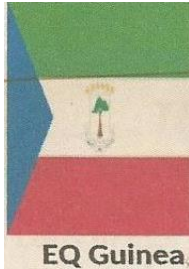
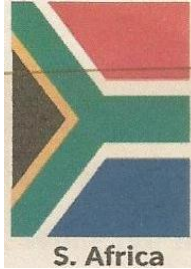




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EQ Guinea



S. Africa



S. Sudan



Kenya

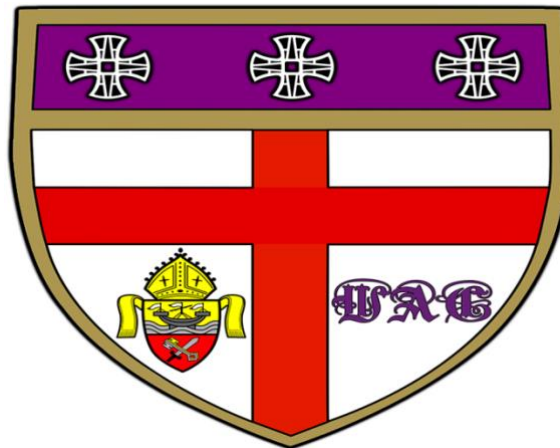


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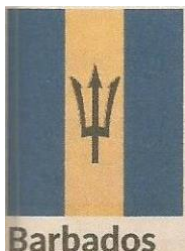
APPROVED CANONS OF THE WORLDWIDE ANGLICAN CHURCH

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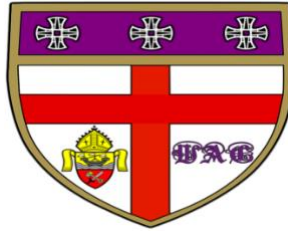


Belgium



USA

“Therefore GO and make disciples of all Nations” (Mat.28:19)



Worldwide Anglican Church

EPISCOPAL GREETINGS

Greetings in the name of our Risen Lord, Jesus Christ!

The **Worldwide Anglican Church** (WAC) is wholly an Anglican Community whose Provinces are established around the world. Since its inception in 1921, it has held true to its Anglican roots. While we are not a part of the Church of England, it is from them that our traditions hold forth.

We are governed by the 39 Articles of Religion which dates to the time of King Henry VIII after his break with the Church of Rome. While the Anglican Church did come out of that time when the Reformation was sweeping Europe, we see Anglicanism as the bridge between the Roman Church and the Protestant Reformation.

It is in this tradition that we celebrate the Eucharist and Baptism. We hold fast to the Biblical foundation as set forth in the Old and New Testaments as accepted by King James of England.

Within these pages you will find our "Canon" or rule that guides the good governance of WAC. These Canons are made public for all to peruse. Every Bishop, Priest and Deacon as well as laity should be well acquainted with its lofty principles of theology, based upon the solid rock of God's Holy Word; The Holy Bible.



+++The Most Rev. Dr. Christopher Lwangu Tsubira
PATRIARCH - WAC

++The Most Rev Dr Jan Beaderstadt
SENIOR PRIMATE – WAC



THE 39 ARTICLES OF RELIGION

Since their inception in 1563, the 39 Articles of Religion has been the theological foundation of the **Anglican Church**. While they have varied slightly over the centuries, these articles form the fundamental understanding of what Anglicans believe when it comes to the Christian faith.

Every regular and well governed Parish, Diocese Province and branch of Anglicanism has paid heed to these articles. The **Worldwide Anglican Church** (WAC) is no different. We are part of the world family of Anglicanism and thereby accept and adhere to these important tenants of our tradition as well as our faith.

SECTION 1 THE SUGSTANCE OF FAITH

ARTICLE I – OF FAITH IN THE HOLY TRINITY

There is but one living and true God, everlasting, without body, parts or passion, of infinite power, wisdom, and goodness, the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity, the Father, the Son and the Holy Spirit.

ARTICLE II – OF THE WORD OR SON OF GOD, WHICH WAS MADE MAN

The Son, which is the Word (logos) of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took on human nature in the womb of the blessed Virgin, of her substance, so that two whole and perfect natures, that is to say, Godhead and Manhood were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man; who truly suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of all humanity.

ARTICLE III OF CHRIST GOING DOWN INTO HELL

As Christ died or us, and was buried, so also it is to be believed that He went down into Hell.¹

¹*Due to the limitations of the English Language in 1563, translators were unsure of how to interpret words in Scripture for the place of the dead. Hell was used. A better interpretation should be "He descended to the place of the dead."*

ARTICLE IV OF THE RESURRECTION OF CHRIST

Christ did truly arise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith He ascended into Heaven, and there sits until He returns to judge all humanity on the last day.

ARTICLE V OF THE HOLY GHOST

The Holy Spirit proceeding from the Father and the Son, is of one substance, majesty and glory, with the Father and the Son, very and eternal God.

SECTION 2 THE RULE OF FAITH

ARTICLE VI – OF THE SUFFICIENCY OF HOLY SCRIPTURE FOR SALVATION

The Holy Bible contains all things necessary for salvation. Whatever is not contained within the Holy Bible or provided for in its understanding is not required of any person for salvation. The Canonical Books of the **Old and New Testaments** are as follows:

Old Testament			New Testament	
	II Chronicles	Hosea		II Thessalonians
Genesis	Ezra	Joel	Matthew	I Timothy
Exodus	Nehemiah	Amos	Mark	II Timothy
Leviticus	Esther	Obadiah	Luke	Titus
Numbers	Job	Jonah	John	Philemon
Deuteronomy	Psalms	Micah	Acts	Hebrews
Joshua	Proverbs	Nahum	Romans	James
Judges	Ecclesiastes	Habakkuk	I Corinthians	I Peter
Ruth	Song of Solomon	Zephaniah	II Corinthians	II Peter
I Samuel	Isaiah	Haggai	Galatians	I John
II Samuel	Jeremiah	Zechariah	Ephesians	II John
I Kings	Lamentations	Malachi	Philippians	III John
II Kings	Ezekiel	●	Colossians	Jude
I Chronicles	Daniel	●	I Thessalonians	Revelation

The Books designated as *The Apocrypha* which St. Jerome included in his translation of the Holy Bible into Latin in the version known as *the Vulgate* are considered useful for instruction and examples of life, but are not considered Canon. These include:

The Apocrypha	Tobit	Prayer of Manasses
Ecclesiasticus	Bel & the Dragon	Song of 3 Holy Children
Wisdom	Judith	Susanna
I Maccabees	Esther (add. verses)	I Esdras
II Maccabees	Baruch	II Esdras

ARTICLE VII CONCERNING THE OLD TESTAMENT

The Old Testament is not contrary to the New Testament, for in both the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only mediator between God and Man, being both God and Man. The Law given by God to Moses along with its ceremonies and rites, do not bind Christians, nor the civil precepts thereof. No Christian man is whatsoever free from the obedience of the commandments which are called moral.

ARTICLE VIII OF THE THREE CREEDS

The Three Creeds of Anglicanism are as follows: The Nicene Creed, the Athanasius' Creed and the one commonly called the Apostles' Creed. All may be proven correct by the Holy Bible.

SECTION 3 SALVATION - PART 111A
--

ARTICLE IX OF ORIGINAL OR BIRTH SIN

Original sin stands not in the following of Adam (as the Pelagians claim) but is the fault and corruption of the nature of every human being that naturally is the offspring of Adam. From here, every person is far removed from the original righteousness and is inclined toward evil. The flesh is always contrary to spirit; and therefore in every person born into this world, warranting God's wrath and eternal damnation. This infection of nature remains and is regenerated from generation to generation within us. While there is no condemnation for those who believe in Christ as their saviour and are baptized, we do confess that we are filled with sin.

ARTICLE X FREE WILL

It is the condition of humanity following the fall of Adam that we cannot turn and save ourselves by our own natural strengths and good works. It is only by faith in Christ can be saved. We thereby have no power within us to do good works that will be found pleasing to God without being covered by the blood of Christ. We are given free will to choose Christ as our savior or may reject the gift, thereby condemning ourselves to hell.

ARTICLE XI OF JUSTIFICATION OF MAN

We are declared righteous before God only by the merit of our Lord and Saviour Jesus Christ by faith in Christ's victory over the cross and the grave. We are justified before God by declaring that Jesus is our Lord and Saviour, both on our lips and in our heart.

ARTICLE XII OF GOOD WORKS

Our good works cannot save us or make us righteous before God. Our good works on our own cannot be pleasing to God without the blood of Jesus Christ upon us.

