

CANONS OF THE ANGLICAN CHURCH OF RWANDA



EAR CANON LAW

Edition of 2019

PREABULE

Throughout history, the organs and structures of the Church went through inevitable changes to keep pace with the growth in size and activities. However, change in policies, regulations and Canons to guide governance of the growing Church has not been on a similar pace.

The meeting of the Bishops of the Episcopal Church of Rwanda (PEER) which convened on 19th June 1992 resolved to apply, temporarily, the Canons and Constitution of the “Province of the Anglican Church of Rwanda, Burundi, and Boga-Zaire”; until the Province of the Episcopal Church of Rwanda has come up with its own Canons and Constitution. Consequently, the first version of the Canons of the Province of the Anglican Church of Rwanda was adopted by the Provincial Synod in its meeting of 28th to 29th November 2007 seating at St. Etienne Cathedral of Kigali Diocese, and a revision thereof was adopted by the Provincial Synod seating in Kigali from the 23rd to the 24th of September 2015. Further review of this Canon Law was done by the Provincial Synod held in Kigali on the 07th of June 2019. This Synod has decided to remove any reference to being a Province of another Church. Therefore, the name of this Church changes from “The Province of the Anglican Church of Rwanda – PEAR” to “The Anglican Church of Rwanda”, “EAR” in French acronym, effective June 07th, 2019.

In view of continued changes in times and Church size, coupled with a quest for greater accountability and sustainability, it is inevitable that the Canons of EAR have to be revised – hence this version. This version contains Ninety-nine (99) Canons which, for ease of reference, may be referred to as “**99 Canons of EAR – Version 2019**”.

SOLEMN DECLARATION

The Anglican Church of Rwanda (EAR) hereinafter referred to as the “Church” upholds and maintains the Historic Faith, Doctrine, two Sacraments and Discipline of the One, Holy, Catholic, and Apostolic Church as our Lord Jesus Christ has commanded in His Holy Word and as the same has received and set forth in the Book of Common Prayer of EAR, the Ordinal and Administration of the Sacraments and other Rites and Ceremonies of the Church, together with the Psalter and the Form and Manner of Making, Ordaining and Consecrating of Bishops, Pastors/Priests, and Deacons, and in the Thirty-nine Articles of Religion with the exception of article 37.

WE, the Bishops, together with the Clergy and Laity of the Anglican Church of Rwanda, declare that the Church is composed of all Anglican Dioceses in Rwanda, and declare it to be a part of the worldwide Anglican Communion, and desire that it shall continue in full communion with traditional and Evangelical/Orthodox Anglicans throughout the world as integral portion of the One body of Christ composed of Churches which, united under the One Divine Head and fellowship of the One Holy Catholic and Apostolic Church, hold the One Faith revealed in Holy Scriptures, and defined in the Creeds as maintained by undivided Primitive Church in the undisputed Ecumenical Councils; receive the same Canonical Scriptures of the Old and New Testaments, as containing all things necessary to salvation; teach the same Word of God; partake the same Divinely ordained Sacraments, through the ministry of the same Apostolic Orders; worship One God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit who is given to them that believe to guide them into all truth.

WE, the Bishops, together with the Clergy and Laity of this Church assembled in the Synod of EAR on the 7th June 2019, make this Solemn Declaration and we are determined by the help of God to hold and maintain it;

And therefore, by resolution of the Synod of EAR, do adopt and approve these Canons to be used throughout the Church, and direct that these Canons shall remain in use provided they have not been, wholly or partly, revoked, amended, replaced, revised, altered in anyway by the Synod of EAR.

Having been duly adopted and approved by the Synod of EAR as aforementioned, these Canons are signed on its behalf as follows:

The Most Rev. Dr Laurent Mbanda, Archbishop and Primate of the Anglican Church of Rwanda and Bishop of Gasabo Diocese

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

The Rt. Rev. Augustin Ahimana Murekezi, Bishop of Kivu Diocese

The Rt. Rev. Nathan Kamusiime Gasatura, Bishop of Butare Diocese

The Rt. Rev. Emmanuel Ngendahayo, Bishop of Byumba Diocese

The Rt. Rev. Emmanuel Ntazinda, Bishop of Kibungo Diocese

The Rt. Rev. Nathan Rusengo Amooti, Bishop of Cyangugu Diocese

The Rt. Rev. Dr Samuel Mugiraneza Mugisha, Bishop of Shyira Diocese

The Rt. Rev. Assiel Musabyimana, Bishop of Kigeme Diocese

For Kigali Diocese,

The Most Rev. Dr Laurent Mbanda, Archbishop and Primate of the Anglican Church
of Rwanda

