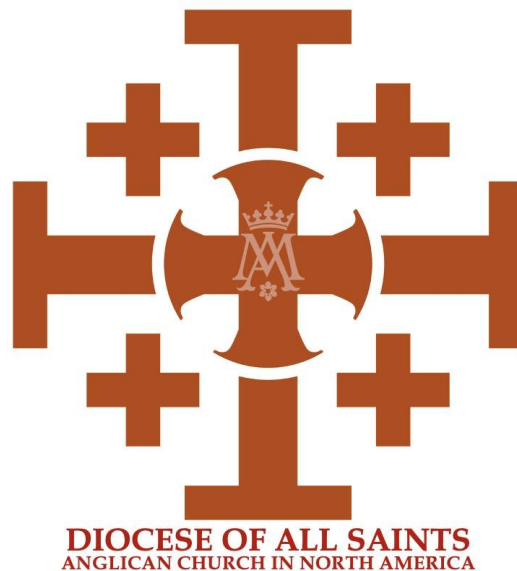


**THE CUSTOMARY
OF
THE DIOCESE OF ALL SAINTS**



SYNOD 2026

*Feast for the Nativity of John the Baptist
Anniversary of the Anglican Church in North America's Founding*

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From the Preamble of the Constitution and Canons of the Diocese of All Saints:

In the Name of the Father and of the Son and of the Holy Spirit. Amen. We, the Bishops, Priests and Deacons, and Laity of the Diocese of All Saints, now assembled in Synod, make the following Solemn Declaration: This Diocese is part of the One, Holy, Catholic and Apostolic Church established to fulfill, through the guidance and power of the Holy Spirit, the Great Commission and Great Commandment of our Lord and Savior Jesus Christ. We receive the one Faith revealed by God and defined in the Apostles, Nicene, and Athanasian Creeds of the undivided primitive Church in the undisputed Ecumenical Councils; receive the same Scriptures of the Old and New Testaments, including the Deutero-Canonical books, as containing all things necessary for and agreeable to salvation; teach from the same Word of God written; partake of the same Divinely ordained Sacraments, through the ministry of the same Apostolic Orders; and worship one God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit Who is given to them who believe, to guide them into all truth. We are determined by the help of God to hold and maintain the Doctrine, Sacraments, Worship, and Discipline of Christ as the Lord has commanded in His Holy Word, and as the Church planted by God in this nation has received and set forth in her several Books of Common Prayer, and to transmit the same unimpaired to our posterity. We uphold the Evangelical Faith and Catholic Order which is the inheritance of the Anglican Way. This diocese works, prays, and witnesses for reform and renewal of the Church with no compromise of truth and no limitation of love. This diocese includes faithful Anglicans spanning many parishes, societies, and countries with the mission to witness to the faith and order of the undivided Church with hope to uniting the Church.

Concerning Anglican Identity:

“We affirm the Declaration of Common Faith and Purpose of Forward in Faith North America 2017 (which is appended to the Constitution and Canons of the MDAS), the Global Anglican Future Conference (GAFCON) Statement, the Jerusalem Declaration issued June 29, 2008, and the seven elements identified as characteristic of the Anglican Way and essential for membership in the ACNA, as set forth in Article I of the Constitution of the ACNA. We affirm each of the previous ecclesial statements insofar as they are agreeable to Holy Scripture as the Church has always understood and practiced them. We receive the Thirty-Nine Articles of Religion of 1571, as expressing a historical Anglican response to certain doctrinal issues controverted at that time, and as expressing foundational interpretative principles of authentic Anglican belief. We also affirm the historic Faith and Order regarding the seven sacraments: Baptism, Confirmation, Holy Communion, Anointing of the Sick, Reconciliation, Matrimony, and Holy Orders. We affirm the Apostolic Succession as exclusively masculine in character, as is plainly evidenced in Scripture and Tradition, as each order represents the Man Christ Jesus to his Bride the Church. We affirm that each member of the laity is indwelt by the Spirit via Baptism and strengthened by the same Spirit in Confirmation. All members should be equipped to minister by Spirit for the glory of Christ, the benefit of the Church, and the conversion of the nations. In keeping with the words of Archbishop Geoffery Fisher, ‘We have no doctrine of our own, we possess the Catholic doctrine of the Catholic Church enshrined in the Catholic creeds, and those creeds we hold without addition or diminution. We stand firm on that rock.’ We affirm the Vincentian canon that Christian doctrine, practice, and belief is to be free

from innovation and stay in keeping with that which has been believed ‘everywhere, always, and by all.’ This we are conscience bound as the most beneficial form and truest expression of authentic Anglicanism.”

Concerning the Diocese of All Saints’ Mission and Vision:

MOTTO: *Creating and cultivating Catholic communities within the Anglican Tradition.*

MISSION: The Diocese of All Saints’ mission is to create and cultivate Catholic communities of rich liturgical worship, robust Biblical teaching, vivifying spiritual power, and resilient engagement for North America.

VISION: Our diocesan vision is to create and cultivate Anglican catholic communities across North America. As an affinity diocese in the ACNA, we affirm the Gospel Mandate to make the nations into disciples, and we begin in North America. We envision stepping into other international works to aid this work as providential doors open. Our vision includes the forming and planting of new Anglican churches and missions that embody the richness of Catholic form and Evangelical faith. We envision strengthening the parishes in our diocese with common prayer, godly fellowship, and Spirit-led mission. We anticipate a renewal of Religious Life that includes the establishment of new monasteries and convents. We envision equipping believers for fruitful and abundant lay apostolates in every sphere of society. We look forward to the fresh updating of classic theological perspectives, both written and in social media, that provide Anglican Catholic ressourcement for the larger Church. We anticipate developing and implementing comprehensive catechesis pathways for people in North America within Anglican Catholic liturgical communities. We affirm the will of God that each member of the Church be equipped to minister the Gospel in the power of the Holy Spirit for lasting change and regional transformation. We affirm our Lord’s prayer in John 17 for the visible Unity of His Church. We call upon each member within the Diocese of All Saints to work towards visibly godly unity with our Roman, Orthodox, and Protestant brethren as much as sound doctrine and godly discipline may afford.