ARTICLE XIII OF WORKS BEFORE JUSTIFICATION

All works done before we are saved by the grace of Christ and the inspiration of the Holy Spirit are not pleasing to God. Nothing we have done on our own is pleasing to our Lord without being covered by the blood of the lamb.

ARTICLE XIV OF WORKS OF SUPEREROGATION

Voluntary works besides, over, and above God's commandments, which are known as Works of Supererogation, cannot be taught without arrogancy and impiety, Any additional commandments by man in an effort to justify ourselves as holy only prove our arrogance. As Jesus plainly said, "when you have done all of that commanded of you, you are to say, 'We are unprofitable servants.'"

PART III-B ARTICLE XV –OF CHRIST ALONE WITHOUT SIN

Christ was void of all sin, both in flesh and in spirit. He came to be the Lamb without spot, who, by sacrificing himself once was able to take away the sins of the world. As St. John noted, sin was not in him. The rest of us are sinners and have no way to save ourselves except through the cross of Christ. If we say we have no sin, we deceive

ourselves and the truth is not in us.

ARTICLE XVI OF SIN AFTER BAPTISM

Not every deadly sin willingly committed after baptism is a sin against the Holy Spirit and unpardonable. Wherefore, the grant of baptism is not to be denied to such as do fall into sin after baptism. Once we receive the Holy Spirit, we may depart from grace, given, and fall into sin, and by the grace of God we may arise again and amend our lives. There is forgiveness as long as we truly repent.

ARTICLE XVII OF PREDESTINATION AND ELECTION

Predestination to life is the everlasting purpose of God, created before the foundations of the world was laid. God constantly decreed by his counsel to deliver us from the curse of sin and death. It is this prevenient grace that we find God reaching out to us, to bring us back into election of the saints by our faith in Christ Jesus.

ARTICLE XVIII OF OBTAINING ETERNAL SALVATION ONLY BY THE NAME OF CHRIST

No one denomination has a direct line to salvation; it is only through the blood of Jesus Christ can we be saved. There is no other name that provides for such salvation.

SECTION 4 THE CHURCH, MINISTRY AND SACRAMENTS
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ARTICLE XIX OF THE CHURCH

The visible Church of Christ is a congregation of faithful men and women, in which the pure word of God is preached and the sacraments be duly administered according to Christ's ordinances in all things that of necessity are requisite to the same.

ARTICLE XX OF THE AUTHORITY OF THE CHURCH

The Church has power to decree rites and ceremonies and authority in controversies of faith; and yet it is not lawful for the Church to ordain anything contrary to God's Written Word. The Church is a witness and keeper of Holy Scripture and shall not decree anything in contrary to it. This especially applies to adding or subtracting anything that is necessary according to Holy Scripture in order for humans to enjoy salvation.

**ARTICLE XXI
OF THE AUTHORITY OF GENERAL COUNCILS**

General Councils are an assembly of men and women, and not all are governed by the Holy Spirit and the Word of God. Therefore, it is possible for such General Councils to err, even on things pertaining to God. Anything ordained by such General Councils as necessary for salvation has no authority unless it is supported by Holy Scripture.

**ARTICLE XXII
OF PURGATORY**

The Roman Catholic doctrine of Purgatory, Pardons, the Worshipping of Images and Relics along with the Invocation of Saints un-scriptural and should not be done. These things are repugnant to God.

**ARTICLE XXIII
OF MINISTERING TO THE CONGREGATION**

No one should take upon the Office of public preaching or administering the Holy Sacraments unless they are called by God and sent by the Church. Our God is a God of order, not disorder. Those who lead Churches and administer the Sacraments should have training and authorization of the local governing Church authority.

**ARTICLE XXIV
OF SPEAKING IN THE CONGREGATION IN SUCH A TONGUE
AS THE PEOPLE UNDERSTAND**

Worship services shall be conducted in language that the congregation understands. All prayers, rites and sermons shall be conducted in the local language. If the speaker does not speak the local language, then there needs to be a competent translator so all may be edified by the Word of God.

**ARTICLE XXV
OF THE SACRAMENTS**

Sacraments ordained by Jesus Christ are not only badges or tokens of Christian profession of faith, but are also sure witnesses and effectual signs of God's grace and good will toward us. The Sacraments are visible signs of God's invisible grace which strengthens and confirms our faith in Him.

There are two Sacraments ordained of Christ our Lord in the Gospels: Baptism and the Supper of the Lord, commonly called The Eucharist.

These five ceremonies are not Sacraments: Confirmation, Penance, Holy Orders, Matrimony and Extreme Unction. Scripture does not call forth these as Sacraments.

Sacraments and ceremonies are important in the life of the Church. They should not be received unworthily.

ARTICLE XXVI OF THE UNWORTHINESS OF THE MINISTERS, WHICH HINDERS NOT THE EFFECT OF THE SACRAMENT

Throughout history the Church has been mingled with both good and evil, and sometimes evil has elevated itself to chief authority in the ministration of the Word and Sacrament. The unworthiness of those ministers who have violated their covenantal obligations does not negate those Christians who have received Sacraments or Ceremonies at their hands, providing that they have done so innocently and with no malice on evil intent.

ARTICLE XXVII OF BAPTISM

Baptism is not only a sign of our profession of faith, it is also a sign of regeneration or new birth where a person is rightly grafted into the Church. Baptism is the promise of forgiveness of our sins as well as adoption into the family of God. This happens through the power of the Holy Spirit upon which are sealed. Baptism confirms our faith and grace increased by virtue of prayer to God.

The Anglican Church from its origins allows for the Baptism of children. However, each child who is baptized must at a later date confirm their baptism before God and the Church.

Baptism may be done by sprinkling, pouring or immersion. It is not so much the amount of water that is used, but rather that it is a public sign of one's faith in Christ.

ARTICLE XXVIII OF THE LORD'S SUPPER

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves, but also a sign of redemption by Christ's death; and we must receive it worthily and with faith. The bread we break is partaking in the body of Christ; likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of substance of bread and wine) in the Supper of the Lord cannot be proved by Holy Scripture. As Anglicans, we believe in the presence of Christ in the elements of the Eucharist, but it still remains bread and wine.

**ARTICLE XXIX
OF THE WICKED WHICH DO NOT EAT THE BODY OF CHRIST,
IN THE USE OF THE LORD'S SUPPER**

Those that partake in the Supper of the Lord that do not believe only bring condemnation upon themselves.

**ARTICLE XXX
OF BOTH KINDS**

The Cup of the Lord is not to be denied to the laity; for both parts of the Lord's sacrament, by Christ's ordinance and command, ought to be given to all Christians.

**ARTICLE XXXI
OF THE ONE OBLATION OF CHRIST FINISHED UPON THE CROSS**

The offering of Christ's sacrifice upon the cross is the perfect, redemption, propitiation and satisfaction for all sins of the whole world. This includes original sin and actual. There is no other satisfaction for sin except the blood of Christ. The sacrifices of the Roman Catholic Mass as commonly said, are not necessary and actually blasphemous.

**ARTICLE XXXII
OF MARRIAGE OF PRIESTS**

Bishops, Priests and Deacons are not commanded by God's Law to be either single or married. It is lawful for them to be married at their own discretion.

**ARTICLE XXXIII
EXCOMMUNICATION**

The person which is open to denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful as a heathen or Publican, until that person repents of their cursing of the Church.

**ARTICLE XXXIV
OF THE TRADITIONS OF THE CHURCH**

No ceremonies or traditions should be practiced in the Church that are contrary to God's Holy Word. Traditions are to be honored as long as they are in agreement with the Word of the Lord.

**ARTICLE XXXV
OF HOMILIES**

In keeping with the traditions of the Church dating back to the time of King Edward VI of

England, ministers should preach on the following topics on a regular basis:

Of the right Use of Church	Place & Time of Prayer	Gifts of the Holy Spirit
Against Perils of Idolatry	Common Prayers/Sacraments	Rogation Days
Maintenance of the Church	God's Word (Holy Bible)	Matrimony
Of Fasting	Alms-doing	Repentance
Gluttony/Drunkenness	Nativity of Christ	Against Idleness
Excess of Apparel	Passion of Christ	Against Rebellion
Prayer	Resurrection of Christ	●

SECTION 5 OF CIVIL RIGHTS AND DUTIES

ARTICLE XXXVII OF THE CIVIL MAGISTRATES

Anglicans are to be a peaceful people, respecting the need for government as ordained by God. As the People of God, we must pray for our leaders. It is lawful for Christians at the command of the local magistrates to serve in the military as well as police.

