

# WORLD BISHOP COUNCIL FEDERATION

*“In the name of the Father, and of the Son, and of the Holy Ghost”*

A Joint Declaration of Decree on the approved

## WBCF CANON



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**SECTION 1**  
**THE DECREE OF FAITH**

**ARTICLE I – OF FAITH IN THE HOLY TRIUNE GOD**

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 essence, power, and eternity, the Father, the Son and the Holy Spirit.

**ARTICLE 2 – 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 3**  
**CHRIST GOING DOWN INTO HELL**

As Christ died for us, and was buried, so also it is to be believed that He went down into Hell. 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 4**  
**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 5**  
**THE HOLY GHOST/SPIRIT**

The Holy Spirit (Ruach Hakodesh/Pneuma Hagios) proceeding from the Father, is of one substance, majesty and glory, with the Father and the Son, very and eternal God.

## SECTION 2 THE RULE OF FAITH

### ARTICLE 6 – OF THE SUFFICIENCY OF HOLY SCRIPTURE FOR SALVATION

The Holy Scriptures (Bible) contains all things necessary for salvation. Whatever is not contained within the Holy Scriptures or provided for in its understanding is not required of any person for salvation. The Canonical 66 Books of the **Old and New Testaments** are as follows:

<b>Old Testament</b>			<b>New Testament</b>	
	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

### ARTICLE 7 THE THREE CREEDS

The Three Creeds of WBCF 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 Scriptures.

**SECTION 3**  
**SALVATION - PART 111A**

**ARTICLE 8**  
**OF ORIGINAL OR BIRTH SIN**

Original sin 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 9**  
**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 we 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 saviour or may reject the gift, thereby condemning ourselves to hell.

**ARTICLE 10**  
**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 11**  
**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 12**  
**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 13**  
**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 14 –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 Apostle 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 15**  
**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 16**  
**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 17**  
**OBTAINING ETERNAL SALVATION ONLY BY THE NAME OF CHRIST**

No denomination/Synod 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 RITES**

**ARTICLE 18**  
**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 Christian rites be duly administered according to Christ's ordinances in all things that of necessity are requisite to the same.

**ARTICLE 19**  
**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 Scriptures in order for humans to enjoy salvation.

**ARTICLE 20**  
**THE AUTHORITY OF THE GENERAL ASSEMBLY**

General Assembly 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 Assembly to err, even on things pertaining to God. Anything ordained by such General Assembly as necessary for salvation has no authority unless it is supported by Holy Scripture.

**ARTICLE 21**  
**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 22**  
**OF MINISTERING TO THE CONGREGATION**

No one should take upon the Office of public preaching or administering the Holy Christian rites 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 rites should have training and authorization of the local governing Church authority.

**ARTICLE 23**  
**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. We do however, allow Speaking and praying in Tongues and prophetic declaration but all must be conducted in orderly manner.

**ARTICLE 24**  
**THE RITES**

Rites 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 rites are visible signs of God's invisible grace which strengthens and confirms our faith in Him.

There are two rites ordained of Christ our Lord in the Gospels: Baptism and the Supper of the Lord. These five ceremonies are not rites: Confirmation, Penance, Holy Orders, Matrimony and Extreme Unction. Scripture does not call forth these as rites. Rites and ceremonies are important in the life of the Church. They should not be received unworthily

**ARTICLE 25**  
**THE UNWORTHINESS OF THE MINISTERS, WHICH HINDERS NOT THE**  
**EFFECT OF THE RITES**

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 rites. The unworthiness of those ministers who have violated their covenantal obligations does not negate those Christians who have received rites or Ceremonies at their hands, providing that they have done so innocently and with no malice or evil intent.

**ARTICLE 26**  
**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.

WBCF from its origins allows for the Baptism of children (age 9 to 10). Baptism may be done by immersion ("Baptizo"-completely immerse in water). It is a public sign of one's faith in Christ.