MISSION STRATEGY – 2025 - 2050 (To be developed over time with increasing detail). Below is the targeted objective to multiply the diocese from one into many over a 20-year period. To that end, the current administrative processes will be adapted to a historic Cathedral-based leadership paradigm to develop deaneries that become missionary districts unto new dioceses.

YEAR ONE: Establishing Administrative Trajectories. Within the first year, we will work to shore up present diocese administrative processes. This includes transitioning away from a Convocation model to a more cathedral-based model of diocesan development. Vicars General, as episcopal representatives over churches in three distinct regions, will give way to Canons who will help develop the diocese as single unit.

YEAR THREE: Setting Foundations for Stabilization and Development. As Canons are set and begin developing the ministries within the diocese, the net effect will be more clergy, missions, and equipped laity. Among these will be parish-to-parish partnerships and joint mission works. The Ordination process will be standardized. Diocesan intercessor ministries will continue to be vital. Cathedral development will continue. Endowment processes will be established for legacy giving. International diocese partnerships will be strengthened.

YEAR FIVE: Structure Development for Multi-Century Vision Begins. This includes procuring property and endowment funds. The American shrine for Our Lady of Walsingham is central for these developments. In conjunction to this will be Religious Houses for women and men and a clergy retirement community.

YEAR TEN: Diocesan development of deaneries. With the uptick in new clergy, parishes, and missions in relative geographic proximity to one another, deaneries will be organized to foster growing prayer, mission, and sacramental life for Gospel-saturation. Potential pre-Cathedrals will be assessed for development.

YEAR TWENTY: God-willing, All Saints will multiply in a series of dioceses across North America with specific geographic boundaries. Each diocese will have its own bishop, cathedral, and immediate mission field.

As such, we are reminded of Canon 1 Section 2 which requires:

“Concerning Membership in Forward in Faith North America: Member parishes, other diocesan organizations or ministries as listed in Section 1 and clergy of the Diocese of All Saints shall also be members of Forward in Faith North America (hereinafter FIFNA), having made application and signed the “Declaration of Common Faith and Purpose of 2017” (which is appended to the Constitution and Canons of the Diocese of All Saints).”

So, it is required that all clergy and parishes (missions) sign the “Declaration of Common Faith and Purpose” and be dues-paying members of FIFNA as long as FIFNA holds to the Catholic Order and Evangelical Faith of the Undivided Church. Active participation in FIFNA is strongly encouraged, whether it be at a local, Chapter level or at the Annual Assembly. FIFNA is a place of fellowship, education, and networking in the larger Anglican context, for both clergy and the laity of the church.

Duties of the Laity

(from the ACNA's Constitution and Canons 2019)

Section 1 - Concerning Ministry

The people of God are the chief agents of the Mission of the Church to extend the Kingdom of God by so presenting Jesus Christ in the power of the Holy Spirit that people everywhere will come to put their trust in God through Him, know Him as Savior and serve Him as Lord in the fellowship of the Church. The effective ministry of the Church is the responsibility of the laity no less than it is the responsibility of Bishops and other Clergy. It is incumbent for every lay member of the Church to become an effective minister of the gospel of Jesus Christ, one who is spiritually qualified, gifted, called, and mature in the faith. Each diocese may establish standards for the ministry of the laity.

Section 2 - Concerning Duties of the Laity

With the help of God's grace, it shall be the duty of every member of the Church:

1. To worship God, the Father, and the Son and the Holy Spirit, every Lord's Day in a Church unless reasonably prevented;
2. To engage regularly in the reading and study of Holy Scripture and the Doctrine of the Church as found in Article I of the Constitution of this Church;
3. To pray regularly for their needs and those of others, for the Church and its mission, and for the concerns of the world;
4. To observe their baptismal vows, to lead an upright and sober life, and not give scandal to the Church;
5. To present their children and those they have led to the Lord for baptism and confirmation;
6. To give regular financial support to the Church, with the biblical tithe as the minimum standard of giving;
7. To practice forgiveness daily according to our Lord's teaching;
8. To receive worthily the Sacrament of Holy Communion as often as reasonable;
9. To observe the feasts and fasts of the Church set forth in the Anglican formularies;
10. To affirm and follow the biblical standards of sexual morality and ethics in Canon II.8;
11. To continue their instruction in the Faith so as to remain an effective minister for the Lord Jesus Christ;
12. To serve their neighbor, sacrificially demonstrating the love of Christ to the poor, the sick and those in need.

13. To devote themselves to the ministry of Christ and the proclamation of the Gospel among those who do not know Him, utilizing the gifts that the Holy Spirit gives them, for the effective extension of Christ's Kingdom.

The Oaths of Conformity and Canonical Obedience

The Canons require that no one may be ordained in the Church before subscribing without reservation to the Oath of Conformity. It is also required that each Ordinand subscribe without reservation to the Oath of Canonical Obedience. The Diocese of All Saints requires all their ordained clergy to remember, review, and amend any manner of life or thought which hinders them from living out the vows taken at their ordination.

