/3 To show God respect in thought, word, and deed;

III/4 And to set aside regular times for worship, prayer, and the study of God's ways.

Q. What is our duty to our neighbors?

A. Our duty to our neighbors is to love them as ourselves, and to do to other people as we wish them to do to us;

IV/5 To love, honor, and help our parents and family; to honor those in authority, and to meet their just demands;

V/6 To show respect for the life God has given us; to work and pray for peace; to bear no malice, prejudice, or hatred in our hearts; and to be kind to all the creatures of God;

VI/7 To use all our bodily desires as God intended;

VII/8 To be honest and fair in our dealings; to seek justice, freedom, and the necessities of life for all people; and to use our talents and possessions as ones who must answer for them to God;

VIII/9 To speak the truth, and not to mislead others by our silence;

IX – X/10 To resist temptations to envy, greed, and jealousy; to rejoice in other people's gifts and graces; and to do our duty for the love of God, who has called us into fellowship with him.

Q. What is the purpose of the Ten Commandments?

A. The Ten Commandments were given to define our relationship with God and our neighbors.

Q. Since we do not fully obey them, are they useful at all?

A. Since we do not fully obey them, we see more clearly our sin and our need for redemption.

## **Sin and Redemption**

Q. What is sin?

A. Sin is the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people, and with all creation.

Q. How does sin have power over us?

A. Sin has power over us because we lose our liberty when our relationship with God is distorted.

Q. What is redemption?

A. Redemption is the act of God which sets us free from the power of evil, sin, and death.

Q. How did God prepare us for redemption?

A. God sent the prophets to call us back to himself, to show us our need for redemption, and to announce the coming of the Messiah.

Q. What is meant by the Messiah?

A. The Messiah is one sent by God to free us from the power of sin, so that with the help of God we may live in harmony with God, within ourselves, with our neighbors, and with all creation.

Q. Who do we believe is the Messiah?

A. The Messiah, or Christ, is Jesus of Nazareth, the only Son of God.

### **God the Son**

Q. What do we mean when we say that Jesus is the only Son of God?

A. We mean that Jesus is the only perfect image of the Father, and shows us the nature of God.

Q. What is the nature of God revealed in Jesus?

A. God is love.

Q. What do we mean when we say that Jesus was conceived by the power of the Holy Spirit and became incarnate from the Virgin Mary?

A. We mean that by God's own act, his divine Son received our human nature from the Virgin Mary, his mother.

Q. Why did he take our human nature?

A. The divine Son became human, so that in him human beings might be adopted as children of God, and be made heirs of God's kingdom.

Q. What is the great importance of Jesus' suffering and death?

A. By his obedience, even to suffering and death, Jesus made the offering and sacrifice which we could not make; in him we are freed from the power of sin and reconciled to God.



Q. What is the significance of Jesus' resurrection?

A. By his resurrection, Jesus overcame death and opened for us the way of eternal life.

Q. What do we mean when we say that he descended to the dead?

A. We mean that he went to the departed and offered them also the benefits of redemption.

Q. What do we mean when we say that he ascended into heaven and is seated at the right hand of the Father?

A. We mean that Jesus took our human nature into heaven where he now reigns with the Father and intercedes for us.

Q. How can we share in his victory over sin, suffering, and death?

A. We share in his victory when we are baptized into the New Covenant and become living members of Christ.

## **The New Covenant**

Q. What is the New Covenant?

A. The New Covenant is the new relationship with God given by Jesus Christ, the Messiah, to the apostles; and, through them, to all who believe in him.

Q. What did the Messiah promise in the New Covenant?

A. Christ promised to bring us into the kingdom of God and give us life in all its fullness.

Q. What response did Christ require?

A. Christ commanded us to believe in him and to keep his commandments.

Q. What are the commandments taught by Christ?

A. Christ taught us the Summary of the Law and gave us the New Commandment.

Q. What is the Summary of the Law?

A. You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and the great commandment. And the second is like it: You shall love your neighbor as yourself.

Q. What is the New Commandment?

A. The New Commandment is that we love one another as Christ loved us.

Q. Where may we find what Christians believe about Christ?

A. What Christians believe about Christ is found in the Scriptures and summed up in the creeds.

## **The Creeds**

Q. What are the creeds?

A. The creeds are authoritative statements of our basic beliefs about God.

Q. How many creeds does this Church use in its teaching?

A. This Church uses three creeds: The Apostles' Creed, the Nicene Creed, and the Athanasian Creed.

Q. What is the Apostles' Creed?

A. The Apostles' Creed is the ancient creed of Baptism; it is used to recall our Baptismal Covenant.

Q. What is the Nicene Creed?

A. The Nicene Creed is the creed of the universal Church and is used at the Eucharist.

Q. What is the Athanasian Creed?

A. The Athanasian Creed is an ancient document proclaiming the nature of the Incarnation and of God as Trinity.

Q. What is the Trinity?

A. The Trinity is one God in three persons, equal to one another in every respect: Father, Son, and Holy Spirit.

## **The Holy Spirit**

Q. Who is the Holy Spirit?

A. The Holy Spirit is the Third Person of the Trinity, God at work in the world and in the Church even now.

Q. How is the Holy Spirit revealed in the Old Covenant?

A. The Holy Spirit is revealed in the Old Covenant as the giver of life, the One who spoke through the prophets.

Q. How is the Holy Spirit revealed in the New Covenant?

A. The Holy Spirit is revealed as the Lord who leads us into all truth and enables us to grow in the likeness of Christ.

Q. How do we recognize the presence of the Holy Spirit in our lives?

A. We recognize the presence of the Holy Spirit when we confess Jesus Christ as Lord and are brought into love and harmony with God, with ourselves, with our neighbors, and with all creation.

Q. How do we recognize the truths taught by the Holy Spirit?

A. We recognize truths to be taught by the Holy Spirit when they are in accord with the Scriptures.

## **The Holy Scriptures**

Q. What are the Holy Scriptures?

A. The Holy Scriptures, commonly called the Bible, are the books of the Old and New Testaments.

Q. What is the Old Testament?

A. The Old Testament consists of books written by the people of the Old Covenant, under the inspiration of the Holy Spirit, to show God at work in nature and history.

Q. What are the apocryphal or deuterocanonical books of the Old Testament?

A. The Apocrypha is a collection of additional books written by people of the Old Covenant, and used in the Christian Church, regarded by some as canonical and others as not. This Church allows its members liberty of conscience as to their canonical status.

Q. What is the New Testament?

A. The New Testament consists of books written by the people of the New Covenant, under the inspiration of the Holy Spirit, to set forth the life and teachings of Jesus and to proclaim the Good News of the Kingdom for all people.

Q. Why do we call the Holy Scriptures the Word of God?

A. We call them the Word of God because God inspired their human authors and because God still speaks to us through the Bible.

Q. How do we understand the meaning of the Bible?

A. We understand the meaning of the Bible by the help of the Holy Spirit, who guides the Church in the true interpretation of the Scriptures.

## **The Church**

Q. What is the Church?

A. The Church is the community of the New Covenant.

Q. How is the Church described in the Bible?

A. The Church is described as the Body of which Jesus Christ is the Head and of which all baptized persons are members. It is called the People of God, the New Israel, a holy nation, a royal priesthood, and the pillar and ground of truth.

Q. How is the Church described in the creeds?

A. The Church is described as one, holy, catholic, and apostolic.

Q. Why is the Church described as one?

A. The Church is one, because it is one Body, under one Head, our Lord Jesus Christ.

Q. Why is the Church described as holy?

A. The Church is holy, because the Holy Spirit dwells in it, consecrates its members, and guides them to do God's work.

Q. Why is the Church described as catholic?

A. The Church is catholic, because it proclaims the whole Faith to all people, to the end of time.

Q. Why is the Church described as apostolic?

A. The Church is apostolic, because it continues in the teaching and fellowship of the apostles and is sent to carry out Christ's mission to all people.

Q. What is the mission of the Church?

A. The mission of the Church is to restore all people to unity with God and each other in Christ.

Q. How does the Church pursue its mission?

A. The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love.

Q. Through whom does the Church carry out its mission?

A. The Church carries out its mission through the ministry of all its members.

Q. Who may participate in the mission of the Church?

A. All faithful Christians participate in the mission of the Church. We welcome all people to worship with us, inviting all baptized Christians to receive Holy Communion. We ordain men and women, gay, lesbian, bisexual, transgender, and heterosexual Christians as bishops, priests, and deacons. We celebrate the marriages of both same-sex and opposite-sex couples.

Q. Is the Church identical with any particular denomination?

A. No, the Church is the body of all baptized believers in Christ, and any congregation of faithful Christians in which the pure Word of God is preached, and the Sacraments are duly administered, according to Christ's ordinance, is a true part of the visible Church of Christ.

Q. Does the Church have any visible head on earth apart from Jesus Christ?

A. No, there is no single member of the Church who is the head of the Church (apart from Jesus Christ), nor does any member have universal jurisdiction, nor can anyone speak infallibly regarding any matter of faith or morals.

Q. Who is the model of the Church?

A. Mary, the Mother of God, is the model of the Church through her cooperation with God's plan of salvation in her assent to the Annunciation, "Behold, the handmaid of the Lord; be it done unto me according to your Word."

Q. What do we mean by the Immaculate Conception?

A. Some Christians believe that, by a special gift of grace, Mary was conceived without original sin in order to prepare her to be the mother of Christ.

Q. What do we mean by the Assumption?

A. Some Christians believe that, as a foretaste of the resurrection in which all the faithful will share, Mary's body was taken up bodily into heaven at her death.

Q. Are the Immaculate Conception and the Assumption essential doctrines requiring the assent of all the faithful?

A. No, the Immaculate Conception and the Assumption are not essential doctrines, and members of this Church are free to believe or not believe these doctrines according to the dictates of their conscience.

Q. What are the Ecumenical Councils?

A. The Ecumenical Councils were seven meetings of bishops of the early Church, before the Great Schism, which defined many of the essential doctrines of the church, particularly those of the Trinity and the Incarnation.

## **The Ministry**

Q. Who are the ministers of the Church?

A. The ministers of the Church are lay persons, deacons, priests, and bishops.

Q. What is the ministry of the laity?

A. The ministry of lay persons is to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church.

Q. What is the ministry of a deacon?

A. The ministry of a deacon is to represent Christ and his Church, particularly as a servant of those in need; and to assist bishops and priests in the proclamation of the Gospel and the administration of the sacraments.

Q. What is the ministry of a priest or presbyter?

A. The ministry of a priest is to represent Christ and his Church, particularly as pastor to the people; to share with the bishop in the overseeing of the Church; to proclaim the Gospel; to administer the sacraments; and to bless and declare pardon in the name of God.

Q. What is the ministry of a bishop?

A. The ministry of a bishop is to represent Christ and his Church, particularly as apostle, chief priest, and pastor of a diocese; to guard the faith, unity, and discipline of the whole Church; to proclaim the Word of God; to act in Christ's name for the reconciliation of the world and the building up of the Church; and to ordain others to continue Christ's ministry.

A. Some Christians, both lay and ordained, are called to deepen their baptismal vows by taking additional vows and living religious lives of prayer, ministry, and witness to Christ. For most, the vows are poverty, chastity, and obedience; those in the Benedictine tradition take vows of obedience, conversion of life, and stability. Some religious are called to live out their religious life as a member of a religious community; others are called to a solitary religious life.

Q. What is the duty of all Christians?

A. The duty of all Christians is to follow Christ; to come together week by week for corporate worship; and to work, pray, and give for the spread of the kingdom of God.

## **Prayer and Worship**

Q. What is prayer?

A. Prayer is responding to God, by thought and by deeds, with or without words.

Q. What is Christian Prayer?

A. Christian prayer is response to God the Father, through Jesus Christ, in the power of the Holy Spirit.

Q. What prayer did Christ teach us?

A. Our Lord gave us the example of prayer known as the Lord's Prayer.

Q. What are the principal kinds of prayer?

A. The principal kinds of prayer are adoration, praise, thanksgiving, penitence, oblation, intercession, and petition.

Q. What is adoration?

A. Adoration is the lifting up of the heart and mind to God, asking nothing but to enjoy God's presence.



Q. Why do we praise God?

A. We praise God, not to obtain anything, but because God's Being draws praise from us.

Q. For what do we offer thanksgiving?

A. Thanksgiving is offered to God for all the blessings of this life, for our redemption, and for whatever draws us closer to God.

Q. What is penitence?

A. In penitence, we confess our sins and make restitution where possible, with the intention to amend our lives.

Q. What is prayer of oblation?

A. Oblation is an offering of ourselves, our lives and labors, in union with Christ, for the purposes of God.

Q. What are intercession and petition?

A. Intercession brings before God the needs of others; in petition, we present our own needs, that God's will may be done.

Q. What is corporate worship?

A. In corporate worship, we unite ourselves with others to acknowledge the holiness of God, to hear God's Word, to offer prayer, and to celebrate the sacraments.

Q. Why do we ask the Angels and Saints to pray for us?

A. We ask the Angels and Saints to pray for us because they are our friends and our sisters and brothers, and because they are in the immediate presence of God in Heaven.

## **The Sacraments**

Q. What are the sacraments?

A. The sacraments are outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace.

Q. What is grace?

A. Grace is God's favor towards us, unearned and undeserved; by grace God forgives our sins, enlightens our minds, stirs our hearts, and strengthens our wills.

Q. What are the seven sacraments?

A. The seven sacraments are Holy Baptism, the Holy Eucharist, Confirmation, Ordination, Marriage, Reconciliation of a Penitent, and Anointing of the Sick.

## **Holy Baptism**

Q. What is Holy Baptism?

A. Holy Baptism is the sacrament by which God adopts us as children of God and makes us members of Christ's Body, the Church, and inheritors of the kingdom of God.

Q. What is the outward and visible sign in Baptism?

A. The outward and visible sign in Baptism is water, in which the person is baptized in the Name of the Father, and of the Son, and of the Holy Spirit.

Q. What is the inward and spiritual grace in Baptism?

A. The inward and spiritual grace in Baptism is union with Christ in his death and resurrection, birth into God's family the Church, forgiveness of sins, and new life in the Holy Spirit.

Q. What is required of us at Baptism?

A. It is required that we renounce Satan, repent of our sins, and accept Jesus as our Lord and Savior.

Q. Why then are infants baptized?

A. Infants are baptized so that they can share citizenship in the Covenant, membership in Christ, and redemption by God.

Q. How are the promises for infants made and carried out?

A. Promises are made for them by their parents and sponsors, who guarantee that the infants will be brought up within the Church, to know Christ and be able to follow him.

## **The Holy Eucharist**

Q. What is the Holy Eucharist?

A. The Holy Eucharist is the sacrament commanded by Christ for the continual remembrance of his life, death, and resurrection, until his coming again.

Q. Why is the Eucharist called a sacrifice?

A. Because the Eucharist, the Church's sacrifice of praise and thanksgiving, is the way by which the sacrifice of Christ is made present, and in which he unites us to his one offering of himself.

Q. By what other names is this service known?

A. The Holy Eucharist is called the Lord's Supper, and Holy Communion; it is also known as the Divine Liturgy, the Mass, and the Great Offering.

Q. What is the outward and visible sign in the Eucharist?

A. The outward and visible sign in the Eucharist is bread and wine, given and received according to Christ's command.

Q. What is the inward and spiritual grace given in the Eucharist?

A. The inward and spiritual grace in the Holy Communion is the Body and Blood of Christ given to his people, and received by faith.

Q. What are the benefits which we receive in the Lord's Supper?

A. The benefits we receive are the forgiveness of our sins, the strengthening of our union with Christ and one another, and the foretaste of the heavenly banquet which is our nourishment in eternal life.

Q. What is required of us when we come to the Eucharist?

A. It is required that we should examine our lives, repent of our sins, and be in love and charity with all people.

## **Other Sacraments**

Q. What is Confirmation?

A. Confirmation is the rite in which we express a mature commitment to Christ, and receive strength from the Holy Spirit through prayer, the laying on of hands, and anointing with Chrism.

Q. What is required of those to be confirmed?

A. It is required of those to be confirmed that they have been baptized, are sufficiently instructed in the Christian Faith, are penitent for their sins, and are ready to affirm their confession of Jesus Christ as Savior and Lord.

Q. What is Ordination?

A. Ordination is the rite in which God gives authority and the grace of the Holy Spirit to those being made deacons, priests, and bishops, through prayer and the laying on of hands by bishops.

Q. What is Holy Matrimony?

A. Holy Matrimony is Christian marriage, in which two people enter into a life-long union, make their vows before God and the Church, and receive the grace and blessing of God to help them fulfill their vows.

Q. What is Reconciliation of a Penitent?

A. Reconciliation of a Penitent, or Penance, is the rite in which those who repent of their sins may confess them to God in the presence of a priest, and receive the assurance of pardon and the grace of absolution.

Q. What is Anointing of the Sick?

A. Anointing of the Sick with oil and the laying on of hands is the rite by which God's grace is given for the healing of spirit, mind, and body. This rite is also known as Unction of the Sick.

Q. Is God's activity limited to these rites?

A. God does not limit himself to these rites; they are patterns of countless ways by which God uses material things to reach out to us.

Q. What are sacramentals?

A. Sacramentals are material objects, things or actions, such as rosaries, crucifixes, scapulars, and medals, set apart or blessed to manifest the respect due to the Sacraments, and so to excite good thoughts and to increase devotion.

Q. How are the sacraments related to our Christian hope?

A. Sacraments sustain our present hope and anticipate its future fulfillment.

## **The Christian Hope**

Q. What is the Christian hope?

A. The Christian hope is to live with confidence in newness and fullness of life, and to await the coming of Christ in glory, and the completion of God's purpose for the world.

Q. What do we mean by the coming of Christ in glory?

A. By the coming of Christ in glory, we mean that Christ will come, not in weakness but in power, and will make all things new.

Q. What do we mean by heaven and hell?

A. By heaven, we mean eternal life in our enjoyment of God; by hell, we mean eternal death in our rejection of God.

Q. What do we mean by purgatory?

A. By purgatory, we mean our growth in grace as we are purified from sin in preparation for the beatific vision of God in eternal life.

Q. Why do we pray for the dead?

A. We pray for them, because we still hold them in our love, and because we trust that in God's presence those who have chosen to serve him will grow in his love, until they see him as he is.

Q. What do we mean by the last judgment?

A. We believe that Christ will come in glory and judge the living and the dead.

Q. What do we mean by the resurrection of the body?

A. We mean that God will raise us from death in the fullness of our being, that we may live with Christ in the communion of the saints.

Q. What is the communion of saints?

A. The communion of saints is the whole family of God, the living and the dead, those whom we love and those whom we hurt, bound together in Christ by sacrament, prayer, and praise.

Q. What do we mean by everlasting life?

A. By everlasting life, we mean a new existence, in which we are united with all the people of God, in the joy of fully knowing and loving God and each other.

Q. What, then, is our assurance as Christians?

A. Our assurance as Christians is that nothing, not even death, shall separate us from the love of God which is in Christ Jesus our Lord. Amen.

# **III. THE APOSTLES' FELLOWSHIP**





## III. The Apostles' Fellowship

### A. Foundational Documents

#### 1. Ten Commandments

Commandment	J	A, P	EO	RC, L
I am the Lord thy God	1	Pref	1	1
Thou shalt have none other gods but me	2	1	2	2
Thou shalt not make to thyself any graven image		2		
Thou shalt not take the Name of the Lord thy God in vain	3	3	3	2
Remember that thou keep holy the Sabbath-day	4	4	4	3
Honour thy father and thy mother	5	5	5	4
Thou shalt do no murder	6	6	6	5
Thou shalt not commit adultery	7	7	7	6
Thou shalt not steal	8	8	8	7
Thou shalt not bear false witness against thy neighbour	9	9	9	8
Thou shalt not covet thy neighbour's house	10	10	10	9
Thou shalt not covet thy neighbour's wife				10

J – Jewish, A – Anglican, P – Protestant (except Lutheran), EO – Eastern Orthodox, RC – Roman Catholic,

L – Lutheran

#### 2. Summary of the Law

You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and the great commandment. And the second is like it: You shall love your neighbor as yourself. *Matthew 22:37 - 39*

#### 3. New Commandment

A new commandment I give unto you, That you love one another; as I have loved you, that you also love one another. *John 13:34*

## **4. Oneness in Christ Jesus**

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. *Galatians 3:28*

### **B. Communities**

#### **1. General Norms**

##### **a. General Considerations**

(1) The Independent Catholic Christian Church is an autocephalous independent sacramental Christian Jurisdiction which is a part of Christ's One Holy Catholic and Apostolic Church. The doctrines of this Church are outlined in the Statement of Faith and Confessional Statement, which may never be changed. The Independent Catholic Christian Church is made up of baptized Christians who subscribe to the Statement of Faith and Confessional Statement and these Canons, as they may be amended from time to time, and who participate actively in the life of this Jurisdiction as their primary church community. This Jurisdiction shall not be bound by the actions or decisions of any outside church, denomination, jurisdiction, or ecclesial body, and rejects outright any claims by any denominational body to be the "one true church" or to possess any sort of universal jurisdiction.