The Rt. Rev. Dr Manasseh Gahima, Bishop of Gahini Diocese

TABLE OF CONTENTS

PAGES

DEFINITIONS	1
PART I: CHURCH STRUCTURE AND GOVERNANCE	5
CANON 1. UNITARY CHURCH	5
CANON 2. THE ARCHBISHOP AND PRIMATE	6
CANON 3. THE DEAN OF EAR	8
CANON 4. EXECUTIVE SECRETARIAT	8
CANON 5. GOVERNANCE OF THE CHURCH.....	8
CANON 6. SYNOD OF EAR.....	9
CANON 7. COUNCIL OF EAR.....	10
CANON 8. HOUSE OF BISHOPS	11
CANON 9. COMMISSION FOR MINISTRY.....	13
CANON 10. COMMISSION FOR SOCIO-ECONOMIC PROGRAMMES.....	14
CANON 11. COMMISSION FOR FINANCE AND PROPERTY	15
CANON 12. GOVERNANCE STRUCTURE AT DIOCESES AND PARISHES	16
PART II: MINISTERS OF THE CHURCH.....	18
CANON 13. HOLY ORDERS IN THE CHURCH.....	18
CANON 14. ASPIRANTS FOR HOLY ORDERS	20
CANON 15. REQUIREMENT TO PURSUE THEOLOGICAL EDUCATION	21
CANON 16. ADMISSION TO DEACONATE AND PRIESTHOOD	22
CANON 17. ORDINATION OF DEACONS AND PRIESTS	22
CANON 18. RESTRICTION TO DIVORCEES TO JOIN HOLY ORDERS	23
CANON 19. INDUCTION AND LICENSE TO MINISTRY	23
CANON 20. TRANSFER OF PRIESTS OR DEACONS WITHIN AND BETWEEN DIOCESES.....	23
CANON 21. CLERGY FROM OTHER CHURCHES	24
CANON 22. THE PARISH PRIEST.....	24
CANON 23. THE ARCHDEACON.....	26
CANON 24. DEAN, CANON AND PROVOST	27
CANON 25. THE BISHOPS	27
26.1. EVERY DIOCESAN BISHOP OF THE CHURCH OF RWANDA SHALL BE ELECTED IN ACCORDANCE WITH THE PROCEDURE LAID DOWN IN THIS CANON.....	29
CANON 27. CONSECRATION AND ENTHRONEMENT OF A BISHOP	30
CANON 28. RETIREMENT OR RESIGNATION FROM OFFICE OF DIOCESAN BISHOP	30
CANON 29. CANONICAL OBEDIENCE IN THE CHURCH.....	31
CANON 30. THE OATH OF OBEDIENCE.....	31
CANON 31. RELINQUISHMENT AND ABANDONMENT OF MINISTRY	33
CANON 32. MINISTERS' STIPENDS AND WELFARE	37
PART III: LAY OFFICERS OF THE CHURCH.....	39
CANON 33. LAY CANONS	39
CANON 34. LAY READERS	39
CANON 35. CHURCH WARDENS.....	41
CANON 36. SIDES MEN AND SIDES WOMEN.....	43
CANON 37. OTHER LAY WORKERS.....	43
PART IV: DOCTRINE, DIVINE SERVICE AND SACRAMENTS	44
CANON 38. THE DOCTRINE OF ANGLICAN CHURCH OF RWANDA.....	44
CANON 39. THE BOOK OF COMMON PRAYER	44
CANON 40. THE THIRTY-NINE ARTICLES OF RELIGION.....	44
CANON 41. SOVEREIGNTY OF THE STATE.....	45
CANON 42. SCHISM	45
CANON 43. TOLERANCE.....	45
CANON 44. RELATIONS WITH OTHER CHURCHES.....	45

