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REACH

North America

Credally Rooted
Missionally Driven
Canonically Ordered

**A Missionary Society of
Communio Christiana**

**THE CONSTITUTION & CANONS
FOR REACH NORTH AMERICA, INC.**

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THE TABLE OF CONTENTS

THE TABLE OF CONTENTS	2
THE PREAMBLE	6
THE CONSTITUTION	7
ARTICLE 1 — FOUNDING PURPOSE	8
ARTICLE 2 — SOCIETAL ETHOS	8
ARTICLE 3 — ECCLESIASTICAL ORGANIZATION	10
ARTICLE 4 — RELATIONSHIP TO THE WHOLE CHURCH	12
ARTICLE 5 — OF THE HERITAGE WE HAVE RECEIVED	12
ARTICLE 6 — BASIC COMMITMENTS TO CHRISTIAN MISSION	13
ARTICLE 7 — THE BIBLICAL WAY OF GOVERNANCE	16
NORTH AMERICAN CANONS	18
TITLE 1: GENERAL STRUCTURE OF THE SOCIETY	19
Chapter 1: Nomenclature	19
Chapter 2: Ecclesiastical Jurisdiction	19
Chapter 3: Leadership Structure	20
TITLE 2: MISSION IN THE SOCIETY	23
Chapter 1: Of Missional Communities	23
Chapter 2: Of Collaboratives	24
Chapter 3: Of Reach Churches	25
Chapter 4: Of Abbeys	30
Chapter 5: Of Ecclesial Cohorts	30
TITLE 3: MEMBERSHIP IN THE SOCIETY	32
Chapter 1: Types and Requirements of Membership	32
Chapter 2: Organizational Membership	32
TITLE 4: MINISTRY IN THE SOCIETY	34

Chapter 1: Types of Ministry in the Society	34
Chapter 2: Qualifications for Licensed Commission Ministry	36
Chapter 3: Qualifications for Ordained Vocational Ministry	37
Chapter 4: Acceptance and Dismissal of Clergy in the Society	41
Chapter 5: Of Ministers Ordained in Jurisdictions not in Communion with the Society	42
TITLE 5: DISCIPLINARY MATTERS IN THE SOCIETY	44
Chapter 1: Standards and Procedures	44
TITLE 6: AMENDMENTS AND REVISIONS	45
Chapter 1: Procedures for Amendment and Revisions	45

(V4.2_11092022)

THE PREAMBLE

In the Name of God, the Father, the Son, and the Holy Spirit, Amen. Reach North America is a Missionary Society in North America (hereafter called Reach) who confess 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 in our 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 North America 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, evangelist, 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 — Scattered 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 states some things/vocations matter to God and others don't. Instead we believe 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 strengthen 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 that 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 flows from our common understanding of the Church having "One Lord, one faith, and one baptism (Eph. 4:5)." So we intentionally seek to establish communion through a common faith and order that celebrates 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 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 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. According to the International Standards:

“In broad terms bishops oversee the church and its ministers, presbyters tend to the spiritual needs of their flocks in a congregational setting or serve in ministries of other sorts within the greater church, and deacons serve in administrative capacities for the benefit of the people of God.”

Ordained ministry is the biblical expression of God’s intended order of the church and 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 missional communities, parish churches, collaboratives, cohorts, ecclesial communities, or if warranted a province. 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 ordained and commissioned ministry.

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 opportunity permits, 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, 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 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 which leads 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 some things matter to God and other things do not.

Section 11. Our Commitment to Convergence

11.1 We are committed to the convergence of Scripture, Spirit, and Sacrament in worship, service, witness, fellowship, and mission.

ARTICLE 7 — THE BIBLICAL WAY OF GOVERNANCE

Section 1. The Biblical Model

1.1 Our Society is committed to exemplify the very best of Church History and discard that which either no longer works or has proven sinful. As we endeavor to participate as ambassadors of the Kingdom of God, we endeavor to compare all we do to 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

- a) 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;
- b) Each Council member has voice but no vote;
- c) Each Council member shall have an open mind and heart and a prayerful attitude;
- d) 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;
- e) Consensus does not mean unanimity. There may be differences of opinion. However, the whole Council should seek a common word of the Lord;
- f) The Chair has sole discretion to determine consensus;
- g) Those members not in accord with the consensus shall in Christian charity support in thought, word and deed the consensus of the Council;
- h) When lacking clear consensus, the chair may render a final decision or defer the matter;
- i) All Councils shall be sensitive and solicitous of the voice of the Holy Spirit through the people;
- j) Once determined, the consensus on the matter shall be recorded as the decision of the Council.

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

(V4.2_11092022)

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NORTH AMERICAN CANONS

TITLE 1: GENERAL STRUCTURE OF THE SOCIETY

Chapter 1: Nomenclature

Canon 1 — Name of the Society

1.1 The name of the this Society is “Reach North America, 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 North America, Inc. or Reach in official documentation, websites, print materials, email etc.