(2) The Independent Catholic Christian Church at this time consists of one Episcopate, the Mission Episcopate of St. Michael & St. Timothy, with which it is coterminous.

(3) All the Canons of this Church apply equally to those of any sex and/or gender, and no pronoun in these Canons or in any authorized liturgical book's rubrics shall be construed to apply exclusively to Members of a particular sex or gender.

(4) Provisions of the Canons containing the words "shall" or "will" are mandatory, while provisions with language such as "may" or "is

recommended” are not mandatory, but are offered as a guide to the best practices of the Christian life as this Jurisdiction understands them.

**b. Electronic communication**

The Jurisdiction shall maintain a public website, a private email discussion group for its Members and Friends, and a presence on social media sites to disseminate our message. Constituent Ministries are encouraged to do likewise. All public electronic communication on official Jurisdictional or Constituent Ministry websites or social media sites shall in all instances remain faithful to the faith this Church has received and adhere to all policies as expressed in these Canons. Furthermore, charity and good taste shall be exercised in all matters, and all web presences shall further the welfare of the Jurisdiction and its Constituent Ministries. Clergy and religious who have personal blogs, social media profiles, or other forms of online presence are urged to exercise caution so that their online presence does not place the Jurisdiction or its Constituent Ministries in a bad light. Copyright law shall be observed in all matters.

**c. Finances and Stewardship**

The Jurisdiction shall, and its Constituent Ministries may, receive and disburse money for the purposes of exercising ministry. The Jurisdiction shall, and its Constituent Ministries may, establish a bank account or accounts to facilitate this. Constituent Ministries that do not have their own bank accounts may keep and disburse funds through the Jurisdictional bank account(s). All financial transactions for the Jurisdiction and its Constituent Ministries shall be conducted in accordance with the following principles:

- (1) Good stewardship – the money shall be kept and disbursed in keeping with the charitable and religious purposes of the church and its donors;
- (2) Careful record-keeping – careful records shall be kept on all transactions, to demonstrate good stewardship; and

(3) Transparency – financial information shall be readily available, with regular reporting to the Bishop and Canons of the Jurisdiction and the Members of the Jurisdiction (in regard to the Jurisdiction’s finances) and to the Bishop and Canons and the Members of the Constituent Ministry (in regard to any Constituent Ministry’s finances).

## **2. Jurisdiction**

The Independent Catholic Christian Church is incorporated as a non-profit church corporation in accordance with the laws of the Commonwealth of Pennsylvania. The Presiding Bishop shall be the only voting member of the board and shall serve as the President, Secretary, and Treasurer of the Corporation. The Presiding Bishop shall hold an Annual Meeting as part of the Annual Gathering, which shall fulfill the requirements of the corporation. While only the Presiding Bishop shall have voting privileges, all Members of the Jurisdiction shall be invited and shall have voice.

### **a. Presiding Bishop**

(1) The general life of the Jurisdiction as a whole shall be overseen by the Presiding Bishop, who shall serve until death or resignation. In the absence of any Bishops, the Chapter of Canons shall elect a worthy Priest to be consecrated a Bishop by Bishops of other Jurisdictions to serve as Presiding Bishop. The Chapter of Canons shall serve as the Ecclesiastical Authority for the Jurisdiction until a Successor is elected and consecrated.

(2) The Presiding Bishop is a servant to all the Members of the Jurisdiction, and especially the Clergy. He or she shall have the responsibility for making certain that the doctrine of the Church in accord with the Statement of Faith and these Canons is upheld. He or she shall make certain that the liturgy of Word and Sacraments is reverently and validly celebrated in all Constituent Ministries. He or she shall strive to see that Members and Constituent Ministries of the Jurisdiction, and especially the Clergy, work toward the healthiest Christian behavior and relate to one another and the world in healthy ways. He or she shall be devoted to prayer, the Eucharist, scripture, and balanced, healthy life and spiritual disciplines so that his or her service to the Jurisdiction may

always be exercised in the healthiest and godliest way possible. He or she shall be available to the Clergy and Laity of the Jurisdiction to support their faith journeys. He or she shall uphold all the Members of the Jurisdiction in prayer, and most especially in the Eucharist, on a daily basis. He or she shall visit all of the Clergy and Constituent Ministries in person on a regular basis, even annually if possible.

(3) The Presiding Bishop is the only person authorized to speak for the entire Jurisdiction.

(4) An Auxiliary Bishop or Bishop Coadjutor may be appointed by the Presiding Bishop if the Presiding Bishop and Chapter shall determine that it is needed for the ministry of this Jurisdiction.

#### **b. Chapter of Canons**

The Presiding Bishop shall appoint a Chapter of Canons to advise him or her. The Canons may be either ordained or lay. Their first duty is to pray for the Presiding Bishop and all the Members of the Jurisdiction on a daily basis. The Presiding Bishop and Chapter will gather for prayer on a regular basis. The Canons shall advise the Presiding Bishop on all matters of importance affecting the life of the Jurisdiction. The Canons shall be available to the Members of the Jurisdiction, both clergy and lay, to assist them in their Christian journey. The Canons shall serve as the Ecclesiastical Authority in the event of the death or resignation of the Presiding Bishop, and shall elect a successor. The Presiding Bishop may appoint Honorary Canons who are baptized Christians outside of the Jurisdiction who may offer their advice without having voice and vote as do the official Canons. The Presiding Bishop and Chapter shall maintain an Official Roster of all Canons of the Chapter.

#### **c. Finances and Stewardship**

(1) The Presiding Bishop and Chapter of Canons shall be responsible for managing the financial resources of the Jurisdiction. At their discretion, they may appoint a Finance Committee and delegate responsibility for financial management to it.

- (2) The Jurisdiction shall establish a checking account to track all financial transactions. If there are sufficient funds, it may also establish a savings account and other accounts for saving and investment, to provide a prudent reserve and generate additional income for ministry.
- (3) All checks shall require two signatures to be valid. When reimbursements or other payments are made to the Presiding Bishop, a Canon, or a member of the Finance Committee, that person's signature shall not be permitted on the check.
- (4) The Presiding Bishop and Chapter of Canons, or the Finance Committee if it is established, shall keep a careful record of all financial transactions and shall make a public annual financial report to the Jurisdiction through its email group. The Presiding Bishop and Chapter of Canons shall review the finances quarterly, with the Finance Committee if it is established.
- (5) Those who contribute to the Jurisdiction are encouraged to make undesigned gifts to allow for the greatest flexibility in meeting the needs of the Jurisdiction's ministries, unless they are in response to an appeal for a specific purpose. The Presiding Bishop and Chapter of Canons shall have the authority to graciously decline any offers of designated gifts if they deem the restrictions to be a hindrance rather than a help to the ministry of the Jurisdiction.
- (6) Any Constituent Ministry of the Jurisdiction which does not have a bank account may use the Jurisdiction's bank account for ministry-related transactions, first giving the amount of money necessary to cover the transaction to the Finance Committee or Presiding Bishop and Chapter of Canons. The Jurisdiction may hold funds in trust for its Constituent Ministries who do not have bank accounts of their own.
- (7) The financial resources of the Jurisdiction shall only be used for legitimate ministry-related purposes, as determined by the Presiding Bishop and Chapter of Canons.
- (8) The Presiding Bishop and Chapter of Canons may assess each Constituent Ministry a designated amount each year to support the work of

the Jurisdiction. No Constituent Ministry, Clergy member, or Layperson shall lose their status in the Jurisdiction for inability to contribute financially.

**d. Vocational Discernment Ministry**

The Presiding Bishop, in consultation with the Chapter of Canons, shall appoint a Vocations Director to discern the call to Ordained Ministry, the call to solitary Religious Life, and the call to particular forms of Lay Ministry with Aspirants to those forms of ministry. It shall be the duty of the Vocations Director to respond to any inquiries within a timely manner. The Vocations Director shall work closely with the Vocations Directors of Religious Communities, in particular with those Aspirants who are discerning a call both to Religious Life and to Ordained Ministry.

**e. Christ the Eternal High Priest Institute for Pastoral Studies**

The Presiding Bishop, in consultation with the Chapter of Canons, shall appoint a Director of Studies for the Christ the Eternal High Priest Institute for Pastoral Studies. They shall oversee the formation program for Candidates for Ordained Ministry, keeping a curriculum of the various courses and programs that are a part of that formation program available on a website (or portion of the Jurisdictional website) for Candidates and Aspirants. They shall appoint others who are well qualified to join with them in specific parts of the formation program. They may also, as the need arises, offer courses of continuing formation for Clergy and programs of formation for Lay Spirituality and Ministry.

**f. Rene Vilatte Press**

(1) The Presiding Bishop, in consultation with the Chapter of Canons, shall appoint a Publisher for Rene Vilatte Press, the official Jurisdictional publishing concern, who shall oversee the work of the Press.

(2) Rene Vilatte Press shall publish all official publications of the Jurisdiction, including these Canons, the Catechism, the Ordinal, and such

other official publications that the Presiding Bishop and Chapter of Canons shall direct.

(3) The Press may also publish additional publications for the edification of the faithful. The Presiding Bishop shall approve all works prior to publication. No works shall be published which contradict the doctrine, discipline, and worship as this Church has received them and as is expressed in these Canons. Copyright law shall be observed for all publications. Creative Commons licenses are permitted and encouraged where appropriate to preserve access to works by both the Jurisdiction and individual authors.

(4) The proceeds from any individual work may be paid to the Jurisdiction, a Constituent Ministry, or the individual author, or some combination thereof. The proceeds from the sale of publications which come to the Jurisdiction shall be placed in an endowment fund to provide income to support the ministry of the Jurisdiction and its Constituent Ministries.

**g. Annual Gathering**

(1) Each year, the Independent Catholic Christian Church shall hold a Gathering over a weekend so that the Members of the Jurisdiction may meet for prayer, fellowship, and reflection on our common life and ministry.

(2) The theme for each Gathering will be chosen from Scripture by the Presiding Bishop, in consultation with the Canons, and will serve as a subject for reflection for the year for the Members of the Jurisdiction.

(3) Daily celebrations of the Eucharist and the Office shall be held. One of the celebrations of the Eucharist, to be celebrated by the Presiding Bishop, with a sermon give by him or her, will be the Chrism Mass, at which the holy oils shall be blessed and consecrated for use by the Priests of the Jurisdiction.



(4) The Presiding Bishop shall hold the Annual Meeting of the Jurisdiction as part of the Gathering, reporting on the state of the common life of the ICCC to those gathered.

(5) All Minor and Major Clergy, Superiors of Religious Communities, and Solitary Religious of the Jurisdiction are required to attend the Gathering, unless prevented by serious cause, such as a death in the family or serious illness, with the approval of the Presiding Bishop and Chapter of Canons. All Members of the Jurisdiction are welcome and encouraged to attend, as are those considering a vocation as Clergy or Religious within the Jurisdiction and members of Jurisdictions in Full Communion partnerships with the ICCC or who have a close relationship with the Jurisdiction.

#### **h. Relations with other Jurisdictions, Denominations, and Faith Communities**

(1) The Independent Catholic Christian Church believes that the Church in all of its fullness consists of all baptized Christians of every time, place, and denominational affiliation, and our Jurisdiction is merely one particular expression of the Universal Church. We welcome all people of good will to worship with us, work with us on common concerns, and receive pastoral care as the resources of the Clergy permit. Every baptized Christian, regardless of denominational affiliation, is welcome to receive Holy Communion at any celebration of the Eucharist within our Jurisdiction and to receive the sacraments of Reconciliation and Anointing of the sick.

(2) This Jurisdiction and its Constituent Ministries may work with other Faith Communities on areas of common concern and share fellowship with them where appropriate, taking care to maintain our commitment to our testimonies of faith.

(3) The Presiding Bishop and Chapter of Canons, on behalf of the Jurisdiction, will enter into Covenants of Full Communion with those other Jurisdictions with whom we have a substantial relationship that share these beliefs and practices in common with us:

- (a) Adherence to the Nicene Creed (with or without the filioque), sharing faith in the Trinity, in the full divinity and full humanity of Jesus Christ as God Incarnate, and in Christ’s salvation of humankind through His death and physical Resurrection. We will not enter into Covenants with Jurisdictions that ascribe infallibility to creatures in place of God, such as particular bishops, scripture, etc.
- (b) Practice of the apostolic succession of Bishops, Priests, and Deacons and the seven Sacraments.
- (c) Full inclusion in the Church of all genders, and of heterosexual, gay, lesbian, bisexual, and transgender Christians, offering the Sacraments without discrimination on these bases, including Ordination and Marriage.
- (4) Clergy from Full Communion Partner Churches are welcome to preach and officiate at liturgical celebrations under the direction of the Presiding Bishop. At his or her discretion, the Presiding Bishop may license individual Clergy from other Jurisdictions to preach and officiate at liturgical celebrations provided that the Clergy fulfill the requirements listed above.

**i. Revision of Canons**

The Presiding Bishop may, in consultation with the Chapter, Major Clergy, and other Members of the Church, amend these Canons as the needs of the Jurisdiction change. The Canons shall be reviewed every five years to assess whether they need to be revised. The Canons shall be revised if the Jurisdiction adds a second Episcopate.

**3. Constituent Ministries**

**a. General Considerations**

The Presiding Bishop shall, in consultation with the Chapter, welcome into the Jurisdiction Constituent Ministries to serve in particular apostolates. The Presiding Bishop and Chapter shall maintain an Official

Roster of all Constituent Ministries of the Jurisdiction. As much as possible, the Constituent Ministries will govern their own affairs, in accordance with these Canons, and will work together as appropriate with other Constituent Ministries and the Jurisdiction as a whole, and will work to educate its Members about the Jurisdiction and its defining characteristics as contained in the Statement of Governing Values, Statement of Faith, Confessional Statement, and the rest of these Canons. The Presiding Bishop shall provide pastoral care, including regular visitations, to each Constituent Ministry, and the Presiding Bishop and Chapter shall be available as needed for support when problems arise. If the Constituent Ministry grows to the point of needing its own Governing Documents, such Governing Documents shall contain a clause stating that the Constituent Ministry shall be subject to the Canons of the Jurisdiction in all things, and shall be approved by the Presiding Bishop in consultation with the Chapter of Canons before taking effect. In cases of serious conflict which cannot be resolved within the Constituent Ministry, the Presiding Bishop and Chapter of Canons shall step in to resolve it for the good of the Christian witness of the Constituent Ministry, and the decision of the Presiding Bishop and Chapter shall be final. The Presiding Bishop and Chapter shall also step in to end any violations of these Canons that may arise in a Constituent Ministry, and the decision of the Presiding Bishop and Chapter shall be final.

**b. Parishes**

A Parish is any community of Christians within the Jurisdiction, for whom this is their primary Christian worshipping community, that meets at least each Sunday for Eucharist and is served by a resident Pastor. Each Parish shall endeavor to offer ministries of service, worship, evangelism, education, and pastoral care to the larger community in which they serve. Each Parish shall be overseen by a Pastor, who is a Priest of the Jurisdiction appointed by the Presiding Bishop in consultation with the Chapter of Canons and the Members of the Parish. The Pastor may, with the approval of the Presiding Bishop, appoint other Priests and/or Deacons of the Jurisdiction to assist in pastoral oversight of the Parish. The Presiding Bishop, in consultation with the Chapter of Canons and Members of the Parish, may give the care of a Parish into the hands of one

of the Jurisdiction's Religious Communities, in which case the Religious Community shall take charge of appointing the Pastor, with the approval of the Presiding Bishop. The Pastor is encouraged to work collaboratively with the Laity, and may appoint Laypersons to specific ministries within the Parish as the need arises, in consultation with the Members of the Parish.

**c. Missions**

A Mission is any community of Christians within the Jurisdiction, for whom this is their primary Christian worshipping community, that meets at least one Sunday each month for Eucharist and is served by a Priest-in-Charge of the Jurisdiction, who may or may not be resident. Each Mission shall endeavor to offer ministries of service, worship, evangelism, education, and pastoral care to the larger community in which they serve. A Mission may be under the pastoral care of the Jurisdiction, a Parish, or a Religious Community. The Presiding Bishop shall appoint the Priest-in-Charge of a Jurisdictional Mission; the Pastor shall serve as Priest-in-Charge or appoint another Priest, in consultation with the Presiding Bishop and Chapter, of a Parochial Mission; and the Superior General of a Religious Community shall appoint the Priest-in-Charge of a Religious Mission, in consultation with the Presiding Bishop and Canons. The Priest-in-Charge is encouraged to work collaboratively with the Laity, and may appoint Laypersons to specific ministries within the Mission as the need arises, in consultation with the Members of the Mission.

**d. Non-parochial Praying Communities**

A Non-parochial Praying Community is a community of Christians in this Jurisdiction for whom this is not the primary Sunday worshipping community but who come together on a regular basis for prayer and who are not otherwise part of a Constituent Ministry. This prayer may take place either in person or by telephone or other electronic means. The Presiding Bishop shall appoint a Chaplain of the Non-parochial Praying Community who shall be a Priest of the Jurisdiction if the Eucharist is offered, and who may be either a Cleric or Laymember of the Jurisdiction

if the Eucharist is not offered (as in the case of a community praying by telephone conference).

**e. Religious Communities**

A Religious Community is a community of Christians in this Jurisdiction who have joined together under religious vows to deepen their baptismal vows and live religious lives of prayer, ministry, and witness to Christ. The Religious Communities in this Jurisdiction shall follow the Canon on Religious Life, where their individual and communal life is described in more detail.

**f. Oratories**

Each Major Cleric shall establish an Oratory in their home for the daily offering of the Divine Office and, for Priests, the regular offering of the Eucharist. The Oratory may take on other ministries. In time, some of these ministries may become Missions or Parishes or other Constituent Ministries. In other cases, the Oratory may remain a solitary ministry of intercession for the world.

**g. Other Ministries**

Other Ministries may be established in consultation with the Presiding Bishop and Chapter of Canons, such as outreach ministries and ministries of service. The Presiding Bishop in consultation with the Chapter shall appoint a Chaplain, who may be either a Major Cleric or Lay Member of the Jurisdiction, to oversee the Ministry. Care shall be taken in such cases that all secular laws shall be followed and that no actions are taken that might put the Constituent Ministry, the Chaplain and others who minister, the people it serves, or the Jurisdiction in legal jeopardy.

## **C. Members of the Church**

### **1. Norms Governing All Members of the Church**

#### **a. General Considerations**

(1) Every Christian has a vocation to serve God, given in Baptism, strengthened in Confirmation, and regularly nourished by prayer, Scripture, and the Eucharist. All Christians are called to follow Christ; to come together week by week for corporate worship; and to work, pray, and give for the spread of the kingdom of God. All Members of this Church are encouraged to engage in regular continuing study and growth in the Christian life, so that they may effectively bear witness to Christ in their daily lives. All Members of this Church are entitled to pastoral care and to participation in the Sacraments.

(2) Different Christians are called to live out their vocations in different ways. Some Christians are called to Ordained Ministry, as Deacons, Priests, or Bishops, exercising ministries of Word and Sacrament. Other Christians are called to live out their vocation as Laypersons, bearing witness to Christ in their daily lives. Some Christians are called to deepen their baptismal vows by living a Religious vocation with additional vows. Some Religious live as part of Religious Communities, while others have a Solitary vocation. Religious may be Ordained or Lay. The Independent Catholic Christian Church welcomes all of these ways of living the Christian vocation.