**ARTICLE 27**  
**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 symbol in the body of Christ; likewise the cup of blessing is a symbol 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 WBCF Ecclesia, we believe in the presence of Christ in the elements of the worship, but it still remains bread and wine.

**ARTICLE 28**  
**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 29**  
**OF BOTH KINDS**

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

**ARTICLE 30**  
**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.

**ARTICLE 31**  
**MARRIAGE OF PRIESTHOOD MINISTER**

Bishops, Priesthood Minister(MPM) 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 32**  
**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 33**  
**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 honoured as long as they are in agreement with the Word of the Lord.

**ARTICLE 34**  
**HOMILIES**

In keeping with the traditions of the Church dating back to the time of the 12 apostle of the Lamb, 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/rites	Celebration of Pentecost & worship
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**  
**CIVIL RIGHTS AND DUTIES**

**ARTICLE 35**  
**THE CIVIL MAGISTRATES**

WBCF 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 36**  
**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 37**  
**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 SYNOD

### CANON 1.1 NAME AND STYLE OF WBCF WORLDWIDE

The official name of this synod is the **WBCF WORLDWIDE @WORLD BISHOP COUNCIL FEDERATION WORLDWIDE** .It is also styled as WBCF COMMUNION, following in the traditions as well .As Articles of Religion of the WBCF SYNOD,WBCF represents the rich heritage of Christ’s Assemblies throughout the world.Due to some law prohibition,other alternative name might be lawfully use to represent WBCF.

### CANON 1.2 APPLICATION AND DEFINITIONS

#### **Section 1**

The International Canons of the **WBCF Worldwide** (WBCF) 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 WBCF WORLDWIDE. 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 Primate Worldwide**– the highest elected position within the WBCF He is elected for a Life term (unreplaceable till death) at the **International House of Commons WBCF (House of Patriarchs@IHOP)** -Meeting. He is the chief interpreter of the canons except when the HOP is in session.

§ 2b – **Continental Patriarch/Archbishop**– The second highest elected position in the WBCF. He will serve for a term of five years and may be re-elected by the HOP. The **Continental Patriarch/Archbishop** may be elected **Patriarch Primate** if the **Patriarch Primate** either retires, steps down or of death.

§ 2c – **Country Patriarch/Archbishop**– The third highest elected position in the WBCF. He will serve his term for life.A Senior **Country Patriarch/archbishop** may be elected **Continental Patriarch/archbishop** if the **Continental Patriarch/Archbishop** either retires, steps down or of death.

§ 2d – **Clergy** – This refers to anyone ordained and/or consecrated.

Those holding the title of “Patriarch”,“Archbishop”,“Bishop”,“Priesthood Minister”, “Apostle”,“Prophet”,“Evangelist”, “Pastor” or Deacon are considered members of the Clergy.

§ 2e – **House of Patriarchs** – A governing body of the International body of WBCF. They serve as voting delegates of the regular operation of the International body.

§ 2f – **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 behaviour 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.

§ 2g – **Rector** - This means a Minister or Overseer who is canonically settled in a Parish in canonical union with the WBCF.

§ 2h – **Assistant to the Rector** – means a Minister 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.

§ 2i – **Bishop's Envoy** – A Bishop's envoy is an Overseer, Minister 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.

§ 2j– **Melchizedek Priesthood Minister** (MPM)and Overseer, definition – The term "Priest hood Minister " and "Overseer" are interchangeable. They are the shepherd of the flock. The proper usage is up to a Province as one may be a preferred term over another.

§ 2k– **Minister-in-Charge** – This means a Melchizedek Priesthood Minister(MPM) 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.

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

§ 2m– **Continent** – The WBCF is organized by **Continental Council of Patriarchs** (CCP) as the second level of leadership and organization. It is only second to the HOP.

§ 2o – **Province** – A WBCF area, usually by country, headed by either an Country Patriarch or Archbishop . A Province/Country is the third level of leadership and organization within the WBCF.

