

2025

Canon Laws

for the Province of the United Kingdom
and Northern Ireland



THE PROVINCE OF
UNITED KINGDOM &
NORTHERN IRELAND

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UNITED TEMPLE OF THE SPIRIT: PROVINCE OF THE UK
AND NI

Contents

ARTICLE 1-GENERAL CANONS.....	4
Preamble.....	4
The Church.....	4
The Two Unique Traits of Old Catholics.....	4
Theses of the Old Catholic Union.....	5
Diversity.....	5
Article II: Organization and Governance	5
Parishes and Non-parochial Ministries	5
Jurisdictional Duties in General	6
The Ecumenical Councils	6
The General Episcopal Synod (GES).....	7
Executive Committee.....	7
Presiding Archbishop	8
Duties of the Presiding Archbishop	8
How the Presiding Archbishop Is Selected.....	8
Coadjutor of the Church.....	8
Vicar General to the Presiding Archbishop.....	9
The Curia.....	9
Chancellor.....	9
Church Archivist.....	9
Communications Director	9
Regions and Provinces	9
Rural and Unincorporated Areas	9
Erection of a Province.....	10
Constitution of a Province.....	10
Provincial Clerical Synod.....	10
Selection a Metropolitan Archbishop.....	10
Duties of a Metropolitan Archbishop	10
Removal of a Metropolitan Archbishop	10
Vicar General of a Region or Bishop.....	10
Chancellor of a Region or Province.....	10
The Provincial Curia.....	11
Suppression of a Region or Province.....	11
Diocese	11
Erection a Diocese.....	11
Diocesan Constitution	11
Diocesan Clerical Synod.....	11
Selecting a Diocesan Bishop	11
Duties of the Diocesan Bishop.....	12

Removal of a Diocesan Bishop.....	12
Vicar General of a Diocese	12
Chancellor of a Diocese	12
The Diocesan Curia.....	12
Archdeacons and Deaneries	12
Erection and Suppression an Archdeaconry or Deanery	12
Governance of an Archdeaconry or Deanery	12
Church Property	13
Article III: Clergy Section.....	13
Old Catholic Apostolic Succession.....	13
Ranking of Clergy	13
Active and Inactive Lists.....	13
Active List	13
Transfer to the Inactive List.....	13
Good Standing	14
Ministry	14
The Minor Orders (Seminarist Ministers-in-Training)	14
Ordination to Minor Orders	14
The Major Order of Deacons	16
The type of Deacons	16
Family Responsibility.....	16
Ordination as a Deacon	16
Incardination into the UTOTS Diaconate	16
Duties of Deacons	17
Attire of Deacons	17
The Major Order of Priests	17
Family Responsibility.....	17
Incardination into the UTOTS Priesthood.....	18
Duties of Priest.....	18
Attire of Priests	19
The Major Order of Bishops	19
Family Responsibility.....	19
Consecration of a Bishop	19
Doctor of Divinity.....	19
Attire of Bishops	20
Other.....	20
Other Titles and Designations.....	20
Presiding Archbishop.....	20
Auxiliary Bishop.....	21
Suffragan Bishops	21

Archdeacon/Monsignor or Dean.....	21
Article IV: Religious Orders	21
Article V: Teaching and Practices	22
Creed	22
Charters and Credentials	22
Baptism.....	22
The Eucharist.....	22
Confirmation	24
Confession and Absolution	24
Unction	24
Matrimony	25
ARTICLE 6 - STEPS TAKEN BY PRESIDING ARCHBISHOP AGAINST STAFF.....	25
Suspension, Probation, and Removal.....	25

ARTICLE 1-GENERAL CANONS

Preamble

Our Lord's Law is clear: Love And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first commandment of all? Jesus answered him, The First of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy Heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment; and the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. Mark-12:28-31 When someone in the scripture gets on the wrong side of the discussion, it is often someone who holds that rules trump love. Woe unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Matthew 23:25 That said, canons are the rules we consider necessary or helpful in the running of our denomination. Canons impact our clergy more directly than laity. In fact, canons are most often limitations placed on the clergy to protect lay people or enhance their experience.

The Church

The United Temple of the Spirit: Province of the United Kingdom and Northern Ireland is a national Latin Rite church for the United Kingdom and Northern Ireland. The United Temple of the Spirit: Province of the United Kingdom and Northern Ireland (hereafter called "the Church") is a Fellowship of the One, Holy, Catholic and Apostolic Church, that upholds and propagates the ancient faith, practice and traditions of our Lord and Master, Jesus Christ.

We look to the primitive church in Holland for tradition and inspiration. That body, centred in the Sea of Utrecht, is commonly dated to the 1870's when the Church of Rome declared its patriarch to be infallible when speaking ex cathedra on church matters. In fact, the primitive church in Holland is one of the oldest of all Christian groups.

The Church is bound to honour but not acquiesce to any other body, including the newer break-away group such as the Roman Rite. The Church is, first and foremost, a channel of God's love and a bearer of the Good news of Jesus Christ. It celebrates Mass in parishes and elsewhere for the benefit of the entire community, not merely for the parish or for the present.

The Good news comes to us through an unbroken line of Holy Orders that stretches back to the original apostles. Go ye therefore, and teach all nations, baptising 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: 19-20.* The Good News comes to us through an unbroken line of Holy Orders that stretches back to the original apostles.

The Two Unique Traits of Old Catholics

The Christianity we embrace is that which dates to the undivided church. We do this without anathematizing other denominations, churches, dogma or beliefs (Including the private beliefs of our own lay members). We must hold fast to that faith which has been held everywhere, always, and by all the faithful. St. Vincent of Lerins The Old Catholic Church conciliar, collegial and celebrates diversity in unity, providing comfort, solace, protection and sacraments to those rejected, hunted or persecuted by other religious groups. The church does this without condemning any other group. We hope that Catholic theologians, in maintaining the faith of the undivided Church, will succeed in establishing an agreement upon questions which have been controversial ever since the divisions which arose between the Churches.

We exhort the priest under our jurisdiction to teach, both by preaching and by the instruction of the young, especially the essential Christian truths professed by all the Christian confessions, to avoid, in discussing controverted doctrines, and violation of truth or charity, and in word and deed to set an example in the members.

By maintaining and professing faithful the doctrine of Jesus Christ, by refusing to admit those errors which by the faith of men have crept into the Catholic Church, by laying aside the abuses in ecclesiastical matters,

together with the worldly tendencies of the hierarchy, we believe that we shall be able to combat efficaciously the great evils of our day, which are unbelief and indifference in matters of religion. *From The Declaration of Utrecht (September 24, 1989).*

Theses of the Old Catholic Union

- (a) We agree that the apocryphal or deuterocanonical books of the Old Testament are not of the same canonicity as the books contained in the Hebrew Canon.
- (b) We agree that no translation of Holy Scripture can claim an authority superior to that of the original text.
- (c) We agree that the reading of Holy Scripture in the vulgar tongue cannot be lawfully forbidden.
- (d) We agree that, in general, it is more fitting, and in accordance with the spirit of the Church, that the Liturgy should be in the tongue understood by the people.
- (e) We agree that Faith working by Love, not Faith without Love, is the means and condition of Man's justification before God.
- (f) Salvation cannot be merited by "merit of contiguity," because there is no proportion between the infinite worth of salvation promised by God and the finite worth of man's works.
- (g) We agree that the doctrine of opera supererogation is of a thesaurus meritorum Sanctorum, i.e., that the overflowing merits of the Saints can be transferred to others, either by the rulers of the church, or by the authors of the good works themselves - untenable.
- (h) The Sacraments:
 - a. We acknowledge that the number of the sacraments was fixed at seven, first in the twelfth century, and representation and presentation on earth of that one oblation of Christ for the salvation of redeemed mankind, which according to the Epistle to the Hebrews (9:11,12), is continuously presented in heaven by Christ, who now appears in the presence of God for us(9:24).
 - b. While this is the character of the Eucharist in reference to the sacrifice of Christ, it is also a sacred feast, wherein the faithful, receiving the Body and Blood of our Lord, have communion one with another (1 Corinthians 10:17).

Diversity

- (a) The Church encourages diversity. Although churches are legally exempt from civil rights laws, we do not discriminate. The following are not impediments to any Sacrament or ministry: citizenship, race, physical disability, ethnicity, family responsibilities, gender, gender identity, gender expression, marital status, national origin, physical appearance, political affiliation, sexual orientation, union membership or veteran status.
- (b) Our ministers lead by example and attraction, never by edict or coercion. Although private faith and belief are not controlled by the church, ministers represent the church in the eyes of lay people and should keep teachings in line with church tradition and norms. Ministers must behave in ways that projects the decorum of their office.
- (c) Each lay member's faith is sovereign. The principle of unity in diversity is illustrated by a common saying in the church: "They made room in the church for someone like me, so I will make room for someone like you."

Article II: Organization and Governance

Parishes and Non-parochial Ministries

- (a) The Church is the Mystical Body of Christ, and everyone in this One, Holy, Catholic and Apostolic Church shares in this perpetual incarnation. Parishes and other ministers should be taken seriously as they are the bridge of the universal to the individual.
- (b) An individual clergy's ministry becomes apparent during his or her matriculation in the seminary, allowing for both training and discernment.
- (c) The Church wants to foster growth of existing parishes, the Formation of new parishes, and the establishment of new and innovative ministries. That said, the church also has the responsibilities of protecting the church as a whole and each individual adherent.