Each Ordinand then individually declares

I, N.N., do believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation, and I consequently hold myself bound to conform my life and ministry thereto, and therefore I do solemnly engage to conform to the Doctrine, Discipline, and Worship of Christ as this Church has received them.

And I do promise, here in the presence of Almighty God and of the Church, that I will pay true and canonical obedience in all things lawful and honest to the Bishop of the Diocese of All Saints, and his successors, so help me God.



DECLARATION OF COMMON FAITH AND PURPOSE

In the name of the Holy and Undivided Trinity: the Father, the Son, and the Holy Spirit. Amen.

I, _____, a Lay Member/Religious/Deacon/Priest/Bishop and my spouse, _____
_____ a Lay Member/Religious/Deacon of the one, holy, catholic and
apostolic Church, affirm the following so that the faithful witness to apostolic Faith and catholic Order may be
continued within the Churches of Anglican heritage.

1. I believe our Lord Jesus Christ has given His Church an Order which claims the loyalty of faithful Christians above and beyond any deviation sanctioned by any humanly-invented institution, whether secular or ecclesiastical.

2. I accept the Holy Scriptures of the Old and New Testament as “containing all things necessary to salvation,” and as being the rule and ultimate standard of faith and morals.

3. I accept the Apostles’ Creed as the Baptismal Symbol; and the Nicene Creed as the sufficient statement of the Christian faith.

4. I accept the historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church. I affirm the Christian ministerial priesthood as male, and that the churches of the Anglican Communion have no authority to change the historic tradition of the male priesthood. I pray that God grants me the strength and ability to uphold the Church’s Order, both materially and spiritually as concerns the ministerial priesthood of His holy Church. Accordingly, I will reject any and all actions that might signify acceptance of a deviation from the Church’s Order regarding the Christian ministerial priesthood.

5. I recognize the seven Sacraments of the One, Holy, Catholic, and Apostolic Church – Baptism and the Supper of the Lord –ministered with unfailing use of Christ’s words of institution and of the elements ordained by Him, Confirmation, Matrimony, Ordination, Reconciliation of a Penitent, and Unction of the Sick.

6. I believe that, in the Sacrament and mystery of the Holy Eucharist, Jesus Christ is truly, really and substantially present in the Body and Blood in the outward and visible sign of Bread and Wine. (cf. 1 Cor. 10:16-17, 11:23-29, John 6:32-71)

7. I affirm our Lord’s teaching that the Sacrament of Holy Matrimony is in its nature the exclusive, permanent and lifelong union of one man and one woman. I affirm that God created only two complementary sexes of human beings - male and female. I also affirm that a person’s God-given sex is immutable and therefore, cannot be changed.

8. I believe all Seven Councils are ecumenical and catholic on the basis of the received Tradition of the ancient Undivided Church of East and West.

9. I affirm that God, and not man, is the creator of human life. Believing that the unjustified taking of life is sinful, I will promote and uphold the sanctity of life from conception to natural death.

In making this Declaration, I accept all the responsibilities which pertain to the common witness of all who participate in this endeavor, and I ask God's blessing upon our labors.

Signature _____ Date _____

Spouse Signature _____ Date _____

Having signed this Declaration, I hereby apply for Membership/Associate Membership in Forward in Faith, North America.

Print name, with title of preference _____

Spouse, title and name _____

Street address _____ Mailing address _____

City/State/Zip _____ Phone Number (____) _____

Parish/City _____ Diocese _____

Jurisdiction _____ E-Mail Address _____

*Please return to: **Forward in Faith, North America_PO Box 210248_Bedford TX 76095**
This form may be copied and given to other interested persons.(revised September 2017)*

Duties of the Canons

Article 7 of the Constitution

“The Canon of X shall serve as a representative of the Bishop for the specific task to which he has been appointed by the Bishop. Canons are official appointments of the Bishop Ordinary as his designees for specific ministries within the Diocese. They shall serve at the pleasure of the Bishop Ordinary.”

AS REPRESENTATIVE OF THE BISHOP:

1. The duties are to serve “in the stead of the Bishop Ordinary”:
 - a. Keep ears open to needs and suggestions pertaining to the specific ministry.
 - b. Field all questions pertaining to his sphere of responsibility.
 - c. Keep Bishop “in the loop” of all issues that arise or problems that look likely to manifest especially with things that are significant:
 - i. Allegations of impropriety and heresy
 - ii. Potential status change of the clergy and/or parishes (exiting, retiring, and inquires)
2. Keep in touch with clergy as such contact pertains to each ministry directive.
3. Visit parishes for specific training seminars as requested by Rectors and/or Vicars.
4. Provide specific guidance to the churches, clergy and lay members pertaining to ministry sphere.
5. Formal creation of and particular appointment of Canons shall occur as there is need at the Ordinary’s discretion.
 - a. Canons shall be Clergy within the Diocese of All Saints in good standing.
 - b. Canons shall support the mission, vision, and values of the Diocese.
 - c. Canons shall bring specialized ministry skills for the equipping of the Diocese to best fulfill her mission.
6. Canons shall include, but are not limited to, the following: Canon to the Ordinary (Administrative), Canon Intercessor (Prayer), Canon Missioner (Evangelism & Church Planting), Canon Liturgist, Canon Theologian, Canon for Ordinations, Canon for Spiritual Formation.

Canons and their Definitions

1. Canon to the Ordinary

The *Canon to the Ordinary* serves as the bishop's principal administrative aide. In this capacity, the Canon assists with the administrative operations of the diocese and supports strategic planning and policy implementation on behalf of the Bishop Ordinary. This role ensures continuity, coordination, and effective communication across the diocese's structures.

