



In nomine Patris, et Filii et Spiritus Sancti, Amen.

Ad Majorem Dei Gloriam

ARTICLE I

NAME

1. The official name of this Church is "The Anglo-Lutheran Catholic Church." The use of the abbreviation, ALCC, is also authorized for official use.
2. When other parishes of this Church are formed they will be identified by either the name of a saint or of a place mentioned in the Holy Bible followed by the words "Lutheran Church," with that followed by the abbreviation, "ALCC" (i.e. St. John's Lutheran Church - Anglo-Lutheran Catholic Church or Bethlehem Lutheran Church – ALCC.) Use of the name, "Anglo-Lutheran Catholic Church" as the name of a parish without the name of a saint or a biblical place preceding is not permitted. This Church is also part of the Lutheran Evangelical Catholic Tradition which is a pan-Lutheran movement to reclaim Lutheranism's catholic faith and heritage leading to an eventual reunion with the Roman Catholic Church. Church documents will prominently state that the parish is a Lutheran Church in the Evangelical Catholic Tradition.
3. The Logo of the Anglo-Lutheran Catholic Church is a shield bearing a St. George's Cross (representing this Church's Anglican roots) upon which, at the center, is superimposed a Luther Rose (declaring that this Church is Lutheran.) The Luther Rose is defined as a black Latin cross superimposed on a red heart at the center of a white rose on a blue background inside a gold circle. The official colors of this Church are dark bluish-red and old gold. Further details will be developed and specified in the Canons.

ARTICLE II

DOCTRINAL STANDARDS

1. The Apostles' Creed, the Nicene Creed, and the Athanasian Creed are the Creeds of this Church. Either version of the Nicene Creed (with or without the filioque clause) may be used.

The Rector / Vicar of each parish will be consistent as to which version he uses. This has no effect on this church's adherence to the underlying Catholic understanding of the progression of the Holy Spirit.

2. The doctrinal decrees of all Ecumenical Councils recognized by the Church are accepted as the doctrine of the Anglo-Lutheran Catholic Church to the extent those decrees are in accordance with Authentic Catholic Tradition.

3. The following documents are statements of the doctrines of this Church:

- a. The Apostles, Nicene, and Athanasian Creeds, and the Definition of the Union of the Divine and Human Natures in the Person of Christ, (The Council of Chalcedon, 451 A.D., Act V.)
- b. The “Unaltered Augsburg Confession,” the “Apology of the Augsburg Confession,” and the 39 “Articles of Religion” from the Book of Common Prayer (as interpreted by John Henry Newman in Tracts for the Times) are accepted as statements of the doctrine of this Church insofar as they are trustworthy witness to the Gospel and in accordance with authentic Catholic faith, tradition, and spirituality as defined by the Ordinary Magisterium and Sacred Magisterium of the Roman Catholic Church, . The other documents contained in the Book of Concord (1580) are accepted on the same basis with the exception of the “Formula of Concord,” which is not accepted by this Church, though it is respected as a historic document. All clergy of this Church are required to sign the Mandatum.
- c. The Catholic-Lutheran Joint Declaration on the Dogma of Justification (Augsburg, GE,1999) is accepted as the doctrine of this Church.

4. The Holy Bible consisting of the Books of the Old Testament including the Deuterocanonical Books and the New Testament are the Word of God. Authentic Catholic Tradition does not contradict the Bible. Therefore, this Church will not adopt any dogma, doctrine or principles which contradict the Bible.

5. This Church recognizes and celebrates the seven Sacraments (or Mysteries) of Western Catholic Christianity.

6. This Church recognizes the Real and Continuing Presence of the Divine Christ and Human Jesus in the Eucharist as stated in Article X of the Unaltered Augsburg Confession: "Of the Lord's Supper. Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat the Supper of the Lord; and they reject those that teach otherwise." This church teaches that when the gifts of bread and wine are offered by the priest in the name of the Church to the Father in the great Eucharistic Prayer of thanksgiving, they are transformed by the Holy Spirit into the Body and Blood of the only-begotten Son of the Father. Finally, when the one bread is broken, "the unity of the faithful is expressed . . . [and

through Communion they] receive from the one bread the Lord's body and blood in the same way the apostles received them from Christ's own hands."

7. The Consecrated Eucharistic Elements are the Body and Blood of Christ and will be reserved for distribution to the homebound, sick, and dying and for adoration outside the Eucharist.

8. The Episcopacy in the historic Apostolic Succession is of the essence (esse) of the Church.

9. This Church recognizes the Threefold Ordained Priesthood consisting of the Orders of Deacons, Priests, and Bishops. Only deacons, priests, and bishops ordained by bishops in Apostolic Succession may exercise their offices in this Church. Only baptized and confirmed males may be validly ordained as deacons, priests, and bishops of this Church.

10. This Church believes, teaches, and confesses that the Sacrament of Marriage consists of the sacramental marital union of one man and one woman, and that the Sacrament of Holy Matrimony is intended by God to be a permanent union of husband and wife. No clergyman will be permitted to witness a "marriage" of a homosexual couple, bless a homosexual civil union, bless a homosexual couple's relationship or bless the adoption of a child by a homosexual couple. Clergy who violate this canon will be subject to placement on the Roster of Clergy Not In Good Standing With The Church by his Diocesan Bishop or by the Metropolitan Archbishop of this Church.

ARTICLE III

WORSHIP

1. Worship in the Anglo-Lutheran Catholic Church is liturgical, centering on the altar rather than the pulpit and conducted with as much ceremonial as local circumstances permit.

2. Auditorium-type churches which have as their central furnishing and focus a pulpit rather than an altar are specifically prohibited, and will not be used for any reason, under any circumstances, at any time. The non-liturgical services associated with auditorium-type churches are specifically prohibited.

3. This Church recognizes seven Sacraments: Baptism, Holy Communion, Reconciliation / Penance, Holy Matrimony, Confirmation, Unction and Ordination / Holy Orders.

4. The normal service for Sundays, Holy Days, and all special occasions is the celebration of Holy Communion. Holy Communion is highly encouraged for inclusion in weddings (nuptial masses) and funeral services (requiem masses.)

5. This Church believes, teaches and confesses the doctrine of the Real Presence of Christ "in, with and under" the consecrated elements and that the Mass is a sacrifice. This presence begins at the moment of consecration and continues indefinitely until the elements are consumed or properly disposed of. The reservation of consecrated bread in a Tabernacle or Aumbry is normative in this Church.

6. Close Communion is the official standard of this Church. Close Communion is defined as the communion of a member of any Lutheran Church body or any baptized Christian who believes that Christ is really present in with and under the consecrated elements of bread and wine. Persons will be admitted to communion upon receiving the Sacrament of Confirmation (if under the age of eighteen.) Persons over eighteen will be admitted to regular communion following Profession of Faith or Adult Confirmation. For pastoral reasons, Priests are discouraged from turning away any baptized person who presents to the altar for communion unless it is known to the Priest the individual does not believe in the Real Presence.

7. The following liturgies and rites are authorized for use in this Church: (1) The Roman Catholic Anglican Use Pastoral Provision's Book of Divine Worship; (2) the Ordinary Liturgy of the Roman Catholic Church (the Mass of Paul VI -Novis Ordo) and (3) the Extraordinary Liturgy of the Roman Catholic Church (The Tridentine Mass.)

a. For all other sacraments and rites, only the liturgical books and resources associated with the above which are authorized for use by the Congregation for Divine Worship and the Discipline of the Sacraments of the Roman Catholic Church will be used.

b. Other rites than the preceding which have been approved by the appropriate national council of Catholic bishops and authorized for use by the Congregation for Divine Worship and the Discipline of the Sacraments of the Roman Catholic Church may be used by bishops in their own oratories.