- (d) The church and its entire clergy take care to protect the message of love, of faith and hope and charity.
- (e) At every level, someone is appointed to represent the church as a whole. In a parish, that person is the pastor. In a diocese, it is the Ordinary or diocesan bishop. In a province, it is the Metropolitan Archbishop. At the national office, it is the Presiding Archbishop. All of these leaders report to someone: no individual has unbridled control over anything. Checks and balances are built into the structure of the church.
- (f) Anyone who wishes to establish a parish church, or a non-parochial ministry must do so within the framework of checks and balances. Parishes require a charter, granted by the Executive Committee at the request of the Ordinary. Non-parochial ministries require written permission of the Ordinary.
- (g) Upon granting a parish charter (a letter of permission to establish its work), the Executive Committee, in consultation with the Ordinary of the new ministry, will appoint someone from its own body to an ex-officio member of the new ministry's board to act as a mentor and advisor.
- (h) Ministers may draw a stipend, so long as it is reasonable, approved by the Ordinary, and included in the minister's regular report. No sacrament may be withheld because the recipient is unable to pay a stipend. No "indulgence," relic or consecrated object may be sold or bartered.

Jurisdictional Duties in General

- (a) Those in positions of jurisdictional authority shall insure that-
 - The promotion and coordination of the common pastoral activity within the jurisdiction.
 - The clerics of the jurisdiction lead a life in harmony with their state in life and perform their duties with diligence.
 - Religious functions follow Church norms.
 - The good appearance of churches and sacred furnishings are maintained.
 - Sacramental records are correctly kept up to date.
 - Parish, mission and missionary books are managed according to Generally Accepted Accounting Procedures (GAAP).
 - Parish rectories are well maintained.
 - Clerics, following the norms of the jurisdiction and the Church, attend theological lectures, meetings, or conferences.
 - Clerics of the jurisdiction have access to spiritual help and aid in difficult pastoral circumstances.
 - All seminarians and those in Minor Order have a mentor, preferably close to their rank or seniority.
 - All clerics in the jurisdiction are well cared for when they are sick or dying
 - Lay members play a substantive role, through advice and consent, as sentient incarnations of the church catholic, the Mystical Body of Christ.
- (b) Any jurisdictions that is not current with its regular ministerial assessment will be put on suspension until the Presiding Archbishop deems them able to do so. No member of the clergy in a suspended jurisdiction may cast a vote in any church body.

The Ecumenical Councils

- (a) The highest earthly authority of the Church is the Ecumenical Council. To be ecumenical, they must be
 - a. universal and
 - b. free.
- (b) There have only been seven (7) such councils where bishops from the farthest reaches of Christendom met without compulsion or intimidation. Each of these councils was called by an emperor, not by a faction in the church. Proceedings of the councils were propagated throughout Christianity without any further ratification, neither by emperor nor patriarch (pope). The seven councils were:
 - a. First Council of Nicaea (325AD)
 - b. First Council of Constantinople (381AD)
 - c. Council of Ephesus (431AD)
 - d. Council of Chalcedon (451AD)
 - e. Second Council of Constantinople (553AD)
 - f. Third Council of Constantinople (680-681AD)
 - g. Second Council of Nicaea (787AD)

- (c) Other meetings of bishops, called synods, are subordinate to the seven Ecumenical Councils.
- (d) What individual denominations do when their leaders gather is more important to them than to the church catholic, but we consider their actions and teachings with respect. We do not accept such conclusions as dogma (e.g., the anti-gay rules passed in the United Methodist Church by the General Conference, 1998, or the dogma of papal infallibility from Rome's synod known as the First Vatican Council, 1870).
- (e) We do not automatically concur with pronouncements from individual leaders of other sects (e.g., the so-called "Immaculate Conception" from the Roman Patriarch, Pope Pius IX, or the support given to South African Apartheid by the American Televangelist, Jerry Falwell).

The General Episcopal Synod (GES)

- (a) The United Temple of the Spirit: Province of the United Kingdom and Northern Ireland is conciliar. Its highest earthly administrative authority is its General Episcopal Synod (GES), which is a face-to-face meeting of the bishops of the church.
- (b) The highest-ranking bishop of the church - usually the Presiding Archbishop - shall call a General Episcopal Synod every one to three (1-3) years by sending written notice of the meeting at least two (2) months before the convocation. The GES agenda shall be sent in writing to every bishop and priest in the church at least one (1) month before the start of the GES.
- (c) The GES shall begin with Mass celebrated by the highest-ranking bishop - usually the Presiding Archbishop - present at the GES. Each session shall begin with a prayer asking for direction from the Holy Spirit. The final session of the GES shall be Mass concelebrated by every member of the clergy in attendance, with the lead celebrant being the priest or bishop with the least amount of seniority.
- (d) If three (3+) years or more years have passed without a GES and the highest-ranking bishop is unable or unwilling to call the bishops together, the next highest-ranking bishop shall make plans for a GES within one month.
- (e) The GES may conduct any business involving church teaching and governance. The highest-ranking bishop present shall be the president of the synod. A secretary (scribe) shall be appointed to take minutes, which must be published within one (1) month after the close of the final session of the synod.
- (f) All sessions of the GES shall be open to anyone, except when bishops meet to discuss personal issues or to meet with a legal advisor. The GES shall see that the laity has a clear voice, and substantive role in all actions.
- (g) The rules contained in the current edition of Robert's Rules of Order shall govern the GES in all cases to which they are applicable and in which they are not inconsistent with these bylaws and any special rules of order the Church may adopt.

Executive Committee

- (a) There shall be an Executive Committee that consists of the Presiding Archbishop, the Presiding Archbishop Coadjutor, all the Metropolitan Archbishops, all the Diocesan Bishops, the Presiding Archbishop's Chancellor, the head of each chartered Religious Order, the Presiding Archbishop's Vicar General and the head of the national seminary.
- (b) All members of the Executive Committee are ex officio members, and no member may be on suspension or on the Inactive List.
- (c) The Executive Committee may and should meet on a regular basis. Any kind of travel-saving technology, such as teleconferencing, is encouraged. So long as a majority of the Executive Committee is part of the meeting, most church business may be transacted without meeting face-to-face.
- (d) The Executive Committee is encouraged to enter into communion and intercommunion agreements with other denominations and to join ecumenical church groups, subject to ratification at the next GES. No agreement or membership may go against any Canon of the Church or eliminate the Church's responsibility as the national Latin Rite church of the UK and NI.
- (e) Executive Committee meetings may not change the Constitution or Canons of the Church.
- (f) The Executive Committee may not take up any new business or settle any old business within two months of the convocation of a GES unless that business involves the GES gathering itself.
- (g) As with GES sessions, Executive Committee meetings should begin with a prayer to the Holy Spirit asking for guidance.

- (h) Any Bishop on the Executive Committee may be represented - voting rights included - at a meeting by that bishop's Vicar General.
- (i) The General Executive Committee shall, from time to time, create or update a list of approved charges and fees imposed for the services of the church that should include, but are not limited to: seminary matriculation, activity, and credit hour fees; cost of publication, books, magazines, and other printed materials; retreat centre housing and program fee attendance; Proceeds from such fees and charges are to be deposited into the national church account.
- (j) The Executive Committee shall see that there is the church has a training program for clergy. This is the national seminary. The Committee shall appoint seminary whatever leaders that it deems appropriate. The Committee retains the duty of oversight of those leaders, who shall report regularly on the status of the seminary, the resolution of any ethical issues, changes to curriculum, entrance, matriculation or operational policies.

Presiding Archbishop

Duties of the Presiding Archbishop

- (a) The Presiding Archbishop is the servant to the servants of God and Patriarch of The United Temple of the Spirit: Province of the United Kingdom and Northern Ireland, he or she is the head pastor, the high priest.
- (b) The Presiding Archbishop is the ex officio chairperson of every committee or subcommittee in the church. He or she is not required to assert that authority.
- (c) The Presiding Archbishop is the ex officio "Metropolitan Archbishop" over any territory not covered by a Province or Diocese.
- (d) The Presiding Archbishop is the ex officio head of the curia and the main administrative.
- (e) The Presiding Archbishop is the public face of the Church as a whole. When speaking to the general public or to members of the media, he or she must speak only in terms agreeable to the church as a whole.
- (f) The Presiding Archbishop may negotiate and enter into agreements with groups outside the church, but each agreement is subject to ratification by the Executive Committee or the GES.

How the Presiding Archbishop Is Selected

- (a) When the office of Presiding Archbishop is vacant (sede vacante), the chairman or senior member of the Executive Committee shall issue a call for nominations.
- (b) Any bishop on Active List may nominate no more than one candidate.
- (c) Before nomination the consent of the nominee shall have been obtained.
- (d) The names of all nominees shall be submitted to the Executive committee or the GES for secret ballot.
- (e) Should no clear majority result, the names of the two having received the highest number of votes shall again be submitted for a secret ballot. In the event of a tie vote, the senior nominee (see 3.02) shall be declared elected.