2. Canon for Intercessory Prayer

The *Canon for Intercessory Prayer* leads, coordinates, and promotes the ministry of prayer across the diocese. The Canon focuses on encouraging and training individuals and congregations in intercessory prayer, organizing diocesan-wide prayer initiatives and gatherings, supporting clergy and laity in cultivating a deeper life of prayer, and integrating intercession into the mission and pastoral life of the diocese.

3. Canon Missioner

The *Canon Missioner* is appointed to lead and support mission-focused initiatives. His role emphasizes evangelism, church planting, revitalization, and outreach. Key responsibilities include promoting and resourcing evangelistic efforts, supporting parishes in church growth and revitalization, developing new ministries and church planting, encouraging diocesan vision alignment around mission and outreach, and serving as a theological and pastoral guide for mission in the diocese.

4. Canon Liturgist

The *Canon Liturgist* serve as the principal advisor and coordinator of liturgy within the diocese. He is responsible for upholding the integrity, beauty, and theological depth of Anglican worship, drawing on the Tradition's liturgical resources to shape services that reflect both reverence, pastoral relevance, and mission need.

5. Canon Theologian

The *Canon Theologian* is a theological advisor and resource whose role exists to ensure that the teaching, preaching, and formation throughout the diocese is theologically grounded, faithful to Scripture, and in continuity with the Anglican Tradition. The Canon Theologian serves to advise the bishop on doctrinal, ethical, and theological matters affecting the life of the diocese; teaching and theological formation for clergy and laity; writing and publishing

theological statements and educational materials to support the Church's mission; engaging cultural and academic issues from a theological perspective, helping the Church respond to contemporary challenges; and promoting theological dialogue within the diocese, encouraging thoughtful engagement with Scripture, tradition, and reason.

6. Canon for Ordination and Clergy Care

The *Canon for Ordination and Clergy Care* is appointed to oversee the discernment, preparation, ordination, and ongoing pastoral well-being of clergy within the diocese. His work guides individuals exploring a call to ordained ministry through structured processes of discernment, including postulancy and candidacy. Primary tasks focus on Ordination pathways, clergy support, continuing formation, and promoting consistent accountability and ministerial ethics.

7. Canon for Spiritual Formation

The *Canon for Spiritual Formation* oversees the spiritual growth, interior maturity, and sacramental discernment of individuals and communities in the diocese. This ministry considers the various stages of Christian and ministry development. Catechesis, exorcism, deliverance, and spiritual direction are essential foci in this ministry. Other tasks and objectives include spiritual retreats, rule of life development, and developing catechesis processes for parishes.

Things Particular

Worship

- a. The Bishop Ordinary is the primary liturgical officer of the Diocese of All Saints.
- b. Only those licensed by the Bishop Ordinary are allowed to function liturgically or preach in the Diocese.
- c. To further strengthen and promote unity within our Diocese, we will use common lectionaries for Sunday and Daily Offices, regardless of which authorized Prayer Book we use. Our common lectionaries are the Sunday and Daily lectionaries found in the ACNA's 2019 Book of Common Prayer. Exceptions may be granted by the Ordinary.

Diocesan Liturgies for Diocesan Functions

- a. Diocesan liturgies will be approved by the Bishop Ordinary
- b. If the Bishop gives permission to a congregation, or member of the clergy, to prepare a diocesan liturgy, that liturgy must be forwarded to the Bishop, or his designate, at least one week in advance.
- c. The approved Prayer Book and Lectionary for all Diocesan Liturgies is the ACNA's 2019 Book of Common Prayer.
- d. Examples of Diocesan functions include: Ordinations, Regional Assemblies and General Assemblies, but may also include Special Assemblies (Synods) called by the Bishop.
- e. Clergy vestments for Diocesan Liturgies (Confirmations/Receptions, Ordinations, Chrism Mass, and Renewal of Vows) are alb and red stole.
- f. Diocesan Functions are an invitation from the Bishop Ordinary, as such, Clergy attendance is expected. Exceptions may be granted only by the Bishop Ordinary.

Episcopal Visits

- a. Episcopal visits are canonically required once every two years. Visits may be more request as need or desire arises.
- b. Weekend visits will include Friday evening until after Sunday worship. Special services, such as Evening Prayer, Healing Masses, are encouraged. The Bishop will take the clergy and their spouses out for dinner and fellowship. Time should also be made for the Bishop to meet with the Vestry / local leadership team.
- c. Rectors/Vicars should plan to present all candidates for the Sacrament of Confirmation and/or Reception into the Church during the visit. The Congregation/Mission will prepare certificates for the Bishop to sign after the Liturgy.

- d. The Diocese will pay for the Bishop's travel. If the Congregation/Mission wishes to provide an honorarium, it should be sent to the Diocesan office with a note designating it for the Bishop's travel.

Insurance

- a. Each Congregation/Mission should have enough insurance to cover a total loss to the Worship space and offices as well as liability insurance for the staff.

Compensation

- a. It is proper for clergy serving as Rectors/Vicars to be compensated for their work. This includes pay and other benefits. If the Vestry does not have funding to fully compensate their full-time clergy, plans for such growth are strongly recommended.
- b. Compensation may start out small but will grow as the congregation grows and people begin to tithe (See Duties of the Laity, Section 2: line 6 above). *Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching; for the scripture says, "You shall not muzzle an ox while it is treading out the grain," and, "The laborer deserves to be paid."* (1 Timothy 5:17-18)

Music

- a. In accordance with Canon 5 of the ACNA Provincial Canons: It shall be the duty of every member of the Clergy in charge of a congregation to appoint for use psalms, hymns and spiritual songs which are appropriate for worship. The member of the Clergy in charge is the final authority in the administration of matters pertaining to music in the congregation.
- b. The Bishop is the final authority in all matters concerning music in diocesan liturgies. He also reserves the right to determine whether certain music is "appropriate for worship" within the Diocese.