8. Specifically forbidden are nonliturgical worship services including but not limited to "preaching services," "evangelistic services," "revivals," "prayer meetings," and "seeker's services" as found among the mainstream Protestant, Evangelical, and Fundamentalist Churches.

9. Roman Catholic hymnals are to be used. Hymnody from The Lutheran Hymnal (Concordia Publishing House – 1941,) Lutheran Worship (Concordia Publishing House – 1982,) and those of the Anglican Churches may be used only when the hymn text does not conflict with the teachings of the Roman Catholic Magisterium. Hymnals, hymnody and other music from the evangelical fundamentalist branches of the Reformed tradition are banned from use in public worship as are those directly or indirectly supportive of Liberal, Neoliberal, Modernist, Postmodern and Process Theologies as well as the branches of Liberation Theology, Creation Spirituality, feminist and other revisionist theologies, and other theologies the teachings of which conflict with the Catholic Magisterium.

ARTICLE IV

MEMBERSHIP

1. Membership may be obtained by one of two ways: (a) Through water Baptism using the Trinitarian formula of historic Christianity. Baptism may be administered to infants, children or adults. Any form (sprinkling, pouring, or immersion) may be used. (b) By Affirmation of Faith/Adult Confirmation for those already baptized by water using the Trinitarian formula. For adults, the Sacrament of Confirmation will be administered along with the Sacrament of Baptism.

2. Documentary proof of baptism must be provided prior to Affirmation of Faith/Adult Confirmation. Baptism in elements other than water, so-called "metaphysical baptism," so called "spiritual baptism," or baptism "in the name of Jesus" are considered invalid by this church. Those unable to provide such documentation will be administered Conditional Rebaptism. Prospective members will be required to obtain a Letter of Transfer or Letter of Dismissal from their prior denomination. This is not required for Associate Members.

3. Membership will be in the following categories:

- (a) Baptized Members are those who are baptized but under the age of reason.
- (b) Communicant Members are those who have been baptized and confirmed (either by the normal Rite of Confirmation following a course of study or by Adult Confirmation/Affirmation of Faith.) (c) Associate Members are those members of this denomination who wish to keep their primary membership in another parish of this denomination, who live in an area in which there is no ALCC parish, or who are serving in the Uniformed Services of the United States.
- (d) Of Pastoral Care are members of the ALCC who have become inactive and those not members of this Church but whose frequency of attendance has made obvious a desire to be under the pastoral care of this Church.
- (e) Of Pastoral Concern are members who are not in good standing for non-disciplinary reasons, members of the families ALCC members who are not members themselves, and nonmembers who have received significant pastoral care and support from ALCC clergymen.
- (f) Voting Member status is given to Communicant and, at the discretion of the parish Rector, Associate Members.

4. To be and remain in good standing with this Church all Baptized, Communicant and Associate members must receive Holy Communion at least twice annually and contribute to the support of this Church each year. The common Lutheran practice of periodically purging the

membership rolls to remove inactive members will not be done by this Church.

ARTICLE V

OF CLERGY

1. This Church affirms the Priesthood of All Believers. However, for the sake of good order, some are set aside to exercise the functions of the Office of the Public Ministry on behalf of all. The principal qualification for admission to the Office of the Public Ministry (Holy Orders) is a heartfelt call to serve Christ and the people of His Church.

2. The Rector of the Charter Parish is the First National Archbishop of this Church and Denomination. Subsequent Primates will be Titular Rector of the Charter Parish but may issue a regular call to another Priest to serve as Vicar. The Vicar will then perform all the functions as de facto Rector of that parish.

3. Marital status, marital history, and divorce are not normally issues of concern where Ordination is concerned, so shall not be impediments for acceptance as Postulants for Holy Orders. Questions and special circumstances will be evaluated and a decision made on a case-by-case basis by the Diocesan Bishop or The Metropolitan Archbishop. Candidates for ordination shall be communicant voting members of the Anglo-Lutheran Catholic Church.

- a. Sacred Scripture and the Magisterium of the Church Catholic as a trustworthy witness to the Gospel through the ages have confirmed the teaching of the Church on homosexuality. Scripture and the Magisterium of the Church Catholic differentiates between homosexual acts and homosexual tendencies.
- b. Regarding acts, it teaches that, in Sacred Scripture, these are presented as grave sins. Sacred Tradition, as a trustworthy witness to the Gospel, has constantly considered them to be intrinsically immoral and contrary to natural law. These, consequently, may not be approved in any case. Concerning profoundly deep-rooted homosexual tendencies, that one discovers in a certain number of men and women, these are also objectively disordered and often constitute a trial, even for these men and women. These people must be received with respect and delicacy; one will avoid every mark of unjust discrimination with respect to them. These are called to realize the will of God in their lives and to unite to the Sacrifice of the Lord the difficulties that they may encounter.
- c. In light of this teaching, it is necessary clearly to affirm that the Church, while profoundly respecting the persons in question, may not admit to the postulancy and Holy Orders those who practice homosexuality, show profoundly deep-rooted homosexual tendencies, or support the so-called “gay culture.”

- d. The above persons find themselves, in fact, in a situation that gravely obstructs a right way of relating with men and women. The negative consequences that may derive from the Ordination of persons with profoundly deep-rooted homosexual tendencies are by no means to be ignored. If, however, one is dealing with homosexual tendencies that may be simply the expression of a transitory problem, such as for example an adolescence not yet complete, such tendencies must be overcome at least three years before acceptance as a Postulant for Holy Orders and ordination to the Diaconate. Homosexuals will be required to remain celibate. Those who fail to do so or who become public advocates of the so-called “gay culture” will have their calls rescinded by their Diocesan Bishop or by the Archbishop–Metropolitan of this Church, and placed on the Roster of Clergy Not in Good Standing With this Church.
4. Provision is made for the admission by Incardination of those previously ordained by other denominations into the Ministerium of this church upon presentation of ordination documents to the Metropolitan Archbishop, and their acceptance by him. Those not ordained in the historic Apostolic Succession will be reordained sub conditione.
5. Candidates for ordination into the Office of the Public Ministry (Holy Orders) will normally be ordained into the Order of Deacons at least six months before their ordination as Presbyters (Priests) in a ceremony which will include ordination as a Deacon.
6. Provision is made for Ordination into the Order of Deacons as transitional or as permanent Deacons. A Bishop has it within his discretion, for cause and under extraordinary circumstances, to elevate a permanent Deacon to the Priesthood, but will not do so without prior consultation with the Metropolitan Archbishop of this denomination.
7. Provision is made for the eventual consecration of (national and Diocesan) Bishops within a lineage of the Historic Apostolic Succession.
8. Provision is made for the designation of (National and Diocesan) Presiding Pastors as Bishops outside the historic apostolic succession (following the precedent of the Evangelical Lutheran Church in America prior to 1999) if it proves impossible to obtain Episcopal consecration within the Historic Apostolic Succession from a denomination whose Ministerium is within said succession without significant changes in the faith and order of this denomination.
9. The Metropolitan Archbishop will be the principal Consecrator of all ALCC Bishops assisted by not less than two (2) other Bishops of the Primate's choice. No "Solo" Bishop's consecrations will be performed.
10. Ordinations will only be performed by the Metropolitan Archbishop or, in his absence, by the Archbishop Coadjutor but will normally be performed by the Diocesan Bishop for clergy of their diocese. Bishops will be consecrated by the Metropolitan Archbishop assisted by whichever Bishops he chooses to designate.

