

**Published by the Office of the Presiding Bishop
of the Ecumenical Catholic Communion
A Glossary for the Constitution
For Use in the
The Ecumenical Catholic Communion**

All terms cited in this glossary of the constitution of the Ecumenical Catholic Communion appear in **bold** in the body of the text.

Affirmation

Affirmation by a House or the Synod: (canons 2.4, 10-16, 61.1, 65.3, 67.7)

Affirmation is “the act of asserting a truth – as opposed to a negation or denial of what is asserted.” For instance, if the **House of Pastors** affirms the budget for the ECC, it is stating that nothing stands in the way of that budget being adopted for the coming years until the next **ECC Synod**. In this example, **affirmation** is what is required by the constitution (Canon 6.1).

Another example is that of a **bishop** petitioning for admission into the **Ecumenical Catholic Communion**. The **ECC** constitution requires such a **bishop** to be affirmed by the **Synod** houses (the **House of Laity** and the **House of Pastors**) and the **Episcopal Council of the Communion**. This can be as simple as a presentation to the **Synod** and a voice acclamation, thus showing no objection to her/his admission as a non-voting **bishop**.

A third example is an **affirmation** of faith. In this use of the term the article of faith is accepted without objection. Two things are understood by such affirmation: 1) that faith is a mystery of the encounter with the Triune God; and 2) that the articles of faith are written in the language and world-view of their day, and are best understood in the context of the historical development of a specific doctrine of the **Church**. See **House of Pastors, House of Laity, ECC, Ecumenical Catholic Communion, Episcopal Council, Communion, Bishop, Synod, Church**.

Apostolic

The term “**apostolic**” refers to the apostles of Jesus. The **Church**, under the leadership of the apostles, can be better understood by studying the Acts of the Apostles and the other documents of the New Testament, as well as the writings of the early **Church** leaders especially in the 2nd century. This **apostolic community of faith** very quickly and remarkably formed into the early **Catholic** tradition which included but not limited to the following: autonomous (self governing) dioceses; a standard format for the celebration of the Eucharistic liturgy and other sacraments; the ministerial orders of **bishop, presbyter** and **deacon**; and the election of **bishops** by their people. See **Church, Catholic, Bishop, Presbyter, Deacon, Church**.

Apostolic Tradition

The deposit of Christian faith, celebration, and spiritual practice that comes from the Apostles of Jesus, “the faith that was once and for all handed down and delivered to the people of God” (The Epistle of Jude 3). The **Apostolic Tradition** is usually understood as the kernel of

Christian faith and sacramental life, which is then developed through each generation as it builds upon what has come before in the life of the universal **Church**. See **Church**.

Apostolic Succession

A special visible expression of **Apostolic Succession** is given in the **consecration/ordination** of a **bishop** through the laying on of hands by other **bishops** who have themselves been **ordained** in the same manner through a succession of **bishops** leading back to the apostles of Jesus. The role of the **bishop** must always be understood within the context of the authentic handing on of the faith from one generation to the next generation of the whole **Church**, beginning with the Christian community of the time of the Apostles. Thus, as the **Church** is the continuation of the apostolic community, so the **bishops** are the continuation of the ministry of the college of the apostles of Jesus within that apostolic community. It is essentially collegial rather than monarchical.

This tradition is affirmed in the teaching ministry of **Church** leadership, and authentically celebrated in the **sacraments**, with particular attention to the **sacrament** of holy orders (ordination) and the laying on of hands.

Apostolic Succession is the belief of **Catholic** Christians that the **bishops** are successors of the original apostles of Jesus. This is understood as the bishops being ordained into the episcopal *collegium* or “sacramental order.” Episcopal is an adjective that means “**bishop**.” See **Sacrament, Consecration, Ordination, Bishop, Church**.

Associate Pastor

In the **ECC**, an **associate pastor** is a **presbyter** or **deacon**, with faculties in the **ECC**, and has been selected (through a process specified by the **parish** in which she/he serves) to assist the **pastor** in the ministry to, for, and with the **parish faith community**. The **associate pastor** is usually a staff member of the **parish**. See **ECC, Parish, Pastor, Presbyter, Deacon, Faith Community**.

Auxiliary Bishop

An **auxiliary bishop** is an assistant bishop to the **Ordinary** in a **diocese**. **Auxiliary bishops** are fully ordained to the order of **bishop** (with all the **sacramental** power to ordain, etc.), but have no authorization for ministry, except as given through the **ordinary** and **synod** of the **diocese**. **Auxiliary bishops** represent the **ordinary** of a **diocese** just as **suffragan bishops** represent the **Presiding Bishop** of the **ECC**. See **Bishop, Ordinary, Presiding Bishop, Diocese, Sacrament**.

Bishop

The word bishop is an English translation of the Greek word, *episcopos*, which literally means “overseer” or one who provides oversight. As the senior ordained ministry of the Church bishops are understood to be the **successors of the Apostles** in their sacramental and leadership roles in the structure of the **Church**. The special orientation of **bishops** is to promote the unity of the **Church** with all others, including 1) the **Church** in times past, the ecclesial bodies of the present that hold to **Catholic and Apostolic Tradition** and the

Apostolic Succession, 2) the universal **Church** of the present as it exists in various denominations, and 3) traditions of faith that are not Christian. **Bishops** minister sacramental **ordination** for the other ministerial orders of **presbyter** and **deacon** – and collegially ordain other **bishops**. The office and role of **bishop** finds its origins in the Acts of the Apostles, with the Apostles of Jesus as the first Christian **bishops**, and in the writings of Saint Paul. See **Apostolic Succession, Church, Apostolic Tradition, Catholic, Presbyter, deacon**.

Canon

The term “**canon**” generally means a standard, measure, or rule or, more especially, a body of rules and principles generally established as valid and fundamental. In the **ECC**, the **canons** of the constitution are the specific regulations that govern its communities, its **dioceses** and its **synods**. **Diocesan** constitutions also have **canons**. These **canons** have been instituted by the people of each community, meeting in synod – represented in the **House of Pastors, House of Laity** and signed into the **constitution** by the **Presiding Bishop**. The first **canons** of the **ECC** constitution were established in 2003, when **ECC** representatives met to formulate the **ECC constitution**. These **canons** are sometimes amended in subsequent **synods**.

Canon is also a term used to describe the official list of writings of the Bible that are recognized as official and authentic scriptures of the **Church**. See **ECC, Diocese, Synod, Constitution, House of Pastors, House of Laity, Presiding Bishop, Church**.

