



CONSTITUTION OF THE TRADITIONAL ANGLICAN CHURCH

Unanimously adopted by the College of Bishops in plenary session at Calgary, Alberta, Canada on June 6, 2019; and subsequently unanimously ratified by the General Synods of the Churches and Provinces of the Traditional Anglican Communion in 2019 and 2020.

In succession to the Concordat adopted and entered into on the Feast of Saint Michael and All Angels, September 29, 1990 at Victoria, British Columbia, Canada; and amended by the College of Bishops (and ratified by the General Synods) in 1992, 1995, 2003, 2014.

PREAMBLE

DETERMINED to maintain the unbroken continuity of our tradition within the One, Holy, Catholic and Apostolic Church of Jesus Christ from its inception to the present day, especially as expressed in the precepts of the Ecumenical Councils of the Undivided Church;

ESTABLISHED in our particular identity of history, character and purpose within the constant tradition of the Church from its arrival in the British Isles in the earliest Christian centuries, and as expressed in its traditional formularies; and

REMAINING in communion with all such Churches, Provinces and Dioceses throughout the world which have been established in and are faithful to the same constant tradition, to which the historic Chair of St. Augustine at Canterbury is called to bear witness:

WE, the College of Bishops, with the concurrence of the clergy and laity of the Traditional Anglican Communion, hereby reconstitute the current Communion into a worldwide Church within the historic Anglican tradition, with the polity, structure and discipline herein provided.

WE further declare that this Church desires to be in full communion with the whole of the One, Holy, Catholic and Apostolic Church of Christ, and in endeavoring to promote Christian Unity shall continue to regard as the minimum basis for such unity the sharing of common Scriptures, Creeds, Sacraments, Morality and Ministry as declared in *The Affirmation of St. Louis*.

1. NAME

1.1 This Church, which is the continuation of the Communion adopted and formed by the *Concordat* entered into on the Feast of Saint Michael and All Angels, September 29, 1990 at Victoria, British Columbia, Canada, shall be known as 'The Traditional Anglican Church'.

1.2 The term 'Traditional' as used in this context refers to that living witness of the Spirit within the Church by which her continuity is assured from age to age. It is described in a letter of 1718 AD from the Eastern Patriarchs to the English Non-Jurors:

"We preserve the Doctrine of the Lord uncorrupted, and firmly adhere to the Faith He delivered to us, and keep it free from blemish and diminution, as a Royal Treasure, and a monument of great price, neither adding any thing, nor taking any thing from it;"

and by St. John of Damascus:

"We do not change the everlasting boundaries which our fathers have set, but we keep the Tradition, just as we received it."

2. THE PROVINCES

2.1 The Provinces of the Traditional Anglican Church are those set out in Schedule 1 and those admitted from time to time in accordance with Section 8 of this Constitution.

2.2 Any Province of this Church shall be free to continue to designate its Metropolitan or Presiding Bishop, Provincial Synod and the various Houses thereof, together with the clergy and officers thereof, by whatsoever name or names as well as to continue to designate the composition and authority thereof, or both, as the case may be, that shall have been customary in that Province concerned; providing that the same shall not contravene or be in conflict with this Constitution.

3. FUNDAMENTAL DECLARATIONS

3.1 In the firm conviction that "we shall be saved through the grace of the Lord Jesus Christ," and that "there is no other name under heaven given among men by which we must be saved," we acknowledge our duty to proclaim Christ's saving Truth to all peoples, nations and tongues.

3.2 We acknowledge that rule of faith laid down by St Vincent of Lérins: "Let us hold that which has been believed everywhere, always and by all, for that is truly and properly Catholic." Accordingly, we declare our intention to hold fast the One, Holy, Catholic and Apostolic Faith of God and to transmit the same unimpaired to our posterity.

3.3 We uphold and maintain all the doctrinal, moral and other theological principles set out in the Declaration of loyal Anglicans gathered in the Congress of St. Louis, Missouri, United States of America in the year 1977, generally known as *The Affirmation of St. Louis*.

3.4 Each Province of this Church shall have authority to adopt its own Fundamental or Solemn Declarations consistent with *The Affirmation of St. Louis* and this Constitution, provided that each Province of this Church does and shall disclaim expressly any authority to amend or depart in any substantive manner from the Fundamental Declarations hereof, or to derogate from Holy Scripture, or to determine unilaterally any question of Faith or Order, the authority for determining such residing in the College of Bishops of this Church acting with the counsel of the General Synod.