#### **b. Ministerial Decorum**

All Members of this Jurisdiction, and more especially the Religious and Clergy, are to exercise appropriate decorum when carrying out the ministries of the Church, so that the ministries of all the Members, the Constituent Ministries, and the Jurisdiction itself are not harmed. In particular, Members are urged to refrain from criticizing the internal policies of other jurisdictions and denominations, unless they are attempting to control those who are not members of their own

denomination, or proper catechesis demands it. Clerics are to refrain completely from all those things which are unbecoming to their state.

**c. Appropriate Boundaries and Sexual Misconduct**

- (1) Clergy and Lay Leaders shall practice the highest standards of ethical behavior in all their ministry. Even the appearance of impropriety should be avoided.
- (2) Background checks shall be required of any who apply to become Clergy or Religious of this Jurisdiction, and any Laity who work with children as part of their ministry in this Church. Anyone who has been convicted of sexual activity with a minor or of coercive sexual behavior shall be ineligible for Ordination, Incardination, or Ministry with children.
- (3) Clergy shall not initiate or begin romantic or sexual relationships with Members of the Constituent Ministries whom they currently serve. Clergy shall take care not to allow their ordained ministry to adversely affect their spouse, partner, or minor children.
- (4) Clergy shall not engage in coercive behavior to obtain sexual favors from any whom they serve. If any Member of the Clergy is accused of this or of sexual activity with a minor, the Presiding Bishop and Chapter of Canons shall conduct an investigation to determine if the charges are true, and if they are, the Clergy member shall have their faculties revoked. The accusations of coercive behavior or sexual advances toward minors shall be immediately reported to the civil authorities to be investigated.

**2. Clergy**

**a. Norms concerning the Clergy**

- (1) The Major Clergy of the Independent Catholic Christian Church consists of those Members of the Jurisdiction who have been ordained to the Subdiaconate, Diaconate, Priesthood, or Episcopate by a validly consecrated Bishop (of this church or another) and who hold current public faculties from the Presiding Bishop, whether permanent or

probationary, as active Clergy of this church. No one shall be granted faculties without having gone through a formation program in this Jurisdiction, whether the formation program for Ordination or the formation program for Incardinating Major Clergy. The Minor Clergy are those persons who have been ordained as Clerics, Doorkeepers, Readers, Exorcists, or Acolytes in this Jurisdiction and have faculties to serve from the Presiding Bishop.

(2) The Clergy are to remember that they are servants of God and the people of God and are to remain available to the people of God to provide ministry, taking care to lead balanced and healthy lives to enable them to provide the highest level of service possible.

(3) All Clergy of this Church are required to participate in the Eucharist each Sunday and to recite daily Morning and Evening Prayer in a form approved by these Canons or the Presiding Bishop and to regularly read Scripture. All Clergy shall communicate with the Presiding Bishop a minimum of once a month, unless he or she requires more frequent communication.

(4) The Presiding Bishop and Chapter shall maintain an Official Roster of all Clergy of the Jurisdiction, as well as their status.

(5) For very serious cause, the Presiding Bishop and Chapter may revoke the faculties of a Member of the Clergy of the Jurisdiction after an investigation and trial. Only a very serious cause such as the following shall result in this for permanent Members of the Clergy who are not in Probationary or Annual License status:

- Committing a felony (excluding felonies resulting from actions taken in support of social justice)
- Engaging in sexual misconduct as defined in the Canon on Appropriate Boundaries and Sexual Misconduct
- Teaching doctrine contrary to the doctrine of this Jurisdiction (and persisting in so doing after being warned to cease)
- Abandoning the Ministry of this Jurisdiction by joining or being ordained or consecrated in another denomination, jurisdiction, church, or other religious body.



The Presiding Bishop and Chapter are responsible for accepting the resignation of a Member of the Clergy of the Jurisdiction.

(6) Clerics are bound by a special obligation to show reverence and obedience to their own Bishop. The Presiding Bishop shall give each Priest and Deacon a Letter of Faculties that covers the faculties given that Clergymember. No Clergymember of this Jurisdiction shall exercise any sacramental ministry in any Church of any other Denomination or Jurisdiction without the express permission of the Bishop of that body with ecclesiastical jurisdiction (or, in the absence of a bishop, the appropriate ecclesiastical authority). Dual affiliation of ICCCL Clergy with another Jurisdiction or Denomination is not permitted.

(7) Any office which requires sacramental ministry, such as Pastor or Priest-in-Charge of a Parish or Mission, shall only be filled by a Bishop or Priest.

(8) Unless a legitimate impediment excuses them, Clerics are bound to undertake and fulfill faithfully a function which their Ordinary has entrusted to them.

(9) Since Clerics all work for the same purpose, namely, the building up of the body of Christ, they are to be united among themselves by a bond of unity and prayer and are to strive for cooperation among themselves.

(10) Clerics are to acknowledge and promote the mission which the Laity, each for his or her part, exercise in the church and in the world.

(11) In leading their lives, Clerics are bound in a special way to pursue holiness since, having been consecrated to God by a new title in the reception of Orders, they are dispensers of the mysteries of God in the service of Christ's People.

(12) In order to be able to pursue this perfection, they are first of all to fulfill faithfully and tirelessly the duties of the pastoral ministry; they are to nourish their spiritual life from the two-fold table of sacred Scripture

and the Eucharist; therefore, Priests are earnestly invited to offer the Eucharistic sacrifice daily and Deacons, Subdeacons, and Minor Clergy to participate in its offering daily; Major and Minor Clergy are obliged to carry out the Divine Office daily according to proper and approved liturgical books; they are equally bound to make time for spiritual retreats; they are urged to engage in mental prayer regularly, to approach the Sacrament of Reconciliation frequently and to use other common and particular means of sanctification.

(13) Even after ordination to the Priesthood or Diaconate, Clerics are to pursue sacred studies and are to strive after that solid doctrine founded in sacred scripture, handed on by their predecessors, and commonly accepted by the church. They are to avoid the study of those works which are not grounded in authentic scholarship and sound doctrine.

(14) They are also to pursue the study of other areas of learning which can contribute to the exercise of pastoral ministry, such as the social sciences.

(15) Some practice of common life is highly recommended to Clerics; where it exists, it must be preserved as far as possible.

(16) Each Emberide, every Cleric shall submit an Emberide report according to the guidelines established by the Presiding Bishop. All Clerics are encouraged to utilize each Emberide as a time of prayer and reflection for their ministry.

(17) Clerics are to foster simplicity of life and are to refrain from all things that have a semblance of vanity.

(18) Clerics must refrain from mixing partisan politics in their ministry.

(19) Most especially, Clerics are always to foster the peace and harmony based on justice which are to be observed among people.

(21) Clergy must always remember that their Ordained Ministry is one of the central obligations of their lives, along with their obligations to their

spouse, minor children, health, and livelihood. No one should seek Ordination lightly, without taking this into consideration.

(22) Clergy may only be Vowed Religious in a Religious Community in the ICCC or as a Religious Solitary in the ICCC.

## **b. Bishops**

(1) The ministry of a Bishop is to represent Christ and Christ's Church, particularly as Apostle, Chief Priest, and Pastor of a particular Diocese; to guard the faith, unity, and discipline of the whole Church; to proclaim the Word of God; to act in Christ's name for the reconciliation of the world and the building up of the Church; and to ordain others to continue Christ's Ministry. In the Independent Catholic Christian Church, Bishops will only be consecrated if the community has discerned a need. The Bishops of this Jurisdiction will only participate in the consecration of Bishops for Churches with whom we are in full communion or with whom we have a significant relationship.

(2) No Bishop shall exercise episcopal functions in this Jurisdiction without the permission of the Ordinary. Bishops of Churches in full communion with our Church, and other Bishops in the apostolic succession who are in full accord with the Statement of Faith may be invited to exercise episcopal functions at the invitation of the Presiding Bishop. Only a Priest may be consecrated as a Bishop.

## **c. Priests**

(1) The ministry of a Priest is to represent Christ and Christ's Church, particularly as Pastor to the People; to share with the Bishop in the overseeing of the Church; to proclaim the Gospel; to administer the Sacraments; and to bless and declare pardon in the name of God. In the Independent Catholic Christian Church, all Priests are worker Priests, who must support themselves by secular employment. This gives our Priests both additional burdens and additional freedom in carrying out their ministry.

(2) Priests who have been given Active Faculties by the Presiding Bishop as active Clergy of this Church shall have the authority to preach, to celebrate the Eucharist, to administer Holy Communion from the reserved Sacrament, to anoint the sick, and to baptize after instruction is given to the person being baptized, or their parents or godparents if a child (the instruction may be omitted in danger of death, being given if the person baptized recovers). Priests may solemnize Marriages in accordance with the Sacramental Policies. If the Priest signs a Marriage license, he or she shall make certain all legal requirements are followed, and if a Priest administers sacramental Marriage without civil Marriage, he or she shall counsel the couple to take all possible steps to protect themselves. Priests may offer general absolution at Mass or, under the direction of the Ordinary, other occasions. Only Priests who are specifically given faculties by the Ordinary may hear private Confessions and offer Absolution, except in serious danger of death, and the Ordinary shall take all reasonable steps to ensure that Priests given faculties are properly trained before receiving such faculties. Bishops are the ordinary ministers of Confirmation in this Church, but for sufficient cause, the Presiding Bishop may give faculties to a Priest to administer Confirmation with Chrism consecrated by a Bishop if there is sufficient cause. Priests in good standing may be given very limited faculties as Inactive Clergy if deemed appropriate due to circumstances of ill health, economic hardship, or other serious cause by the Presiding Bishop in consultation with the Chapter, and may be restored to active status once the circumstances have been resolved.

#### **d. Deacons**

(1) The ministry of a Deacon is to represent Christ and Christ's Church, particularly as a servant of those in need; and to assist Bishops and Priests in the proclamation of the Gospel and the administration of the Sacraments. In the Independent Catholic Christian Church, all who are ordained Priests must first spend at least a year as a Deacon, and they retain the obligations of the Diaconate after their ordination to the priesthood. Some may be called to be Deacons for the remainder of their lives, without being called to the Priesthood.

(2) Deacons who have been given faculties by the Presiding Bishop as Major Clergy shall have authority to preach, to baptize, to administer Holy Communion from the reserved Sacrament, and to solemnize Marriages. Deacons may be given very limited faculties as Inactive Clergy if deemed appropriate due to circumstances of ill health, economic hardship, or other serious cause by the Presiding Bishop in consultation with the Chapter, and may be restored to active status once the circumstances have been resolved.

#### **e. Subdeacons and Minor Clergy**

Those who have been admitted as Clerics in this Jurisdiction shall comprise the Minor Clergy. Such Clergy are not Major Clergy of this Church, and may not celebrate or officiate at any of the Sacraments except for Communion from the reserved Sacrament, if authorized by the Ordinary, or, in cases of danger of death or in special circumstances approved by the Presiding Bishop, Baptism. Tonsure as a Cleric and Minor Ordinations, not being irrevocable commitments or part of the sacrament of Holy Orders, are not permanent steps, and one who has been tonsured or ordained to Minor Orders and who has resigned or left one of those states will be required to repeat the Tonsure or Minor Ordination should they enter the formation process for Ordination in this Jurisdiction. This includes Minor Clergy who transfer from another jurisdiction and leave those states in order to incardinate in this Jurisdiction. While Subdiaconal Ordination is not a part of the sacrament of Holy Orders, it is an irrevocable commitment and will not be repeated. In this Jurisdiction, Ordination to the Subdiaconate is seen as a permanent commitment not only to Ordained Ministry but to this Jurisdiction, as well as a permanent commitment of the Jurisdiction to the Candidate, and both the Candidate and Jurisdiction should prayerfully discern whether this step is appropriate to take at the time, before scheduling the Ordination.

#### **f. Vocational Discernment for Ordained Ministry**

(1) Anyone desiring to exercise Ordained Ministry in the Independent Catholic Christian Church shall go through a process of discernment to determine whether or not acceptance as a Candidate for Ordained Ministry

is appropriate. Both the Aspirant and the Jurisdiction will discern whether the Aspirant has the appropriate qualities to successfully minister as a Priest or Deacon in the Jurisdiction. All Aspirants must exhibit agreement with the Statement of Values, Statement of Faith, Confessional Statement, and the rest of these Canons, and must exhibit a good-faith willingness to live by them during formation and as a Priest or Deacon. In particular, those discerning a vocation to Ordained Ministry in the Independent Catholic Christian Church must exhibit these qualities in order to be accepted into the formation program:

- Creedally Orthodox – Aspirants have a strong saving faith in the Triune God, the Incarnation, and the Atonement won by Christ through the Cross and Resurrection
- Joyfully Sacramental – Aspirants have been baptized and confirmed and are regular participants in the Eucharist, and they feel a hunger to celebrate the Sacraments (Priest) or assist in the celebration of the Sacraments (Deacon)
- Radically Inclusive – Aspirants are willing and able to work with people from a variety of backgrounds and with a variety of personal characteristics, and in particular, are strong supporters of the Ordination of both men and women and gay, lesbian, bisexual, transgender, and heterosexual Christians and the Marriage of both same-sex and opposite-sex couples
- Deeply Prayerful – Aspirants are committed to daily prayer and the nurture of their spiritual lives and are willing to grow in their spiritual lives in their journey of formation
- Liturgically Diverse – Aspirants are grounded in a particular rite, however they are willing to pray in a variety of authentic Christian traditions and to extend tolerance of liturgical diversity, being willing to officiate at liturgies of other authorized rites if the needs of the congregation are served by doing so
- Generously Relational – Aspirants have healthy relationships with themselves and others and are involved in a local faith community and are willing to grow in their understanding of and practice of community

The discernment process, while having these essential characteristics, will differ based on whether the Aspirant is a member of a Parish, Mission, or other Constituent Ministry of the Jurisdiction; a Vowed Member of a

Religious Community; a Vowed Solitary Religious; new to the Jurisdiction; or an ordained Deacon or Priest seeking incardination.

(2) A Lay Member of a Parish or Mission or other non-Religious Constituent Ministry of the Jurisdiction will ordinarily first talk with the Pastor, Priest-in-Charge, or Chaplain of the Constituent Ministry of which he or she is a Member. The Pastor, Priest-in-Charge, or Chaplain will take into consideration the level of participation the Aspirant has exhibited in the Constituent Ministry and the level of the Aspirant's maturity in the faith in determining whether to encourage the Aspirant to continue the discernment process as described in (7) below. If there are active Lay Leaders in the Constituent Ministry, their advice and counsel should be sought as part of the discernment process. It is highly recommended that the Aspirant attend the Jurisdictional Gathering.

(3) No one who is a Postulant or Novice in a Religious Community may enter the formation process for Ordination until the Novitiate is completed. Ordinarily, a Vowed Religious will not enter the formation process for Ordination during the first year in Vows, but this requirement may be waived in particular cases where it is felt by the Presiding Bishop and Chapter of the Jurisdiction and Religious Community (either as a whole or through its leadership, as determined by its Constitutions or Statutes) that the Vowed Religious possesses the maturity and experience to proceed. A Vowed Religious discerning a call to Ordained Ministry in the Jurisdiction shall discern the call together with the Religious Community. Once the Religious Community has completed its discernment process, the Religious Community shall determine whether or not the Religious Aspirant may proceed in the process, either as a whole or through its leadership, as determined by its Constitutions or Statutes. If the Religious Aspirant is a member of a Parish, Mission, or other Constituent Ministry of the Jurisdiction, the Pastor, Priest in Charge, or Chaplain and any appropriate Lay Leaders shall also give their consent, as provided in section (2) of this Canon. It is highly recommended that the Aspirant attend the Jurisdictional Gathering. If the Religious Aspirant is given permission, he or she shall continue the discernment process as described in (7) below.

(4) A Religious Solitary may not enter the formation process for Ordination until postulancy, novitiate, and the first year of vows are completed. If the Religious Solitary Aspirant is a member of a Parish, Mission, or other Constituent Ministry of the Jurisdiction, the Pastor, Priest in Charge, or Chaplain and any appropriate Lay Leaders shall also give their consent, as provided in section (2) of this Canon. It is highly recommended that the Aspirant attend the Jurisdictional Gathering. If the Religious Solitary Aspirant is given permission, he or she shall continue the discernment process as described in (7) below.

(5) An Aspirant who does not live near a Constituent Ministry of the Jurisdiction shall first get to know the Jurisdiction and its Members well before applying to be accepted into the Ordination process. The Vocations Director, Presiding Bishop, Canons, Major Clergy, and if possible, Lay Leaders and Lay Religious shall get to know the Aspirant by both electronic and telephonic communications. It is highly recommended that the Aspirant attend the Jurisdictional Gathering, and no decision shall be made until the Aspirant meets the Vocations Director, Presiding Bishop, and Canons, and if possible, others in the Jurisdiction in person. Once this has happened, the Aspirant shall continue the discernment process as described in (7) below.

(6) A Member of the Clergy of a Church not in apostolic succession who wishes to become a Member of the Clergy of this Jurisdiction must be ordained in the apostolic succession, and shall go through the process as a Layperson, as described in the appropriate sections of the Canons (2) through (5). A Member of the Clergy of a Church in apostolic succession shall first get to know the Jurisdiction and its Members well before applying to be accepted into the Ordination process. The Vocations Director, Presiding Bishop, Canons, Major Clergy, and if possible, Lay Leaders and Lay Religious shall get to know the Clergy Aspirant by both electronic and telephonic communications. It is highly recommended that the Aspirant attend the Jurisdictional Gathering, and no decision shall be made until the Aspirant meet the Vocations Director, Presiding Bishop, and Canons, and if possible, others in the Jurisdiction in person. If the Clergy Aspirant is attending a Parish or Mission, section (2) shall also apply. If the Clergy Aspirant also desires to be in a Religious Community



or to be a Religious Solitary, they shall also follow the appropriate sections in the Canon on Religious Life. Once this has happened, the Aspirant shall continue the discernment process as described in (7) below.

(7) The Vocations Director shall meet with the Aspirant regularly. Depending on the Aspirant's background, the Vocations Director shall discuss the theology of discernment and Ordained Ministry with the Aspirant, to help the Aspirant discern God's call more effectively. The Vocations Director shall ensure that the Aspirant is well-informed about the Jurisdiction, its Constituent Ministries, and its People, and when it seems appropriate, the Vocations Director shall arrange for the Aspirant to speak with the Presiding Bishop, the Canons, the Major Clergy, and any appropriate Lay Leaders of the Jurisdiction. When it seems appropriate, with the requirements of sections (2) through (6) of this Canon being met, the Aspirant shall submit an application that includes the Aspirant's sacramental records, detailed work history, detailed religious affiliation history, essays documenting the Aspirant's spiritual history and sense of call to ordained ministry, references, and any other material deemed useful by the Presiding Bishop, Canons, and Vocations Director. All Aspirants must pass a criminal background check and must resign from membership in any current Jurisdiction or Denomination of which they are a member in order to be accepted into the formation process. A Lay Aspirant or Clergy Aspirant who is not active in another Jurisdiction shall also resign from any Churches or other religious groups to which they have belonged prior to joining this Jurisdiction. A Clergy Aspirant who is active in another Jurisdiction must arrange for a leave of absence from his or her current Church, and must resign prior to the completion of the probationary period for Incardinating Major Clergy. The Presiding Bishop and the Chapter, in consultation with the Vocations Director and any Jurisdictional Clergy and Lay Leaders of Constituent Ministries of which the Aspirant has been a part, shall determine whether or not to accept the Aspirant into the formation program. Either at this time or later in the formation program, the Presiding Bishop in consultation with the Canons and Director of Studies of the formation program will determine whether credit will be given for prior studies and whether remedial work will be required.

## **g. Formation for Ordained Ministry**

(1) Every Candidate for Ordained Ministry shall go through a substantial period of Spiritual, Intellectual, Ministerial, and Community Formation prior to Ordination. There are eight sections of Formation, corresponding to the status of Cleric, the Minor Orders of Doorkeeper, Reader, Exorcist, and Acolyte, the Major Orders of Subdeacon and Deacon, and the first year of the Major Order of Priesthood. Each Candidate shall spend a minimum of six months after Tonsure before Ordination as Doorkeeper, three months in each Minor Order, six months in the Subdiaconate, and one year in the Diaconate.

