



THE PROVINCE OF THE ANGLICAN CHURCH OF RWANDA

The Code of Canon Law

TITLE I ORGANIZATION AND ADMINISTRATION OF THE CHURCH

Canon 1- Of The Provincial Synod

Section 1. *On Synod Roles and Responsibilities*

1. The General Synod shall consist of:

(a) *The House of Bishops* -which shall consist of such Bishops as are, at the time of the meeting of the Synod, Diocesan Bishops, Suffragan Bishops, Primate Vicars, Missionary Bishops, Assistant Bishops and retired Bishops

(b) *The House of Clergy*- which shall consist of all priests and deacons who hold the license of the Bishop of the Diocese which they represent and are voting members of the House of Clergy of the Diocesan Synod of that Diocese or have been elected or appointed Clerical Representatives of that Diocese, in accordance with Diocesan Canons and Constitutions

(c) *The House of Laity* -shall consist of such communicant members in good standing of the Church of Rwanda, of the age of eighteen years and above as have been elected or appointed Lay Representatives of the Diocese they represent in accordance with the provisions of the Constitution and local canons.

These three houses shall be constituted in accordance with the provisions of the Constitution of the Church of Rwanda

2. Every Diocese and Missionary Jurisdiction of the Church of Rwanda shall be entitled to be represented in the Provincial Synod according to the provisions established in the Constitution and canons provincial and local.

3. The Clerical and Lay Representatives of the Synod shall be elected in such a manner and according to such norms as the Province and Diocese may make in that behalf. Representation of Dioceses and Missionary Jurisdictions at the Provincial Synod may be reviewed from time to time by the Synod or by the Primate with the House of Bishops and Provincial Council in between Synods

4. Election at Synod is done by those who are present and who have the right to vote. No one can vote by delegation or send a voting letter. The following people are not eligible to be representatives at Synod or vote in ecclesiastical elections

- (a) Those under 18 years of age
- (b) Those mentally disabled
- (c) Those under church discipline
- (d) Those invited as observers
- (e) Backsliders
- (f) Those not yet baptized

5. 1. When the Synod holds elections, two supervisors are appointed among the representatives. 2. They have the role to count the votes and verify if the number of sheets is equal to the number of people present. 3. After counting they announce the number of votes obtained for each election decision. 4. When the number of sheets is different to the number of people voters, the process is repeated.

6. 1. The Provincial Secretary records everything that happened and sign the minutes together with the elections chairperson and the supervisors. 2. The minutes are kept in an appropriate place by the designated registrar.

7. 1 At the time and place appointed for the meeting of the Provincial Synod, the Provincial Secretary shall call the roll of the members present and record the names of the lay and clerical delegates who are entitled to seats. 2. If there be a quorum present, the Secretary shall inform the Primate and the Provincial Dean of the Synod regarding the readiness to proceed with the work of the church.

8. 1. The Provincial Secretary shall keep full minutes of the proceedings of the Synod; record them, with all reports, in a book provided for that purpose; preserve the Journals/Records of the Synod deliver them to the Registrar, as hereinafter provided, and perform such other duties as may be directed by the Primate. 2. He may, with the approval of the Primate and Provincial Council, appoint Assistant secretaries, and the Secretary and Assistant Secretaries shall continue in office until the organization of the next Provincial Synod, and until their successors be chosen. 3. The Provincial Secretary shall have seat, voice, and vote. 4. The Provincial Secretary has the attribution to supervise the use of the Provincial Seal and he is given authority to use it for contracts documents or other documents on behalf of the Province, following the decision of the Provincial Council, or any other committee, consultative council, section or commission in case the decision concerns the attribution of those committees, sections or commissions

9.1 The Houses of Clergy and Laity, upon the nomination of the House of Bishops, shall elect a Presbyter, to be known as the Registrar of the Synod, whose duty it shall be to receive all Journals, files, papers, reports and other documents or articles that are, or shall become, the property of either House of the Synod; to arrange, label, index, and put them in order, and to provide for the safe keeping of the same in some fireproof, accessible place of deposit, and to hold the same under such regulations as the Synod may, from time to time, provide.

10.1 The Provincial Synod shall appoint/elect a Treasurer nominated by the Provincial Secretary, with consent of the Primate and House of Bishops, and the appointment shall be confirmed by concurrent action of the Houses, and shall remain in office until a successor shall be appointed and confirmed. 2. It shall be his duty to receive and disburse all moneys collected under the authority of the Synod, and of which the collection and disbursement shall not otherwise be prescribed; and, with the advice and approval of the Primate and the Treasurer of the Provincial Council and its Finance Committee to invest, from time to time, such surplus funds as he may have on hand. 3. His account shall be

rendered triennially to the Synod and shall be audited at the direction of the Finance committee acting under the authority of the Provincial Council.

a) In case of a vacancy, by death, resignation or otherwise, in the office of Treasurer of the Synod, the Primate, Dean of the Province and Provincial Secretary shall appoint a Treasurer. In case of temporary inability of the Treasurer to act, from illness or other cause, the same officials shall appoint an Acting Treasurer who shall perform all duties of the Treasurer until the Treasurer is able to resume them.

b) The Treasurer shall submit to the Synod with the consent of the Provincial Council a detailed budget for the next year. The Treasurer shall have the power to oversee the sums of money covered by this budget, subject to the provisions of the constitutions and canons of the Province

Section 2. – *Special Meetings*

1) The right of calling special meetings of the Provincial Synod shall be vested in the Primate with consultation of the House of Bishops. An absolute majority is needed to call a special meeting.

2) The delegates elected to the Provincial Synod provided for in the Constitution shall be the delegates to any special meetings unless different delegates have been selected in the meantime.

Canon 2-Of the Primate

Section 1: *Primalial Norms*

There shall be an Archbishop, Metropolitan and Primate of the Church of Rwanda (Anglican Communion), who shall exercise all the rights and perform all the duties of a Metropolitan and shall be the principal minister of the Church.

- a) The House of Bishops shall have the right to nominate at least two members of their own members who in their own opinion have what they consider to be the qualifications and qualities required in a Primate
- b) The Archbishop is elected by the Bishops of the Province, and must be one of the House of Bishops.
- c) He must be at least 55 years old and not beyond 65 years old
- d) The Primate shall be elected by secret ballot after the nominations have ended.
- e) The candidate who shall be declared elected shall secure at least two-thirds of the votes of the total membership of the House or as otherwise provided in these Canons.

Section 2: *Legal and Spiritual Role of the Primate*

The Anglican Church of Rwanda is represented by the Archbishop and Primate, who is also the Legal Representative, and supervisor of its administration. 2. The Archbishop leads with a shepherd's heart towards all who are under his leadership, and has authority upon the whole Province according to the instructions of the Provincial Synod.

3. He is mandated to give attributions of leadership for applying the instructions and procedures of the Church, and the decisions of the Provincial Synod.

Section 3: Ecclesiastical Rights and Privileges of the Primate

The Archbishop

- a. Serves as the Supervisor of the Province Secretariat operating from the Head Office established at Kigali.
- b. Serves as the Chairperson of: the Provincial Synod, the General Assembly of the Provincial Council, the House of Bishops, and he may attend any related meeting to these ministries.
- c. May appoint one of the Bishops to supervise issues related to the army or any other areas decided by the Provincial Synod.
- d. May delegate one of the bishops, clergy or lay workers in the Province to represent him in his attributions

Section 4: The Office of the Primate and Archbishop is yielded when

- a. He resigns. When the Archbishop resigns, he must write to the Dean of the Province, who brings the matter to the House of Bishops.
 - b. He reaches 65 years of age.
 - c. He has been in office for ten years.
 - d. he may resign as Primate or Archbishop without thereby resigning as Bishop of his Diocese; but if he shall resign his Diocese he shall cease to be Primate unless he is at the same time translated as Diocesan Bishop to another See within the Church of Rwanda
- Any of the four conditions which happen first is applicable

Section 5 – Primatial Vacancy

When the office of Archbishop

- a) is vacant by death
- b) is vacant due to illness
- c) is vacant due to the fact that he is out of the Province
- d) Demonstrates a loss of ability to lead

The Dean of the Province is given the right according to the constitution to undertake the attributions of the Archbishop, hence becomes the acting Archbishop.

Section 6: Process of Succession

1. At the time Canon 2, Sec.5 is enacted, the Dean shall, within 60 days, summon a meeting of the Provincial Council to make their recommendation to House of Bishops.
2. The recommendations of the Council shall be submitted to a meeting House of Bishops which shall meet within 10 (ten) days of said meeting of the Council for the purpose of electing a successor.

Section 7: Norms for Election

The election shall be presided over by the Registrar of the Church of Rwanda. In his absence, the Dean of the Province shall appoint a Chancellor of any Diocese of the Church of Rwanda to preside.

Canon 3- Of the Provincial Council

Section 1.

It shall be the duty of the Provincial Council, under the direction of the Primate with the assistance of the Provincial Secretary, to implement the decisions and actions of the preceding Provincial Synod during its recess. 2. The Council shall have no authority to make decisions or pass resolutions independent of The Provincial Synod or the House of Bishops.

Section 2.

The Council shall prepare a full report of its work to be presented to the Provincial Synod. This report is to be finalized within 60 days of the next Provincial Synod. Such report shall contain an itemized statement of all actions, decisions, financial receipts and disbursements under its control.

Canon 4 -Of the House of Bishops

Section 1: - *The Role of the House of Bishops*

1. The House of Bishop of the Province of Rwanda is a college of bishops who have jurisdiction and oversight in the regions of Rwanda and its Missionary Jurisdictions, Societies and Endeavors.
2. These bishops gather and meet together at fixed times
 - (a) to foster closer unity between the Primate and the bishops.
 - (b) to assist each other with wise counsel in the preservation and growth of faith in the Province
 - (c) to work together in the observance and strengthening of ecclesiastical discipline.
 - (d) and to consider questions pertaining to the ministry and direction of the Church in Rwanda.

Section 2: *Membership in the House of Bishops*

1. The Province of Rwanda House of Bishops shall be composed of all the Diocesan Bishops, Suffragan Bishops, Assistant Bishops, Primate Vicar (on behalf of the Missionary bishops) and Retired Bishops of the Province.

Section 3: *Pastoral Responsibility*

1. The Province of Rwanda House of Bishops shall have final authority in those matters which,
 - (a) are stated in the Solemn Declarations of the Church's Constitution
 - (b) are the special responsibility of the of Bishops, such as election of bishops.
 - (c) Pertain to questions of Faith and Order.

Section 4: *Meetings*

1. The Province of Rwanda House of Bishops shall meet whenever so required by the Constitution and Canons of this Church and at such other times as the Primate shall think fit.
2. The place and time of meeting shall be determined by the Primate; provided that the Primate shall summon the House of Bishop to meet if at any time requested so to do by three or more Diocesan Bishops. They may discuss such matters as the Primate or any Bishop of the Church of Rwanda wishes to bring before it.
3. Province of Rwanda House of Bishops possesses the right to bring before the Provincial Synod matters affecting the faith and order of the Province.

Canon 5- Of Dioceses

Section 1: *Diocese and Province*

The diocese shall be the primary unit of jurisdiction in this Church. Each diocese shall be governed by a Bishop whose authority shall be defined by these canons. These dioceses normatively will have geographical boundaries which shall be established by the Synod with the advice and consent of the Primate and the House of Bishops and ratified by.

Section 2. – *Officers of the Diocese*

Each diocese should have

- a. its own canons, which should reflect the Provincial Canons
- b. a Diocesan Synod and Council
- c. a Chancellor who shall be a attorney trained in ecclesiastical and civil law
- d. A Treasurer
- e. A Secretary
- f. A Diocesan Court

Section 3 – *Relationship to Province*

The duties of the aforementioned shall be defined in the canons of the local diocese, but shall not supersede the Provincial Constitutions and Canons of Rwanda.

Section 4. – *Diocesan Synod*

In every Diocese, the Diocesan Synod shall elect from its own body a President and a Secretary. They may meet in conformity with their own norms and canons from time to time, and shall keep a record of their proceedings; and the President may summon a special meeting upon consultation with the Bishop Ordinary.

- a. They shall be summoned on the requisition of the Bishop, whenever he shall desire their advice; and they may meet of their own accord and agreeably to their own rules when they may be disposed to advise the Bishop.
- b. The Bishop Ordinary shall retain the right to preside when present.

Section 5. – *Changes to a Diocese or Missionary Jurisdiction*

Whenever it is proposed to increase, diminish, or otherwise change the territory of a diocese or missionary jurisdiction, no action shall be taken by the Provincial Synod until the proposal has been submitted to the Primate and House of Bishops.

Section 6: *Diocesan Deputy Legal Representatives*

1. Each Diocese has two deputy Legal Representatives, one is a Pastor, and the other is a Lay person. The Deputy Legal Representative may also be the Assistant or Coadjutor Bishop.

2. The Legal Representative is elected by the Diocesan Synod in this way:

(a) There are three (3) candidates among pastors and three (3) lay candidates who are selected by the Diocesan Council.

(b) Participants are asked to select and write names of one pastor and of one lay person in a vote with a simple majority winning election.

3. The Deputy Legal Representatives are elected for a period of the ordinary Diocesan Synod (four years), and fulfill rights and responsibilities as requested by the Diocesan Bishop.

4. The first Deputy Legal Representative
 - (a) must be at least 30 years old,
 - (b) graduated from a Theological Seminary recognized by the Church of Rwanda,
5. The second Legal Representative
 - (a) must be at least 30 years old,
 - (b) should have graduated from University,
 - (c) is familiar to the order of the church,
 - (d) is gentle and wise in his personal character.
 - (e) must not be a relative of the Diocesan Bishop (who is the Legal Representative), up to fourth generation
- 6 The competence of the Legal Representative ends with the term of his office, except for the Assistant or Coadjutor Bishop. When the Diocesan Bishop resigns for any reason, the Deputy Legal Representatives also resigns.