Catholic

The tradition of faith that embraces the principles of **Apostolic Tradition** and **Apostolic Succession**, the celebration of the **sacraments**, faith in the Christian scriptures as inspired and foundational to Christian belief, and the tri-fold orders of **ordained** ministry. With a small “c” the term refers to the universal Christian **Church**, without reference to individualized denominations. With a capital “C” the term refers to the specific segment of the Christian tradition that was just described. See **Apostolic Tradition, Apostolic Succession, Church, Sacrament, Ordination**.

Chancellor

An administrator of the **ECC**, who serves as the primary administrative officer of the **Office of the Presiding Bishop**, under the leadership of the **Presiding Bishop**. The **chancellor** usually directs legal and business affairs for the **Presiding Bishop**. A **diocese** may also have a **chancellor**. See **Office of the Presiding Bishop, Presiding Bishop, Diocese**.

Chaplain

A **chaplain** is an ordained member of the **ECC**, who has **faculties** to serve as a **presbyter/deacon** of the **ECC**, and serves a specific institution, such as a school, hospital or nursing facility, law enforcement/military unit or another service organization. Such organizations may or may not be **faith communities** of the **ECC**. **Chaplains** are generally required to be members of the **Chaplain’s Association** of the **ECC**, unless they are working in another **ECC faith community**. See **ECC, Faculties, Faith Community**.

Church	The Church is a mystery that has been described as The People of God, The Pilgrim People, The Body of Christ, The Bride of Christ, Holy Mother, and other descriptive terms. The Catholic understanding is that the Church is constituted in its full meaning when the bishop, laity and clergy are gathered together – especially at Eucharist. Thus, a diocese is understood as the fullness of the Church . Church is a holographic term, for when many dioceses are gathered, as in the confederation of the Ecumenical Catholic Communion , that too is called the Church , since the three elements (cited above) are present. See Catholic, Bishop, Laity, Clergy, Ecumenical Catholic Communion .
Clergy	Members of the Church sacramentally ordained as bishops, presbyters/priests or deacons . See Church, Bishop, Presbyter, Deacon, Sacrament, Ordination .
Communion	When used as “ The Communion ,” this term is an abbreviated designation for the Ecumenical Catholic Communion . The general term “communion” refers to as associated body of Christians who share a common life inclusive of shared beliefs and practices. See Ecumenical Catholic Communion .
Community of Faith	(Also called Faith Community) A community of faith is a local group of people who gather for liturgy, service and communal life as Catholic Christians. The ECC designates three kinds of communities of faith : 1) Parishes , 2) Religious Orders , and 3) Specialized Ministries – which are educational institutions, chaplains associations, and other ministries dedicated to a specific purpose. Communities of faith must have their own polity , legal incorporation and a finance committee, along with contracts for any pastors or paid administrators. See ECC, Catholic, Parish, Religious Order, Specialized Ministry, Chaplain .
Confederation	A decentralized form of governance with representation from all local and particular faith communities, and which generally locates authority and responsibility in the local or particular communities, with specific responsibility for concerns that affect all communities together to be held by the larger governing structure.
Confirmation	Confirmation by a House or the Synod: (canons 4.5, 5.1, 5.4, 6, 8, 67.6, 67.7, 67.9) Confirmation is defined as “the act of strengthening” (A parallel is that we understand the Sacrament of Confirmation as creating a more perfect bond with Christ and the Church – a bond that is already there at baptism.) So too the action of confirming is an act of adding a bond of strength to a decision, resolution or statement. This differs from the act of affirmation in that affirmation states that no impediment stands in the way of decision, resolution or statement. Confirmation is adding the voice of another body of the Synod to the decision, resolution or statement of another body of the Synod . An example is the Presiding Bishop issuing a pastoral letter with the confirmation of the Episcopal Council . The Episcopal Council goes beyond the affirmation of the pastoral letter (that is, stating that nothing stands in the way of its statement) by confirming the letter

(that is, adding the strength of the communal voice of the **Episcopal Council** to the voice of the **Presiding Bishop**).

Another example is that new canons and sub-canons concerning the financial matters of the **ECC** must be passed by the **House of Laity** and confirmed by the **House of Pastors**. This is stronger than the affirmation of the budget by the **House of Pastors**, which allows the budget to be accepted if nothing stands as an impediment to its acceptance. **Confirmation** requires that the **House of Pastors** add the strength of its communal voice to legislation concerning financial matters – a positive yes to such **canons** and **sub-canons**.

N.B.: **Creedal statements** are affirmed, not confirmed, because confirmation implies approval of the statement as written (as if it is in our voice and era), rather than acceptance (within their historical setting). We accept creedal statements of the **Church** in their historical format and wording, knowing that we can best understand them through an additional acceptance of the development of doctrine over the centuries of the **Church**. (Remember that confirmation means adding the strength of one's voice to an event rather than assent to a continuous doctrine.) See **Sacrament, Episcopal Council, Presiding Bishop, House of Pastors, House of Laity, ECC, Synod**.

Constitution

The **Constitution** of the **Ecumenical Catholic Communion** is the documented expression of the **Catholic** faith of the people of the **ECC**. It is the **polity** (rule of governance) that guides the administration and the community life of the **ECC**. It is composed of **canons** that are the **Church** laws giving structure and process to the life of the **ECC**, as its members discern the call of the Spirit for the **Communion**. **Dioceses** also have **constitutions** that give structure to their community life, and express their **polity**. See **Ecumenical Catholic Communion, Catholic, ECC, Church, Canon, Communion, Polity, Diocese**.

Congregation

A **congregation** is a gathering of **laity** led by a **pastor** in a specific geographic location. A **congregation** is a **parish** community, and a member of the **ECC**, with representation in the **diocesan** and national **synods**. See **Laity, Pastor, Parish, ECC, Diocese, Synod**.

Congregationalism

Congregationalism is a form of **polity** (**Church** governance) in which every **parish** is completely self-governing, without the ministry of a **bishop** or **presbyterial** authority. **Congregationalists** do not believe in the permanence of **ordination**, which is interpreted as an office of the **Church**, and not a **sacrament**. See **Polity, Church, Bishop, Presbyter, Ordination, Sacrament**.

Consensus

Consensus is the aim of the **Ecumenical Catholic Communion**, its **constitution**, its national **synod**, and its **diocesan constitutions** and **synods**. This is more than mere voting, and it is more than the rule of the majority. **Consensus** means general agreement, but it aims at solidarity of belief and practice. **Consensus** reflects a common way of life, in which the very atmosphere of unity is reflected in the vision,

faith, worship, governance, spiritual practice, and ministries of the communities of the **Ecumenical Catholic Communion**. **Consensus** is more than intellectual agreement – it comes from the Latin word that literally means “*to feel together*.” See **Ecumenical Catholic Communion, Synod, Diocese, Constitution**.