The usual and minimum amounts of time spent in each stage of formation is as follows:

- Cleric – usual: 9 months, minimum: 6 months
- Doorkeeper – usual: 9 months, minimum: 3 months
- Reader – usual: 9 months, minimum: 3 months
- Exorcist – usual: 6 months, minimum: 3 months
- Acolyte – usual: 6 months, minimum: 3 months
- Subdeacon – usual: 9 months, minimum: 6 months
- Deacon: -- usual: 1 year, minimum: 1 year
- First year of Priesthood – usual: 1 year, minimum: 1 year

It is important to note that while a substantial portion of the formation program consists of classes covering Intellectual subjects, it is not primarily an academic program, but rather a program of transformation in which the Candidate prepares spiritually for Ordained Ministry, gains both theoretical and practical knowledge and wisdom necessary for effective Ordained Ministry, and becomes increasingly integrated into this particular Community of the Christian faith and its culture, taking his or her place as an Ordained Minister. While some Candidates may come with a great deal of Formation, it is still necessary to go through the Formation Program of this particular Church, since the Candidate is preparing specifically for Ordained Ministry in this Jurisdiction. The Presiding Bishop in consultation with the Director of Studies may give credit for classes previously taken elsewhere.

(a) Spiritual Formation shall ground the Candidate in a solid, authentically Christian life of prayer and relationship with Jesus Christ as Savior and Lord, grounded in Scripture, the Christian Tradition, Reason, and one's own Experience.

(b) Intellectual Formation shall cover seven areas:

- [1] Scripture
- [2] Systematic Theology
- [3] Spirituality
- [4] Church History
- [5] Ethics
- [6] Liturgy
- [7] Pastoral Arts

Intellectual Formation begins with the study of Scripture, the foundation of all Christian life, and continues the development of sound Theology based on that grounding in Scripture, from which can flow an authentic Christian Spirituality. Once the foundation of these three areas is made, the other subjects will be studied.

(c) Ministerial Formation shall equip the Candidate to provide ministry in the following areas:

- [1] Service
- [2] Worship
- [3] Evangelism
- [4] Education
- [5] Pastoral Care

(d) Community Formation shall insure that the Candidate is grounded in the Governing Values of the Jurisdiction and is fully integrated into its culture and community and those of its Clergy and Laity.

(2) Each Candidate, soon after acceptance, shall be tonsured as a Cleric. Following each section of Formation, the Presiding Bishop, Chapter, Director of Studies, and any Instructors who have participate in the Formation shall perform an evaluation, as shall the Candidate, to determine whether the Candidate shall advance to the next section and be

ordained to the corresponding order, or spend more time in the current level, or whether the candidacy for ordination should end.

(3) Candidates for Ordained Ministry shall adhere to the following requirements, which will be spelled out in a Letter of Expectations from the Presiding Bishop:

(a) Daily praying of at least Morning and Evening Prayer from an approved form of the Divine Office.

(b) Participation in a public Sunday celebration of the Eucharist in a Constituent Ministry of this Jurisdiction at least 90% of Sundays (unless distance prevents it, in which case normally, attendance will be required in a Church of similar doctrine, discipline and worship to this Church).

(c) Participation in at least three midweek services in a Constituent Ministry of the Jurisdiction per month – specific midweek services may be assigned for the purpose of exposing the Candidate to different Constituent Ministries and liturgical styles of the Jurisdiction.

(d) Establishment of a home oratory with reservation and adoration of the Blessed Sacrament.

(e) Attendance at the Jurisdictional Gathering each year.

(f) Monthly talk with the Presiding Bishop.

(g) Monthly participation in a Spiritual/Ministerial/Community Formation Conference.

(h) Regular communication with all of the Major and Minor Clergy of the Jurisdiction.

(i) Submission of a quarterly Embertide report by each Ember Saturday, under the direction of the Presiding Bishop.

(4) The Christ the Eternal High Priest Institute for Pastoral Studies serves as the Constituent Ministry that provides the formal Formation for Candidates for Ordained Ministry in this Jurisdiction. The Institute shall maintain a website (which may be part of the Jurisdiction's website) with detailed information about courses, including the Instructor and textbooks for each course and any forms that shall be used as part of the Formation, such as evaluation forms. The Presiding Bishop shall give final approval to any textbook used in the courses. These Canons shall be taught to the Candidates during time spent as a Cleric and in Minor Orders and again during Subdiaconate. The Pastor, Priest in Charge, or Chaplain of any Constituent Ministry in which the Candidate participates, in consultation with the Presiding Bishop and Director of Studies, will offer opportunities for ministry appropriate to the level of the Candidate.

(5) Formation of the Cleric

(a) Spiritual Formation

The Presiding Bishop shall oversee the Spiritual Formation, which shall consist of meditation on the Rite of Making a Cleric and the transformation needed for ordained ministry, including both things that must be taken up and things that must be cast aside. The Cleric will be required to begin praying the Office, if not already doing so, and an introduction to the Office may be given, depending on prior knowledge and background. The Cleric is encouraged to deepen a Eucharistic devotion, receiving often, even daily, and explore the practice of regular reception of the Sacrament of Reconciliation.

(b) Intellectual Formation

The focus of Intellectual Formation is the study of Scripture and laying the foundation of building one's ministry on the regular reading and meditation on Scripture. These are the objectives of the Intellectual Formation:

- The various scholarly approaches to biblical criticism - their values and limitations.
- Principles and practice of exegesis and hermeneutics.

- Chronology, history, important personalities in the Old Testament (including apocryphal/pseudepigraphal books) and New Testament.
- Geography of biblical lands.
- Knowledge of world events and their effects upon the development of the Jewish and Christian traditions.
- Gospel narratives in Johannine and Synoptic traditions, including Acts.
- Theme, contents and historical context of each Old and New Testament book.
- Major theological developments in the entire tradition.
- Biblical sources of Christian creeds and historical doctrines.

Usually, there will be three courses during this period of Intellectual Formation, as follows, but the Presiding Bishop in consultation with the Director of Studies may give credit for previous studies:

- Introduction to Scriptural Hermeneutics
- Introduction to Old Testament
- Introduction to New Testament

(c) Ministerial Formation

The Ministerial Formation shall include an introduction to ministerial boundaries, decorum, and ethics, the establishment of a personal oratory in the home of the Cleric, and introduction to the care of the church and its furnishings.

(d) Community Formation

The Cleric will begin monthly talks with the Presiding Bishop and will talk regularly with the Major and Minor Clergy of the Jurisdiction. The Cleric will participate actively in any Constituent Ministry of which he or she is a Member or to which he or she is assigned. The Cleric, together with other Clergy in Formation, will study the Governing Values of the Jurisdiction.

(6) Formation of the Doorkeeper

(a) Spiritual Formation

The Presiding Bishop shall oversee the Spiritual Formation, which shall consist of meditation on the Ordination Rite and how the Doorkeeper is called to set inclusive boundaries for the church. The Doorkeeper will also integrate the use of Scripture more deeply into his or her prayer life, through lectio divina and other spiritual practices involving Scripture.

(b) Intellectual Formation

The focus of the Intellectual Formation will be an introduction to the theological tradition of the Church Universal, the theological framework of this Jurisdiction within the larger Church, and the beginning development of a personal theology on the part of the Doorkeeper within that framework. These are the objectives of the study of theology:

- Doctrines: Revelation, Creation, Sin, Christology, Atonement, Trinity, Soteriology, Church, Sacraments, and Eschatology.
- History of Christian thought: Church Fathers, creedal development, tradition, recent developments.
- Application: ascetical, hermeneutical, apologetic - relation to contemporary understandings of human nature in both individual and social dimensions.

The one course, Introduction to Christian Theology, will be a longer course, to adequately explore the riches of the Christian theological tradition.

(c) Ministerial Formation

The Doorkeeper shall also engage in a Ministry of Hospitality, to be determined by the Director of Studies in consultation with the Presiding Bishop and the Superior, Pastor, Priest in Charge, or Chaplain of any Constituent Ministries to which the Doorkeeper belongs. This may be a Ministry in which the Doorkeeper already participates or a new one. The Ministerial Formation for the Doorkeeper shall also include learning to read Scripture and use one's voice effectively in leading public worship.

(d) Community Formation

The Doorkeeper will continue monthly talks with the Presiding Bishop and will continue to talk regularly with the Major and Minor Clergy of the Jurisdiction. The Doorkeeper will continue to participate actively in any Constituent Ministry of which he or she is a Member or to which he or she is assigned. The Doorkeeper, together with other Clergy in Formation, will study the Governing Values of the Jurisdiction.

(7) Formation of the Reader

(a) Spiritual Formation

The Presiding Bishop shall oversee the Spiritual Formation, which shall consist of meditation on the Ordination Rite and of an introduction to the practice of mental prayer, or Christian meditation.

(b) Intellectual Formation

The Intellectual Formation has the following objectives:

- Understand inspiration of the Spirit in the Church through history
- Understand different effective manifestations of the Gospel in personal and ecclesial Christian life
- Develop one's own personal spirituality in a way that will enhance and support ministerial life

There are two courses, the Spirituality Practicum and the Introduction to the History of Christian Spirituality.

(c) Ministerial Formation

The Reader shall also be engaged in a Ministry of Teaching the Scriptures or basic Christian doctrine to others, to be determined by the Director of Studies in consultation with the Presiding Bishop and the Superior, Pastor, Priest in Charge, or Chaplain of any Constituent Ministries to which the Reader belongs. This may be a Ministry in which the Reader already participates or a new one. The Ministerial Formation shall also include learning to serve in public worship.

(d) Community Formation

The Reader will continue monthly talks with the Presiding Bishop and will continue to talk regularly with the Major and Minor Clergy of the



Jurisdiction. The Reader will continue to participate actively in any Constituent Ministry of which he or she is a Member or to which he or she is assigned. The Reader, together with other Clergy in Formation, will study the Governing Values of the Jurisdiction.

(8) Formation of the Exorcist

(a) Spiritual Formation

The Presiding Bishop shall oversee the Spiritual Formation, which shall consist of meditation on the Ordination Rite and an introduction to contemplative prayer, with integration into daily life. The Exorcist will also write a Rule of Life.

(b) Intellectual Formation

The objectives of the Intellectual Formation are:

- Major events and personalities from Apostolic and Patristic times through medieval and reformation periods to the present - in relationship to their historical and social contexts.
- Development of distinctive Church institutions, formation of the canon of scripture, doctrinal development, heresies, theological controversies, creeds, classical writings, missionary expansion.
- Old Catholic beginnings in Europe, development of Independent Sacramental Movement from Roman & Old Catholic, Anglican, and Orthodox sources, current shape of the movement.

The courses are the Foundations of Church History, East and West and History of the Old Catholic and Independent Sacramental Movements.

(c) Ministerial Formation

The Exorcist shall be engaged in a Ministry of Service to those in need, to be determined by the Director of Studies in consultation with the Presiding Bishop and the Superior, Pastor, Priest in Charge, or Chaplain of any Constituent Ministries to which the Exorcist belongs. This may be a Ministry in which the Exorcist already participates or a new one. The Ministerial Formation shall also include perfecting serving in public worship.

(d) Community Formation

The Exorcist will continue monthly talks with the Presiding Bishop and will continue to talk regularly with the Major and Minor Clergy of the Jurisdiction. The Exorcist will continue to participate actively in any Constituent Ministry of which he or she is a Member or to which he or she is assigned. The Exorcist, together with other Clergy in Formation, will study the Governing Values of the Jurisdiction.

(9) Formation of the Acolyte

(a) Spiritual Formation

The Presiding Bishop shall oversee the Spiritual Formation, which shall consist of meditation on the Ordination Rite and discerning whether one is ready to make an irrevocable, lifelong commitment to Ordained Ministry in the Independent Catholic Christian Church. The Acolyte will obtain a Spiritual Director, and begin meeting with the Director regularly.

(b) Intellectual Formation

Intellectual Formation has the following objectives:

- The sources of Christian ethics and moral theology, including the Holy Scriptures, Christian Tradition, Reason, and Experience.
- Major ethical theories and major figures in the field.
- The nature, focus and justification for "the good" including the relation between God, Christ and the good.
- The nature of moral agency, including the understanding of such issues as freedom, responsibility, obligation, virtue, conscience and character.
- Moral judgment, including the knowledge of the relation between religious belief and moral judgment.
- The place of spirituality in Christian teaching about the moral life.
- Major moral issues facing Christians, past and present, and how moral theologians have resolved or might resolve them.
- Current social issues and problems, such as poverty, homelessness, hunger, racism, sexism, heterosexism, injustice, addiction, crime, child abuse, war and peace, environmental pollution, etc. and ways

in which the Church and Christian individuals have addressed and may address these.

The courses are an Introduction to Christian Ethics and an Introduction to Social Justice.

(c) Ministerial Formation

The Acolyte shall also participate in some sort of Evangelistic Ministry, to be determined by the Director of Studies in consultation with the Presiding Bishop and the Superior, Pastor, Priest in Charge, or Chaplain of any Constituent Ministries to which the Acolyte belongs. This may be a Ministry in which the Acolyte already participates or a new one.

Ministerial Formation shall also include the introduction to leading public worship.

(d) Community Formation

The Acolyte will continue monthly talks with the Presiding Bishop and will continue to talk regularly with the Major and Minor Clergy of the Jurisdiction. The Acolyte will continue to participate actively in any Constituent Ministry of which he or she is a Member or to which he or she is assigned. The Acolyte, together with other Clergy in Formation, will study the Governing Values of the Jurisdiction.

(e) Discernment of Readiness for a Permanent Commitment

The Acolyte and the Presiding Bishop in consultation with the Chapter shall engage in discernment about the readiness of the Acolyte to make a permanent commitment to the Jurisdiction as an Ordained Minister and the readiness of the Jurisdiction to permanently include the Acolyte among the ranks of its Major Clergy upon Ordination to the Subdiaconate.

(10) Formation of the Subdeacon

At this point, the Presiding Bishop will assign the Subdeacon to an existing Constituent Ministry, in consultation with the Chapter of Canons, the Ordained and Lay Leaders of the Constituent Ministry, and the Subdeacon, or else assign the Subdeacon to begin a new Constituent Ministry, in consultation with the Chapter and Subdeacon. The Subdeacon will be assigned a Priest as a Mentor, who will continue as Mentor through the Diaconate and first year of Priesthood.

(a) Spiritual Formation

The Presiding Bishop shall oversee the Spiritual Formation, which shall consist of meditation on the Ordination Rite and reflection on how one's spiritual life is integrated into a more active Ministry. The Subdeacon is required to make a private retreat before Ordination to the Diaconate.

(b) Intellectual Formation

The objectives of the Intellectual Formation are:

- Christian worship and music according to the contents and use of the various liturgical books of the various rites and various hymnals.
- Historical development of Christian worship from Jewish origins to present.
- Theological understanding of the role and function of worship in the life of individuals and of the Church.
- Sacramental theology.
- Aesthetic and nonverbal elements of worship.
- The role of music in particular.

The courses are the Theology and History of Christian Liturgy, the Practice of Christian Liturgy, and the Theology of the Diaconate.

(c) Ministerial Formation

Ministerial Formation consists of practical experience in many aspects of the Constituent Ministry to which the Subdeacon is assigned under the direction of the Superior, Pastor, Priest in Charge, Chaplain, if there is one, and the Priest Mentor, in consultation with the Director of Studies and the Presiding Bishop.

(d) Community Formation

The Subdeacon will continue monthly talks with the Presiding Bishop and will continue to talk regularly with the Major and Minor Clergy of the Jurisdiction. The Subdeacon will continue to participate actively in any Constituent Ministry of which he or she is a Member or to which he or she is assigned. The Subdeacon, together with other Clergy in Formation, will study the Governing Values of the Jurisdiction. The Subdeacon will meet regularly with his or her Priest Mentor.

(11) Formation of the Newly Ordained Deacon

(a) Spiritual Formation

The Presiding Bishop shall oversee the Spiritual Formation, which shall consist of meditation on the Ordination Rite and meditation on the integration of Diaconal Ministry into one's life. The Deacon is required to make a private retreat before Ordination to the Priesthood.

(b) Intellectual Formation

The objectives of Intellectual Formation are:

- Theology of vocation and of all forms of ministry.
- Ministerial roles of Laity, Diaconate, Priesthood and Episcopate.
- Duties and responsibilities of Clergy in contemporary Church.
- Nature and significance of pastoral care.
- Knowledge of the practice of preaching, counseling, spiritual direction, and parish and other base community ministry.

The courses are Homiletics, Introduction to Spiritual Direction, Introduction to Parish Ministry, Introduction to Pastoral Ministry, and Theology of the Priesthood.

(c) Ministerial Formation

Ministerial Formation consists of practical experience in all aspects of the Constituent Ministry to which the Deacon is assigned under the direction of the Superior, Pastor, Priest in Charge, Chaplain, if there is one, and the Priest Mentor, in consultation with the Director of Studies and the Presiding Bishop. All of the areas covered in the Intellectual Formation should be practiced as part of the Ministerial Formation.

(d) Community Formation

The Deacon will continue monthly talks with the Presiding Bishop and will continue to talk regularly with the Major and Minor Clergy of the Jurisdiction. The Deacon, together with other Clergy in Formation, will study the Governing Values of the Jurisdiction. The Deacon will continue to participate actively in any Constituent Ministry of which he or she is a Member or to which he or she is assigned. The Deacon will meet regularly with his or her Priest Mentor.

(12) Formation of the Newly Ordained Priest

During the first year of Priesthood, the newly ordained Priest will continue to meet with the Priest Mentor and Presiding Bishop to reflect on priestly ministry. At this point, the Priest will begin to assume responsibility for his or her own ongoing Spiritual, Intellectual, Ministerial, and Community Formation.

**h. Formation for Incardinating Clergy**

(1) The purpose of the Formation Program for Incardinating Major Clergy is to afford the opportunity for Spiritual, Intellectual, Ministerial, and Community Formation of the Incardinating Clergyperson and to enable integration into the culture and community of the Jurisdiction. Each Incardinating Major Clergyperson will be evaluated on a quarterly basis to determine the progress of the Formation and the degree to which the Incardinating Major Clergyperson is following the Governing Values of the Jurisdiction. At the time of acceptance, the Presiding Bishop, in consultation with the Director of Studies and Chapter, shall provide the Incardinating Major Clergyperson with a specific personal program of requirements for Spiritual, Intellectual, Ministerial, and Community Formation based on an evaluation of previous training and experience. The Formation shall follow the norms established for the Jurisdiction's Formation for Ordained Ministry, making certain that all Incardinating Major Clergy shall have completed all the requirements, whether from previous experience or through this Formation. Each Incardinating Major Clergyperson will be assigned a Clergy Mentor to assist with Formation. Each Incardinating Major Clergyperson will spend one Probationary Year and two years of Annual License prior to Final Incardination, which is a lifelong commitment by both the Incardinating Major Clergyperson and the Jurisdiction. The Incardinating Major Clergyperson will go on a leave of absence from his or her previous Jurisdiction, if still a member, and will resign at the end of the Probationary Year. During the Probationary Year, either the Incardinating Major Clergyperson or the Presiding Bishop in consultation with the Chapter may terminate the process for reasonable cause at any point. During the two years of Annual License, the Presiding Bishop in consultation with the Chapter will only terminate the process for

serious cause at the end of the year, unless there is an issue of crime, abuse, heresy, or joining another jurisdiction, denomination, church, or other religious body.

(2) Incardinating Subdeacons will not be eligible for ordination to the Diaconate until the end of their first year of Annual License, and Priesthood at the end of the second year of Annual License, assuming all requirements of Formation have been met.

(3) Incardinating Deacons will not be eligible for ordination to the Priesthood until Final Incardination, assuming all requirements of Formation have been met.

### **3. Religious Life**

#### **a. Introduction**

Some Christians, both Lay and Ordained, are called to deepen their baptismal vows by taking additional vows and living religious lives of prayer, ministry, and witness to Christ. For most, the vows are the evangelical counsels of poverty, chastity, and obedience; those in the monastic tradition take vows of obedience, conversion of life, and stability. Some Religious are called to live out their Religious Life as a Member of a Religious Community; others are called to a Solitary Religious Life. The Independent Catholic Christian Church welcomes grounded and authentic Religious Life, and seeks to foster it as part of its ecclesial life.