11. Provision is made for the ordination of Deacons which is understood as a specific, distinct, and separate order and ministry from that of the Priest. Implementing regulations will be developed and placed in the Canons. Ordination into the Order of Deacons may be either as a transitional Deacon or as a permanent Deacon. Ordination as a Priest will normally be preceded with ordination as a transitional Deacon by at least six (6) months. Ordination as a permanent Deacon is for life. A Bishop has it within his discretion, for cause and under extraordinary circumstances, to elevate a permanent Deacon to the Priesthood, but will not do so without prior consultation with the Metropolitan Archbishop of this denomination.

12. Ordination as a Priest is for life, and not dependent on actually serving in a parish. Priests normally serve under a regular call issued centrally by the Metropolitan Archbishop. Once Diocesan Bishops are designated and installed, a regular call will be issued by the Diocesan Bishop.

13. Priests may be issued a regular call to and serve the Church in a variety of ministries including but not limited to those of Parish Rector, Assistant or Associate Parish Rector, as a chaplain in a hospital, prison, the Armed Forces, or other institutional setting, and/or in any number of alternate non-traditional ministries including but not limited to those of Worker Priest in a place of secular employment, in a dependent or independent wedding, hospital or prison ministry; or serving in a unique dependent or independent parachurch ministry. Rectors and Associate Rectors will be chosen from the ranks of Priests following procedures in the Canons.

14. Those Priests serving in alternate or non-traditional ministries will do so only receiving and signing a Regular Call to that ministry and installation by the Metropolitan Archbishop.

15. All Priests have the obligation to read the Liturgy of the Hours (Roman Rite,) For All The Saints, or Morning and Evening Prayer from The Book of Common Prayer every day. All Priests 7 Of 25 10/13/08 regardless of their type of ministry have the obligation to celebrate Holy Communion each Sunday and Holy Day in their own chapel even if they are the only person present.

16. Provision is made for an ordained person to petition the Metropolitan Archbishop for placement on the Roster of Clergy On Leave From Call. Action on such petitions are at the discretion of The Metropolitan Archbishop. There is no limit to the length of time an ordained person may be "on leave from call" and still remain active clergy in good standing with the Church.

17. Provision is made for the Metropolitan Archbishop to place an ordained person on the Roster of Clergy Not In Good Standing With The Church for notorious crimes and misdemeanors, heresy, noncompliance with provisions of the Church Regulations without a written dispensation, and noncompliance with the standards as detailed in Article III of the Constitution and Canons.

18. Provision is also made for the consecration of the Presiding Pastor into the Order of Bishops in the historic Apostolic Succession. A Bishop remains a Bishop for life, not for a set term. As

set forth in the Augsburg Confession and The Apology of the Augsburg Confession, the presence of Bishops in the historic succession is considered not of the essence (esse) of the church but is desirable (of the bene esse of the church) as a symbol of the unity of the church and of continuity with the past. However, nothing stated in this article shall be construed as requiring the consecration or designation of Archbishops as Bishops within the historic Apostolic Succession. In accordance with the Lutheran confessional documents in The Book of Concord 1580, designation of a Priest as Bishop is sufficient while operating under “emergency conditions.”

19. Provision is made for the Metropolitan Archbishop of this Church (alone) to elevate Priests as Monsignori. There shall be three ranks of Monsignori. Those ranks listed from lowest to highest rank are (1) Chaplain to the Metropolitan Archbishop; (2) Prelate of Honor; and (3) Protonotary Apostolic de Numero participantium. Not more than seven Monsignori of this last rank shall be appointed in each Diocese, and as members of the Metropolitan Archbishop's Curia; and all shall have significant positions. The written title of a Monsignor of the first two ranks shall be “The Reverend Monsignor” or “Monsignor.” The formal written title of a Monsignor of a Protonotary Apostolic de Numero participantium is, “The Right Reverend Monsignor. The spoken title and informal title of a Monsignor of any rank shall be “Monsignor.”

20. Provision is made for the later division of the Church into Districts (groups of ten parishes led by a Monsignor in the rank of Chaplain to the Metropolitan Archbishop or above,) Regions, (groups of Districts within a Diocese led by a Monsignor in the rank of Prelate of Honor or above.) Dioceses (led by a Diocesan Bishop,) and Provinces (groups of Dioceses led by an Archbishop.) Regulations implementing this section will be developed and placed in the Canons.

ARTICLE VI

ORGANIZATION

1. The Rector of the Charter Parish is The Metropolitan Archbishop of this denomination. Until regional Dioceses are established, all clergy will serve under the direct or indirect supervision of The Metropolitan Archbishop and his successors. Once Diocesan Bishops are designated, they will ordain clergy for their Dioceses, and Diocesan clergy will serve under their direction and supervision. Diocesan Bishops will serve under the direct supervision of the Metropolitan Archbishop.

2. At such time that the duties of the Metropolitan Archbishop as Rector of the Charter Parish interfere significantly with his responsibilities in the administration of the Church, The Metropolitan Archbishop will assign a priest to serve as Associate Rector of the Charter Parish while remaining titular Rector. The Vicar will perform all the duties of Rector of the Charter Parish.

3. A Priest installed as a Rector may be granted a "freehold" on his Rectorate by a Diocesan Bishop Ordinary and although under the direct supervision of the Bishop Ordinary or his designee(s) may not be involuntarily removed except by the Bishop Ordinary granting the freehold or, in extraordinary circumstances, by the Metropolitan Archbishop of this Church for the same causes for which one may be placed on the Roster Of Clergy Not In Good Standing With The Church. Regulations implementing this section will be developed and placed in the Canons.
4. The Anglo-Lutheran Catholic Church and its subordinate parishes and ministries may request or accept tax exemption under Title 26, Section 501(c)(3) of the United States
5. For reasons inherent to the faith and order of this Church, except as required pursuant to incorporation and the application, documentation, and verification of tax-exempt status, and any processes leading to the status of a Uniate Lutheran Rite church under Papal jurisdiction, membership records, statistics, and other data will not be released outside the administration of this Church.
6. The Anglo-Lutheran Catholic Church may incorporate as a non-profit religious organization under State and Federal Law. Regulations implementing this section will be developed and placed in the Canons.
7. The Church will be led by the Metropolitan Archbishop until such time that the first expansion parish is in the final planning stages, at which time it may incorporate under the laws of the State of Missouri. At any time deemed appropriate by the Metropolitan Archbishop, the Charter Parish will exist as a Parish separate from the national headquarters element. Each new Parish Church will be led and governed by its Parish Rector alone until it achieves a stable membership of twenty five (25) members, at which time a parish Vestry may be appointed by the Rector consisting as a minimum of two (2) members: a Senior Warden (or the Rector,) and Secretary-Treasurer, but may eventually be expanded to a Board of seven (7) members consisting of a Senior Warden, Junior Warden, Secretary, Property Director, Treasurer/Stewardship Director, Director of Christian Education, and Chief Elder, which may later be supplemented by two (2) additional directors: a Youth Activities Director and a Minister of Music. Once so expanded, the Parish Rector will continue to attend and has veto power over all their actions. The Vestry will meet monthly. A simple majority will comprise a quorum.
8. Parish Directors shall serve a two year term, and may serve an indefinite number of consecutive terms.
9. Each Director may appoint a committee or not more than four members to assist him/her. Upon submission of names by the lay Chief Elder, the Rector may appoint one Elder for every seventy-five (75) members. The Elders will meet monthly. The Rector will attend all their meetings, and has veto power over their actions.

10. A semiannual Voters Meeting will be held in each parish under the Rector or the Senior Warden. This body shall decide all major decisions subject to veto to the Rector, subject to appeal to the Metropolitan Archbishop, whose decision will be final. Normally the Rector will be expected to ratify the decisions of this body except for grave cause. Each Director will report his/her activities to this meeting. Between voters meetings, the Board of Directors will conduct the business of the parish subject to the approval of the Rector. A simple majority of the voting membership will comprise a quorum.