Chapter 2: Ecclesiastical Jurisdiction

Canon 1 — Relationship to Communio Christiana

1.1 Reach is an ecclesiastical expression of Communio Christiana whose purpose is the establishment of missionary bishops, dioceses, networks, collaboratives, or other missional expressions.

Canon 2 — A Missionary Society

2.1 Reach is a missionary society organized under the International Canonical Standards of Communion Christiana. Title IV: Religious Orders and Societies, Section 2 and 3 establishes and makes provisions for the development of societies which states:

Section 2: A religious society is a group of Christians who voluntarily commit to adherence to the Rule or Constitution of the Society.

Section 3: Religious Orders and Societies will generally operate under the jurisdiction of the House of Bishops of a province, but allowance is made for international Orders and Societies to operate under the jurisdiction of the international College of Bishops. In such cases, where these canons call for the House of Bishops to provide oversight, the College of Bishops should be understood.

Canon 3 — Communion Oversight

3.1 Reach is ordered under the Province of Communio Christiana until such time a province or other sufficient ecclesiastical structure of Communio Christiana is established in North America.

3.2 Communio Christiana established the Apostolate for the Nations as a canonically ordered bishop-led missional body whose charge is to facilitate the establishment of rightly ordered missions, churches, dioceses, and provinces. Included in the Apostolate's warrant is the ordination of deacons and elders, and the consecration of bishops.

Chapter 3: Leadership Structure

Canon 1 — The Canon Missioner

2.1 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, convenes, and guides 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 *Communio Christiana* and properly consecrated with Apostolic Succession in conformity to the Constitution of Reach North America.

Canon 3 — The Presiding Missionary Bishop

3.1 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.

3.2 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.

3.3 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 insure the proper functioning and discipline be maintained by all Society members.

Canon 4 — The Executive Missionary Bishop

4.1 The Executive Missionary Bishop (hereafter the Executive Bishop) will be elected or appointed by the Missional Council.

4.2 The Executive Bishop will be the Chief Operations Officer of the Society and will work alongside the Presiding Bishop. The Executive Bishop will report to the Missional Council. He will have administrative oversight of the society.

4.3 The Executive Bishop will insure proper communication is maintained with Council Members. He may with the consensus of the Missional Council organize, appoint, hire, or structure the Administration of the Society as needed.

4.4 He is tasked with financial oversight of the Society, will insure proper accounting procedures are maintained and will provide an annual report to the *Communio Christiana*.

Canon 5 — The Missional Council

5.1 The Missional Council is comprised of all Missionary Bishops and Missionary Archdeacons in established regions, and is responsible for the general leadership of the Society. As it is a council, it represents a plurality of elders both episcopal and presbyterate first established in ancient times by The Apostles Paul.

5.2 The Missional Council will be led by the Presiding Missionary Bishop. Exceptions to this standard will be addressed based upon an identified need or recognized skill of a potential candidate, a general consensus of the Missional Council, and the permission of the Presiding Bishop.

5.3 The Missional Council will endeavor to insure consistency is maintained in relationship to the International Canonical Standards of Communio Christiana. Where conflicts are identified, the Missional Council will seek to adapt policies or procedures to conform to the standards.

Canon 6 — The Bishop Protector

6.1 The Bishop Protector may be appointed by the College of Bishops of Communio Christiana 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 International Standards.

TITLE 2: MISSION IN THE SOCIETY

Chapter 1: Of Missional Communities

Canon 1 — Purpose of Missional Communities

1.1 A Missional Community is the granular missional expression of Reach.

1.2 A Missional Community is any body of Christians with common affinity or charism organized together to pray, worship, fellowship, commune, encourage or work together to expand the Kingdom of God.

Canon 2 — Types of Missional Communities

1.1 The following types of works are examples of missional communities:

- a) a para-church ministry with a specific people group in which it serves;
- b) a house church that meets in a neighborhood, business, or other common location;
- c) a group that is a part of a larger organization such as churches, schools, businesses, universities, government or other organizations with the purpose of evangelism and discipleship;
- d) a church planting team endeavoring to establish a work in a specific neighborhood;
- e) a Christ-centered recovery ministries; etc.

1.2 Missional Communities may vary in size and expression depending on the unique charism of the community.

Canon 3 — Qualifications to be a Reach Missional Community

3.1 The following guidelines apply to all missional communities:

- a) Must have a defined purpose or mission;
- b) With an organized leadership plan;
- c) Must be led by a Commissioned Minister of the Society;
- d) And participate in a Reach Collaborative where established.

3.2 To be recognized as a missional community of Reach, the leader of the community must be in regular fellowship with the society and submit a letter to the Missional Council with a description that meets the criteria in Canon 3.1.

3.3 Missional Communities are encouraged to tithe 1% - 10% of its gross income (if any) to Reach North America, Inc.

Chapter 2: Of Collaboratives

Canon 1 — Purpose of Collaboratives

1.1 Collaboratives are a group of Reach members or nonmembers who are united in common mission and who embody the ethos of Reach.