#### **b. Vows**

##### **(1) Vows in General**

Religious, by voluntary profession of vows, bind themselves to live their Christian lives in a particular way, renouncing certain lawful things so that they devote themselves more fully to the love of Christ. No one may hold vows in more than one form of Religious Life, or in more than one Community, simultaneously. No one may profess vows unless they have tested living them for at least one year as a novice. Temporary vows of no

more than one year's duration must be taken for at least five years before life profession may be made. Solitaries and Communities may choose to remain in annual vows for life, without making life profession.

## (2) Obedience

(a) The most fundamental vow is that of obedience. All other vows and, indeed, the entire way of life of a Vowed Religious, flow from this vow. Obedience is a renunciation of attachment to one's own will, submitting it to the will of Christ, as expressed through the church, the particular religious rule, and, for members of religious communities, the religious community itself. Obedience is vowed first and foremost to God. Obedience is also vowed to the Church, with authority exercised by the Presiding Bishop of the Jurisdiction. Obedience is vowed by members of a Religious Community to the Community itself, through obedience to the Rule and Constitutions or Statutes, with authority exercised by the Superior of the Community. A Solitary vows obedience to his or her Rule of Life.

## (3) Additional Evangelical Counsels

### (a) Poverty

Poverty is a renunciation of attachment to material things, so that one may imitate the poverty of Christ, and be freed to live as a sign and witness to the things of heaven, and to live in solidarity with the poor.

### (b) Chastity

Chastity is a renunciation of the placing of attachments to particular people above one's relationship with Christ. Chastity may be vowed as celibate chastity, in which the vowed religious vows to remain celibate, or it may be vowed according to one's state of life, in which the vowed religious is married, or open to entering into marriage. Under no circumstances shall a person leave a marriage or marriage-like commitment to another person in order to pursue a vocation of celibacy.



(4) Additional Monastic Vows

(a) Conversion of Life

Conversion of life is the vow to live in a perpetual state of transformation into the image of Christ, by regular recitation of the Divine Office, the Work of God; by *lectio divina*, the reading, meditation, prayer, and contemplation of the Word of God in Scripture; by living in community with others engaged in conversion of life; and by the sanctification of life through work. Poverty and chastity are to be understood as components of this vow.

(b) Stability

Stability is the vow to remain in one Community, and one place, in order to deepen one's roots in the Gospel, not driven hither and yon by vain philosophies or by the constant striving after new things, but by faithfulness to Christ through observance of the Rule in community.

**c. Rule of Life and Constitutions or Statutes**

Each Vowed Religious Community or Solitary lives a particular charism, or spiritual gift, that expresses the way of life in which the Vowed Religious Community or Solitary bears witness to Christ as a sign to the Church and the world of the sacred mysteries of redemption. This charism is expressed by Vowed Religious Communities in their Rule of Life and Constitutions or Statutes, and by Vowed Religious Solitaries in their Rule of Life.

(1) Religious Communities

(a) Rule of Life

Each Religious Community must follow a recognized Rule of Life from a religious tradition. There are a number of types of community life, each with Rules of Life. There follows a list of the forms of community life recognized within the Independent Catholic Christian Church, and the

Rules which go with each life. This Rule of Life is an inspiration to holiness on the part of the Community and its Members.

[1] Monastic life

Monks and nuns live a life of separation from the world, withdrawing so that they may be given to the Divine Office, *lectio divina*, and manual labor. Only those ministries should be undertaken that fit with this life, such as the ministry of hospitality for the purposes of providing retreats for those living in the world. There are two Rules which this Jurisdiction permits for the monastic life: the Rule of St. Benedict and the Rule of St. Basil.

[2] Canons Regular

Canons regular are Clergy who live in the midst of the Church, in cathedrals or collegiate churches, with their primary vocation being the celebration of the Liturgy in its fullness, in the Eucharist and Divine Office, offered so that the People may pray with them as opportunity arises. Canons regular follow the Rule of St. Augustine.

[3] Mendicants

Mendicants, or friars, live the evangelical counsels in lives that are at once both active and contemplative. There are four principal mendicant traditions. Augustinians and Dominicans follow the Rule of St. Augustine, Carmelites follow the Rule of St. Albert, and Franciscans follow one of the historic Franciscan Rules – the Rule of the First Order, the Rule of the Second Order, one of the Rules for the Third Order, or the Rule for Hermitages.

[4] Clerks Regular

Clerks regular are Clergy who are devoted primarily to the exercise of active ministry while living vowed lives in Community. Although traditionally, they have followed detailed Constitutions rather than a specific historic Rule, in this jurisdiction, they will follow the Rule of St.

Augustine, since they are a development of the form of life lived by Canons Regular, without the obligation of reciting the full office in choir.

(b) Constitutions or Statutes

Each Religious Community in the Independent Catholic Christian Church shall live by Constitutions or Statutes, approved by the Presiding Bishop of the ICCC, which cover the following topics:

[1] Charism

The Constitutions begin with a description of the particular charism of the Community, the gifts that this particular Community provides to its Members and to the larger Church which it serves.

[2] Prayer

Norms are included that govern the common and individual prayer lives of its Members. At a minimum, daily reception of Communion when not impeded and daily Morning and Evening Prayer are prescribed, as well as a daily period of individual prayer and meditation. All Vowed Religious are authorized and strongly encouraged to reserve the Blessed Sacrament in their homes, and may be required to do so by the Constitutions or Statutes.

[3] Individual Way of Life

Norms are included governing how the individual Vowed Religious is to comport himself or herself, establishing a lifestyle that is an expression of the vows and the charism of the Community.

[4] Community Life

Norms are included governing how the Community will live a common life. It is recognized that while some Communities may live together under one roof, many Communities will live in separate residences. These Communities will develop norms to ensure that a strong common life is lived together. Every Member is required to regularly reflect upon their

Religious Life and how he or she is living it, submitting a written reflection to the Superior at least annually.

[5] Ministry

Norms are included governing the ministries that the Community in common and the Members individually will exercise. Care must be exercised to ensure that the ministries are compatible with the charism of a particular Community.

[6] Governance

Norms are included guiding the way in which the Community governs itself, choosing its Leaders, including a Superior, and making decisions. Included in these norms is a statement that the Religious Community is bound by the Canons of the Independent Catholic Christian Church. Each Community shall have a Superior who, in addition to leading the Community, shall represent it to the larger Jurisdictional community. The Superior must be a Member of the Jurisdiction.

[7] Formation

Norms are included guiding the way in which the Community forms those called to join it, preparing them to make vows, in accordance with the guidelines set down in the Formation section of this Canon.

[8] Revision

The Constitutions or Statutes may be revised from time to time to reflect changing conditions and understandings of the Religious Life of the Community. Any revisions must be approved by the Presiding Bishop.

2. Solitary Religious

Each Religious Solitary in the Independent Catholic Christian Church shall live by a Rule of Life he or she writes, approved by the Presiding Bishop of the ICCC, which covers the following topics:

(a) Charism

The Rule of Life begins with a description of the particular charism of the Solitary.

(b) Prayer

Norms are included that govern the prayer lives of the Solitary. At a minimum, daily reception of Communion when not impeded and daily Morning and Evening Prayer are prescribed, as well as a daily period of individual prayer and meditation. All Vowed Religious are authorized and strongly encouraged to reserve the Blessed Sacrament in their homes.

(c) Individual Way of Life

Norms are included governing how the individual Vowed Religious Solitary is to comport himself or herself, establishing a lifestyle that is an expression of the vows and the charism of the Solitary. Every Vowed Solitary is required to regularly reflect upon the Religious Life and how he or she is living it, submitting a written reflection to the Protecting Bishop each Embertide.

(d) Ministry

Norms are included governing the ministry that the Solitary will exercise. Care must be exercised to ensure that the ministry is compatible with the particular charism of the Solitary.

(e) Revision

The Rule of Life may be revised from time to time to reflect changing conditions and understandings of the Religious Life of the Solitary. Any revisions must be approved by the Presiding Bishop.

**d. Formation for Religious Life**

Each Vowed Religious shall be formed in the religious life over a period of years to ensure an authentic, grounded living of the vows and the charism.

1. Religious Communities

(a) Discernment of a Call and Acceptance into the Religious Life

Each Community shall carefully discern a call to Religious Life with each Aspirant, ensuring that both the Aspirant and the Community are properly discerning the leading of the Holy Spirit. Each Aspirant, before being accepted to join the Community, must fulfill the following requirements:

- (1) Be a baptized and sacramentally confirmed Christian
- (2) Be at least 21 years of age
- (3) Accept the Statement of Faith of the ICCC and agree to abide by the Canons of the ICCC
- (4) Pass a criminal background check

Laities of other ecclesial jurisdictions who are in harmony with the Statement of Faith of the ICCC may become vowed religious in the ICCC.

Because Clergy are bound by a vow of obedience to their Bishop, any non-ICCC clergy seeking to become Vowed Religious in the ICCC must take a leave of absence from active ministry in other ecclesial bodies upon entrance into the Novitiate. They must resign from membership in the other Jurisdiction before professing vows. If they wish to resume active Ordained Ministry, they must go through the process for Incardination into the ICCC as set forth in the Canons. Religious in the ICCC may only seek Ordination from the ICCC. Clergy of the ICCC may not become Vowed Religious outside of the ICCC.

(b) Postulancy

Each Aspirant to the religious life, upon acceptance, will undergo a period of Postulancy, the length of which will be determined by the Religious Community. During this time, the Postulant will begin to live the Religious Life to determine if he or she and the Community feel that the Postulant is called to membership in this Community, and will learn more about the Religious Life and the particular Religious Community.

(c) Novitiate

Each Aspirant to the Religious Life must undergo a Novitiate of at least twelve months. During the Novitiate, the Novice will be taught the way of life of the Religious Community, as set forth in the Rule, the Constitutions or Statutes, and these Canons, as well as other material grounding them in the tradition of the Religious Community. The Novitiate should have the character of an extended retreat, and as such, the Novice should refrain from active ministry to the degree possible. The Novitiate is specific and particular to the Religious Community; a Novitiate undertaken in a different Religious Community or as a Solitary does not fulfill any of the requirements for the Novitiate in the current Religious Community.

(d) Temporary Vows

After Novitiate, the Religious professes vows for a period of one year, which may be renewed annually. During this period, which must extend for at least five years, the newly Vowed Religious assumes all of the responsibilities of the Community's charism and ministry. It is desirable that there be continued Formation, particularly in the first year of profession.

(e) Final Profession

The Community may permit profession of life vows, or it may continue temporary vows for life, as set forth in the Constitutions or Statutes.

## 2. Solitaries

### (a) Discernment of a Call and Acceptance into the Religious Life

Each Aspirant shall carefully discern a call to Solitary Religious Life with the Presiding Bishop and any Mentor he or she may assign to the Aspirant, ensuring that the Aspirant is properly discerning the leading of the Holy Spirit. Each Aspirant, before being accepted as a Solitary, must fulfill the following requirements:

- (1) Be a baptized and sacramentally confirmed Christian
- (2) Be at least 21 years of age
- (3) Accept the Statement of Faith of the ICCC and agree to abide by the Canons of the ICCC
- (4) Pass a criminal background check

Laities of other ecclesial jurisdictions who are in harmony with the Statement of Faith of the ICCC may become Vowed Religious in the ICCC.

Because Clergy are bound by a vow of obedience to their Bishop, any non-ICCC Clergy seeking to become Vowed Religious in the ICCC must take a leave of absence from active ministry in other ecclesial bodies upon entrance into the Novitiate. They must resign from membership in the other ecclesial body before professing vows. If they wish to resume active Ordained Ministry, they must go through the process for Incardination into the ICCC as set forth in the Canons. Religious in the ICCC may only seek Ordination from the ICCC. Clergy of the ICCC may not become Vowed Religious outside of the ICCC.

### (b) Postulancy

Each Aspirant to the solitary religious life, upon acceptance, will undergo a period of Postulancy lasting at least a year. During this time, the Postulant will begin to live the Religious Life to determine if he or she, the Presiding Bishop, and the Mentor feel that the postulant is called to Solitary Religious Life, and will learn more about the Religious Life and



in particular the Solitary life. There will be quarterly Evaluations at the time of the Embertides to evaluate the progress of the Postulancy. The solitary will write the Rule of Life during this time, based on his or her experiences. The Rule of Life must be approved by the Presiding Bishop before the Postulant can become a Novice.

(c) Novitiate

Each Aspirant to the Solitary Religious Life must undergo a Novitiate of at least twelve months. During the Novitiate, the Novice will learn the way of life of the Solitary Religious Life, as set forth in the Rule of Life, as well as other material grounding them in the tradition of the Solitary Religious. The Novice shall also study these Canons. The Novitiate should have the character of an extended retreat, and as such, the Novice should refrain from active ministry to the degree possible. There will be quarterly Evaluations at the time of the Embertides to evaluate the progress of the Novitiate. The Solitary will revise the Rule of Life during the final quarter of the Novitiate, based on his or her experiences. The revised Rule of Life must be approved by the Presiding Bishop before the Postulant can profess vows.

(d) Temporary Vows

After Novitiate, the Religious professes vows for a period of one year, which may be renewed annually. During this period, which must extend for at least five years, the newly Vowed Religious assumes all of the responsibilities of the Solitary Religious life's charism and ministry. It is desirable that there be continued formation, particularly in the first year of profession.

(e) Final Profession

The Solitary may profess vows for life, or he or she may continue temporary vows for life.

**e. Non-Vowed Association with Religious Communities**

Religious Communities may admit Clergy and Laity alike to non-vowed Membership, such as Oblates, Associates, etc.; however Clergy of other Jurisdictions so admitted may only preach and administer the Sacraments if given faculties by the Presiding Bishop. Clergy of the ICCC may be non-vowed Members of Religious Communities outside of the ICCC. They shall take care to observe the sacramental norms of the Jurisdiction of which the Communities may be a part as far as their participation in the life of the Community is concerned. They shall also take care to refrain from violating ICCC Canons in any way.

**f. The Foundation of New Religious Communities**

**1. Discernment of a Call and Acceptance of a New Religious Community**

Each Aspirant Religious Community shall carefully discern a call to start a new Religious Community, ensuring that the Aspirants are properly discerning the leading of the Holy Spirit. Each Aspirant Member of the Aspirant Religious Community must fulfill the following requirements:

- (a) Be a baptized and sacramentally confirmed Christian
- (b) Be at least 21 years of age
- (c) Accept the Statement of Faith of the ICCC and agree to abide by the Canons of the ICCC
- (d) Pass a criminal background check

Laity of other ecclesial bodies who are in harmony with the Statement of Faith of the ICCC may become Vowed Religious in the ICCC.

Because Clergy are bound by a vow of obedience to their Bishop, any non-ICCC clergy seeking to become Vowed Religious in the ICCC must take a leave of absence from active ministry in other ecclesial bodies upon entrance into the Novitiate. They must resign from membership in the other ecclesial body before professing vows. If they wish to resume active Ordained Ministry, they must go through the process for Incardination into

the ICCC as set forth in the Canons. Religious in the ICCC may only seek Ordination from the ICCC. Clergy of the ICCC may not become Vowed Religious outside of the ICCC.

The Aspirant Religious Community shall make an application to the Presiding Bishop, letting him or her know which Rule and general form of Religious Life the Aspirant Religious Community intends to follow and a detailed description of the charism and pattern of life it envisions. The Aspirant Members of the Aspirant Religious Community shall also have discussions with Members of established Religious Communities of the ICCC to assist in their discernment. The Members of the Aspirant Religious Community shall meet the Presiding Bishop and other members of the Jurisdiction in person, and at least the Superior shall attend an Annual Gathering of the Jurisdiction prior to acceptance. Once the Presiding Bishop has determined that the Community is well-grounded and the proposed Charism and Pattern of Life are well thought out and is ready to accept the Aspirant Religious Community, he or she shall appoint a Mentor to guide the new Community, who shall be an experienced Vowed Religious in the ICCC.

## 2. Postulancy

Each Aspirant Religious Community, upon acceptance, will undergo a period of Postulancy lasting at least a year. During this time, the Postulant Religious Community will begin to live the Religious Life to determine if it, the Presiding Bishop, and the Mentor feel that the Postulant Religious Community is called to this form of Religious Life, and will learn more about the Religious Life and will work out the details of how the particular Religious Community will live its life. The Postulant Religious Community shall study the Canons of the Jurisdiction with the Presiding Bishop. The Mentor should be in significant communication with the Postulant Religious Community at least once a month. There will be quarterly Evaluations by the Mentor, Presiding Bishop, and Chapter at the time of the Embertides to evaluate the progress of the Postulancy. The Postulant Religious Community will write the Constitutions or Statutes during this time, based on its experiences, including a clause stating that the Canons of the Jurisdiction are binding on the Community. At least the

Superior must attend the Annual Gathering of the Jurisdiction. The Constitutions or Statutes must be approved by the Presiding Bishop before the Postulant Religious Community can become a Novice Religious Community.

### 3. Novitiate

Each Aspirant Religious Community must undergo a Novitiate of at least one full year. During the Novitiate, the Novice Religious Community will learn the way of life of the Religious Community, as set forth in the Rule and the Constitutions or Statutes, as well as other material grounding them in the tradition of the Religious Community. During the Novitiate, the Novice Religious Community shall study the Canons of the Jurisdiction with the Presiding Bishop. The Novitiate should have the character of an extended retreat, and as such, the Novice Religious Community should refrain from active ministry to the degree possible. The Novitiate is specific and particular to the Religious Community; a Novitiate undertaken in a different Religious Community or as a Solitary does not fulfill any of the requirements for the Novitiate for either the Religious Community or individual Members. The Novice Religious Community shall study the Canons of the Jurisdiction with the Presiding Bishop. The Mentor should be in significant communication with the Novice Religious Community at least once a month. There will be quarterly Evaluations by the Mentor, Presiding Bishop, and Chapter at the time of the Embertides to evaluate the progress of the Novitiate. At least the Superior shall attend the Annual Gathering of the Jurisdiction.

### 4. Acceptance as a Religious Community

The Religious Community will be received at the Annual Gathering, and all members must be present unless dispensed with good cause by the Presiding Bishop. During the first year of the Religious Community, there will continue to be quarter Evaluations by the Mentor, Presiding Bishop, and Chapter. All requirements of an ICCC Religious Community apply in full to the Religious Community from this point on.

**g. Reception of a Religious Community or a Religious Solitary into the Jurisdiction**

1. Religious Communities Desiring to Incardinate

(a) Discernment of Incardination of a Religious Community

A Religious Community desiring to be incardinated into the Jurisdiction shall carefully discern the call with the Presiding Bishop and Chapter. Each member of the discerning Religious Community must fulfill the following requirements:

- (1) Be a baptized and sacramentally confirmed Christian
- (2) Be at least 21 years of age
- (3) Accept the Statement of Faith of the ICCC and agree to abide by the Canons of the ICCC
- (4) Pass a criminal background check

Layity of other ecclesial jurisdictions who are in harmony with the Statement of Faith of the ICCC may become Vowed Religious in the ICCC.

Because Clergy are bound by a vow of obedience to their bishop, any non-ICCC clergy seeking to become Vowed Religious in the ICCC must take a leave of absence from active ministry in other ecclesial bodies upon acceptance of the Religious Community into the Jurisdiction for its Probationary Year. They must resign from membership in the other jurisdiction before the Community is accepted into the Jurisdiction. If they wish to resume active ordained ministry, they must go through the process for Incardinating into the ICCC as set forth in the Canons, following the conclusion of the Probationary Year. Religious in the ICCC may only seek ordination from the ICCC. Clergy of the ICCC may not become Vowed Religious outside of the ICCC.

The Aspirant Religious Community shall make an application to the Presiding Bishop and Chapter, letting them know which Rule they follow and submitting copies of the Constitutions or Statutes. The Aspirant

Members of the Aspirant Religious Community shall also have discussions with Members of established Religious Communities of the ICCC to assist in their discernment. The Members of the Aspirant Religious Community shall meet the Presiding Bishop and other Members of the Jurisdiction in person, and at least the Superior shall attend an Annual Gathering of the Jurisdiction prior to acceptance. Once the Presiding Bishop have determined that the Community is well-grounded and its Constitutions or Statutes well thought out and is ready to accept the Aspirant Religious Community, he or she shall appoint a Mentor to guide the community, who shall be an experienced Vowed Religious in the ICCC.