ARTICLE XXXVIII CHRISTIANS' GOODS WHICH ARE NOT HELD IN COMMON

The riches and goods of Christians not held in common are not immoral and are at liberty to own property and goods. Christians are encouraged to give to the poor according to their ability.

ARTICLE XXXIX SWEARING OF OATHS

Vain and rash swearing is forbidden of Christians. However, when required by the magistrates in a cause of faith and charity, there is no prohibition according to the Prophets teaching in justice, judgment and truth.

SECTION 1 GENERAL CANONS OF THE CHURCH

CANON 1.1
NAME AND STYLE OF THE WORLDWIDE ANGLICAN CHURCH

The official name of this denomination is the **WORLDWIDE ANGLICAN CHURCH**. It is styled as an Anglican Communion, following in the traditions as well as Articles of Religion of the Anglican Church (Church of England). While independent of the Church of England, it represents the rich heritage of Anglicanism throughout the world.

CANON 1.2
APPLICATION AND DEFINITIONS

Section 1

The International Canons of the **Worldwide Anglican Church** (WAC) are the highest law, only second to the Holy Bible. These International Canons exist for the purpose of settling disputes as well as for providing for the good governance of WAC. These canons supersede any canons in conflict from Continental, Provincial or Diocese canons.

Section 2

Definitions. This section explains the definitions used within this document:

§ 2a – **Patriarch** – the highest elected position within the WAC. He is elected for a five year term at the **International Consistory (IC)** Meeting. He may be re-elected for a second term. He is the chief interpreter of the canons except when the IC is in session.

§ 2b – Senior Primate – The second highest elected position in the WAC. He will serve for a term of five years and may be re-elected by the IC. The **Senior Primate** may be elected **Patriarch** if the **Patriarch** either retires, steps down or terms out after two terms.

§ 2c – Clergy – This refers to anyone ordained and/or consecrated. Those holding the title of "Patriarch", "Archbishop", "Bishop", "Priest", "Pastor" or Deacon are considered members of the Clergy.

§ 2d – College of Primates – A governing body of the International body of WAC. They serve as voting delegates of the regular operation of the International body.

§ 2e – Member of the Clergy – This means any person who possesses the grace of Holy Orders and official power and canonical requisites as well as the moral character and good personal behavior which will qualify a person for ordination. They must have the spiritual qualifications, both intellectual as well as personal for any particular ecclesiastical responsibility as in the judgment of the Ecclesiastical Authority and conforming to canon law.

§ 2f – Rector - This means a Priest or Pastor who is canonically settled in a Parish in canonical union with the WAC.

§ 2g – Assistant to the Rector – means a Priest or Deacon chosen by the Rector, to assist in such duties as the latter may assign and to function under the Rector's exclusive direction and authority, save only as canonically subject to the Bishop, Archbishop and Province, and who's tenure shall be at the discretion of the Rector.

§ 2h – Vicar – A Vicar is a Priest, Pastor or Deacon sent by the Bishop of a recognized Diocese to be in charge, as the Bishop's representative, of a mission and whose settlement is determined as to time and condition by agreement with the Bishop.

§ 2i – Priest and Pastor, definition – The term "Priest" and "Pastor" are interchangeable. The proper usage is up to a Province as one may be a preferred term over another.

§ 2j – Priest-in-Charge – This means a Priest whose settlement in a Parish or mission is that of a temporary administrator and is subject as in tenure and other conditions, to the discretion of the presiding Bishop.

§ 2k – Congregation – This means a Parish or parochial mission or a diocesan mission as well as members collectively of any of the aforesaid.

§ 2l – Continent – The WAC is organized by Continent Consistories (CC) as the second level of leadership and organization. It is only second to the IC.

§ 2m – Province – An Anglican area, usually by country, headed by either an Archbishop Primate or Bishop Primate. A Province is the third level of leadership and organization within the WAC.

§ 2n – Canon of the Ordinary – A Priest, appointed by and assigned to the Bishop. He or she is on the Bishop's staff and performs such tasks as required by the Ordinary, or Diocesan Bishop. The Canon to the Ordinary, as part of his/her assignment, will have a seat and voice on every board, body, committee and commission within the Diocese. He will be a permanent Episcopal representative for the purpose of maintaining continuity between all the bodies within the Diocese.

§ 2o – Dean – A Dean is a position of leadership in a Cathedral, or over a group of Clergy under the direction of a Bishop.

§ 2p – Canon – This is a position that is part of the leadership of a Diocese. It is an honorary position, worthy of respect. This person is a personal representative of a Bishop. They may have a special assignment by the Bishop, or simply being part of the advisory council for any Bishop.

§ 2q – Vestry – Governing board of any local Parish or Church.

CANON 1.3 **THE PATRIARCH'S RECORD**

Section 1.3

The **Patriarch** shall maintain a book entitled "Records of the Patriarch of WAC". In a section thereof entitled *Record of Bishops and Archbishops*, the Patriarch shall list all of those in the Episcopacy within WAC. It shall denote all retired as well as those who are deceased or have been removed from Office.

CANON 1.4 **WORSHIP**

Section 1

Each Parish shall celebrate worship of the Lord at a minimum of one day a month, although weekly is encouraged. It shall be on a prescribed day as agreed upon by the members of that Church. While Christians in many countries worship on Sundays, other countries may find a different date more accessible to their members.

Section 2

Liturgical Calendar – Each Parish should follow the Liturgical Calendar as prescribed by the IC.

Section 3

Lectionary – A lectionary of lessons as approved by the Province is to be used as a preaching guide. Each worship service should contain readings from the Gospels, the New Testament, Old Testament and the Psalms.

Section 4

Approved translations of the Bible – Each Diocese should have a list of approved translations of the Bible that can be used in worship. Paraphrases of the Bible are not permitted to be used in worship.

Section 5

The Book of Common Prayer should be used in worship. Each Province may create their own Book of Common Prayer as in keeping with local language. Each worship service should include the following: Greeting, Reading of the Lessons, Sermon, a creed as approved in the 39 Articles of Religion, Prayers of the People, Prayer of Confession and Benediction.

Section 6

The IC, CC or Provinces may produce their own Book of Common Prayer in their own language, with approval of the IC Committee on Worship.

Section 7

Music of the Church – The Priest/Pastor is in charge of music used during worship. Music should glorify God always.

CANON 1.5 MINISTRY AND HOLY ORDERS

Section 1

A commission on Ministry for the IC shall set requirements for all those seeking Holy Orders.

Section 2

No person should be received into Holy Orders without the recommendation of the Bishop of that Diocese.

Section 3

The Bishop may license any adult member in good standing to serve within a congregation as Pastoral Assistant, Lay Leader, or Catechist.

Section 4

Postulants. Before being admitted as a postulant for Holy Orders, the applicant shall submit to the Diocese's Commission on Ministry appropriate records showing the person's fitness and readiness for Holy Orders. Such records shall, at a minimum, include the following:

§ 1 – The person's full legal name, date of birth, place of birth and be at least eighteen (18) years of age.

§ 2 – Evidence of the person's Baptism and Confirmation, and that the person is an active communicant in good standing in a Church in the Diocese, or a Church in communion with the Diocese.

§ 3 -A personal letter detailing the person's perceived call to Holy Orders and the process of discernment to the date of application.

§ 4 – A letter of support from a Priest, Pastor or other minister in charge of the person's sponsoring congregation, including approval of their vestry.

§ 5 – A certified record of the person's educational background and any other relevant training.

Section 5

Before a person is recommended for Postulancy, the Commission on Ministry for a Diocese shall cause the following background inquiries to be made and their results received:

§ 1 – A thorough personal background check, including criminal record. If a person has

been jailed for being a Christian and has a conviction, this will not count in the area of criminal record.

§ 2 - The Bishop has the right to remove anyone from the postulancy for a good cause, notifying the Commission on Ministry and the individual affected with reasons thereof.

§ 3 – Any person applying to become a postulate for ministry shall have a waiting period of at least three months in order to allow proper examination of the postulate.

§ 4 – No person shall be ordained a Deacon unless they have reached a minimum age of 19 and have completed all necessary training required by a Province for that Office.

§ 5 – No person shall be ordained a Priest/Pastor unless they have reached the minimum age of 25 and have completed all necessary training as required by a Province for that Office. They shall have first been ordained a Deacon.

§ 6 – The Bishop has the right to waive the requirement of being a Deacon first.