Coadjutor of the Church

- (a) The Presiding Archbishop shall appoint a coadjutor, subject to ratification of the Executive Committee or the GES
- (b) The coadjutor's sole job is to step in without ceremony as Presiding Archbishop should that person is unable or unwilling to serve due to illness, death, suspension, or removal from office.
- (c) The coadjutor does not become an "acting" Presiding Archbishop. Rather, the coadjutor possesses the right to succession.
- (d) If the situation allows the original Presiding Archbishop to resume his or her duties, the coadjutor steps aside without ceremony.
- (e) If the original Presiding Archbishop is unable to return to active duty within one hundred and eighty (180) days, the coadjutor (as acting Presiding Archbishop) shall call for his or her replacement. Which he/she will call all bishops together and vote for a new Presiding Archbishop within 90 days.

Vicar General to the Presiding Archbishop

- (a) The Presiding Archbishop may appoint another bishop or priest to act as the Vicar General.
- (b) There may be only one Vicar General to the Presiding Archbishop.
- (c) The Vicar General is the Presiding Archbishop's deputy and may exercise whatever duties given by the Ordinary. When the Vicar General acts, it is considered to be an action of the Presiding Archbishop himself or herself.
- (d) No Vicar General may ordain others unless the Vicar General in a bishop acting on behalf of the Ordinary.
- (e) The Vicar General assumes the title of archdeacon unless he or she is a bishop.

The Curia

- (a) The Presiding Archbishop may appoint such assistants as he or she needs or wants. They serve at the pleasure of the Presiding Archbishop.
- (b) The church asks that any member of the curia continue his or her duties during any period of sede vacante. When a new is appointed after the Presiding Archbishop steps down or retires, all positions within the curia expire automatically and without ceremony. It is permissible for the new Presiding Archbishop to retain members of the curia, but they must be reappointed.

Chancellor

- (a) The Presiding Archbishop may appoint a chancellor who serves at the pleasure of the Presiding Archbishop and is the ex officio chief executive or moderator of the curia.
- (b) The chancellor must be notary so the official documents may be certified.
- (c) Unless there is a separate treasurer, the chancellor maintains the financial records of the church.

Church Archivist

- (a) The Presiding Archbishop shall appoint a Church Archivist, whose duty is to preserve the documents that are the activity of the church.
- (b) It shall also be the duty of the Church Archivist to preserve artefacts and memorabilia of the Church.
- (c) The archivist may hire or appoint assistants, subject to approval of the Presiding Archbishop.
- (d) The archivist shall make regular reports to the Presiding Archbishop and an annual report to the Executive Committee or the GES.

Communications Director

- (a) The Presiding Archbishop shall appoint a Communications Director, whose duty is to increase public awareness of the Church and attract converts and clergy. The following are the responsibilities of the Communications Director:
 - a. National news releases
 - b. Parochial news releases (when requested by a Regionary or Diocesan Bishop)
 - c. Publicity for national initiatives
 - d. Publicity for parochial initiatives (when requested by a Regionary or Diocesan Bishop)
 - e. Design and update of the Church's website; and
 - f. Additional "new media" outlets.
- (b) The Communications Director may hire or appoint assistants as required or needed, subject to the approval of the Presiding Archbishop.
- (c) The Communications Director shall make regular reports to the Presiding Archbishop and an annual report to the Executive Committee or the GES.

Regions and Provinces

Rural and Unincorporated Areas

- (a) All areas not within a region or province are considered to be in an unnamed region in the jurisdiction of the Presiding Archbishop.

Erection of a Province

- (b) A new province or region is established by the Presiding Archbishop, subject to ratification by the Executive Committee or the GES.

Constitution of a Province

- (a) The Bishops and Clergy may opt to ratify a constitution for the province.
- (b) Any section of a Provincial constitution that is contrary to the Church constitution is both null and void.

Provincial Clerical Synod

- (a) The Metropolitan Archbishop may choose to summon all the clergy together in a Provincial Clerical Synod.
- (b) The synod may meet by any means: in person, by teleconference, etc.
- (c) The clergy may discuss any matter that applies to them. If there is a provincial constitution, it may be adopted or amended only in a face-to-face synod.
- (d) If the Provincial Clerical Synod passes any resolution of interest to the Church as a whole, it is the duty of the Metropolitan Archbishop to report that resolution to the Executive Committee or the GES.

Selection a Metropolitan Archbishop

- (a) The Bishops and priests shall select - by secret ballot - a Metropolitan Archbishop from among their ranks, subject to ratification by the Executive Committee or the GES.
- (b) If the person selected is a priest, his or her name is submitted to the Presiding Archbishop for Consecration.

Duties of a Metropolitan Archbishop

- (a) The Metropolitan Archbishop is the chief of a region or province.
- (b) He or she is the Ordinary (i.e., jurisdictional authority without delegation or deputation) for areas and parishes of the region that are not part of a diocese.
- (c) If the region contains any dioceses, the Metropolitan Archbishop represents the mystical relationship of the universal and local churches. However, he or she is not the Diocesan Ordinary (or hyper-Ordinary). Like the larger Church, a diocese is conciliar, not monarchical.
- (d) The Metropolitan Archbishop may erect and suppress archdeaconries and deaneries.

Removal of a Metropolitan Archbishop

- (a) At a written request of not less than one-third (1/3) of the members of the clergy of a region, submitted to the senior member of the Executive Committee other than the Presiding Archbishop he or she shall place before the Executive Committee or the GES a resolution to remove the Metropolitan Archbishop from office. Should such resolution be adopted by not less than two thirds (2/3) of the members of the Synod, such office shall be declared vacant, and the Executive Committee shall proceed with the election of a new Metropolitan Archbishop.

Vicar General of a Region or Bishop

- (b) A Regional Bishop may appoint another bishop or priest within the province to act as the Vicar General for the region.
- (c) There may be only one Vicar General in a Region or Province.
- (d) The Vicar General is the Ordinary's deputy and may exercise whatever non-liturgical duties given by the Ordinary. When a Vicar General acts, it is an action of the Ordinary himself or herself.
- (e) No Vicar General may ordain others, unless the Vicar General is a bishop acting on behalf of the Ordinary.
- (f) The Vicar General assumes the title of archdeacon unless he or she is a bishop.

Chancellor of a Region or Province

- (a) The Metropolitan Archbishop may appoint a chancellor who serves at the pleasure of the bishop and is the ex officio chief executive of the provincial curia.
- (b) The chancellor must be a notary so that official documents may be certified.

- (c) Unless there is a separate treasurer, the chancellor maintains the financial records of the region.
- (d) The Chancellor may be either an Ecclesiastical notary, or a notary recognized by the local government. If he or she is an Ecclesiastical notary, the authority to notarize extends only to church ledgers, certificates of baptism, confirmation, ordination, seminary academic records, results of elections of officials to church offices, results of tribunal actions, and other church documents that may need attestation that they are true copies of the original in the church archive.

The Provincial Curia

- (a) The Metropolitan Archbishop may appoint such assistants as he or she needs or wants. They serve at the pleasure of the Metropolitan Archbishop.
- (b) The region asks that may members of the curia continue his or her duties during any period of sede vacante. When a new Metropolitan Archbishop is selected and ratified, all positions within the curia expire automatically and without ceremony. It is permissible for the new Metropolitan Archbishop to remain members of the curia, but they must be reappointed.

Suppression of a Region or Province

- (a) The Presiding Archbishop may submit a proposal to the Executive Committee or the GES to suppress a Region or Province for any good cause. That Region or Province is not suppressed until a majority vote of the Executive Committee, or the GES ratifies the move.

Diocese

- (a) A diocese is a territorial subdivision under the jurisdiction of a Bishop. Each diocese is a subdivision of a Province, region or the un-named region administered by the Presiding Archbishop.
- (b) A diocese should be no smaller than a city or metropolitan area and no larger than a UK or NI county.

Erection a Diocese

- (a) A Regional Bishop (Including the Presiding Archbishop acting as the Ordinary for a territory outside any region) may erect a diocese, subject to ratification by the Executive Committee or the GES.
- (b) Only the GES may suppress a Diocese.

Diocesan Constitution

- (a) The bishop and clergy may not opt to ratify a constitution for the diocese; however, any section of a provincial constitution that is contrary to the Church constitution is both null and void.
- (b) Nothing in these national canons forbids lay participation at the diocesan or parish level. In fact, the church encourages such participation in a substantive way. The position of the laity is not defined in this national document because this document's scope involves the church's organisation and clergy.

Diocesan Clerical Synod

- (a) The bishop of a diocese shall summon all the clergy together in a Clerical Synod once a year. If there is a GES scheduled within the next six months, the clerical synod shall be called two months before the GES to allow for discussion of the topics that will be discussed at the GES.
- (b) The synod may meet by any means: in person, by teleconference, etc.
- (c) The clergy may discuss any matter that applies to them. If there is a constitution for the diocese, it may be amended only in a face-to-face synod.
- (d) If the Diocesan Clerical Synod passes any resolution of interest to the church as a whole, it is the duty of the bishop to report that resolution to the GES.

Selecting a Diocesan Bishop

The selection of the Ordinary of a diocese is a two-step process—

1. The clergy in the diocese shall meet for the purpose of selecting a bishop. A quorum of at least half of the clergy in a diocese is required. The selection is made by secret ballot. If no individual has a majority of votes, a run-off, again by secret ballot, is held immediately.
2. The selection of the clergy in a diocese is submitted to the GES for ratification. If the selection fails to be ratified, the matter goes back to the clergy for another selection.