Canon 6- Of Missionary Districts

Section 1 - *The Call for Missionary Districts for this Province*

- (a) Following the mandate of Christ to evangelize all nations, and moved by the grace and charity of the Holy Spirit, this Province recognizes herself to be totally missionary in vision.
- (b) The evangelization of the nations should be so done that, preserving the integrity of faith and morals, the Gospel can be expressed in as it has been historically received and expressed in catechetics, liturgical rites, canon law, and, the whole of ecclesial life

Section 2 - (a) Ministry Associations and Missionary Jurisdictions which are erected by competent ecclesiastical authority and approved by the decree of the same authority (e.g. the Primate and the local college of bishops) are *juridic persons* in the Church and are called ministry associations or missionary jurisdictions under the oversight of the Primate and in communion with the House/College of Bishops.

(b) The Provincial House of Bishops may establish a Missionary Jurisdiction or Society in any area of the world in which faithful Anglicans are in need of, and petition for, godly oversight from this Province. A Missionary Jurisdiction shall be organized under such conditions and agreements not inconsistent with the Constitution and Canons of this Church, as shall be approved by the House of Bishops in Synod.

(c) Such a Missionary Jurisdiction or Society may be established under the sole auspices of this Province or it may be undertaken jointly with another Province on such terms as shall not compromise the doctrines of the Christian faith as this Church has received the Anglican Tradition

(d)) A Missionary Jurisdiction or Society may be transferred by the House of Bishops to become a mission effort of another Anglican Province, or to become a constituent member of an autonomous Province in communion with this Province; or, with the consent of the House of Bishops, it may be erected as an extra –provincial Diocese.

(e) Such a jurisdiction may be organized by a Primate with delegation oversight given to a Primatial Vicar who serves as the Chair of the Ministry Council in that missionary work.

Section 3 - *The Election of Missionary Bishops in Jurisdiction*

1. In order for a person to be considered suitable for the episcopate as a Missionary Bishop, it is required that he: (1) demonstrate solid faith, good morals, mature spirituality, zeal for mission, a care of souls and prudence; (2) enjoy a Godly reputation; (3) be at least thirty-five years of age; (4) ordained a presbyter for at least five years, (5) possess a theological degree.

Section 4 (a) Candidates suitable for the episcopate can be proposed for Missionary Jurisdictions only by members of the House /College of Bishops of the Province; who may receive recommendations from the Primatial Vicar and other appropriate bodies from within the Missionary Jurisdiction as established in consultation with the Primate .

(b) The House/College of Bishops can, according to the norm of particular law gather information and documents which are necessary to establish the suitability of the candidates as set forth in Title II, Canon 1.

(c) The bishops are to report their findings to the Primate at a suitable time prior to the convocation of the House of Bishops gathering for Provincial Synod. The Primate may add his own additional information and transmit such to all the members of the synod.

(d) The House/College of Bishops in synod of the Provincial Church is to examine the names of the candidates and compile a list of the candidates who will be considered for election.

Section 5 (a). The convocation of synod is canonical if two-thirds of the bishops who are obliged to attend the synod of bishops of this Province are present in the designated place, not counting those who are legitimately impeded, the synod is to be declared canonical and the election can proceed.

(b). The bishops are freely to elect those whom before all others they consider worthy and suitable before the Lord

(c) For election an absolute majority of the votes of those present is required.

Section 6 - (a) Canonical declaration of validity is necessary for anyone to be promoted to the episcopate in a Missionary Jurisdiction, by which the person is constituted a missionary bishop for a determined missionary effort or for another determined function in the Church that may be his charge given by the Primatial Vicar of the Missionary Jurisdiction.

(b) Prior to episcopal ordination the candidate is to make a profession of faith and a promise of obedience to abide by the Holy Scriptures and the Doctrine, Tradition and Canons of this Province and also promise of obedience to the Primate in those matters in which he is subject to according to the norms of law.

Section 7 – *The Rights, Privileges and Responsibilities of Missionary Bishops in Missionary Jurisdictions*

(a) – The Primate of the Province obtains full responsibility for the Province by means of legitimate election accepted by him together with episcopal consecration; therefore, one who is already a bishop obtains this same charism from the moment he accepts his election to the Primatial Seat.

Section 8 -*The Primatial Vicar*

(a) The power of governance is distinguished as legislative, executive and judicial.

- (b). Legislative authority is to be exercised in the manner prescribed by Constitution and Canon, and that legislative authority in the Church is possessed by the Primate for the Province but can be validly delegated to His Primate Vicar as provided for in the law.
- (c) Those things which are in the realm of executive power of governance within the Missionary Jurisdiction by common law or by particular law are delegated by Primate to the Primate Vicar and it is understood to belong only to the Primate Vicar by virtue of the Primate's delegation, to the exclusion of any assisting missionary bishops.
- (d) If executive power is delegated by the Primate or his Vicar, it can be only sub delegated only for individual cases; if, however, it is delegated for a single act or for a determined act it cannot be sub delegated except by the expressed grant of the Primate or the Primate Vicar.
- (e) No sub delegated power can be again sub delegated validly, unless this has been expressly granted by the Primate or the Primate Vicar.
- (f) When several persons have been delegated to transact some ecclesiastical business, all must proceed according to the established norms of collegial acts as "church in council".

Section 9 – Authority of the Primate Vicar

The Primate Vicar serves as the Chair of the Council of Bishops and is the sole legislator in the Provincial Synod. 2. Any legislation from the Council of Missionary Bishops brought to the Provincial Synod is brought by the Primate Vicar who consults with the Council but whose the votes are only consultative. 3. The Primate Vicar signs the decisions with the Primate which have been made in the Synod.

Section 10 – The Report of the Primate Vicar

The Primate Vicar exercising his authority in the missionary jurisdiction of the Province is obliged to make a report every year to the Primate about the status of the jurisdiction committed to him, according to the manner established by the House of Bishops or Provincial Synod of the Province.

Section 11 – On The Ministerial Role of Missionary Bishops

- (a) In the exercise of their pastoral function, the Missionary bishops are to show that they are concerned for all the Christian faithful who are committed to their care, regardless of age, condition, nation mindful especially to those who live within their missionary jurisdiction. The Missionary Bishops are to extend apostolic spirit also to those who cannot sufficiently make use of ordinarily pastoral care due to their condition in life as well as to those who no longer practice their religion.
- (b) The missionary bishops are to consider the non-baptized as being committed to them in the Lord and see that the love of Christ shines upon them from the witness of the Christian faithful living in ecclesiastical communion
- (c) The missionary bishops are to attend to the presbyters with special concern and listen to them as assistants and advisers; he is to protect their rights and see to it that they correctly fulfill the obligations proper to their vocation.
- (d) The missionary bishops are to provide for the spiritual needs of the Christian faithful, through the oversight of presbyters or pastors and deacons
- (e) The Missionary bishop is bound to present and explain to the Christian faithful the truths of the one holy catholic and apostolic faith, which are to be believed and applied to moral issues

through a ministry of preaching and teaching, so that the whole of Christian doctrine is handed and he protects firmly the integrity and unity of the faith

Section 12 – *Bishops as Defenders of the Faith*

(a) The missionary bishops are to promote the common discipline of the Church as given in the Standard Anglican Formularies and are to urge the observance of all ecclesiastical norms and legitimate customs.

(b) The missionary bishop is to be vigilant especially concerning the ministry of the word of God, the celebration of the sacraments and sacramental's.

Section 13 – *Models of Godly Life*

The missionary bishops should be mindful of the vocation whereby they are to manifest an example of holiness, charity, humility and justice are to make every effort to promote the virtues of the Christian Life and to have the Christian faithful committed to his care grow in grace through the celebration of the sacraments and preaching of the Holy Word to facilitate the people to become one Body in the unity of the love of Christ.

Section 14 – *Missionary Jurisdictions with the Council of Bishops*

(a) It is the responsibility of the Primatial Vicar to convene the Council of Bishops and to preside over it personally.

(b) The missionary bishops of the missionary jurisdiction are to gather as a council of bishops and are to assist the Primatial Vicar in the governance of the missionary jurisdiction.

(c) The Council gathers to take counsel together, and work in accord for the common good of the Missionary Jurisdiction through unity of action, the fostering of common endeavors, the promotion of the catholic faith and that ecclesiastical discipline is efficaciously preserved. 2. The decisions of this Council only have juridically binding force when they deal with matters which in no way can be prejudicial or contradictory to sponsoring Province or to the authority of the Primate. 3. A decision, even if passed by unanimous vote, which in any way exceeds the competence of the Council lacks all force until it has been approved by the Primate.

Canon 7- Of Parishes

Section 1 - *Membership in the Province*

Every Congregation of this Church shall belong to the Province through an erected Diocese or Missionary District of this Province as provided for in this Constitution.

Section 2 - *Clergy Called to Serve the Parish.*

1 The Rector of the congregation shall be chosen in consultation with the congregation and the consent of the Bishop and said Rector shall be subject to all the provisions of these canons.

2 In every case, the Bishop shall license the credentials of the priest chosen to be Rector before he is canonically instituted. No Priest can do any work without the permission of the Diocesan Bishop who has to define his/her attributions in the Diocese. He must work after the Bishop has introduced him/her to the place of assignment.

3. If the Bishop is not able to come, the induction is done by the Archdeacon of the area.

4. The ceremony of is done in this way:

- (a) The leader of the ceremony (Bishop or Archdeacon) gives the keys to the Priest.
- (b) The leader of ceremony shows to the Priest all the assets related to his/her ministry attributions.
- (c) The Priest hears the instructions of his/her work as they are read.
- (d) The Priest, after seeing his/her work beats the drum as a sign of public introduction to the ministry in that place.

5. Upon being duly instituted the priest is called to:

- (a) He/she visits families and share with them joys and needs.
- (b) Be present in times of grief, pain and mourning, comforting them in the lord.
- (c) Assisting sick people with unlimited love, particularly those near to death, praying that God prepares their lives and receive them.
- (d) Care for poor, desperate, rejected, refugees and other people in special need.
- (e) Assists partners in marriage to build stronger relations, to honor their vows, and as parents to raise their children in godly ways.

6. Every Priest leads one parish. He/she can be asked to minister in other parishes which do not have Priests for various reasons.

7. One parish can have more than one Priest because of the intensity of work and the ability of the parish to support them in their daily life

Section 3 - Of Vestry or Parish Committees

1. The Vestry/Parish Committee of the parish is the governing board chosen in accordance with the laws of the state, diocesan canons and its own by-laws.

- (a) Except as provided by the laws of the state or of the diocese, the vestry shall have legal responsibility for the temporalities of the parish, serving as the agent and the legal representative thereof.
- (b) The parish committee shall be a part of the Board of Directors of the parish corporation.
- (c) The Rector shall always be a member of the parish committee/Vestry and its presiding officer, having both voice and vote.
- (d) The Rector/Parish Priest consults with the Parish Committee about the governance of the Parish and solutions to arising problems
- (e) The Rector/Priest can convene special meetings if it is necessary. It is the responsibility of the Priest to convene a special meeting following a written request from 2/3 of the Vestry /Parish Committee members
- (f) The Priest reports to the Vestry/Parish Committee the progress and the needs of the ministry.
- (g) The Priest and the Parish Committee/Vestry appoint church wardens to ensure that order is maintained in the church. After they are appointed, they are presented to the congregation.
- (h) When the Priest is not able do the ministry in the Parish because of imprisonment, refuge, invalidity, sickness or other reasons, the Vestry /Parish Committee leads temporarily the Parish for a period not exceeding three (3) months

2. Every Parish has a stamp or seal. All official documents issued by the Parish are signed by the Pastor and stamped for them to be valid

Section 4 - Rector and Parish in relation to the local

In relation with local authorities, the Pastor is the spokesman for the Parish because he/she represents the Bishop in the Parish. 2. As such the Priest must reside in the Parish unless there is a great reason known by the Diocesan Bishop and all members of the Parish.

Section 5 - Of Parish Property in Missionary Jurisdictions

Legal title to all property utilized by local congregations shall be indefeasibly vested in the local congregation, or in a corporation owned and controlled by the local congregation, or in one or more trustees of one or more charitable land trusts that are appointed or elected by the local congregation and hold the local church property in trust for the benefit of the local congregation.

Section 6 - Consecrated Property

Notwithstanding the provisions of Title 1, Canon 7, Section 3 1, no Vestry, officers of the Corporation, Trustees, or other body shall alienate any consecrated Church or Chapel which has been used for Divine Service without the previous consent of the Bishop, or in the Bishop's absence, the consent of the Council of Bishops. Such consent shall not be unreasonably withheld.

Section 7 - Amendments

This Canon may not be revoked or amended without the unanimous consent of those who are authorized to vote on such a measure.

**Canon 8
Of Congregations and Clergy Seeking Affiliation**

Section 1 - Nature of the Congregation

A congregation of Christian people, holding the Christian faith as set forth in the catholic creeds and recognizing the Holy Scriptures as containing all things necessary for salvation and using a rite approved by this Church or declaring its intention to do so, may make application for affiliation with this Church to the Bishop of the diocese or missionary jurisdiction in whose area of oversight the congregation has proximity. 2. The Bishop may accept the congregation pending the approval of the Primate and the House of Bishops with the advice of the Provincial Council.

Section 2 - Clergy not under apostolic succession

A minister who has not received episcopal ordination and desires to serve such a congregation shall conform to the provisions of canons on ordination as set forth in this Province.

(a) Pastors and evangelists ordained by another denomination having a culture different to Anglican Church of Rwanda, who have been trained in a recognized Theological School, have to undergo a 12 months teaching program, concerning the conduct, teaching and liturgy of Anglican Church of Rwanda. They have to commit themselves to observe the doctrine and canons governing the leadership, the ministry, liturgy and conduct of the Anglican Church of Rwanda.