§ 7 – A ordained Pastor from another denomination may be received as either a Deacon or a Priest at the discretion of the Bishop and the approval of the Committee on Ministry.

§ 8 – Ordination shall take place by the hand of a Bishop with the assistance of at least two Priests. The person being ordained shall declare the following:

"I do believe the Holy Scriptures and the Old and New Testaments to be the Word of God and to contain all things necessary to salvation, and I consequently affirm that I believe and uphold the 39 Articles of Religion as true and accurate statements of faith. In addition, I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them.

§ 9 – The Service of Ordination must be at least before a congregation of believers. It may be open to the public. It is advisable that the service be as prescribed by the Book of Common Prayer.

Section 6

Consecration of a Bishop – No Priest may be consecrated a Bishop, Bishop Coadjutor or Bishop Suffragan of any Diocese until such person has been duly elected in accordance with the Canons of the Diocese and has been duly approved by the Provincial authority of the Province in which they are to be affiliated.

Section 7

No Priest duly elected a Bishop, Bishop Coadjutor, or Bishop Suffragan of a Diocese shall be consecrated Bishop until he has subscribed to the declaration set forth in 4.5 § 8 and in the presence of the Archbishop or Patriarch along with a minimum of two other Bishops.

Section 8

Confessional – All Priests and all Bishops have the authority to act as minister of the

sacrament of confession.

§ 1 – The sacramental seal of confession is inviolable. There is never any circumstances whatsoever in which communications between a penitent and a confessor, made under the sacramental seal, may be disclosed by the confessor in any manner, directly or indirectly, to any third party, not even to a third party that purports to act under ecclesiastical or legal authority.

§ 2 – The confessor is completely prohibited from using knowledge, acquired during confession to the detriment of the penitent, even when any possibility of revelation is excluded. A person who has been placed in authority cannot use knowledge about sins which he has received in confession in any manner for external governance.

CANON 1.6

HOLY MATRIMONY

Section 1

WAC holds Holy Matrimony to be a divinely-instituted sacramental union of one man and one woman joined in body, mind and spirit by the grace of God as a life-long covenant of marriage. The WAC therefore does not offer its blessings to any relationship between persons that does not conform to this understanding of marriage.

Section 2

Only those who have been ordained either a Priest/Pastor or Bishop can officiate at a marriage service, solemnizing the event. A Bishop may authorize a Deacon to solemnize a specific marriage.

Section 3

No marriage shall be consecrated that is not legal in any jurisdiction.

Section 4

All marriages shall be conducted in accordance to the Book of Common Prayer or any other service approved by the local Diocese.

Section 5

No Priest or Bishop shall solemnize a homosexual marriage. The Holy Bible does not recognize homosexual marriage as an acceptable practice. It is considered an abomination before God.

CANON 1.7

HOMOSEXUALITY

Section 1

Homosexuality is not compatible to the Christian lifestyle. It is considered an abomination by God (Lev. 18:22, plus numerous other places in both Old and New

Testament).

Section 2

All Clergy of WAC are forbidden to perform or officiate or be a part of any homosexual marriage ceremony. To violate this will result in immediate loss of ordination.

Section 3 – No person engaging in homosexual activity may be a lay-leader or a member of the Clergy.

CANON 1.8 CLERGY COMPENSATION AND BENEFITS

Section 1 – Every member of the Clergy that is part of a Diocese shall receive a fair compensation for ministry rendered, whether the person is employed either full time or part-time.

Section 2 – Each **Church is expected to pay its Clergy** a living wage as based on the community standard. This is determined by finding out what is the average wage among members of the congregation.

Section 3 – A Church with a minimum of 10 families should be able to support a Pastor if every family is tithing as required by the Bible.

Section 4 – The Church should provide housing for the Pastor in keeping with the average type of home in his congregation.

Section 5 – Part-time Clergy are those who are bi-vocational. They are either serving small Churches that are unable to provide a living wage or are mission Churches where the Church is part of a new Church planting. Priests/Pastors should be paid as what can be negotiated by the Bishop of that Diocese with that local congregation.

SECTION 2 CONSISTORY

CANON 2.1 STRUCTURE OF THE INTERNATIONAL CONSISTORY

Section 8a – The Consistory is the highest ranking body of the WAC. All decisions are final. This body is the final authority.

Section 8b – Meetings. The **International Consistory** is to meet once every five years. It is to be chaired by the **Patriarch**. The meetings are to be held in Kampala, Uganda, unless the **International Consistory** approves a different location for the next International Conclave.

Section 8c – Membership of International Consistory – It shall consist of the following Officers: the Patriarch, Senior Primate, Consistory Secretary, Consistory Treasurer, Registrar, International Chaplain as well as all members of the College of Primates. A International Lay Leader, known as the International Senior Warden shall also be a member.

Section 8d – The **Patriarch** shall preside over the International Consistory. Should the Patriarch be unable to preside, the Senior Primate authorized to take his place.

Section 8e – Business of the International Consistory – The duties of the International Consistory is as follows:

§1 - It is the duty of the **International Consistory** to elect a Patriarch, a Senior Primate and an International Lay Leader.

§2 – Approve changes to the Canons

§3 – See to the installation of the **Patriarch**.

§4 – Deal with any disciplinary action that is referred by the **Continental Conclaves to the International Consistory**.

§5 – Any other business that the Patriarch deems necessary to come before the body.

Section 8f. The **International Consistory** is absolutely forbidden to change the 39 Articles of Religion. Those articles stand as long as the Word of God stands in this world.

CANON 2.2

RULES OF ORDER

Section 9a – In addition to the Constitution and Canons of the WAC, the International Consistory may adopt its own rules. Otherwise, it will operate under Robert's Rules of Order.

CANON 10

COMMITTEES OF THE INTERNATIONAL CONSISTORY

Section 10a – At or before the beginning of each International Consistory, the **Patriarch** shall appoint the following regular committees :

§1 – **COMMITTEE OF CREDENTIALS.**

This committee is to approve the credentials of all voting members. It has the right to settle any disputes that may arise over credentials. This committee is to be chaired by the International Registrar.

§2 – COMMITTEE ON NOMINATIONS.

This committee is to nominate at least two people for all elected Offices. They are to be presented before the International Consistory and allowed to lay over one day prior to voting. The International Secretary is to be the chair of this committee.

§3 – COMMITTEE ON ELECTIONS. This committee consists of six people: three laity and three Clergy. They shall be the tellers as well as to count the votes. When requested by the Patriarch, they shall announce to the International Consistory election results.

§4 – COMMITTEE ON CONSTITUTIONS AND CANONS.

This committee shall consist of two Clergy and two laity. It is the duty of this committee to consider all proposals and amendments to the Canons and Constitution. It is their job to make sure all proposals are not in conflict with the current by-laws if they were to be approved. The committee will also advise members of the International Consistory as to the proper and consistent implementation of the provisions of the Canons and Constitution. The chair shall be appointed by the **Patriarch**.

§5 – COMMITTEE ON RESOLUTIONS AND MEMORIALS. This committee, chaired by the International Chaplain shall review and propose all resolutions and memorials that may come before the International Consistory. The International Chaplain may appoint his/her committee which should include one Clergy and one laity.

CANON 11
THE CONDUCT OF ELECTIONS

Section 11.1

On the first day of the IC, the Committee on Nominations shall present its nominations for all Offices and positions to be filled by vote at the IC. Any nominations from the floor may be received on any day up until the elections.

Section 11.2

The Credential Committee will determine who is eligible to vote by the second day of the IC.

Section 11.3

Eligible to vote: Patriarch, Senior Primate, International Secretary, International Treasurer, Lay Representatives to IC, and the College of Primates.

CANON 12
COMMITTEES OF THE INTERNATIONAL CONSISTORY

Section 12.1

On or before each International Convocation, the Patriarch shall appoint the

following regular committees:

§1 – COMMITTEE ON CREDENTIALS

This will consist of the Senior Primate and two others. This committee has the duty to consider all claims and disputes affecting the right to seat, voice and vote at the IC and to perform such other duties as assigned to it by these Canons or the IC. The Senior Primate is the chair of this committee.

§2 – THE COMMITTEE ON PROVINCIAL STATUS

Shall consist of three people of different Provinces. The duty of this committee is to consider all matters pertaining of Provinces, including the admission of new ones with union into the WAC.

§3 – COMMITTEE OF NOMINATIONS

Shall consist of two Bishops and two laity. It is the duty of the committee to recommend for nomination at least one candidate for each Office or position. The exception is for the Office of **Patriarch**, where the Vicar General is usually nominated to fill the Position of **Patriarch**.