4. RULING PRINCIPLES

4.1 This Church retains and approves the formularies of the classical Anglican tradition authorized prior to the emergence, within some Churches or Provinces of 'The Anglican Communion,' of those departures from orthodox Faith and Practice which made necessary and precipitated the adoption of *The Affirmation of St. Louis*.

4.2 This Constitution shall be the Constitution of the whole Traditional Anglican Church and shall be binding on each Province and Diocese thereof.

4.3 This Church fully receives and is bound, both as to Custom and the General Canon Law, by the Common Law of the Church as received through the Church of England.

4.4 The standard of Faith and Worship of this Church is that expressed in the first *Book of Common Prayer*, and Ordinal, of Edward VI and in the following revisions:

- (A) The Church of England, use of 1662, and its authorized translations;
- (B) The Anglican Church of Canada, use of 1962;
- (C) The Protestant Episcopal Church in the United States of America, use of 1928, and its several authorized translations, in particular the *Oración Común*, use of 1928;
- (D) The Church of India, Pakistan, Burma and Ceylon, use of 1963 with its authorized *Supplement*;
- (E) The Church of Ireland, use of 1926, with the Canons as amended in 1989/90 (but excluding Canon 21a);
- (F) The Church of the Province of South Africa, use of 1954;
- (G) The Scottish Episcopal Church, use of 1929; and
- (H) The Church in Wales, bilingual use of 1984.

4.5 The Church of England *Deposited Book* of 1928 and such other editions or revisions of the *Book of Common Prayer* where such have been ordered by lawful authority may continue in use in any Anglican Church, Province or Diocese admitted to this Church, provided that the said editions or revisions conform to the standards of Faith and Worship set out in this Constitution.

4.6 This Church acknowledges and respects the right and responsibility of each Province to order its own internal legislative and administrative affairs in accordance with local law and custom, and not inconsistently with this Constitution and the Canons of this Church.

4.7 Other than the final authority to determine questions of Catholic Faith and Apostolic Order (which authority resides by virtue of the nature of the episcopal office in the College of Bishops acting, however, not independently of the whole Church but with the counsel of the General Synod), this Church does not take to itself any power to establish any legislative or judicial authority inhibiting the Provinces of this Church from establishing such local synods and tribunals or adopting such local constitutions and canons as may be appropriate to their good order and government.

5. THE PRIMATE

5.1 There shall be a Primate of the Traditional Anglican Church who shall preside in charity, not as a prelate, but in the Patristic sense as an elder brother, holding a title of honour not of jurisdiction.

5.2. The Primate shall be the chief executive officer of the College of Bishops, and the President of the General Synod; and shall, unless otherwise provided for in this Constitution or the Canons of this Church, exercise the powers, duties and responsibilities of his office only by and with the advice and consent of the College of Bishops or the General Synod, as the case may be.

5.3 The Primate shall be elected by majority vote of the College of Bishops of this Church from among such of its members as are Bishops Ordinary of the Dioceses thereof.

5.4 In any election of the Primate, the name of every Bishop Ordinary of this Church shall appear on the first ballot paper. Following a method of voting agreed upon by the College of Bishops, three ballots shall be held. The first will reduce the number of candidates by one-half. The second will reduce the number of remaining candidates to two. The third will determine the election. Should the third ballot be a tie, further ballots shall ensue until an election is determined.

5.5 The newly elected Primate shall serve for a term of five years, or until he retires or resigns as a Bishop Ordinary, dies or is otherwise removed from office by a vote of no fewer than two-thirds of the College of Bishops. He shall be eligible to be re-elected for one additional five-year term to a maximum of ten years in his lifetime.

5.6. In the event of the death, incapacity, or resignation of the Primate, the senior Bishop Ordinary in order of Consecration shall be the Acting Primate until the College of Bishops elects a new Primate pursuant to Sections 5.3 and 5.4.

5.7 Each Province of this Church shall contribute to the temporal support and maintenance of the Office of the Primate and the Office of the Secretary of the College of Bishops according to its ability. The Scriptural standard of ten percent of Provincial revenues should guide the Provinces in determining the level of support to be provided.

6. THE COLLEGE OF BISHOPS

6.1 There shall be a College of Bishops of this Church, consisting of all Bishops in good standing and actively holding Episcopal jurisdiction in this Church.