The Celebration of the Holy Eucharist

- a. The norm for the principal liturgy of the Lord's Day in the churches of the Diocese is a celebration of the holy Eucharist.
- b. Presiding at the Celebration of the Holy Communion is reserved to Bishops and Priests.
- c. Our Gold Standard of Communion is communion in both kinds, using a common cup.
- d. As often as possible, communicants are encouraged to consume the host and drink from the chalice. Intinction is permitted (see below).

- e. Our preferred method of Intinction, or the dipping of the consecrated host into the consecrated wine, should be done by the person administering the chalice. The person receiving Communion should simply leave the host in his/her hand, the chalice bearer will intinct and place it on the recipient's tongue.
- f. Only those who are Baptized in the name of the Father, Son, and Holy Spirit, who are communicants in good standing in their home congregation and accept that Jesus Christ is truly, really and substantially present in the elements of the Holy Communion are allowed to receive Communion in the churches of this Diocese.
- g. Holy Communion is the "children's bread." The Lord's Table is open to all professing believers who have received valid baptism.
- h. The rubrics concerning those in notorious and unrepentant sin in the *Book of Common Prayer 2019* pg. 143 shall be observed across the diocese.

The Proclamation of the Word of God

- a. The reading of the lessons preceding the Gospel in the Eucharist is the privilege of trained Lay Persons (lectors).
- b. The Deacon will always proclaim the Gospel in the Eucharist. If a Deacon is not available, then this duty falls to a Priest.
- c. Only those licensed by the Bishop are allowed to preach in the congregations of this diocese.
- d. Rectors, vicars, and mission leaders shall not neglect the Ministry of the Word. They shall make weekly provision to catechize, teach, and instruct the faithful in the churches from the Word of God written with due regard to the historic consensus of the Church as this diocese has received it.

The Celebration of Holy Communion

- a. The Bishop Ordinary is the chief pastor of all Parishes and Missions of the Diocese.
- b. It is the Bishop Ordinary's privilege to be the Principal Celebrant of, and preach at, any Eucharist at which he is present.
- c. In keeping with the Prayer Book injunctions, those in notorious unrepentant sin shall be refused from the Lord's Table. Written notice shall be sent to the Bishop Ordinary within 14 days.

General Liturgical Considerations

- a. Care should be taken to make sure that the language used in any given liturgy is consistent.

- a. If “Traditional” language is desired, it should be used throughout.
- b. If “Contemporary” language is desired, it should be used throughout.
- c. This consideration should be made regarding Mass settings as well.
- b. Participation at the Altar
 - a. When the Bishop is present in a congregation for a pastoral visit, it will be the norm that all priests assigned to that congregation will stand at the Altar with the Bishop.
 - b. It will also be normative for the Bishop to assign assisting clergy at diocesan celebrations.
 - c. Assisting priests may be assigned specific parts of the Eucharistic Prayer to read.
 - d. All concelebrants will stand with hands folded.
 - e. Concelebrants will genuflect with the Bishop.
 - f. All clergy present at the altar will be served Communion by the Bishop or his designee, unless otherwise instructed.

The Sacraments in addition to the Eucharist

1. Baptism

- a. Will normally be administered within the Eucharist on a Sunday or other Major Feast day.
- b. It is especially appropriate at the Great Vigil of Easter, the Day of Pentecost, All Saints’ Day (or the Sunday following) and on the Feast of the Baptism of Our Lord.
- c. Each person to be baptized is to be sponsored by one or more baptized persons who are practicing believers and active members of the Church.
- d. It is expected that clergy will provide adequate pre-baptismal instruction to all parents, sponsors, and mature candidates for baptism.
- e. It is expected that at least one parent of an infant to be baptized is an active member of the congregation.
- f. It is expected that all parties involved will be active participants in the Christian community both before and after baptism.
- g. It is appropriate for a baptized person to receive Holy Communion at any time that it seems appropriate

2. Reconciliation of the Penitent

- a. Sacramental Confession should be offered in all churches of the Diocese on a regular basis.

- b. Only the Bishop and his priests are permitted to hear Sacramental Confession and grant Absolution.
 - c. It is especially appropriate for extended opportunities for Confession to be offered during the penitential seasons of Advent and Lent.
 - d. The official policy regarding Sacramental Confession in the Diocese is, "All may; some should; none must."
 - e. The Exhortation from the Book of Common Prayer shall be read at least two times a year, on the first Sunday in Advent and the first Sunday in Lent.
 - f. The Sacrament of Confession is inviolable and may not be broken by the Priest or the penitent.
3. Confirmation
- a. No person should be presented for Confirmation until he/she has been adequately instructed in the Christian Faith and Anglican Tradition.
 - b. The Ten Commandment, the Apostles' Creed, and the Lord's Prayer are the specific basis for catechesis. The current *To Be A Christian* catechism is the recommended resource for Christian initiation.
 - c. Any person already Confirmed by a bishop in apostolic succession, but not in the Anglican Communion, may, after appropriate instruction and preparation, be Received by the Bishop.
 - d. It is appropriate for a person who has been Confirmed in the Anglican Communion who has lapsed from active participation in the life of the Church, or for other appropriate reasons, and wishes to make a public re-affirmation of his/her Faith at the time of the Bishop's visitation.
4. Marriage
- a. The Sacrament of Holy Matrimony as the permanent and lifelong union of one man and one woman is the standard in this Diocese.
 - b. Clergy in this Diocese will uphold this standard.
 - c. No wedding plans can be made without the consultation and approval by the Rector or Priest in Charge of the congregation.
 - d. Marriages should not be celebrated during Advent or Lent, except for special or unusual reasons with the Bishop's permission.
 - e. Each congregation in the Diocese is encouraged to have clear and precise policies regarding marriages and the use of the Parish Hall for receptions, addressing matters of flowers, candles, photographers, music, rehearsals, fees, etc.