Consecration of a Bishop

Sometimes called the **ordination** of a **bishop**, this is the celebration of the sacrament of **Holy Orders**, in which a **bishop** is consecrated/ordained by other bishops. The usual requirement is that she/he is ordained by at least two or three other **bishops** who are in the line of **Apostolic Succession** – that the **bishop** is a successor of the apostles of Jesus, by the laying on of hands. The **bishop** becomes a member of the episcopal order that can trace its historic origin to the apostles of Jesus. See **Bishop, Ordination, Holy Orders, Apostolic Succession**.

Creed

The formal statements of Christian faith that have attempted to summarize what is universal in the belief of the Christian community. The **creeds** have become normative for the Church, but are each colored by the questions of their time and place. Through the centuries the creeds are seen as holding the central teachings of Christianity, but also further developing them – so that a consistent thread of Christian belief can be recognized. The most normative **creed** was formulated in the 4th and 5th centuries at the **ecumenical** councils of Nicea and Constantinople. See **Ecumenical**.

Deacon

The **ordained** ministry specifically oriented to service and outreach to the marginalized and those both within outside the structure of the church. As ordained members of the **Church**, **deacons** are commissioned to preach at the liturgy, to celebrate the sacrament of baptism, and to witness and bless marriages. The office and role of the **deacon** finds its origins in the Acts of the Apostles (see Acts 6:1-6), where specific individuals were ordained through the laying on of hands for the special ministry of service. See **Ordination, Church**.

Dean

A presbyter/priest who is selected by the clergy of the area to represent their voice in a regional mission is called a **dean**. A **regional mission** is a temporary geographic designation (the second step) in the path to create a **diocese**. The **dean** joins the regional **suffragan bishop** in further developing the area until it can become autonomous (self-governing), and thus a **diocese**.

The **dean** represents the **priests** and **deacons** to the **Presiding Bishop** (as represented by the **suffragan bishop**). Thus, the **dean** is both an advisor and a partner in administrative decisions – in consultation with and on behalf of her/his fellow **priests** and **deacons**. (Usually the **dean** is the beginning of the organization of the house of **polity** representing the **clergy** as a geographic area moves from being a **regional mission** to becoming a **diocese**.)

Small areas under the **jurisdiction** of the **Presiding Bishop** often have a **vicar** appointed for administrative work. When the area grows larger through new communities, the **Presiding Bishop** will typically appoint

a **suffragan bishop** and a **dean** to organize the area and begin the process toward the creation of a **diocese**. Thus, the position of **vicar** is replaced by the new structure of **suffragan bishop** and **dean**, who then organize an advisory council of **laity** and **clergy**. This eventually becomes an autonomous **diocese**, with its own elected **bishop** and **synod**. Once the **diocese** is established, the positions of **suffragan bishop** and **dean** cease because the autonomous **synodal** structure of a **diocese** is no longer under the **jurisdiction** of the **Presiding Bishop**. Instead, the **diocese** conforms to the **ECC constitution** as a **diocesan** member of the confederation. See **Jurisdiction, Presiding Bishop, Suffragan Bishop, Regional Mission, Dean, Diocese, Synod (Synodal), ECC, Constitution, Laity, Clergy**.

Delegate

(See Canons 2 and 3] An official voting representative from a **faith community** of the ECC to the ECC national synod is called a delegate. Both the **House of Laity** and the **House of Pastors** have **delegates**, but with different qualifications, according to the **ECC constitution**.

Delegates to the **House of Laity** are described as:

- Elected according to constitution of each **faith community**
- The term is two years with term limits established by constitution of each faith community
- Members must be 18 years of age
- Members cannot be ordained **clergy**

Delegates to the **House of Pastors** are described as:

- Members include **pastors** and **pastoral representatives** selected by each parish
- Members also include Leaders of Ministry Organizations, **Religious Orders, Chaplain** Associations and Educational Institutions and their pastoral representatives.
- The term of **pastors** is the duration of pastorate
- The term is two years with term limits established by **constitution** of each **faith community**

Diocesan synods also have **delegates**. See **ECC, House of Laity, House of Pastors, Pastor, Chaplain, Constitution, Faith Community, Religious Order, Clergy**.

Designated vicar

The representative of a **parish** who takes the place of the **pastor** in the House of Pastors, when the **pastor** may not serve because she/he is a **bishop**, and thus prevented by the **constitution** from serving in the **House of Pastors**. [All active **bishops** are members of the **Episcopal Council**.] See **Parish, House of Pastors, Pastor, Bishop, Episcopal Council, Constitution**.

Development of Doctrine

The understanding that the Christian faith and the life of the **Church** is in a constant living and evolutionary state, in which an essential character of the beliefs can be recognized, but constantly understood on a deeper and broader level, and expressed in the particular context

of each time and culture. Just as Jesus grew in wisdom and stature in His years upon the earth so does the Church (see Luke 2:52). See **Church**.

Diocese

A **diocese** is a gathering of faith communities, in a particular geographic area, that have self-determined the need for a **bishop** and the formation of a local **synod** – an autonomous and full expression of the Church. The **diocese** is an autonomous and complete expression of **Church**, and continues as such in the confederation of the **ECC**. A diocese is synonymous with **local church**. See **Bishop, Synod, Church, ECC**.

Diocesan Synod

The **diocesan synod** is the structure of the governance of the **diocese**, and is comprised of the separate voices of the **bishop, laity, and clergy**. See **Synod, Diocese, Bishop, Laity, Clergy**.

Distinctives of the ECC

The special characteristics of the **Ecumenical Catholic Communion** which mark its identity as an authentic but particular Christian ecclesial body. See **Ecumenical Catholic Communion**.

ECC

The **Ecumenical Catholic Communion**.

Ecclesiology

The branch of theology that studies the nature and structure of the Church is called Ecclesiology. Ecclesiology also refers to the particular understanding of the Church of each religious tradition. Thus, there is a Catholic ecclesiology that reflects the sacramental, creedal and synodal nature of the Church, as well as its Apostolic Tradition including the Apostolic Succession of the bishops, as well as the three orders of ordained ministry. See **Church, Synod, Catholic, Apostolic Tradition, Apostolic Succession, Bishop, Ordination**.

Ecumenical

Ecumenical comes from the Greek word *Oecumene*. It means “the whole,” more specifically, the whole household of faith, and historically refers to the entire Christian **Church**. Seven councils met in the first centuries of Christianity, in which the **bishops** representing all the local **Churches** of Christendom convened to make written statements about the basic elements of the Christian faith. These councils are recognized as the Ecumenical Councils or Synods because they are considered to have included the entire “household of Faith.”