6.2 Each Bishop in good standing and actively holding Episcopal jurisdiction in this Church pursuant to Section 6.1 shall have one vote in the College of Bishops; and, in addition, each Province shall have one vote to be determined among the Bishops thereof by such method as they shall choose. Concurrent majority votes, both among the Bishops and among the Provinces, shall be required to determine an action of the College of Bishops.

6.3 The College of Bishops of this Church shall meet in plenary session upon the summons of the Primate, but in any case not less often than once every five years, and not twice consecutively within the geographical borders of any one Province of this Church (unless for good cause waived by a vote of a majority of the College). The College shall meet also within six months of any petition to meet signed by a majority of its members being served upon the Secretary of the College of Bishops.

6.4 The Primate shall preside at all meetings of the College of Bishops. In the event the Primate is unable or unwilling to preside at a meeting of the College, the Bishops present shall elect from among those present a Bishop to preside at that meeting of the College.

6.5 Subject to this Constitution, the College of Bishops may order its proceedings as it sees fit.

6.6 In exercising its pastoral responsibilities and authority as provided in this Constitution, the College of Bishops, by consensus, may meet together at the places they think fit to conduct business, and may also conduct business by means of telephone, facsimile, electronic mail, or other electronic means of communication, and the same shall be as valid and effective as if conducted and determined at a face-to-face meeting of the College. All such proceedings shall be duly recorded by the Secretary.

6.7 The College of Bishops shall elect one of its number to be its Secretary who shall hold office for a term of five years unless prior to that time he retires, resigns, dies or is otherwise removed from office by a vote of a majority of the College. He shall be eligible to be re-elected for one additional five year term. The Secretary shall be the chief administrative officer of the College and shall be responsible to the College through the Primate for the administration of the College and its pastoral responsibilities and authority as provided in this Constitution.

6.8 The College of Bishops may from time to time establish committees, and shall in like manner appoint their members and prescribe their terms of reference, and the time and manner of their reporting back to the College. Subject to their terms of reference, the members of a committee may meet and dispatch business, adjourn and otherwise regulate their meetings and proceedings, as they see fit, including by means of telephone, facsimile, electronic mail, or other electronic means of communication.

6.9 There shall be a standing committee of the College of Bishops called the Finance Committee which shall be appointed by and be responsible to the College for the financial administration, raising of funds, and operating budget of the Office of the Primate and the Office of the Secretary of the College of Bishops. The membership of the Finance Committee shall comprise the Treasurers (or equivalent) from time to time of the Provinces of this Church, one of whom shall be appointed by the College to chair the Finance Committee and be the chief financial officer of the College of Bishops.

6.10 In order to provide for mutual support and confidence in and amongst the episcopal *collegium* it shall be competent for the College of Bishops to consider any credible allegation of dereliction of consecration vows in the life or teaching of one of its members where such dereliction, if proved, could constitute a threat of impairment to the relationship of *communio in sacris* amongst the members of this Church.

- (A) Any such accusation must be presented first within and according to the canonical or other procedures of the Province of the Bishop accused. If that Province fails or refuses or is unable to hear the matter, any Bishop who is a member of this College of Bishops may bring the accusation before the College.
- (B) The Primate shall then appoint a Tribunal consisting of three members of the College of Bishops (other than the accused). One shall be a bishop chosen by the accused; one shall be a bishop of this Church other than that of the accused Bishop; the third shall be the Primate, who shall chair the Tribunal.
- (C) The Tribunal so appointed shall examine the charges and recommend appropriate disposition to the full College of Bishops. Final disposition of the matter shall be made by the College of Bishops upon a vote of no fewer than two-thirds of the College.
- (D) The Tribunal shall proceed according to recognized and customary procedures of ecclesiastical tribunals in the Anglican tradition. Should the Primate be the accused, the senior Bishop Ordinary in order of consecration shall fulfil his duties under this provision.
- (E) Any Bishop of this Church who is charged and tried by a Tribunal of his own Province or Diocese, having exhausted all available procedures of appeal within that Province or Diocese, may appeal a decision of such Tribunal to the College of Bishops of this Church. The College, functioning according to the provisions of this Section, shall act as the final Appellate Tribunal in such cases.
- (F) The Provinces and Dioceses of this Church commit themselves to abide by such decisions as shall be made under this provision.