Duties of the Diocesan Bishop

- (a) The Diocesan Bishop is the Ordinary (i.e., chief executive without delegation or deputation) of a diocese, assuring that all members of the clergy adhere to its traditions, canons, and teachings.
- (b) He or she represents the loving relationship of the local church and the universal church.
- (c) The diocesan Bishop protects the sovereignty of the Church as a whole and the rich tapestry of diversity in its lay adherents.
- (d) He or she is the public face of the Church in the Diocese. When speaking to the general public or to members of the media, he or she must speak only in terms agreeable to the church as a whole.

Removal of a Diocesan Bishop

- (a) Only the GES may remove the Ordinary of a diocese.
- (b) A Metropolitan Archbishop may temporarily suspend a Diocesan Bishop for good cause.

Vicar General of a Diocese

- (a) The Ordinary of a diocese may appoint another bishop or priest within the diocese to act as the Vicar General for the Region.
- (b) There may be only one Vicar General in a diocese.
- (c) The Vicar General is the Ordinary's deputy and may exercise whatever non-liturgical duties given by the Ordinary. When a Vicar General acts, it is considered to be an action of the Ordinary himself or herself.
- (d) No Vicar General may ordain others, even if he or she is a bishop.

Chancellor of a Diocese

- (a) The Ordinary of a diocese may appoint a chancellor who serves at the pleasure of the bishop and is the ex officio chief executive of the curia.
- (b) The chancellor must be a notary so that official documents may be certified.
- (c) Unless there is a separate treasurer, the chancellor maintains the financial records of the diocese.
- (d) The Chancellor may be either an Ecclesiastical notary or a notary recognized by the local government. If he or she is an Ecclesiastical notary, the authority to notarize extends only church ledgers, certificates of baptism, confirmation, ordination, seminary academic records, results of elections of officials to church offices, results of tribunal actions, and other church documents that may need attestation that they are true copies of the original in the church archive.

The Diocesan Curia

- (a) The bishop of a diocese may appoint such assistants as he or she needs or wants. They serve at the pleasure of the bishop, without need for ratification.
- (b) The church asked that any member of a curia Continue his or her duties during the of sede vacante. When a new Ordinary is selected, all positions within the curia expire automatically and without ceremony. It is permissible for the new Ordinary to retain members of the curia, but they must be reappointed.

Archdeacons and Deaneries

Erection and Suppression an Archdeaconry or Deanery

- (a) A Metropolitan Archbishop may create and suppress an archdeaconry or deanery without ratification of the GES or any regional synod.
- (b) The Presiding Archbishop may create and suppress an archdeaconry or deanery without ratification of the GES in any area that is not part of a province or regions.
- (c) An archdeaconry is considered larger or having a more concentrated population than a deanery. In many cases, an archdeaconry is a jurisdiction that is on its way to being erected as a diocese.

Governance of an Archdeaconry or Deanery

- (a) The Presiding Archbishop or Metropolitan Archbishop is the Ordinary of the archdeaconry or deanery. The chief executive of an archdeaconry is an archdeacon or Monsignor, while the person who oversees a deanery is a dean.
- (b) There is no need for the appointment of an archdeacon or dean to be ratified by the GES.

Church Property

- (a) All property both real and personal of a church, diocese, province or region belongs to The United Temple of the Spirit: Province of the United Kingdom and Northern Ireland.
- (b) Should a jurisdiction dissolve or cease affiliation, ownership of all its property goes to The United Temple of the Spirit: Province of the United Kingdom and Northern Ireland.
- (c) At no time shall any church property be used for the personal gain or profit of an individual.

Article III: Clergy Section

Old Catholic Apostolic Succession

- (a) For purpose of Canon Law, Old Catholic Apostolic Succession must be traceable through one or more of the following bishops:
 - a. Carlos Duarte Costa 1888-1961 BCAC: Brazil
 - b. Gerhardus Gul 1847-1920 OCC: Utrecht
 - c. Eduard Herzog 1841-1924 OCC: Switzerland
 - d. Franciszek Hodur 1866-1953 PNCC: USA
 - e. Charles W. Leadbeater 1854-1934 LCC: Australia
 - f. William Laud 1573-1645 CofE: England
 - g. Joseph Hubert Reinkens 1821-1896 OCC: Germany
 - h. Cornelius van Steenoven 1661-1725 OCC: Utrecht
 - i. Willibrord of Frisia 658-739 RCC: Netherlands

Ranking of Clergy

- (a) For a purpose of Canon Law, seniority shall be determined first by office and then, within a single office, by date of consecration or ordination. The ranks are as follows.
 - 1. The Presiding Archbishop (considered to be as an Archbishop)
 - 2. The Regionary (Provincial/Metropolitan) Archbishop
 - 3. The Diocesan Bishop
 - 4. Auxiliary Bishops and Suffragan Bishops
 - 5. Bishop Emeritus (who has no current jurisdiction)
 - 6. Rector (Head of the Seminary, if not a bishop)
 - 7. Monsignor
 - 8. Priests
 - 9. Archdeacon
 - 10. Deacon
 - 11. Subdeacon and those in Minor Orders

Active and Inactive Lists

Active List

- (a) A Bishop, priest or deacon who is currently licensed to conduct public services, and a retired bishop, priest or deacon who has not been placed on the Inactive List shall be regarded for the purpose of Canon Law as being on the Active List.

Transfer to the Inactive List

- (a) Any member of the clergy may be transferred voluntarily or with his or her consent to the Inactive List, without prejudice to his or her future reinstatement.
- (b) The Executive Committee shall have authority to transfer bishops to the Inactive List for manifest and prolonged inactivity or other reason, subject to the right of appeal to an ad hoc committee which shall be set up in the same manner as provided for the election and assignment of Bishops.
- (c) An Ordinary may transfer any member of his clergy (other than a bishop) to the Inactive List and may decline to renew his or her licence, for manifest and prolonged inactivity or other reasons, subject to the right of appeal to the Judiciary Committee.

Good Standing

- (a) Any clergy indicted on a felony by civil authority shall be suspended until those charges are resolved.
- (b) Clergy who are in arrears with their ministry assessment are not to be considered in good standing.
- (c) To maintain standing, clergy must submit regular activity reports as required by the GES.
- (d) Any clergy, whether on the Active or Inactive List, shall be considered to be in good standing for the purposes of Canon Law when he shall not be under suspension from office or under inhibition from the exercise of clerical functions, save that a member of the clergy who shall have been notified that his conduct is under investigation shall not be entitled to vote in any matter concerning any action in his own case arising from such investigation or a serve during such investigation on anybody concerned therewith.

Ministry

- (a) Clergy called to embark on a particular ministry shall consult with his or her Ordinary prior to beginning work on that ministry.
- (b) The General Episcopal Synod (GES) shall, from time to time, impose financial ministerial assessments on the various ministries and entities of the church in order to support the works of the whole church.

The Minor Orders (Seminarian Ministers-in-Training)

Ordination to Minor Orders

To save on travel expenses ordination to multiple Minor Orders may occur at the same service. This is at the discretion of the Ordinary. Ordinations are customarily limited to no more than three (3) Levels.

Cleric

- (a) The Order of Clerics is the first ordination given, and it is usually transitional (i.e., the ordinand is a seminarian hoping for higher orders). The Order is ecclesiastical, not sacramental. In other words, it was instituted by the church, not Jesus Christ.
- (b) Receiving admission to the Order of Clerics separates the postulant from the laity.
- (c) He or she should be appointed a mentor who is somewhat more experienced in seminary studies or church studies.
- (d) The Ordinary may allow clerics the use of a “brothers collar” (thin white band around the neck) or “seminarian collar,” (a regular clerical collar with a black, vertical stripe in the centre no wider than a quarter (1/4) inch). No cleric may wear any clothing that would confuse the public into thinking he or she is in major orders. Clerics should check with the Ordinary before wearing any collar.
- (e) No one under the age of eighteen (18) may be accepted into the Order of Cleric.
- (f) From time to time, the church may hold a retreat for spiritual growth, for training and for ordinations. Anyone who is a cleric or postulant must attend this retreat.

Doorkeeper

- (a) The Order of Doorkeeper is ecclesiastical, not sacramental. In other words, it was instituted by the church, not Jesus Christ.
- (b) The term “Porter” is synonymous with Doorkeeper.
- (c) Doorkeeper is a rank that permits the postulant time to consider his or her mission in the church. Each doorkeeper shall submit a request to the Ordinary to minister in a parish (if applicable) or a general overview of what kind of ministry the Doorkeeper feels called to do.
- (d) He or she should be appointed a mentor who is somewhat more experienced in seminary studies or church studies.
- (e) The Ordinary may allow doorkeepers the use of a “brothers collar” (thin white band around the neck) or “seminarian collar,” (a regular clerical collar with a black, vertical stripe in the centre no wider than a quarter (1/4) inch). No doorkeeper may wear any clothing that would confuse the public into thinking he or she is in major orders. Doorkeepers should check with the Ordinary before wearing any collar.
- (f) From time to time, the church may hold a retreat for spiritual growth, community awareness, for training, and for ordinations. Anyone who is a doorkeeper or postulant must attend this retreat.
- (g) No one under the age of twenty-one (21) may be accepted into the Order of Doorkeeper.