§4 – THE COMMITTEE ON ELECTIONS

Shall consist of four people, which shall include three Bishops and one laity. It is the duty of the Tellers to collect and count the votes. When requested by the Patriarch, the tellers shall determine the results of the voting.

§4.1 – Tellers are to examine all ballots. If the validity of any ballot is in doubt, the tellers shall record on the back of the ballot any question raised. Before tallying, any doubtful ballots shall be presented to the Patriarch for his ruling. The Patriarch will then in writing place his endorsement on the back. This act shall be final.

§4.2 – If the correctness of the canvass by the tellers of any vote shall be called into question, such vote shall be re-canvassed on the written request of any two members of the IC addressed to the Patriarch. Such re-canvass of a vote shall be made by the Patriarch or International Secretary, and their findings in the matter shall be final and conclusive. No re-canvass shall be allowed after the close of the IC.

CANON 13

NOMINATIONS FOR THE ELECTION OF PATRIARCH AND SENIOR PRIMATE

Section 13.1

The ecclesiastical authority of the WAC is entrusted to the **Patriarch**. The Office shall be elected at the IC.

Section 13.2

Moving Line – The Office of **Patriarch**, being a primary position of the WAC and is of grave importance, it is important that a person serve for at least one term as **Senior Primate** in order to better learn the role. The **Senior Primate** shall serve at least one term before advancing to the Office of **Patriarch**.

Section 13.3

A Patriarch may serve for no more than two five year terms. He may be re-elected for a second term.

Section 13.4

If the Patriarch plans to stand for election to complete a second term, he shall announce this at least three months prior to the IC, sending his decision to the various Archbishop Primates.

Section 13.5

The Nominating Committee shall select at least two people from the WAC for the Office of Senior Primate. The minimum requirement to be nominated for either Office is the candidate must be a Bishop or Archbishop. He must also be a minimum of 50 years of age.

Section 13.6

Nominations may also come from the floor.

CANON 14 OFFICE OF THE PATRIARCH



**THE MOST REV DR CHRISTOPHER LWANGA TUSBIRA
PARIARCH (2017 – 2027)**

Section 14.1

The highest ranking official of the WAC is the Patriarch.

Section 14.2

There will be no co-Patriarch as there needs to be one person who has the final authority before God.

Section 14.3

The Patriarch must be at least 50 years of age, having served as a Bishop or

Archbishop and has demonstrated good moral character as well as the Christian leadership of servant hood.

Section 14.4

The Patriarch shall work with the College of Primates for the WAC in the good governance of WAC.

Section 14.5

The Patriarch shall appoint committees and individuals to serve him in the administration of his duties.

Section 14.6

The **Patriarch** should have served at least one term as Senior Primate in order to learn the duties of the Patriarchal position.

Section 14.7

Vestments – The **Patriarch** has the right to choose his vestments fitting of his rank as prince of the Church.

Section 14.8

Power to appoint or remove Bishops and Archbishops. The Patriarch has the right to remove any Bishop or Archbishop for dereliction of duties or moral turpitude. Any such removal is subject to review and approval of the College of Primates.

Section 14.9

The **Patriarch** is an ex-officio member of all committees as well as the College of Primates.

CANON 15
OFFICE OF THE SENIOR PRIMATE



THE MOST REV DR JAN BEADERSTADT
SENIOR PRIMATE (2022 – 2027)

Section 15.1

The **Senior Primate** is the deputy to the Patriarch. He serves as the second in command for WAC.

Section 15.2

The **Senior Primate** is elected at the International Consistory and serves for a five year term. It is understood that upon the retirement of the Patriarch, he may run for that Office at the next **International Consistory**.

Section 15.3

In the case of death, absence or resignation of the **Patriarch**, the Senior Primate automatically assume the role of **Patriarch**.

Section 15.4

The Senior Primate is the chair of the **College of Primates**.

Section 15.5

The **Senior Primate** has the power to appoint and remove leaders if such action is necessary for the good governance of WAC. Such actions must be approved by the Patriarch and the **College of Primates**.

CANON 16

OFFICE OF THE INTERNATIONAL SECRETARY

Section 16.1

The International Secretary (IS) is appointed by the **Patriarch**.

Section 16.2

Duties: The International Secretary shall do the following:

§1 – He is to keep all records of WAC.

§2 – The IS shall maintain the role of all ordained Clergy as well as consecrated Bishops.

§3 – The IS shall record the minutes of the International Consistory and to make them available to Bishops and Priests of WAC.

§4 – The IS shall serve the Patriarch and Senior Primate in whatever is required of the IS's Office.

CANON 17

OFFICE OF THE INTERNATIONAL TREASURER

Section 17.1

The **International Treasurer** shall be appointed by the Patriarch with approval of the **College of Elders**.

Section 17.2

Duties: The International Treasurer shall do the following:

§1 – Maintain all financial records of WAC.

§2 – Report the financials to the Patriarch, the College of Primates and all Dioceses every three months.

§3 – Be a co-signer of all checks. Another co-signer shall be appointed by the Patriarch with approval of the College of Primates. The co-signer shall not be related to the **International Treasurer**.

§4 – Maintain full financial transparency of WAC for its members.

§5 – Prepare an annual budget for WAC. The budget needs to be approved by the College of Primates.

§6 – Give quarterly reports of income and expenditures for WAC to the Patriarch and College of Primates. These reports may also be sent to all the Provinces and Dioceses.

Section 17.3

Audit. The **International Treasurer** shall be audited every 30 months to assure financial integrity of all funds belonging to WAC.

CANON 18

OFFICE OF THE CHANCELLOR

Section 18.1

The Chancellor is the Chief Legal Officer of WAC.

Section 18.2

The **Chancellor** advises WAC in all things pertaining to legal affairs of WAC as well as oversees the canons of the Church.

Section 18.3

The Chancellor shall be the chair of the Jurisprudence Committee, which shall review questions on legislation as well as to advise the Patriarch, Senior Primate and the Provinces on proper conduct and procedure within WAC.

CANON 19

THE OFFICE OF INTERNATIONAL SENIOR WARDEN

Section 19.1

The International Senior Warden (ISW) is the highest ranking lay leader in the **Worldwide Anglican Church**

Section 19.2

The ISW is elected at the IC and serves a five year term. The ISW may only serve a single term of Office.

Section 19.3

The ISW shall assist the Patriarch, Senior Primate and IS in developing and

overseeing work of empowering the laity in WAC.

CANON 20

THE OFFICE OF INTERNATIONAL JUNIOR WARDEN

Section 20.1 – The International Junior Warden (IJW) holds the second highest ranking position as a lay leader only after the ISW.

Section 20.2 – The IJW is elected at the IC and serves a single five year term.

Section 20.3 – The IJW upon completion of his term of Office may run at the next IC for the position of ISW.

Section 20.4 – The IJW may not be from the same ecclesiastical Province as the ISW.

CANON 21

COLLEGE OF PRIMATES

Section 21.1

PURPOSE – The **College of Primates** shall serve as the governing body of the WAC between meetings of the International Consistory.

Section 21.2

MEMBERSHIP – The membership of the College of Elders shall consist of the following: Senior Primate, and Primates of North America, South America, Asia, Africa, Europe and Australia. The International Secretary and Treasurer are members of the College of Primates.

Section 21.3

CHAIRPERSON – The **Vicar General** shall serve as the chair of the College of Primates.

Section 21.4

MEETINGS – The **College of Primates** shall meet a minimum of quarterly to discuss the business of WAC. Specific duties include:

§1 – FINANCIAL – All financial matters must be approved by the College of Primates. This includes the budget which authorizes expenditures that do not need to be approved again at regular meetings of the College of Primates. The International Treasurer must give a quarterly report to the College of Primates of expenditures incurred over the previous three months.

§2 – REVIEW OF DISCIPLINARY ACTION – Any disciplinary action by the Patriarch or Senior Primate must be reviewed by the College of Primates. The College of Primates has the power to overturn such disciplinary actions done by the Patriarch or Senior Primate.

§3 – APPROVAL OF NEW PROVINCES – The College of Primate shall review all new

applicants wishing to join WAC. The Patriarch and/or the Senior Primate shall present these applicants for review. In order for a new Province to be accepted, they must have final approval of the **College of Primates**.

§4 – APPROVAL OF NEW DIOCESE – When a Province has decided that there is a need to create either a new Diocese or an Archdiocese, the Patriarch with his approval shall then send his recommendation to the College of Primates for their approval.