§ 2p – **Canon of the Ordinary** – A Melchizedek Priesthood Minister(MPM), appointed by and assigned to the Bishop. He 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.

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

§ 2r – **Overseer** – 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.

§ 2s – **Church Council** – Governing board of any local Parish or Church.

### **CANON 1.3 THE PATRIARCH’S RECORD**

#### **Section 1.3**

The **Patriarch Primate** shall maintain a book entitled “Records of the Patriarch of WBCF”. In a section thereof entitled Record of Bishops and Archbishops, the Patriarch shall list all of those in the Episcopacy within WBCF. 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 Saturdays and 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 HOC (House of Common)

#### **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**

Worship as the Holy Spirit lead is the way of church. However a Book of Common Prayer & worship can be used in worship. Each Province may create their own recorded Common Prayer & Worship 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 37 Articles of Religion, Prayers of the People, Prayer of Confession and Benediction.

#### **Section 6**

The HOP, CCP or Provinces may produce their own record of Common Prayer & worship in their own language, with approval of the HOC Committee on Worship.

#### **Section 7**

Music, Praise & worship of the Ecclesia – The Priesthood Minister (MPM)/Overseer/Elder 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 HOC 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 Overseer Assistant, Lay Leader, or Elder

#### **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 Ecclesia 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 Priesthood Minister(MPM), Overseer 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 Melchizedek Priesthood Minister (MPM) 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 Minister from another denomination may be received as either a Deacon or a Priesthood Minister 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 Priesthood Minister(MPM). 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 37 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 Melchizedek Priesthood Minister 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 Priesthood Minister 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.

## **CANON 1.6 HOLY MATRIMONY**

### **Section 1**

WBCF 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 WBCF 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 Priesthood Minister(MPM) 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 Marriage rites or any other service approved by the local Diocese.

### **Section 5**

No Priesthood Minister(MPM) 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 WBCF 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 Minister if every family is tithing as required by the Bible.

**Section 4** – The Church should provide housing for the Minister 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. Priesthood minister(MPM) should be paid as what can be negotiated by the Bishop of that Diocese with that local congregation.

## **CANON 2.1**

### **1. STRUCTURE OF THE INTERNATIONAL COUNCIL OF PATRIARCHS**

Section 8a – The Continent Section

8c – Membership of International Council of Patriarchs (HOP)– It shall consist of the following Officers: the Patriarch Primate, Continental Patriarch Primate, Country Patriarch ,Patriarch Secretary, Patriarch Treasurer, Registrar, International Chaplain as well as all members of the College of Patriarchs. A International Lay Leader, known as the International Senior Warden shall also be a member.

Section 8d – The **Patriarch Primate** shall preside over the International Council of Patriarchs/House of Patriarchs (HOP). Should the Patriarch Primate be unable to preside, the most senior Continental Patriarchs Primate authorized to take his place.

Section 8e – Business of the International Council of Patriarchs– The duties of the International Council of patriarchs is as follows:

§1 - It is the duty of the **International Council Of Patriarchs** to elect a Patriarch Primate ,Continental Patriarchs/Archbishop , and an International Lay Leader.

**Worldwide Patriarch Primate is the only sole authority to elect the country Patriarch/Archbishop**

§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 Council of Patriarchs**

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

Section 8f. The **International Council of patriarchs(HOP)** is absolutely forbidden to change the 37 Articles of Religion. Those articles stand as long as the Word of God stands in this world.The Council of Patriarchs is the highest ranking body of the WBCF All decisions are final. This body is the final authority.

Section 8b – Meetings. The **International Council of Patriarchs** is to meet once every five years. It is to be chaired by the **Patriarch Primate**. The meetings are to be held in the continental headquarters, unless the **International Council of patriarchs** approves a different location for the next International Conclave.