1.2 Collaboratives purpose is to synergize, catalyze, and mobilize missional practitioners to advance the Kingdom of God in all areas of life.

Canon 2 — Guiding Principles of Collaboratives

2.1 Reach Collaborative are guided by the following convictions:

a) Passionate missional spirituality: kindled through the love of the Father, Son and Holy Spirit that seeks to transform, redeem, recreate and expand the active reality of the Kingdom of God in every aspect of creation.

b) Courageous missional leadership that seeks to walk in the way of Christ, that proclaims the Kingdom of God in word and deed and is prepared to speak the truth in love, address injustices, take risk, and sacrifices all things for the sake of the other and the glory of God.

c) Missional empowerment that embraces the supernatural empowerment from the Holy Spirit which brings forth wisdom, discernment, healing, truth and boldness in order to transform communities and empower others.

2.2 Collaboratives may, with the express permission of the regional Archdeacon, adopt the above statement (Canon 1 and 2) and publish it on all forms including print or media so long as attribution is given to Reach North American, Inc.

Canon 3 — Qualifications to be a Reach Collaborative

3.1 All Collaboratives will be led by an apostolic team who are members of Reach.

3.2 Collaboratives are encouraged to tithe 1% - 10% of its gross income (if any) to Reach North America, Inc.

3.3 Collaboratives will be made up of three or more missional communities, churches, or abbeys.

3.4 Collaboratives will have multiple levels of affiliations and may determine at the local level processes and procedures for affiliations.

3.5 Collaboratives may form their own incorporation so long as the Constitution and Canons of Reach North America are expressly adopted as governing oversight.

Chapter 3: Of Reach Churches

Canon 1 — The Distinctives

1.1 Reach recognized the local church as a congregation of faithful believers where the “pure word of God is preached,” the “sacraments duly administered,” and genuine Christian community and fellowship is fostered.

1.2 Reach Churches are pastoral *and* missional in nature; are the expression of the local body of Christ; and the leadership fully subscribes to the Constitution and Canons of Reach.

Canon 2 — Qualifications to be a Reach Church

2.1 The Church, as the local expression of Reach, shall consist of 25 or more people, under the direction of a Pastor, Wardens, and Church Council, which covenant to share in the Mission of Reach through worship, ministry, financial support and prayer.

2.2 Each Church must be so designated by the Missional Council.

2.3 A Church shall not have geographical boundaries, but shall consist of all persons enrolled as members.

2.4 The Church is encouraged to tithe 1% - 10% of its gross income (if any) to Reach North America, Inc.

Canon 3 — Leadership Standards for Senior Pastors (Rectors), Wardens, and Church Councils

3.4 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.

3.5 The Pastor of the Church has full authority in all congregational concerns, exercising their ministry in conformity to the Constitution and Canons of Reach.

3.6 The Pastor is the ordinary authority on all manners of doctrine, worship, pastoral care, church order and discipline within the Church. The duties of the Pastor include:

- a) The oversight and development of the Church;
- b) The spiritual and pastoral care of the congregation;
- c) The direction of the worship and ministries of the Church;
- d) The authorization, oversight, and implementation of Reach's Societal Ethos.

3.7 The Pastor is an ex officio member of all councils, committees, and ministries of the church.

3.8 The Pastor and associated Presbyters or Commissioned Ministers (if any) are members of the Society.

3.9 The leadership and administration of the Church is vested in the Church Council along with the Pastor.

3.10 The Church Council shall have the responsibility of conferring with the Pastor in developing and implementing the Church's Mission consistent with the Canons and Constitution of Reach.

3.11 The Church Council shall adhere to the following guidelines:

3.11.1 Concerning Meetings:

- a) The Church Council shall convene to attend to the business of the Church as scheduled by the Pastor provided that the Council meet on at least a quarterly basis.
- b) At least half of the members of the Church Council, with the Pastor constitutes a quorum. In the event the Pastor (the Chair) is unable to attend, the Senior Warden (Vice Chair) shall chair the Council.

3.11.2 Concerning Minutes and Communication:

- a) Minutes of all deliberations and decisions of the Church Council shall be recorded. At the next gathering of the Church Council, the minutes of the prior meeting shall be read and, with corrections, approved by resolution. Minutes of all meetings shall be provided to each member of the Council. All minutes shall be catalogued as public record, and a copy retained in the church office.
- b) Decisions of the Church Council shall be reported in writing or by e-mail to all parties affected by the particular decisions.

3.12 Concerning Selection of a Senior Pastor (Rector):

3.12.1 The Pastor of a Reach Church shall be selected in the following manner. The Church Council, chaired by a Missionary Bishop (or Missionary Archdeacon), in consensus, shall select a nominee(s) to be presented to the Missional Council for ratification and appointment as the Senior Pastor of the Church.

3.12.2 The nominee must conform to all biblical and canonical requirements and qualifications for the office. At a mutually agreed upon time, the new Pastor shall be installed in office.