§5 – APPROVAL OF ALL NEW BISHOPS AND ARCHBISHOPS – The College of Primates must approve all new Bishops and Archbishops. This serves as a final check of each person who shall assume such a leadership role in WAC. The Patriarch shall forward the recommendation to the College of Primates for their approval.

§6 – OTHER BUSINESS – The College of Primates shall conduct other business as directed by the Patriarch or Senior Primate.

Section 21.5

HOW MEETINGS ARE CALLED. The Senior Primate will send out a notice two weeks prior to the meeting announcing such is to take place. A reminder shall be issued a week later. The agenda shall be published with the call to meeting. The agenda shall be prepared by the Senior Primate.

Section 21.6

Meetings Conducted Electronically – Because of the various time zones and languages involved, all meetings are to be conducted via the Internet. Email will be used in order to avoid hacking as can be done on social media sites. Discussion will be done by everyone hitting “reply all” so all may see the discussion.

Section 21.7

Voting – Voting will take place over a 48 hour period with times set by the Senior Primate. The voting times will be announced in the call to meetings as stated in Section 21.5. Upon the end of the 48 hour period, the Senior Primate shall tabulate the votes and declare its passage or defeat.

Section 21.8

Results Published, Discussion Confidential – All actions by the College of Primates shall be published to the Bishops and Archbishops within 15 days of the meeting. While all actions are public, the discussions are confidential.

<p style="text-align: center;">SECTION 3 ECCLESIASTICAL OFFICES AND DUTIES</p>
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CANON 22
THE OFFICE OF DEACON

Section 22.1

The first level of ordained ministry is the Office of Deacon. This Office is to be an assistant to a Priest or a Bishop.

Section 22.2

Duties: Deacons may serve in the following capacities:

§1 – Worship – Deacons serve as assistants to Priests or Bishops. They can read the Scripture lessons, lead prayer, or any other duties assigned to them by the rector or Bishop.

§2 – Sacraments – Deacons may be allowed to do baptism and Eucharist only with permission of the Bishop and only under extenuating circumstances. They may serve the Eucharist to shut-ins as long as the host is formally consecrated. They may do baptisms at the direction of the Priest or Bishop.

§3 – Minimum Age – Any candidate for the Orders of Deacon must be at least 18 years of age and have completed a basic course of study as required by the Province to which they reside.

§4 – Vestments – In worship service, a Deacon is to wear a white alb with a stole that is on a 45° angle across the chest. They are to wear the appropriate liturgical colors as prescribed by the Province.

§5 – Educational Requirements – Each Province is to set a minimum requirement for religious education that must be passed by the aspirant in order to be ordained as a Deacon.

§6 – Ordination – Each Deacon must be ordained by the Bishop ordinary of his or her Diocese.

§7 – Approval – All those who desire to become Deacons must be approved by the Board of Ordained ministry for their Diocese prior to ordination.

§8 – Other Duties – Deacons can perform duties as assigned to them by their Priest or Bishop. They may serve as missionaries, teach in schools, do Christian charity, serve as evangelists or any other role as may be assigned to them. Deacons can also officiate at funerals

§9 – Tithing – All Deacons are expected to tithe as well as to encourage all

others to do likewise.

§10 – Compensation – Deacons may or may not be compensated for their work. This will depend upon the finances of the local Church to where they are assigned.

§11 – Weddings – Deacons may not officiate weddings, unless given special dispensation in writing by the presiding Bishop and only for a specific instance.

§12 – Removal from Office – A Deacon can only be removed from being an ordained Deacon by a trial before the Bishop with Approval of Patriarch and the College of Elders.

CANON 23

OFFICE OF THE PRIESTHOOD

Section 23.1

Definition – The Office of Priest is reserved for those who have been called by God to this high and important position within the Church. A Priest has full powers to lead worship, preach the Word, conduct the sacraments and to be the administrative leader of the Church to which they have been assigned.

Section 23.2

Duties, Obligations and Qualifications

§1 – Qualifications – All Priests must have served for a minimum of two years before they can be considered to be ordained to the Priesthood.

§2 – Educational Requirements – A Priest must have the minimum educational requirements as set forth by the Province to which they are a member.

§3 – Duties – All Priests serve under the direction of a Bishop. They may serve as rectors, curates, evangelists, missionaries, Church planters and the like. They may preside over a worship service or as part of a worship service with another Priest or under the Bishop. They are to take care their Churches and their members. They are responsible for providing religious education for all members.

§4 – Sacraments – All Priests may perform the sacrament of Baptism and the Eucharist.

§5 – Marriage Ceremonies – All Priests may preside over all weddings in keeping with the laws of the country to which they are serving.

§6 – Authority – A Priest is under the authority of a Bishop. A missionary Priest will be under the authority of not only his or her home Diocese, but while serving in a different Diocese, under the authority of that Bishop to whom he has been assigned. The Priest will have authority over the Deacons and other Priests that he may be appointed as overseer.

§7 – Vestments – Priests shall wear appropriate vestments as prescribed by the

Province to which they serve. A Priest can may wear an ecclesiastical shirt as part of their daily work, depending upon the Province in which they reside. During worship, they may wear an alb with a stole in appropriate liturgical colors. Other vestments may be worn as prescribed by the Province to which they belong to. A Church is expected to purchase appropriate vestments. Small Churches, however, may not be able to provide full support, but should do what they can.

§8 – Approval – All candidates for the Priesthood must be approved by the Bishop along with a Board of Ordained Ministry. They shall have met the basic requirements as set forth by the Province to which they will be part of.

§9 – Ordination – All Priests must be ordained by their local Bishop.

§10 – Tithing – All Priests are expected to teach tithing in their Churches. In addition, they are to tithe their income to their Church. They are to set an example for their members to do likewise.

§11 – Bi-Vocational – Priests may be bi-vocational, especially in the case of small Churches or new Church plants whereby the local Church cannot afford to support a full time Priest.

§12 – Simony – Under no circumstances will any candidate for ordination as Priest be required to pay a fee to the Bishop for the privilege of being ordained. Any Bishop, Archbishop or any other person requiring someone to pay them for the purpose of being ordained will be immediately dismissed by the Patriarch after due investigation.

§13 – Removal as an Ordained Priest – A Priest cannot be removed as an ordained Priest without an ecclesiastical trial with the Bishop presiding. All actions of removal must be approved by the Patriarch and the College of Elders.

CANON 24

OFFICE OF BISHOP

Section 24.1

Definition – The Office of Bishop is an overseer of the Church. The Office of Bishop is one of great honor that should be upheld with respect and dignity. A Bishop is the “Priest of Priests” who serves to guide, correct and encourage Priests, Deacons and Churches under their tutelage.

Section 24.2

Types of Bishops – In Anglicanism, there are three types of Bishops which can serve the Church. They are as follows: Bishop Ordinary, Bishop Suffragan and

Bishop Missionary.

Section 24.3

Consecration of Bishop – A Bishop must be consecrated by no less than three Bishops in attendance. This requirement is in keeping with the long usage and custom of the **Worldwide Anglican Church**.

Section 24.4

Minimum Age and Requirements – No one may become a Bishop unless they have reached the age of 40 years and have served as a Priest prior to becoming a Bishop.

Section 24.5

Bishop Ordinary

§1 – Definition – A Bishop ordinary is one who is head of a Diocese. A Diocese is considered to be a minimum of ten Parishes.

§2 – Ecclesiastical Authority – A Bishop ordinary is over all Priests and Deacons along with lay leaders of the Diocese in which he has been chosen to serve. A Bishop ordinary has the power to assign Priests and Deacons to Parishes. A Bishop ordinary is expected to visit each Parish once a year in order to confirm those children who are now ready to confirm their baptism (Confirmation).

§3 – Cathedral – It is expected that a Bishop ordinary will have one Church that will serve as his/her Cathedral. A special chair shall be set in place for the Bishop ordinary as prescribed by the Province.

§4 – Appointment of Priests and Deacons – The Bishop ordinary shall have the authority to appoint Priests and Deacons to various Parishes throughout his/her Diocese.

§5 – Election – A Bishop ordinary shall be elected by the Priests and senior warden of each Parish within the Diocese. The procedure of how the election shall take place is left up to the Province to which they belong to.

§6 – Qualifications to be Bishop – A Bishop ordinary shall have served as a Priest in that respective Diocese and be at least 40 years of age. He shall be of good moral character and endorses the 39 Articles of Religion as spelled out in the first section of these canons. That person shall have demonstrated the ability to be a leader.

