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REACH

Global Missions

Creedally Rooted
Missionally Driven
Canonically Ordered

**A Missionary Society In the Anglican
Tradition**

PROVISIONAL

**THE CONSTITUTION & CANONS
FOR REACH GLOBAL MISSIONS, INC.**

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THE PREAMBLE

In the Name of God, the Father, the Son, and the Holy Spirit, Amen. Reach Global Missions (hereafter called Reach) is a Missionary Society that participates in Anglican Communion life under recognized Anglican oversight, confessing faith in and allegiance to the almighty, eternal, and holy triune God — Father, Son, and Holy Spirit.

1. It is for His worship, service, and fellowship that we, by His grace and appointment, exist.
2. We are bound by covenant to God in and through Jesus Christ our Lord, in whose fellowship we are called.
3. We believe and confess Jesus Christ to be the Way, the Truth, and the Life, and that no one comes to the Father but by Him.
4. We are regulated by God's Word written, the Holy Bible, and guided by the great creeds and confessions of Christendom based upon His unchangeable, sufficient, and authoritative Word.
5. We are a constituent part of the one holy catholic and apostolic Church.
6. We believe there is but one true Apostolic Faith, and believe it is our duty in this day to embrace and perpetuate that faith in all its fullness to the glory of God, the edification of the Universal Church, and the transformation of the World.

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THE CONSTITUTION

ARTICLE 1 — FOUNDING PURPOSE

1.1 We are a missionary movement committed to equipping and empowering the “one holy catholic and apostolic” church in the world to uniquely reveal the Kingdom of God in all areas of life.

ARTICLE 2 — SOCIETAL ETHOS

2.1 Reach is guided by a societal ethos that shapes, forms, and unites all Society members together as apostles, prophets, evangelists, pastors, and teachers, and other gifts, graces, and ministries that together shape the Kingdom of God. As an ethos, it guides and shapes our missionary endeavors to preach the Gospel of Jesus Christ and declare the Kingdom of God.

2.2 Our societal ethos is shaped by six core principles.

◆ Principle 1 — Kingdom Collaboration

- a) We value collaboration over competition for the sake of the common good and the glory of God. We are committed to being united in mission instead of uniformity in expression.
- b) Therefore, we foster, support, and celebrate different missional expressions of the church.

◆ Principle 2 — Lay Mobilization

- c) We value the purpose of every disciple of Jesus Christ sent to be an everyday missionary on their frontline. We are committed to breaking down the secular-sacred divide that says some things/vocations matter to God and others don't. Instead, we believe that Christ, our Redeemer and King, is Lord of all.
- d) Therefore, the core vocation of every follower of Jesus is as a missionary, sent to redeem and recreate in every place and space in the whole of life.

◆ Principle 3 — Gospel Multiplication

- e) We value multiplying disciples of Jesus Christ in every place, and every space, in many ways. We are committed to multiplication instead of transferred growth.
- f) Therefore, we are committed to place-specific contextualization, taking risk, fostering innovation, and celebrating creativity in the multiplication effort.

◆ Principle 4 — Life Transformation

- g) We are committed to strengthening the inner life, knowing that in order to push out further in mission, we must go deeper in our relationship with the Father, Son, and Holy Spirit. This includes participating in regular Sabbath, retreat, confession, and fellowship. We know that in order to bring the message of the wholeness of the Kingdom, we must experience that wholeness.
- h) Therefore, we value transformed people who seek wholeness in all of life through the power of the Holy Spirit.

◆ Principle 5 — Sacred Celebration

- a) We value worship that flows from the sacred communion table and extends to our frontline mission. We are committed to a sacramental worldview that believes God is present in every aspect of our lives. Every ordinary aspect of life is an opportunity to worship and receive God's effectual grace. Celebration is a foretaste of the Kingdom!
- b) Therefore, we are committed to celebrating and experiencing the joy of mission.

◆ Principle 6 — Connection and Communion

- c) We value connection and communion that flow from our common understanding of the Church as "One Lord, one faith, and one baptism" (Eph. 4:5). So we intentionally seek to establish communion through a common faith and order that celebrate diversity while maintaining unity.
- d) Rather than emerging from divisions created by historic differences of doctrine and practice, we intentionally celebrate differences while holding to the unity of the faith guided by the apostolic foundation of the one church.

ARTICLE 3 — ECCLESIASTICAL ORGANIZATION

3.1 God has one Church, a spiritual body described in the Nicene Creed as the “one holy, catholic, (universal) and apostolic (sent ones) church.” Our Society is a self-governed body within the one Church.

Section 1. Voluntary Association

1.1 Our Society is a voluntary association whose union is based on our common purpose and ethos, love for one another, and shared commitment to Christian worship, fellowship, and mission.

Section 2. Orders of Ministry

2.1 We recognize lay, commissioned, and ordained orders of ministry.

2.2 Lay ministry recognizes that all of God’s people constitute a kingdom of priests, a royal nation, and thus are called by St. Peter “to proclaim the excellencies” of Jesus Christ. As citizens of a royal nation, they serve as ambassadors and emissaries of the kingdom and are called to exercise their role in the unique capacity given to them.

2.3 Commissioned ministry recognizes the unique vocational and spiritual calling and gifting of all apostles, prophets, evangelists, shepherds, teachers, and others. Thus, a commission minister serves a vital missional area of God’s Kingdom.

2.4 Ordained ministry includes the Biblical and historic recognition of bishops, presbyters, and deacons.

Ordained ministry is the biblical expression of God’s intended order of the church and is charged with equipping all God’s people, both lay and commissioned, for the stewardship of their gifts and calling.

Section 3: Missionary Episcopacy

3.1 Our Society is bishop-led in the Celtic tradition, best exemplified by St. Patrick of Ireland, who evangelized, disciplined, and planted churches, ultimately leading to the conversion of a nation.

3.2 Our bishops are first and foremost missionaries charged with the proclamation and witness of the Gospel of Jesus Christ. They are not popes nor “princes of the church” but missional exemplars who embody missional zeal, gospel fluency, and empowered witness.

3.3 Missionary Episcopal leadership assumes the ministry of all God's people, lay, commissioned, and ordained, and aims to marshal all ministers for the greater glory of God.

3.4 Missionary Bishops in our Society are required to walk in fellowship and council with other bishops, whether pastoral or missional, in concert with their fellow presbyters, in harmony with deacons, and with dignity among lay ministers whom Christ has committed to their charge and with grace to all who belong to this Society. They are to be accountable and willing to be held accountable to the constitution and canons of this Society. They are to preach the Word, minister the Sacraments, help order churches and congregations, ordain or commission ministers, care for the spiritual needs of their people, and do all within their power to advance the cause of Christ through the gospel.

3.5 Missionary Bishops follow a Pauline model, and are authorized to establish Abbeys, commission ministers, ordain clergy, foster missional communities, develop parish churches, or cohorts. They are to create and mobilize such institutions and orders as are necessary to accomplish those ends.

3.6 Our bishops are required to faithfully steward both the apostolic message and mission of the Church, and to give care and training to God's people.

Section 4. Apostolic Succession

4.1 Apostolic succession describes the provable lineage of ordination tracing in unbroken continuity, generation after generation, from the apostles of Jesus Christ to our present day.