- a) The Pastor serves in office until resignation, incapacitation, retirement, death, or judicial decree. In the event the Pastor is temporarily unable to perform his/her duties, an Interim Pastor shall be appointed by a Missionary Bishop with advice from the Church Council and Missional Council.
- b) In the event of the permanent incapacitation, retirement, death, or disciplinary action against the Pastor, a new Pastor is selected and installed.

3.13 The Warden(s) of the church are members of the church, who is recognized as a mature Christian, evidencing the qualities set forth in I Timothy 3 and shall have the following duties:

- a) To meet regularly with the Pastor, to support him in, and pray with him regarding, the exercise of his ministry;
- b) To meet with the Pastor to ensure that the teaching and pastoral ministries of the church and the Rector's moral and financial behavior conform to the Constitution and Canons of Reach;
- c) To work together with the Pastor to resolve the Wardens' concerns if the Wardens, together, have concluded that there may be a material irregularity in theology, in the performance of church services, or any willful neglect of duty or any flagrant misconduct on the part of the Pastor;

- d) To report to the Missionary Bishop or Missionary Archdeacon confidentially with the goal of clarifying and resolving the Wardens' concerns if the Pastor does not adequately address concerns of the type referred to in Section 3.13 within a period of three (3) months;.
- e) To meet with the Council to inform the Council confidentially of the existence of the issues and to discuss such issues with the Council if no resolution is reached under Section D.

Canon 4 — Of the Relationship Between a Missionary Bishop and a Reach Church

4.1 Missionary Bishops are Visitors of local congregations charged by the Apostle Paul to oversee, care, and guard the flock. They are not princes or popes but shepherds, coaches, and guardians charged by the Missional Council to minister to the Pastor and when called upon, meet with the Church Council.

4.2 In particular a Missionary Bishop shall perform the following duties:

- a) To proclaim the Gospel of Jesus Christ and encourage, equip, and exhort the congregation in faithfulness to the Kingdom of God;
- b) To meet with the Pastor of the Church at least annually and to review a copy of the Pastor report to the Annual Meeting;
- c) To carry out such pastoral duties for the Church as he is invited by the Pastor to do;
- d) To meet with the Pastor, Wardens/Officers and/or the Council, consistent with the rest of this Canon, to:
 - i. to champion the Society's ethos and mission (when and where appropriate);
 - ii. to ensure the Church's Services are being duly and properly conducted;
 - iii. to ensure the Church otherwise is being properly administered;
- e) To meet with the Warden(s) privately at their request when they have concluded that the Pastor has persistently failed to address any perceived grave irregularities in the performance of services or has willfully neglected his duties or committed serious misconduct in either his ministry or his moral or financial life;

- f) To meet with the Warden(s) at the request of the Council, and to make recommendations to the Council, concerning any conflict between the Pastor and the Council on major theological issues.
- g) To report to the congregation of the wider work of God in the ministry of Reach and Communio Christiana.

Canon 3 — Leadership Standards of Churches in another denomination

3.1 An established church in another denomination may affiliate with Reach who elect to align under Reach while maintaining a unique denominational expression.

3.2 Congregations who belong to specific denomination who desire to align with Reach must meet the minimum criteria:

- a) The Senior Minister be a licensed commissioned minister of Reach;
- b) Governance reflects a plurality of leadership with documentation of how the relationship of the Senior Minister/Pastor and a Council/Vestry/Board is organized;
- c) An visiting episcopal relationship with a Missionary Bishop of Reach is established;
- d) Clear processes for congregational participation whether in annual congregational meetings, appointment of officers, or staff is followed.

Chapter 4: Of Abbeys

Canon 1 — Their Purpose

1.1 Abbeys are fellowships led by an apostolic team who may engage in the First Commission to develop missional pathways to foster a community to fulfill the Great Commission.

Canon 2 — Their Order

2.1 Abbeys are led by an Abbot (a Presbyter or Bishop) who may lead a community with a uniquely defined charism.

2.2 Abbeys may develop a Religious Order centered around the specific charism of the Abbey. A Religious Order is a group of Christians who voluntarily commit themselves to an Order for life, or a term of years under the rule by which the Order was created.

2.3 The Abbey shall develop its own Rule of Order consistent with Constitution and Canons of Reach.

2.4 Abbey's may not be geographically bound.

Chapter 5: Of Ecclesial Cohorts

Canon 1 — Their Purpose

1.1 The purpose of the Ecclesial Cohort is to (1) foster fellowship between Reach Churches; (2) share in the life of the community through worship, ministry, financial support and prayer; (3) provide support in the development of missional communities and collaboratives; and (4) to provide pastoral care and discipleship of member churches, missional communities, and collaboratives.

1.2 Each Cohort must be so designated by the Missional Council

1.3 A Cohort may be geographic or affinity based.

Canon 2 — Structure of the Cohort

2.1 An Ecclesial Cohort is comprised of five (5) or more churches [no more than twelve (12)], three (3) of which must be developed churches, all in episcopal relationship with the same Bishop.