- f. Detailed regulations regarding marriage, and the remarriage of divorced persons, are found in the ACNA's Canon's. All clergy are expected to adhere to this Canon.

5. Holy Unction

- a. Holy Unction, or the anointing with the Oil of Healing, is Biblical and should be offered at times of sickness
- b. Anointing Oil is blessed by the Bishop and should be renewed in each parish at that time, with the old oils being burned.
- c. An oil ambry is the appropriate place for the oils to be kept.
- d. It is encouraged for congregations to have regular Services of Healing.

c. Holy Orders

- a. Ordination is a gift from God. It is not a right but a privilege.
- b. The Bishops are the clear Successors to the Apostles, the designated first leaders.
- c. The Priest is an Icon (*Imago Dei*) of Jesus Christ, the Great High Priest.
- d. The Deacon is a reflection of the servant ministry of Jesus and represents the Congregation when serving at the altar.
- e. The specific qualifications for Bishops, Presbyter, (priests) and Deacons are to be found in First Timothy 3 and Titus 1.
- f. Concerning Ministers, their recruitment, preparation, ordination, office, practice and transfer, see the canons of the ACNA.

Other Pastoral Offices

1. Burial of the Faithful Departed

- a. For the Laity
 - i. Baptized Christians in good standing should be buried from the Church.
 - ii. The coffin is to be closed prior to the Liturgy, and then remain closed.
 - iii. If Cremation has already been afforded, the urn should be appropriately covered. It is appropriate to use a chalice veil for this purpose.
 - iv. The usual color for a Burial Mass may be either black or

white

- v. Memorial funds should be administered by the Rector or Vicar in consultation with the family of the deceased.
- b. For the Clergy
 - i. The Bishop, or his representative, is the usual celebrant.
 - ii. The Priest or Deacon should be vested according to clerical order
 - iii. The body is placed facing the people (casket is carried in “head first”)
 - iv. All clergy are encouraged to have funeral plans on file at the Bishop’s Office to assist the Bishop in planning the funeral.

Matters Pertaining to the Clergy

- a. No member of the Clergy is allowed to function in this Diocese without prior permission, or license, from the Bishop Ordinary.
- b. All clergy are expected to have up-to-date Personal Information Forms on file at the Bishop’s Office.
- c. All Clergy are expected to help maintain the Clergy Files kept at the Diocesan Office. Files should be reviewed regularly and updated as required.
- d. All Clergy are expected to follow the policies on ethics and integrity in ministry set forth by this Diocese. They should make these policies known to their volunteers and staff ministering to adults and children in their congregation.
- e. Any Clergy violating the All Saints’ Social Media Guidelines or our policies on ethics and integrity in ministry will be subject to Godly discipline by the Bishop and/or Standing Committee.
- f. Continuing education and ongoing spiritual formation are encouraged for all Clergy. This may be accomplished by classes, schooling for CE credits, books, seminars, clergy care groups, retreats, or sabbaticals.
- g. All Clergy are encouraged to have regular Physical Examinations to ensure their health and fitness for the rigors of ministry.
- h. It is incumbent for all clergy to participate in the life of the Diocese. This may include Regional-Synods/Retreats, monthly Clericus, any joint event or function, reports, praying for and personally encouraging one another.
- i. All Clergy are expected to wear clerical attire when representing the Church.
- j. Clergy are expected to pray the Daily Office privately daily, and, if possible, at least once a week publicly.

The Ordination Process

- a. All men who desire to be Ordained, with the approval of their Rector and the Bishop, shall begin a formal process of local Church Discernment. The diocese shall provide the material to aid in this discernment. The Bishop retains episcopal prerogative in each case.
- b. All men who enter into the Church Discernment Process, after they are set aside with special prayer during the Eucharist, shall be Aspirants for Holy Orders. As part of their discernment, they shall be given appropriate tasks within the local church to learn the scope of ministerial expectations.
- c. After the Church Discernment Process, Aspirants shall meet with the Diocesan Examining Chaplains. The Aspirant may or may not be recommended to the Bishop.
- d. Aspirants both recommended and approved by the Bishop may be Postulants for Holy Orders until their required formation directives are completed.
- e. Postulants who are further approved shall become Candidates for Holy Orders at which point the date, time, and place for the Ordination may be scheduled with the Bishop.

Intercommunion with other Dioceses & Jurisdictions

- a. Communion with dioceses within the Apostolic Succession that have all male clergy is permissible. This pertains most specifically with other Anglican jurisdictions.
- b. Christian Ministers from other denominations outside of the Apostolic Succession are not permitted to be at the Altar during the Eucharist. With the Bishops consent, they may be given permission to minister the Word in preaching and teaching.
- c. The Apostolic Succession is one ministry within the one Church that represents the Person of Jesus Christ Himself in proportion to the distinction of each office. The Apostolic Succession is composed of Bishops, Priests, and Deacons with the apostolic lineage being located in the office of Bishop directly.
- d. Any jurisdiction that claims to ordain women into the Apostolic Succession is in impaired Communion with the whole of Christ's Church and by extension this diocese, its clergy, and its laity.
- e. Diocesan clergy will not participate in worship services where women are vested and leading as Bishops, Priests, or Deacons.
- f. Where women hold the office of Bishop and/or Priest within Anglican jurisdictions, we do not acknowledge their claim of Holy Orders to be valid and are therefore not in Communion with them.