11. As the spiritual father of a parish congregation, the Parish Rector has the right to veto any actions of the Vestry and Voter's Assembly for cause. The Rector must inform the Board or Voters Assembly of the intent to veto, and then consult with the Metropolitan Archbishop before exercising that right. A Priest's veto may be appealed through the hierarchy to the Metropolitan Archbishop, whose decision will be final. Implementing regulations will be developed and placed in the Canons.

12. As the spiritual father of the Church, except in matters of Finance, Accounting, or Financial Administration, a Metropolitan Archbishop has the right to veto any actions of the Church's Executive Committee or any other local, regional, or national assembly of this Church except in matters of Finance, Accounting, or Financial Administration. This veto may not be appealed.

13. As titular Rector and spiritual father of a parish operating under a Provisional Church Charter, The Metropolitan Archbishop has the right to veto any actions of that parish's Vestry and Voter's Assembly except in matters of Finance, Accounting, or Financial Administration. This veto may not be appealed.

14. The Metropolitan Archbishop, may, from time to time, and acting either upon his own discretion or upon the request of the Executive Committee of the Church, shall, in the name of Anglo-Lutheran Catholic Church, issue numbered Church Charters to Priests for the formation of new parish churches/congregations. The Priest will establish a worship facility in accordance with the Constitution and Canons, will establish a parish Constitution and by-laws using material supplied by this denomination as templates, and will be responsible to the Metropolitan Archbishop for the conduct of the spiritual, temporal and financial affairs of the new parish as provided by the Constitution and Canons. A Church Charter will remain in full force and effect unless and until suspended or canceled for cause in writing by the Metropolitan Archbishop. The relationship between the new congregation and the Charter Parish will be that of a local church to a parent denomination, within the hierarchy of that denomination. It is noted that each parish will own its own building and grounds.

15. A new Parish Church will have its first Rector appointed by the Metropolitan Archbishop, but may call subsequent Rectors from a list of Priests supplied by the Metropolitan Archbishop following their interview by the Board and their selection by a 2/3 vote of the Board. The Metropolitan Archbishop is not bound by their choice. During the time from assignment until installation, a new Rector may be removed by the Metropolitan Archbishop if it becomes apparent that such removal serves the cause of Christ and / or the welfare of the Parish, but once

canonically installed, The Metropolitan Archbishop may only remove a Rector for extreme cause as detailed in the Canons. Regulations implementing this section will be developed and placed in the Canons.

16. Rectors serve under the general supervision of The Metropolitan Archbishop and will make a quarterly report of personal and parish church activities to the Office of The Metropolitan Archbishop or to their Diocesan Bishop to remain in “good standing.” Regulations implementing this section will be developed and placed in the Canons.

17. The Bishop will officially visit each parish church not less than once every other year, and meet in Chapter with all senior administrative clergy as needed.

18. The Bishops, Priests, Permanent Deacons and two lay representatives from each parish church will meet once every four years to conduct necessary Church business. Between Quadrennial Conferences, The Metropolitan Archbishop shall conduct Church business with the Executive Committee and such advisors as he may deem necessary.

19. A Postulant living where no Parish of this denomination exists may be issued a Provisional Church Charter and a Lay Reader's License, and serve as Vicar (with the Metropolitan Archbishop as Titular Rector.) Implementing regulations will be developed and placed in the Canons.

20. An ALCC layman living where no Parish of this denomination exists may be issued a Provisional Church Charter and a Lay Reader's License, and serve as Lay Parish Administrator (with the Metropolitan Archbishop as titular Rector.) Implementing regulations will be developed and placed in the Canons.

21. The Lay Parish Administrator of a Church operating under a Provisional Church Charter will be authorized to lead services of Morning Prayer, Evensong, The Great Litany, The Penitential Office for Good Friday, Ante-Communion, and conduct funerals but may not give a blessing, grant absolution, consecrate cemetery property as Holy Ground, or perform weddings.

22. A Church operating under a Provisional Church Charter and led by a Lay Parish Administrator is exempt from the requirement that the Service of Holy Communion be the principal Sunday service.

23. A Priest may, on application, be issued a charter to form a new congregation (parish) of this Church, which will then function under its own Constitution and bylaws. A parish church's Constitution and bylaws will not conflict with any provision of the Constitution or Canons of this Church. Any provision of a parish church's Constitution and bylaws that do conflict are null and void. Failure to remove such offending provisions will result in the revocation of the congregation's Church Charter. Regulations implementing this section will be developed and placed in the Canons.

24. Each parish whether operating under a Provisional or Regular Church Charter will pay an Annual Denominational Assessment of \$5.00 per baptized and communicant member to denomination headquarters annually. This assessment is due not later than the first working day of January and is subject to periodic change by the Executive Committee or the Corporate Board of Directors.

ARTICLE VII

OF CHURCH DISCIPLINE

1. The standard of Church Discipline of members will always be, “let him without sin cast the first stone;” and shall be marked by qualities of compassion, understanding, and mercy, not condemnation. The purpose of Church Discipline is amendment of life and restoration into the body of the Church. The Rector will administer Church Discipline with the assistance of the parish Vestry. The Minor Ban and Major Ban will be used sparingly and in accord with New Testament practice. Regulations implementing this section will be developed and placed in the Canons.

2. Ample opportunity and encouragement will be given the person facing or under Church Discipline to utilize the Sacramental Rite of Reconciliation. Regulations implementing this section will be developed and placed in the Canons.

ARTICLE VIII

OF CHURCH PROPERTY

1. Each Parish Church will own its own buildings, facilities, and property. Implementing regulations will be developed and placed in the Canons.

2. Unless donated to the Parish Church, any house churches and their associated properties are and shall remain the personal property of the resident clergy.

ARTICLE IX

OF AMENDMENT AND OTHER MATTERS

1. The Metropolitan Archbishop may amend this Constitution at any time upon the advice and consent of the Executive Committee, until the Church has ten (10) parishes or until Quadrennial Conferences are instituted, at which time it may be amended by a 2/3 vote of those attending the Quadrennial Conference or between conferences a majority vote of the Executive Committee of this denomination. Matters of Finance, Financial Administration and Accounting may be vetoed only by the Corporate Treasurer. The Metropolitan Archbishop has the right to veto actions in other areas.

2. Each church will adopt its own Constitution which will include Articles II, III, and IV verbatim. A basic Parish Constitution form will be developed for this purpose which will be modified only where local circumstances provide. The parish Constitution must be approved and signed by the Metropolitan Archbishop or his successor to become effective.
3. This Constitution will be interpreted through Canon Law and Church Regulations promulgated by the Metropolitan Archbishop and his successors through mechanisms provided for under Canon Law.
4. Questions concerning interpretation of the Constitution, Canons and Church Regulations will be by the Metropolitan Archbishop, whose decisions are final. Once a hierarchy is in place, such questions will be resolved at the lowest level of clergy possible, with rights of appeal through the hierarchy, with the Metropolitan Archbishop being the highest appellate authority, whose decision will be final. Regulations implementing this section will be developed and placed in the Canons.

AMENDMENTS TO THE CONSTITUTION

Amendment 1 (July 2, 1999)

An Amendment to Article I.3 The Secondary Logo of the Anglo-Lutheran Catholic Church will consist of a budded Latin cross upon which is superimposed an open Bible which will bear the Greek letters alpha and omega on its left and right pages, respectively. This will be placed into an ornately decorated circle, which circle will be placed into an ornately decorated square.