2.2 The Cohort will be led by a Pastoral Team of Senior Pastors and a Missionary Archdeacon who commit together to convene and organize the community of the Cohort.

2.3 Mature Cohorts, defined as eight (8) out of twelve (12) member churches, may petition the Reach Missional Counsel to elect a senior presbyter in the Cohort as the Cohort Bishop.

2.4 The Cohort Bishop is pastoral in nature and is a member of the Missional Counsel.

2.5 A Cohort Bishop may not be a “full-time” bishop but must first maintain his focus as the Senior Pastor of his respective Church.

2.6 Ecclesial Cohorts may not adopt unique cohort canons or convene synods, or adopt theological standards more narrowly defined than outlined in the Constitution and Canons of Reach.

2.7 Ecclesial Cohorts may be organized by region, common affinity, or specific charism.

TITLE 3: MEMBERSHIP IN THE SOCIETY

Chapter 1: Types and Requirements of Membership

Canon 1 — Types of Membership

1.1 Reach pursuant to Article 3 Section 2.1 will have multiple forms of individual membership who represent lay, commissioned, and ordained ministry.

1.2 Reach will also admit organizations such as parishes, congregations, abbeys and other organizations who align with the Society's ethos and canonical standards.

Canon 2 — Membership requirements

1.2 Reach members will conform fully to the purpose and ethos statement of the Society. Members will endeavor to maintain good and open communication with area Missionary Bishops or Archdeacons. Will covenant to pray for one another, share resources to foster mission, and collaborate with one another to advance the Kingdom of God. Members agree to high accountability and seek to be held accountable in all matters of faith and practice.

Canon 3 — Doctrinal Standards

3.1 Members of Reach will subscribe to the teachings of the classic creeds (Apostles, Nicene, Athanasius) and may hold to one of the Protestant confessions of faith. Where disagreement in various Confessions exists, the "39 Articles of Religion" shall be the normative confession. In all things, members are required to maintain the following maxim: "In essentials unity, in non-essentials liberty, in all things charity."

Chapter 2: Organizational Membership

Canon 1 — Establishment of Missional Organizations

1.1 Under the ministry of a Missionary Bishop, Reach will endeavor to plant missional communities, collaboratives, churches, abbeys, or ecclesial cohorts to evangelize the lost, disciple converts, and provide care for God's people.

Canon 2 — Reception of Ecclesiastical Organizations as Members

2.1 Reach will receive into the society established churches, social enterprises, or other ecclesial bodies as members (Member Organizations).

2.2 Member Organizations must be make application to the Missional Council.

2.3 Member Organizations of Reach must provide for their own liability insurance for directors, council members, or other leaders of the organization.

2.4 Member Organizations will retain their on corporate filings and provide evidence of such filings in the application.

2.5 Member Organizational leadership must subscribe to the Canons and Constitutions of Reach.

2.6 Organizational membership is voluntary and may be discontinued when representatives of the Member Organization and the Missional Council agree that separation is in the best interest of Reach and the Member Organization.

2.7 Reach will hold no real or monetary property on behalf of member organizations.

2.8 Reach assumes no liability for Organizational Members.

TITLE 4: MINISTRY IN THE SOCIETY

Chapter 1: Types of Ministry in the Society

Canon 1 — Licensed Commissioned Ministry

1.1 Reach embraces the five fold promise of Paul where Christ have given and commissioned individuals to fulfill these gifts for the building up of the Church. They are Apostles, Prophets, Evangelist, Shepherds, and Teachers (APEST) and other gifts (charism) 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 historically that the church has often failed to understand and recognize different charisms of ministry. Because of this failure, the body of Christ has often been fractured, resulting in a malformed body and the rise of para-church models disconnected from authorizing ecclesial bodies. Reach seeks to fill this gap by both recognizing and licensing commissioned ministers and organizations who express unique charisms operating in and outside established ecclesial boundaries.

Canon 2 — Types of Commissioned Ministry

2.1 Licensed Commission Ministers are recognized individuals with an identified gifting of God's Spirit called to specific vocations in the Kingdom of God. Outside a church, these may include ministries in different spheres such as business, academics, medicine, science, missions, social sector, chaplaincy, coaching or other specialized professions. Inside a church, these may include church planting, healing, teaching, prophecy, evangelism, etc.

2.2 Licensed Commission Ministers are the front line missionary force working to participate and expand in the Kingdom of God.

2.3 Licensure is granted by a Missionary Archdeacon to a candidate for a unique work and thus limited to that work until such time the work is either completed or has changed.

2.4 All Licensed Commissioned Ministers are authorized and licensed by the Missional Council of Reach North America, Inc.

2.5 Reach Licenses are for ecclesiastical matters only and may not qualify with local authorities such as professional counseling, therapy, health, or other professional licensure entities. Check local or State authorities for detailed professional licensing requirements.