Ecumenical also refers to the engagement of Christian denominations together to return to the sense of the historic unity experienced in the first millennium of Christianity.

For the **Ecumenical Catholic Communion** it is experienced as the openness to the entire community of belief, which is understood first as an ever-widening outreach to others of the **Catholic** and **Apostolic** faith tradition, as well as to other Christians (including mainline Protestants, Evangelicals, Pentecostals, etc). The word **inter-faith** is used when including openness to all people who seek truth and faith in the many spiritual traditions of the world (Buddhism, Hinduism,

Islam, etc...). See **Catholic, Apostolic, Church, Ecumenical Catholic Communion, Bishops**.

Election

In the ECC, bishops are chosen by election by the people, both laity and clergy, to serve in an office, according to the ancient practice of the Church. The election of a bishop is different from her/his sacramental ordination by other bishops. This is a two part process described in the Acts of the Apostles, whereby the Church community chooses its bishop, and the other bishops ordain her/him into the collegial order that is called Apostolic Succession – as successors of the apostles of Jesus.

Other elections are held to choose the officers of the House of Laity and the House of Pastors, but these do not include sacramental actions. See **ECC. Bishop, Church, Sacrament, Apostolic Succession**.

Episcopal Council

[See Canon 5] The legislative, administrative and judicial body of the **ECC synodal** structure that is comprised of all active **bishops** of the **Communion**, and serves as the highest court of appeal and court of review for the entire **Communion**. The **bishops** of the **ECC** serve in specific functions in their own **diocesan** structures, as well as serving collegially in the **Episcopal Council**. See **Bishops, ECC, Communion, Diocese, Synod**.

Faculties

The official authorization to function in a particular **diocese** (or other **jurisdiction**) as a **presbyter** or **deacon** that is given by the **diocesan bishop**, or by the **Presiding Bishop**. See **Diocese, Bishop, Presiding Bishop**.

Faith Community

(Also called Community of Faith) A recognized particular community of the **ECC** with full rights of **polity** as established by the constitution. Legal incorporation and the formation of a governing council are required in order to be admitted into the **Communion** as a **faith community**. **Faith communities** are designated as **parishes, religious orders** or **specialized ministries**. See **Community of Faith, Parish, Specialized Ministry, Religious Order, Communion**.

House of Laity

[See Canon 2] The legislative house of polity of the **ECC Synod** comprised of lay representatives from all **faith communities** of the **ECC**. See **Communion, Faith Community, ECC, Synod**.

House of Pastors

[See Canon 3] The legislative house of polity of the **ECC Synod** comprised of pastors, other pastoral leaders, and other specific representatives from all faith communities of the **ECC**. See **ECC, Ecumenical Catholic Communion, Synod**.

Holy Synod

The designation of **Holy Synod** refers to the reverence which is shown to the structure of polity that governs the **ECC** – a consensus of the voices of the bishop, the laity and the clergy – each with its proper role and function in the administrative, legislative, teaching, review and appeal processes. It is called “Holy” because the business of the **Synod** is to discern the direction of the Holy Spirit as She moves the

Church – the emphasis is upon discernment, and not simply decision-making.

A **synod** is the basic governance structure of the **Church** for the **Ecumenical Catholic Communion**. It is composed of houses of governance for the **laity** and **clergy**, and a council of **bishops**, with one senior bishop presiding as **ordinary**, and having authority to accept or veto legislation. The synod is an ancient form of **Catholic polity**, which honors the authority and role of the **bishop**, but understands that role to be in collaboration with the voice and vote of the **clergy** and **people** of the **diocese**. The ECC national structure is also **synodal**, with a **Presiding Bishop** and **Episcopal Council**, a **House of Laity** and a **House of Pastors**. See **Synod, Bishop, Laity, Clergy, Church, Ecumenical Catholic Communion, ECC**.

Inter-faith

Inter-faith refers to the involvement with those of religious traditions that are not Christian. Technically, this is different from “**ecumenical**,” which generally refers to engagement with those Christian bodies not of the **Catholic** and **Apostolic Tradition** (Protestant denominations). Inter-faith dialogue includes engagement with Jewish faith communities – in recognition that Christianity comes forth from Judaism. Inter-faith dialogue also includes engagement with Muslims, and those of the Hindu, Buddhist and Native religions, as well as a variety of other traditions from around the world. See **Ecumenical, Catholic, Apostolic Tradition**.

Jurisdiction

A **jurisdiction** is a geographic area that is organized by synodal polity. The **polity** of a jurisdiction includes the collaboration and consensus of: 1) the **ordinary** (the senior **bishop**) and the jurisdiction’s episcopal council (if there are other **bishops**); 2) houses of **polity** that represent the **faith communities**, including a house representing the **laity** of the faith communities and another house representing the **clergy** of the **faith communities**. A **jurisdiction** is generally called a **diocese**, and is recognized as “**Church**,” full and complete (with all the elements of **bishop, laity** and **clergy**). One exception is when a **bishop** is the senior official of a **religious order**; then her/his **jurisdiction** is within the parameters of the members of the order. See **Polity, Bishop, Faith Community, Church, Laity, Clergy, Religious Order**.

Laity

The **Laity** (from the Greek word “*laos*” meaning the people, more specifically the people of God) are the foundation of the **Church**, from whom all ministries are called forth. Ordained leadership is called forth from the **laity**, and set apart for specific service by the sacrament of Holy Orders. The **laity** are the norm of the Christian life. Their faith reflects most strongly the *sensus fidelium* – the sense of faith as lived in the devotion and belief of the **Church**, and lived in everyday life as a Christian. The **laity** reflect Saint Paul’s sense that we must be “all things to all people,” as they live the Christian faith in many paths of life. See **Church, Sacrament, Holy Orders**.

Leadership Council

Comprised of the **Presiding Bishop** and the senior elected officers of the **House of Laity** and **House of Pastors**, the **Leadership Council** serves the **synodal** needs of the **ECC** between **synods**. Its authority is comprised of all functions not specifically appropriate to either the **House of Pastors**, the **House of Laity**, the **Episcopal Council**, the **Presiding Bishop** or the **dioceses** (or other **jurisdictions**, like **religious orders**) of the **ECC**. See **Presiding Bishop, House of Laity, House of Pastors, Episcopal Council, ECC, Synod, Religious Order**.