(b) Postulancy

Each Aspirant Religious Community, upon acceptance, will undergo a period of Postulancy lasting at least a year. During this time, the Postulant Religious Community will begin to live the Religious Life in the Jurisdiction to determine if it, the Presiding Bishop, and the Mentor feel that the Postulant Religious Community is called to be part of the Jurisdiction. The Postulant Religious Community shall study the Canons of the Jurisdiction with the Presiding Bishop. The Mentor should be in significant communication with the Postulant Religious Community at least once a month. There will be quarterly Evaluations by the Mentor, Presiding Bishop, and Chapter at the time of the Embertides to evaluate the progress of the Postulancy. At least the Superior must attend the Annual Gathering of the Jurisdiction. The Constitutions or Statutes will undergo any necessary revision, including a clause stating that the Canons of the Jurisdiction are binding on the Community, and must be approved by the Presiding Bishop before the Postulant Religious Community can become a Novice Religious Community.

(c) Novitiate

Each Aspirant Religious Community must undergo a Novitiate of at least one full year. During the Novitiate, the Novice Religious Community shall study the Canons of the Jurisdiction with the Presiding Bishop. The Mentor should be in significant communication with the Novice Religious

Community at least once a month. There will be quarterly Evaluations by the Mentor, Presiding Bishop, and Chapter at the time of the Embertides to evaluate the progress of the Novitiate. At least the Superior shall attend the Annual Gathering of the Jurisdiction. Toward the end of the year, the Constitutions or Statutes will undergo any necessary revision, including a clause stating that the Canons of the Jurisdiction are binding on the Community, and must be approved by the Presiding Bishop before the Postulant Religious Community can become a Novice Religious Community.

(d) Acceptance as a Religious Community

The Religious Community will be received at the Annual Gathering, and all Members must be present unless dispensed with good cause by the Presiding Bishop. During the first year of the Religious Community's full membership in the Jurisdiction, there will continue to be quarterly Evaluations by the Mentor, Presiding Bishop, and Chapter. All requirements of an ICCC Religious Community apply in full to the Religious Community from this point on.

2. Religious Solitaries Desiring to Incardinate

(a) Discernment of a Call to the Jurisdiction

Each Solitary Religious desiring to Incardinate shall carefully discern a call to Solitary Religious Life in this Jurisdiction with the Presiding Bishop and any Mentor he or she may assign to the Aspirant, ensuring that the Aspirant is properly discerning the leading of the Holy Spirit. Each Aspirant, before being accepted as a Solitary, must fulfill the following requirements:

- (1) Be a baptized and sacramentally confirmed Christian
- (2) Be at least 21 years of age
- (3) Accept the Statement of Faith of the ICCC and agree to abide by the Canons of the ICCC
- (4) Pass a criminal background check

Lay of other ecclesial jurisdictions who are in harmony with the Statement of Faith of the ICCC may become Vowed Religious in the ICCC.

Because Clergy are bound by a vow of obedience to their Bishop, any non-ICCC Clergy seeking to become Vowed Religious in the ICCC must take a leave of absence from active ministry in other ecclesial bodies upon entrance into the Novitiate. They must resign from membership in the other jurisdiction before professing vows. If they wish to resume active ordained ministry, they must go through the process for Incardination into the ICCC as set forth in the Canons. Religious in the ICCC may only seek Ordination from the ICCC. Clergy of the ICCC may not become Vowed Religious outside of the ICCC.

(b) Postulancy

Each Aspirant to the Solitary Religious Life, upon acceptance, will undergo a period of Postulancy lasting at least a year. During this time, the Postulant will begin to live the Religious Life in this Jurisdiction to determine if he or she, the Presiding Bishop, and the Mentor feel that the Postulant is called Solitary Religious Life within the Jurisdiction, and will study the Canons with the Presiding Bishop. There will be quarterly Evaluations at the time of the Ember-tides to evaluate the progress of the Postulancy. The Solitary will revise the Rule of Life during this time, based on his or her experiences including a clause stating that the Canons of the Jurisdiction are binding on the Solitary. The Rule of Life must be approved by the Presiding Bishop before the Postulant can become a Novice.

(c) Novitiate

Each Religious Solitary seeking to incardinate must undergo a Novitiate of at least one full year. During the Novitiate, the Novice will be learn the way of life of the Solitary Religious Life in this Jurisdiction, as set forth in the Rule of Life, as well as other material grounding them in the tradition of the Solitary Religious life, and will study these Canons with the Presiding Bishop. The Novitiate should have the character of an extended



retreat, and as such, the Novice should refrain from active ministry to the degree possible. There will be quarterly Evaluations at the time of the Embertides to evaluate the progress of the Novitiate. The Solitary will revise the Rule of Life during the final quarter of the Novitiate, based on his or her experiences. The revised Rule of Life must be approved by the Presiding Bishop before the Novice can profess vows.

(d) Temporary Vows

After Novitiate, the Religious professes vows for a period of one year at the Annual Gathering, which may be renewed annually. During this period, which must extend for at least five years, the newly Vowed Religious assumes all of the responsibilities of the Solitary Religious Life's charism and ministry. It is desirable that there be continued formation, particularly in the first year of Profession.

(e) Final Profession

The Solitary may profess vows for life, or he or she may continue temporary vows for life.

**h. Cooperation among Religious Communities and Religious Solitaries**

The Religious of the ICCC shall strive to collaborate with one another wherever possible, providing mutual support and encouragement. The Presiding Bishop, in consultation with the Religious Superiors and Religious Solitaries, may establish a more formal structure to encourage this, if this is thought to be beneficial.

## **i. Relationship to the Jurisdiction**

Vowed Religious are strongly encouraged to take an active role in the ministry and common life of the Jurisdiction, maintaining strong relations with the Clergy and Laity of the church.

The Superior of every Religious Community in the ICCC must submit an Embertide reflection each quarter. This may be combined with the Clergy Embertide reflection if the Superior is a Cleric. The Superior of every Religious Community must attend the Annual Gathering of the Jurisdiction.

Every Solitary Religious in the ICCC must submit an Embertide reflection each quarter. This may be combined with the Clergy Embertide reflection if the superior is a Cleric. Every Solitary Religious must attend the Annual Gathering of the Jurisdiction.

## **j. Protecting Bishop**

The Presiding Bishop shall serve as the Protecting Bishop of all Religious Communities and Religious Solitaries in the ICCC. He or she shall attend the Annual Retreats and General Chapters of each Religious Community insofar as possible.

## **4. Laity**

The ministry of Lay Persons is to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church.

Lay Persons shall renounce evil and live lives of commitment to Jesus Christ. They shall hold steadfastly to the articles of the Christian faith as expressed in the Creeds. They shall continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers. They shall persevere in resisting evil, and whenever they fall into sin, repent and return to the Lord. They shall proclaim by word and example the Good

News of God in Christ. They shall seek and serve Christ in all persons, loving their neighbor as themselves. They shall strive for justice and peace among all people, and respect the dignity of every human being.

Lay Persons are strongly encouraged to participate in every aspect of the life of the Church. They are obligated, when not prevented by a just cause, to participate in the Eucharist on Sundays and are strongly encouraged to participate in other opportunities for worship as their life permits. They are strongly encouraged to share in decisions about the Church at both the local and Jurisdictional levels.

Lay Persons are strongly encouraged to attend the Annual Gathering of the Jurisdiction.



# **IV. THE BREAKING OF BREAD**



## IV. The Breaking of Bread

### A. Foundational Documents

#### 1. Scriptures about the Sacraments

##### **Baptism:**

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

*Matthew 28:16 -20*

##### **Confirmation:**

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. *Acts 19:6*

##### **Eucharist:**

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. *Matthew 26:26-28*

##### **Reconciliation:**

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

*James 5:16*

##### **Anointing of the Sick**

Is any sick among you afflicted? Let him call for the elders of the Church; and let them pray over him, anointing him with Oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. *James 5:14 – 15*

## **Marriage**

Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; passion is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be scorned. *Song of Songs* 8:6 – 7

## **Ordination**

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the laying on of my hands. *II Timothy 1:6*

## **2. The Seven Sacraments with their required Minister, Matter, and Form**

Validity of a Sacrament means that everything necessary to constitute the Sacrament is present, which means that the Sacrament happens. If one or more elements is missing, then the Sacrament cannot be said to be valid.

Licency means that a Sacrament can legally happen. Only a valid Sacrament is licit, but it is possible for there to be a valid Sacrament that is illicit, e.g., when a Priest without faculties from a Bishop celebrates the Eucharist.

Validity of a Sacrament requires four things:

- Proper Minister (i.e., the person who confects the Sacrament, which in most cases requires either Priestly or Episcopal Ordination)
- Proper Matter (i.e., the physical substance necessary for the Sacrament)
- Proper Form (i.e., the words used and ceremonies performed)
- Proper Intent (i.e., the intent on the part of the Minister to confect the Sacrament)

Proper Intent, in all cases, means that the Minister intends to do what the Church intends to do in the Sacrament.



This Intent will be present in the overwhelming number of cases – the principal exception, practically speaking, is in determining the validity of Baptisms – Mormons, not believing in the Trinity (or, for that matter, being monotheistic), do not validly baptize, since they baptize into a false Godhead, so we refuse to recognize their Baptisms, and therefore baptize Mormons wishing to join us.

An unbaptized person can only receive the Sacrament of Baptism – Baptism is an absolute requirement for the valid reception of any other Sacrament.

Below is a table with the Minister, Matter, and Form of each Sacrament.

<b>SACRAMENT</b>	<b>MINISTER</b>	<b>MATTER</b>	<b>FORM</b>
<b>Baptism</b>	Anyone who can perform the Baptism with the intent of doing what the Church does in Baptism	Water	The formula containing the words “baptize” and “in the name of the Father, and of the Son, and of the Holy Spirit” while the Candidate is dipped in water, or while water is poured on the Candidate
<b>Confirmation</b>	Bishop; a Priest can confirm only with faculties to do so from a Bishop or in danger of death of Confirmand	Majority view: Chrism consecrated by a Bishop; Minority view: laying on of hands of a Bishop alone can also validly consecrate the Sacrament	Invocation of the Holy Spirit with application of Chrism to the Candidate/laying on of hands by the Bishop alone
<b>Eucharist</b>	Priest	Bread and Wine	Four actions: 1. Taking Bread and Wine (offering) 2. Giving thanks (consecration) The consecration must include the Words of

			Institution (“This is my Body; This is my Blood”) 3. Breaking bread (fraction) 4. Giving Body and Blood (communion)
<b>Reconciliation</b>	Bishop; a Priest can absolve only with faculties to do so from a Bishop or in danger of death of Penitent	Sin	Pronouncing the formula containing the words “absolve” after the sins have been confessed
<b>Anointing of the Sick</b>	Priest	Oil of the Sick	Anointing the sick Person with Oil of the Sick with prayer for healing
<b>Sacramental Marriage</b> (Marriage between two People who are not both baptized is a valid Marriage, but is not Sacramental in nature)	Two People marrying	Two unmarried baptized Adults capable of giving consent	Recitation of vows in presence of Church to enter into lifelong Marriage covenant
<b>Holy Orders</b>	Bishop only	Bishop’s hand(s)	Laying on of hand(s) of candidate by Bishop to ordain as Deacon, Priest, or Bishop – for consecration of Bishop, must include prayer for Ordinand to “receive the Holy Spirit”

## **B. General Norms Concerning the Sacraments**

1. The Sacraments of the New Testament were instituted by Christ the Lord and entrusted to the Church.

2. As actions of Christ and the Church, they are signs and means of God's grace which express and strengthen the faith, render worship to God, and effect the sanctification of humanity and thus contribute in the greatest way to establish, strengthen, and manifest ecclesiastical communion. Accordingly, in the celebration of the Sacraments the Sacred Ministers and the other Members of the Christian Faithful must use the greatest veneration and necessary diligence.
3. Since the Sacraments are the same for the whole Church and belong to the divine deposit, this Jurisdiction shall adhere to the requirements for their validity as handed down by the Catholic tradition of the Church, inclusively offering them to all without regard to sex or sexual orientation, and the Bishop(s) of the Jurisdiction shall decide what pertains to their licit celebration, administration, and reception and to the order to be observed in their celebration.
4. A person who has not received Baptism cannot be admitted validly to the other Sacraments.
5. The Sacraments of Baptism, Confirmation, and the most holy Eucharist are interrelated in such a way that they are required for full Christian initiation.
6. Sacred Ministers cannot deny the Sacraments to those who seek them at appropriate times, are properly disposed, and are not prohibited by law from receiving them.
7. Pastors of souls and other Members of the Christian Faithful, according to their respective ecclesiastical function, have the duty to take care that those who seek the Sacraments are prepared to receive them by proper evangelization and catechetical instruction, attentive to the norms issued by competent authority.
8. Since the Sacraments of Baptism, Confirmation, and Orders imprint a character, they cannot be repeated. If after completing a diligent inquiry a prudent doubt still exists whether the Sacraments mentioned were actually or validly conferred, they are to be conferred conditionally.

Orders may be conferred conditionally when so doing furthers the unity of the Church.

9. In celebrating the Sacraments the liturgical books approved by competent authority are to be observed faithfully; accordingly, no one is to add, omit, or alter anything in them on one's own authority.

10. At the annual Gathering of the Jurisdiction, or on another occasion when the Clergy and Faithful from throughout the Jurisdiction are able to gather, the Presiding Bishop shall celebrate the Chrism Mass, at which the Bishop(s) and Priests shall renew their ordination vows and the Presiding Bishop shall bless the Sacred Chrism, the Oil of Catechumens, and the Oil of the Sick.

11. In administering the Sacraments in which Holy Oils must be used, the Minister must use Oils pressed from olives or other plants and consecrated or blessed recently by a Bishop; he or she is not to use old Oils unless it is necessary. If they are not available, any Presbyter in case of necessity may bless the Oil of the Sick or Oil of Catechumens during the actual celebration of the appropriate Sacrament. Sacred Chrism must be consecrated only by a Bishop. The Pastor is to obtain the Holy Oils from his or her own Bishop and is to preserve them diligently with proper care. Sacred Chrism, the Oil of Catechumens, and the Oil of the Sick are three separate Oils, and under no circumstances may Oil already blessed as one kind of the Holy Oils be blessed as another, nor may one Oil serve as more than one kind of Holy Oil.

12. The Minister is to seek nothing for the administration of the Sacraments, always taking care that the needy are not deprived of the assistance of the Sacraments because of poverty.

## **C. Baptism**

1. Baptism, the gateway to the Sacraments and necessary for salvation by actual reception or at least by desire, is validly conferred only by a washing of true water with the proper form of words. Through Baptism men and women are freed from sin, are reborn as Children of

God, and, configured to Christ by an indelible character, are incorporated into the Church.

2. This proper form includes a statement of the intent to baptize and is done in the name of the Father and of the Son and of the Holy Spirit. The traditional formula in the eastern rites is: “The servant of God N. is baptized in the name of the Father, and the Son, and of the Holy Spirit”. The traditional formula in the western rites is: “N., I baptize you/thee in the name of the Father, and of the Son, and of the Holy Spirit/Ghost.” For Baptism, it is necessary to use the traditional formula “Father, Son, and Holy Spirit/Ghost”, even though it is certainly desirable to use inclusive language for God at other times. Those wanting to incorporate feminine language may use a formula such as this: “N., I baptize you in the name of the Father and of the Son and of the Holy Spirit, one God, Mother of us all.”

3. Baptism is administered according to the order prescribed in the approved liturgical books, except in case of urgent necessity when only those things required for the validity of the Sacrament must be observed.

4. The celebration of Baptism must be prepared properly; consequently:

a. An adult who intends to receive Baptism is to be admitted to the catechumenate and is to be led insofar as possible through the various stages to Sacramental initiation, according to the direction of the ordinary.

b. The parents of an infant to be baptized and those who are to undertake the function of Sponsor are to be instructed properly on the meaning of this Sacrament and the obligations attached to it. The Pastor personally or through others is to take care that the parents are properly instructed through both pastoral advice and common prayer, where possible, visiting them.

5. The prescripts of the Canons on adult Baptism are to be applied to all those who, no longer infants, have attained the use of reason. A person

who is not responsible for oneself is also regarded as an infant with respect to Baptism.

6. Apart from a case of necessity, the water to be used in conferring Baptism must be blessed according to the prescripts of the liturgical books.
7. Baptism is to be conferred either by immersion or by pouring.
8. Although Baptism can be celebrated on any day, it is nevertheless recommended that it be celebrated ordinarily on Sunday. All Saints' Day, the Feast of the Baptism of Christ, Easter, and Pentecost are especially appropriate times for the celebration of Baptism. The most appropriate occasion for Baptism is the Easter Vigil.
9. The ordinary Minister of Baptism is a Bishop, a Presbyter, or a Deacon.
10. When an ordinary Minister is absent or impeded, a Cleric or another person designated for this function by the local Ordinary, or in a case of necessity any person with the right intention, confers Baptism licitly. Pastors of souls, especially the Pastor of a Parish, are to be concerned that the Christian Faithful are taught the correct way to baptize.
11. Anyone who has not been baptized may be baptized; no one who has been baptized may be re-baptized.
12. For an adult to be baptized, the person must have manifested the intention to receive Baptism, have been instructed sufficiently about the truths of the faith and Christian obligations, and have been tested in the Christian life through the catechumenate. The adult is also to be urged to have sorrow for personal sins.
13. An adult in danger of death can be baptized if, having some knowledge of the principal truths of the faith, the person has manifested in any way at all the intention to receive Baptism and promises to observe the commandments of the Christian religion.

14. Parents are encouraged to take care that infants are baptized; they are to go to the Pastor, as soon as possible after the birth or even before it, to request the Sacrament for their child and to be prepared properly for it.
15. An infant in danger of death is to be baptized without delay.
16. For an infant to be baptized licitly, the parents or legal guardians or at least one of them must consent.
17. If there is a doubt whether a person has been baptized or whether Baptism was conferred validly and the doubt remains after a serious investigation, Baptism is to be conferred conditionally.
18. Those baptized in a non-Catholic ecclesial community must not be re-baptized, absolutely or conditionally, unless, after an examination of the matter and the form of the words used in the conferral of Baptism and a consideration of the intention of the baptized adult and the Minister of the Baptism, a serious reason exists to doubt the validity of the Baptism.
19. If in these cases the conferral or validity of the Baptism remains doubtful, Baptism is not to be conferred until after the doctrine of the Sacrament of Baptism is explained to the person to be baptized, if an adult, and the reasons of the doubtful validity of the Baptism are explained to the person or, in the case of an infant, to the parents.
20. Insofar as possible, a person to be baptized is to be given a Sponsor who assists an adult in Christian initiation or together with the parents presents an infant for Baptism. A Sponsor also helps the baptized person to lead a Christian life in keeping with Baptism and to fulfill faithfully the obligations inherent in it. A Sponsor must be a mature baptized Christian who is active in his or her Christian Church. It is not necessary that a Sponsor be a Member of this branch of the Church.
21. A person who administers Baptism is to take care that, unless a Sponsor is present, there is at least a Witness who can attest to the conferral of the Baptism.

22. To prove the conferral of Baptism, if prejudicial to no one, the declaration of one Witness beyond all exception is sufficient or the oath of the one baptized if the person received Baptism as an adult.

23. The Pastor of the place where the Baptism is celebrated must carefully and without any delay record in the Baptismal register the names of the Baptized, with mention made of the Minister, parents, Sponsors, Witnesses, if any, and the place and date of the conferral of the Baptism.

24. If the Baptism was not administered by the Pastor or in his or her presence, the Minister of Baptism, whoever it is, must inform the Pastor of the parish in which it was administered of the conferral of the Baptism, so that she or he records the Baptism.

## **D. Confirmation**

1. The Sacrament of Confirmation strengthens baptized Christians and obliges them to be mature witnesses of Christ by word and deed and to spread and defend the Christian faith. It imprints an indelible character, enriches baptized Christians by deepening the gift of the Holy Spirit, enables them to continue on their Christian journey, and binds them more perfectly to the Church.

2. The Sacrament of Confirmation is conferred by the anointing of Chrism on the forehead, which is done by the imposition of the hand and through the words prescribed in the approved liturgical books.