4.2 Our Missionary Bishops stand in continuity with this line and are heirs and stewards of apostolic succession through provable lines.

4.3. Apostolic succession also reminds Missionary Bishops of the trust that has been committed to their charge, and also of their responsibility to the present maintenance and future growth of Christ's Church.

4.4 Apostolic Succession is also a means through which we believe God confers grace to those called to be ordained and to those commissioned under episcopal oversight.

4.5 Without faithfulness to the apostolic message of the gospel, or to the apostolic mission of the church, apostolic succession counts as nothing.

ARTICLE 4 — RELATIONSHIP TO THE WHOLE CHURCH

Section 1. There is Only One Church

1.1 The Church is described in many ways in the Holy Bible — the People of God, the Elect, A Holy Nation, etc. We believe the One Church is spiritually constituted in the heavenly gathering around the throne of Jesus Christ on Heavenly Zion (Heb. 12:22-24) and finds expression wherever two or three are gathered in the name of Christ. Therefore, our Society is but one of many expressions in the Kingdom of God, and yet fully expresses Christ's Church.

Section 2. Our Place in the Historic Church

2.1 God is, was, and is to come. He is revealed in history and the present, and always with a view to the future He superintends. Our Society stands in continuity with our Christian heritage and seeks to steward all it has given us.

Section 3. Our Relationship with Other Christians

3.1 Our Society is committed to co-laboring with other denominations, jurisdictions, and organizations of the Church. We therefore encourage and foster personal efforts that advance Christ's cause with other believers.

3.2 Wherever possible, we seek working union and co-mission with others who embody our Society's ethos.

ARTICLE 5 — OF THE HERITAGE WE HAVE RECEIVED

Our Society seeks to build on the orthodox foundations of the one holy catholic and apostolic Church. However much we seek to adapt ministry to our time and place, we seek to do so (1) on the foundations laid by the Christ Jesus and the apostles and (2) within the limits of historic ecumenical definitions of orthodoxy. Therefore we believe the following:

Section 1: Essential Elements of the Apostolic Faith

1.1 The Holy Scriptures are the divinely inspired and infallible source of our knowledge of God and His will.

1.2 The doctrinal guidance provided by the historic creeds (e.g., Apostles', Nicene, and Athanasian) and the Definition Formula of Chalcedon provide time-proven summations of essential Christian doctrine.

1.3 Salvation is, in the final analysis, the gift of God and by grace alone.

1.4 The continuing ministry and empowering work of the Holy Spirit, and the impartation of gifts and ministries, is vital to the building up of the Church.

1.5 The two Gospel Sacraments ordained by Christ for regular use in the Church are the Lord's Supper and Baptism.

1.6 The regular preaching and teaching from the Holy Scriptures is needful and beneficial.

1.7 Diversity notwithstanding, the visible unity of the Church on earth is God's will; so with the help of the Holy Spirit, we are committed to bringing this unity to reality, for the glory of God and good of the Church.

1.8 The use of liturgy that is faithful to Scripture should embody the experience of the Church in worship over the centuries.

1.9 The priesthood of the whole Church constitutes the people of God as a worshipping, praying, and ministering community.

1.10 A commitment to fulfill the First Commission and the Great Commission is essential.

Section 2. Of "new" things

2.1 We may learn "new" things from the Holy Bible, but they are "new" to us, not the Bible. Any valid new thing we learn will neither contradict the Bible's own internal witness nor contradict the clear meaning of the ecumenical creeds. It will rather add to our understanding of the faith once delivered to the saints. And that faith is ever the same.

ARTICLE 6 — BASIC COMMITMENTS TO CHRISTIAN MISSION

Section 1. Our Commitment to Trinitarian Worship

1.1 All worship and ministry, and life itself, should be conducted in the light and grace of the Holy Trinity. During our scattered worship, the Father, Son, and Holy Spirit should be worshipped and glorified through mission and service. During gathered worship, our liturgy should glorify the Holy Trinity. Preaching should glorify the Holy Trinity. The Sacraments should glorify the Holy Trinity.

Section 2. Our Commitment to the Lordship of Christ

2.1 Jesus Christ is Lord of Heaven and Earth. Therefore, no aspect of life exists outside his sovereign rule. As his people, we are committed to serving under Christ's lordship and representing him and his will in all spheres and sectors of life.

Section 3. Our Commitment to the Gospel of the Kingdom

3.1 Under the lordship of Christ Jesus we are committed to living by and proclaiming the good news of the kingdom of God, which declares Christ's Lordship over all people and all things. As King, Christ Jesus offers salvation to those who obey him, has ensured the reconciliation and recreation of all things, and will bring forth true justice when He returns.

Section 4: Our Commitment to Scripture

4.1 We believe that the Holy Scriptures are the God-breathed and authoritative Word of God. The Bible is wholly true, accurate, and trustworthy, and is the supreme and final authority in all matters to which it speaks, whether ethical, moral, behavioral, doctrinal, historical, geographic, or scientific.

4.2 We believe an accurate understanding of the Bible in its entirety is illuminated by the Holy Spirit through a historical, grammatical, meditative, and contextual interpretive process. We are therefore committed to the faithful reading and study of Scripture, and to the preaching and teaching of Scripture that opens its meaning to us. The goal of all our learning is Christian participation in Christ, ultimately reflecting his very image.

Section 5: Our Commitment to the Church

5.1 We are committed to the life, fellowship, worship, government, multiple jurisdictions, and mission of the body that is Christ's kingdom. As opportunities permit, we are committed to love, serve, and build up all of God's people, regardless of church or denominational affiliation.

5.2 The New Testament describes Christ's Church in many different and helpful ways. While accepting all of the biblical descriptions of the Church as essential and instructive, the missional nature of our Society often compels us to think of the Church as the supranational holy nation that it is, as the kingdom of priests comprised of redeemed people "from every tribe, tongue, people, and nation" (cf. Rev. 5:9-10), and as the City of God.

Section 6. Our Commitment to Private & Public Witness

6.1 In keeping with our commitments to the Lordship of Christ and the gospel of the kingdom, we are committed to private and public witness that seeks to apply Christ's will in all sectors of life. We do not hesitate to prophetically confront the injustices and horrors of our age that prevent human flourishing, as prescribed by God.

Section 7. Our Commitment to the Holy Spirit

7.1 We are pledged to obey and respond to the Holy Spirit both in private and in public. It is He whose work in our lives brought us to faith, and continues to nurture us in the faith and empower us for effective service.

Section 8: Our Commitment to the Sacraments

8.1 We are committed to the observation of the Sacraments ordained in the Church by the Lord Jesus. They are covenantal signs and seals, and "outward symbols of inward and spiritual grace." Through the comprehensive merits and grace of our Lord Jesus and the active work of the Holy Spirit, participation in the Sacraments ministers real grace to those who observe them in faith.

Section 9. Our Commitment to the Fulfillment of the Two Commissions

1.1 We are committed to the fulfillment of the two great commissions that God gave to man.

1.2 The First Commission is also known as the Cultural Mandate, which commands human beings to be relationally fruitful, exercise resource stewardship, and facilitate societal cultivation, all of which lead to human flourishing, under the authority of God for his glory.