6.11 Nothing contained in the legislative jurisdiction of the General Synod or of a Synod of a Province or Diocese of this Church shall limit or affect the powers, jurisdiction, and authority inherent in the Office of Bishop as Apostle, Shepherd, Prophet, Evangelist and Teacher, or exercised collegially by the Bishops of this Church, excepting that Office and Government shall not be in conflict with this Constitution.

7. THE GENERAL SYNOD

[Note: Article 7 – ‘Advisors and Advisory Committee’ of the Concordat is replaced by this new Article 7 – The General Synod.]

7.1 There shall be a General Synod for this Church, which shall have the general legislative jurisdiction of this Church in all matters affecting the general interest and well-being of the whole Church. Such legislative jurisdiction shall be subject and subordinate to the Common Law of the Church and this Constitution.

7.2 The General Synod may enact Canons not in conflict with this Constitution, which Canons shall be binding upon the Bishops, Clergy and Laity of this Church; provide for the execution of said Canons; provide for the general administration of this Church in accordance with this Constitution; receive monies from the Provinces and Dioceses and other sources; and establish a treasury and expend funds therefrom as necessary.

7.3 The General Synod shall consist of three Houses:

- (A) The College of Bishops, consisting of the Bishops pursuant to Section 6.1;
- (B) The House of Clergy, consisting of one clergyman from each Diocese chosen in accordance with their Diocesan Canons;
- (C) The House of Laity, consisting of one lay delegate from each Diocese chosen in accordance with their Diocesan Canons.

7.4 The General Synod first held following the adoption of this Constitution, as well as any subsequent General Synod, shall have the authority to determine by Canon the number of clergy and lay delegates from each Diocese set out in 7.3, providing that there is at least one clergyman and one lay delegate from each Diocese.

7.5 The officers and rules of procedure of the General Synod, and of each House, shall be as provided for by Canon of this Church.

7.6 The Primate, and any Bishop of this Church, as well as any House of the General Synod, may initiate legislation; and a majority vote of those present and voting in each House, there being a canonical quorum present therein, shall be sufficient for passage thereof.

7.7 The General Synod shall not enact any Canon nor exercise any authority over the property, funds, trusts or finances of any Province or Diocese of this Church; nor impose any financial liability or levy on any Province or Diocese of this Church.

7.8 No Act or Canon of the General Synod shall have force or effect unless assented to by the Primate, and such Assent shall not lightly nor without the gravest cause be withheld. The reason for any withholding of Assent shall be stated in writing.

7.9. In the case of the Primate withholding his Assent to an Act or Canon of the General Synod, the matter shall stand over to the next regular meeting of the General Synod, when, if the same is concurred in by not less than two-thirds of those present and voting in each House, it shall be deemed a valid Act or Canon with full force and effect.

7.10 The General Synod shall meet upon the summons of the Primate, but in any case not less often than once every five years. The General Synod may determine by Canon the method of selection of the place and time of meeting of the General Synod. A Convening Circular, containing the agenda and supporting documents, shall be issued out to the College of Bishops, Provinces and Dioceses of this Church not less than three months prior to the convening of each General Synod.

7.11 Subject to this Constitution and any Canons of the General Synod, the College of Bishops shall exercise the general legislative and administrative authority over this Church between meetings of the General Synod.

7.12 The Secretary of the College of Bishops shall report every matter or act done by the College of Bishops pursuant to Section 7.11 to the General Synod next ensuing. The General Synod may disallow any such matter or act of the College of Bishops by majority vote of the members present and voting in two of the three Houses.

8. ADMISSION TO MEMBERSHIP

8.1 Only Churches, Provinces, Dioceses, or other appropriate ecclesiastical jurisdictions, which accept the terms and principles of the Preamble, Fundamental Declarations and Ruling Principles of this Constitution may be admitted into membership in this Church.

8.2 Petition for membership shall be made in the first instance to the Secretary of the College of Bishops in accordance with the *Procedure for Admission of Aspiring Churches into the Traditional Anglican Church* adopted by the College of Bishops. Once the procedure for admission is completed, the application shall be presented by the Secretary to the Primate and College of Bishops for consideration and approval. In the case of an individual Bishop seeking admission into this Church, the same procedure shall be followed with the necessary modifications.