- g. Ordinations, Confirmations, and Absolutions by women bishops and priests are invalid as they are contrary to the Word of God written. Such practice contradicts the plain reading of Scripture, the consensus of the Churches practice, and the faithful Anglican Tradition (cf. Lambeth Resolutions until 1968).
- h. Dioceses where women are vested as Deacons at the Holy Table present a corrupted view of the Gospel as the Liturgy is the Gospel made visible and participatory. The Son of Man is the Sower of the Word who has come to seek and save the lost and is among us as the one who serves.
- i. The ministry of women in the Church is vital, necessary, and fundamentally urgent for the health of each and every congregation. See information below about Deaconesses.

Tithes and Offerings

- a. The parochial clergy in the diocese are to tithe 10% of their income to the church, mission, or parish to which they have been per ACNA Title I Canon 9 Section 1, Canon 10 Section 2, Appendix A Paragraph 10.
- b. All non-parochial clergy who are licensed in another jurisdiction and serve in another church, mission, or parish are to split their tithe so that 5% goes to the diocese and 5% to the local congregation in which they serve.
- c. The non-parochial clergy who not serving on staff in another congregation are to send the whole of the tithe to the diocese.
- d. Exceptions may be requested.

Rectors of Parishes/Vicars of Missions

- a. Rectors or Vicars of parishes have charge of all things pertaining to or affecting the spiritual interests of the Parish.
- b. The Rector or Vicar is responsible for the Annual report to the ACNA, ensuring the parish tithes to the Diocese, and any other requested reports/information.
- c. Rectors or Vicars should ensure the Parish Registry and Sacred Acts Book are maintained and up to date. (if electronic it should be backed-up and/or readily available)
- d. When the rectorship of a Parish becomes vacant, the Bishop assumes the role of Rector of that parish until a new rector is canonically elected according to this process:
 - i. The Rector notifies the Bishop and Vestry of his intent to resign or retire.
 - ii. The Bishop, or his designee, meets with the Vestry to discuss search process or the need/availability of an Interim Rector.

- iii. The Vestry appoints a Search Committee
- iv. The Search Committee organizes and selects someone to chair meetings.

The Search Committee will:

- a. Develop a Parish Profile.
- b. Develop a Position Description.
- c. Evaluate Parish Financial situation and develop a Compensation Package.
- d. Develop and list the Advertisement of the position.
- e. Establish a parish-specific protocol for the search and call. This protocol is to be approved by the Bishop prior to the search.

Deacons of a Parish or Mission

- a. Deacons historically are considered the direct servants of the Bishop Ordinary.
- b. Deacons are to report directly to the Bishop Ordinary but work closely with the Rectors, Vicars, Clergy and Laity within the Parish or Mission in which they reside.

Non-Parochial Clergy

- a. Non-Parochial Clergy remain bound to the obligations and duties listed in “Matters Pertaining to the Clergy.”
- b. Non-Parochial Clergy are to tithe directly to the Diocese and/or to the Diocesan Parish or Mission that they attend.
 - i. Any deviation from this norm should be approved by the Bishop Ordinary.
- c. Non-Parochial Clergy are responsible for an Ember Day Letter to the Bishop Ordinary each Ember Week, and any other requested reports/information.
 - i. The Ember Day Letters should contain information as to what the Clergy is doing to fulfill the Great Commission and list any sacramental acts the Clergy has celebrated.

Retired and Relocated Clergy

- a. We acknowledge the ontological change which happened at our ordinations. We are forever Deacons, Priests, or Bishops and hence are bound by our vows and obligations as Clergymen.
- b. Retired clergy are to preserve ministerial integrity and ethics by removing themselves from the previous places of ministry. They shall

not entertain any calls for weddings, funerals, baptisms, or counseling from their previous congregants without consulting with the new Rector/Vicar.

- c. Retired clergy shall remove themselves from all checking accounts, legal permissions, and ministerial responsibilities from their previous charge.
- d. Clergy who move from congregation or ministry to another shall preserve the same distance: no calls, sacramental ministry, or counsel to previous congregants. They shall not attend their prior ministries or churches events for at least one full year.
- e. We also acknowledge there comes a time where, due to physical or circumstances beyond our control, one requires a “rest from our labors”.
- f. Clergy seeking to retire should be in communication first with the Bishop, and then, if applicable, their Standing Committee or parish. Together they should work out the details and plans for an amicable transition and/or any future roles in ministry.
- g. Acknowledging and valuing the wealth and wisdom of “lived experience,” we desire retired clergy to strive to be connected and contributing to the Diocese as much as circumstances allow.
 - i. Retired Clergy should help maintain their personal records at the Diocesan Office, notifying them in case of address or change of any status.
 - ii. Retired Clergy who participate as much as possible in the life of the Diocese (attending one of our parishes, or monthly Clericus, or Synods General or Regional) retain the right to both voice and vote in all Diocesan elections.
 - iii. Retired Clergy may still serve as Clergy on the Standing Committee or serve in any other task assigned by the Bishop.
 - iv. Retired Clergy should write an Ember Day Letter once or twice a year to the Bishop Ordinary to inform him of one’s life circumstances and spiritual health.
- h. Retired Clergy are to tithe directly to the Diocese and/or to the Diocesan Parish or Mission that they attend.
 - i. Any deviation from this norm should be approved by the Bishop Ordinary.