Section 8c – Membership of Council of Patriarchs – It shall consist of the following Officers: the Worldwide Patriarch Primate,Continental Patriarch/Archbishop ,Country Patriarch/archbishop ,Patriarch Secretary, Patriarch Treasurer, Registrar, International Chaplain as well as all members of the College of Patriarchs. A International Lay Leader, known as the International Senior Warden shall also be a member.

## **CANON 2.2 RULES OF ORDER**

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

## **CANON 10 COMMITTEES OF THE INTERNATIONAL COUNCIL OF PATRIARCHS**

Section 10a – At or before the beginning of each International Council of patriarchs, the **Patriarch Primate** 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 Primate**

**§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 IHOP, the Committee on Nominations shall present its nominations for all Offices and positions to be filled by vote at the IHOP. 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 IHOP.

**Section 11.3**

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

**CANON 12**  
**COMMITTEES OF THE INTERNATIONAL CONSISTORY**

**Section 12.1**

**On** or before each International Convocation, the Patriarch Primate 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 to perform such other duties as assigned to it by these Canons .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 WBCF.

**§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.

**§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 IHC.

## **CANON 13**

### **NOMINATIONS FOR THE ELECTION OF WORLDWIDE PATRIARCH PRIMATE**

#### **Section 13.1**

The ecclesiastical authority of the WBCF is entrusted to the **Worldwide Patriarch Primate**. The Office shall be elected at the IHOP. The Worldwide Patriarch Primate is the only sole authority to elect every Country's Patriarch Primate

#### **Section 13.2**

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

#### **Section 13.2a**

**In such a case as a Founding Father (Patriarch) of WBCF, he shall be installed directly by IHC (International House of commons) which consist of the Patriarchs of that day.**

#### **Section 13.3**

A Worldwide Patriarch Primate and country Patriarch/Archbishop may serve for life, but a Continental Patriarch/Archbishop may serve only 2 term.(5 years per term)

#### **Section 13.4**

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

**Section 13.5**

The Nominating Committee shall select at least two people from the WBCF 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 40 years of age.

**Section 13.6**

Nominations may also come from the floor.

**CONTINENTAL /COUNTRY PATRIARCH/ARCHBISHOP  
CANON 14  
OFFICE OF THE PATRIARCH**



**THE MOST REV (PROF) JOSEPH LOUDIN  
PATRIARCH PRIMATE WORLDWIDE  
2026- LIFETIME**

**Section 14.1**

The highest ranking official of the WBCF is the Continental & Country Patriarch/Archbishop

**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/Archbishop must be at least 40 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**

Patriarch/Archbishop shall work with the College of Patriarch for the WBCF in the good governance of WBCF.

**Section 14.5**

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

**Section 14.6**

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

**Section 14.7**

Vestments – The **Patriarch/Archbishop** 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 Continental Patriarch /Archbishop has the right to remove any state/regional Bishop or Archbishop for dereliction of duties or moral turpitude except the Country Patriarch/Archbishop. Any such removal is subject to review and approval of the College of Patriarchs.

**Section 14.9**

The **Patriarch/Archbishop** is an ex-officio member of all committees as well as the College of Patriarchs

**CANON 15**  
**OFFICE OF THE continental Patriarch**

**Section 15.1**

The continental Patriarch is the deputy to the Patriarch Primate. They serve as the second in command for WBCF.

**Section 15.2**

The **Continental Patriarch/Archbishop** is elected at the International Council of Patriarchs (ICOP) and serves for a five year term. It is understood that upon the retirement of the Continental Patriarch, he may run for that Office at the next **International council of patriarchs**.

**Section 15.3**

In the case of death, absence or resignation of the **Continental Patriarch**, a Senior country Patriarch/Archbishop automatically assume the role of **continental patriarch** upon the consent approval of the Worldwide Patriarch Primate

**Section 15.4**

The Senior continental Patriarch/archbishop is the chair of the **College of Patriarchs**.