8.3 Upon receipt of such petition and supporting documents, the Secretary shall refer the petition without delay to the Primate for the consideration of the College of Bishops. Before accepting the petition for membership, the College of Bishops shall take particular care to ascertain the continuity and integrity of Faith and Order within the petitioning body, making such inquiries as may be necessary in a spirit of charity.

8.4 Upon due consideration, the College of Bishops shall determine, by vote of no fewer than three-fourths of the College, whether or not to admit the petitioning body to this Church.

8.5 Upon an affirmative vote of the College of Bishops pursuant to section 8.4, the Primate shall admit the petitioning body to provisional membership in this Church.

8.6 Bishops in good standing and actively holding episcopal jurisdiction in the petitioning body so admitted shall have seat and voice, but not vote, in the College of Bishops until the provisional membership shall cease and full membership commence.

8.7 For any Church, Province or other ecclesiastical jurisdiction, so admitted into this Church, provisional membership shall cease and full membership commence upon ratification of such admission by the General Synod next ensuing.

8.8 In the event that a Church, Province, Diocese, or other ecclesiastical body, seeking admission into this Church, or that of an individual Bishop, as the case may be, is not geographically located within an existing Province or Diocese of this Church, the approval of admission shall include a determination by the College of Bishops whether to attach the same to one of the existing Provinces or Dioceses of this Church.

9. WITHDRAWAL FROM MEMBERSHIP

Each Province of this Church enumerated in Schedule 1 shall pledge itself, and any Church, Province or other ecclesiastical jurisdiction seeking membership in this Church shall likewise pledge itself, not to withdraw from this Church except by a concurring vote of two-thirds of each House of its highest Synod or equivalent body.

10. EXPULSION FROM MEMBERSHIP

10.1 Where it becomes evident to the College of Bishops that any Province, Diocese, or Bishop thereof, is responsible for promoting or endorsing any doctrine, teaching or other activity contrary to the Fundamental Declarations or Ruling Principles of this Constitution, it shall be competent for the College of Bishops to deal with such matter by means of:

- (A) Education and moral suasion; and/or
- (B) Reduction of the membership of the Province or Diocese concerned from full to provisional; and/or
- (C) Suspension or expulsion of any or all of the Bishops of the Province or Diocese concerned from membership in the College of Bishops; and/or
- (D) Suspension or expulsion of the Province or Diocese concerned from membership in this Church, as the case may require, and as hereinafter provided.

10.2 No cause for reduction in membership, suspension or expulsion shall be entertained unless supported by a formal written statement submitted to the Secretary of the College of Bishops, signed by at least three members of the College.

10.3 This Church relies upon its College of Bishops to take such measures as may be proper and necessary to protect the integrity of the Faith, Order and Discipline of Christ's Holy, Catholic and Apostolic Church throughout this particular Church, and to conduct any inquiries pertinent thereto with propriety, charity and equity, in accordance with the precepts of the Gospel and the provisions of this Constitution.

11. ESTABLISHMENT OF NEW PROVINCES

11.1 The College of Bishops, with the subsequent concurrence of the General Synod next ensuing, shall have authority to create and establish additional Provinces in this Church either out of a newly admitted Church, Province, Diocese or other ecclesiastical body, or from a combination of existing Provinces or Dioceses of this Church.

11.2 A Province established under this Section shall have the authority to adopt their own Constitution and Canons in conformity with the Constitution and Canons of this Church.

11.3 In the event that there is not a Bishop or Bishops in apostolic succession of a newly created Province established under this Section, the provisions of Section 12 of this Constitution shall apply *mutatis mutandis*.

12. CREATION OF NEW BISHOPRICS

12.1 Without prejudice to the domestic good order and government of the Provinces of this Church, but having regard to:

- (A) The tradition of assent to the expansion of the episcopate, and

(B) The need to provide for cohesion and stability in the development of this Church and its several Provinces and Dioceses, and in the affairs of its College of Bishops;

The Bishops of this Church agree that no new diocese or bishopric shall be created in any Province of this Church without prior consultation with and the subsequent advice and consent of the College of Bishops of this Church.

12.2 (A) Upon the election of a man (not already a member of the College of Bishops) to the episcopate or to a vacant or new bishopric in any Province, the name of the said Bishop-elect shall be forwarded to the Secretary of the College, together with

- (1) his curriculum vitae providing satisfactory evidence that he is
 - (a) a man of significant pastoral experience at the parish, deanery and/or diocesan level;
 - (b) a man of spiritual discipline in private prayer, the daily offices and the regular resort to the Sacraments of the Church; and
 - (c) a man who has studied and demonstrated competence at an academic level such that he is able to participate capably in international and ecumenical discussion and debate on theological topics;

and

- (2) Profession of Faith signed by the Bishop-elect set out in Schedule 2.