Local Church

The **local Church** refers primarily to a **diocese** because it has all the elements of **Church** (*ekklesia*), namely a **bishop**, clergy and laity. The Local Church exists wherever the three elements of **bishop, clergy** and **laity**. The **parishes** of a community by themselves do not form the local **Church**. There is no local **Church** without a **bishop** and there is no **bishop** without a local **Church**. . The distinction of **Church** (capital C) refers to the complete **Catholic** theological understanding of **Church**, while church (small c) refers to a **parish** building of worship or the **parish** organization itself. When the word “church” is used in the New Testament scriptures it is more often than not used of the **local church** i.e. The Church at Corinth or the Church at Thessalonica, etc. See **Church, Diocese, Bishop, Laity, Clergy, Catholic, Parish**.

Ministerial Representative

The additional representative, other than the **pastor** or senior leader/administrator, who is **ordained** (unless there is no other ordained person available), and is selected from each **faith community** to serve in the **House of Pastors**. See **Pastor, Faith Community, Ordination, House of Pastors**.

Mission

Mission has two meanings in the **ECC**. The first is an extension of a **parish** [see sub-canons 1 and 3]. A **parish mission** is not an independent **faith community**, and therefore does not have representation in the **ECC synod**. A **parish mission** is dependent upon the **parish** for its spiritual and financial support, and upon the **parish’s clergy** for Eucharist and **sacraments**. The goal of a **parish mission** is to become independent – a separate **parish** community.

The second meaning of **mission** is the designation by the **Presiding Bishop** that a specific geographic area is a “**regional mission**.” The **regional mission** is not yet an autonomous **diocese**, but has a **suffragan bishop**, who serves as the representative of the **Presiding Bishop**. The **clergy** of the **regional mission** elect a **dean** to represent them.

The primary task of the **suffragan bishop** and the **dean**, in the **regional mission**, is to form an advisory council of **laity** and **clergy**. The goal of all these efforts is the eventual creation of a **diocese**, which is autonomous, electing its **diocesan bishop (ordinary)** and having its own diocesan **synod**, with representatives from each **faith community** serving as delegates to a house of **polity** representing **laity** and another house of **polity** representing **clergy**. **Auxiliary bishops** in the new autonomous diocese also form a diocesan **episcopal council** with the newly elected **diocesan bishop (ordinary)**. See **ECC, Parish, Faith**

Community, Clergy, Sacraments, Regional Mission, Suffragan Bishop, Laity, Dean, Polity, Auxiliary Bishop, Episcopal Council, Diocesan Bishop, Ordinary, Diocese, Presiding Bishop.

National Synod

While the **synod** is the basic governance structure of the **Church** for the **Ecumenical Catholic Communion**, this structure of **polity** exists on two levels. It is the structure for the national **polity** of the **confederation** called the **Ecumenical Catholic Communion**, and it is the structure for the **dioceses** that form the ECC – each diocese being the local **Church**, autonomous and complete in its full form, with **bishop, laity** and **clergy**.

Synodal polity has the elements of houses of governance for the **laity** and for the **clergy**, and a council of **bishops**, with one senior bishop presiding as **ordinary**, and having authority to accept or veto legislation. The synod is the most ancient form of **Catholic polity**, which honors the authority and role of the **bishop**, but understands that role to be in collaboration with the voice and vote of the **clergy** and **people** of the **diocese**.

The **ECC** national structure of polity is also **synodal**, with a **Presiding Bishop** and **Episcopal Council**, a **House of Laity** and a **House of Pastors**. See **Synod, Bishop, Laity, Clergy, Church, Ecumenical Catholic Communion, ECC, Polity, ECC, Diocese**.

Non-voting Delegate

Clergy or **laity** of the **ECC** who participate in the **national synod** or the **diocesan synod**, but are not the chosen voting representatives of a **faith community** are **non-voting delegates**. They are not observers because they are members of **ECC faith communities**. See **Clergy, Laity, National Synod, Diocese, Observer, Faith Community, ECC**.

**Office of
The Presiding Bishop**

The chief executive body of the **Communion** – comprised of the **Presiding Bishop, Chancellor** and the appropriate staff, committees, and commissions for the administration of the communion and the formulation of administrative. See **Communion, Presiding Bishop, Chancellor, ECC**.

Observer

Those attending the **national synod**, but are not members of **ECC faith communities** are called **observers**. Those attending a diocesan synod, who are not members of a **faith community** of that **diocese**, are also called **observers**. See **ECC, Faith Community, Diocese**.

Ordinary

An **ordinary** is the **bishop** elected as head of a **diocese**, and serving in conjunction with the synod of that **diocese** for its governance. The **ordinary** works with the **diocesan** houses of **polity** to approve or veto legislation. She/he is also the prime teacher and prime liturgist of the **diocese**. [Remembering that all governance in the **ECC** is done by **synodal** polity, in which the **laity** and the **clergy** also have a voice and a vote.] The **ordinary** is the **jurisdictional** leader and chief administrative officer of a **diocese** of the **Ecumenical Catholic**

Communion. See **Bishop, Diocese, Polity, ECC, Jurisdiction, laity, Clergy.**

Ordination

Ordination (sometimes called consecration) to episcopacy is the **sacramental** rite of laying hands, as well as specific prayers and liturgical actions, which makes someone a **bishop**. This is done as the ancient tradition of the Church going back to the Apostles of Jesus. Those ordained as Catholic **bishops** are successors of the apostles in their role as leaders of the Church. The **ordinary** (senior **bishop**) of a **jurisdiction** may end her/his term of office as the **bishop** of the **jurisdiction**, but will retain her/his **consecration/ordination** as a bishop – **consecration (ordination)** as **bishop** is separate from election to the office of **ordinary** of a **diocese**. [Also called **Holy Orders**.]

Deacons and **presbyters** are also **ordained**, meaning that they have received the sacrament of **Holy Orders** (ordination). They are **ordained** to the order of **presbyter** or **deacon**.

To be considered valid, according to the **Catholic** faith, only a **bishop** can ordain a **deacon**. To be considered valid, according to the **Catholic** faith, only a **bishop** can **ordain a presbyter (priest)** – although other **presbyters** may participate in the rite of laying on hands. **Bishops** can only be **ordained** by other **bishops**, and the rite of **consecration (ordination of a bishop)** requires the actual participation of two or three **bishops**. See **Sacrament, Bishop, Presbyter, Deacon, Jurisdiction, Ordinary, Holy Orders, Catholic, Consecration, Diocese**.

Parish

A recognized local and geographical faith community with full rights of **polity** as established by this **constitution**. Legal incorporation and the formation of a **parish** council are required in order to be admitted with **parish** status into the **Communion**. See **Polity, Constitution, Parish, Communion**.

Pastor

[See Canon 30.1] The **pastor** of an **ECC parish** is an incardinated **priest (presbyter)** of the **ECC**, who has **faculties** from the **bishop** of her/his **jurisdiction**, and has a written agreement of service with the parish in which she/he serves. The **pastor** is required by the **ECC constitution** to attend the **ECC national synod** every two years [canon 27].