**Section 15.5**

The **Continental Patriarch/Archbishop** has the power to appoint and remove leaders if such action is necessary for the good governance of WBCF. Such actions must be approved by the **worldwide Patriarch Primate** or the **College of Patriarchs**

**CANON 16**  
**OFFICE OF THE INTERNATIONAL SECRETARY**

**Section 16.1**

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

**Section 16.2**

Duties: The International Secretary shall do the following:

**§1** – He is to keep all records of WBCF.

**§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 Council of Patriarchs and to make them available to Patriarchs, Bishops and Priesthood Minister of WBCF.

**§4** – The IS shall serve the Patriarch Primate and continental Patriarchs 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 Worldwide Patriarch Primate with approval of the **College of Patriarchs**

**Section 17.2**

Duties: The International Treasurer shall do the following:

**§1** – Maintain all financial records of WBCF.

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

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

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

**§5** – Prepare an annual budget for WBCF. The budget needs to be approved by the College of Patriarch.

**§6** – Give quarterly reports of income and expenditures for WBCF to the Patriarch primate and College of Patriarchs .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 WBCF.

**CANON 18**  
**OFFICE OF THE CHANCELLOR**

**Section 18.1**

The Chancellor is the Chief Legal Officer of WBCF.

**Section 18.2**

The **Chancellor** advises WBCF in all things pertaining to legal affairs of WBCF 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 Worldwide Patriarch Primate, Senior Patriarch and the Provinces on proper conduct and procedure within WBCF

**CANON 19**  
**THE OFFICE OF INTERNATIONAL SENIOR WARDEN**

**Section 19.1**

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

**Section 19.2**

The ISW is elected at the IHOP 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 Primate, Senior Patriarchs in developing and overseeing work of empowering the laity in WBCF.

**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 IHOP and serves a single five year term.

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

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

## **CANON 21**

### **COUNCIL OF ELDERS**

#### **Section 21.1**

**PURPOSE** – The **Council of Elders** shall serve as the governing body of the WBCF between meetings of the International Council of Patriarchs.

#### **Section 21.2**

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

#### **Section 21.3**

**CHAIRPERSON** – The **Overseer General** shall serve as the chair of the Council of Elders.

#### **Section 21.4**

**MEETINGS** – The **Council of Elders** shall meet a minimum of quarterly to discuss the business of WBCF. Specific duties include:

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

**§2 – REVIEW OF DISCIPLINARY ACTION** – Any disciplinary action by the Patriarch/Archbishop or Senior Elder must be reviewed by the Council of Elders. The Council of Elders has the power to overturn such disciplinary actions done by the Patriarch/Archbishop or Senior Elder.

**§3 – APPROVAL OF NEW PROVINCES** – The Council of Elders shall review all new applicants wishing to join WBCF. The Patriarch or the Senior Elder shall present these applicants for review. In order for a new Province to be accepted, they must have final approval of the **Council of Elders**.

#### **§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/archbishop with his approval shall then send his recommendation to the Council of Elders for their approval.

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

**§6 – OTHER BUSINESS** – The Council of Elders shall conduct other business as directed by the Patriarch or Senior Elder.

**Section 21.5**

**HOW MEETINGS ARE CALLED.** The Senior Elder 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 Elder.

**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 Elder. 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 Elder shall tabulate the votes and declare its passage or defeat.

**Section 21.8**

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

## SECTION 3 ECCLESIASTICAL OFFICES AND DUTIES

### 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 Priesthood Minister or a Bishop.

#### Section 22.2

**Duties:** Deacons may serve in the following capacities:

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

**§2 – Rites** – Deacons may be allowed to do baptism and rites only with permission of the Bishop and only under extenuating circumstances. They may serve the rites to shut-ins as long as the host is formally consecrated. They may do baptisms at the direction of the Melchizedek Priesthood minister(MPM) 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 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 Priesthood minister(MPM) 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 Minister**

#### **Section 23.1**

**Definition** – The Office of Melchizedek Priesthood Minister (MPM) is reserved for those who have been called by God to this high and important position within the Church. A Priesthood minister has full powers to lead worship, preach the Word, conduct the rites 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 Priesthood Minister must have served for a minimum of two years before they can be considered to be ordained to the Priesthood. Minister

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

**§3 – Duties** – All Priesthood minister 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 Priesthood minister 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 – Rites** – All Priesthood minister may perform the rites of Baptism and the Holy Communion.