1.3 The Great Commission commands disciples of Christ Jesus to engage in the discipling of all nations, one outcome of which is the restoration of Christian men, women, and children to the purposes of the First Commission.

Section 10. Our Commitment to Personal and Societal Transformation

10.1 We are committed to the gospel-empowered, gospel-inspired transformation of individuals and societies, and believe that men and their institutions are called to submit to and serve the Lord Jesus Christ. Therefore, we are committed to breaking down the secular-sacred divide that declares that some things matter to God and others do not.

ARTICLE 7 — THE BIBLICAL WAY OF GOVERNANCE

Section 1. The Biblical Model

1.1 Our Society is committed to exemplifying the very best of Church History and discarding that which either no longer works or has proven sinful. As we endeavor to be ambassadors of the Kingdom of God, we strive to align all we do with the Law of Christ, summarized in John 13:34-35 as love for one another.

1.2 Therefore, Reach Councils do not operate on the secular, parliamentary model that inevitably fosters factions, parties, division, and strife among the body of Christ, but rather conform themselves to the Law of Christ and the apostolic model presented in Acts 15, that is, governance by consensus.¹

Section 2. Application of the Model

2.1 Each member of a Council, in submission to each other and God, seeks together to discern the mind of the Holy Spirit and the direction and will of God;

2.2 Each Council member has a voice but no vote;

2.3 Each Council member shall have an open mind and heart and a prayerful attitude;

2.4 Should two or more members engage in deliberations and advocacy outside of the Council, thus forming a coalition, they shall be excluded from participation on that matter;

2.5 Consensus does not mean unanimity. There may be differences of opinion. However, the whole Council should seek a common word of the Lord;

2.6 The Chair has sole discretion to determine consensus;

2.7 The declaration of consensus shall reflect the evident unity of the Council and shall not contradict the manifest will of the members present.

2.8 Those members not in accord with the consensus shall, in Christian charity support in thought, word and deed the consensus of the Council;

2.9 When lacking a clear consensus, the chair may render a final decision or defer the matter;

2.10 All Councils shall be sensitive and solicitous of the voice of the Holy Spirit through the people;

¹Reach is indebted to the Christian Evangelical Episcopal Communion for this insight.

2.11 Once determined, the consensus on the matter shall be recorded as the decision of the Council.

Section 3. Of Ratification and Final Authority

3.1 The Missional Council shall govern the Society according to the apostolic model of discernment by consensus, seeking the mind of the Holy Spirit.

3.2 Consensus shall mean substantial spiritual unity among the members present, as prayerfully discerned and declared by the Chair.

3.3 The Chair may defer a matter when consensus is unclear. The Chair may not unilaterally impose policy contrary to the discerned will of the Council except in cases of emergency, in which case such action must be reviewed at the next Council gathering.

3.4 Where ratification by designated episcopal guardians or chairs is required, such ratification shall serve as a confirmation of canonical conformity and doctrinal integrity, not as an independent legislative veto.

3.5 If ratification is withheld, the matter shall return to the Missional Council for further discernment and amendment. No decision shall be invalidated without written explanation grounded in Scripture, Anglican order, or these Canons.

3.6 The final ordinary governing authority of the Society resides in the Missional Council acting in lawful session.

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REACH GLOBAL MISSION CANONS

TITLE 1: GENERAL STRUCTURE OF THE SOCIETY

Chapter 1: Nomenclature

Canon 1 — Name of the Society

1.1 The name of this Society is “Reach Global Missions, Inc.” (hereafter Reach).

Canon 2 — Public Use name: The Right To Print or Publish Online

2.1 All members of the Society may identify their relationship with Reach Global Missions, Inc. or Reach in official documentation, websites, print materials, email, etc.

Chapter 2: Ecclesiastical Jurisdiction

Canon 1 — Relationship to the Anglican Mission Society Global

1.1 Reach Global Missions, Inc. is an Anglican Missionary Society and an ecclesiastical expression within the Anglican Mission Society Global.

1.2 As a subsidiary jurisdiction, Reach participates in the common life, doctrinal commitments, and missionary vision of the Anglican Mission Society Global, while retaining its proper internal governance as set forth in its Constitution and Canons.

Canon 2 — Communion Oversight

2.1 Reach is an ecclesiastical society within the Anglican Mission Society Global and participates in Anglican Communion life through dioceses partnered with AMSG.

2.2 Clergy serving in Reach are canonically resident and licensed for Anglican ministry through the Diocese of Kagera, the Anglican Church of Tanzania, or through such other Anglican episcopal patrons as may be recognized by the Anglican Mission Society Global.

2.3 Such licensure pertains to apostolic succession, canonical standing, and sacramental validity within the Anglican Communion.

2.4 Reach itself does not constitute a diocese nor hold territorial jurisdiction but operates as a missionary society exercising delegated authority under Anglican order.

Canon 3 — Of Ecclesiastical Jurisdiction and Oversight

3.1 Reach Global Missions, Inc., as a missionary Society within the Anglican Mission Society

Global, possesses delegated ecclesiastical authority to commission, license, discipline, and order its members and ministers in conformity with its Constitution and Canons.

3.2 Ecclesiastical oversight exercised by the Province of the Anglican Church of Tanzania, or by a recognized Anglican partner diocese within the Anglican Mission Society Global, pertains to matters of episcopal recognition, apostolic continuity, and communion accountability.

3.3 Such oversight shall not interfere in the ordinary internal governance of the Society, except in cases of grave doctrinal departure, moral scandal, or canonical disorder.

3.4 All prior references in former constitutional documents to *Communio Christiana* or the Apostolate for the Nations shall be understood as superseded and without present canonical force unless expressly reaffirmed by formal amendment.

3.5 Nothing in these Canons shall be interpreted as asserting independent provincial or diocesan jurisdiction apart from lawful Anglican recognition through its episcopal patrons.

Canon 4 — Of Episcopal Oversight and Scope

4.1 Episcopal oversight within the Society pertains to doctrine, sacramental integrity, ministerial order, and ecclesial discipline.

4.2 Member organizations retain civil autonomy and property ownership unless expressly provided otherwise by written covenant.

4.3 The Society does not assert territorial diocesan jurisdiction but operates as a missionary Society with personal and ministerial oversight.

Chapter 3: Leadership Structure

Canon 1 — The Canon Missioner

1.1 The Canon Missioner will be a Commissioned Minister who subscribes to the purpose and ethos of the Society; may be a part of a member congregation; and is appointed by the Missional Council to establish a Society presence in a defined geography for the purpose of launching, leading, and fostering missional endeavors to advance the Kingdom of God.

Canon 2 — The Missionary Archdeacon

2.1 The Missionary Archdeacon will be an ordained presbyter who subscribes to the purpose and ethos of the Society; may be a minister of a member congregation; and is appointed by

the Missional Council to establish a Society presence in a defined geography for the purpose of launching, leading, and developing Christian leaders and fostering missional collaboratives or ecclesial cohorts to advance the Kingdom of God.

2.2 Missionary Archdeacons are senior presbyters charged with administrative oversight of a region. This title reflects the historic use of “Archdeacon” in parts of the historic Anglican world, a term we may employ in regions familiar with it.