(b) If the ordination was done in a way which is not acceptable, the worker has to be ordained according to the ceremony of Anglican Church of Rwanda. In order to avoid any doubt, no one except a church worker of Anglican Church of Rwanda is allowed by these canons to conduct or supervise ceremonies and other church activities, unless he/she is authorized by the Diocesan or Missionary Bishop, after verifying that he/she meets the requirements of canons concerning workers, evangelists, ordination, ministry and procedures.

Section 3 - *Bishops under broken apostolic succession*

A bishop who has been consecrated by a bishop or bishops in a jurisdiction other than the jurisdiction of this Church may apply for affiliation with this Church through the Primate and the House/College of Bishops. 2. The applicant shall supply proof of his diaconal and priestly ordination as well as his episcopal consecration together with a recommendation. 3. No application shall be considered by the Council of Bishops without this recommendation.

**Canon 9
Of Ecumenical Cooperation and Intercommunion**

Section 1 - *Provincial Support of Ecumenical Endeavors*

The Church of Rwanda and its members shall help, support and cooperate with other churches in matters related to preaching the Good News of salvation and other socio - economic and political issues that benefit the human family.

Section 2 - *Ecumenical Opportunities in Rwanda*

During the special and appointed days, church functions and other special occasions, believers and Councilors or lay leaders, according to their status in the church, can be invited to share, preach, teach or train members of the Anglican Church of Rwanda.

Section 3 - *On Christian Unity*

This Church shall continue to open doors for Christian unity as commanded by the Lord Jesus Christ (John 17:21-22) and maintain fellowship with protestant denominations through international forums like Lausanne and Vatican II, as well as the Roman Catholic Church and Eastern Orthodoxy.

Section 4 - *On Clerical Reception*

The Church of Rwanda accepts other believers from churches of the Anglican Communion. Every Pastor or worker recommended by his local church can be accepted to serve with the Anglican Church of Rwanda at a relevant position providing he meets the criteria as set forth in these canons.

**Canon 10
Of Norms Regarding the Laity**

Section 1 - *Nature of Membership in this Province*

1. A baptized member of this Church is a person who has received the Sacrament of Holy Baptism with water in the Name of the Father, and of the Son, and of the Holy Spirit. 2. Such a person shall be considered a member of the Church of Rwanda (Anglican Communion) only if

they are accepted as a member by one of the Dioceses, Missionary Jurisdictions and Societies of this Church in compliance with the Constitution of the said Diocese.

Section 2 - A Communicant

A communicant is a person who has been confirmed by a bishop of this Church, by a bishop in communion with this Church or by a bishop in apostolic succession and such person having been received by a bishop of this Church, and is enrolled in a parish of a diocese or missionary jurisdiction of this Church.

Section 3 - Good Standing

1. A member or communicant is in good standing if he or she is in full compliance with these canons and not under any form of ecclesiastical discipline. 2. No member shall be entitled to a share of church property or funds, or to the continued ownership, possession or use of church buildings or facilities upon ceasing to be a member of the Church of Rwanda.

Section 4 - Rights and Responsibilities of the Faithful

It shall be the duty of a communicant of this Church

- (a) to worship God every Sunday in his Church unless reasonably hindered, and, in the event of such hindrance, to read privately the office of Morning Prayer or Evening Prayer;
- (b) to observe his or her baptismal vows, and so to live as not to give scandal to the Church of God;
- (c) to observe all applicable canons of this Church;
- (d) to give regular support to the Church. the biblical tithe being the duty of every Christian,
- (e) to receive the Sacrament of the Holy Communion as often as possible; and to observe the feasts and fasts of the Christian year as they are set forth in the traditional Anglican formularies.

Section 5 - On Removal from the Parish Rolls

A baptized or communicant member may be removed from the rolls of the parish:

- (a) by the Rector if such person abandons the Faith,
- (b) with the consent of the Bishop if said person gives offense to the Church by reason of his manner of life; provided that he or she may be restored to the rolls of the parish when, and if, the causes for removal no longer exist.

Canon 11- On Holy Matrimony

Section 1 - Statement on Marriage

The Church of Rwanda believes that marriage is a total commitment between a man and a woman, according to the teachings of our Lord found in the Scriptures, in love and faithfulness based on the vows uttered before God, before the church, before families and friends as witness and conducted by an ordained Pastor.

Section 2 - *Nature of the Sacrament*

Holy Matrimony is the lifelong union of a man and a woman, blessed by God with the full authority of the Church, for the procreation of children (if it be God's will), and their physical and spiritual nurture, for the purpose of mutual love, comfort and honor, and for the safeguarding and benefit of society.

Section 3 - *Civil and Canonical Norms Required*

No clergy may solemnize any marriage or bless any previous union except in accordance with these canons and the laws of the civil jurisdiction in which the marriage is to take place. The Church of Rwanda authorizes marriage between people who meet the following requirements:

- (a) partners who have finished and cultural marriage requirements
- (b) partners who have state marriage requirements
- (c) partners who have completed the church pre-marriage counseling.

Section 4 - *Prohibitions for Marriage*

The Church of Rwanda does not accept:

- (a) Marriage between people of same sex
- (b) Husbands to have more than one wife or a wife to have more than one husband.
- (c) Divorce; because the Word of God says that married people are only separated by death.

Section 5 - *Due Notice of Request*

Those who seek the sacrament of matrimony must inform the Pastor at least 90 days before the date of marriage. It is the responsibility of the clergy to explain the principles of the church concerning marriage as they are given in these canons.

Section 6 - *Conditions for Marriage*

No Minister of this Church shall solemnize any marriage unless the following conditions are complied with:

- (a) He shall have ascertained the right of the parties to contract a marriage according to the laws of the State.
- (b) He shall have ascertained the right of the parties to contract a marriage according to the laws of this Church, and not in violation of the following impediments.

Section 7 - *Impediments*

A diriment impediment renders a person incapable of validly contracting a marriage.

Impediments in this church are:

- (a) Mistake as to the identity of either party.
- (b) Mental deficiency of either party sufficient to prevent the exercise of intelligent choice.
- (c) Insanity of either party.
- (d) Failure of either party to have reached the age of puberty.
- (e) Impotence, sexual perversion, or the existence of venereal disease in either party undisclosed to the other.
- (f) Facts which would make the proposed marriage bigamous.
- (g) Concurrent contract inconsistent with the contract constituting canonical marriage.
- (h) Attendant conditions: error as to the identity of either party, fraud, coercion or duress, or such defect of personality as to make competent or free consent impossible.

(i) Consanguinity (whether of the whole or of the half blood) within the following degrees:

1. Marriage is invalid between those related by consanguinity in all degrees of the direct line, whether *ascending or descending, legitimate or natural*.
2. One may not marry the sister or brother of one's ascendant or the descendant of one's brother or sister.

<u>A man cannot marry:</u>	<u>A woman cannot marry:</u>
1. His mother	1. Her father
2. His father's wife	2. Her mother's husband
3. His mother in law	3. Her father in law
4. His daughter	4. Her son
5. His grand child	5. Her husband's child
6. His wife's daughter	6. Her son in law
7. His sister	7. Her brother
8. His grand mother	8. Her grandfather
9. His grandfather's wife	9. Her grandmother's husband
10. His wife's grandmother	10. Her husband's grandfather
11. His grand grandchild	11. Her son's grandfather
12. His wife's grandchild	12. Her husband's grandchild
13. His grandchild's wife	13. Her grandson's wife
14. His aunt	14. Her uncle
15. His niece	15. Her nephew
16. His spiritual tutor	16. Her spiritual tutor
17. His parent by adoption	17. Her adopting father
18. His adopted daughter	18. Her adopted son
19. His adopted sister	19. Her adopted brother
20. His aunt's, uncle's daughter	20. Her aunt's or uncle's son

Section 8 - The Banns

1 Those who seek the Sacrament of Matrimony must have the Banns announced before the church for three weeks during Sunday services to accomplish this

- (a) The couple must have taken the course on family life, which meets six times.
- (b) If the couple are not from the same parish, they have to be announced each one to his parish, and the Pastor of one parish cannot perform the marriage without seeing a written letter of the other Pastor that they have been announced three times to the church.
- (c) The clergy shall have ascertained that both of the parties have received Holy Baptism.
- (d) The clergy shall have instructed the parties as to the nature of Holy Matrimony.
- (e) The intention of the parties to contract a marriage shall have been signified to the clergy at least three days before the service of solemnization; provided, that, for weighty cause, the clergy may dispense with this requirement, if one of the parties is a member of his Congregation, or can furnish satisfactory evidence of his responsibility.
- (f) There shall be prepared to be present at least two witnesses for the solemnization of the marriage.

2. The Banns of Marriage of those who want to be married is said in these words: "I announce to you that a marriage is under preparation between _____ from _____ and _____ from _____. If any of you know a true reason that can prevent them to be married, he/she can come now and tell us. This is the first (second, third) inquiry.

Section 9 - On Marital Preparation

Pastors of souls are obliged to ensure that their own church community provides for Christ's faithful the assistance by which the married state is preserved in its Christian character and develops in perfection. This assistance is to be given principally:

- (a) by preaching, catechetical instruction so that Christ's faithful are instructed in the meaning of Christian marriage and in the role of Christian spouses and parents.
- (b) by personal preparation for entering marriage, so that the spouses are disposed to the holiness and the obligations of their new state.
- (c) by the fruitful celebration of the marriage liturgy, so that it clearly emerges that the spouses manifest, and participate in, the mystery of the unity and fruitful love between Christ and the Church.
- (d) by the help given to those who have entered marriage, so that by faithfully observing and protecting their conjugal covenant, they may day by day achieve a holier and a fuller family life.

Section 10 - Of the Celebration of Holy Matrimony

1 Apart from a case of necessity, in the celebration of marriage the rites are to be observed which are prescribed in the liturgical books of Common Prayer approved by this Church, or which are acknowledged by lawful customs. 2. Marriages are to be celebrated in the parish in which either of the contracting parties has a residence. With the permission of the Bishop Ordinary, marriages may be celebrated elsewhere.

Section 11 - Responsibility of the Clergy in Holy Matrimony

1 (a) The pastor must verify if the legal requirements for marriage are met by those who want to be married, the doctor's certificate of HIV status test, and the proof that they have been announced to the congregation properly .

(b) The Clergy presiding at the marriage must display, if it is requested by authority, the authorization he has to conduct the wedding along with the written authorization from the Diocesan or Missionary Bishop of where he serves as Pastor .

(c) The Clergy shall record in the proper register the date and place of the marriage, the names of the parties and their parents, the age of the parties, their residences, and their Church status, and the witnesses and the Minister shall sign the record.

Section 12 - On Penalties of Dissolution, Annulments and Godly Judgments

1. A marriage which is ratified and consummated cannot be dissolved by any human power or by any cause other than death. 2. Thus any member of the Church of Rwanda who marries another wife or another husband loses the rights of the Church. The rights lost are:

- (a) Confirmation
- (b) Eucharist
- (c) Sponsor/God parent for baptism or confirmation
- (d) Preaching
- (e) Reading scriptures
- (f) Election to Ecclesial Office
- (g) To do the work of advisor or any other work in the church.

2. In virtue of the Pauline privilege, a marriage entered into by two unapprised persons is dissolved in favor of the faith of the party who received baptism, by the very fact that a new marriage is contracted by that same party, provided the unapprised party departs. Persons in good standing in this Church whose marriage has been annulled or dissolved by a civil court, or any person desiring to enter into Holy Matrimony with a person whose marriage has been annulled or dissolved by a civil court , *may apply in rare circumstances*, through the parish priest, to the Bishop of the diocese for permission to petition the Primate *to consider entering into Holy Matrimony* in this Church, provided that the judgment of the civil court has become final and that at least one year has elapsed from the date the decree became final.

3. The Bishop, after due inquiry into the circumstances of the previous marriage, and taking into consideration the godly discipline both of justice and mercy, may ask the Primate to declare the nullity of the previous marriage and grant permission for the persons to enter into Holy Matrimony.

4. He shall give this judgment in writing and on the condition that the provisions of *Title I, Canon 11, Sections 6-9* are followed.

TITLE II LITURGY AND WORSHIP

Canon 12 On the Standards of the Book of Common Prayer

Section 1- Standards of Faith

The Creeds and Thirty Nine Articles of Faith statements found in the Prayer Book of the

Church of Rwanda are not different from the doctrine of the Anglican Church of Rwanda.

Section 2 - *The Book of Common Prayer*

The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, together with the Psalter or Psalms of David, the Form of Making, Ordaining, and Consecrating Bishop, Priests, and Deacons, the Form of Consecration of a Church or Chapel, and an Office of Institution of Ministers, and Articles of Religion based on the 1662 Book of Common Prayer are the standards for this Church as set forth in the Solemn Declarations of the Provincial Constitution. The Church of Rwanda affirms the liturgy found in the Book of Common Prayer as being based on the Word of God.

- (a) All clergy serving the Church of Rwanda are to use Prayer Books approved by the House/College of Bishops, applying its content, applying all ceremonies and rituals contained in that book, and reading scriptures during ceremonies of ordination. Nothing else can be used, except what is established by those who have authority of leadership.
- (b) The House/College of Bishops shall have power to make such adaptations and abridgements of, and addition to, the Services of the Church as may be required from time to time.
- (c) It shall not be permissible for a Diocesan Bishop to authorize for use in his Diocese any alterations in a Service approved by the House /College of Bishops unless the House/College of Bishops of this church, or a body authorized by it for the purpose, has approved the alteration as suitable in itself, as being required by the conditions of the Diocese or Missionary Jurisdiction and as not introducing any difference of substance.
- (d) He shall not authorize for use in his Diocese or Missionary Jurisdiction any Liturgy or Occasional Offices or any adaptations, abridgements or additions in such Services unless the House/College of Bishops, Provincial Synod or a body authorized by the College of Bishops for the purpose, has approved the Services or alteration.
- (e) The Diocesan Bishop shall, subject to the Constitution of the Church of Rwanda, have freedom to authorize services for special occasions in his Diocese or Missionary Jurisdiction, and for occasions not otherwise provided for.
- (f) Without contradicting the canons or constitutions or the instructions given by the House/College of Bishop or Provincial Synod, the clergy may adopt a suitable method, when performing a ritual that is not provided for in the prayer book.