Canon 3 — Ordained Vocational Ministry or Holy Orders

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

3.2 Ordained Vocational Ministry is unique to and pertains specifically to congregational ministry in the local church.

3.3 Ordination and Commissioning need not be opposed to one another but together form healthy environments that foster growth in the body of Christ.

3.4 Reach understands these ordained roles in the following manner.

Canon 4 — Types of Vocational Ministry

4.1 Deacons — Fulfill administrative functions necessary for the health and wellbeing of the congregations in which they serve. They care for the poor, insure proper support for elderly and widows, and may serve 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 tasked with preaching the Kingdom of God, guarding the faith, guiding churches and ministries, and ordaining new elders into Christ's Church.²

² The word "consecrate" means to be set apart. Therefore, Bishops are presbyters (elders), set apart in Reach for the unique work of overseer.

Chapter 2: Qualifications for Licensed Commission Ministry

Canon 1: Standards for Licensure

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

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

1.3 Any person who has received license from Reach owes canonical obedience in all things lawful and honest to the Missional Council and as such submits to the Canons and Constitution of Reach.

1.4 Except as hereinafter provided, qualifications for license shall be determined by the Missionary Bishop or Archdeacon having been assigned to a particular region by the Missional Council.

Canon 2: Qualifications for Licensure

2.1 Persons seeking licensure by Reach must be a confirmed member of a local church and in good standing with the minister or leadership.

2.2 A letter from a congregational committee or minister that attests to the character and nature of the candidate must be sent to a Missionary Bishop.

2.3 The candidate will agree to enter into a period of confirmation training and be confirmed by a Reach Missionary Bishop to be commissioned for their respective ministry endeavor.

2.4 Missionary Bishops may use discretion to license a commissioned minister if the candidate has already exhibited significant ministry experience in their endeavor, and with permission from the Missional Council may waive the requirement set forth in Canon 2.3.

2.5 All Candidates must subscribe to the following statement:

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

Chapter 3: Qualifications for Ordained Vocational Ministry

Canon 1 — Standards for Holy Orders and Ordination

1.1 Persons to be admitted to the office of Bishop, Presbyter or Deacon in this Society are those who have been called, examined, and ordained according to the Constitution and Canons of Reach, or ordained in some church whose orders are recognized and accepted by this Society.

1.2 Any person who has received authority to be a Presbyter or Deacon in Reach owes canonical obedience in all things lawful and honest to the Missional Council and as such submits to the Canons and Constitution of Reach.

1.3 Except as hereinafter provided, qualifications for ordination shall be determined by the Missionary Bishop having been assigned to a particular region of the Society.

Canon 2 — Qualifications and Requirements for Holy Orders

2.1 A Missionary Bishop shall take care that he admit no person into Holy Orders but such as he knows either by himself, or by sufficient testimony, to have been baptized, confirmed, to be sufficiently instructed in Holy Scripture and in the doctrine, discipline and worship of Reach, as defined by the Missional Council, to be empowered by the Holy Spirit and to be a wholesome example and pattern to the entire flock of Christ.

Canon 3 — Concerning Requirements for Deacon According to Holy Scripture

3.1 In accordance with Holy Scripture, a Deacon must be worthy of respect, sincere, not indulging in much wine, not pursuing dishonest gain, and one who holds the deep truths of the faith with a clear conscience. They must first be tested, and then if there is nothing against them, let them serve as Deacons (1 Tim. 3:8-13).

Canon 4 — Concerning Requirements for Presbyter According to Holy Scripture

4.1 In addition to the qualification above and in accordance with Holy Scripture, a Presbyter must be above reproach, not self-pleasing but self-controlled, upright, holy, disciplined, temperate, hospitable, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money, not a recent convert, one who loves what is good and one who has a good reputation with outsiders. Presbyters must be able to preach and teach, holding firmly to the trustworthy message as it has been taught, in order to encourage others by sound doctrine and to refute those who oppose it (1 Tim. 3:1-7, 5:17; Titus 1:6-9).

Canon 5 — Concerning Requirements for Married Candidates With and Without Children

5.1 In the case of persons who are or have been married, and/or have children, every Bishop shall take care that such persons manage their own family well, for as Holy Scripture attests, “If anyone does not know how to manage his own family, how can he take care of God’s Church?” (1 Tim. 3:4-5, 12; Titus 1:6).

Canon 6 — Concerning Upholding the Sanctity of Marriage Especially for Those to Be Ordained

6.1 Marriage as a lifelong covenant between a man and a woman, where the two become one flesh, is both an ordinance of Creation, affirmed as such by our Lord, and commended by Saint Paul as a sign of the mystical union between Christ and his Church (Matt. 19:3-9; Eph. 5:22-32). As wholesome examples and patterns to the entire flock of Christ, all married persons to be admitted to Holy Orders shall remain married to their spouse for life and in accordance with the vows they exchanged in Holy Matrimony.

6.2 Persons who have been divorced and remarried shall be admitted into Holy Orders only with the express approval of the Missional Council.