2.3 Missionary Archdeacons are empowered by The Missional Council to authorize lay and Commissioned Ministers to advance the Gospel of Jesus Christ in their respective regions, vocations, and communities.

2.4 Missionary Archdeacons oversee, convene, and guide a cohort of Canon Missioners in a given geography.

Canon 3 — The Missionary Bishop

3.1 The Missionary Bishop will be charged with missional and pastoral oversight in the Society and may be limited to a region as defined by the Missional Council.

3.2 The Missionary Bishop is tasked with advancing the purpose and ethos of the Society, to guard the doctrine of the historic Christian Faith, to carry out discipline, and to settle disputes, ordain, and release leaders into the mission field.

3.3 In keeping with sacred scripture and tradition, the office of Missionary Bishop is limited to men. He will be a member of the Anglican Mission Society Global and properly consecrated with Apostolic Succession in conformity to the Constitution of Reach Global Missions.

Canon 4 — The Presiding Missionary Bishop

4.1 The Presiding Missionary Bishop (hereafter the Presiding Bishop) will be elected or appointed by the Missional Council and may serve a fixed term length (multiple terms are allowed) as determined by the Missional Council.

4.2 The Presiding Bishop is considered to preside in charity among the Missionary Bishops and Archdeacons as an elder brother or “*Primus inter pares*” (first among equals). He will serve as Chairman of Council meetings and may, from time to time, call special meetings.

4.3 The Presiding Bishop will be the Chief Executive Officer of the Society. The duties of the Presiding Bishop include ecclesiological and canonical oversight of the Society and will ensure the proper functioning and discipline is maintained by all Society members.

Canon 5 — The General Secretary

5.1 The General Secretary shall be elected or appointed by the Missional Council and shall serve at its pleasure for a defined term.

5.2 The General Secretary shall serve as the chief administrative officer of the Society and shall work in close cooperation with the Presiding Missionary Bishop.

5.3 The General Secretary shall oversee the operational, financial, and organizational affairs of the Society and shall ensure faithful execution of the decisions of the Missional Council.

5.4 The General Secretary shall report directly to the Missional Council and shall maintain regular communication with its members.

5.5 The General Secretary may, with the discerned consensus of the Missional Council, appoint staff, establish administrative structures, and implement policies necessary for the orderly functioning of the Society.

5.6 The office of General Secretary is administrative in nature and does not alter or diminish the sacramental authority of Bishops, Presbyters, or Deacons.

Canon 6 — Of the Missional Council and Its Composition

6.1 The Missional Council shall consist of all duly recognized Missionary Bishops and Missionary Archdeacons serving in established regions of the Society.

6.2 Cohort Overseers or similarly designated regional leaders shall be advisory members unless formally consecrated as Missionary Bishops.

6.3 Each member of the Missional Council shall possess a voice in deliberation, and all decisions of the Council shall be determined by discerned consensus in lawful session, as declared by the Chair in conformity with Article 7 of the Constitution.

6.4 Consensus is not unanimity. It is a substantial spiritual unity sufficient to proceed in peace.

6.5 When necessary for clarity, consensus may be tested by written affirmation or recorded objection. Such testing shall not constitute parliamentary voting but shall serve as an aid to spiritual discernment.

6.6 The declaration of consensus rests with the Chair, who shall act in good conscience before God and in fidelity to the Constitution of the Society.

6.7 A quorum of the Missional Council shall consist of not less than one-half of its seated members present for lawful session and discernment.

6.8 The Presiding Missionary Bishop shall serve as Chair of the Council and as *primus inter pares*, first among equals.

Canon 7 — The Bishop Guardian(s)

7.1 The Bishop Guardian may be invited by the Missional Council and serves as the Protector of the Constitution of the Society, and initial arbiter for matters not able to be resolved by normal means within the Society or in matters deemed in conflict with the Anglican Mission Society Global.

TITLE 2: MISSION IN THE SOCIETY

PREAMBLE TO TITLE 2

The mission of the Society is to renew the Church and advance the Kingdom of God through ordered centers of formation, faithful sending, and the planting of missional communities and churches. Mission in the Society proceeds in an ordered pathway from Abbey to community to congregation, under episcopal oversight.

Chapter 1: Of Abbeys (Mission Hubs)

Canon 1 — Of Their Nature

1.1 An Abbey is a missionary fellowship under episcopal oversight that serves as both a mission and leadership hub within Reach.

1.2 An Abbey is a missionary center bearing the marks of the Church, but is not designated a fully constituted Reach Church unless so recognized by the Missional Council. It gathers for the preaching of the Word, the administration of the Sacraments, prayer, and common life.

1.3 An Abbey exists to form disciples, commission leaders, cultivate missional communities, and plant Reach Churches in fulfillment of the First and Great Commissions.

1.4 An Abbey is ordered for multiplication. It shall function as a center from which new centers of mission may emerge.

Canon 2 — Of Their Oversight and Leadership

2.1 Every Abbey shall be led by an Abbot (or Mission Lead, Missioner, etc.), who must be a Presbyter or Bishop in good standing within Reach.

2.2 The Abbot shall serve as chief shepherd and missionary leader of the Abbey, responsible for doctrine, sacramental life, discipline, and the formation and commissioning of leaders.

2.3 The Abbot remains accountable to the Missionary Bishop and the Missional Council in all matters of doctrine, discipline, and mission.

2.4 No Abbey may operate independently of episcopal oversight.

Canon 3 — Of Their Rule and Charism

3.1 Each Abbey shall articulate a defined charism consistent with the doctrine and mission of Reach.

3.2 Each Abbey may adopt a written Rule of Life governing its worship, formation, leadership development, discipline, and missionary practice.

3.3 The Rule of an Abbey must be consistent with the Constitution and Canons of Reach and subject to approval by the Missional Council.

3.4 An Abbey may cultivate a Religious Order centered upon its charism. Members of such an Order may voluntarily commit themselves for life or for a stated term of years under the Rule by which the Order is constituted.

Canon 4 — Of Their Missionary Function

4.1 An Abbey shall serve as a center of formation and sending.

4.2 From the Abbey, leaders may be examined, trained, and commissioned as ministers within their respective vocations.

4.3 An Abbey shall intentionally cultivate missional communities under its oversight.

4.4 When a missional community matures in doctrine, sacramental life, leadership plurality, and stable membership, it may be recommended to the Missional Council for designation as a Reach Church.

4.5 A Reach Church may itself function as an Abbey for the planting of new centers of mission when so designated by the Missional Council.

Canon 5 — Of Their Geographic and Structural Scope

5.1 An Abbey need not be geographically bound to a single parish boundary.

5.2 An Abbey may gather in homes, congregational facilities, rented spaces, institutions, digital environments, or other suitable contexts for mission.

5.3 The defining marks of an Abbey are not architecture or property, but order, oversight, sacramental life, and missionary purpose.

Chapter 2: Of Commissioned Ministers

Canon 1 — Of Their Nature

1.1 A Commissioned Minister is a baptized believer who has been examined, formed, and publicly sent by an Abbey for a defined field of mission.

1.2 Commissioned Ministers serve as frontline representatives of the Society in particular vocations, communities, or spheres of influence.