Canon 13 – Of the Due Celebration of Sundays and Other Days

Section 1: *Worship on the Lord's Day*

All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the Church by hearing the Word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation. All are to remember the resurrection of the Lord Jesus Christ, and also must be kept in holiness and glory, expressed worship services, acts of mercy and rest from unnecessary labor or business . 2. In Cathedrals, the Holy Communion is celebrated at least every Sunday and on other appointed days . 3. In every parish, the Holy Communion is celebrated at least every Sunday and on other appointed days, unless the

Diocesan Bishop decides otherwise . 4. In chapels under the leadership of the parish, the Holy Communion is celebrated any time of necessity as it is done elsewhere. 5. In addition to the celebration of the Eucharist:

- (a) In every Cathedral in the Province, general prayers will be uttered or sung in a harmonious, clear and audible voice, in the morning or evening.
- (b) In Churches and Parishes the prayers are said or sung in the morning or evening, unless otherwise stated by the Bishop of the Diocese .
- (c) At the Cathedral or a Parish which does not have a Pastor, morning or evening prayers are conducted by Lay Readers authorized by the Bishop of the Diocese. At the Parish, Lay Readers can conduct prayers when they are authorized by the Parish Pastor.
- (d) In addition to Sundays and other appointed days, each Parish chooses other days in the week when believers can gather for collective prayer in the morning or evening.

Section 2 - *Feast Days for the Provincial Church*

The Provincial Synod in consultation with the House /College of Bishops has the authority by the canons to decide which feast days must be celebrated within the whole Province, and agree with the Diocesan Synod on the way to involve the faithful in the choice of days to be celebrated.

Section 3 - *Fixed Liturgical Observations*

The Church of Rwanda shall celebrate the liturgical festivals of Christmas, Easter, Ascension of Jesus Christ, Pentecost Sunday, the Trinity Sundays and other feasts.

- (a) Special commemoration is made for Good Friday as a day to pray and remember the death and the sufferings of our Lord and Savior Jesus Christ, expressed in personal attitude and in fellowship of prayer.
- (b) The Church of Rwanda through Provincial Council on the advice of the Archbishop shall decide how to remember saints who died in the Province and the way to organize memorial services for them.

Canon 14

Of Translations of the Bible for Worship

Section 1 - *Biblical Text for the Liturgy*

The Lessons at Morning and Evening Prayer as well as the Holy Eucharist shall be read from the translation of the Holy Scriptures, commonly known as the King James or Authorized version (which is the Standard Bible of this Church), or from one of the translations known as Revised Versions, including

- (a) **La Bible:** *Ancien et Nouveau*
- (b) Revised Standard Version
- (c) New English Bible
- (d) The New International Version

Canon 15

On Administration of the Sacraments

Section 1 - *Nature of the Sacraments*

The sacraments of the New Testament were instituted by Christ the Lord and entrusted to

the Church. As actions of Christ and of the Church, they are signs and means by which faith is expressed and strengthened, worship is offered to God and our sanctification is brought about. Thus they contribute in the most effective manner to establishing, strengthening and manifesting ecclesiastical communion. Accordingly, in the celebration of the sacraments both the sacred ministers and all the other members of Christ's faithful must show great reverence and due care.

Section 2 - *The sacraments are of two kinds :*

1. The sacraments of our Lord Jesus Christ, namely:

- (a) Holy Baptism; and
- (b) Holy Communion.

2. The sacraments of the church, namely:

- (a) Holy Unction;
- (b) Holy Matrimony;
- (c) Confirmation
- (d) Reconciliation of a Penitent;
- (e) Holy Orders.

Section 3 - *Restrictions on Administration of Sacraments*

1 (a) Any person, including non-ordained persons, may administer the sacrament of Holy Baptism in an emergency. In all such instances, the act shall be immediately reported to the local pastor).

(b) Only priests and bishops may consecrate the elements for the Sacrament of Holy Communion (Eucharist).

(c) Deacons and other persons, such as lay Eucharistic ministers licensed by the diocesan bishop, may administer the Sacrament of Holy Communion. (d) Only priests and bishops may pronounce absolution, either in corporate worship or in the Reconciliation of a Penitent, and only priests and bishops may pronounce a priestly blessing. (e) Only a bishop may confirm except in rare and special Circumstances and then only under special license from the diocesan bishop or the Archbishop of the Province, may a Presbyter to so according to the Catechumenal Rites.

(f) Only a bishop may ordain persons to Holy Orders.

(g) Other pastoral ministries may be administered by non -ordained persons under special license or other authorization from the diocesan bishop.

Canon 16
On Baptism

Section 1 - *Administration of the Sacrament*

1. Baptism, the gateway to the sacraments, is necessary for salvation, either by actual reception or at least by desire. By it people are freed from sins, are born again as children of God and, made like to Christ and are incorporated into the Church.

(a) It is validly conferred either by immersion or sprinkling in the name of the Father, the Son and the Holy Spirit, in order to become a Christian.

(b) The ordinary minister of baptism is a Bishop, a priest or a deacon, without prejudice to the provision of Canon. 12 (a)

(c) Baptism shall be administered according to the rite prescribed in the approved Book of Common Prayer, except in a case of urgent necessity when only those elements which are required for the validity of the sacrament must be observed

(d) After public or private baptism in his parish, each Pastor must write the names of those who are baptized in the baptism register within seven days, except in cases where there is sickness or other unavoidable reason.

(e) If the baptism has been performed out of the church or the chapel, and done by someone who is not parish clergy, he/she must also register the names in the appropriate book.

(f) If the baptism was performed for people in a church belonging to any parish, the Pastor who baptizes must inform the parish Pastor, showing the names so that they can be registered in the parish.

(g) For the administration of this and all sacraments the clergy may not ask for anything beyond the offerings which are freely offered or established by a competent ecclesiastical authority, and he must always ensure that the needy are not deprived of the help of the sacraments by reason of poverty.

Section 2 - Norms for Holy Baptism

1. According to their respective offices in the Church, both pastors of souls and all other members of Christ's faithful have a duty to ensure that those who ask for the sacraments are prepared for their reception. 2. This should be done through proper evangelization and catechetical instruction, in accordance with the norms laid down by the competent authority.

(a) No one can be accepted as a member of the Church of Rwanda unless he/she is baptized.

(b) Nor can a person who has not received baptism validly be admitted to the other sacraments

(c) Because they imprint a character, the sacrament of baptism, (e.g. Confirmation and Holy Order cannot be repeated).

(d) If after diligent enquiry a prudent doubt remains as to whether the baptism has been conferred at all, or conferred validly it may

1. be conferred conditionally.

2. the baptizer shall say: "if you've never been baptized, I baptize you in the name of the Father, the Son and the Holy Spirit".

Section 3 - Eligibility for Holy Baptism

1. Every unapprised person, and only such a person, can be baptized.

(a) A child may be baptized upon request from the parents or the guardian if they are approved by these canons.

(b) An infant of non-Christian parents, may in danger of death be baptized even if the parents are opposed to it, if there are family sponsors or just reason

(c) All children above 5 years old are no longer considered as infants when they come for baptism.

(d) Children born before their parents become believers, are not eligible for infant baptism before their parents are baptized, but can receive baptismal instructions and receive adult baptism

(e) Adolescent children can follow the baptism teachings; they can not receive infant baptism, but are instructed in, the doctrine of faith, church rituals, Christian character, as our

Lord Jesus Christ commanded us, so that they could be baptized when they as grown-ups who are able to fulfill the requirements for baptism.

(f) A Pastor cannot baptize a child whose parents are members of another parish, unless he has agreement with the Pastor of that parish and prove that there is no hindrances for that baptism; but in case of great emergency, the baptism can be done and these conditions can be overlooked.

(g) An adult who intends to receive baptism is to be admitted to the catechumenate and, as far as possible, brought through the various stages to sacramental preparation, in accordance with the rites of initiation as this church has received them.

(h) Without respecting these canons, no one can be prevented to be baptized when he/she is near to death.

Section 4 - Sponsors

1. In so far as possible, a person being baptized is to be assigned a sponsor. In the case of an adult baptism, the sponsor's role is to assist the person in Christian initiation. 2 In the case of an infant baptism, the role is together with the parents to present the child for baptism, and to help it to live a Christian life befitting the baptized and faithfully to fulfill the duties inherent in baptism.

(a) God parents or sponsors have to be confirmed Christians, known as members of church of Rwanda, or members of another expression of the catholic faith having similar doctrine, and who lives a life of faith which befits the role to be undertaken.

(b) The candidate for being a sponsor must be suitable for this role and have the intention of fulfilling it;

(c) Moreover they should not be less than sixteen years of age, unless a different age has been stipulated by the diocesan Bishop, or unless the parish priest or the minister considers that there is a just reason for an exception to be made;

(d) Each person to be baptized must have at least three sponsors/God parents; two of them have to be of same sex, and cannot be his/her parents.

(e) When one God parent is absent, that place can be taken by another one who is approved and meets the criteria as confirmed as member of the Anglican Church of Rwanda, according to the canons.

(f) Except in emergency cases, parents of the child asking to be baptized, or one of the guardians, have to commit themselves to educate the child in obedience to God; this is also required from the God parents.

Section 5 - Exceptions in Baptismal Norms

1. When the Pastor delays or refuses to baptize a child who has requested it, and who has fulfilled all the requirements mentioned in Canon 16.3, parents or sponsors/God parents can appeal to the Diocesan Bishop. His decision is final and cannot change. 2 Unless a just reason suggests otherwise, an adult is to be baptized in his or her proper parish church, and an infant in the proper parish church of the parents.

Canon 17
On the Holy Eucharist

Section 1 – Nature of the Eucharist in this Church

1. The celebration of the Eucharist is an action of Christ himself and of the Church. In it Christ the Lord, through the ministry of the priest, offers himself, substantially present under the appearances of bread and wine, to God the Father, and gives himself as spiritual nourishment to the faithful who are associated with him in his offering. 2. In the Eucharistic assembly the people of God are called together under the presidency of the Bishop or of a priest authorized by him, who acts in the person of Christ. All the faithful present, whether clerics or lay people, unite to participate in their own way, according to their various orders and liturgical roles.

Section 2 – Liturgical Persons at the Celebration of the Eucharist

1. The only minister, who, in the person of Christ, can bring into being the sacrament of the Eucharist in this Church, is a validly ordained priest so licensed. 2. A priest may not celebrate the Eucharistic Sacrifice without the participation of at least one of the faithful 3. The ordinary minister of Holy Communion is a Bishop, a priest or a deacon. 4. The duty and right to bring the blessed Eucharist to the sick as this responsibility belongs to the parish priest, to assistant priests, to chaplains and, lay Eucharistic Ministers. Following instructions of the Bishop, a Priest can invite a lay person to read the Scriptures or preach during the Eucharistic Liturgy/Holy Communion.

Section 3 – Elements for the Celebration of the Holy Eucharist

1. In accordance with the ancient tradition of the church, the priest is to use unleavened bread wherever he celebrates the Eucharist, made of flour available locally, and use a non alcoholic wine either of olive or vine. 2. If vine or olive is not available, other types of juices can be used such as banana or pineapple, following advice and consent of the Bishop. 3. The wardens at each Parish during the Holy Communion, after clear advice and instructions from the Priest, shall bring enough bread and wine according to a known number.

Section 4 - Eligibility for Reception of Holy Communion

1. Every confirmed member is encouraged to share the Holy Communion at any time, but especially on Christmas, Easter, Pentecost and other feast days following the customary of the Church of Rwanda. 2. It is primarily the duty of parents and of those who take their place, as it is the duty of the parish priest, to ensure that children who have reached the use of reason are properly prepared and when so decreed by the parish priest, is nourished by this divine food. 3. It is also the duty of the parish priest to see that children who have not reached the use of reason, or whom he has judged to be insufficiently disposed, do not come to Holy Communion.

Section 5- On Eucharistic Vestments

In celebrating and administering the Eucharist, priests and deacons are to wear the sacred vestments prescribed by the rubrics .

Section 6- Place of Celebration

1 The Eucharistic celebration is to be carried out in a sacred place, unless in a particular case necessity requires otherwise; in which case the celebration must be in a fitting place. 2. When it takes place outside a sacred place an appropriate table may be used, but always with an altar cloth and a corporal.

Canon 18 On Confirmation

Section 1 - The Nature of the Sacrament

The sacrament of confirmation confers a spirituality whereby the baptized continue their path of Christian initiation. They are enriched with the gift of the Holy Spirit, and are more closely linked to the Church. They are made strong and more firmly obliged by word and deed to witness to Christ and to spread and defend the faith .

Section 2 - The Minister of the Sacrament

1. The ordinary minister of confirmation is a Bishop. 2. The diocesan Bishop is to administer confirmation or to ensure that it is administered by another bishop . 3. A priest may validly confer the sacrament in special circumstances, if the bishop gives the faculty to do so as the competent authority. 4. A bishop in his own diocese may lawfully administer the sacrament of confirmation even to the faithful who are not his subjects, unless there is an express prohibition by their own Ordinary.