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

**§6 – Authority** – A Priesthood minister is under the authority of a Bishop. A missionary Priesthood minister 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 Priesthood minister will have authority over the Deacons and other Priesthood minister that he may be appointed as Senior overseer.

**§7 – Vestments** – Priesthood Minister shall wear appropriate vestments as prescribed by the Province to which they serve. A Priesthood Minister 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 colours. 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 Minister 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 Priesthood Minister must be ordained by their local Bishop.

**§10 – Tithing** – All Priesthood minister 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** – Priesthood Minister 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 Priesthood minister.

**§12 – Simonry** – Under no circumstances will any candidate for ordination as Priesthood minister 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 Priesthood minister – A Priesthood minister cannot be removed as an ordained Priesthood minister 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 honour that should be upheld with respect and dignity. A Bishop is the “Minister of Ministers” who serves to guide, correct and encourage Priesthood ministers, Deacons and Churches under their tutelage.

#### **Section 24.2**

**Types of Bishops** – In WBCF, there are six types of Bishops which can serve the Church. They are as follows: Auxiliary Bishop, Coadjutor Bishop, Diocesan Bishop, Bishop Suffragan, Apostolic/Missionary Bishop and Bishopric minister

#### **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 **World Bishop Council Federation**

#### **Section 24.4**

**Minimum Age and Requirements** – No one may become a Bishop unless they have reached the age of 35 years and have served as a Priesthood minister prior to becoming a Bishop.

#### **Section 24.5**

##### **Bishop Ordinary**

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

**§2 – Ecclesiastical Authority** – A Diocesan Bishop is over all Priesthood ministers 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 Cathedral. A special chair shall be set in place for the Diocesan Bishop as prescribed by the Province.

**§4 – Appointment of Priesthood Ministers and Deacons** – The Diocesan Bishop shall have the authority to appoint Priesthood ministers and Deacons to various Parishes throughout his Diocese.

**§5 – Election** – A Diocesan Bishop shall be elected by the Priesthood ministers 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 Diocesan Bishop shall have served as a Priesthood minister in that respective Diocese and be at least 35 years of age. He shall be of good moral character and endorses the 37 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 by College of Elders** – All elected or appointed to the Office of Bishop will automatically be reviewed by the College of Bishops which has the power to nullify an election of a Bishop should circumstances arise to warrant such action. 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 – Term of Office** – A Diocesan Bishop 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 Diocesan Bishop is required to report to the Churches on a quarterly basis the income and expenditures of the Diocese.

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

**§13 – Diocese Synod** – The Diocesan Bishop 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 Diocesan Bishop 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 Diocesan 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**

**Apostolic Bishops** – An Apostolic 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 Apostolic Bishop shall establish Churches. They are to raise up Deacons to officiate at these new Churches while developing Priesthood minister

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

**§3 – Compensation** – Compensation must be negotiated with the WBCF or Province to which they may be attached. It is understood that most Apostolic 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  
PATRIARCH  
ARCHBISHOPS**

**Section 25.1**

**Definition** – Each country within the **World Bishop Council Federation** may have Patriarch/Archbishop. A country shall have a country Patriarch/Archbishop once there is three Diocese within its territory.

**Section 25.2**

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

**Section 25.3**

**Creation of Country** – Countries are created at the discretion of the Patriarch/Senior Archbishop and approved by the House of Patriarch for WBCF.