1.3 Commissioned Ministers remain members of the Church and shall not function independently of ecclesial oversight.

Canon 2 — Of Their Formation

2.1 No person shall be commissioned apart from a recognized Abbey.

2.2 Candidates for commissioning shall undergo discernment, doctrinal examination, and formation under the direction of the Abbot.

2.3 Formation shall include instruction in Scripture, doctrine, sacramental life, spiritual discipline, and missional practice.

2.4 The Abbot shall certify that the candidate demonstrates godly character, doctrinal fidelity, and readiness for mission.

Canon 3 — Of Their Commissioning

3.1 Commissioning shall occur within the gathered fellowship of the Abbey through prayer and public affirmation.

3.2 The commission shall specify the field of mission to which the minister is sent.

3.3 Commissioned Ministers are sent from the Table and remain connected to the sending Abbey.

3.4 The act of commissioning does not constitute ordination.

Canon 4 — Of Their Fields of Mission

4.1 Commissioned Ministers may serve in business, education, healthcare, recovery ministries, civic leadership, creative industries, church planting, chaplaincy, or other lawful spheres of service.

4.2 All vocations, when exercised in obedience to Christ, are fields of Kingdom mission.

4.3 Commissioned Ministers shall conduct their work in a manner consistent with the doctrine, discipline, and moral teaching of the Society.

Canon 5 — Of Accountability

5.1 Commissioned Ministers remain under the pastoral oversight of the Abbot and the Missionary Bishop.

5.2 Commissioned Ministers shall maintain active participation in the sacramental life of the Abbey or a Reach Church.

5.3 The Abbot may suspend or revoke a commission for cause, subject to review by the Missionary Bishop.

5.4 Commissioning shall be reviewed at regular intervals as determined by the Abbey's Rule.

Canon 6 — Of Their Relationship to Missional Communities

6.1 Commissioned Ministers may gather disciples within their field of mission.

6.2 Such gatherings shall be recognized as Missional Communities only with the knowledge and blessing of the Abbot.

6.3 No Missional Community shall be established apart from ecclesial oversight.

Chapter 3: Of Missional Communities

Canon 1 — Of Their Nature and Purpose

1.1 A Missional Community is an ordered field expression of the missionary sending of an Abbey.

1.2 A Missional Community gathers disciples within a defined place, vocation, affinity, or people group for the purposes of prayer, teaching, fellowship, evangelism, and Kingdom witness.

1.3 Missional Communities arise from the formation and commissioning of leaders within an Abbey and remain under ecclesial oversight.

1.4 Missional Communities exist to cultivate disciples and may, in due time, mature into Reach Churches or give rise to additional communities.

Canon 2 — Of Their Forms

2.1 Missional Communities may take diverse forms according to their field of mission, provided they remain consistent with the doctrine and discipline of the Society.

2.2 Examples of Missional Communities include, but are not limited to:

- a) A neighborhood house church or fellowship;
- b) A church-planting team laboring toward the establishment of a Reach Church;
- c) A Christ-centered recovery ministry;
- d) A discipleship fellowship within a school, university, business, or civic institution;
- e) A ministry serving a defined people group;
- f) A para-church initiative operating under ecclesial oversight.

2.3 Diversity of expression does not diminish the requirement of order and accountability.

Canon 3 — Of Leadership and Oversight

3.1 Every Missional Community shall be led by a Commissioned Minister in good standing within the Society.

3.2 No Missional Community shall be established apart from the knowledge and blessing of the sending Abbey and the Missionary Bishop.

3.3 The leader of a Missional Community shall remain in regular fellowship with the Abbey and submit periodic reports as required by the Abbot or Missional Council.

Canon 4 — Of Qualifications for Recognition

4.1 To be recognized as a Missional Community of Reach, the community must:

- a) Articulate a defined field of mission;
- b) Demonstrate a clear discipleship pathway;
- c) Maintain an organized leadership plan;

- d) Affirm the doctrine and discipline of the Society;
- e) Remain connected to an Abbey for oversight and sacramental life.

4.2 Recognition shall be granted upon written petition to the Missional Council with the endorsement of the Abbot.

Canon 5 — Of Financial Participation

5.1 Missional Communities are encouraged to participate in the shared mission of the Society through financial contribution.

5.2 Communities receiving income may contribute between one percent and ten percent of gross receipts to Reach Global Missions, Inc., as an expression of common mission and accountability.

5.3 Financial participation shall not constitute ownership by the Society but reflects voluntary partnership in Kingdom work.

Chapter 4: Of Reach Churches

Canon 1 — Of Their Nature and Distinctives

1.1 A Reach Church is a fully constituted congregation of faithful believers recognized by the Missional Council, in which the pure Word of God is preached, the Sacraments are duly administered, and Christian fellowship is maintained.

1.2 A Reach Church is pastoral and missional in nature. It is the local expression of the Body of Christ within the Society and participates in the common doctrine, discipline, and mission of Reach.

1.3 A Reach Church may arise from the maturation of a Missional Community or other missionary endeavor of the Society.

1.4 An Abbey precedes and prepares the establishment of a Reach Church but does not automatically constitute one.

1.5 Every Reach Church shall share in the missionary purpose of the Society and shall not exist for self-preservation but for the advancement of the Kingdom of God.

Canon 2 — Of Qualifications for Recognition

2.1 A Reach Church shall demonstrate stability in doctrine, sacramental life, leadership plurality, and sustained participation, ordinarily evidenced by not fewer than twenty-five committed members.

2.2 A Reach Church shall be under the direction of a Pastor, Wardens, and a Church Council who covenant to share in the mission of the Society through worship, ministry, prayer, and financial participation.

2.3 A congregation shall be designated a Reach Church only upon recognition and approval by the Missional Council.

2.4 A Reach Church shall not be geographically bound but shall consist of those enrolled as members of the congregation.

2.5 A Reach Church is encouraged to contribute between one percent and ten percent of its gross income, if any, to Reach Global Missions, Inc., as an expression of shared mission and accountability.

Canon 3 — Of Leadership and Governance

3.1 The Senior Pastor, hereafter the Pastor, shall be canonically ordained by a Reach Missionary Bishop and licensed by the Missional Council in consultation with the Church Council.

3.2 The Pastor shall exercise authority in conformity with the Constitution and Canons of Reach and shall serve as the ordinary authority in matters of doctrine, worship, pastoral care, discipline, and church order within the congregation.

3.3 The Pastor shall oversee the spiritual and pastoral life of the congregation, direct its worship and ministries, and ensure the faithful implementation of the Society's ethos and mission.

3.4 The Pastor shall be an ex officio member of all councils, committees, and ministries of the Church.

3.5 The Pastor and any associated Presbyters or Commissioned Ministers shall be members in good standing within the Society.

3.6 The governance of the Church shall be vested jointly in the Pastor and the Church Council.

3.7 The Church Council shall confer with the Pastor in developing and implementing the mission of the Church consistent with the Constitution and Canons of Reach.

3.8 The Church Council shall meet regularly, at least quarterly, and shall maintain written minutes of its deliberations and decisions.

3.9 At least one-half of the members of the Church Council, together with the Pastor, shall constitute a quorum.

Canon 4 — Of the Selection and Tenure of a Pastor

4.1 The Pastor of a Reach Church shall be selected by the Church Council, chaired by a Missionary Bishop or Missionary Archdeacon, and presented to the Missional Council for ratification and appointment.