Reader

- (a) The Order of Readers is ecclesiastical, not sacramental. In other words, it was instituted by the church, not Jesus Christ.
- (b) If the Reader is part of a parish, then he or she shall take an active part in Reading the Epistle at Mass and in leading prayer services outside of Mass.
- (c) If the Reader is not part of a parish, then he or she shall start holding public prayer services and readings, with the consent of the Ordinary and the assistance of his or her mentor.
- (d) He or she should be appointed a mentor who is somewhat more experienced in seminary studies or church studies.
- (e) The ordinary may allow readers to use a “brother's collar” (Thin white band around the neck) or “seminarian collar,” (A regular clerical collar with a black, Vertical strip. In this centre no wider than a quarter (1/4) inch). No reader may wear any clothing that would confuse the public into thinking he or she is In major orders. Readers should check with the ordinary before wearing any collar.
- (f) From time to time, the church may hold a retreat for spiritual growth, community awareness, for training and ordinations. Anyone who is a reader or postulant must attend this retreat.
- (g) No one under the age of nineteen (19) may be accepted into the order of reader.

Exorcist

- (a) The order of Exorcists is ecclesiastical, not sacramental. In the other words, it was instituted by the church, not Jesus Christ.
- (b) An exorcist does not perform public exorcisms but spends the time at this grade purging whatever demons or negative energies from his or her own life.
- (c) He or she should not be appointed a mentor for someone who is somewhat more experienced in seminary studies or church studies.
- (d) The ordinary may allow exorcists to use a “brother's collar” (Thin white band around the neck) or “seminarian collar,” (A regular clerical collar with a black, Vertical strip. In this centre no wider than a quarter (1/4) inch). No reader may wear any clothing that would confuse the public into thinking he or she is In major orders. Exorcists should check with the ordinary before wearing any collar.
- (e) From time to time, the church may hold a retreat for spiritual growth, community awareness, for training and ordinations. Anyone who is a reader or postulant must attend this retreat.
- (f) No one under the age of nineteen (19) may be accepted into the order of exorcist.

Subdeacon

- (a) The Order of Subdeacon is ecclesiastical, not sacramental. In other words, it was instituted by the church, not Jesus Christ.
- (b) Ordination of the subdiaconate occurs at a public celebration of the Mass, just prior to the reading of the Epistle. Each Ordinand is vested in Alb, cincture, an amice loosely banging around the next, tunicle and maniple hanging from their left arm and a lit candle in their right hand. The features of the ordination are:
 - 1. The statement of the title under which the candidate is ordained.
 - 2. The prostration and the Litany (deferred if the candidates are also receiving the Diaconate at the Mass)
 - 3. The investiture with the insignia of the office (amice, maniple, tunicle and book of the epistles).
- (c) Subdeacon are entitled to work with empty metalware that has been consecrated, such as an empty chalice or ciborium. This is to give the subdeacon more responsibility in a parish and to offer experience in working in a church.
- (d) The Ordinary may allow a subdeacon to carry the Blessed Sacrament in a pyx offer communion to the sick, the homebound and to prisoners.
- (e) Subdeacons are entitled to wear a clerical collar, indistinguishable from the collar worn by deacons, priests, and bishops. Subdeacon may not wear clerical shirts that are fuchsia, red or scarlet.
- (f) From time to time, the church may hold a retreat for spiritual growth, community awareness, for training and for ordinations. Anyone who is a subdeacon or postulant must attend this retreat.
- (g) At solemn or formal occasions, a subdeacon may wear a tunicle, which has the same shape as a deacon's dalmatic but has less ornamentation.

The Major Order of Deacons

The type of Deacons

- (a) A deacon may be permanent (no intention of continuing to the priesthood) or transitional.
- (b) There is no functional difference between these two types, and the ordination is the same. The individual deacon knows through discernment which type he or she is.
- (c) Someone designated as a transitional deacon is not guaranteed further advancement to the priesthood.

Family Responsibility

- (a) Before becoming a deacon of the Church, either by ordination or incardination, the family of the postulant shall meet with the Ordinary. No person shall become a deacon (or priest or bishop) unless his or her family acquiesces to the ordination, consecration or incardination.

Ordination as a Deacon

- (b) The Church feels that it is better if a new deacon has already been in Minor Orders and/or the Subdiaconate for a combined minimum of six (6) months.
- (c) Before anyone is ordained as a deacon, he or she must have passed a criminal background check administered by the Presiding Archbishop or the Presiding Archbishop's Curia. If the check finds any felony convictions in the past ten (10) years, there may be no ordination approved by the GES or the Executive Committee.
- (d) Ordination as a deacon must occur during a public celebration of the Mass. The celebrant must be a bishop of The United Temple of the Spirit: Province of the United Kingdom and Northern Ireland on the Active list.
- (e) The ordination rite, which occurs just before the reading of the Gospel, must include:
 - 1. The Postulation, where the church (including laity) ask the bishop to cause the ordination to occur:
 - 2. The Scrutiny, where the bishop establishes that the Ordinand is worthy of the Diaconate.
 - 3. The Consultation, where the bishop gives all present the opportunity to express any objection to the ordination.
 - 4. The Prostration, where the people say or sing the litany while the ordinand lies prostrate before the altar.
 - 5. The imposition of Hands, where the bishop laying hands on the ordinand's head while speaking the words, "Receive the Holy Spirit for the order and office of the diaconate" with the intent of ordaining the postulant.
 - 6. The investiture, where the bishop gives the ordinand(s) the insignia of the office (dalmatic, empty chalice/paten, and book of the Gospel).
 - 7. The Oath of the new deacon taken at the end of Mass. The new deacon swears obedience to the Ordinary and to the canons of the Church.
- (f) The Ordaining bishop or his Chancellor must execute the following documents, within ten (10) days of ordination to the Diaconate:
 - 1. Letters of Ordination, a certificate given to the new deacon, signed by the bishop with his or her seal.
 - 2. Notice of Ordination, a certificate given to the church archivist, advising the national office that a licit ordination has taken place. This notice is signed and sealed by the bishop and signed and notarized by the chancellor.
 - 3. Register of Ordination, an entry into the jurisdiction's register that log the date, time, service, and all names, including new Deacon, the Ordaining Bishop, Bishops in Choir and other participants.

Incardination into the UTOTS Diaconate

- (a) A Deacon who joins the Church from another denomination or jurisdiction must be conditionally baptised, confirmed, accepted to each of the minor orders, the order of subdeacons and be ordained sub conditione as a deacon. No offence is intended by this, but the Church had a duty to make sure that the deacon's ordination is both valid and includes Old Catholic Apostolic Succession.

- (b) This re-ordination may be done *economia*, meaning it may be done outside a public Mass and with only a minimum ceremony. If the *economia* is done away from the public, notice to the public must be posted. The celebrant must be a bishop of The United Temple of the Spirit: Province of the United Kingdom and Northern Ireland.
- (c) Before anyone is incardinated as a deacon, he or she must have passed a criminal background check administered by the Presiding Archbishop or the Presiding Archbishop's Curia. If the check finds any felony convictions in the past ten (10) years, there may be no incardination unless it is approved by the GES or the Executive Committee.

Duties of Deacons

- (a) A deacon, whether transitional or permanent, is the one who spreads the Good News or Gospel of our Lord, Jesus Christ. At Mass, deacons read the Gospel and deliver the homily or sermon. When a priest or bishop reads the Gospel, it is because he or she is an ordained deacon.
- (b) A deacon may be permitted to keep the Blessed Sacrament at his or her home. The consecrated Hosts must be kept in a tabernacle with a sanctuary lamp (candle or electric lamp) that burns around the clock.
- (c) A deacon may carry the Blessed Sacrament in a pyx when done with dignity for the purpose of giving Communion to the Sick or home bound.
- (d) If the deacon is outside the ministry of a church, his or her active ministry begins in earnest with ordination into the Order of Deacons.

Attire of Deacons

- (a) Deacons in suits and at other appropriate times should wear a clerical shirt. They may also wear a cross, so long as it cannot be seen as a bishop's pectoral cross.
- (b) The traditional colour of a clerical shirt is black, but deacons may wear grey or white also. No other colour.
- (c) The liturgical attire of a deacon consists of a solid black cassock with an optional black sash (*fascia*) with fringed ends that drape downward worn on the left). Deacons may also wear a solid black biretta with a black tuft.
- (d) Deacons are to wear a stole on the left shoulder; the right shoulder being left free to typify the expedition with which they were to discharge their sacred functions.
- (e) At solemn or formal occasions, the deacon may also wear a dalmatic.
- (f) Deacons should wear black shoes and black socks at liturgical settings.
- (g) In tropical areas, a solid white cassock with white buttons may be substituted for the black cassock, with approval of the Ordinary.
- (h) The deacon may wear a religious ring so long as it cannot be seen as a bishop's ring. At no time may a deacon wear a religious ring that contains amethyst's, rubies or sapphires (or the appearance of such stones).

The Major Order of Priests

Family Responsibility

- (a) Before becoming a priest of the Church, either by ordination or incardination, the family of the postulant shall meet with the Ordinary. No person shall become a priest (or deacon or bishop) unless his or her family acquiesces to the ordination, consecration, or incardination.
- (b) Ordination of Priests
 - A. A person must be ordained a deacon for a minimum of six (6) months before he or she may be eligible to be ordained into the priesthood.
 - B. Ordination as a priest must occur during a public celebration of the Mass. The celebrant must be a bishop of The United Temple of the Spirit: Province of the United Kingdom and Northern Ireland and on the Active List.
 - C. The ordination rite, which occurs just before the reading of the Gospel, must include the following:
 - i. The Postulation, where the church (including laity) asks the bishop to cause the ordination to occur.
 - ii. The Scrutiny, where the bishop establishes that the ordinand is worthy of the Priesthood.