Amendment 2 (September 6, 1999)

An Amendment to Article VI. In addition to and separate from the chartering of local Parish Churches which stand under the Ecclesiastical authority of the Charter Parish and are subordinate to and under the Ecclesiastical leadership and control of The Metropolitan Archbishop of this denomination as detailed in this Article, The Metropolitan Archbishop has full authority to issue Independent Ministry Charters to those individuals wishing to establish independent parachurch Ministries. The Metropolitan Archbishop is directed to establish Canon Laws under Canon VI to implement this amendment.

Amendment 3 (July 19, 2000)

An Amendment to Article V. It shall be within the discretion of The Metropolitan Archbishop of this denomination to establish, when he sees fit, a graduate theological for the formal theological training of postulants for the Office of the Public Ministry in the Orders of Deacon and Priest. Such institution is authorized to issue a Diploma in Sacred Theology (Dip. S. T.) for those training to be Priests, a Diploma in Divinity (Dip. Div.) for those training for the diaconate, a

Master of Divinity (M. Div.) to those holders of the forenamed Diplomas who after additional study, present an acceptable Master's Thesis. The honorary degree of Doctor of Divinity (D. D.) and other honorary degrees may be awarded to those who have distinguished themselves by their service to the Church and/or to the larger cause of Christ. Initially, The Metropolitan Archbishop shall serve as Rector of this institution. Regulations implementing this Amendment will be developed and placed in the Canons.

Amendment 4 (July 20, 2000)

An amendment to Article V. The Metropolitan Archbishop has the discretion of appointing a Archbishop Coadjutor with rights of automatic succession.

- a. The Archbishop Coadjutor will perform the functions of Archbishop should he become temporarily incapacitated, and will automatically succeed to the position of Metropolitan Archbishop of this denomination permanently upon either his permanent incapacitation or demise.
- b. If he is at that time Rector of another parish of this church it shall be within the Coadjutor's discretion to either (1) continue as Rector of his parish and appoint a Priest to serve as Vicar of the Charter Parish, himself being its canonical Titular Rector but with the Vicar performing all day-to-day functions of Rector or (2) become the Rector of the Charter Church and appoint an interim Rector for his former parish while a replacement for himself in that position is designated following procedures found in Article VI.8 and detailed in the Canons of this denomination.

Amendment 5 (20 July 2000)

An amendment to Article VI.7 Article VI.7 is amended to read, The Board of Directors, meeting monthly, will conduct the business of the parish subject to the veto of the Rector. A simple majority of the voting membership will comprise a quorum. At all semiannual Voters Meetings, each Director will give a summary of the activities of his or her Directorate or area of control.

Amendment 6 (3 August 2000)

The Anglo-Lutheran Catholic Church and its subordinate parishes and ministries will not file for incorporation with any state or territory without the prior approval of The Metropolitan Archbishop after his review and approval of the State Incorporation Laws of the State in which the parish in question is located. In addition, a parish of this denomination will not request or accept tax exemption under Title 26, Section 501(c)(3) of the United States Code for theological reasons: A corporation is a "legal person" but is created by, subject to the scrutiny of, and under the control of a state or national government. Christ's Church is already a "legal person": it is the Body of Christ in this world and to place it under the control of any state or local government is theologically unthinkable. For the same reason membership data will not be released outside of the administration (down to and including members of the parish Vestries) of this Church. This

we believe, teach, and confess as an article of our faith.

Amendment 7 (4 March 2001)

An amendment to Article VI. Article VI is amended as follows: The title, "Rural Dean," is changed to "Chaplain to the Metropolitan Archbishop." All editions of the Constitution and Canon Law of this denomination printed on or after March 4, 2001 will bear these new titles.

Amendment 9 (4 March 2001)

Amendment 4 to this Constitution is amended as follows: The title of the head of the Theological educational institution of this denomination is changed from "Dean" to "Rector." All editions of the Constitution and Canon Law of this denomination printed on or after March 4, 2001 will bear these new titles.

Amendment 10 (February 8, 2003)

The Anglo-Lutheran Catholic Church, its subordinate parishes, missions, subordinate institutions, and ministries organic to this denomination are free to incorporate as appropriate under the laws of any State, territory, or possession of the United States of America and to file for and accept accept tax exemption under Title 26, Section 501(c)(3) of the United States Code and applicable State Law when it is deemed by the Metropolitan Archbishop in consultation his legal advisors that this serves the Cause of Christ and the advancement of the Church. This authority is delegated downward to the senior governing clergyman of each parish, institution and ministry of this denomination.

- a. For reasons inherent to the faith and order of this Church, except as required pursuant to incorporation, to the application, documentation, verification and maintenance of Federal and State tax- exempt status, and to comply with provisions of Federal and State law, membership records, statistics, and other data will not normally be released outside the Church.
- b. Nothing in this amendment shall be construed as requiring or compelling such incorporation and the acceptance of accept tax exemption under Title 26, Section 501(c)(3) of the United States Code but neither shall this denomination forbid it.
- c. All provisions in the Constitution and Canon Law of this denomination which forbid or restrict incorporation and/or the acceptance of tax exemption under Title 26, Section 501(c)(3) of the United States Code are likewise repealed.
- d. Authority is given for appropriate church officials and their legal counsel to develop By-Laws in accordance with Federal and State Laws which shall be separate from and in addition to the Constitution, Canon Law, and Church Regulations with which the incorporated church entities shall comply.

- e. Congregations which leave their former denominations to affiliate with this denomination need not change their articles of incorporation except to reflect that they are now parish churches of the Anglo-Lutheran Catholic Church (ALCC.)

Amendment 11 (1 August 2003)

An amendment to Article V. Article V is amended as follows: Provision is made for the designation of (National and Diocesan) Archbishops as Bishops outside the historic apostolic succession (following the precedent of the Evangelical Lutheran Church in America prior to 1999) if it proves impossible to obtain Episcopal consecration within the Historic Apostolic Succession from a denomination whose Ministerium is within said succession without significant changes in the faith and order of this denomination. All copies of this Constitution and of the Canon Law Code of this Denomination printed after this date will bear these changes in the text.

Amendment 12 (20 August 2003)

An amendment to Article VI. Article VI is amended as follows: The title of a parish "Board of Directors" is changed to the parish "Vestry." The titles of the Senior Warden and Vice Senior Warden of the parish Vestry are changed to "Senior Warden" and "Junior Warden." The title of the National "Standing Committee" is changed to "Board of Directors." The title to be used by a Diocesan "Standing Committee" is changed to Diocesan Board of Directors." All copies of this Constitution and of the Canon Law Code of this Denomination printed after this date will bear these changes in the text.

Amendment 13 (27 August 2003)

An amendment to all applicable articles: The Constitution of the Anglo-Lutheran Catholic Church is amended as follows: By unanimous vote of the Executive Committee on 26 August, 2003, the title of the Prime Bishop of this denomination is changed to Archbishop. The title of the Archbishop Coadjutor is changed to Archbishop Coadjutor. All copies of this Constitution and of the Canon Law Code of this Denomination printed after this date will bear these changes in the text.

Amendment 14 (4 October 2003)

An amendment to Article V Section 9. The text of this Section is changed to read, "Ordinations may be performed by the Metropolitan Archbishop or, in his absence, by the Archbishop Coadjutor but will normally be performed by the Diocesan Bishop for clergy of their diocese. Bishops will be consecrated by the Metropolitan Archbishop assisted by whichever two Bishops he chooses to designate." All copies of this Constitution and of the Canon Law Code of this Denomination printed after this date will bear these changes in the text.