4.2 The nominee must satisfy all biblical and canonical requirements for the office.

4.3 Upon appointment, the Pastor shall be duly installed.

4.4 The Pastor shall serve until resignation, retirement, incapacitation, death, or judicial decree.

4.5 In the event of temporary incapacity, an Interim Pastor may be appointed by a Missionary Bishop with counsel from the Church Council and Missional Council.

4.6 In the event of vacancy, a new Pastor shall be selected and installed according to this Canon.

Canon 5 — Of Wardens and Council

5.1 Wardens shall be mature members of the congregation who demonstrate the qualities set forth in Holy Scripture and who assist the Pastor in faithful oversight.

5.2 Wardens shall meet regularly with the Pastor for prayer, counsel, and mutual accountability.

5.3 Wardens shall ensure that the teaching, worship, and administration of the Church conform to the Constitution and Canons of Reach.

5.4 In the event of serious doctrinal, moral, or administrative irregularity, the Wardens shall seek resolution with the Pastor and, if necessary, report concerns to the Missionary Bishop for pastoral intervention.

Canon 6 — Of the Relationship to the Missionary Bishop

6.1 Missionary Bishops serve as Visitors to Reach Churches and are charged to guard the faith, encourage the flock, and promote unity within the Society.

6.2 Missionary Bishops are shepherds and guardians, not princes or popes.

6.3 A Missionary Bishop shall meet with the Pastor at least annually and may meet with Wardens or the Church Council when requested or when circumstances require.

6.4 The Missionary Bishop shall ensure that worship is duly conducted, doctrine faithfully taught, and administration properly ordered.

6.5 Missionary Bishops shall also encourage each Reach Church to participate in the multiplication of mission through the establishment of Abbeys, the commissioning of leaders, and the cultivation of Missional Communities.

Canon 7 — Of Participation in Multiplication

7.1 Every Reach Church shall participate in the missionary sending of the Society.

7.2 With the approval of the Missionary Bishop and Missional Council, a Reach Church may be designated to function as an Abbey for the planting of new centers of mission.

7.3 The establishment of additional congregations shall proceed under episcopal oversight and in accordance with the Kingdom Pathway of the Society.

Canon 8 — Of Affiliated Churches in Other Denominations

8.1 A congregation belonging to another denomination may affiliate with Reach while maintaining its distinct denominational expression.

8.2 Such affiliation requires that the Senior Minister be licensed as a Commissioned Minister within Reach and that an episcopal relationship with a Missionary Bishop be established.

8.3 The governance structure of the affiliated congregation must demonstrate leadership plurality and documented processes of accountability.

Canon 9 — Of Commissioned Ministers Within a Reach Church

9.1 Commissioned Ministers in good standing within the Society may serve within a Reach Church under the authority of the Pastor.

9.2 Commissioned Ministers may assist in pastoral care, teaching, evangelism, administration, and other ministries as delegated by the Pastor.

9.3 With the permission of the Pastor and in conformity with the rubrics of the Society, Commissioned Ministers may assist in the liturgical life of the congregation, including service at the Table.

9.4 Commissioned Ministry may serve as a pathway of discernment and preparation for ordination to the diaconate or priesthood.

9.5 Commissioned Ministers remain under episcopal oversight and shall continue in formation as directed by the Abbot or Pastor. When serving within a Reach Church, Commissioned Ministers operate under the delegated authority of the Pastor while remaining accountable to the sending Abbey and the Missionary Bishop.

TITLE 3: MEMBERSHIP IN THE SOCIETY

Chapter 1: Of the Nature of Membership

Canon 1 — Membership as Covenant

1.1 Reach Global Missions is a voluntary missionary Society operating under recognized Anglican oversight through the Anglican Mission Society Global.

1.2 Membership in the Society is covenantal and missional in character. It is not territorial nor diocesan in nature.

1.3 Membership constitutes a sacred commitment to advance the Gospel of Jesus Christ, to multiply disciples, and to uphold the apostolic faith once delivered to the saints.

1.4 Membership does not create a separate ecclesiastical jurisdiction but operates within the wider order of the Anglican Communion.

Chapter 2: Types of Membership

Canon 1 — Individual Membership

1.1 The Society shall recognize the following forms of individual membership:

a) Lay Members

b) Commissioned Ministers

c) Ordained Ministers

1.2 Lay Members are baptized believers who affirm the Society's purpose and actively participate in its missionary life.

1.3 Commissioned Ministers are authorized for specific missional vocations and are accountable to the Society in faith and practice.

1.4 Ordained Ministers are bishops, presbyters, and deacons who are canonically resident in a recognized Anglican province and who serve in alignment with the Society's missionary calling.

Canon 2 — Organizational Membership

2.1 The Society may receive churches, Abbeys, missional communities, networks, and other ecclesial bodies as Member Organizations.

2.2 Organizational membership is covenantal and missional and does not constitute diocesan incorporation.

2.3 Member Organizations retain their own civil incorporation and financial responsibility.

2.4 The Society shall hold no property on behalf of Member Organizations and assumes no civil liability for their operations.

Canon 3 — Affiliates and Mission Partners

3.1 The Society may recognize Affiliates or Mission Partners who align with its missionary vision but do not enter full covenant membership.

3.2 Affiliates collaborate in defined mission initiatives but do not submit to formal ecclesiastical discipline of the Society.

3.3 The Missional Council shall determine the criteria and scope of such affiliation.

Chapter 3: Doctrinal and Missional Requirements

Canon 1 — Doctrinal Standards

1.1 All Covenant Members shall affirm:

- a) The Holy Scriptures as the Word of God containing all things necessary to salvation;
- b) The Apostles', Nicene, and Athanasian Creeds;
- c) The historic Anglican formularies, including the Thirty-Nine Articles of Religion as normative where confessional differences arise.

1.2 In all things, Members shall maintain this maxim:

“In essentials unity, in non-essentials liberty, in all things charity.”

Canon 2 — Missional Participation

2.1 Membership requires active participation in or intentional support of the missionary purpose of the Society.

2.2 Such participation may include evangelism, disciple-making, church planting, sacramental ministry, leadership development, sacrificial generosity, or other works advancing the Kingdom of God.

2.3 Passive affiliation without meaningful missionary engagement does not fulfill the covenantal intent of membership.

Chapter 4: Canonical Alignment and Obedience

Canon 1 — Clergy Serving Across Provinces

1.1 The Society recognizes that ordained ministers owe primary canonical obedience to the bishop and province in which they are canonically resident.

1.2 No ordained minister shall enter covenant membership in the Society in a manner that creates divided jurisdiction or conflicting canonical obedience.

1.3 Ordained ministers canonically resident in another Anglican province may participate in the Society's life and mission only:

- a) With transparency regarding their canonical residence;
- b) In a manner consistent with their primary obligations;
- c) And, where appropriate, with the knowledge and consent of their bishop.

1.4 The Society shall not receive clergy into covenant membership in a way that implies transfer of jurisdiction unless such transfer is lawfully executed under Anglican order.

Canon 2 — Accountability Within the Society

2.1 All Covenant Members submit to the Constitution and Canons of Reach and to lawful oversight exercised through the Missional Council in harmony with the Anglican Mission Society Global.