**Section 25.4**

**Election of a Patriarch Archbishop**

**§1 – Vacancy** - When a vacancy occurs, the Patriarch Primate shall elect a Patriarch Archbishop to be the head of the country. The House of Patriarchs shall recommend one of the Bishops within their country to be elected by the Patriarch Primate Worldwide

**§2 – Approval of Patriarch Archbishops**– All Patriarch Archbishops must be approved by the Patriarch Primate for WBCF.

**§3 – Term of Office** – A Patriarch/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 Patriarch/Archbishop**

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

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

#### **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 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 Bishops** – All Archbishop Primates for the various continents shall serve as members of the College of Bishops.

#### **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 SPECIAL**  
**ENVOY**

**SECTION 27.1**

**Position** – The Apostolic Special Envoy -is an 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 Special envoy outranks all except for the Senior Primate and the Patriarch.

**SECTION 27.3**

**Not an Automatic Member of the College of Bishops** – The Apostolic Special Envoy is not automatically a member of the College of Bishops. He may have a voice in the proceedings, but has no vote.

**SECTION 27.4**

**Appointment** – **The Apostolic Special Envoy 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 Senior primate** – It is recognized that the Office of Patriarch is one of grave responsibilities. The Senior Elder 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 Elder Primate will move up to Patriarch once the Patriarch either retires or has completed two five year terms of Office.

**Section28.2**

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

**Section28.3**

**Qualifications** – The Senior Elder 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 Elder 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 Elder 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 WBCF at the IHOP providing he has faithfully served in his Office as Senior Primate.

### **CANON 29 OFFICE OF THE PATRIARCH PRIMATE**

#### **Section 29.1**

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

**§1 – Chief Interpreter of Scripture** – While serving as Patriarch Primate, 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 IHOP at the next Consistory in order for these rulings to become canon law.

**§2 – Chief Executive Officer** – The Patriarch Primate is the chief executive Officer of WBCF

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

**§4 – Presiding Officer at IHOP** – The Patriarch Primate shall serve as the presiding Officer for the IHOP

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

**§6 – Qualifications** – The Patriarch Primate must be 55 years of age and having served first as a Bishop.

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

**§8 – Honors** – The Patriarch Primate is due all honors that is due to his Office. He shall be seated in a place of honor in every Church, convocation and patriarch's council within WBCF 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 a lifetime 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 WBCF.

#### 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. <sup>16</sup>But 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.’ <sup>17</sup>If 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** – “<sup>1</sup>If 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? <sup>2</sup>Or 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? <sup>3</sup>Do you not know that we will judge angels? How much more the things of this life! <sup>4</sup>Therefore, 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** – “<sup>19</sup>Do not entertain an accusation against an elder unless it is brought by two or three witnesses. <sup>20</sup>But 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 WBCF Church has done something either in violation with Scripture or the Canons of the WBCF, 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 defence 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 PRIESTHOOD MINISTER OR DEACON** – If charges are brought against a Priesthood Minister 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 Priesthood minister from his Diocese to act as prosecutor. The Priesthood minister or Deacon can request someone to be his advocate before the tribunal. The Bishop shall preside. A jury of six members of WBCF 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 WBCF. 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 Bishops

## **Section 31.6**

**TRIALS OF ARCHBISHOPS, VICAR GENERAL AND PATRIARCH** – If a member decides to bring charges against any Archbishop, or the Patriarch, it must go before the Council 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 IHOP when a full trial will be held.

## **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 WBCF. 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.

## **SECTION 5 MISCELLANEOUS CANON**

### **Section 32:1**

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

### **Section 32.2**

Amendments must be proposed at an **Annual Conference** of any Diocese within the WBCF. 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 IHOP

### **Section 32.3**

The Patriarch, along with the Council of Bishops may rule any amendment out of order if it is violation of the Canons of the **World Bishop Council Federation** 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 Council of Patriarchs.

### **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 **World Bishop Council Federation**.





