Amendment 15 (4 October 2003)

An amendment to Article IX, Section I. Article IX, Section I is amended to read as follows: The Metropolitan Archbishop may amend this Constitution at any time upon consultation with the Executive Committee until the Church has ten (10) parishes or until Quadrennial Conferences are instituted, whichever comes first, at which time it may be amended by a two third (2/3) vote of those attending the Quadrennial Conference or between conferences a majority vote of the Executive Committee of this denomination subject in either case to the veto of The Metropolitan Archbishop, which shall be final. There is no provision for reconsidering a vetoed item and passing it over the veto of The Metropolitan Archbishop. All copies of this Constitution and of the Canon Law Code of this Denomination printed after this date will bear these changes in the text.

Amendment 16 (March 1, 2004)

An amendment to Article V. Sections 5, 6, 11 and 18 of this Article are amended as follows: Ordination into the Order of Deacons may be either as a transitional Deacon or as a permanent Deacon. Ordination as a Priest will normally be preceded with ordination as a transitional Deacon by at least six (6) months. Ordination as a permanent Deacon is for life. A Bishop has it within his discretion, for cause and under extraordinary circumstances, to elevate a permanent Deacon to the Priesthood, but will not do so without prior consultation with the Metropolitan Archbishop of this denomination. All copies of this Constitution and of the Canon Law Code of this Denomination printed after this date will bear these changes in the text.

Amendment 17 (March 1, 2004)

An amendment to Article VI. The title of the head of this denomination is changed from "Bishop and Primate" to "Prime Bishop." Authorized titles for a Prime Bishop will be "The Most Reverend" and "Bishop." All copies of this Constitution and of the Canon Law Code of this Denomination printed after this date will bear these changes in the text.

Amendment 18 (April 12, 2004)

An amendment to Article VI, Section 25. If and when incorporated, the Annual Denominational Assessment may be changed by the the Corporate Board of Directors. All copies of this Constitution and of the Canon Law Code of this Denomination printed after this date will bear these changes in the text.

Amendment 19 (August 22, 2004)

An amendment to Article VI. The title of the head of this denomination is changed from "Prime Bishop" to "Archbishop." Authorized titles for the Archbishop will be "The Most Reverend" and

"Archbishop." All copies of this Constitution and of the Canon Law Code of this Denomination printed after this date will bear these changes in the text.

Amendment 20 (October 3, 2004)

An amendment to Article V pursuant to membership of this denomination in the Augustana Evangelical Catholic Communion. The presence of Bishops in the Historic Apostolic Succession will be believed, taught, and confessed as of the essence (esse) of the Church. While a Church may, under emergency conditions, operate for a time without Bishops in the historic Apostolic Succession, such absence constitutes a serious deficiency in that Church's Ministerium and said Church must do all in its power to bring its Ministerium into the historic Apostolic Succession as soon as possible.

Amendment 21 (October 3, 2004)

An amendment to Article VI pursuant to membership of this denomination in the Augustana Evangelical Catholic Communion. Denominational and parish membership records, statistics, and other data will be made available to authorized personnel of Churches which are members of the Augustana Evangelical Catholic communion and to officials of the Roman Catholic Church pursuant to activities and procedures leading to this Communion and/or this denomination becoming a sui juris Lutheran Rite Church under Papal jurisdiction.

Amendment 22 (October 3, 2004)

An amendment to Article VII. In keeping with the historic authority and power of a Bishop in the historic Apostolic Succession, every Bishop and Archbishop shall have the authority to issue a Church Annulment of a marriage. Implementing regulations will be placed in the Canon Law Code of this Denomination.

Amendment 23 (December 31, 2004)

The Statement of Faith, Standards of Faith, Dogma and Doctrines included in the Canon Law Code of the Augustana Evangelical Catholic Communion are accepted by this denomination as its own. This Denomination will abide by the terms and provisions of the Canon Law Code of the Augustana Evangelical Catholic Communion.

Amendment 24 (9 March 2005)

By action of the Executive Committee of this Denomination the name of Wittenberg Lutheran Seminar is changed to Wittenberg Lutheran . Wittenberg Lutheran is authorized to award the honorary degree of Doctor of Theology (Th.D.) to those who have made significant contributions to this Denomination, the Augustana Evangelical Catholic Communion, or the Church – At – Large. All copies of the Canon Law Code printed after this date will bear this change in the text.

Amendment 25 (17 July 2005)

An amendment to Article VI Sections 2 and 3: A freehold may be given to clergy of the ALCC at the discretion of The Metropolitan Archbishop of the ALCC, or by a Diocesan Bishop (after receiving the advise and consent of The Metropolitan Archbishop of the ALCC unless a revocable dispensation has been given to an individual Diocesan Bishop to issue freeholds on his own authority.) If issued, a freehold will go into effect not less than twelve (12) months after the canonical installation of a Bishop, Priest, or Deacon into their position.

- a. A freehold will be removed by the prelate issuing it upon a cleric's conviction of a felony, of heresy, or a cleric's breaking of his Ordination Vows ("Promise of the Elect," as found in the Roman Pontifical) made during the cleric's ordination.
- b. A Regular Call may be rescinded for cause by the Prelate issuing the Regular Call during the twelve months after a cleric's canonical installation before a freehold has been issued, and at any time after a freehold has been removed (in a separate action.)
- c. Upon removal of a Regular Call a cleric will normally be placed on the "Roster of Clergy On Leave From Call," but may, for cause, and at the discretion of the prelate removing the Regular Call, be placed on the "Roster of Clergy Not In Good Standing With The Church."
- d. The Removal of a freehold, the rescinding of a Regular Call, or placement on the "Roster of Clergy Not in Good Standing With The Church" may be appealed first to the Provincial Archbishop, and then to the Metropolitan Archbishop of the ALCC, whose decision is final.

Amendment 26 (17 July 2005)

Article VI is amended as follows: A member of the Executive Committee or a Diocesan Executive Committee who is legitimately unable attending a meeting, may explain his absence in to the Metropolitan Archbishop of the ALCC or to the Diocesan Bishop, and may designate a member of the Executive Committee as his procurator (proxy) with a general mandate, provided that no individual may act as procurator for more than two absent members and exercise their votes. Votes by a procurator (proxy) will be noted in the minutes of the meeting.

Amendment 27 (17 July 2005)

Article IX is amended as follows: Whenever a situation arises which is not covered in the terms and provisions of the Constitution, Canon Law Code or Church Regulations of the Anglo-Lutheran Catholic Church, before those documents are amended, the Canon Law Code of the Roman Catholic Church will be consulted. If Canons are found which address the situation in a way consistent with the faith and order of this denomination, that Canon will be followed. If it is felt necessary to insert a Canon on this subject into the Constitution, Canon Law Code and/or

Church Regulations, the wording will mirror that Roman Catholic Canon, using the same wording to the greatest extent possible.

Amendment 28 (17 July 2005)

An amendment to Article V. Sections 5, 6, 11 and 18 of this Article are amended as follows:

- a. Postulants will be admitted only in the sanctuary of the Diocesan Bishop Oratory or a location chosen by him.
- b. Admission as a Postulant for Holy Orders will normally be preceded by six (6) to twelve (12) months active membership in this denomination. This may be modified or waived for valid cause by the Diocesan Bishop or The Metropolitan Archbishop of this Denomination.
- c. Ordination as a Transitional or Permanent Deacon will be normally preceded by six (6) to twelve (12) months of service as a Licensed Lay Reader, followed by six (6) to twelve (12) months of service before the Altar as an Acolyte. This may be done while a Seminarian. This may be modified or waived for valid cause by the Diocesan Bishop or the Metropolitan Archbishop of this Denomination.
- d. Candidates for Ordination to all Orders of the Priesthood will sign a written statement of adherence to the Constitution, Canon Law Code, Church Regulations, Faith, and Order of this denomination with an Oath of Obedience to the Hierarchy, Diocesan Bishop and Archbishop of this denomination at the Altar in the Eucharistic Celebration and Ordination as a Deacon, Priest, and Bishop. This will be countersigned by the Ordaining Bishop(s.) A copy will be given to the Ordaining Bishop, and a copy will be placed in his Clergy File both at the Office of the Diocesan Bishop and at the Headquarters of this Denomination.