(B) The Secretary of the College of Bishops shall forward these documents to each member of the College.

(C) Within 30 days of receipt of the notice of election and accompanying documents from the Secretary of the College, each Bishop shall forward to the Secretary his *votum* (which shall not unreasonably be withheld), or his refusal to approve, regarding the Bishop-elect.

(D) Upon receipt of favorable *vota* from a majority of the members of the College, the Secretary of the College of Bishops shall confirm the election, and the Primate, in the name of the College, shall issue documents of Confirmation of the election and (where needed) a Mandate for Consecration, to the appropriate officials of the Province involved.

13. ECUMENICAL DIALOGUE AND COMMUNIO IN SACRIS

[Note: Article 12 – ‘Common Life and Witness’ of the Concordat is replaced by this new Article 13 – Ecumenical Dialogue and Communio in Sacris.]

13.1 Acknowledging that "We who are many are one body in Christ, for we all share in the one bread," and recalling the Apostolic injunction to do good unto all men and especially unto them that are of the household of faith, this Church rejoices in the opportunities that our common life may provide for common effort and witness in the areas of evangelism, education, works of mercy and other imperatives of the Gospel, for the greater glory of God and the salvation of all men.

13.2 Towards these ends we rely upon the Primate, with the advice and consent of the College of Bishops of this Church, to continue all efforts to establish ecumenical relationships with other ecclesial bodies attempting in good faith to maintain traditional and orthodox Faith and Order with a view to full communion and eventual full union with this Church.

13.3 The Primate, with the advice and consent of the College of Bishops, shall have specific responsibility for entering into and initiating such conversations with Bishops of other orthodox communities within the One, Holy Catholic and Apostolic Church as may promote that Unity which is Christ's will for His Church.

13.4 While the principal authority and voice responsible for ecumenical relations of this Church devolves upon the Primate, this shall not prevent a Province of this Church from pursuing ecumenical relationships with other ecclesial bodies within their geographic boundaries, attempting in good faith to maintain traditional and orthodox Faith and Order; providing that, in pursuing any such ecumenical relationships, the College of Bishops shall be informed at the earliest possible opportunity, and the counsel of the College of Bishops shall be sought and considered.

13.5 Any Church, Province, or other ecclesiastical body or bodies, desiring to enter into an intercommunion or *communio in sacris* agreement with this Church, or with a Province or Provinces of this Church, must fulfill and agree to the *Requirements for Intercommunion (Communio in Sacris) with the Traditional Anglican Church* adopted by the College of Bishops.

13.6 Any intercommunion or *communio in sacris* agreement arising from ecumenical relationships, or any ecclesial union with another Church or ecclesial body or bodies, whether between this Church or a Province or Provinces of this Church, shall not be entered into nor agreed upon without the advice and consent of the College of Bishops.

14. AMENDMENTS TO THIS CONSTITUTION. [Note: Article 13 is renumbered 14.]

14.1 Proposals for alterations, additions or amendments to this Constitution may originate from:

- (A) The Primate;
- (B) The College of Bishops;
- (C) A Bishop Ordinary of any Province of this Church; or
- (D) The National or Provincial Synod or equivalent body of any Province of this Church;

and should be lodged in writing with the Secretary of the College of Bishops.

14.2 Upon receipt of any such proposal the Secretary of the College of Bishops shall refer it to each member of the College.

14.3 Each member of the College of Bishops may refer any such proposal to such appropriate advisory body or bodies as may exist within his jurisdiction.

14.4 At its next meeting in plenary session following the receipt of any such proposal the College of Bishops may consider the proposal, and subject to the provisions of Section 14.5 below, may alter, add to or amend this Constitution as it sees fit by a three-fourths concurrent majority vote, both among the Bishops and among the Provinces; or it may defer consideration of any such proposal until its next subsequent meeting pending further consultation and advice.

14.5 Any amendment by the College of Bishops to this Constitution shall be brought before the General Synod next ensuing which shall either ratify or reject the amendment by means of a two-thirds vote in each House.

14.6 Amendments to this Constitution adopted by the College of Bishops and ratified by the General Synod pursuant to this Section shall take effect immediately unless it is specifically provided that they shall take effect at some future designated date.