The **bishop** is the chief **pastor** of the **diocese** because she/he is the senior liturgist, teacher and administrator of the **diocese**. She/he is also called a “**pastor to the pastors**,” because the ideal is that the **bishop** will be the spiritual guide and primary advisor to the **faith communities** of the **diocese**, as well as mentor and advisor to the **clergy** of the **diocese**. The word “**pastor**” comes from the Latin word for “shepherd.” See **Presbyter, Bishop, ECC, Parish, Jurisdiction, Synod, Constitution, Faith Community, Diocese, Shepherd, Clergy, ECC, Faculties, Jurisdiction**.

Pastoral Associate

A **pastoral associate** is a member of the staff of a parish who serves under the leadership of the pastor. She/he need not be ordained,

unlike an associate pastor. See **Pastor, Parish, Associate Pastor, Ordination**.

Pastoral Letter

The highest teaching genre of the **Presiding Bishop** or **Episcopal Council** is the **pastoral letter**. It is a statement of the theological understanding or ecclesial **policy** of the **ECC**. If issued by the **Presiding Bishop**, it must be confirmed by the **Episcopal Council** [Canon 4.5]. If issued by the **Episcopal Council**, it must be reviewed and confirmed by the **House of Pastors** [canon 5.1]. See **Presiding Bishop, Episcopal Council, ECC, House of Pastors**.

Policy

The **policy** of the **ECC** is an official position of the **Communion** on a specific issue. The **Episcopal Council** may issue **policy** statements, with the review and confirmation of the **House of Pastors** [canon 5.1]. See **ECC, Episcopal Council, Communion, House of Pastors**.

Polity

The form and structure of **Church** governance which is constituted by a consensus of three clear and distinct voices in consensus. In the **ECC** these three distinct voices are those of the **bishop**, the **laity** and the **clergy**. This polity seeks to return to the Catholic synodal practice shown in the writing of Saint Cyprian (c. 250 CE), who wrote:

“I have made it a rule, ever since the beginning of my episcopate, to make no decision merely on the strength of my own personal opinion without consulting you [the priests and deacons] and without the approbation of the people.”

Historically, there have only been three forms of ecclesial polity: Episcopal, presbyterian, and congregational or some combination or variation of these three. Our synodal polity seeks to combine the best of all three forms.

See **Church, ECC, Bishop, Laity, Clergy**.

Presbyterianism

Presbyterianism refers to many different Christian churches adhering to the Calvinist theological tradition within Protestantism. Presbyterian theology typically emphasizes the sovereignty of God, the authority of the Scriptures, and the necessity of grace through faith in Christ.

Presbyterian polity is a method of church governance typified by the rule of assemblies of presbyters, or elders. Each local church is governed by a body of elected elders, usually called the session or consistory. Groups of local churches are governed by a higher assembly of elders known as the presbytery; presbyteries can be grouped into a synod, and synods nationwide often join together in a general assembly. Specific roles in church services are reserved for an ordained minister or pastor known as a “teaching elder,” or a “minister of the word and sacrament.”

Presbyterian polity rejects the order of **bishop** and the doctrine of **Apostolic Succession** (that the **bishops** are successors of the apostles of Jesus, within their role as the senior ordained leaders of the **Church**). It also rejects the permanency of **Holy Orders** for **deacons**

and **presbyters (priests)** because it does not accept **ordination** as a sacrament. See **Apostolic Succession, Bishop, Deacons, Presbyters/Priests, Sacrament, Church, Holy Orders, Ordination.**

Presiding Bishop

[See Canon 4] The senior **bishop** and chief administrative officer of the ECC, elected for a four-year term by a 2/3-majority vote of an electoral college composed of the combined **House of Laity** and **House of Pastors** (with each member of the electoral college casting one vote). An individual cannot serve more than three consecutive terms. However, that same individual can be elected to subsequent terms following the term(s) of another individual. Any member of the **Communion** can be elected to become the **Presiding Bishop** but must be ordained a **presbyter/priest** and **bishop** according to the guidelines of the constitution before assuming office. See **Bishop, House of Laity, House of Pastors, ECC.**

Presbyters/Priests

The ordained ministry oriented to the unity and growth of the local community of faith. As members of the ordained leadership of the Church, **priests/presbyters** are ordained by the **bishop** to celebrate the Eucharist, to celebrate the **sacraments** of baptism and reconciliation, and to witness marriages. The office and role of **presbyter/priest** finds its origins in both the Jewish and Christian scriptures. Catholic priests/presbyters can be identified as emerging from the role of elder/leader in specific geographic communities of the New Testament.

In the **Catholic** tradition, **Presbyters/Priests** receive the **sacrament of Holy Orders** – their **ordination** is permanent and changes the ordained person’s role within the **Church**. See **Sacrament, Catholic, Ordination, Holy Orders, Bishop.**

Region

A **region** is a geographic area, designated by the **Presiding Bishop**, which gathers dioceses (and perhaps other faith communities, like **religious orders**) for the purpose of shared interests, needs and responsibilities. The **Presiding Bishop** has designated five **regions** in the ECC. See **Presiding Bishop, Religious Order.**

Regional Bishop

The only bishop of the ECC who is not a regional bishop is the **Presiding Bishop.** All other **bishops** of the ECC are **regional bishops.**

Therefore, further distinctions are needed when writing or speaking of “**regional bishops.**” There are three kinds of **regional bishops:**

1. A diocesan **bishop**, who is more precisely called the “ordinary” of the **diocese**. “**Ordinary**” is not just a Roman Catholic term. It is a term of general use among Catholic Churches, like the Episcopalians, Orthodox, Old Catholics, etc. It is a term used in **Church** language to describe the senior bishop of a diocese (another term of general use in **Catholic/Orthodox/Anglican/etc.** Churches). “**Ordinary**” is a term of precision in Church law to say

that this **bishop** is the senior administrator and chief administrative officer of the **Church**.

This does not mean that she/he controls the local **congregations**. That is determined by the **ECC constitution**, which says that the “**ordinary**” gives **faculties** to the **clergy** and admits new communities. The communities still own their property and hire their own pastor and other staff members. Remember that the **ECC** is **synodal**, with three separate, distinct and clear voices – **bishop, clergy, laity**. All bishops have received consecration/ordination as bishop- a permanent sacrament. However, a bishop is elected to the position of diocesan bishop/ordinary, and has specific authority as chief administrator, chief **pastor**, chief liturgist and chief teacher by being elected to that position – just as a priest has specific authority when being chosen as pastor by the people of a parish.