§7 – Approval of Province – All Bishops who are elected must be approved by the House of Bishops for that particular Diocese. The decision of the Provincial House of Bishops can be appealed to the Patriarch should a conflict arise.

§8 – Approval by College of Primates – All elected or appointed to the Office of Bishop will automatically be reviewed by the College of Primates which has the

power to nullify an election of a Bishop should circumstances arise to warrant such action.

§8 – Term of Office – A Bishop ordinary can serve no more than 15 years. At that point, he can retire or take a Parish. They do retain the title of “Bishop” and are due the respect of that Office once they retire from that position. They are then under the governance of the new Bishop ordinary.

§9 – Consecration – All Bishops must be consecrated by no less than three Bishops in good standing, which is in keeping with the Anglican tradition.

§10 – Financial support – It is the obligation of each Parish in a Diocese to support the Diocese with a tithe from the Church of 10% of their monthly income.

§11 – Fiduciary Responsibility of Bishop – The Bishop ordinary is required to report to the Churches on a quarterly basis the income and expenditures of the Diocese.

§12 – Appointment of Diocese Staff – The Bishop ordinary shall appoint a diocesan secretary, diocesan treasurer, and any other Officers as needed in the operation of the Diocese.

§13 – Diocese Synod – The Bishop ordinary shall be the chair of all meetings of the Diocese Synod, which shall meet once a year at a fixed date as determined by the Archbishop.

§14 – Treasurer – The Bishop ordinary may not serve as treasurer of the Diocese. There needs to be full transparency in all financial dealings of any Diocese. Checks and balances must be observed.

§15 – Canons, Deans and ArchDeacons – The Bishop ordinary shall appoint all canons, Deans and ArchDeacons. These Offices will also form a Diocesan Council which will assist the Bishop ordinary in the operation of the Diocese.

Section 24.6 – Bishop Suffragan – The Patriarch or Archbishops may appoint Bishops Suffragan. These Bishops are created for special assignments (i.e. education).

§1 – No Bishop Suffragan shall be appointed unless they have a clear duty or responsibility.

§2 – Compensation – They are to be compensated as determined by the Diocese.

§3 – Honors and Respect – A Bishop Suffragan is to be given all rights, honors and respect due to the Office of Bishop. He does not have a Cathedral, but will serve at the assignment of the Bishop, Archbishop or Patriarch.

§4 – House of Bishops – A Bishop Suffragan is a member of the House of Bishops for the Province and has full vote.

Section 24.7

Missionary Bishops – A Missionary Bishop is a Bishop in full standing who is **appointed by either the Patriarch or an Archbishop** with the sole purpose of developing new Churches to form a new Diocese.

§1 – Duties – The missionary Bishop shall establish Churches. They are to raise up Deacons to officiate at these new Churches while developing Priests.

§2 – Other Duties – The duties as outlined in Canon 24, Section 5 “Duties of Bishops” applies to all missionary Bishops.

§3 – Compensation – Compensation must be negotiated with the WAC or Province to which they may be attached. It is understood that most missionary Bishops will be employed in secular jobs to support their mission work.

Section 24.8

Removal of a Bishop from Office – A Bishop can only be removed by a trial before a ecclesiastical court appointed by his Archbishop. All action by that court must then be reviewed by the Patriarch and College of Elders who may reverse or agree with the court’s decision.

CANON 25 ARCHBISHOPS

Section 25.1

Definition – Each Province within the **Worldwide Anglican Church** may have an Archbishop. A Province shall have an Archbishop once there is three Diocese within its territory.

Section 25.2

Province – A Province is normally one country. However, if the area has very few Churches, several countries can be grouped into a Province. It should be the goal in such cases to increase the number of Churches so there can be made a Province.

Section 25.3

Creation of Provinces – Provinces are created at the discretion of the Patriarch and approved by the House of Bishops for WAC.

Section 25.4

Election of an Archbishop

§1 – Vacancy - When a vacancy occurs, the House of Bishops shall elect an Archbishop to be the head of the Province. The House of Bishops shall choose

from one of the Bishops within their Province.

§2 – Approval of Patriarch and College of Elders– All Archbishops must be approved by the Patriarch as well as the **College of Elders** for WAC.

§3 – Term of Office – An Archbishop shall serve no more than fifteen (15) years. Once they are out of Office, they still retain their title and are entitled to all the respect and honors due to that Office.

Section 25.5

Duties of the Archbishop

§1 – Provincial House of Bishops – The Archbishop shall be assisted by the Provincial House of Bishops who will advise the Archbishop. It will be the responsibility of the Archbishop to appoint a Dean of the Provincial House of Bishops who will serve for a year. The Provincial House of Bishops shall meet at least quarterly.

§2 – Provincial Synod – Each Archbishop shall call a provincial synod meeting for the Province a minimum once every five (5) years. The Archbishop shall serve as chair of the provincial synod.

§3 – Removal of a Bishop – The Archbishop has the right to remove a Bishop for failure to do his/her duties as well as for moral turpitude. The Bishop who has been removed may appeal to the Patriarch and the College of Elders who's decision will be final.

§4 – May have his own Diocese – As each Archbishop is a Bishop in his own Diocese, he may continue to be a Bishop as well as rule and govern his own Diocese. This will depend upon the rules of the Province for which he is to govern.

§5 – Financial support – The Archbishop and the Archdiocese is supported by tithes from each member Diocese. All Dioceses are required to send 10% of their receipts to the Archdiocese for the support of its work.

§6 – Fiduciary Responsibilities – The Archbishop shall appoint a provincial treasurer for an Archdiocese. This does not have to be an ordained Clergy, but cannot be a relative of the Archbishop. The provincial treasurer is responsible for the finances, and must provide monthly reports of income and expenses to the Archbishop as well as Bishops and Clergy of the Province.

CANON 26

ARCHBISHOP PRIMATES

NOTE: CANON 26 was not approved by the International Consistory in Mbale, but was referred to the College of Primates for further consideration. It is not in force and will be voted on at the next International Consistory in 2027.

Section 26.1

Office – Each continent shall have an Archbishop Primate who is the personal representative of the Patriarch in a given jurisdiction.

Section 26.2

Duties – The Archbishop Primate shall visit the Provinces under his/her jurisdiction once every five years. He will usually serve as an Archbishop within a Province on that continent.

Section 26.3

Term of Office – The Archbishop Primates serve at the discretion of the Patriarch.

Section 26.4

Member of the College of Elders – All Archbishop Primates for the various continents shall serve as members of the College of Elders.

Section 26.5

Voting Delegate at International Consistory – All presiding Archbishop Primates shall serve as a voting delegate at the International Consistory.

Section 26.6

Title and Honors – Each of the Archbishop Primates for a continent shall be addressed as “The Most Reverend Archbishop Primate” and is entitled to all honors as required by his Office.

CANON 27 APOSTOLIC NUNCIO

SECTION 27.1

Position – The Apostolic Nuncio is the ambassador and personal representative of the Patriarch. He has the authority to perform such duties as prescribed by the Patriarch.

SECTION 27.2

Rank of Office – When acting in official capacity as the personal representative of the Patriarch, the Apostolic Nuncio outranks all except for the Senior Primate and the Patriarch.

SECTION 27.3

Not a Automatic Member of the College of Primates – The Apostolic Nuncio is not automatically a member of the College of Primates. He may have a voice in the proceedings, but has no vote.

SECTION 27.4

Appointment – **The Apostolic Nuncio is appointed by the Patriarch and serves for the duration of the Patriarch’s term.**

CANON 28

OFFICE OF SENIOR PRIMATE

Section 28.1

Purpose of the Office of the Vicar General – It is recognized that the Office of Patriarch is one of grave responsibilities. The Senior Primate is elected to serve as the assistant to the Patriarch in order to learn the details of that position. It is anticipated that the Senior Primate will move up to Patriarch once the Patriarch either retires or has completed two five year terms of Office.

Section 28.2

Election – The Senior Primate shall not be elected from the same continent as the Patriarch. This is to spread out the leadership of the WAC across the world.

Section 28.3

Qualifications – The Senior Primate must be at least a Bishop who has served faithfully, demonstrating leadership skills, good knowledge of Scripture as well as demonstrating a faithful adherence to the moral values as set forth by St. Paul in I Timothy 3:1-13 and Titus 1:5-9. In addition, he must be 50 years of age.