Section 3 - Persons to be Confirmed

1. The sacrament of confirmation is to be conferred on the faithful at the age set forth by the House of Bishops as 12 years and above, or adults who delayed the baptism, or if there is a grave reason or a danger of death in the judgment of the minister . 2. If the person confirmed wants to have an additional name, the Bishop can approve it and allow him/her to be called by those Christian names

Section 4 - Preparations for the Sacrament to be conferred

1. The following are necessary for the Sacrament to be conferred:

- (a) A Baptism Certificate must be presented for to the parish priest for the Parish records.
- (b) Faithful and consistent participation in the Confirmation Classes. These classes are an occasion, confirmation candidates to be taught for three months the Christian foundations of faith as they are found in the catechism and the Book of Common Prayer.
- (c) The candidate must have an appropriate understanding of the Christian life and understand and accept the life of Christ in their lifestyle.
- (d) A firm determination to live the Christian life to the best of their ability.
- (e) Appreciation of the importance of worship and prayer in the life of the Church, the candidate must understand the importance of personal and communal worship.

2. Before or on the very day of confirmation, the Pastor gives to the Bishop the names of candidates showing their age, and their baptism certificates. No one can be presented to the Bishop for confirmation if he/she is less below 12 years of age. 3. As far as possible the person to be confirmed is to have a sponsor. The sponsor's function is to take care that the person

confirmed behaves as a true witness of Christ and faithfully fulfils the duties inherent in this sacrament.

Section 5 - *Registration for Confirmation*

1 The names of those confirmed, the clergy, the parents, the sponsors and the place and date of the confirmation are to be recorded in the confirmation register of the diocese or, wherever has been prescribed by the diocesan Bishop. 2. The parish priest must notify the parish priest of the place of the baptism that the confirmation was conferred, so that it be recorded in the baptismal register, in accordance with canonical tradition.

Section 6 - *Provisions for a Rite of Reception*

1. The Church of Rwanda can integrate believers from other churches if they request it:
(a) Those who share the same doctrine with the Anglican Communion are introduced to the congregation by the parish Pastor, and hence become members of the church. 2. When the bishop makes pastoral visitation they are presented for a Rite of Reception .
(b) Those who come from other religious traditions which have doctrine different to that of Anglican Communion are welcomed and baptized

Canon 19
Anointing of the Sick

Section 1 - *The Nature of the Sacrament*

1. The anointing of the sick, by which the Church commends to the suffering and glorified Lord the faithful who are dangerously ill so that he may support and save them, is conferred by anointing them with oil and pronouncing the words prescribed in the liturgical books of Common Prayer. 2. Anointing of the Sick is a direct response to St. James's Epistle (5:14. Presbyters and Bishops are called upon by these words to lay hands upon the sick, and to anoint them with oil).
3. Anointing of the Sick is intended to foster hope and to give comfort to the ill and in firm.

Section 2 - *The Celebration of the Sacrament*

1. The local Pastor should be informed whenever anyone is ill, so that he may visit and pray with the afflicted individual. 2. While the minimum form for ministry to the sick is the laying on of hands with prayer, in most places an actual anointing with specially blessed Oil of the Sick is used in obedience to the direct command of the Apostle . 3 The communal celebration of anointing of the sick, for a number of the sick together, who have been appropriately prepared and are rightly disposed, may be held in accordance with the regulations of the diocesan Bishop and the rubrics of the liturgical books of Common Prayer.

TITLE III MINISTRY

Canon 20 Of Postulants

Section 1 - Seeking Holy Orders

I. An adult communicant member of this Church who believes they are called to the Sacred Ministry shall consult the Rector or Priest in Charge of the parish or, if there is none where they reside lives, some other priest. If encouraged to persevere, they should apply to the Bishop for admission as a postulant. The application for postulancy shall state:

- (a) Name;
- (b) Date and place of birth;
- (c) Date and place of Baptism;
- (d) Date and place of Confirmation with the name of the confirming bishop;
- (e) Date and place of admission to Communion;
- (f) Whether they have applied previously to any bishop for admission as a postulant, with full details;
- (g) The grounds on which they believe oneself to be called to the Sacred Ministry. In addition, the Bishop shall require an extensive background check of the applicants

Section 2 - The Application

I. After the receipt of the application, the Bishop shall notify the applicant of the acceptance or rejection of his application. If the applicant is accepted, this fact is to be recorded in the records of the diocese and the Board of Examining Chaplains is to be notified.

Section 3 - Oversight in the Process

I. The life, preparation and study of a postulant shall be directed by the Bishop and those in the Diocesan appointed as Examining Chaplains.

Section 4 - Ember Days

I. The postulant shall report to the Bishop personally or by letter four times a year during the Ember seasons regarding his manner of life, his spiritual state and the progress of his studies.

Section 4 - Removal from Postulancy

I. The Bishop may remove any postulant who fails to be accepted as a candidate after the lapse of two years from the date of his acceptance as a postulant, noting this fact in the Diocesan and Provincial Records and notifying the postulant so removed.

Canon 21 Of Candidates for Holy Orders

Section 1 - Endorsement for Candidacy

I. Any postulant who has met the requirements of Canon 19 may apply for admission as a candidate. The application shall be endorsed by the Parish Committee/Vestry and the Rector or Priest in Charge of the parish of which they are a member, and by two members of the Diocesan Examining Chaplains.

2. If they not be a member of a parish of this Church, but comes from another tradition, they shall be endorsed by two (2) priests and five (5) godly lay persons.

Section 2 - Physical and Emotional Readiness

The Bishop shall require the applicant to submit a report from a licensed, practicing physician regarding the applicant's physical condition and a report from a licensed, practicing psychiatrist, or a qualified, practicing psychologist (and if the psychologist is not a priest, he must also be licensed) regarding his mental and emotional health.

Section 3 - Admission as a Candidate

1. The Bishop shall admit said person as a candidate within due season (Thirty days to sixty days), except for weighty cause, and so note the same in the records of the diocese and advise the Diocesan Examining Chaplains. 2. If said person is not admitted, he shall be notified within thirty days of the reason.

Section 4 - Theological Requirements.

1. Before applying for ordination to the diaconate, the candidate must pass examinations in the following subjects:

(a) *Holy Scripture*: the Bible its contents and historical background ;

(b) *Church History*:

(c) *Anglican Church History*;

(d) *Doctrine*; the Church's teaching set forth in the Creeds and the Offices of Instruction;

(e) *Liturgics*: The contents and use of the Book of Common Prayer;

(f) *Practical Theology*: The office and work of a deacon; the conduct of public worship; principles of sermon composition and delivery; principles and methods of Christian education in the parish; the missionary work of the Church; Constitution and Canons of the Church and the Diocese/Missionary Jurisdiction to which the candidate belongs; the use of the voice in reading and speaking.

Section 5 - Spiritual Requirements

1. The character required for a leader in this church is based upon 1 Timothy 1 -13.

2. *In Matters of Spiritual Maturity and Belief* (1 Tim. 3:6; Titus 1:9) the candidate must:

(a) be born again

(b) meet the Christian requirements of the Church

(c) must not be a novice in faith.

(d) Profess the word of God correctly in truth

3. *In Matters of Character* (1 Tim. 3:1-3 ; 7-11)

(a) To be trustworthy

(b) To be ordered in his life

(c) Not a lover or controlled by money and wealth or selfish interest.

(d) Not a drunkard or a person of countenance.

(e) To be kind and gentle.

(f) Not an alcohol addict or abuser

- (g) Not fearful
- (h) To be patient
- (i) Not a liar or a betrayer
- (j) Cooperates well with other leaders.
- (k) Not hypocrite
- (l) Not an adulterer

4. In Family Life (1 Tim.3:2,4-5,12)

- (a) Having one husband or one wife married in the church, if married.
- (b) Being committed to hospitality
- (c) Being a Godly leader of his/her family and supporting it correctly.
- (d) Encouraging his children to obey God.
- (e) Having regular time to pray and read the Word of God with his/her family

5. In Pastoral Leadership (Ex.18:19-23, 25-26, Acts 20:28, 2Cor. 6:3-7, Heb, 13:17)

- (a) Demonstrates capacity for Godly leadership
- (b) Demonstrates cooperation with his/her leaders
- (c) Demonstrates cooperation with these under his/her leadership
- (d) Respects the discipline of the Church and apply it where he/she leads.
- (e) Demonstrates a pastoral burden for the church and for people.
- (f) Demonstrates a Godly purpose in life choices.
- (g) Demonstrates creative and innovative pathways of ministry
- (h) Demonstrates the capacity to produce and to develop creative ministry
- (i) Knows the gifts of members and empowers them to be productive

Section 6.

1. The Bishop may remove any candidate for Holy Orders who is adjudged to have failed to meet these criteria in Canon 20, Sec, 4 & 5.

Canon 22
Of Diaconal and Presbyteral Orders

Section 1 - *Historic Three-fold pattern for Holy Orders*

1. By divine institution some among Christ's faithful are, through the sacrament of order, called and claimed by God and are thus constituted sacred ministers; thereby they are consecrated and deputed so that, each according to his own grade, fulfill, in the person of Christ, the offices of teaching, sanctifying and oversight, and so they nourish the people of God. 2. These orders held by the historic church are the episcopate, the priesthood and the diaconate

Section 2 - *Requisites for Ordination to the Diaconate*

1. In order lawfully to confer the orders of priesthood or diaconate, it must have been established, in accordance with the criteria of the canons, constitutions, catechism and Book of Common Prayer, that in the judgment of the proper Bishop or competent ecclesiastical authorities, the candidate possesses the requisite qualities and resources showing

- (a) the call to serve God.
- (b) that they are free of any irregularity or impediment

- (c) Certificates of the reception of baptism, of confirmation (as only they may lawfully be promoted to Holy Orders).
- (d) that they has fulfilled the requirements set out in canons 19 & 20.
- (e) the necessary documents mentioned showing affirmation from the Committee of the Parish he/she serves or comes from.
- (f) To be accepted by the Diocesan Council
- (g) To be at least 25 years old
- (h) A letter of dispensation from the ecclesiastical authority when the candidate is under 25
- .(i) They have completed the secondary school (Senior 6)

2. No one can be prevented from ordination as Deacon because he/she was born in a family married in a way not defined by the canons on marriage. 3. The diocesan Bishop or delegated ecclesiastical authority must ensure that before they are promoted to any order, candidates are properly instructed concerning the order itself and its obligations. 4. For a candidate to be promoted to the order of diaconate or priesthood, he must submit to the Bishop, a declaration written in his own hand and signed by him, in which he attests that he will freely seek to receive the sacred order and will devote the self to the ecclesiastical ministry, asking at the same time that he be admitted to receive the order.

Section 3 - *Of the Diaconate*

1. The rite and rubrics for ordination of Deacons is set forth in the book of Common Prayers of the Church of Rwanda. 2. In addition to the criteria in Canons 19 & 20; no one can be approved and accepted for ordination as Deacon before graduation by a Theological Seminary recognized by the Church of Rwanda, unless the Bishop and the Diocesan Council finds necessary following the ability of the candidate. 3. An aspirant to the permanent diaconate is not to be promoted to this order until he has completed the period of formation.

Section 4 - *Attributions of a Deacon*

1. When the Deacon is ordained, having received the authority of ministry from the Bishop of the Diocese or Missionary Jurisdiction in the Church of Rwanda, he/she can do any work given to him including:

- (a) To assist the Priest during service in the church
- (b) To assist the Priest at the Celebration of the Eucharist
- (c) To assist the Priest in teaching catechism
- (d) To assist the Priest in baptism of children and adults
- (e) Reading the Gospels and preaching in the church
- (f) To identify sick, poor and disabled people, for the to pray for them and to support them
- (g) Leading funerals.

2. The deacon can do the pastoral work done by the Priest if the Bishop gives him/her written permission, but cannot do the sacramental ministry!

Section 5 - *Of the Priesthood*

1. Each candidate for the Priesthood is expected to have met the measure of Canons 19, 20 and 21.

2. Priests are selected among Deacons who have been tested for a period of one year. This period can be shortened but never less than six (6) months, or it can be extended but not longer than two (2) years, when there are tangible reasons. They are interviewed to test if they are of good character required for a pastor and then are affirmed to be ordained in this ministry with full authority. 3. When such has been established the archdeacon in each diocese presents the person to the Diocesan Council and the Bishop to be ordained and affirms that he/she has met the requirements adequately. 4. Before the ordination, those who are chosen are published three times to the congregation of the parish where they serve, and to the congregation of the parish of origin. If there is a serious sin or hindrance revealed towards one of the candidates for ordination, the Bishop will delay his/her ordination until there is real proof of sin or he/she is proved innocent.

5. Every person prepared to be ordained as Priest must be:

- (a) at least 26 years old,
- (b) Married or single.
- (c) If is single, they cannot serve more than two years without being married, counted from the date of ordination
- (d) a certificate of the reception of the diaconate
- (e) certificate from the seminary or of the house of formation, concerning the qualities required in the candidate for the reception of the order, namely
 - 1. sound doctrine
 - 2. genuine piety
 - 3. good moral behavior
 - 4. fitness for the exercise of the ministry,
 - 5. a certificate on the candidate's state of physical and psychological health ;
 - 6. No one can be ordained Deacon and Priest the same day

Section 6 - Attributions of a Priest

1. The Priest is a servant of God sent by the Church to help the Bishop in his pastoral ministry of our Lord Jesus Christ and to lead a congregation in cooperation with deacons, local church leaders and lay people according to the canons .

- 2. An office which carries with it the full care of souls, for which the exercise of the order of priesthood is required, cannot validly be conferred upon a person who is not yet a priest
- 3. , No Priest can do any work without the permission of the Diocesan or Missionary Jurisdictions Bishop who have to define his/her attributions in the Diocese or Missionary Jurisdictions. He must work after the Bishop has introduced him/her to the place of assignment. If the Bishop is not able to come, the introduction is done by the Archdeacon of the area, as set forth in Title I, Canon 6, Section 2, a,b,c,d.
- 4. The Priest instructs the congregation about the Church order and supervises all activities related to the implementation of principles and canons of the Church of Rwanda, social activities, development activities, competition organized on behalf of the Church, and the Treasury of the Church.
- 5. The Priest in cooperation with the Parish Committee/Vestry elects representatives to the Deanery Convocation/District Assembly.
- 6. The Priest in cooperation with the Parish accountant draws a monthly report of offerings and sends the portions to appropriate levels.