15. EFFECTIVE DATE OF THIS CONSTITUTION

15.1 This Constitution shall come into effect upon ratification, endorsement or similar indication of acceptance by at least two-thirds of the appropriate Synods or equivalent bodies of the member Churches and Provinces of this Communion as set forth Schedule 1 herein, by such procedure as shall be established in each such member body.

15.2 Where the phrase, "appropriate Synods or equivalent bodies" of a Province of this Church, or of an aspiring Church or other ecclesiastical jurisdiction, is used in this Constitution, it refers to the highest legislative body of each such Province, or aspiring Church or other ecclesiastical jurisdiction, by whatever designation, such as 'Provincial Synod,' 'Holy Synod,' 'General Synod,' 'Bishop-in-Council,' 'General Council,' or the like.

SCHEDULE 1

The Provinces of the Traditional Anglican Church are:

- (A) The Anglican Catholic Church in Australia;
(The Traditional Anglican Church in Australia)
- (B) The Anglican Catholic Church of Canada;
(The Traditional Anglican Church in Canada)
- (C) The Anglican Church in America;
(The Traditional Anglican Church in America)
- (D) The Anglican Church of India (being the legitimate successor to the Church of India, Pakistan, Burma and Ceylon);
(The Traditional Anglican Church in India)
- (E) The Province of the Anglican Church in Latin America;
(The Traditional Anglican Church in Latin America)
- (F) The Province of Africa of the Traditional Anglican Church;
(The Traditional Anglican Church in Africa)
- (G) The Church of Ireland (Traditional Rite);
(The Traditional Anglican Church in Ireland)
- (H) The Traditional Anglican Church in Britain; and
(The Traditional Anglican Church in Britain)
- (I) The Church of Torres Strait.
(The Traditional Anglican Church in Torres Strait)

SCHEDULE 2

PROFESSION OF FAITH

To be made by those elected or nominated to the OFFICE OF BISHOP IN THE CHURCH OF GOD

I N. with firm faith believe and profess everything that is contained in the Symbol of faith:
namely:

The Faith of the Apostles

I believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. I 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, one in Being with the Father. Through him all things were made. For us men and for our salvation, he came down from heaven: by the power of the Holy Spirit he became incarnate of the Virgin Mary, and became 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. I 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. I believe in one holy catholic and apostolic Church. I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

Faith in Holy Scripture

With firm faith, I also believe that the Word of God revealed in the Old and New Testaments contains all things necessary for Salvation.

Teaching Office of Bishops

In fulfilling the charge entrusted to me in the name of the Church, I shall hold fast to the deposit of faith in its entirety; I shall faithfully hand it on and explain it, and I shall avoid any teachings contrary to it.

Affirmation of Saint Louis

And I furthermore hold with a steady and firm faith the doctrinal and moral teaching of the *Affirmation of Saint Louis*:

"In the firm conviction that "we shall be saved through the grace of the Lord Jesus Christ," and that "there is no other name under heaven given among men by which we must be saved," and acknowledging our duty to proclaim Christ's saving Truth to all peoples, nations and tongues, I declare my intention to hold fast the One, Holy, Catholic and Apostolic Faith of God.

I acknowledge that rule of faith laid down by St. Vincent of Lerins: "Let us hold that which has been believed everywhere, always and by all, for that is truly and properly Catholic."

I. PRINCIPLES OF DOCTRINE

The Nature of the Church

We gather as people called by God to be faithful and obedient to Him. As the Royal Priestly People of God, the Church is called to be, in fact, the manifestation of Christ in and to the world. True religion is revealed to man by God. We cannot decide what is truth, but rather (in obedience) ought to receive, accept, cherish, defend and teach what God has given us. The Church is created by God, and is beyond the ultimate control of man.

The Church is the Body of Christ at work in the world. She is the society of the baptized called out from the world: In it, but not of it. As Christ's faithful Bride, she is different from the world and must not be influenced by it.

The Essentials of Truth and Order

We repudiate all deviation or departure from the Faith, in whole or in part, and bear witness to these essential principles of evangelical Truth and apostolic Order:

Holy Scriptures

The Holy Scriptures of the Old and New Testaments as the authentic record of God's revelation of Himself, His saving activity, and moral demands - a revelation valid for all men and all time.