- iii. The consultation where the bishop gives all present the opportunity to express any objection to the ordination.
 - iv. The Prostration, where the people say or sing the litany while the ordinand lies prostrate before the altar.
 - v. The Imposition of Hands, where the bishop laying hands on the ordinand's head while speaking the words, "Receive the Holy Spirit for the order and office of the priesthood" with the intent of ordaining the postulant.
 - vi. The investiture, where the bishop gives the ordinand(s) the insignia of the office (changing the stole from a deacon's stole to a priest's cross-stole and placing a chasuble).
 - vii. The Anointing, where the bishop anoints the hands of the new priest.
 - viii. The Power, where the bishop gives the new priest licence to change an ordinary host into the Body of Christ and an ordinary juice of grape into the Blood of Christ for the benefit of the Church and community; to maintain pastoral work for the faithful; to mentor those still in the seminary.
 - ix. The Oath of the new priest taken at the end of Mass. The new priest swears obedience to the Ordinary and to the canons of the Church.
- (c) The Ordaining bishop or his/her Chancellor must execute the following documents, within two (2) months of an ordination to the priesthood.
- A. Letters of Ordination, a certificate given to the new priest, signed by the bishop with his or her seal.
 - B. Notice of Ordination, a certificate given to the church archivist, advising the national office that a licit ordination has taken place. This notice is signed and sealed by the bishop and signed and notarized by the chancellor.
 - C. Register of Ordination, an entry into the jurisdiction's register that logs the date, time, service and all names, including new Priest, the Ordaining Bishop, Bishops in Choir and other participants.

Incardination into the UTOTS Priesthood

- (a) A priest who joins the Church from another denomination must be conditionally baptised, confirmed, accepted to each of the minor orders, the order of subdeacons and be ordained sub conditione as a deacon
- (b) A priest ordained by a bishop outside the UTOTS shall be ordained sub conditione. No offence is intended by this, but the Church has a duty to make sure that the priest's ordination is both valid and includes Old Catholic "DNA".
- (c) The re-ordination may be done *economia*, meaning it may be done outside a public Mass and with only a minimum ceremony. If the *economia* is done away from the public, notice to the public must be posted.
- (d) The re-ordination must be performed by a bishop of The United Temple of the Spirit: Province of the United Kingdom and Northern Ireland, on Active List.
- (e) During the re-ordination, the new priest must take an oath of obedience to the Ordinary and to the canons of the Church.
- (f) Before anyone is incarnated as a priest, he or she must have passed a criminal background check. Administered by the Presiding Archbishop or the Presiding Archbishop's Curia. If the check finds any felonies. Convictions in the past twenty (20) years, there may be no incarnation unless it is approved by the GES or the Executive Committee.

Duties of Priest

- (a) Every parochial priest shall see that records of parish activities are kept up to date. These records include a registry of each baptism, confirmation, marriage, and funeral. There should also be a log of services, including Mass and any other activities of the parish, regardless of where the activities occur.
- (b) Every parochial priest shall make sure financial records for the parish are kept up to date. The parish pastor shall not be the only person who maintains these financial records.
- (c) Every parochial priest shall read any pastoral letter from the Diocesan Bishop, the Metropolitan Archbishop, or the Presiding Archbishop within a month after receipt of the letter.
- (d) Every priest shall instruct parents and Godparents concerning the significance of baptism.

- (e) Every priest shall prepare a monthly report of activities, sending it to the Presiding Archbishop's Curia using instruction provided by the Church.

Attire of Priests

- (a) Priests in suit at other appropriate times should wear a clerical shirt. They may also wear a cross, so long as it cannot be seen as a bishop's pectoral cross.
- (b) The liturgical attire of a priest consists of a solid black cassock with an optional black sash (fascia with fringed ends that drape downward worn on the left).
- (c) Priests may also wear a solid black biretta. No headgear may be worn by the celebrant at Mass from the preface through the Ablutions.
- (d) Priests should wear black shoes and black socks at liturgical settings.
- (e) The priest may also wear a religious ring so long as it cannot be seen as a bishop's ring. At no time may a priest wear a ring that contains amethyst's, rubies or sapphires (or the appearance of such stones).

The Major Order of Bishops

- (a) Prior to the selection of a bishop, the GES must agree that there is a clear and present need for the bishop.
- (b) Prior to the consecration of a bishop, his or her name shall be submitted to the GES for approval. In addition to the name, the presenter or nominating clergy must tell the candidate that consecration is approved by a simple majority vote, the highest-ranking bishop in the church (usually the Presiding Archbishop) shall issue letters mandating the consecration.
- (c) No person may be selected as a bishop unless he or she is at least thirty (30) years of age and has been an ordained priest for at least 5 years.

Family Responsibility

- (a) Before becoming a bishop of the Church, either by consecration or incardination, the family of the bishop-elect shall meet with the highest-ranking bishop in the church (usually the Presiding Archbishop, or Ordinary if the postulant is to be a suffragan or auxiliary bishop). No person shall become a bishop (or deacon or priest) unless his or her family acquiesces to the ordination, consecration, or incardination.

Consecration of a Bishop

- (a) Bishops must be consecrated by three (3) or more other bishops.
- (b) The primary consecrator must be a bishop of The United Temple of the Spirit: Province of the United Kingdom and Northern Ireland and on the Active List.
- (c) The words "Receive the Holy Spirit for the office and duties of bishop" must be said while the primary consecrator lays his or her hands on the bishop-elect's head. In addition, the new bishop is presented with a mitre, crosier, pectoral cross and episcopal ring.
- (d) Before anyone is incardinated as a bishop, he or she must have passed a criminal background check administered by the Presiding Archbishop or the Presiding Archbishop's Curia. If the check finds any felony convictions in the past twenty (20) years, there may be no incardination unless it is approved by the GES or the Executive Committee.
- (e) The Consecrating bishop or his/her Chancellor must execute the following documents, following the Consecration of a bishop:
 - a. Letter of Certificate, a certificate given to the new bishop, signed by the consecrating bishop with his or her seal.
 - b. Notice of Consecration, a certificate given to the church archivist, advising the national office that a licit consecration has taken place. This notice is signed and sealed by the consecration bishop, the assisting consecration and signed and notarized by the chancellor.
 - c. Register of Consecration, an entry into the jurisdiction's register that logs the date, time, service and all names, including new bishop, the Primary Consecration Bishop, Assistant Consecrating Bishops and other participants.

Doctor of Divinity

- (a) The seminary shall bestow an honorary Doctor of Divinity degree to each bishop of the church.

- (b) Episcopal Regalia Ownership
- (c) All consecrated episcopal regalia (crosier and pectoral cross, signets), however acquired, are the property of the General Episcopal Synod.
- (d) The Presiding Archbishop shall forward to each bishop and to each bishop-elect a custody receipt in duplicate stating that such regalia have been lent to the bishop for his episcopal use, subject to return at the pleasure of the Synod, or upon his death. The bishop shall sign this to indicate receipt of regalia and acceptance of responsibility for return to the Synod, returning one copy to the Presiding Archbishop.
- (e) For any item of regalia not received from the Synod, the bishop shall execute a legal deed of gift vesting ownership of such item in the Synod and forward this to the Presiding Archbishop, who shall legally accept the gift in writing on behalf of the Synod.

Attire of Bishops

- (a) The bishop shall always wear an episcopal ring on his or her right “ring finger.” When a bishop blesses or consecrates someone or something, it is done through the ring and not merely through the bishop’s hand.
- (b) A bishop in suit shall wear a clerical collar and pectoral cross with the cross on a chain.
- (c) The bishop’s pectoral cross and/or ring may contain amethysts, but not sapphires or stones with the appearance of sapphires.
- (d) The traditional colour of a clerical shirt is black. Bishops may wear purple or fuchsia. Bishop may not wear red or scarlet.
- (e) A bishop may wear a house cassock or soutane (black cassock trimmed in fuchsia with a fuchsia sash fascia with fringe ends that drape downward worn on the left). The bishop also wears a cross on a metal chain and a fuchsia zucchetto and/or fuchsia biretta.
- (f) A bishop, in choir, may wear a choir cassock (fuchsia with red piping, fuchsia sash and rochet). If the bishop is within his or her jurisdiction, he or she may wear a mozzetta. Otherwise, the outermost choir vestment is a fuchsia mantelletta with red lining.
- (g) The bishop may wear chirothecae (episcopal gauntlet gloves in white or on the days liturgical colour), fuchsia zucchetto and/or fuchsia biretta. When the bishop will be called on to exercise episcopal authority, he or she wears a mitre instead of a biretta.)
- (h) At the most formal occasions, such as an ordination, it is common for a bishop to wear a dalmatic under the chasuble.
- (i) At Mass (whether celebrant or not), the bishop’s pectoral may be on a chain or a rope that is green and gold. When the bishop is the celebrant, he or she may wear the cross under the chasuble.
- (j) Bishop generally wears a zucchetto but not a biretta as the celebrant at Mass. At formal or solemn occasions, the bishop also wears a mitre and carries a crosier.
- (k) No headgear or gloves may be worn at Mass by a bishop who is the celebrant or in choir from the Preface through the Ablutions. It is common for the bishop to remove his or her episcopal ring and any other symbols of rank during the Canon.
- (l) In tropical areas, a solid white cassock with fuchsia buttons may be substituted for the black cassock.