3. The Chrism to be used in the Sacrament of Confirmation must be consecrated by a Bishop even if a Priest administers the Sacrament.

4. It is desirable to celebrate the Sacrament of Confirmation in a Church and during a celebration of the Eucharist; for a just and reasonable cause, however, it can be celebrated outside the Eucharist and in any worthy place.



5. The ordinary Minister of Confirmation is a Bishop; a Priest provided with this faculty by the special grant of the Bishop also confers this Sacrament validly. In danger of death, any Priest may confer the Sacrament.
6. The Bishop is to administer Confirmation personally. For a serious cause, he or she can grant the faculty to a specific Priest for a specific occasion.
7. The Bishop is obliged to take care that the Sacrament of Confirmation is conferred on Christians who properly and reasonably seek it.
8. Every baptized person not yet sacramentally confirmed, and only such a person, is capable of receiving Confirmation. This Jurisdiction recognizes as Sacramental Confirmation those Confirmations performed by Bishops in the apostolic succession or Priests authorized by them. Confirmations performed in Churches not possessing the apostolic succession are not regarded by this Jurisdiction as Sacramental Confirmation. Those Christians in this Jurisdiction so confirmed are encouraged to complete their Confirmation by being sacramentally confirmed by a Bishop of this Jurisdiction.
9. To receive Confirmation licitly outside the danger of death requires that a person has the use of reason, be suitably instructed, properly disposed, and able to renew the Baptismal promises.
10. The Sacrament of Confirmation is to be conferred on the Faithful when a person is ready to make a mature commitment to follow Christ. There is no one age at which every Christian is able to make this commitment, and any attempt to link Confirmation with a specific age is to be strongly discouraged. Those in danger of death are encouraged to receive the Sacrament.
11. Insofar as possible, there is to be a Sponsor for the person to be confirmed; the Sponsor is to take care that the confirmed person behaves as a true witness of Christ and faithfully fulfills the obligations inherent in

this Sacrament. A Sponsor must be a mature sacramentally confirmed Christian who is active in his or her Christian Church. It is not necessary that a Sponsor be a member of this branch of the Church.

12. The Pastor of the place where the Confirmation is celebrated must carefully and without any delay record in the Sacramental register the names of the Confirmed, with mention made of the Minister, Sponsors, Witnesses, if any, the place and date of the conferral of the Confirmation.

## **E. Eucharist**

1. The most august Sacrament is the most holy Eucharist in which Christ the Lord himself is contained, offered, and received and by which the Church continually lives and grows. The Eucharistic sacrifice, the memorial of the death and resurrection of the Lord, in which the sacrifice of the Cross is perpetuated through the ages is the summit and source of all worship and Christian life, which signifies and effects the unity of the People of God and brings about the building up of the Body of Christ. Indeed, the other Sacraments and all the ecclesiastical works of the apostolate are closely connected with the most holy Eucharist and ordered to it.

2. The Christian Faithful are to hold the most holy Eucharist in highest honor, taking an active part in the celebration of the most august sacrifice, receiving this Sacrament most devoutly and frequently, and worshiping it with the highest adoration. In explaining the doctrine about this Sacrament, Pastors of souls are to teach the Faithful diligently about this obligation.

3. The Eucharistic celebration is the action of Christ Himself and the Church. In it, Christ the Lord, through the ministry of the Priest, offers Himself, substantially present under the species of bread and wine, to God the Father and gives Himself as spiritual food to the Faithful united with his offering.

4. The Minister who is able to confect the Sacrament of the Eucharist in the person of Christ is a validly ordained Bishop or Priest alone. A Priest with faculties from the Bishop celebrates the Eucharist licitly in this Jurisdiction.
5. Remembering always that in the mystery of the Eucharistic sacrifice the work of redemption is exercised continually, Priests are to celebrate frequently; indeed, daily celebration is recommended earnestly since, even if the Faithful cannot be present, it is the act of Christ and the Church in which Priests fulfill their principal function. Concelebration is permitted in accordance with the rubrics, but there must be one principal Celebrant who shall utter the Words of Institution over both the bread and wine.
6. A Priest is not to neglect to prepare herself or himself properly through prayer for the celebration of the Eucharistic sacrifice and to offer thanks to God at its completion.
7. In the Eucharistic celebration Deacons and Lay Persons are not permitted to offer Priestly prayers, especially the Eucharistic prayer, or to perform actions which are proper to the celebrating Priest.
8. The ordinary Minister of Holy Communion is a Bishop, Presbyter, or Deacon. A Subdeacon or Acolyte is always permitted to administer the chalice and, in the absence of a Bishop, Priest, or Deacon should be the Minister of Holy Communion if present.
9. The extraordinary Minister of Holy Communion is another member of the Christian Faithful, in the absence of an ordinary Minister of Holy Communion.
10. Priests have the obligation to bring the most holy Eucharist as Viaticum to the sick.
11. Any baptized Christian who approaches reverently can and must be admitted to Holy Communion. The Independent Catholic Christian Church offers the Sacrament of Holy Communion to all baptized

Christians regardless of their denominational affiliation. The holy Eucharist was established by Jesus Christ and is His supper, and participation in the holy Eucharist is the birthright of all baptized Christians. While it is true that all who come to the altar must examine themselves, and in extremely rare cases the Bishop may determine that a particular person who is living a life of enmity against the Gospel is to be excommunicated until they repent, these issues are separate from our obligation to ecumenical hospitality.

12. A person who has already received the most holy Eucharist can receive it a second time on the same day only within the Eucharistic celebration in which the person participates.

13. It is highly recommended that the Faithful receive Holy Communion during the Eucharistic celebration itself. It is to be administered outside the Eucharistic celebration, however, to those who request it for a just cause, with the liturgical rites being observed.

14. The Eucharistic fast, whether from midnight, for three hours, or for one hour, is a salutary practice recommended to the Faithful; however, it is not obligatory in this Jurisdiction, and the Faithful are urged to receive regardless of whether or not they have fasted, if they are spiritually disposed. The elderly, the infirm, pregnant women, and any others whose health would be affected are strongly discouraged from observing the Eucharistic fast.

15. The Christian Faithful who are in danger of death from any cause are to be nourished by Holy Communion in the form of Viaticum. Even if they have been nourished by Holy Communion on the same day, those in danger of death are strongly urged to receive Communion again.

16. Holy Viaticum for the sick is not to be delayed too long; those who have the care of souls are to be zealous and vigilant that the sick are nourished by Viaticum while fully conscious.

17. The Members of this Jurisdiction are permitted to receive Holy Communion in other Churches which invite them to receive, according to the dictates of their conscience.

18. The Celebration of the Holy Eucharist is the Liturgy for the Proclamation of the Word of God and the Celebration of the Holy Communion. The liturgy of the Word shall always include a reading from the Gospels, and at least on Sundays, at least one reading from another part of the Scriptures. On Sundays and Major Feasts, one of the three Ecumenical Creeds is always used. In a celebration with a congregation, there should be a sermon expounding on some aspect of the faith found in one of the readings. The liturgy of the Eucharist contains four major parts: the Offering, the Thanksgiving, the Breaking of the Bread, and the Communion.

19. In forms of the Eucharistic prayer in which Bishops are commemorated by name, only Bishops of this Jurisdiction, Jurisdictions in full communion with this Jurisdiction, and Bishops whose commemoration is expressly permitted by the Presiding Bishop may be commemorated.

20. The most holy Eucharistic sacrifice must be offered with bread and with wine. A little water should be mixed with the wine. The bread must be only wheat and recently made so that there is no danger of spoiling. Gluten-free wheat bread, available from various convents, is to be used for those Communicants who cannot ingest gluten. The wine must be natural from the fruit of the vine and not spoiled. It may be alcoholic or non-alcoholic.

21. At every celebration of the Eucharist offered in the Independent Catholic Christian Church, opportunity is always to be given to every Communicant to receive Holy Communion in both kinds separately. Intinction may be offered as an additional alternative, but not as the sole method of administration. Communicants may choose to receive in only one kind, but must always be offered the option of receiving in both kinds. The reserved Sacrament may be offered in only one kind outside of the

Eucharistic celebration because of the difficulty of reserving the Precious Blood.

22. It is absolutely forbidden, even in extreme urgent necessity, to consecrate one matter without the other.

23. The celebration of the Eucharist and distribution of Holy Communion can be done at any day and hour except those which the liturgical norms exclude. While it is desirable that the Eucharist be celebrated in a place set apart for prayer on an altar which is consecrated, it may be celebrated in any decent place.

24. The most holy Eucharist may be reserved in the Oratory of any Constituent Ministry, Member of the Clergy, Seminarian, or Religious in the Jurisdiction. The Bishop may also permit reservation in the Oratory of other Members of the Jurisdiction. An Oratory is a place set aside for prayer, and may be a room or a part of a room in a private house. In Oratories where the most holy Eucharist is reserved, there must always be someone responsible for it.

25. The reserved Sacrament should be renewed at least once a month and the older Hosts consumed reverently. It is desirable that the Eucharist be celebrated in the Oratory where it is reserved whenever possible.

26. It is desirable that a special lamp which indicates and honors the presence of Christ shine continuously before a tabernacle in which the most holy Eucharist is reserved, however this should be done in a way that does not endanger the Faithful with fire.

27. In Oratories where it is permitted to reserve the most holy Eucharist, there can be expositions with the pyx or the monstrance; the norms prescribed in the liturgical books are to be observed.

28. Exposition of the Most Blessed Sacrament is not to be held in the same area of the Church or Oratory during the celebration of the Eucharist.

29. The Minister of Exposition of the Most Blessed Sacrament and of Eucharistic Benediction is a Priest or Deacon; in special circumstances, the Minister of Exposition and Reposition alone without Benediction is the Subdeacon or Acolyte, extraordinary Minister of Holy Communion, or someone else designated by the local Ordinary. There may be Processions of the Blessed Sacrament on appropriate occasions, especially on the feast of Corpus Christi.

30. While offerings may be accepted for the celebration of the Eucharist, any appearance of trafficking or trading is to be excluded entirely from the offering for the Eucharist.

## **F. Reconciliation**

1. In the Sacrament of Reconciliation, the Faithful who confess their sins to a Bishop or Priest, are sorry for them, and intend to reform themselves obtain from God through the Absolution imparted by the same Minister the assurance of forgiveness for the sins they have committed after Baptism and, at the same time, are reconciled with the Church which they have wounded by sinning.

2. The Sacrament of Reconciliation is conferred in two ways: individual and general. The Faithful are encouraged to confess their sins individually either to a Priest or Bishop of this Jurisdiction or of another. General Confession and Absolution should also be offered on a regular basis to the Faithful, and the practice of offering it at every Sunday and Holy Day celebration of the Eucharist is strongly encouraged, and it may be offered at any Eucharistic celebration.

3. A Bishop or Priest alone is the Minister of the Sacrament of Reconciliation. A Bishop may always validly absolve the Faithful. All Priests of this Jurisdiction have the faculty to offer general Confession and Absolution, and to hear Confessions and offer Absolution to those in danger of death. The valid Absolution of sins in individual Confession for those not in danger of death requires that the Priest have, in addition to the power of Orders, the faculty from the Bishop of exercising it for the Faithful to whom he or she imparts Absolution. Under no circumstances,

other than danger of death, may a Priest hear the Confession of his or her Spouse or partner or minor child. Bishops should not hear the Confessions of Clergy and Seminarians under their authority, Religious Superiors should not hear the Confessions of Religious under their authority, and Priests with jurisdiction over other Priests or Seminarians should not hear the Confessions of those Priests and Seminarians under their authority.

4. The faculty to hear Confessions is not to be granted except to Priests who are found to be suitable through an examination or whose suitability is otherwise evident.
5. The faculty to hear Confessions habitually, when it is given, is to be granted in writing as part of the Letter of Faculties given to each Priest.
6. The Bishop is not to revoke the faculty to hear Confessions habitually except for a grave cause.
7. The Absolution of an accomplice in a grave sin against one of the Commandments of the Decalogue is invalid except in danger of death.
8. In hearing Confessions the Priest is to remember that he or she is equally a judge and a physician and has been established by God as a Minister of divine justice and mercy, so that he or she has regard for the divine honor and the salvation of souls.
9. In posing questions, the Priest is to proceed with prudence and discretion, attentive to the condition and age of the penitent, and is to refrain from asking the name of an accomplice.
10. If the Confessor has no doubt about the disposition of the Penitent, and the Penitent seeks Absolution, Absolution is to be neither refused nor deferred.
11. Before giving Absolution, the Priest may assign to the Penitent a Psalm, prayer, or hymn to be said, or something to be done, as a sign of penitence and act of thanksgiving.



12. The content of a Confession is not normally a matter of subsequent discussion. The secrecy of a Confession is morally absolute for the Confessor, and must under no circumstances be broken.

13. The interpreter, if there is one, and all others who in any way have knowledge of sins from Confession are also obliged to observe secrecy.

14. A Confessor is prohibited completely from using knowledge acquired from Confession to the detriment of the Penitent even when any danger of revelation is excluded.

15. A person who has been placed in authority cannot use in any manner for external governance the knowledge about sins which he or she has received in Confession at any time.

16. All to whom the care of souls has been entrusted in virtue of some function are obliged to make provision so that the Confessions of the Faithful entrusted to them are heard when they reasonably seek to be heard and that they have the opportunity to approach individual Confession on days and at times established for their convenience.

17. In danger of death, any Priest is obliged to hear the Confessions of the Christian Faithful.

18. To receive the salvific remedy of the Sacrament of Reconciliation, a member of the Christian Faithful must be disposed in such a way that, rejecting sins committed and having a purpose of amendment, the person is turned back to God.

19. Every member of the Christian Faithful of this Jurisdiction is free to confess sins to a legitimately approved Confessor of his or her choice, even to one of another Jurisdiction.

## **G. Anointing of the Sick**

1. The Anointing of the Sick, by which the Church commends the Faithful who are dangerously ill to the suffering and glorified Lord in order that the Lord relieve and save them, is conferred by anointing them

with the Oil of the Sick and pronouncing the words prescribed in the liturgical books.

2. The Oil of the Sick is blessed by the Bishop at the Chrism Mass and on other such occasions as is appropriate. Any Presbyter in case of necessity may bless the Oil of the Sick during the actual celebration of the Sacrament.

3. The Anointing with the words, order, and manner prescribed in the liturgical books are to be performed carefully. The Minister is to perform the Anointing with his or her own hand.

4. Pastors of souls and those close to the sick are to take care that the sick are consoled by this Sacrament at the appropriate time.

5. The communal celebration of the Anointing of the Sick for many of the sick at once, who have been suitably prepared and are properly disposed, can be performed according to the prescripts of the Bishop.

6. Every Bishop or Priest and a Bishop or Priest alone validly administers the Anointing of the Sick.

7. All Priests to whom the care of souls has been entrusted have the duty to administer the Anointing of the Sick for the Faithful entrusted to their Pastoral office, and are encouraged to enlist the assistance of other Priests for this ministry.

8. Any Priest is permitted to carry Oil of the Sick with him or her so that he or she is able to administer the Sacrament of the Anointing of the Sick in a case of necessity.

9. The Anointing of the Sick can be administered to any baptized Christian who begins to be in ill health due to sickness or old age.

10. This Sacrament can be repeated if the sick person, having recovered, again becomes ill or if the condition becomes more serious during the same illness.

11. This Sacrament is to be administered in a case of doubt whether the sick person is dangerously ill or is dead.

12. This Sacrament is to be conferred on the sick who at least implicitly requested it when they were in control of their faculties.

## **H. Marriage**

1. Marriage is a solemn and public covenant between two people, establishing between themselves a partnership of the whole of life, and is ordered by its nature to the good of the Spouses. The union of Spouses, in heart, body, and mind, is intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and, when it is God's will, for the nurture of children in the knowledge and love of the Lord. The Spouses must engage themselves, so far as in them lies, to make their utmost effort to establish this relationship and to seek God's help thereto.

2. Marriage has been raised by Christ the Lord to the dignity of a Sacrament between baptized Christians, who solemnize their covenant in the presence of God and the Church. For this reason, a valid matrimonial covenant cannot exist between baptized Christians without it being by that fact a Sacrament. The essential properties of Marriage are unity and lifelong covenant, which in Christian Marriage obtain a special grace by reason of the Sacrament.

3. The consent of the parties, legitimately manifested between persons qualified by law, makes Marriage; no human power is able to supply this consent. Matrimonial consent is an act of the will by which two people mutually give and accept each other through a covenant in order to establish Marriage.

4. All persons who are not married, are of adult age, and are capable of consent can contract Marriage.

5. Pastors of souls are obliged to take care that their ecclesiastical Community offers the Christian Faithful the assistance by which the matrimonial state is preserved in a Christian spirit and advances in perfection. This assistance must be offered especially by:

- preaching and catechesis by which the Christian Faithful are instructed about the meaning of Christian Marriage and about the function of Christian Spouses;
- personal preparation to enter Marriage, which disposes the Spouses to the holiness and duties of their new state;
- a fruitful liturgical celebration of Marriage which is to show that the Spouses signify and share in the mystery of the unity and fruitful love between Christ and the Church;
- help offered to those who are married, so that faithfully preserving and protecting the conjugal covenant, they daily come to lead holier and fuller lives in their family.

6. Christians who have not yet received the Sacrament of Confirmation are encouraged to receive it before they are admitted to Marriage if it can be done without grave inconvenience.

7. To receive the Sacrament of Marriage fruitfully, Spouses are urged especially to approach the Sacraments of Reconciliation and of the most holy Eucharist.

8. Before solemnizing a Marriage the officiating member of the Clergy shall have ascertained:

- that both parties understand that holy Matrimony is a physical and spiritual union of two people, entered into within the community of faith, by mutual consent of heart, mind, and will, and with intent that it be lifelong;
- that both parties freely and knowingly consent to such Marriage, without fraud, coercion, mistake as to identity of a partner, or mental reservation;
- that at least one of the parties has received holy Baptism (unless the Bishop has given a dispensation);
- that both parties have been instructed as to the nature, meaning, and purpose of holy Matrimony by the officiating Member of the

Clergy, or that they have both received such instruction from persons known by the officiating Member of the Clergy to be competent and responsible.

9. Pastors of souls are to take care to dissuade youth from the celebration of Marriage if they do not exhibit the maturity necessary to a fruitful Marriage.
10. No one can enter into a Marriage in this Jurisdiction before completing his or her eighteenth year of age.
11. Those bound by a public perpetual vow of celibate chastity in a Religious Community or as a Solitary must be released from that vow before entering into Marriage.
12. Anyone who with a view to entering Marriage with a certain person has brought about the death of that person's Spouse or of one's own Spouse invalidly attempts this Marriage. Those who have brought about the death of a Spouse by mutual physical or moral cooperation also invalidly attempt a Marriage together.
13. Marriage is invalid between all ancestors and descendants, both legal and natural, as well as between siblings.
14. A person contracts invalidly who enters into a Marriage deceived by malice, perpetrated to obtain consent, concerning some quality of the other partner which by its very nature can gravely disturb the partnership of conjugal life.
15. A Marriage is invalid if entered into because of force or grave fear from without, even if unintentionally inflicted, so that a person is compelled to choose Marriage in order to be free from it.
16. To contract a Marriage validly the contracting parties must be present together in person.
17. Those being married are to express matrimonial consent in words or, if they cannot speak, through equivalent signs.