The Creeds

The Nicene Creed as the authoritative summary of the chief articles of the Christian Faith, together with the "Apostles' Creed, and that known as the Creed of St. Athanasius to be "thoroughly received and believed" in the sense they have had always in the Catholic Church.

Tradition

The received Tradition of the Church and its teachings as set forth by "the ancient catholic bishops and doctors," and especially as defined by the Seven Ecumenical Councils of the undivided Church, to the exclusion of all errors, ancient and modern.

Sacraments

The Sacraments of Baptism, Confirmation, the Holy Eucharist, Holy Matrimony, Holy Orders, Penance and Unction of the Sick, as objective and effective signs of the continued presence and saving activity of Christ our Lord among His people and as His covenanted means for conveying His grace. In particular, we affirm the necessity of Baptism and the Holy Eucharist (where they may be had) -- Baptism as incorporating us into Christ (with its completion in Confirmation as the "seal of the Holy Spirit"), and the Eucharist as the sacrifice which unites us to the all-sufficient Sacrifice of Christ on the Cross and the Sacrament in which He feeds us with His Body and Blood.

Holy Orders

The Holy Orders of Bishops, Priests and Deacons as the perpetuation of Christ's gift of Apostolic ministry to His Church, asserting the necessity of a Bishop of Apostolic Succession (or Priest ordained by such) as the Celebrant of the Eucharist - these Orders consisting exclusively of men in accordance with Christ's Will and institution (as evidenced by the Scriptures), and the universal practice of the Catholic Church.

Deaconesses

The ancient office and ministry of Deaconesses as a lay vocation for women, affirming the need for proper encouragement of that office.

Duty of Bishops

Bishops as Apostles, Prophets, Evangelists, Shepherds and Teachers, as well as their duty (together with other clergy and the laity) to guard and defend the purity and integrity of the Church's Faith and Moral Teaching.

The Use of Other Formulae

In affirming these principles, we recognize that all Anglican statements of faith and liturgical formulae must be interpreted in accordance with them.

Incompetence of Church Bodies to Alter Truth

We disclaim any right or competence to suppress, alter or amend any of the ancient Ecumenical Creeds and definitions of Faith, to set aside or depart from Holy Scripture, or to alter or deviate from the essential pre-requisites of any Sacrament.

Unity with Other Believers

We declare our firm intention to seek and achieve full sacramental Church and visible unity with other Christians who "worship the Trinity in Unity, and Unity in Trinity," and who hold the Catholic and Apostolic Faith in accordance with the foregoing principles.

II. PRINCIPLES OF MORALITY

The conscience, as the inherent knowledge of right and wrong, cannot stand alone as a sovereign arbiter of morals. Every Christian is obligated to form his conscience by the Divine Moral Law and the Mind of Christ as revealed in Holy Scriptures, and by the teaching and Tradition of the Church. We hold that when the Christian conscience is thus properly informed and ruled, it must affirm the following moral principles:

Individual Responsibility

All people, individually and collectively, are responsible to their Creator for their acts, motives, thoughts and words, since "we must all appear before the judgment seat of Christ . . ."

Sanctity of Human Life

Every human being, from the time of his conception, is a creature and child of God, made in His image and likeness, an infinitely precious soul; and that the unjustifiable or inexcusable taking of life is always sinful.

Man's Duty to God

All people are bound by the dictates of the Natural Law and by the revealed Will of God, insofar as they can discern them.

Family Life

The God-given sacramental bond in marriage between one man and one woman is God's loving provision for procreation and family life, and sexual activity is to be practiced only within the bonds of Holy Matrimony.

Man as Sinner

We recognize that man, as inheritor of original sin, is "very far gone from original righteousness," and as a rebel against God's authority is liable to His righteous judgment.

Man and God's Grace

We recognize, too, that God loves His children and particularly has shown it forth in the redemptive work of our Lord Jesus Christ, and that man cannot be saved by any effort of his own, but by the Grace of God, through repentance and acceptance of God's forgiveness.

Christian's Duty to be Moral

We believe, therefore, it is the duty of the Church and her members to bear witness to Christian Morality, to follow it in their lives, and to reject the false standards of the world."

On the eve of my call to the ministry of Bishop in the Holy Church of God, free of any consideration of Simony or coercion, calling on the help of Almighty God and of the whole company of heaven, I profess this faith.

Dated.

Signed.

Witnessed.

Witnessed.