Canon 7 — Concerning Theological Training Requirements

7.1 No person shall be ordained a Presbyterian who has not been properly trained in Holy Scripture, and the Doctrine, Discipline and Worship of the Society. Academic study and degrees shall be evaluated on an individual basis. Where strengths, life experience, or deficiencies are recognized, ordinands will submit to a process of reading and examination for ordination. A Master of Divinity Degree or its’ equivalent (defined as 74 hours of graduate theological training) is the normal basis of evaluation, in all cases conforming to the standards set by the Missional Council.

Canon 8 — Of Deacons and their Ordination

8.1 We recognize the importance of the Vocational Diaconate as an essential and historic ministry of the Church. Facing the ever expanding church in Jerusalem, the first apostles nominated and ordained deacons to administer care to the poor and administer activities for the wellbeing of the community. Deacons primary role is to come alongside elders that they may focus on the ministry of prayer and the word, (Acts 6:1-7).

8.2 A person shall be ordained a Deacon in Reach after passing a satisfactory examination conducted by those appointed by a Missionary Bishop for this purpose, and shall have demonstrated sufficient knowledge of Holy Scripture, the Doctrine, Discipline and Worship of Reach, and any other disciplines the Missional Council shall deem necessary for the office and ministry of Deacons.

8.3 A person ordained a Deacon in Reach is required without reservation to subscribe to the following declaration:

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

Canon 9: Of Presbyters and their Ordination

9.1 A person shall be ordained a Presbyter in Reach after a minimum 4-6 month service as a licensed commissioned minister.

9.2 No person shall be ordained a Presbyter in Reach unless that person shall have passed a satisfactory examination conducted by those appointed by the Missional Council for this purpose, and shall have demonstrated sufficient knowledge of Holy Scripture and the Doctrine, Discipline and Worship of Reach by examination and any other qualities that the Missional Council deems necessary for the office of Presbyter.

9.3 The Missional Council may customize an ordination track, specific to an ordinands needs.

9.3 A person ordained a Presbyter in Reach is required without reservation to subscribe the following declaration:

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

Canon 10: Of Consecration of Missionary Bishops

10.1 The historic episcopate traces its heritage to Jesus Christ where our Lord gave the Holy Apostles, "many excellent gifts, and charged them to feed the flock." As under-shepherds of the Lord's heavenly flock, they are called to preach the word, administer the sacraments, and administer godly discipline. Their aim is that all under their care may receive the crown of everlasting glory through Christ Jesus our Lord.

10.2 As missionaries in the church, Missionary Bishops are consecrated or set apart by fellow Presbyters for the task of proclaiming the Kingdom of God (Acts 20:25) and appointing ministers in every town and village (Titus 1:5). Thus the Missionary Bishop follows St. Paul's model where the gospel of Jesus Christ is preached in every town or village. Thus, the Missionary Bishop is the chief "disciple-maker" who testifies "where discipleship is planted, a church emerges."

10.3 Missionary Bishops are chief disciple makers called by Christ to go into the harvest and reap what the Master has made ready (Mt. 9:37-38).

Canon 11 Standards for evaluation and consecration

11.1 The Holy Spirit has given God's church the following standards for Bishops:

- a) Desire to be bishop is commendable because it is a noble work.
- b) Are married men who first and foremost have learned to lead well at home. As St. Paul reminds us, "If anyone does not know how to manage his own household, how will he take care of God's church?" (1 Tim 3:5).
- c) Exhibit Christian virtue defined by St. Paul as:
 - Self-controlled
 - Sensible
 - Respected in the community
 - Hospitable
 - Able to teach
 - Not an excessive drinker
- d) Are self-aware recognizing their strengths and weaknesses as Christ's grace working in one's life.
- e) Exhibit zeal, courage, and commitment to defend the precious gospel of the Lord Jesus Christ.

11.2 Reach Bishops shall be chosen by the Missional Council in conformity with the Constitution and Canons of Reach and Communio Christiana.

11.3 Three elements should combine in the choosing of a bishop: (a) the grace of God, (b) the willing approval/reception of those he will serve, and (c) the confirmation of bishops. Episcopal authority should never be imposed on the people of God.

11.4 Missionary Bishops serve directly under the Apostolate for the Nations for a specific missionary purpose and are members of the Missional Council.

11.5 A Presbyterian consecrated a Bishop in Reach is required without reservation to subscribe to the following declaration:

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

Chapter 4: Acceptance and Dismissal of Clergy in the Society

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

1.1 A Bishop may accept by Letters Dimissory a Deacon or Presbyterian in good standing from any Jurisdiction in communion with Reach. The accepting Missional Council shall inquire of the transferring Bishop concerning any past or existing disciplinary matter or other impediment affecting the ministry of the transferring member of the Clergy.