Amendment 29 (25 November 2005)

In accordance with the provisions of Article IX, Section.1, Article II is amended as follows:

1. The Apostles' Creed, the Nicene Creed, and the Athanasian Creed are the Creeds of this Church. Either version of the Nicene Creed (with or without the filioque clause) may be used. The Rector / Vicar of each parish will be consistent as to which version he uses. This has no effect on this church's adherence to the underlying Catholic understanding of the progression of the Holy Spirit.
2. The doctrinal decrees of all Ecumenical Councils recognized by the Church are accepted as the doctrine of the Anglo-Lutheran Catholic Church to the extent those decrees are in accordance with authentic Catholic Tradition.
3. The following documents are statements of the doctrines of this Church:

- a. The Definition of the Union of the Divine and Human Natures in the Person of Christ, (The Council of Chalcedon, 451 A.D., Act V.)
 - b. Because they are trustworthy witness to the Gospel and authentic Catholic Tradition, The Unaltered Augsburg Confession, and the Anglican 39 Articles of Religion are accepted as statements of the doctrine of this Church. The other Lutheran documents in the Book of Concord (1580) are accepted to the extent the statements are in accord with authentic Catholic Tradition.
 - c. The Catholic-Lutheran Joint Declaration on the Dogma of Justification (Augsburg, GE,1999) is accepted as the doctrine of this Church.
4. The Holy Bible consisting of the Books of the Old Testament including the Deuterocanonical Books and the New Testament are the Word of God. Authentic Catholic Tradition does not contradict the Bible. Therefore, this Church will not adopt any dogma, doctrine or principles which contradict the Bible.
5. This Church recognizes and celebrates the seven Sacraments (or Mysteries) of Catholic Christianity.
6. This Church recognizes the Real and Continuing Presence of the Divine Christ and Human Jesus in the Eucharist as stated in Article X of the Unaltered Augsburg Confession: "Of the Lord's Supper. Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat the Supper of the Lord; and they reject those that teach otherwise." This church teaches that when the gifts of bread and wine are offered by the priest in the name of the Church to the Father in the great Eucharistic Prayer of thanksgiving, they are transformed by the Holy Spirit into the Body and Blood of the only-begotten Son of the Father. Finally, when the one bread is broken, "the unity of the faithful is expressed . . . [and through Communion they] receive from the one bread the Lord's body and blood in the same way the apostles received them from Christ's own hands."
7. The Consecrated Eucharistic Elements are the Body and Blood of Christ and will be reserved for distribution to the homebound, sick, and dying and for adoration outside the Eucharist.
8. The Episcopacy in the historic Apostolic Succession is of the esse of the Church.
9. This Church recognizes the Threefold Ordained Priesthood consisting of the Orders of Deacons, Priests, and Bishops. Only deacons, priests, and bishops ordained by bishops in Apostolic Succession may exercise their offices in this Church. Only baptized and confirmed males may be validly ordained as deacons, priests, and bishops of this Church.
10. This Church believes, teaches, and confesses that the Sacrament of Marriage consists of the sacramental marital union of one man and one woman. And that the Sacrament of Holy Matrimony is intended by God to be a permanent union of husband and wife. No clergyman will

be permitted to witness a "marriage" of a homosexual couple, bless a homosexual civil union, bless a homosexual couple's relationship or bless the adoption of a child by a homosexual couple. Clergy who violate this canon will be subject to placement on the Roster of Clergy Not In Good Standing With The Church by his Diocesan Bishop or by the Metropolitan Archbishop of this Church.

In accordance with the provisions of Article IX, Section.1, Article III, Section 7, is amended as follows:

7. The Standard Book of Worship for this Church is The Book of Divine Worship (BDW.) The Standard Ordo of this Communion is that of The Book of Divine Worship. The following Lutheran and Anglican liturgical agendas, books, manuals and liturgies are authorized for use in this Church.

- a. The traditional liturgies and worship books of the Evangelical Lutheran Church in America and the Evangelical Lutheran Church in Canada.
- b. The traditional liturgies and worship books of the Lutheran Church - Missouri Synod.
- c. The 1928 and 1979 editions of the Book of Common Prayer (BCP) of The Episcopal Church and the 1662 edition of the BCP of the Church of England.
- d. The liturgical books of the Roman Catholic Church authorized for use by the appropriate Vatican congregation.
- e. The Anglican Missal published by the Anglican Parishes Association (prior editions are also approved.)
- f. The Holy Eucharist shall not be celebrated using the Verba (Words of Institution) alone for the consecration. A full Anaphora/Eucharist Prayer/Canon of the Mass/Epiklesis from the Lutheran Book of Worship (LBW,) the LBW-Minister's Desk Edition, the BCP, the BDW, or one from the Roman Catholic Sacramentary must be used.
- g. The Metropolitan Archbishop (or upon its formation this Church's Synod of Bishops may authorize the use of other traditional liturgical agendas, books and liturgies.
- h. Liturgies in languages other than English authorized for use by the Roman Catholic Church, an Anglican Church, an Orthodox church or a Lutheran Church may be authorized for use in a parish by a Bishop with jurisdiction.
- i. The Ordinal from the most current edition of The Roman Pontifical of the Roman Catholic Church, set within a celebration of the Novis Ordo or Book of Divine Worship (BDW) Mass with no textual omissions or deletions will be used exclusively for all ordinations performed by Bishops of the Anglo-Lutheran Catholic Church.
- j. Other liturgies and hymnals may be approved by the Metropolitan Archbishop (or the Synod of Bishops, once one is formed) for use in ethnic Parishes, nongeographic ethnic jurisdictions and in specific circumstances.

Amendment 30 (25 November 2005)

In accordance with the provisions of Article IX, Section.1, Article V Section 3 is amended by the addition of the following:

- a. Sacred Scripture and the Magisterium of the Church Catholic as a trustworthy witness to the Gospel through the ages have confirmed the teaching of the Church on homosexuality. Scripture and the Magisterium of the Church Catholic differentiates between homosexual acts and homosexual tendencies.
- b. Regarding acts, it teaches that, in Sacred Scripture, these are presented as grave sins. Sacred Tradition, as a trustworthy witness to the Gospel, has constantly considered them to be intrinsically immoral and contrary to natural law. These, consequently, may not be approved in any case. Concerning profoundly deep-rooted homosexual tendencies, that one discovers in a certain number of men and women, these are also objectively disordered and often constitute a trial, even for these men and women. These people must be received with respect and delicacy; one will avoid every mark of unjust discrimination with respect to them. These are called to realize the will of God in their lives and to unite to the Sacrifice of the Lord the difficulties that they may encounter.
- c. In light of this teaching, it is necessary clearly to affirm that the Church, while profoundly respecting the persons in question, may not admit to the and Holy Orders those who practice homosexuality, show profoundly deep-rooted homosexual tendencies, or support the so-called “gay culture.”
- d. The above persons find themselves, in fact, in a situation that gravely obstructs a right way of relating with men and women. The negative consequences that may derive from the Ordination of persons with profoundly deep-rooted homosexual tendencies are by no means to be ignored. If, however, one is dealing with homosexual tendencies that may be simply the expression of a transitory problem, such as for example an adolescence not yet complete, such tendencies must be overcome at least three years before acceptance as a Postulant for Holy Orders and ordination to the Diaconate. Homosexuals will be required to remain celibate. Those who fail to do so or who become public advocates of the so-called “gay culture” will have their calls rescinded by their Diocesan Bishop or by the Metropolitan Archbishop of this Church, and placed on the Roster of clergy not in good standing with this Church.