7. The Priest files properly all records of statistics of believers, records of finances, and others showing the activities of the Parish.
8. The Parish Priest wisely selects those who have to be confirmed and certify that they are well taught. He/she presents them to the Archdeacon for a second test and then presents them to the Bishop for final test and confirmation.
9. The Parish Priest is to nourish their spiritual life through the sharing of Sacred Scripture and the sharing of the Eucharist.
10. The Parish priest is to conduct the pastoral office faithfully as prescribed in the rubrics of the Book of Common Prayer
11. The Priest organizes various seminars to instruct members in spiritual and physical matters for different categories of believers at least once every year

Section 9 - Registration and Evidence of Ordinations

1. After an ordination, the names of the individuals ordained, the name of the ordaining minister, and the place and date of ordination are to be entered in a special register which is to be carefully kept by the Diocese or Missionary Jurisdiction of the place of ordination. All the documents of each ordination are to be accurately preserved.
2. The ordaining Bishop is to give to each person ordained an authentic certificate of the ordination received.
3. Those who, with dimissorial letters, have been promoted by a Bishop other than their own, are to submit the certificate to their proper Ordinary for the registration of the ordination in the register, to be kept in the archives.

Section 10 - Impediments for Ordination

1. The following persons are irregular for the reception of orders :
 - (a) one who suffers from any form of insanity, or from any other psychological infirmity, because of which he is, after experts have been consulted, judged incapable of being able to fulfill the ministry;
 - (b) one who has committed the offence of apostasy, heresy or schism;
 - (c) one who has carried out an act of order which is reserved to those in the order of the episcopate or priesthood, while himself either not possessing that order or being barred from its exercise by some canonical penalty, declared or imposed.
2. The bishop upon consultation with the House /College of Bishops can dispense from irregularities and impediments.

Section 11 - On Ecclesiastical Attire

1. Clerics are to wear suitable ecclesiastical dress, in accordance with the norms established by the House of Bishops in the Church of Rwanda, and legitimate local custom as set forth by the Bishop and his Council.

Section 12 - The House of Clergy

1. At the Diocese level there is a House of Clergy including all the Priests and deacons in office. This House meets monthly during the first week of the month.
2. The House of Clergy has the role of regulating the doctrine, liturgy, unity of the church and welfare of Christians.

3. It supervises the implementation of the Diocese's attributions referring to the resolutions of the Diocesan Synod and Diocesan Council.
4. The House of Clergy can make decisions enabling the Diocese to fulfill its attributions, but those resolutions have not to contradicting the canons of the Diocese and the resolutions the Diocesan Synod.

Canon 23 ***Of Episcopal Orders***

Section 1 - *On the Ministry of Bishops*

1. By the tradition of Christ's One, Holy, Catholic and Apostolic Church, Bishops succeed the Apostles through the grace of the Holy Spirit who is given to them. They are constituted as chief pastors to the Church, to be the teachers of doctrine, the priests of sacred worship and the ministers of governance.

2 By their episcopal consecration, Bishops receive, together with the office of sanctification, the offices also of teaching and of oversight, which is exercised collegially in a House of Bishops with a Primate

3 Bishops to whom the care of a given diocese is entrusted are called diocesan Bishops or bishops ordinary. There are provisions in this Province for 3 other episcopal offices. (a) a bishop who is not the ordinary is a bishop suffragan or assistant bishop and is called to share in the cares of the people assisting the diocesan Bishop, and should exercise this office in a manner that they act and think in accord with Ordinary, seeking his consent in all actions.

(b) a bishop who is elected as coadjutor is a bishop elected to a diocese with a right of succession to the ordinary. When the episcopal see falls vacant, the coadjutor immediately becomes the Bishop of the diocese for which he was elected, provided that was the mandate of election and he has canonically fulfilled the requirements. Until that time t he coadjutor is called to share in the cares of the people assisting the diocesan Bishop, and should exercise this office in a manner that they act and think in accord with Ordinary, seeking his consent in all actions.

(c) a bishop who is elected for a Missionary Jurisdiction is elected by the House/College of Bishops with the approval of the Primate to oversee a special missionary society or gathering of the faithful beyond the geographical province as specified in Title 1, Canon 5, Sections 3,4,5,6,7

Section 2 - *Criteria for the Episcopate*

1. To be a suitable candidate for the episcopate, a person must:

- (a) be outstanding in strong faith,
- (b) good morals and Godly character
- (c) piety,
- (d) zeal for souls,
- (e) wisdom, self control, prudence and human virtues,
- (f) and possess those other gifts which equip him to fulfill the office such as sound doctrine, and trustworthiness
- (g) be held in good esteem by the faithful
- (h) be at least 40 years old;
- (i) be a priest ordained for at least five years
- (j) holds an advanced theological degree in sacred Scripture, theology or missiology and evangelism, from an institute of higher studies.

Section 3 - Election of Bishops

1. Every Diocesan Bishop of the Church of Rwanda shall be elected in accordance with the procedure laid down in this Canon.
2. Elections are prepared by the Diocesan Synod two months before the expiration of the term period of the Bishop in office. The Diocesan Council will nominate four priests candidates from among the Pastors who meet the requirements set forth in Title III, Canon 22, Section 2, 1.a-j
3. The Diocesan Synod present four nominees and chooses two who are presented to the House of Bishops, which elects one of them to be the Bishop.
4. The election process end when one of the two candidates gets a simple majority of the votes. If there is equality of votes, the election falls to the one who has served longer referring to the date of ordination as Pastor. If the date of ordination is the same, they refer to ordination as Deacon.

If the dates are the same, they refer to years of age

- (a) If the House of Bishops does not find any of them meeting the requirements, it sends them back to the Diocesan Synod and request for other nominees until a qualified candidate is found and elected Bishop.
- (b) The name of the elected Bishop is announced to the Diocese and Province and the House of Bishops sets the date of consecration (or enthronement if already a bishop)
- (c) The election of a Bishop within the Church of Rwanda is also confirmed in writing by the Primate, Archbishop and Metropolitan of the Church, so that the process can take effect.
- (d) When an election of a new Diocesan Bishop is made, a Declaration of such Election shall be made and signed in the presence of and by the Primate or Bishop presiding over the election and one other Bishop who shall be senior in consecration to the other Bishops. One copy of the Declaration shall be kept in the Registry of the Church of Rwanda, and the other kept in the Registry of the Diocese or Missionary Jurisdiction concerned.
- (e) The appointment of a Bishop to a Diocese of the Church of Rwanda shall take effect from the moment of his consecration, or, if he be already consecrated, upon the confirmation of his appointment by the Primate, provided that everyone so appointed shall declare, in writing, his assent to the Constitution of the Church of Rwanda according to norms prescribed by the Constitution and Provincial Synod.
- (f) The bishop elect does perform episcopal ministry before consecration or enthronement. The Bishop-elect continues to do the work he was doing at election working with the leadership of the see that he will take possession of at consecration.

Section 4 - Consecration of Bishops

1. At the consecration or translation, the newly elected bishop shall swear to the Solemn Declaration of the Constitution and of canonical obedience to the Archbishop, Metropolitan and Primate of the Church of Rwanda and to his lawful successors.
- 2 The consecration of the newly elected must have three consecrators from the Episcopate including the Primate and Archbishop or a bishop he so designates to represent him. The Consecration or Enthronement is to take place
 - (a) on a Sunday another celebration day in a cathedral of the Provincial Church;
 - (b) according to the Rites of the Book of Common Prayer
 - (c) Publicly before other Bishops, Priests, Deacons and the Faithful.
 - (d) It may be done in another place decided by the Diocesan Synod

(e) or on another day in case of major emergency as designated by the Primate and Archbishop

3. A representative of pastors and a representative of laity assist the Archbishop to enthrone the Bishop. The Archbishop puts on him episcopal vestments, and the ring, and gives him a pastoral staff and a Bible as symbol of his pastoral leadership and authority.

Section 5 - Coadjutor and Bishops Suffragan

1. If it is discerned that a Diocesan Bishop is in need of an assistant or Coadjutor Bishop, he is to:

- (a) Receive consent from the Diocesan Synod
- (b) After consent by the Diocesan Synod, the Bishop of Diocese informs the Archbishop of the Province of Rwanda to seek approval and consent of the House of Bishops
- (c) When approved, a consecration date is set in accord with Section 4 of this canon.
- (d) Assistant Bishops or Suffragans serve the role as set forth in Canon 22, Sec.1:3a
- (e) Bishop Coadjutor serves the role as set forth in Canon 22, Sec.1:3b. As a bishop with right of succession, he is consecrated and enthroned according to the rites and canons of the Church of Rwanda as set forth in Section 4 of this Canon.
- (f) As with the Diocesan Bishop, the Suffragan or Coadjutor Bishop must have domicile in the Diocese. They cannot leave the Diocese except in case of mission out of the Diocese, or vacation which do not exceed one month

Section 6 - Ecclesiastical Jurisdiction of Bishops

1. A bishop from one Diocese cannot minister in another Diocese unless he receives full authorization, or proven necessity expressed by competent levels namely: the Diocesan Bishop, the Diocesan Synod or the Archbishop.

Section 7 - Attributions of a Diocesan Bishop

1. In exercising his pastoral office, the diocesan Bishop is to be solicitous for all Christ's faithful entrusted to his care.

- (a) whatever their age, condition or nationality, whether they live in the territory or are visiting there
- (b) He is to show an apostolic spirit also to those who, because of their condition of life, are not sufficiently able to benefit from ordinary pastoral care, and to those who have lapsed from religious practice.
- (c) He is to consider the non-baptized as commended to him in the Lord, so that the charity of Christ, of which the Bishop must be a witness to all, may shine also on them

2. The Diocesan Bishop has full authority to carry on pastoral ministry in accord with the constitutions and canons of the Church of Rwanda.

- (a) He is bound to teach and illustrate to the faithful the truths of faith which are to be believed and applied to behavior.
- (b) He is himself to preach frequently.
- (c) He is also to ensure that the ministry of the word, especially through the sermons and catechetical instructions, are faithfully observed, so that the whole of deposit of faith is transmitted.

3. The Bishop listens to Pastors' needs as his assistants and advisors in ministry. He supports them and supervises their respective ministries. He provides for their spiritual, intellectual and physical needs
4. The Bishop is the Chairperson of the Diocesan Synod. The Bishop:
- (a) establishes the canons in consultation with the Synod,
 - (b) he supervises their implementation in cooperation with the Diocesan Council,
 - (c) he judges in cooperation with the church courts.
 - (d) in cooperation with the Synod, sets a code of conduct within the Diocese.
 - (e) protects the church from false teachings and false doctrines.
 - (f) represents the Diocese before the State's leadership
5. The Bishop fulfills the rights and responsibilities of his office as set forth in the Constitutions of the Province and the precepts of the Ordinal.

- (a) When the Diocesan Bishop is unable to fulfill those rights and responsibilities due to permanent disability, or other reason preventing him to achieve his pastoral ministry, he must resign from his office and the see becomes vacant.
- (b) An Assistant or Suffragan Bishop has no ecclesiastical right to replace the Ordinary in case of retirement, other reason, invalidity or any other disablement and must also immediately resign upon the see being vacant.

Section 7 - An Episcopal Vacancy

1. When the office of the Bishop Ordinary or Primate Vicar
- (a) is vacant by death
 - (b) is vacant due to illness
 - (c) is vacant due to the fact that he is out of the Province
 - (d) is vacant due to a demonstrated loss of ability to lead
 - (e) or retirement (65 years of age),
 - (f) is vacant due to his translation to another place the Archbishop may replace him until another Bishop is elected, approved and consecrated.
2. When a bishop translated to another place must vacate the Diocese within two months. The very day he begins a new ministry, the vacancy of Bishop's office is published in the former Diocese.
3. When a Diocese or Missionary Jurisdiction is vacant and without any Bishop or Primate Vicar, the Archbishop performs all the duties of the Diocesan Bishop.
4. A Bishop is hindered to do his ministry when:
- (a) he is kidnapped;
 - (b) he is a refugee or
 - (c) has lost any service ability in the Diocese and cannot communicate either by writing or any other means with members of his Diocese.
 - (d) the Ministry may be carried out by the Coadjutor Bishop, (if there is one) or it is accomplished by the Archbishop.

Section 8 - On the Death of a Bishop

1. On the death of any Diocesan Bishop in the Province, the Dean or Sub -Dean of the Cathedral of that Diocese, or the Archdeacon, or the Senior Priest on Diocesan Council shall, within seven days, notify the vacancy in writing to the Primate and the Archbishop will implement the process for filling the vacant see as set forth in these canons. (Title III, Canon 23, Sections 3 &7:1a).

Section 9 - On the Resignation of a Bishop

1. On the resignation of a Diocesan Bishop in the Province of Rwanda, the Primate, after the acceptance of the resignation shall notify the same to the Diocese concerned and implement the process for filling the vacant see as set forth in these canons. (Title III, Canon 23, Sections 3 &7:1a).

**Canon 24
Of Archdeacons**

Section 1 - Selection of the Archdeacon

1 - Archdeacons are selected among Priests who have served at least seven (7) years in the Church of Rwanda They are chosen by the Diocesan Council in each diocese, and approved by that Diocesan Synod. The nomination is confirmed by a Letter given by the Diocesan Bishop.