1.2 The Testimonial, known as Letters Dimissory, which must be presented within six months from the date of issue, may be in the following words:

We hereby certify that the Reverend A. B., who has signified desire to be transferred to the Ecclesiastical Authority of (name of Diocese, Worship community, Network or other Jurisdiction) is a Presbyterian (or Deacon) of (name of Diocese, Worship community, Network or other Jurisdiction) in good standing. (Signed)

Canon 2 — Voluntary Renunciation from the Ordained Ministry

12.4 Any Deacon or Presbyter in good standing may resign from the Ordained Ministry of the Society by sending a resignation in writing to the Missional Council. The Presiding Missionary Bishop or Executive Archdeacon shall record the declaration and request so made, and shall determine that the Deacon or Presbyter is not under discipline and that the renunciation is not occasioned by misconduct or irregularity, but is voluntary and for causes which do not affect the moral character of the Deacon or Presbyter. With its advice and consent, the Bishop or other Ecclesiastical Authority may pronounce that such renunciation is accepted and that the Deacon or Presbyter is released from the obligations of the Ministerial office, and that the Deacon or Presbyter relinquishes the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in ordination.

12.5 The Missionary Bishop's declaration shall state that the renunciation was for causes which do not affect the Deacon or Presbyter's moral character, and shall, if requested, give a certificate to this effect to the person so removed from the ministry.

Chapter 5: Of Ministers Ordained in Jurisdictions not in Communion with the Society

Canon 1 — Application for Holy Orders in this Church:

1.1 When Ministers ordained in a Jurisdiction not ordered in the Historic Succession nor in communion with this Society desire to be a Deacon or Presbyter, they shall apply to the Missional Council for ordination to the diaconate and presbyterate.

Canon 2 — Regarding Pre-Ordination Requirements:

2.1 If such ministers furnish evidence satisfactory to the Missional Council for eligibility for ordination pursuant to Canons 2 through 7 of this Title, they shall be examined on the points of Doctrine, Discipline, Polity and Worship of the Society from which they have come differs from this Society, and any other subject which the Council deems necessary and appropriate.

Canon 3 — Of Ministers Ordained in Jurisdictions in the Historic Succession but not in Communion with this Society:

3.3 When a Minister ordained in a Jurisdiction by a Bishop of the Historic Succession but not in communion with this Society desires to be received as a member of the Clergy of this Church, the person shall comply with Sections 1 and 2 of this Canon. Thereafter, being satisfied of the person's theological qualifications and successful completion of the examination specified in Canon 9.2 and soundness in the faith, a Missionary Bishop may, with the advice and consent of the Missional Council:

- a) Receive the person into this Society in the Orders to which already ordained by a Bishop in the Historic Succession; or
- b) License the person conditionally, and no sooner than four months thereafter, ordain the person a Presbyter conditionally (if previously ordained a Presbyter), having previously baptized and confirmed the person conditionally if necessary, if ordained by a Bishop whose authority to convey such orders has not been recognized by this Church.

Canon 4 — Receiving a Bishop from another Jurisdiction not in Communion with this Society:

4.1 No Bishop from another jurisdiction not in Communion with this Society or Communio Christiana shall be received as a Bishop of this Society except by the consent of the The Apostolate to the Nations and in accordance with the Constitution and Canons of this Society.

TITLE 5: DISCIPLINARY MATTERS IN THE SOCIETY

Chapter 1: Standards and Procedures

Canon 1 — Standards of the Society

1.1 The Society has its own inherent right to discipline the faithful who commit offenses. Penalties are established only insofar as they are essential for repentance, reformation, and ecclesiastical order.

1.2 The Standards for discipline will be the Constitution and Canons of the Society in general and the Society's ethos and doctrinal standards in particular (see Title 2, Chapter 1, Canon 4). Failure to uphold these standards will result in disciplinary review.

1.3 Reach endeavors to cultivate an environment of high freedom and high accountability for the purposes of advancing the Kingdom of God. Therefore members of Reach agree to submit to Godly discipline and submission in areas of faith and practice. Biblical patterns of forgiveness and grace will always be the standard. When issues are raised to Bishops or Archdeacons, the leaders will follow Christ's pattern to go the offending party.

1.4 In areas where gross negligence, criminal behavior, or sexual misconduct is concerned, the Missionary Bishops or Archdeacons will submit a report to the Missional Council for review. When needed, local authorities will be contacted and legal matters followed.

Canon 2 — Disciplinary Review

2.2 Reach receives the Canons and procedures set forth by the International Canonical Standards of Communio Christiana & Apostolate For The Nations as published April 2013. In the rare case where discipline is determined by the Missional Council, CC procedures will be followed.

TITLE 6: AMENDMENTS AND REVISIONS

Chapter 1: Procedures for Amendment and Revisions

Canon 1 — Proposed amendments or revisions to this document may be submitted by any member of the Society to the Missional Council.

Canon 2 — Amendments or revisions to the canons will require a two-thirds vote of the Society.

Canon 3 — All proposed amendments or revisions must be provided for consideration to all active members of the Society at least 90 days prior to vote.