Other

- (a) No bishop of UTOTS may participate in an ordination or consecration outside the UTOTS without prior written consent of the Presiding Archbishop, the Executive Committee, or the GES.

Other Titles and Designations

Presiding Archbishop

- (b) The title of Presiding Archbishop is ecclesiastical, not sacramental.
- (c) The Presiding Archbishop and Provincial Bishops (Metropolitan Archbishops) are considered to be the “archbishop”. This is an ex officio title, not a separate sacramental order. The title becomes effective at the moment the bishop assumes the new job and does not require any separate ceremony, installation or ratification.
- (d) Once the person is entitled to use the title of Presiding Archbishop (archbishop), he or she may continue to do so until death.

- (e) No person may be selected as a Presiding Archbishop (archbishop) unless he or she is at least thirty-five (35) years of age and has been a bishop for at least five (5) years.
- (f) The attire of a Presiding Archbishop (archbishop) is the same as that for a bishop, except fuchsia is commonly replaced by scarlet and the rope cord of a pectoral cross is gold and red. In tropical areas, a solid white cassock with scarlet buttons may be substituted for the black house or mass cassock.
- (g) A Presiding Archbishop (archbishop) is commonly scarlet but has no tuft. Presiding Archbishop's (archbishop) generally do not wear a biretta as the celebrant at Mass, opting for a mitre for formal or solemn occasions.
- (h) No headgear or gloves may be worn at Mass by a Presiding Archbishop (archbishop) who is celebrant or in choir from the Preface through the Ablutions. It is common for the Presiding Archbishop (archbishop) to remove his or her episcopal ring and any other symbols of rank during the Canon.
- (i) At Mass (whether celebrant or not), the Presiding Archbishop (archbishop) pectoral cross may be on a chain or a red and gold rope. The pectoral cross may be over or under the chasuble.
- (j) Metropolitan Archbishops may wear a fuchsia or scarlet mozzetta where appropriate to the liturgy even if they are outside their province or region, except in the church of the Presiding Archbishop. The Metropolitan Archbishop wears a mantelletta in the Presiding Archbishop's church.
- (k) The Presiding Archbishop (archbishop) pectoral cross and/or ring may contain sapphires.
- (l) The traditional colour of a clerical shirt is black. The Presiding Archbishop (archbishop) may also wear fuchsia (being he or she is a bishop) but may also wear red or scarlet.

Auxiliary Bishop

- (a) An auxiliary bishop is a bishop who is given a specific area of responsibility (e.g., bishop for Spanish Ministries or Bishop of Discernment) by a Diocesan or Metropolitan Archbishop.
- (b) Auxiliary bishops are not Ordinaries because they act as a deputy of the Ordinary. They are voting members of the GES but not the Executive Committee.

Suffragan Bishops

- (a) A Suffragan Bishop is a bishop on the Active List with no jurisdiction and no auxiliary appointment.
- (b) They are voting members of the GES but not the Executive Committee

Archdeacon/Monsignor or Dean

- (a) The title of Archdeacon/Monsignor and dean are ecclesiastical, not sacramental.
- (b) An Archdeacon/Monsignor or a dean may use the term Very Reverend in front of his or her name.
- (c) The attire of any archdeacon/Monsignor or dean is the same as that of a priest, except that the trim of his or her mass or house cassock may have red piping. Archdeacon/Monsignor and deans may wear a black zucchetto with red trim or a biretta with red tuft. In this case the red is a deep red, not scarlet.

Article IV: Religious Orders

- (a) A religious order is an organisation, recognized by the Church, whose members strive to achieve a common purpose through formally dedicating their life to God. Members of an order freely vow (for life or for a specific span of years) to live in accordance with the order's rule, constitution and canons.
- (b) The Church encourages religious orders, and both friars and nuns try to help the order's members embody their charism and fulfil the order's mission.
- (c) Individuals who feel they are called to establish a new religious order may proceed only if no existing order is compatible with the perspective orders, missions or rule. New orders must have at least three (3) members and must submit a proposed rule to the Ordinary of the jurisdiction of the initial house or headquarters. The Ordinary shall work with the new religious order to make sure its defining documents comply with the canons, constitution and norms of the Church. Once satisfied, the Ordinary shall submit the order's proposal to the next GES.
- (d) Only the GES may approve or suppress an order, and only the GES may ratify changes to an order's rule or constitution. The GES will consider the submission only if the new order has shown that it will bring a unique mission and/or charism into the Church and does so in a way compatible with the Church's constitution, canons and norms.

- (e) An Ordinary or the Executive Committee may suspend an order for good cause, but the suspension at the next GES event if the GES fails to suppress the order.
- (f) Ordinaries are admonished to allow approved orders to establish and maintain houses and missions within a jurisdiction, and members of an approved order are admonished to give deference to the Church's parochial structure and administration.

Article V: Teaching and Practices

Creed

- (a) The official creed of the Nicene-Constantinople Creed of 381 AD.
- (b) The phrases *Deum de deo* and *filioque* are not part of the Creed.

Charters and Credentials

- (a) The curia of the national church issues charters to provinces, regions, diocese and parishes at the direction of the GES or Executive Committee.
- (b) There is no arbitrary ending date to a charter.
- (c) The curia of the national church issues clergy credentials to all those in Major Orders who are active and in good standing.
- (d) Clergy credentials are valid for a period of not more than one year beginning each Advent.
- (e) All credentials, including charters and clergy credentials, remain the property of the church and must be surrendered when requested.

Baptism

- (a) Baptism is the gateway to the Mystical Body of Christ.
- (b) The typical minister is a deacon, priest, or bishop.
- (c) Anyone - even a non-Christian, non-believer - may minister the Sacrament of Baptism if there is imminent danger of death (in extremis).
- (d) Anyone - including infants and children - may receive the Sacrament of Baptism. All are welcome to receive Baptism.
- (e) The vesture of the baptismal minister is a cassock, surplice and white overlay stole. If the minister is a bishop or Presiding Archbishop, the vesture is cassock, rochet, white overlay stole, pectoral cross and zucchetto.
- (f) The baptism must include water in contact with the head, either immersion or pouring, while the minister says, "I baptise you in the name of the Father, and of the Son, and of the Holy Spirit."
- (g) Except baptism in extremis, the baptism should include anointing with Oil of the Catechumens (OC), which was consecrated by the Ordinary during Chrism Mass (usually Maundy Thursday). Containers for Oil of the Catechumens is sometimes abbreviated OS (sacred oil) instead of OC.
- (h) Except baptism in extremis, baptismal water should be blessed for each service using the form approved by the Ordinary. Baptismal water does not contain added salt.
- (i) Anyone who was not anointed at his or her baptism or is not sure if the baptism was Sacramental may be baptised as *sub conditione*. In that case, the words of the institution are "If you are not baptised, then I baptise you in the name of the Father, and of the Son, and of the Holy Spirit."
- (j) Baptisms shall be recorded in the permanent register of the parish church, even if the baptism is performed away from church property.

The Eucharist

- (a) The official liturgy of the Church is the traditional Mass in English, often called the "Knott Mass." The typical Mass in Latin of 1958 (or earlier) or in the vernacular from the 1928 edition of the Book of Common Prayer is also acceptable for use without dispensation.
- (b) The rubrics for the Mass may come from either *Ceremonies of the Roman Rite Described* (1917) by Adrian Fortescue or *ceremonies of the Liberal Catholic Church* (1934) by Irving S. Copper.
- (c) The Ordinary may allow different liturgies on a case-by-case basis for pastoral reasons.