2. An **auxiliary bishop** of a diocese has no jurisdictional authority because she/he is “**suffragan**” to the diocesan bishop. “**Suffragan**” is another term of precision to describe a **bishop** who represents another bishop, but has no **jurisdictional** authority because she/he has not been elected to the office of diocesan **bishop** or the **ECC Presiding Bishop**.
3. A regional **suffragan bishop** represents the **Presiding Bishop** of the **ECC** because her/his geographical area has not sufficiently grown (for whatever reason) for the people of the communities to elect a **bishop** and become a **diocese** – a self-governing autonomous **Church** that is a part of the **confederation** called the **Ecumenical Catholic Communion**.
4. Additionally, a **bishop** can serve in two capacities if there is a good reason for this. For instance, an **auxiliary bishop** for a **diocese** could be asked to also serve the **Presiding Bishop** in a specific ministry, and she/he would represent the **Presiding Bishop** for that ministry – representing the **Presiding Bishop**, and not herself/himself in that capacity. This would mean that she/he represents the **Presiding Bishop** in that specific ministry, but has no authority other than representing the **Presiding Bishop** because she/he has not been elected as diocesan **bishop (ordinary)** by the people of a **diocese**.

See **Bishop, Diocese, Presiding Bishop, Suffragan Bishop, Suffragan, Auxiliary Bishop, Catholic, ECC, Ordinary, Clergy, Laity, Church, Consecration, Ordination, Presbyter/Priest, Jurisdiction, Ecumenical Catholic Communion, Congregation, Faculties, Congregation, Laity, Clergy, Synod, Sacrament, Confederation**.

Regional Mission

A geographical **vicariate** that has grown sufficiently to begin the process of creating its own polity, in anticipation of forming a diocese. The **vicar** or **suffragan bishop** works with a **dean** to create the polity of the anticipated diocese. The **dean** is a **priest** who represents the **clergy** of the area. Their basic responsibility is to form an advisory

council, composed of **clergy** and **laity**, as the next step toward forming a **diocese** with its **synodal** structure. A **diocese** is an autonomous member of the **ECC** confederation.

Small areas under the **jurisdiction** of the **Presiding Bishop** often have a **vicar** appointed for administrative work. When the area grows larger through new communities, the **Presiding Bishop** will typically appoint a **suffragan bishop** and a **dean** to organize the area and begin the process toward the creation of a **diocese**. Thus, the position of **vicar** is replaced by the new structure of **suffragan bishop** and **dean**, who then organize an advisory council of **laity** and **clergy**. This eventually becomes an autonomous **diocese**, with its own elected **bishop** and **synod**. Once the **diocese** is established, the positions of **suffragan bishop** and **dean** cease because the autonomous **synodal** structure of a **diocese** is no longer under the **jurisdiction** of the **Presiding Bishop**. Instead, the **diocese** conforms to the **ECC constitution** as a **diocesan** member of the confederation. See **Jurisdiction, Vicariate, Presiding Bishop, Suffragan Bishop, Dean, Diocese, Synod (Synodal), ECC, Constitution, Laity, Clergy, Confederation**.

Religious Order

A community of individuals who have united for a specific evangelical (Gospel centered) mission of the pursuit of the spiritual life and/or social service. A **religious order** is a gathering of individuals for a particular mission, through their vows or promises to the order. It has a vision for and a common rule of life for prayer, life and ministry. A religious order is one form of **community of faith** in the **ECC**. A **religious order** with a **bishop** as its senior official is understood as a **jurisdiction** for the members of that order, but not for the people it serves by staffing a parish of the **ECC**. See **Community of Faith, Jurisdiction, Bishop**.

Sacraments

From the Latin Sacramentum a translation of the Greek Mysterion (Mysteries) are the **Catholic** celebrations of a particular salvific and life-changing event, understood as an intense divine encounter for both the community and the individual, are called **sacraments**. These are ancient sacred rituals recognized as a special, yet traditional and scripturally-based, encounters with God, which change the individual's relationship with God, to the **faith community**, and sometimes to other specific individuals. The **Church** understands the **sacraments** as part of the **Apostolic Tradition**, and traditionally numbers seven **sacraments**: Baptism, Eucharist, Confirmation, Reconciliation, Holy Orders, Holy Matrimony, and the Anointing of the Sick. See **Catholic, Church, Holy Orders, Sacrament, Apostolic Tradition**.

Specialized Ministry

The **constitution** of the **ECC** describes a **specialized ministry** as a **faith community** independent of a **parish** or **religious order** devoted to the service of a particular need or population, such as:

- an educational institution such as a school, college, university or seminary;

- an association of **chaplains** to a school, hospital, prison, military service or other institution;
- a ministry organization created by members of the **Communion**, for the purpose of developing particular missions of spiritual development or social need

A **specialized ministry** is a gathering of people for a purpose, but without the vows or promises to a rule, a common life and a particular life of prayer. There are, of course, variations in these descriptions, and overlaps. A specialized ministry is one form of community of faith (see below) in the **ECC**. See **ECC, Communion, Religious Order, Faith Community – Community of Faith, Parish, Constitution**.

Shepherd

[See canon 23c] The **ECC constitution** says that *“The ministry of bishop is particularly one of guidance as first shepherd.”* The use of the word **“shepherd”** comes from the Hebrew and Christian scriptures.

In the Hebrew scriptures, God is called the **Shepherd** of Israel, and Psalm 23 gives beautiful imagery of God as **shepherd**:

*The LORD is my shepherd; there is nothing I lack.
In green pastures you let me graze;
to safe waters you lead me;
You restore my strength.
You guide me along the right path
for the sake of your name.
Even when I walk through a dark valley,
I fear no harm for you are at my side; your rod and staff give me
courage.
You set a table before me as my enemies watch;
You anoint my head with oil; my cup overflows.
Only goodness and love will pursue me
all the days of my life;
I will dwell in the house of the LORD for years to come.*

In the Christian scriptures (John 10:11-16), Jesus says:
“I am the good shepherd. A good shepherd lays down his life for the sheep. A hired man, who is not a shepherd and whose sheep are not his own, sees a wolf coming and leaves the sheep and runs away, and the wolf catches and scatters them. This is because he works for pay and has no concern for the sheep. I am the good shepherd, and I know mine and mine know me, just as the Father knows me and I know the Father; and I will lay down my life for the sheep. I have other sheep that do not belong to this fold. These also I must lead, and they will hear my voice, and there will be one flock, one shepherd.