Section 2 – The norms and responsibilities of the Archdeacon are:

- a) To supervise the work of clergy and assist them spiritually, exhorting the Pastors privately or publicly and to visit each pastor individually.
- b) To verify the finances records and other books of the parishes.
- c) To supervise building of new churches and verify the requests for new buildings.
- d) To select candidates for ordination as Pastors and Deacons.
- e) To locate new workers in places of work in his archdeaconry.
- f) To monitor how Scriptures are taught in primary and secondary schools in his area.
- g) To participate in parishes meetings if he/she finds it necessary.
- h) To select those who are prepared for confirmation.
- i) To supervise the implementation of the decisions from the higher levels of leadership

**Canon 25
Of Catechists**

Section 1 - Ministry of the Catechist

1. At the heart of the catechist's vocation, there is a specific call from the Holy Spirit, a "recognized by the Church" and affirmed by the Bishop's of this Church. It is important for the church to recognize and affirm that the catechist's vocation is for the task of catechizing, and for collaborating in whatever apostolic services are useful for the building up of the local Church.

2. The catechist, as indeed to other members of the faithful, may be entrusted, in accordance with the canonical norms, certain functions of the sacred ministry which do not require the character of Holy Orders. The execution of these functions, when a priest is not available, does not make a pastor of the catechist, inasmuch as he or she derives legitimization directly from the official permission granted by the Pastors

Section 2 - *Qualification of the Catechist*

1. The qualifications of the Catechist are:

- (a) Evidence that he/she loves God
- (b) has a gift of evangelist, and is able to do that work.
- (c) Approved by the Parish Committee
- (d) Meeting the requirements of a genuine Christian as set forth in the standards of faith for this Church.
- (e) Be an example of God's servanthood in the work of the Church.
- (f) Be at least 25 years old
- (g) Know to read and to write correctly
- (h) Be confirmed
- (i) May be married or single. But cannot serve more than two years before being married, from the date of his/her assignment.

Section 3 - *The Attributions of the Catechist:*

- (a) To lead the local church according to the canons of the Church of Rwanda.
- (b) To chair the Local Church Committee meetings
- (c) To consult with the Local Church committee for appointing representatives to the Parish Committee
- (d) To cooperate with the Local Church accountant for doing a monthly report and send the portions to appropriate levels.
- (e) To report monthly to the Parish leadership about the situation of the local church.
- (f) To keep properly all the records of members' statistics, finances and others related to the local church he/she leads.
- (g) To prepare the activities for Sunday service and other days of prayer.
- (h) To consult with members of Local Church Committee about the governance of the church and solve arising problems.
- (i) To visit believers in cooperation with church elders.
- (j) To monitor the work of cell groups.

Canon 26 Of Evangelists

Section 1: *Ministry of Evangelists*

I The ministry of the Evangelist is to present Christ Jesus in the Power of the Holy Spirit that men shall come to put their trust in God through him and to accept Him as their savior. The evangelist seeks to "show forth Christ".

Section 2: *Attributions of the Evangelist*

The attributions of the evangelist are:

- (a) Witnessing of Christ in words and deeds
- (b) Attending the fellowship of believers in regular and special occasions fixed by the Church
- (c) Bearing the fruits of repentance and good deeds (Mat.3:8)
- (d) Being married to one wife or husband, if any.
- (e) Growing continually in his/her Christian life
- (f) Being a genuine member supporting the church with offerings and tithes and doing

other tasks in the church (Mal.3:8 -10)

(g) Being a stable member in the Church.

(h) Having the basic books of the Church (Bible, Hymns book and Prayer Book)

(i) Being reconciled with himself, with God, with others and with the environment.

Canon 27

Translations of Lay and Ordained Ministers

Section 1 - Tenure and Translation of Cure

When it is necessary for the benefit of the Church, the Archdeacon, the Priest, the Deacon upon consultation with the Bishop can be translated to be sent in another place of service,

2. A Pastor or a Deacon cannot lead one parish for more than five years.

3. The Catechist can be translated to be sent in another place of service upon consultation with the Parish Committee who has the canonical right to translate the Catechist to serve in another place for the benefit of God's work

Section 2 - Dissent from the Translation of Cure

1. When a Lay or ordained minister is not willing to accept the call to be translated, he/she must explain the reason in writing within 15 days.

2. The lay and ordained with oversight responsibility may discuss the matter and make appropriate decision.

3. If it is imperative for him/her to move, they will encourage him/her and bring conviction in love.

4. If they continue to refuse the translation the matter is brought before the bishop for resolution

Canon 28

Of Declarations Covenants, Subscriptions and Licenses For Lay and Ordained Ministers

Section 1 - Declarations and Submissions

1. No one shall be admitted to any office in the Province of Rwanda (Anglican Communion), nor shall he be entitled to receive any income, emoluments or benefit from or out of any property held under the authority of the Provincial Synod, unless he shall have signed a declaration, according to the form, if any, prescribed by the Synod, of submission to the regulations of the Church of Rwanda relating to such office: provided that the Synod may dispense with this requirement in the case of particular officers.

2. These Declarations shall be made and subscribed before the Primate, or some person duly designated by him, by

(a) all Bishops-Elect of the Church of Rwanda

(b) before the Bishop by persons to be admitted to Holy Orders,

(c) by all Priests and Deacons to be admitted to any office in the Church of Rwanda.

3. The Declaration of Belief

I _____ now to be ordained Deacon/Priest/Bishop do so affirm, and accordingly declare my belief in the truth which is revealed in the Holy

Scriptures and set forth in the catholic Creed and to which the historic formularies of the Church of Rwanda bear witness: and in public prayer and administration of the Sacraments. I will use only the forms of service which are authorized or allowed by the Constitutions and Canons of the Anglican Province of Rwanda.

4. The Declaration of Submission to Provincial and Diocesan Synods

I do so declare that I consent to be bound by the Canons and Constitutions of the Church of Rwanda, its Provincial Synod and the Diocese of _____ Canons which have been set forth

5. The Oath of Canonical Obedience

I _____ do swear by Almighty God that I will pay true and canonical obedience to the Bishop of _____ Diocese and the /Primate of the Church of Rwanda and his successors in all things lawful and honest.

Section 2 - Covenants

1. Of a Bishop

I _____ consecrated for _____ commit myself to be faithful in doctrine, in the canons and beliefs of the Church and of this Province, and I commit to be a genuine part of one, holly, catholic and apostolic church of Christ. I accept to be faithful and to obey the Archbishop of this Province and the Constitution of this Diocese and this Province in every matter of truth and conform to the canons. I commit to resign from my office of Bishop in the time defined by the canons . May God be my helper

Signature _____

This above covenant have been done in my presence at _____ on _____

Signature: _____ Archbishop

2. Of a Priest or Deacon

I _____ who is called to serve God at _____ of the Anglican Church of Rwanda, Diocese of _____, I fully believe that the Scriptures in the Old and New Testament are inspired by God and are sufficient to bring salvation through faith in Jesus Christ. I commit myself to obey and be lead by them, God being my helper. I accept to be faithful in doctrine, in canons and beliefs contained in the statement of faith written in the Prayer Book of the Anglican Church of Rwanda, and I accept that this Church is a member of the one, holly and apostolic Church of Christ.

I commit myself to obey the Bishop of the Diocese /Missionary Jurisdiction of _____ and his successors in matters of truth and conform to the canons.

Done at _____ on _____ in the year of our

Lord _____

Name and signature of the ordained person

Name and signature of the Bishop

3. *Of an Archdeacon*

I, Pastor _____ called to be Archdeacon in the Anglican Church of Rwanda, _____ Diocese, I fully believe that the Scriptures in the Old and New Testament are inspired by God and are sufficient to bring salvation through faith in Jesus Christ. I commit myself and confess before God and before His church that I will obey and submit to the Bishop of _____ Diocese and his successor in all matters conform to the canons, God being my helper.

I, Pastor _____ as I have committed myself to obey and submit according to the canons, I publicly commit myself to do the work of Archdeacon in the area I will be sent to, as long as this mission will last.

I will obey the instructions of the Bishop and his successor in everything honorable and conform to the canons, God being my helper.

Done at _____, on _____, the year of our Lord _____.

Name and signature of the Archdeacon:

Name and signature of the Bishop

4. *Of a Canon*

I, Archdeacon/Pastor/Other _____ receiving the position of Canon in the Diocese of _____, fully believe that the Scriptures in the Old and New Testament are inspired by God and are sufficient to bring salvation through faith in Jesus Christ. I commit myself to be continually faithful in the Anglican/ Church of Rwanda, _____ Diocese, God being my helper.

Done at _____, on _____ the year of our Lord _____

Name and signature of the canon:

Name and signature of the Bishop

Section 3. *Licenses of Pastoral Ministry*

1. For a Deacon

In the Name of God the Father, the Son and the Holy Spirit. Amen We, The Right Rev. _____ Bishop of the _____ Diocese/Missionary Jurisdiction To you Beloved brother in Christ, Deacon _____ We entrust you with authority and the ministry of a Deacon in the Church of God. You will serve God as deacon in the Diocese/Missionary Jurisdiction of _____ :

1. Assisting the Pastor worship services
2. Assisting the Pastor in sharing the Holy Communion
3. Teaching the catechism
4. Baptizing children and adults
5. Reading the gospel and preaching in worship services

You will identify sick people, poor and disabled so that the church should pray for them. You will do this in the Parish you will be sent to, following the covenant and commitment you have made in presence of the church, and according to the canons.

Done at _____ on _____

Names and signature of the Deacon:

Names and signature of the Bishop:

2. For a Priest/Pastor

In the Name of God the Father, the Son and the Holy Spirit. Amen

We, The Right Rev. _____ Bishop of the _____

Diocese/Missionary Jurisdiction

To you Beloved brother in Christ, Deacon _____ We entrust you with authority and the ministry of a Pastor in the Church of God. You will serve God as pastor in the Diocese/Missionary Jurisdiction of _____ : Leading worship services, preaching the Word of God, and sharing sacraments in the parish you will be sent to; as you have always demonstrated before and during your consecration, and following the covenant and commitment you have made in presence of the church, and according to the canons.

Done at _____ on _____

Names and signature of the Pastor:

Names and signature of the Bishop:

3. For a Lay Reader

This letter is to certify that _____ (name) is licensed to minister as Lay Reader in the future Parish of _____ of Anglican Church of Rwanda, _____ Diocese/Missionary Jurisdiction, if his/her character and deeds match with the Gospel of Jesus Christ, and his/her preaching is conform to the teachings of Scriptures as they are accepted by the Anglican Church of Rwanda.

Done at _____, on _____, the year of our Lord

Name and signature of recipient:

Name and signature of the Bishop:

4. For a Catechist

This letter is to certify that _____ (name) is licensed to minister as Catechist at _____ church of Anglican Church of Rwanda, _____ Diocese/Missionary Jurisdiction, if his/her character and deeds match with the Gospel of Jesus Christ, and his/her preaching is conform to the teachings of Scriptures as they are accepted by the Anglican Church of Rwanda.

This is done by the Committee of _____ Parish, on _____ The parish Pastor _____ Signature and stamp.

Secretary. _____

4. For an Evangelist

The evangelist cannot work beyond the boundaries established by the instructions of the Bishop or the Diocesan Synod or the Diocesan Council. The evangelist must have a license letter that states:

This letter is to certify that _____ (name) is licensed to

minister as Evangelist at _____ church of Anglican Church of Rwanda,
_____ Diocese/Missionary Jurisdiction, if his/her character and deeds match with
the Gospel of Jesus Christ, and his/her preaching is conform to the teachings of Scriptures as
they are accepted by the Anglican Church of Rwanda.

Done at _____ , on _____

Name and signature of the leader issuing the license.

TITLE IV ECCLESIASTICAL DISCIPLINE

Canon 29 On the Nature of Discipline in the Church

Section 1 - Intentionality of Discipline

1 The Church has its own inherent right to constrain with sanctions the faithful who commit offences. The law may determine penalties which deprive a member of Christ's Church of some spiritual or temporal good, while being consistent with the Church's commitment to truth and justice.

2. Penalties are established only in so far as they are essential for the maintenance of ecclesiastical discipline.

3. A person who deliberately violated a law or precept is bound by the penalty prescribed in that law, norm or precept. If, however, a violation occurred as a matter of omission, or a lack of aptitude for due diligence, then the person may not be punished unless the law, norm or precept demands otherwise.

Canon 30 Of Offenses against Bishops, Priests and Deacons

Section 1 - Array of Offenses

1. The following are the charges or accusations on which the Primate, a Bishop, a Priest or a Deacon in the Church of Rwanda (Anglican Communion) may be presented for trial:

- (a) A conviction by a court of competent jurisdiction for felony or other allied offences.
- (b) Sexual immorality.
- (c) Conduct giving just cause for scandal or offence.
- (d) Heresy or false doctrine.
- (e) Schism,
- (f) Acceptance of membership in a religious body not in communion with the Church of Rwanda (Anglican Communion).
- (g) Apostasy from the Christian Faith.
- (h) Violation of any provision of the Constitution of the Church of Rwanda
- (i) Disobedience, or willful contravention of the Norms of the Provincial Synod, or of the Diocesan Synod of the Diocese in which he holds office.
- (j) Neglect of the duties of his Office.
- (k) Habitual neglect of public worship, and the Holy Communion, according to the order and use of this Church;

Section 2 - Articles of Presentment

1. The accusation shall be entitled "*Articles of Presentment*."

2. The Articles of Presentment shall be made in a document signed by the presenters, wherein shall be specified all particulars of time, place, and circumstances alleged by them, along with

the name and address of some person, to whom all necessary communications in the cause shall be made as the agent of the presenters.