- (d) The wine may be alcoholic or non-alcoholic but should be grape based.
- (e) The normative bread is an unleavened wheat host, made with nothing besides wheat and water. If there is a communicant known to have an allergy to wheat, then another type of water may be used. No person should be denied access to Communion because of an allergy.
- (f) The ordinary minister of Communion is a bishop, priest, or deacon. In some cases, the Ordinary may approve subdeacons to administer Communion outside of Mass, such as taking Communion to the sick or the imprisoned.
- (g) Communion may be of the alone or the host and wine together
- (h) Intinction (dipping the host into the wine and placing it on the tongue of the communicant) is the preferred way of offering Communion in both species.
- (i) The minister of Communion must avoid spreading bacteria or viral particles during communion.
- (j) The celebration of the Eucharist shall be recorded in the permanent register of the parish church. The record should contain the minister, the date and the number of Communicants.
- (k) Out of respect, no service may immediately follow the Eucharist.
- (l) Any baptised person may receive Communion at the discretion of the celebrant.
- (m) It is possible to administer Viaticum (final communion) someone who is barely conscious by placing the tiniest of fragments of a host in the mouth.
- (n) Stoles and Chasubles shall be of the liturgical colour of the day:
 - a. White: major feasts and solemnities
 - b. Red: any feast or solemnity of the Holy Spirit, the apostles and martyrs
 - c. Purple: throughout Lent, including Holy Week, except when another colour is specified explicitly (e.g., Laetare and Maundy Thursday). Any purple will do when there is a need.
 - d. Blue: throughout Advent, except when another colour is specified explicitly (e.g., Gaudete).
 - e. Light Blue: The Blessed Virgin Mary (BVM).
 - f. Green: numbered days ("ordinary" time) and ferias
 - g. Rose: the third Sunday in Advent (Gaudete) and the fourth Sunday of Lent (Laetare)
 - h. Gold: Holy Easter and Christmas Mass
- (o) The Liturgical colour for services:
 - a. Ordinations: White
 - b. Funerals: White. Outside Mass, the celebrant is also dressed in cassock and surplice.
 - c. Weddings: White or Gold. Outside Mass the celebrant is also dressed in cassock and surplice.
 - d. Confession: Purple. When possible, the wears a cassock and surplice.
 - e. Unction: Purple
 - f. Confirmation: Red
- (p) The liturgical colours should not create a financial hardship for parishes or ministers.
- (q) Chasubles may be Roman Chasubles (traditional), gothic (rounded bottom), or monastic (square cut bottom).
- (r) The ordinary vesture of the priest celebrating the Eucharist is a cassock, Alb, rope cincture, stole and chasuble. Use of the maniple is optional. The priest's stole should be crossed in the front, with the right over the left. The priest should wear an amice if the chasuble does not have a collar. priest may wear a biretta with black tuft during processions and at the homily.
- (s) Archdeacons/Monsignor and deans may wear a black zucchetto trimmed in red or a black biretta with red tuft and may wear a pectoral cross cord of blue and gold with a crucifix either over or under the chasuble.
- (t) The ordinary vesture of a bishop celebrating the Eucharist is a cassock, Alb, rope, underlay stole, chasuble, pectoral cross and fuchsia zucchetto. The two ends of the underlay stole are not crossed in front. The pectoral cross may be over or under the chasuble, and it may be on a chain or rope of green and gold. Bishops may wear episcopal gloves of fuchsia, white or the liturgical colour. If there are stones in the cross or ring, they should be amethyst or appear to be amethyst. He or she may wear fuchsia hose and black or white shoes. On solemn occasions, the bishop may also wear a mitre and carry a crosier.
- (u) The ordinary vesture of a Presiding Archbishop celebrating the Eucharist is a cassock, Alb, stole, chasuble, pectoral cross, Episcopal ring, and scarlet zucchetto. The pectoral cross may be over or under the chasuble, and it may be on a chain or rope of red and gold. If there are stones in the pectoral cross or ring, they should be sapphire, although other stones are acceptable for economic reasons. They may

wear pectoral gloves of scarlet, white or the liturgical colour. He or she. Must wear black shoes. On solemn occasions. The Presiding Archbishop may also wear a mitre and carry a Crozier.

- (v) Religious Orders may make changes to the ordinary vesture, subject to ratification of the Executive Committee or GES.
- (w) No headgear, episcopal ring or other symbols of jurisdiction or rank may be worn within the sanctuary from the Canon of the Mass to the Ablutions.

Confirmation

- (a) Confirmation is the Rite of Passage to adulthood.
- (b) The typical minister is the Ordinary of the jurisdiction, although the Ordinary may delegate this to another bishop or priest if necessity requires it.
- (c) If there is imminent danger of death, Confirmation in extremis may be ministered by a priest or deacon.
- (d) It is typical for those receiving the sacrament of Confirmation to renew their baptismal vows.
- (e) The sacrament is conferred by the imposition of hands on the recipient's head while calling out to the Holy Spirit, saying "send forth upon them. thy sevenfold Spirit of Holy Paraclete" or similar words approved by the GES. Bishop then anoints the forehead. of each with Sacred Chrism saying: "I signed thee with the sign of the cross, and confirm the with the chrism of salvation, in the name of the father and of the son, and of the Holy Spirit" or other words approved by the GES. Finally, the minister gives each a slight blow on the cheek saying: "Peace be with thee". A prayer is added that the Holy Spirit may dwell in the hearts of those who have been confirmed, and the rite closes with the bishop's blessing.
- (f) Sacred Chrism is consecrated by the bishop during Chrism Mass, usually on Maundy Thursday.

Confession and Absolution

- (a) The church provides for both public and private confession. Public Confession generally occurs with the recitation of the Confiteor during Mass. Private Confession occurs between a penitent and a priest or bishop.
- (b) Any Baptized person who cannot quiet his own conscience by public confession or by personal confession to God may seek private auricular confession with a priest or bishop.
- (c) The minister of absolution must be a priest, dean, archdeacon, bishop or Presiding Archbishop.
- (d) The minister may hear confession and offer absolution regardless of jurisdiction.
- (e) Whereas the minister is under duty to receive general confession in the liturgical setting of Holy Communion, no canonical duty is placed on the minister either to hear the confession or to absolve with regard to auricular confession.
- (f) The minister may withhold absolution if the penitent has no intention to amend his or her life. The minister may make absolution conditional on an act of the penitent (such as returning something stolen, making amends for some action or turning oneself in to the authorities in the case of a serious crime).
- (g) The sacramental seal is inviolable; therefore, it is absolutely forbidden (nefas est) for a confessor to betray in any way a penitent in words or in any manner and for any reason.
- (h) In grave circumstances, it is permissible for a translator or interpreter to be present at the confession and absolution. This third person shall be approved by the minister and by the penitent and must agree to be held to the sacramental seal.

Unction

- (a) Unction is the anointing with sacred oils for the purpose of healing. The sacrament may be performed during a healing service or in extremis (in danger of death).
- (b) Oil used for Unction is the Oil of the Infirm (OI) which was consecrated by the Ordinary during Chrism Mass (usually Maundy Thursday).
- (c) The Typical minister of Unction is a priest, dean, archdeacon, bishop, or Presiding Archbishop.
- (d) Ministers are encouraged to have Oil of the Infirm (OI) with them at all times in case of an emergency.

Matrimony

- (a) The matrimonial covenant, by which two people establish between themselves a partnership of the whole of life and which is ordered by its nature to the good of the spouses and the procreations and education of offspring, has been raised by Christ the Lord to the dignity of a sacrament.
- (b) The minister of a marriage is the two people being married. A deacon, priest, dean, archdeacon, bishop, or Presiding Archbishop is the church's witness to the sacrament.
- (c) It is possible to perform the sacrament of marriage that is not recognized by the local government, such as matrimony between two people of the same gender. The church will consider this a valid marriage, even if the government does not.
- (d) The two people must enter into the marriage of their own free will, without coercion.
- (e) The Sacrament of Matrimony may stand alone or take part during a Nuptial Mass. When it occurs during a Mass, the marriage rite itself must be completed before the canon of the Mass.
- (f) The church has no opinion on whether the marriage partners are members of the Church. We recommend that. But it is now a requirement.
- (g) Neither partner may be in a current marriage, but he marriage of a divorced person is allowed
- (h) Church annulment is not necessary because the church is willing to perform marriage for divorced individuals.
- (i) Priests are encouraged to meet with the partners well in advance of their wedding in order to explain the sacrament and offer whatever counselling and instruction the priest feels is needed.
- (j) No priest is ever required to witness a particular wedding. If a priest declines to officiate, he or she must inform the Ordinary of the situation promptly.
- (k) Each marriage must be recorded in the permanent record of the church.

ARTICLE 6 - STEPS TAKEN BY PRESIDING ARCHBISHOP AGAINST STAFF

Suspension, Probation, and Removal

If any member of the church staff brings a written notice to the Presiding Archbishop of intent to have any member of the church staff removed, suspended or placed on probation, he or she must email the request to the Presiding Archbishop with what reasoning they feel this action is warranted or necessary.

The Presiding Archbishop will then inform the keeper of Canon law (Presiding Archbishop Coadjutor) of the request.

The two will then hold council of the request debating what are the next steps to be taken. If the two cannot agree on the action to take, then the Presiding Archbishop will then bring in a third party and leave all names out of the discussion to break the tie.

A person may appeal the discussion and then the Presiding Archbishop will then bring in two other parties from outside the church to hear all case evidence and then make a ruling. Then the party will have the time of suspension, or probation doubled.

If the vote is removal, then the person will be excommunicated, and all faculties revoked.

1. These fourteen points were agreed to at a conference of the Old Catholic Union in Bonn, Prussia (now Germany), on September 14-16, 1874.
2. Nothing off-colour is suggested by the word "vulgar." In 1874, it was the word used for "common." So, in the UK and NI, the vulgar tongue would be English, with Spanish, French and other languages being contenders in various neighbourhoods.
3. Opera supererogation and thesaurus meritorum sanctorum: these refer to the Roman doctrine that God expects so much merit from each human being, and that some saints lived exemplary lives filled with more merit than was required of God ("opera supererogation's" or works above those required).

This extra merit was then kept in escrow by the church (“thesaurus meritorum sanctorum” Treasury of the merits of the saints), who has the authority to portion it out to her children.

4. Principalia, praecipus, eximia salutis nostrae sacramenta: original, distinguished, extraordinary, sacraments for our welfare.
5. The deacons’ stole was introduced by the Fourth Council of Toledo in 633 AD.
6. For example, the priest could withhold Communion from someone who appears to be intoxicated or approaches the altar with contempt. The priest should err on the side of giving Communion.