2.2 Canonical obedience within the Society extends only to matters consistent with Anglican order and the Member's primary ecclesiastical obligations.

Canon 3 — Of Authorized External Service

3.1 A cleric canonically resident in Reach Global Missions may, with the written permission of the Missionary Bishop, serve temporarily in another ecclesiastical body as a visiting or supply minister.

3.2 Such service shall not constitute transfer of canonical residence, divided jurisdiction, or change of ecclesiastical obedience.

3.3 No cleric canonically resident in Reach shall accept formal office, cure of souls, or standing licensure in another ecclesiastical jurisdiction without the prior written consent of the Missionary Bishop and the acknowledgment of the Missional Council.

3.4 In all cases of external service, the cleric's primary allegiance, discipline, and accountability shall remain within Reach Global Missions.

3.5 Permission for external service may be limited in duration and may be revoked by the Missionary Bishop for the peace, unity, or doctrinal integrity of the Society.

Chapter 5: Reception and Release

Canon 1 — Admission

1.1 Admission to Covenant Membership requires:

- a) Affirmation of the Society's doctrinal standards;
- b) Commitment to its missionary purpose;
- c) Agreement to its canonical order.

1.2 The Missional Council retains discretion in receiving Members.

Canon 2 — Release and Discipline

2.1 Membership is voluntary and may be relinquished in writing.

2.2 The Missional Council may suspend or terminate membership in cases of:

- a) Doctrinal deviation;
- b) Moral failure;
- c) Persistent breach of ethos;
- d) Refusal of lawful oversight;
- e) Conduct bringing scandal upon the Gospel.

2.3 Discipline shall be exercised for repentance, restoration, and the preservation of godly order.

TITLE 4: MINISTRY IN THE SOCIETY

Chapter 1: Types of Ministry in the Society

Canon 1 — Commissioned Ministry

1.1 Reach embraces the five-fold ministry described by Saint Paul, where Christ has given and commissioned individuals for the building up of the Church. These are Apostles, Prophets, Evangelists, Shepherds, and Teachers (APEST), together with other gifts (charisms) of the Holy Spirit to edify the Body of Christ. Together, these form the missional framework to advance Christ's Church on earth.

1.2 Reach recognizes that the Church has often failed to understand and properly recognize the various charisms of ministry. Where such recognition has been lacking, the Body of Christ has been fractured, resulting in a malformed witness and the rise of para-church models disconnected from authorizing ecclesial bodies. Reach therefore seeks to recognize and license Commissioned Ministers and organizations who express unique charisms operating both within and beyond established ecclesial boundaries.

Canon 2 — Types of Commissioned Ministry

2.1 Commissioned Ministers are recognized individuals who demonstrate the gifting of God's Spirit and who are called to specific vocations in the Kingdom of God. Outside the local church, such vocations may include business, academics, medicine, science, missions, the social sector, chaplaincy, coaching, or other specialized professions. Within the local church, such vocations may include church planting, healing, teaching, prophecy, evangelism, and similar works of ministry.

2.2 Commissioned Ministers are the frontline missionary force of the Society, laboring to participate in and expand the Kingdom of God.

2.3 Commission is granted by a Missionary Bishop or Missionary Archdeacon for a specific work and is limited to that work unless expanded or renewed. Such commission is granted under the authority of the Missional Council and shall be duly recorded.

2.4 All Commissioned Ministers serve under the spiritual oversight of the Missionary Bishop or Missionary Archdeacon to whom they are assigned and remain accountable to the Missional Council.

2.5 Reach licenses are ecclesiastical in nature and do not constitute civil or professional credentials. All ministers must comply with local, state, and national licensing requirements where applicable.

2.6 Licenses shall ordinarily be granted for a defined term and shall be subject to periodic review and renewal according to policies established by the Missional Council.

Canon 3 — Ordained Vocational Ministry or Holy Orders

3.1 Reach embraces the Pauline model of establishing offices of ministry wherein Bishops, Presbyters, and Deacons are duly ordained for the edification, exhortation, and equipping of the saints for the work of ministry.

3.2 Ordained Vocational Ministry pertains particularly to congregational life, sacramental ministry, and pastoral oversight in the Church.

3.3 Ordination and Commissioning are not opposed to one another but together cultivate healthy environments for the growth and maturity of Christ's Body.

3.4 Reach understands these ordained roles as follows.

Canon 4 — Types of Vocational Ministry

4.1 Deacons

Fulfill administrative and servant functions necessary for the health and wellbeing of the congregations in which they serve. They care for the poor, ensure proper support for the elderly and widows, and assist in the administration of congregational life.

4.2 Presbyters

Are the elders of the Church and serve as sentinels and shepherds over the parish and congregations in which they are commissioned. They are responsible for the ministry of the Word and administration of the Sacraments. They lead, teach, give, and care for God's flock as undershepherds and caretakers. They are guardians and sentinels of the Gospel of Jesus Christ, proclaiming the Kingdom of God.

4.3 Bishops

Are consecrated elders set apart for apostolic oversight. They preach the Kingdom of God, guard the faith, guide churches and ministries, ordain new elders into Christ's Church, and steward discipline within the Society.

Chapter 2: Qualifications for Commissioned Ministry

Canon 1 — Standards for Commission and Licensure

1.1 Persons to be licensed in this Society shall be those who have been called, recognizably gifted, and examined according to the Constitution and Canons of Reach, or who are ordained in a church whose orders are recognized and accepted by this Society.

1.2 A person may hold ordination in another denomination while being licensed in Reach. Where conflict exists, Licensed Ministers must maintain the Missional Ethos and Doctrinal Statements of this Society.

1.3 Commissioned Ministers shall submit to the Constitution and Canons of Reach and remain under the lawful oversight of the Missionary Bishop or Missionary Archdeacon to whom they are assigned.

1.4 Qualifications for licensure shall be determined by the Missionary Bishop or Archdeacon assigned to a particular region, subject to the authority of the Missional Council.

1.5 All Commissioned Ministers remain subject to the disciplinary provisions of this Society.

Canon 2 — Qualifications for Licensure

2.1 Candidates must be confirmed members of a local church and in good standing with its leadership.

2.2 A letter attesting to the candidate's character and calling shall be submitted to a Missionary Bishop.

2.3 Candidates shall undergo appropriate discernment and formation prior to licensure.

2.4 The Missionary Bishop, with the consent of the Missional Council, may waive certain formation requirements where substantial prior ministry experience is evident.

2.5 All candidates shall subscribe to the doctrinal standards of this Society and shall affirm the Jerusalem Declaration (2008) as received and adopted by Reach Global Missions. Such affirmation shall be required prior to licensure.

Chapter 3: Qualifications for Ordained Vocational Ministry

Canon 1 — Standards for Holy Orders

1.1 Persons admitted to the office of Bishop, Presbyter, or Deacon shall be called, examined, and ordained according to the Constitution and Canons of Reach, or received from churches whose orders are recognized by this Society.

1.2 Deacons and Presbyters owe canonical obedience in all things lawful and honest to the Missionary Bishop exercising oversight and remain accountable to the Missional Council.

1.3 Qualifications for ordination shall be determined by the Missionary Bishop assigned to a particular region, with the consent of the Missional Council.