18. A Marriage can be contracted through an interpreter; the officiating Member of the Clergy is not to officiate at it, however, unless certain of the trustworthiness of the interpreter.
19. Every Marriage must be contracted before the local Ordinary, Pastor, or a Priest or Deacon delegated by either of them, who assist. A Priest or a Bishop normally officiates at the celebration and blessing of a Marriage, because such Ministers alone have the function of pronouncing the nuptial blessing, and of celebrating the holy Eucharist. In this Jurisdiction it is required that one, at least, of the parties must be a baptized Christian (unless this requirement be dispensed in a particular case by the Bishop); that the ceremony be attested by at least two Witnesses; and that the Marriage conform to the Canons of this Church. A Marriage may be celebrated within a celebration of the holy Eucharist only if both parties are baptized.
20. The rites prescribed in the liturgical books approved by this Church are to be observed in the celebration of a Marriage.
21. The officiating Member of the Clergy shall record in the proper register the date and place of the Marriage, the names of the parties, their residences, and their Church status; the Witnesses and the officiating Member of the Clergy shall sign the record.
22. It shall be within the discretion of any Member of the Clergy of this Church to decline to solemnize any Marriage, provided that this is not done because of the sex or gender makeup of the couple.
23. From a valid Marriage there arises between the Spouses a bond which by its nature is perpetual and exclusive. Moreover, a special Sacrament strengthens and, as it were, consecrates the Spouses in a Christian Marriage for the duties and dignity of their state.
24. Each Spouse has an equal duty and right to those things which belong to the partnership of conjugal life.
25. When marital unity is imperiled by dissension, it shall be the duty, if possible, of either or both parties, before taking legal action, to lay the

matter before a Member of the Clergy; it shall be the duty of such Member of the Clergy to act first to protect and promote the physical and emotional safety of those involved and only then, if it be possible, to labor that the parties may be reconciled.

26. Any Member of this Church whose Marriage has been annulled or dissolved by a civil court may apply to the Bishop for a judgment as to his or her marital status in the eyes of the Church. Such judgment may be a recognition of the nullity, or of the termination of the said Marriage; *Provided*, that no such judgment shall be construed as affecting in any way the legitimacy of children or the civil validity of the former relationship. Every judgment rendered under this section shall be in writing and shall be made a matter of permanent record in the archives of the Jurisdiction.

27. If the Priest signs a Marriage license, he or she shall make certain all legal requirements are followed, and if a Priest administers Sacramental Marriage without civil Marriage, he or she shall counsel the couple to take all possible steps to protect themselves legally and shall be certain that the couple is clear that a civil Marriage is not being entered into. The celebration of a Sacramental or religious Marriage may accompany another civil status, such as civil union, where it is available and civil Marriage is not, but in the eyes of the Church, it shall be regarded as a Marriage.

## **I. Ordination**

1. By divine institution, the Sacrament of Orders establishes some among the Christian Faithful as sacred Ministers through an indelible character which marks them. They are consecrated and designated, each according to his or her Order, to nourish the people of God, fulfilling in the person of Christ the Head the functions of teaching, sanctifying, and governing.

2. The sacred orders are the Episcopate, the Presbyterate, and the Diaconate. They are conferred by the imposition of hands and the

consecratory prayer which the Ordinal of the Jurisdiction prescribes for the individual orders.

3. In addition to the Sacramental Orders, the Order of the Subdiaconate and the Minor Orders of Acolyte, Exorcist, Reader, and Doorkeeper provide the Church with other Clerical Ministries. These are conferred in accordance with the rites provided in the Ordinal of the Jurisdiction, as is the admission to the Clerical State.
4. Ordination is to be celebrated within a solemn celebration of the Eucharist when a large number of the Faithful can be present.
5. The Minister of sacred Ordination is a consecrated Bishop.
6. The principal Bishop Consecrator in an episcopal Consecration is to be joined by at least two consecrating Bishops; it is especially appropriate, however, that all the Bishops present consecrate the elect together with the Bishops mentioned.
7. A baptized Christian alone receives sacred Ordination validly.
8. A person must possess due freedom in order to be Ordained. It is absolutely forbidden to force anyone in any way or for any reason to receive Orders.
9. Those aspiring to the Diaconate and Priesthood are to be formed by careful preparation, in accordance with the Canons on Formation for Ordained Ministry. Those already ordained as Deacons and Priests who aspire to Incardinate are to receive additional Formation by careful preparation, in accordance with the Canons on Formation for Incardinating Clergy. This is normally accomplished by completing the studies offered by Christ the Eternal High Priest Institute for Pastoral Studies.
10. The Bishop is to take care that before Candidates are promoted to any Order, they are instructed properly about those things which belong to the Order and its obligations.



11. Only those are to be promoted to Orders who, in the prudent judgment of their own Bishop, all things considered, have integral faith, are moved by the right intention, have the requisite knowledge, possess a good reputation, and are endowed with integral morals and proven virtues and the other physical and psychic qualities in keeping with the Order to be received.
12. The Presbyterate is not to be conferred except on those who have attained their twenty-fifth birthday and possess sufficient maturity; an interval of at least a year is to be observed between the Diaconate and the Presbyterate. The Diaconate is not to be conferred except on those who have attained their twenty-fourth birthday and possess sufficient maturity. The Episcopate may not be conferred except on those who have attained their thirtieth birthday. Under absolutely no circumstances may anyone be ordained a Priest without having first been ordained a Deacon. Under absolutely no circumstances may anyone be consecrated a Bishop without having first been ordained a Deacon and a Priest.
13. No one shall be admitted to the process of Formation for Ordination unless they have attained their twenty-first birthday and possess sufficient maturity.
14. Any Candidate for Ordination who is married must have the consent of his or her Spouse to be ordained.
15. A person is ordained licitly only if he or she has received the Sacrament of Confirmation.
16. Acceptance as a Candidate for Ordination or as a Clergy Candidate for Incardination shall in all respects follow the Canons on Vocational Discernment for Ordained Ministry.
17. Each Candidate for Ordination must first be admitted as a Cleric and ordained as a Doorkeeper, a Reader, an Exorcist, and an Acolyte. A suitable time is to be observed between each of these steps and between Ordination to the Subdiaconate and Ordination to the Diaconate, as governed by the Canons on Formation for Ordained Ministry.

18. All Candidates for Holy Orders are to make a spiritual retreat in a place and manner determined by the Ordinary. Before the Bishop proceeds to Ordination, he must be certain that the Candidates have properly made this retreat.

19. After an Ordination has taken place, the names of those ordained and of the ordaining Minister and the place and date of the Ordination are to be noted in a special register to be kept carefully in the archives of the Jurisdiction; all the documents of individual Ordinations are to be preserved carefully.

20. The ordaining Bishop is to give to each of the ordained an authentic testimonial of the reception of Ordination.

21. No ICCC Clergy member may participate by laying on of hands in an Ordination of any person unless the ordaining Bishop, the Ordinand, and the ordaining Jurisdiction adhere to the full communion standards as expressed in the Canons on relations with other jurisdictions, denominations, and faith communities. Ordinations within the ICCC follow this policy, and it is presumed that Ordinations in our full communion partner Jurisdictions follow this policy, so no permission from the Bishop is needed for participation in these Ordinations. For Ordinations in Jurisdictions other than these, permission must first be sought from the Bishop. The Bishop will announce his or her intentions to participate in any Ordinations prior to doing so.

# V. THE PRAYERS



# V. The Prayers

## A. Foundational Documents

### 1. Sign of the Cross

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

### 2. The Lord's Prayer

Our Father, who art in heaven, hallowed be thy Name,  
thy kingdom come,  
thy will be done, on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation,  
but deliver us from evil.

(For thine is the kingdom, and the power, and the glory, [of the Father, and of the Son, and of the Holy Spirit] for ever and ever.) Amen.

### 3. Hail Mary

Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

### 4. Gloria Patri

Glory to the Father, and to the Son, and to the Holy Spirit:  
as it was in the beginning, is now, and will be for ever. Amen.

### 5. Psalm 148

1 Hallelujah! Praise the LORD from the heavens; \*  
praise him in the heights.

- 2 Praise him, all you angels of his; \*  
praise him, all his host.
- 3 Praise him, sun and moon; \*  
praise him, all you shining stars.
- 4 Praise him, heaven of heavens, \*  
and you waters above the heavens.
- 5 Let them praise the Name of the LORD; \*  
for he commanded, and they were created.
- 6 He made them stand fast for ever and ever; \*  
he gave them a law which shall not pass away.
- 7 Praise the LORD from the earth, \*  
you sea-monsters and all deeps;
- 8 Fire and hail, snow and fog, \*  
tempestuous wind, doing his will;
- 9 Mountains and all hills, \*  
fruit trees and all cedars;
- 10 Wild beasts and all cattle, \*  
creeping things and winged birds;
- 11 Kings of the earth and all peoples, \*  
princes and all rulers of the world;
- 12 Young men and maidens, \*  
old and young together.
- 13 Let them praise the Name of the LORD, \*  
for his Name only is exalted, his splendor is over earth and heaven.
- 14 He has raised up strength for his people and praise for all his loyal servants, \*  
the children of Israel, a people who are near him. Hallelujah!

## 6. Psalm 149

- 1 Hallelujah! Sing to the LORD a new song; \*  
sing his praise in the congregation of the faithful.
- 2 Let Israel rejoice in his Maker; \*  
let the children of Zion be joyful in their King.
- 3 Let them praise his Name in the dance; \*  
let them sing praise to him with timbrel and harp.
- 4 For the LORD takes pleasure in his people \*

and adorns the poor with victory.

- 5 Let the Faithful rejoice in triumph; \*  
let them be joyful on their beds.
- 6 Let the praises of God be in their throat \*  
and a two-edged sword in their hand;
- 7 To wreak vengeance on the nations \*  
and punishment on the peoples;
- 8 To bind their kings in chains \*  
and their nobles with links of iron;
- 9 To inflict on them the judgment decreed; \*  
this is glory for all his faithful people. Hallelujah!

## 7. Psalm 150

- 1 Hallelujah! Praise God in his holy temple; \*  
praise him in the firmament of his power.
- 2 Praise him for his mighty acts; \*  
praise him for his excellent greatness.
- 3 Praise him with the blast of the ram's-horn; \*  
praise him with lyre and harp.
- 4 Praise him with timbrel and dance; \*  
praise him with strings and pipe.
- 5 Praise him with resounding cymbals; \*  
praise him with loud-clanging cymbals.
- 6 Let everything that has breath \*  
praise the Lord. Hallelujah!

## 8. Benedictus Dominus Deus

The Canticle of Zechariah

*Luke 1:68-79*

- Blessed be the Lord, the God of Israel; \*  
he has come to his people and set them free.  
He has raised up for us a mighty savior, \*  
born of the house of his servant David.

Through his holy prophets he promised of old, that he would save us from our enemies, \*

from the hands of all who hate us.

He promised to show mercy to our fathers \*

and to remember his holy covenant.

This was the oath he swore to our father Abraham, \*

to set us free from the hands of our enemies,

Free to worship him without fear, \*

holy and righteous in his sight all the days of our life.

You, my child, shall be called the prophet of the Most High, \*

for you will go before the Lord to prepare his way,

To give his people knowledge of salvation \*

by the forgiveness of their sins.

In the tender compassion of our God \*

the dawn from on high shall break upon us,

To shine on those who dwell in darkness and the shadow of death, \*

and to guide our feet into the way of peace.

Glory to the Father, and to the Son, and to the Holy Spirit: \*

as it was in the beginning, is now, and will be for ever. Amen.

## **9. Magnificat**

The Cantic of Mary

*Luke 1:46-55*

My soul proclaims the greatness of the Lord, my spirit rejoices in God my Savior; \*

for he has looked with favor on his lowly servant.

From this day all generations will call me blessed: \*

the Almighty has done great things for me, and holy is his Name.

He has mercy on those who fear him \*

in every generation.

He has shown the strength of his arm, \*

he has scattered the proud in their conceit.

He has cast down the mighty from their thrones, \*

and has lifted up the lowly.

He has filled the hungry with good things, \*

and the rich he has sent away empty.



He has come to the help of his servant Israel, \*  
for he has remembered his promise of mercy,  
The promise he made to our fathers, \*  
to Abraham and his children for ever.  
Glory to the Father, and to the Son, and to the Holy Spirit: \*  
as it was in the beginning, is now, and will be for ever. Amen.

## **10. Nunc Dimittis**

The Canticle of Simeon

*Luke 2:29-32*

Lord, now lettest thou thy servant depart in peace, \*  
according to thy word;  
For mine eyes have seen thy salvation, \*  
which thou hast prepared before the face of all people,  
To be a light to lighten the Gentiles, \*  
and to be the glory of thy people Israel.  
Glory be to the Father, and to the Son, \*  
and to the Holy Ghost:  
As it was in the beginning, is now, and ever shall be, \*  
world without end. Amen.

## **B. General Liturgical Norms**

1. The Church fulfills its sanctifying function in a particular way through the sacred liturgy, which is an exercise of the priestly function of Jesus Christ. In the sacred liturgy the sanctification of humanity is signified through sensible signs and effected in a manner proper to each sign. In the sacred liturgy, the whole public worship of God is carried out by the Head and members of the mystical Body of Jesus Christ. The Holy Eucharist, the principal act of Christian worship on the Lord's Day and other major Feasts, and daily Morning and Evening Prayer are the regular services appointed for public worship in this Church.

2. Such worship takes place when it is carried out in the name of the Church by persons legitimately designated and through acts approved by the authority of the Church.
3. The Bishops in the first place exercise the sanctifying function; they are the High Priests, the principal dispensers of the mysteries of God, and the directors, promoters, and guardians of the entire liturgical life in the church entrusted to them.
4. Presbyters also exercise this function; sharing in the Priesthood of Christ and as His Ministers under the authority of the Bishop, they are consecrated to celebrate divine worship and to sanctify the people.
5. Deacons have a part in the celebration of divine worship in proclaiming the Gospel, offering the prayers, assisting at the altar, and dismissing the people to love and serve the Lord in the world.
6. The other Members of the Christian Faithful also have their own part in the function of sanctifying by participating actively in their own way in liturgical celebrations, especially the Eucharist. Parents share in a particular way in this function by seeing to the Christian education of their children and by praying with them on a daily basis.
7. Since Christian worship, in which the common Priesthood of the Christian Faithful is carried out, is a work which proceeds from faith and is based on it, sacred Ministers are to take care to arouse and enlighten this faith diligently, especially through the ministry of the Word, which gives birth to and nourishes the faith.
8. a. Liturgical actions are not private actions but celebrations of the Church itself which is the Sacrament of unity, that is, a Holy People gathered and ordered under the Bishops. Liturgical actions therefore belong to the whole Body of the Church and manifest and affect it; they touch its individual Members in different ways, however, according to the diversity of Orders, functions, and actual participation.

b. Inasmuch as liturgical actions by their nature entail a common celebration, they are to be celebrated with the presence and active participation of the Christian Faithful where possible. Nevertheless, Bishops and Priests are urged to celebrate the Eucharist daily, even without a Congregation, and all are urged to pray the Divine Office, even if necessary in solitude.

9. The direction of the sacred liturgy depends solely on the authority of the Bishop.

10. The Church carries out the function of sanctifying also by other means, both by prayers in which it asks God to sanctify the Christian Faithful in truth, and by works of penance and charity which greatly help to root and strengthen the kingdom of Christ in souls and contribute to the salvation of the world.

11. Local Ordinaries are to take care that the prayers and pious and sacred exercises of the Christian People are fully in keeping with the norms of the Church.

12. It shall be the duty of every Pastor to see that music is used in her congregation as an offering for the glory of God and as a help to the people in their worship, obtaining, where possible, the assistance of persons skilled in sacred music. It shall also be her duty to suppress all light and unseemly music and all irreverence in the rendition thereof.

### **C. Approved Liturgical Rites and Liturgical Diversity**

1. The Independent Catholic Christian Church values liturgical diversity, and welcomes the variety of liturgical rites used in its Constituent Ministries. The following rites are equally approved for use within the Jurisdiction:

- Modern Roman Rite
- Traditional Roman Rite (in Latin or English)
- Modern Anglican Rite (1979 Book of Common Prayer of the Episcopal Church)

- Traditional Anglican Rite (1928 Book of Common Prayer of the Episcopal Church and the Rene Vilatte Press Book of Common Prayer)
- Byzantine Rite

Other rites may be used with the permission of the Presiding Bishop.

2. All liturgical rites shall conform to the Canons of the Independent Catholic Christian Church. In particular, it shall be understood that, when reading liturgical rubrics, male or female pronouns shall be interpreted to refer to persons of any sex or gender, and shall not be read in a restrictive manner with regard to sex or gender. The Presiding Bishop may issue additional directives for particular rites.

3. Clergy of the Jurisdiction, while encouraged to follow a particular rite when they celebrate the liturgy for themselves, shall be ready to offer the liturgy (in a language they know) in any of the approved rites when there is a pastoral need.

4. Liturgical diversity is a strength of this Jurisdiction, and the members, especially the Clergy, shall maintain an attitude of respect toward different liturgical expressions than their own.

## **D. The Due Celebration of Sunday**

All Persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the Word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation.

## **E. The Divine Office**

1. Fulfilling the priestly function of Christ, the Church celebrates the Divine Office. In the Divine Office, the Church, hearing God speaking to the People of God and recalling the mystery of salvation, praises God without ceasing by song and prayer and intercedes for the salvation of the whole world.

2. The Divine Office is comprised of three elements: praying the Psalms, reading Scripture, and offering Prayers in intercession for the church and the world. All Clergy, both Minor and Major, and Religious, both Solitary and Members of Religious Communities, are required, at a minimum, to pray an approved form of Morning and Evening Prayer daily, unless impeded for a strong reason.

3. It is recommended that the entire Psalter be prayed every month or more often, even weekly where possible; that the entire New Testament be read at least once annually, or even twice or three times; and that the entire Old Testament be read at least once every year, or where this is not possible, once every two years. This may occur in the Office itself or in addition to it. It is a desirable practice to carry a Bible, or at least a New Testament with Psalms, with one's personal effects each day.

4. It is desirable that the Office be prayed in community wherever possible.

## **F. Other Liturgical Offices**

1. Other liturgical Offices shall be offered for the edification of the Faithful, and in particular, Christian Funerals. Deceased members of the Christian Faithful must be given ecclesiastical Funerals.

2. Ecclesiastical Funerals, by which the Church seeks spiritual support for the deceased, honors their bodies, and at the same time brings the solace of hope to the living, are to be celebrated reverently. It is recommended that they include the celebration of the Holy Eucharist, and if it cannot be offered as part of the Funeral, arrangements should be made for a later celebration of the Eucharist for the deceased.

## **G. Meditation and Contemplation**

1. Christian tradition enumerates three types of prayer: Vocal Prayer, Meditation, and Contemplation. In Vocal Prayer, both the Spirit and Body

are active. In Meditation, the activity of the Body is stilled. In Contemplation, the activity of the Spirit is also stilled, and one simply rests in the stillness of God. Contemplation is the goal of all prayer, but it is a goal that, by nature, one cannot strive toward actively. As incarnate beings we will never completely abandon Vocal Prayer and Meditation. Also, one form may flow into another, and this should not be resisted.

2. Meditation consists of mentally considering a passage of Scripture or a mystery of the faith. For some, icons or other images may be helpful in providing a focal point of meditation. Meditation is commended to all Members of this Church, and most especially Religious and Clergy.

3. Contemplation is a state of rest in the Lord given by grace. Although one cannot attain it by one's own actions, one can prepare for it by the sacred liturgy (in particular the Eucharist and Divine Office), Vocal Prayer, and Meditation. Periods of silent prayer with the Lord are commended to the Members of this Church, and most especially Religious and Clergy. In particular, silent prayer before the Blessed Sacrament is commended.

4. So that the grace of Contemplation may find fertile soil in which to blossom, Members of this Church, and most especially Religious and Clergy, are encouraged to take time for Contemplation, through periods of silence each day, and more extended periods of silence during quiet days, desert days, and retreats.

## **H. Veneration of Saints**

1. To foster the sanctification of the People of God, the Church commends to the special and filial reverence of the Christian Faithful the Blessed Virgin Mary, Mother of God, whom Christ established as the mother of all people, and promotes the true and authentic veneration of the other Saints whose example instructs the Christian Faithful and whose intercession sustains them.

2. It is permitted to reverence through public veneration those servants of God whom the authority of the Church, in the various

denominations, has recorded in the lists of the Saints or the Blessed. The Presiding Bishop, in consultation with the Chapter of Canons and Major Clergy, may approve the veneration of additional Saints within this Jurisdiction to meet the spiritual needs of the Faithful. The determination of which Saints should be celebrated is best left at the local level, within the very broad parameters of the five authorized forms of the liturgy. Those who have claimed the power of infallibility for themselves, in opposition to the authentic Christian tradition, shall not be publicly venerated as Saints in this Church.

## **I. Devotions**

Private devotions are to be fostered in the Church as a way of encouraging the fervor of the Faithful. All devotions are to be in accord with sound doctrine, and care should be taken that they not take the rightful place of the sacred liturgy.