Section 3 - Canonical Investigation

1. Each Diocese and/or the Province shall appoint a canonical investigator to ascertain the worth of the accusations and make a recommendation to the ecclesiastical authorities as to whether further juridical process should be pursued.
2. No presentment shall be made or conviction had for any offense, unless the offense shall have been committed within three years immediately preceding the time of the presentment.
 - (a) Except that in a case of a conviction in a Civil Court of Record exercising criminal jurisdiction.
 - (b) In such circumstances a presentment may be made at any time within one year after such conviction notwithstanding five years may have elapsed since the commission of the offense.
3. The accused shall be entitled to have the aid of counsel or an agent and may submit his defense in writing. The presenters also may be aided by counsel, and be represented by any agent they may appoint.
4. If it is assessed by the investigators and the assessors that a trial should occur then a date shall be established and procedures followed according to the norms of ecclesiastical law.

Canon 31 **Of Courts, Membership and Procedures**

Section 1 - Courts for the Trial of a Presbyter or Deacon

1. In each diocese or missionary district, there shall be an Ecclesiastical Court for the trial of any priest or deacon thereof.
2. It shall be the duty of each diocese /missionary jurisdiction to provide by canon for the establishment of such court and the mode of conducting trials in the same.

Section 2 - Courts for the Trial of a Bishop

1. The House of Bishops shall appoint and convene a court for the trial of any bishop presented as herein provided. Only bishops may be members of this court.

Section 3 - Sentence and Appeal

In case of conviction by the Trial Court, the Bishop shall not proceed to sentence the accused before the expiration of thirty days after he shall have been served with notice of the decision of the court, nor in case an appeal is taken shall sentence be pronounced pending the hearing and determination thereof.

Section 4 - Court of Review

There shall be a Court of Review of the trial of a priest or deacon, which shall be composed of a bishop, two priests, and two lay communicants of the Church vested with jurisdiction to hear and determine appeals from decisions of trial courts in dioceses and missionary districts on the trial of a priest or deacon.

Section 5 - *Nomination of Judges*

1. The judges of this Court of Review shall be nominated by the Primate or his delegate and confirmed by the Provincial Synod and shall serve until the next Synod and until their successors shall have been appointed and confirmed.
2. The bishop mentioned in Section 4 shall be the Presiding Officer of the Court of Review.

Section 6 - *On Appeal*

1. An appeal may be made within thirty days of the decision of the Trial Court. This appeal shall be made in writing to the bishop who is the Presiding Officer of the Court of Review, stating the nature of the case and the reason(s) for the appeal.
2. The Court of Review shall, within thirty days, request the entire transcript of the trial from the Trial Court and upon receipt of the transcript shall notify immediately all parties of the time and place for the hearing of the appeal which shall be within three months but not fewer than two months from the date of notification.
3. At least three of the five judges must be present to hear the appeal who shall render their decision on the appeal within thirty days of the hearing. The expenses of the appeal shall be paid by the appellant.

Section 7 - *Process of the Court of Review*

1. The Court of Review, at its discretion, may hear the appeal solely upon the evidence presented to the Trial Court or admit additional pertinent evidence. The Court may reverse or affirm, in whole or in part, the decision of the Trial Court, or, if in its opinion, justice shall require, may grant a new trial.
2. Should the appellant fail to appear for the hearing, the Court of Review shall, at its discretion, dismiss the appeal, or proceed to hear and determine the appeal. The concurrence of two-thirds of the members of the Court present shall be necessary to pronounce a judgment.

Section 8 - *Status of the Court of Review*

The Court of Review established by this canon for the trial of a priest or deacon shall constitute the Court of Review for the trial of a bishop.

Canon 32
Of Presentments in the Episcopate

Section 1 – *Locus for Presentment*

A priest or deacon shall be presented and tried according to the canons of the diocese in which he is canonically resident.

Section 2 – *Requirements for Presentment*

A bishop may be presented by any bishop of this Church exercising jurisdiction, or ten or more communicants of this church in good standing, of whom at least two shall be priests: one priest and not fewer than six communicants shall belong to the diocese in which he has domicile. Such charges shall be in writing, signed and sworn to by all the accusers and shall be presented to the Primate or his delegate, otherwise the College of Bishops. The grounds of accusation must be set forth with reasonable certainty of time, place and circumstance.

Section 3 – *Response to Rumors*

Whenever a bishop shall have reason to believe that there are in circulation rumors, reports, or allegations affecting his personal or official character, he may demand in writing of the Primate or his delegate, otherwise the College of Bishops, that investigation of such rumors, reports and allegations be made.

Section 4 – *Board of Inquiry*

The Primate or his delegate, upon receipt of such demand shall select a Board of Inquiry of five priests and five lay communicants, none of whom shall belong to the diocese of the accused, of whom eight shall form a quorum.

Section 5 – *Process of Inquiry*

The Board of Inquiry shall investigate such rumors or reports as the case may be. In conducting the investigation, the Board shall hear the accusations and such proof as the accusers may produce, and shall determine whether, upon matters of law and fact, as presented to them, there is ground to put the accused to trial.

Section 6 - *Confidentiality*

The testimony shall be recorded and transcribed and shall be preserved in the archives of the College of Bishops. The proceedings of the Board shall be private.

Section 7 – *Findings of the Board of Inquiry*

If in the judgment of the majority of the whole Board of Inquiry there is sufficient ground to present the accused bishop for trial, it shall make a public declaration to that effect.

Canon 33

Of A Clergyman In Any Diocese Chargeable With Offense In Another

Section 1 – *Charges on Clergy in different Dioceses*

If a clergyman belonging to any diocese shall have conducted himself in another diocese in such a way as to be liable to presentment under the provisions of Canon 29, the Ecclesiastical Authority thereof shall give notice of the same to the Ecclesiastical Authority where the clergyman is canonically resident, exhibiting, with the information given, reasonable ground for presuming its truth. If the Ecclesiastical Authority of the alleged offender, after due notice given, shall omit, for the space of three months, to proceed against the offending clergyman, or shall request the Ecclesiastical Authority of the diocese in which the offense or offenses are alleged to have been committed, to proceed against him, it shall be within the power of the Ecclesiastical Authority of the diocese, within which the offense or offenses are alleged to have been committed, to institute proceedings as provided by that diocese.

Section 2 – *On Inhibition of Clergy*

If a clergyman shall come temporarily into any Diocese/Missionary Jurisdiction, under the imputation of having elsewhere been guilty of any of the offenses within the provisions of Canon 29, or if any clergyman, while sojourning in any Diocese/Missionary Jurisdiction, shall so offend, the Bishop, upon probable cause, may admonish such clergyman and inhibit him from officiating in said diocese. The Bishop shall give notice to all the clergymen and congregations in said

Diocese/Missionary Jurisdiction, that the officiating of said clergyman is inhibited; and like notice shall be given to the Ecclesiastical Authority of the Diocese/Missionary Jurisdiction in which the said clergyman is canonically resident. Such inhibition shall continue in force until the Bishop who inhibited the clergyman be satisfied of the innocence of the said clergyman, or until he be acquitted on trial.

Section 3 – Notification of Inhibition

The provisions of the Section 2 shall apply to clergymen ordained in foreign lands by bishops in communion with this Church; but in such case notice of the inhibition shall be given to the Bishop from whose jurisdiction the clergyman shall have come, and also to all the bishops exercising jurisdiction in this Church.

Canon 34
Of Renunciation of the Ministry

Section 1 – Voluntary Renunciation

1. If any clergyman of this church not under presentment shall declare, in writing, to the Ecclesiastical Authority of the diocese in which he is canonically resident, his renunciation from the ministry of this Church, it shall be the duty of the Ecclesiastical Authority to record the declaration and request so made. The Bishop, being satisfied that the person so declaring is not amenable for any canonical offense, and that his renunciation is not occasioned by misconduct or irregularity, but is voluntary and for causes which do not affect his moral character, shall defer formal action upon the declaration for two months, and meanwhile shall lay the matter before the clerical members of the Council of Advice and with their advice and consent he may pronounce that such renunciation is accepted and that the clergyman is released from the obligations of the Ministerial Office, and that he is deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred on him by his ordination.

2 The Bishop's declaration shall state that the renunciation was for causes which do not affect the clergy person's moral character, and shall, if desired, give a certificate to this effect to the person so removed from the ministry. In all other cases of renunciation of the ministry, where there may be a question of misconduct or irregularity, the Bishop shall not pronounce sentence of suspension save with the consent of the Council of Advice. The Bishop shall give due notice of every such removal or suspension from the ministry in the form in which the same is recorded.

Section 2 – Renunciation Under Presentment

If clergy making the aforesaid declaration of renunciation of their ministry be under presentment for any canonical offense, or if they shall have been placed on trial for the same, the Ecclesiastical Authority to whom such declaration is made, shall not consider or act upon such declaration until after the said presentment shall have been dismissed, or the said trial shall have been concluded and sentence, if any, pronounced. If the Ecclesiastical Authority to whom such declaration is made shall have ground to suppose that the person making the same is liable to presentment for any canonical offense, such

person may, in the discretion of the said Ecclesiastical Authority, be placed upon trial for such offense, notwithstanding such declaration of renunciation of the ministry.

Section 3- Renunciation for the Bishop

A Bishop may avail himself of the provision in Canon 33, Section 1 in which case the action therein specified shall be taken by the Council of Bishops.

Canon 35
Of the Dissolution of the Pastoral Relation

Section 1 – Removal of the Rector

Except as provided by Canon 33, a rector may not resign his parish without the consent of the parish, or its vestry, whichever may be authorized to act, nor may any rector canonically or lawfully elected and in charge of any parish be removed there from against his will except as herein provided.

Section 2 - Process for Pastoral Judgment

1. If for any serious reason a rector or the body authorized to elect a rector, shall desire a dissolution of the pastoral relation, and the parties be not agreed respecting the dissolution, notice in writing may be given by either party to the Bishop of the diocese.

The Bishop, in case the difference be not settled by his godly judgment, shall ask the advice and consent of the College of Bishops of his Diocesan Council of Advice, and, proceeding with their aid and counsel, shall be the ultimate arbiter and judge.

2. If the diocese be vacant, the Ecclesiastical Authority shall select a Bishop of an adjacent diocese to act as the Bishop and with like force and effect. The judgment shall be either that the pastoral relation shall cease and determine the time and specifics of the dissolution, or that said relation shall not be terminated; and such judgment shall be binding on both parties. In the event of failure or refusal of either party to comply with the terms of such judgment, the bishop may inflict such penalties as may be provided by the Constitution and Canons of the Province; and in default of any such provisions, may:

- (1) in the case of a rector, suspend such rector from the exercise of his priestly office until he shall comply with said judgment;
- (2) in the case of the parish, recommend to Diocesan Synod that the union of the parish with the Diocese shall cease until they have complied with his judgment.

Section 3 – Recording the Dissolution

In the case of a regular and canonical dissolution of the connection between a rector and his parish, the Bishop shall direct the Secretary of the Synod to record the same.

Section 4 -Local Norms

This canon shall not apply in any diocese which has made or shall hereafter make provision by local canon upon this subject, nor in contravention of any right of any rector, parish, congregation or vestry under the law of the civil authority.

Canon 36
Of Sentences

Section 1 – Role of the Bishop in Sentencing

The Bishop alone has the authority to pronounce sentence on a priest or deacon convicted as indicated in these canons.

Section 2 – Pronouncement of Sentence

The House/College of Bishops, speaking through the Primate or his designate, has the sole responsibility and authority to pronounce sentence on a bishop.

Section 3 – Range of Sentencing

Sentence shall be:

- 1) censure and/or admonishment;
- 2) suspension, for a definite period, not to exceed five years;
- 3) suspension for life;
- 4) deposition from the sacred ministry.

Section 4 – Length of Sentences

A sentence of suspension of a priest or deacon may be terminated or shortened by the Bishop of the diocese in which he was convicted with the advice and consent of the House/College or Council of Bishops.

Section 5 – Termination of Sentences

A sentence of suspension against a bishop may be terminated or shortened by the House/College of Bishop with the Consent of the Primate

Canon 37
Of Enactment, Amendment, and Repeal

Section 1- New Canons

No new canon shall be enacted, or existing canon be amended or repealed, except by the Synod by a majority vote in each order.

Section 2 – Repealing of Canons

Whenever a canon which repealed another canon, or part thereof, shall itself be repealed, such previous canon or part thereof shall not thereby be revived or re-enacted, without express words to that effect.

Section 3- Form for Amendment

The following form shall be used in all cases of enactment or amendment to existing canons: "Canon. (or Section...or Clause...,of Section..., of Canon...) is hereby amended to read as follows: (Here insert the new reading). And in the event of insertion of a new canon, or of a new section, or clause, in a canon, or of the repeal of an existing canon, or of a section or clause, the numbering of the canons or divisions of a canon which follow shall be changed accordingly.

Section 4 – Enaction of Canons

These canons, as well as amendments to these canons, upon adoption, shall become effective as of the next following First Sunday of Advent or as otherwise provided for by the adopting Synod and its Primate.

These Canons are adopted by Title
at the Provincial Synod of the Anglican Church of Rwanda
30 November 2007
and so Endorsed by the College of Bishops
25 January 2008
And Promulgated on 28 March 2008
Given under our hand and seal

The Most Rev. Emmanuel Kolini
Archbishop of Kigali and Primate of the Province of Rwanda

The Rt. Rev. Onesphore Rwaje , De an of the Province of Rwanda, Bishop of Byumba Diocese.

The Rt. Rev. Josias Sendegeya , Bishop of Kibungo Diocese

The Rt. Rev. Venuste Mutiganda, Bishop of Butare Diocese

The Rt. Rev. John Rucyahana, Bishop of Shyira Diocese

The Rt. Rev. Jered Kalimba, Bishop of Shyogwe Diocese.

The Rt. Rev. Alexis Birindabagabo, Bishop of Gahini Diocese

The Rt. Rev. Geoffrey Rwubusisi , Bishop of Cyangugu Diocese.

The Rt. Rev. Augustin Mvanabandi, Bishop of Kigeme Diocese

The Rt. Charles Murphy, Missionary Bishop and Primatial Vicar to the Americas