Amendment 31 (3 December 2005)

Article VI and all applicable Articles are amended as follows: The title of the head of this Church is changed from "Archbishop of the Anglo-Lutheran Catholic Church" to "Metropolitan Archbishop of the Anglo-Lutheran Catholic Church." All versions of the Canon Law Code printed on or after this date will bear this change in the text.

Amendment 32 (7 January 2006)

In accordance with the provisions of Article IX.1, Article V is amended as follows: Provision is made for the Metropolitan Archbishop of this Church (alone) to elevate Priests as Monsignori.

There shall be three ranks of Monsignori. Those ranks listed from lowest to highest rank are (1) Chaplain to the Metropolitan Archbishop (2) Prelate of Honor; and (3) Protonotary Apostolic de Numero participantium. Not more than seven Monsignori of this last rank shall be appointed in each Diocese, and as members of the Metropolitan Archbishop's Curia; and all shall have significant positions. The written title of a Monsignor of the first two ranks shall be "The Reverend Monsignor" or "Monsignor." The formal written title of a Monsignor of a Protonotary Apostolic de Numero participantium is, "The Right Reverend Monsignor. The spoken title and informal title of a Monsignor of any rank shall be "Monsignor." All versions of the Constitution printed on or after this date will bear this change in the text.

Amendment 33 (24 May 2006)

In accordance with the provisions of Article IX.1, Article V is amended as follows: All Bishops of this Church serve on the Board of Directors along with other clerics and lay people. The Bishops constitute the Holy Synod. The Holy Synod will have jurisdiction over doctrine, worship, and the election of Bishops. The Metropolitan Archbishop will conduct all meetings of the Holy Synod and have veto power over its actions. The next senior Bishop by date of Episcopal Ordination shall serve as Dean of the Holy Synod with duties as prescribed in the Code of Canon Law as promulgated under the authority of Pope John Paul II January 25, 1983, Vatican Library Edition (1989).

Amendment 34 (16 October 2007)

The Corporate Board of Directors of this Church voted on October 16, 2007 to change the name of this Church to the Anglo-Lutheran Catholic Church (ALCC). This change is in full force and effect immediately. All versions of this Church's Constitution and Canon Law Code printed after this date will bear this new Church name in the text.

Amendment 35 (13 October 2008)

In accordance with the provisions of Article IX.1, the Constitution of the Anglo-Lutheran Catholic Church is amended as follows: The Standing Committee is renamed the Executive Committee. The Corporate Board of Directors consists of the Archdiocesan and Diocesan Bishops, and of lay men and women who are appointed members of the Board of Directors. The Executive Committee consists of the Corporate President, Vice President, Treasurer, and members of the Corporate Board of Directors who are the corporate Director of Temporal Administration and Finance, and the corporate Director of Evangelism and Church Growth.

Amendment 36 (13 October 2008)

In accordance with the provisions of Article IX.1, the Constitution of the Anglo-Lutheran Catholic Church is amended as follows: The Metropolitan Archbishop of this Church (the Corporate President and President of the Board of Directors,) the Director of Temporal

Administration and Finance, and the Corporate Treasurer of the Anglo-Lutheran Catholic Church serve under the authority of the Board of Directors of the Anglo-Lutheran Catholic Church in the areas of Finance, Financial Management, and Accounting. The Metropolitan Archbishop does not have the right to veto its actions in the areas of Finance, Financial Management, and Accounting. This amendment is in full force and effect immediately. This also applies to diocesan Archbishops and Bishops and their Diocesan Boards of Directors, and Rectors and their parish Boards of Directors. All versions of the Constitution printed after this date will be changed to reflect the effects of this amendment.

Amendment 37 (12 October 2008)

In accordance with the provisions of Article IX.1, the Constitution of the Anglo-Lutheran Catholic Church is amended as follows: All provisions for the assessment of an administrative processing fee pertaining to Ordinations, Licenses, Church Charters, denominational, dependent Ministries, denominational “para-church” Ministries, and Independent Ministries, having never been assessed or enforced, are repealed. All provisions in the Constitution pertaining to the assessment of such fees will be removed. This amendment is in full force and effect immediately.

Amendment 38 (13 May 2009)

In accordance with the provisions of Article IX.1, the Constitution of the Anglo-Lutheran Catholic Church, Amendment # 23 is repealed.

Amendment 39 (12 October 2008)

In accordance with the provisions of Article IX.1, Article II.3, Sections a and b of the Constitution of the Anglo-Lutheran Catholic Church are amended as follows:

- a. The Apostles, Nicene, and Athanasian Creeds, and the Definition of the Union of the Divine and Human Natures in the Person of Christ, (The Council of Chalcedon, 451 A.D., Act V.)
- b. The “Unaltered Augsburg Confession,” the “Apology of the Augsburg Confession,” and the 39 “Articles of Religion” from the Book of Common Prayer (as interpreted by John Henry Newman in Tracts for the Times) are accepted as statements of the doctrine of this Church insofar as they are trustworthy witness to the Gospel and in accordance with authentic Catholic faith, tradition, and spirituality as defined by the Ordinary Magisterium and Sacred Magisterium of the Roman Catholic Church. The other documents contained in the Book of Concord (1580) are accepted on the same basis with the exception of the “Formula of Concord,” which is not accepted by this Church, though it is respected as a historic document. All clergy of this Church are required to sign the Mandatum. All versions of this Constitution printed after this date will bear the amended text.

Amendment 40 (16 July 2009)

In accordance with the provisions of Article IX.1, Article III.7 of the Constitution of the Anglo-Lutheran Catholic Church is amended as follows: The following liturgies and rites are authorized for use in this Church: (1) The Roman Catholic Anglican Use Pastoral Provision's Book of Divine Worship; (2) the Ordinary Liturgy of the Roman Catholic Church (the Mass of Paul VI -Novis Ordo) and (3) the Extraordinary Liturgy of the Roman Catholic Church (The Tridentine Mass.)

a. For all other sacraments and rites, only the liturgical books and resources associated with the above which are authorized for use by the Congregation for Divine Worship and the Discipline of the Sacraments of the Roman Catholic Church will be used.

b. Other rites than the preceding which have been approved by the appropriate national council of Catholic bishops and authorized for use by the Congregation for Divine Worship and the Discipline of the Sacraments of the Roman Catholic Church may be used by bishops in their own oratories.

8. Specifically forbidden are nonliturgical worship services including but not limited to "preaching services," "evangelistic services," "revivals," "prayer meetings," and "seeker's services" as found among the mainstream Protestant, Evangelical, and Fundamentalist Churches.

9. Roman Catholic hymnals are to be used. Hymnody from The Lutheran Hymnal (Augsburg Fortress Publishing House) and Lutheran Worship (Concordia Publishing House) and those of the Anglican Churches may be used only when the hymn text does not conflict with the teachings of the Roman Catholic Magesterium. Hymnals, hymnody and other music from the evangelical fundamentalist branches of the Reformed tradition are banned from use in public worship as are those directly or indirectly supportive of Liberal, Neoliberal, Modernist, Postmodern and Process Theologies as well as the branches of Liberation Theology, Creation Spirituality, feminist and other revisionist theologies, and other theologies the teachings of which conflict with the Catholic Magesterium.

All copies of this Constitution printed after this date will bear the amended text.