Canon 2 — Scriptural Qualifications

2.1 Deacons must meet the qualifications set forth in 1 Timothy 3:8–13.

2.2 Presbyters must meet the qualifications set forth in 1 Timothy 3:1–7 and Titus 1:6–9.

2.3 Bishops must exemplify the same scriptural standards with maturity, doctrinal faithfulness, and missionary courage.

Canon 3 — Marriage and Moral Integrity

3.1 Marriage is a lifelong covenant between one man and one woman.

3.2 Those admitted to Holy Orders shall exemplify holiness of life and faithfulness to their vows.

3.3 Persons divorced and remarried may be admitted to Holy Orders only with the express approval of the Missional Council after careful pastoral review.

Canon 4 — Theological Formation

4.1 No person shall be ordained a Presbyter who has not been properly trained in Holy Scripture and in the Doctrine, Discipline, and Worship of the Society.

4.2 A Master of Divinity degree or its equivalent shall ordinarily serve as the normative standard.

4.3 Formation shall include both academic preparation and spiritual maturity.

4.4 The Missional Council may prescribe additional reading, mentoring, or examination where needed.

Canon 5 — Ordination of Deacons and Presbyters

5.1 A person shall not ordinarily be ordained a Presbyter without first demonstrating faithful service as a Commissioned Minister, unless the Missional Council determines otherwise.

5.2 All ordinands shall subscribe to the doctrinal declaration of this Society.

Canon 6 — Consecration of Missionary Bishops

6.1 The historic episcopate traces its heritage to the Apostles of Jesus Christ.

6.2 A Missionary Bishop shall be consecrated by bishops in Apostolic Succession in accordance with the Constitution and Canons of this Society.

6.3 In the choosing of a Bishop, three elements shall be discerned:

- (a) the grace and evident calling of God,
- (b) the willing reception of those to be served, and
- (c) the confirmation of bishops in succession.

6.4 Episcopal authority shall not be imposed but received in communion.

6.5 All Bishops shall subscribe to the doctrinal declaration of this Society.

Chapter 4: Acceptance, Transfer, Renunciation, and Dismissal of Clergy in the Society

Canon 1 — Of Transfer of Clergy from Jurisdictions in Communion with this Society

1.1 A Missionary Bishop, with the consent of the Missional Council, may receive by Letters Dimissory a Deacon or Presbyter in good standing from a jurisdiction in communion with this Society.

1.2 Before reception, the receiving authority shall make due inquiry of the transferring Bishop concerning:

- (a) The minister's standing,
- (b) Any past or pending disciplinary matter, and
- (c) Any impediment to ministry.

1.3 Letters Dimissory shall be presented within six months from the date of issue and shall attest that the minister is in good standing.

1.4 Upon reception, the minister shall subscribe to the doctrinal standards of this Society and affirm the Jerusalem Declaration (2008), if not previously affirmed.

Canon 2 — Of Reception of Clergy from Jurisdictions not in Communion

2.1 Clergy ordained in jurisdictions not in communion with this Society shall apply to the Missional Council for reception.

2.2 The candidate shall undergo examination in:

- (a) Doctrine,
- (b) Discipline,
- (c) Polity, and
- (d) Worship of this Society.

2.3 Where orders are deemed valid within the Historic Apostolic Succession, the minister may be received in those Orders with the consent of the Missional Council.

2.4 Where doubt exists concerning the validity of prior orders, conditional ordination may be administered.

Canon 3 — Of Voluntary Renunciation of Holy Orders

3.1 Any Deacon or Presbyter in good standing may renounce ordained ministry in this Society by submitting written notice to the Missional Council.

3.2 The Missionary Bishop shall determine that:

- (a) The renunciation is voluntary,
- (b) The minister is not under ecclesiastical discipline, and
- (c) The renunciation is not occasioned by misconduct.

3.3 With the consent of the Missional Council, the renunciation may be accepted, and the minister shall be released from the obligations of Holy Orders within this Society.

3.4 The acceptance of renunciation shall be recorded in the official records of the Society.

Canon 4 — Of Suspension or Removal from Ministry

4.1 Any Commissioned Minister, Deacon, or Presbyter may be suspended or removed from ministry for cause in accordance with the disciplinary provisions of this Society.

4.2 No minister shall be removed from office without:

- (a) Due inquiry,
- (b) Opportunity to respond to allegations, and
- (c) Action taken in conformity with established disciplinary procedures.

4.3 The Missionary Bishop may impose temporary suspension when necessary to protect the integrity of the Church, pending investigation.

4.4 Final removal from ministry shall require the consent of the Missional Council.

Canon 5 — Of Lapsed Licensure

5.1 A Commissioned Minister whose license expires and is not renewed shall cease to exercise ministry under the authority of this Society.

5.2 Lapsed licensure shall not be construed as discipline unless expressly declared so under the disciplinary canons.

Canon 6 — Of Restoration

6.1 A minister who has resigned, renounced, or been removed may petition the Missional Council for restoration.

6.2 Restoration shall require:

- (a) Evidence of repentance where applicable,
- (b) Demonstration of doctrinal fidelity, and
- (c) Approval of the Missionary Bishop and Missional Council.

6.3 Restoration shall be recorded in the official records of the Society.

TITLE 5: DISCIPLINARY MATTERS IN THE SOCIETY

Canon 1 — Of Discipline and Due Process

1.1 The Society retains inherent ecclesiastical authority to discipline its members for conduct contrary to Scripture, the historic Creeds, or these Canons.

1.2 Discipline shall proceed according to the following order:

- a) Private admonition;
- b) Formal inquiry by a Bishop or appointed panel;
- c) Written findings;
- d) Opportunity for response;
- e) Decision by the Missional Council.

1.3 In cases involving criminal misconduct, civil authorities shall be notified in accordance with the law.

1.4 Temporary suspension may be imposed by the Presiding Bishop for the protection of the faithful pending Council review.

1.5 All discipline shall aim at repentance, restoration, and the peace of the Church.

TITLE 6: AMENDMENTS AND REVISIONS

Canon 1 — Amendments to the Constitution or Canons

1.1 The Constitution is the supreme ecclesiastical instrument of the Society. These Canons derive their authority from it and shall be interpreted in conformity with it.

1.2 Amendments to the Constitution or Canons shall require the solemn discerned consensus of the Missional Council in lawful session, in conformity with Article 7 of the Constitution.

1.3 Such consensus shall reflect substantial spiritual unity and shall ordinarily be evident in a clear majority of seated members present, as prayerfully discerned and declared by the Chair.

1.4 Ninety (90) days' prior written notice of any proposed amendment shall be given to all active clergy and Member Organizations of the Society.

1.5 Amendments affecting doctrine, episcopal order, or sacramental theology shall additionally require confirmation by the designated Bishop Guardian(s) as a certification of canonical conformity and apostolic faithfulness. Such confirmation shall not constitute a legislative veto but a safeguard of orthodoxy.

1.6 Amendments shall be adopted only when the Council discerns that the proposed change serves the apostolic faith and missionary purpose of the Society.

1.7 If confirmation is withheld, a written explanation grounded in Scripture, Anglican order, or these governing instruments shall be provided, and the matter shall return to the Missional Council for further discernment.