Section 28.4

Duties – The Senior Primate will assist the Patriarch in the performance of his/her duties. The Senior Primate may represent the Patriarch when the Patriarch is not present. He is to lead the IC in the absence of the Patriarch. He will perform such duties as assigned to his/her Office by the Patriarch.

Section 28.5

Assuming the Office of Patriarch – The Senior Primate will automatically assume the Office of Patriarch until the next election in the case of death or - resignation of the **Patriarch**.

Section 28.6

Election as Patriarch – The Senior Primate may be elected Patriarch of the WAC at the IC providing he has faithfully served in his Office as Senior Primate.

CANON 29

OFFICE OF THE PATRIARCH

Section 29.1

Duties of Office – The Patriarch is the chief spiritual and operating Officer of WAC. These duties include:

§1 – Chief Interpreter of Scripture – While serving as Patriarch, he is the authority on Scripture. He can make rulings and interpretations while in that Office.

All rulings and interpretations must be approved by the IC at the next Consistory in order for these rulings to become canon law.

§2 – Chief Executive Officer – The Patriarch is the chief executive Officer of WAC.

§3 – Financial – The Patriarch may only spend such money as has been authorized by either the canons, the IC or the College of Primates. If a need arises, he can seek the College of Primates to spend money.

§4 – Presiding Officer at IC – The Patriarch shall serve as the presiding Officer for the IC.

§5 – Committees – The Patriarch shall appoint all committees. The Patriarch serves as an ex-officio member of all committees of the IC.

§6 – Qualifications – The Patriarch must be 55 years of age and having served first as a Bishop and then as Vicar General. The IC can suspend the Senior Primate qualifications under unique conditions.

§7 – Making report to IC – At the IC meeting, the Patriarch is to give a written presentation of his/her activities over their term of Office. Those areas that need to be approved by the IC are then voted on. What is approved because canon law.

§8 – Honors – The Patriarch is due all honors that is due to his Office. He shall be seated in a place of honor in every Church, convocation and Consistory within WAC that they will visit while in Office.

§9 – Vestments – The Patriarch shall wear a white cassock with a purple belt as a working outfit. In formal settings, he shall wear a white miter, which may be decorated. He is to wear the pallium. He will wear a white rochet and chimere. He shall wear a white zucchetto.

§10 – Term of Office – The Patriarch shall serve no more than two five year terms in that Office.

SECTION 4

ECCLESIASTICAL COURTS

CANON 30

IMPORTANT SCRIPTURES TO CONSIDER

Section 30.1

DOCTRINAL CONSIDERATIONS – The Holy Bible tells us to avoid going to civil authorities to address problems within the Church. While instances of criminal behavior must be dealt with, Scripture does inform us on ways to deal with most

problems within the Church. These Scriptures apply to the WAC.

Section 30.2

HOW TO DEAL WITH PROBLEM PEOPLE – “If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over. ¹⁶But if they will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.’ ¹⁷If they still refuse to listen, tell it to the Church; and if they refuse to listen even to the Church, treat them as you would a pagan or tax collector.” –Matthew 18:15-17 (NKJV)

Section 30.3

AVOID GOING BEFORE SECULAR AUTHORITIES – “¹If any of you has a dispute with another, do you dare to take it before the ungodly for judgment instead of before the Lord’s people? ²Or do you not know that the Lord’s people will judge the world? And if you are to judge the world, are you not competent to judge trivial cases? ³Do you not know that we will judge angels? How much more the things of this life! ⁴Therefore, if you have disputes about such matters, do you ask for a ruling from those whose way of life is scorned in the Church?” – I Corinthians 6:1-4 (NKJV)

Section 30.4

BRINGING CHARGES AGAINST ELDERS – “¹⁹Do not entertain an accusation against an elder unless it is brought by two or three witnesses. ²⁰But those elders who are sinning you are to reprove before everyone, so that the others may take warning.” –I Timothy 5:19-20 (NKJV)

CANON 31

TRIALS AND PROCEDURES

Section 31.1

CHARGES AGAINST A MEMBER OF A CHURCH – If a member of a WAC Church has done something either in violation with Scripture or the Canons of the WAC, the Pastor or person accusing should sit down and discuss it one on one. Every effort should be made to resolve the matter.

Section 31.2

MEETING WITH TWO OR THREE LEADERS – If there is no resolution, then the Pastor may appoint two or three of the leaders of the Church to go with the offended brother or sister to discuss the matter and try to find an equitable resolution to the problem.

Section 31.3

CHURCH TRIAL. If no satisfactory resolution can be achieved, the Church shall have a trial before the congregation. The Pastor shall call a special meeting with the Senior Warden acting as Prosecution. The Junior Warden shall act as defense for

the defendant. The Pastor shall preside. A special meeting of the congregation is called with only members in good standing voting. Once the evidence is presented and the defendant has responded, the membership shall vote on the innocence or guilt of the person. The Pastor, along with Senior and Junior Wardens will then determine any sentence or punishment that shall arise from the situation. Maximum punishment is expulsion from the Church. The sentence may be appealed to the Bishop of that Diocese for review. His judgment shall be final.

Section 31.4

TRIAL OF PRIEST OR DEACON – If charges are brought against a Priest or Deacon for moral torpidity or violation of Church law, every effort should be made to resolve it without a trial. Should a trial become necessary, the Bishop shall appoint a Priest from his Diocese to act as prosecutor. The Priest or Deacon can request someone to be his advocate before the tribunal. The Bishop shall preside. A jury of six members of WAC shall determine innocence or guilt. If guilty, the Bishop shall decide the punishment. Maximum penalty is to be removal of ordination and/or expulsion from the WAC. The case shall be reviewed by the Patriarch and the College of Elders who may overrule the verdict of guilt.

Section 31.5

TRIAL OF A BISHOP – A Bishop charged with any violation of duties, canon law or torpidity cannot be tried in his own Diocese. Instead, he shall be tried before the presiding Archbishop who will follow the procedure in Section 31.4. Any guilty verdict will be subject to review by the Patriarch and College of Primates.

Section 31.6

TRIALS OF ARCHBISHOPS, VICAR GENERAL AND PATRIARCH – If a member decides to bring charges against any Archbishop, the Vicar General or the Patriarch, it must go before the College of Elders who will decide if there is enough evidence to go to trial. If so, the leading Elder not under indictment shall appoint a special commission of three people to examine the evidence. If there is enough evidence to warrant a trial, then the person under charges shall be suspended from their Office until the IC when a full trial will be held. The decision of the IC is final.

Section 31.7

FRIVOLOUS CHARGES – Anyone found guilty of frivolously bringing charges against another person because of personal animosity will be subject to whatever penalty the College of Elders will decide against such persons.

Section 31.8

SEXUAL MISCONDUCT – Sexual misconduct, especially against a minor is taken very seriously by the WAC. Such matters will be investigated. If there are criminal activities, the person charged, if found guilty, will be turned over to authorities for prosecution. These are serious charges, and there must be two or three witnesses to bring charges against a person. Due process must definitely be followed.

<p style="text-align: center;">SECTION 5 MISCELLANEOUS CANON</p>
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Section 32:1

Amendments to the Canon - Amendments may be made to these Canons for the WAC.

Section 32.2

Amendments must be proposed at an **Annual Conference** of any Diocese within the WAC. Once the proposed amendment is approved by **two-thirds** of the voting delegates present, it shall be submitted to the International Secretary who will then place it on the agenda for the next IC.

Section 32.3

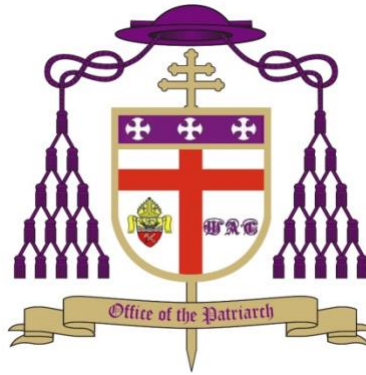
The Patriarch, along with the College of Elders may rule any amendment out of order if it is violation of the Canons of the **Worldwide Anglican Church** or violates Holy Scripture.

Section 32.4

All approved amendments shall be submitted to the International Secretary no later than 120 days prior to the International Consistory.

Section 32.5

All amendments that are in good form shall be voted on. It will take 2/3rds majority present to approve any changes to the Canons for the **Worldwide Anglican Church**.



YOUR FINANCIAL CONTRIBUTION

It is the duty of every **Worldwide Anglican Church** Member, Deacon, Priest, Bishop or Archbishop to financially support this Church through: Giving, Donating, Tithing or Paying Annual Assessment.

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