Clergy who are Inactive

- a. Clergy who fail to participate in the life of the Diocese, by not reporting, or attending Clericus or Synods (General or Regional), or

writing Ember Day Letters, or keeping their files up to date, or walking together in fellowship with their Bishop or other Clergy, or responding to communication from the Diocesan Office, will be listed as inactive Clergy after one year of nonparticipation.

- b. Clergy who are inactive and not considered entitled to vote in the Diocese.
- c. Clergy who are inactive will be purged from Diocesan Records after two years.

Matters in General

- a. Once established, amending this Customary will be under the sole discretion of the Bishop Ordinary. He may consult or seek input and advice.

Concerning Deaconesses

The ministry of Deaconess is an officially set apart and commissioned lay ministry within the diocese. It is akin to Exorcist or Lay Reader/Sub-Deacon. Women who are called into this lay apostolate, as evidenced by their life and character, shall serve at the appointment and appointment of the Bishop. While the Church has in her monastic vocations as Abbesses, Prioresses, Sisters, and Mothers, it is the role of Deaconess to serve in a local parish or mission as women with a special grace to minister to the specific needs of women.

- a. A Deaconess is a woman set apart by prayer by the Bishop for service in the Diocese, with appointment within a specific parish, mission, or ministry.
- b. She is a vowed servant of the Church, ministering *in persona ecclesiae*, who is called to assist the clergy in Apostolic Succession in works of mercy, catechesis, pastoral visitation, and spiritual formation, especially among women and children.
- c. The work of Deaconess is grounded in the witness of Holy Scripture (e.g., Romans 16:1), confirmed in the Apostolic Constitutions and the Canons of the Early Church (notably the Council of Chalcedon, Canon 15), and faithfully exercised in various branches of the historic Church, including the Anglican tradition.
- d. A woman discerning a call to serve as a Deaconess must be of devout character, sound in faith, and well-reported for good works (cf. 1 Timothy 3:11; Titus 2:3–5). She shall engage in a time of spiritual discernment under the direction of a priest or spiritual director appointed by the Bishop.

- e. Candidates shall normally be no younger than 25 years of age and may be unmarried or widowed. Married women may be considered with the consent of their husband and in consultation with the Bishop.
- f. A Deaconess shall live under a Rule of Life approved by the Bishop, which includes daily prayer, frequent reception of the Sacraments, regular spiritual direction, and works of mercy.

Candidates shall complete a program of theological, spiritual, and practical formation approved by the Diocese. This may include, but is not limited to:

- a. Holy Scripture, Biblical Theology, and Anglican Dogmatics
- b. Church History with a focus on the Early Church and Anglican Tradition
- c. Doctrine and Catechesis (including the Creeds and the Catechism of the ACNA)
- d. Pastoral Care and Spiritual Direction
- e. Liturgics, especially the Daily Office and Baptismal preparation
- f. Theological foundations of Christian healing and deliverance
- g. Ethics and Moral Theology
- h. The Spirituality of the Cross and Resurrection

The candidate shall complete supervised ministry in a parish or diocesan setting under the guidance of a priest and a senior Deaconess (if available), with regular evaluations and mentorship.

Upon completion of formation, the candidate shall be examined in doctrine and practical ministry by a commission appointed by the Bishop. Upon successful evaluation and approval, the Bishop may set her apart for the work of a Deaconess.

The Diocese of All Saints Social Media Guidelines

The Diocese of All Saints (DAS) promotes the use of social media by clergy, lay ministers and employees, in a manner worthy of being image-bearers of God and ministers of the Gospel of Jesus Christ. To this end, the DAS has adopted the ACNA's Christian Code of Ethics for Social Media, and expects all DAS clergy, lay ministers and employees to abide by these guidelines.

A CHRISTIAN CODE OF ETHICS FOR USING SOCIAL MEDIA

The following is a simple code of ethics for the follower of Jesus to consider before

one clicks the “send” button. Even in cyberspace we are witnesses for Jesus Christ, modeling a life which is supposed to emulate him.

1. Is it the truth? Or is it gossip, slander, or unverified hearsay? Our responsibility is to speak truth yet speak it in love (Ephesians 4:15). Why is it my responsibility to speak this truth, or to be judge and jury? What gives me the right to write this or post this?

2. Have I talked to the person before I talked about the person? There is a difference between writing about what someone has said or done and writing about the person. It is easy to speak out of our own anger and emotional needs without going to the person first. As followers of Jesus, it is not right to say anything about another person unless it is flowing from God’s love within us, and he has given us a process to do this – Matthew 18:15-20.

3. Will it benefit all concerned? This is what love does. Speaking truth to another can bring benefit and repentance, but slander, hatred, and meanness brings destruction, hurt, and divisiveness in the Body. The Scriptures exhort us to avoid these kinds of things. Colossians 4:6 – Let your speech always be gracious, seasoned with salt; Ephesians 4:31 – Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving each other as God in Christ has forgiven you.

4. Do my words and the spirit in which I am speaking reflect Jesus Christ? As followers of his, this is what our mission is about – sharing Jesus Christ so that others may worship Him too. Can people see Jesus in my comments, pictures, and online activity? Do they see the fruit of the Holy Spirit being manifest in my words? 1 Corinthians 5:14 – It is the love of Christ which compels us. Am I reflecting the aroma of Christ?

5. Will I have to confess what I have written as sin? If so, then why write it or post it? Flee the temptation to sin.