The image of **shepherd** is traditionally beloved by **Catholics** and other Christians. It is for this reason that the **bishop** is called the first **shepherd** – a difficult ideal, and an intimate term of relationship. Some would unfortunately see the term as demeaning – that the rest of the **Church** is seen as sheep to be led around. However, this is not

the biblical image of “**shepherd**.” The hope and the intention of the use of “**shepherd**” is meant that the **bishop** would offer her/his life for the **Church**, and guide the **Church** toward faith, hope and charity, and away from fear and danger. The **pastor** of a **parish** is often called its **shepherd**, and indeed, “**pastor**” is derived from the Latin word for shepherd. See **Catholic, ECC, Constitution, Church, Bishop, Parish**.

Suffragan

An adjective used to describe a **bishop** who is not the senior bishop of a **diocese**, but rather has a ministry of representing another **bishop**. Thus, a **bishop** is “**suffragan**” to the bishop who is the administrative head of a diocese. See **Suffragan Bishop, Diocese**.

Suffragan Bishop

In the ECC, the term **Suffragan Bishop** is used to designate a **bishop** who represents the **Presiding Bishop** of the ECC in a specific geographic area or for a specific population. An **auxiliary bishop** of a diocese is understood as “**suffragan**” to the ordinary (the diocesan bishop) of the diocese, but is called “**auxiliary bishop**” so as not to be confused with a **bishop** who is representing the **Presiding Bishop**. The **Presiding Bishop** of the ECC will designate a **Suffragan Bishop** for the Latino communities (to help with Spanish speaking congregations), and has designated a **Suffragan Bishop** for Anglican Observance (to help with congregations who come from the Anglican tradition).

A **suffragan bishop** is a **bishop** who serves as representative of the **Presiding Bishop**, just as a **vicar** does, but with full competence as a bishop. The **suffragan bishop** represents the **ECC Presiding Bishop** in a specified geographical region, or with a specific group of people. With the authorization of the **Presiding Bishop**, the **suffragan bishop** may celebrate the sacrament of **ordination** of priests and deacons, and the **sacrament** of confirmation.

This is distinct from a **bishop** functioning as an **ordinary**, which is an elected position, and in a specific geographic area that is called a **diocese**. Sometimes a **bishop** can function as both as an ordinary (a **bishop** elected to head a **diocese**), and as a **suffragan**. Any **bishop** can be authorized by the **Presiding Bishop** to assist her/him with an area of responsibility, and for specific duties – for instance, working with the Spanish-speaking community throughout the entire **Ecumenical Catholic Communion**.

For example: the people of Florida elect a **bishop**, who is then their **ordinary** (diocesan bishop). At the same time, the **Presiding Bishop** may need help with Spanish-speaking communities and thus she/he appoints the **bishop** from Florida to do that task in other areas of the ECC. The Bishop of Florida is then a **suffragan bishop** to the **Presiding Bishop** when traveling outside the Diocese of Florida to represent the **Presiding Bishop** to Spanish-speaking communities of the ECC.

[Explanation: 1) As the **ordinary** she/he has been elected to lead the people of The Diocese of Florida with those rights and duties appertaining thereto. 2) As a **suffragan bishop**, she/he has authorization from the **Presiding Bishop** of the ECC to assist with Spanish-speaking communities everywhere else in the Communion,

and at the invitation of other **dioceses**.] See **Suffragan Bishop, Bishop, ECC, Presiding Bishop, Diocese, Ordinary, ECC, Ordination, Auxiliary Bishop, Suffragan, Ecumenical Catholic Communion**.

Synod

See **Holy Synod**

Theological Commission of the OPB

[See canon 4.1] The **Presiding Bishop** establishes standing committees and commissions to advise her/him in the guidance and administration of her/his office, and in her/his leadership of the **ECC**. One such committee is the Theological Commission of the **Office of the Presiding Bishop**. It is composed of women and men who have extensive education and background in the many areas of theology and **Church** history. The members may be **laity** or ordained **clergy**. The commission has no authority in the **ECC**, but serves only to advise the **Presiding Bishop** by researching an issue and reporting on research. See **Presiding Bishop, Church, ECC, Office of the Presiding Bishop, Laity, Clergy**.

Union of Utrecht

The union of local faith communities in 1889 in Utrecht, Holland, which proclaimed the historical right of autonomy in governance, as a response to the First Vatican Council's proclamation of papal infallibility and the papal primacy of authority over all individual Christians.

Vicar

A **vicar** for the **Presiding Bishop** is a representative of the **Presiding Bishop**. She/he acts with the administrative authority of the **Presiding Bishop** within a specified geographical **region**, or as a staff assistant in an area of responsibility (*e.g.*, ecumenical relations, Latino community, etc).

Small areas under the **jurisdiction** of the **Presiding Bishop** often have a **vicar** appointed for administrative work. When the area grows larger through new communities, the **Presiding Bishop** will typically appoint a **suffragan bishop** and a **dean** to organize the area and begin the process toward the creation of a **diocese**. Thus, the position of **vicar** is replaced by the new structure of **suffragan bishop** and **dean**, who then organize an advisory council of **laity** and **clergy**. This eventually becomes an autonomous **diocese**, with its own elected **bishop** and **synod**. Once the **diocese** is established, the positions of **suffragan bishop** and **dean** cease because the autonomous **synodal** structure of a **diocese** is no longer under the **jurisdiction** of the **Presiding Bishop**. Instead, the **diocese** conforms to the **ECC constitution** as a **diocesan** member of the confederation. See **Jurisdiction, Presiding Bishop, Suffragan Bishop, Dean, Diocese, Synod (Synodal), ECC, Constitution, Laity, Clergy**.

Vicariate

A **vicariate** is a group of people with a particular outstanding identity that will be served through the leadership of a **vicar**, as appointed by the **Presiding Bishop**. The **vicariate** is under the authority of the **Presiding Bishop**, who appoints a **vicar** or a **suffragan bishop**. A

vicariate may change at the end of the administration of a particular **Presiding Bishop**, and/or in accordance with any agreements made to establish the **vicariate**. A **suffragan bishop** represents the office of the **Presiding Bishop** – not her/his own **jurisdiction**. In the normal development, the **vicariate** will become a regional mission, as the next step toward its establishment as an autonomous **diocese** in the confederation of the **ECC**. See **Vicar, Presiding Bishop, Suffragan Bishop, Jurisdiction**.

Voting Delegate

[See canons 2 and 3] The members of the **House of Pastors** and the **House of Laity** who are selected by **faith communities** as their official representatives – according to the requirements of the **ECC constitution** – are called **voting delegates** to the **synod**. All others who participate in the deliberations of either house of **polity** are called **non-voting delegates** (if they are members of **ECC** communities) or **observers** (if they are not members of **ECC** communities). See **House of Pastors, House of Laity, Synod, ECC, constitution, Non-voting Delegates, Observers**.