CANON 45.	EMBER DAYS.....	46
CANON 46.	LITURGICAL COLOURS.....	46
CANON 47.	THE FONT.....	47
CANON 48.	THE HOLY TABLE	47
CANON 49.	THE COMMUNION VESSELS.....	47
CANON 50.	THE COMMUNION LINEN	48
CANON 51.	SURPLICES.....	48
CANON 52.	THE READING DESKS AND PULPIT.....	48
CANON 53.	SEATS IN CHURCH	48
CANON 54.	THE REGISTERS AT PARISH CHURCHES AND CHAPELS.....	48
CANON 55.	THE CARE AND REPAIR OF CHURCHES.....	49
CANON 56.	THE HOLY BIBLE AND BOOK OF COMMON PRAYER.....	49
CANON 57.	SUNDAYS AND OTHER DAYS OF SPECIAL OBSERVANCE	49
CANON 58.	NOTICE OF FEAST AND FAST DAYS.....	50
CANON 59.	VESTURE OF ORDAINED MINISTERS DURING DIVINE SERVICE	50
CANON 60.	MORNING AND EVENING PRAYERS.....	51
CANON 61.	CHURCH SERMONS	51
CANON 62.	THE HYMNS, ANTHEMS, AND MUSIC AT CHURCH	51
CANON 63.	THE SACRAMENT OF HOLY BAPTISM.....	52
CANON 64.	BAPTISM IN EMERGENCY.....	53
CANON 65.	THE CATECHUMENATE	53
CANON 66.	GOD PARENTS IN HOLY BAPTISM.....	53
CANON 67.	BAPTISM OF INFANTS.....	54
CANON 68.	REGISTRATION AND REGISTERS OF BAPTISM.....	54
CANON 69.	NO FEES CHARGED FOR BAPTISM	55
CANON 70.	CATECHISING	55
CANON 71.	CONFIRMATION.....	56
CANON 72.	REGISTRATION AND REGISTERS OF CONFIRMATION	56
CANON 73.	CONFIRMATION OF PERSONS FROM OTHER CHURCHES	57
CANON 74.	THE SACRAMENT OF HOLY COMMUNION.....	57
CANON 75.	HOLY MATRIMONY.....	58
CANON 76.	THE PREREQUISITE FOR HOLY MATRIMONY	60
CANON 77.	POSSIBLE IMPEDIMENTS TO HOLY MATRIMONY.....	61
CANON 78.	DIVORCE AND RE-MARRIAGE OF DIVORCEES.....	63
CANON 79.	PERMISSION TO REMARRY ACCORDING TO THE RITES OF THE CHURCH	64
PART V:	CHURCH FINANCES AND PROPERTY.....	65
CANON 80.	OWNERSHIP OF PROPERTY	65
CANON 81.	ADMINISTRATION OF PROPERTY.....	65
CANON 82.	CHURCH INCOME	66
CANON 83.	USE OF CHURCH FINANCES.....	67
CANON 84.	FINANCIAL POLICIES AND REGULATIONS	67
CANON 85.	BOOKS OF ACCOUNTS AND ACCOUNTING RECORDS	68
CANON 86.	ANNUAL FINANCIAL STATEMENTS	68
PART VI:	DISCIPLINE AND TRIBUNALS	68
CANON 87.	GENERAL STANDARDS OF ECCLESIASTICAL DISCIPLINE	68
CANON 88.	ACTS OF MISCONDUCT	69
CANON 89.	DIOCESAN TRIBUNAL.....	70
CANON 90.	EAR TRIBUNAL	71
CANON 91.	PROCEDURE OF TRIBUNALS.....	72
CANON 92.	THE TRIAL OF A BISHOP.....	74
CANON 93.	THE TRIAL OF PRIESTS OF DEACONS	74
CANON 94.	THE TRIAL OF LAITY.....	74
CANON 95.	SENTENCES AND PENALTIES	75

PART VII: MISCELLANEOUS, TRANSITIONAL AND FINAL PROVISIONS..... 75
CANON 96. PROMULGATION, AMENDMENT AND REPEAL 75
CANON 97. PREVAILING LAW 75
CANON 98. DRAFTING, CONSIDERATION, ADOPTION AND REPEALING PROVISIONS..... 76
CANON 99. EFFECTIVE DATE OF THE CANONS..... 76

DEFINITIONS

In these Canons, unless otherwise expressly stated, the following words, concepts, and terms shall have the meanings as herein below defined:

- (i) **CANONS:** These pronouncements which form the Code of written rules which guide the governance of the Church and its activities; while any one of the rules is referred to as a “Canon”.
- (ii) **CATHEDRAL:** The church building in which the seat, chair or throne of the Diocesan Bishop is located. Consequently, the cathedral is the principal church building in the Diocese.
- (iii) **CHANCEL:** The area in a church building near the Altar where the church choir seats.
- (iv) **CHOIR:** A body of singers at a divine service.
- (v) **CHANCELLOR:** the legal advisor of the EAR. The Chancellor must be a member of the Rwanda Bar Association with license to be an advocate of High Court or a higher Court in Rwanda.
- (vi) **CHURCH:** means the Anglican Church of Rwanda which includes its Dioceses, Archdeaconries, Parishes and Sub-Parishes within the territorial boundaries of the Republic of Rwanda.
- (vii) **CLERGY:** The ordained members of the Church. See also “*Ordination*”.
- (viii) **DEPOSITION:** The act of divesting a person of the office and character conferred upon him/her by ordination.
- (ix) **EMBER DAYS:** days which are traditionally associated with ordination and praying for the Ministry of the Church.
- (x) **INDUCTION:** The act of introducing a person into an office or position.
- (xi) **LAITY:** All Christians who are members of the Church; other than the ordained. See also “*Ordination*”.
- (xii) **LETTERS BENE DECESSIT:** A formal document by a Bishop to a Bishop, a Priest or a Deacon in good standing upon transfer to another Diocese.
- (xiii) **LINEN:** the distinctive pieces of cloth usually used during administration of sacraments; which include:
 - a) **Corporal:** A piece of square white linen on which the chalice and paten are placed during the Holy Communion consecration.

- b) **Fair Linen:** A white linen cover for the altar used during Holy Communion.
 - c) **Lavabo Towel:** A cloth, about 12 by 18 inches for cleaning Priest's hands during Holy Communion Service.
 - d) **Purificator:** A cloth used to cleanse the rim of a chalice during Holy Communion Sacrament and to dry the chalice and other vessels.
 - e) **Pall:** A square white cloth used to cover the chalice during Holy Communion Sacrament, sometimes stiffened. PALL also refers to a cloth used to cover a coffin during funeral service.
 - f) **Veil:** A cloth that covers the paten and chalice until preparation of the altar for Holy Communion.
- (xiv) **METROPOLITAN:** An Archbishop having jurisdiction and pastoral oversight of an Ecclesiastical Province.
 - (xv) **NAVE:** The central and principal area in a church building extending from the entrance to the Sanctuary. The Nave is normally where the Laity seat.
 - (xvi) **ORDINATION:** The rite of inaugurating a person into priesthood; usually done by prayer and laying of hands, by a Bishop, on the head of the person being ordained, who normally kneels before the Bishop during ordination.
 - (xvii) **OATH:** The swearing, often made formally and solemnly, by which the person doing so asserts a personal commitment to fulfil truthfully the duties and responsibilities of the entrusted office of the Church, and to obey these Canons and any other ancillary procedures of the Church, and to accord due respect to members of the Church of all ranks.
 - (xviii) **REGULATORY AUTHORITY:** means Rwanda Governance Board; or any other State Agency responsible for regulating faith-based organisations in Rwanda.
 - (xix) **SANCTUARY:** The area in a church building around the Altar.
 - (xx) **SCHISM:** A strong disagreement over doctrine resulting into divisions or other separations amongst members of the Church.
 - (xxi) **TRIBUNAL:** the organ of the Church which is responsible for administering justice by dispute resolution, trial of ordained ministers and lay officers of the Church who are suspected of misconduct, and hearing of appeals from persons who have been adjudged guilty of misconduct.
 - (xxii) **VISITATION:** The official visit of the Diocesan Bishop to a Parish or the Archbishop to a Diocese.

- (xxiii) **VESTRY:** A room in a church building near the sanctuary where clergy and licensed lay persons put on or take off liturgical vestments. The vestments and liturgical books, vessels and linen, may also be kept in this room.
- (xxiv) **VESTMENTS:** the distinctive garments worn by the clergy and some members of laity usually during liturgy; which include:
- a) **Alb:** A full-length white garment usually reaching the ankle, and with narrow long sleeves usually girded at the wrist. It is the basic garment worn during church service or Holy Communion.
 - b) **Cassock:** A full-length and long-sleeved garment, usually reaching the ankle. The Cassock is available in different colours depending on the rank of the bearer: purple, violet or scarlet colours are reserved for a Bishop, while for all others the cassock must be black.
 - c) **Chasuble:** Holy Communion vestment worn over the Alb.
 - d) **Chimere:** A silk or satin sleeveless gown, black or scarlet, worn by Bishops and Doctors of Divinity.
 - e) **Cincture:** Also known as GIRDLE is a white rope worn around the waist of the Alb.
 - f) **Cope:** A long semi-circular cloak worn by Priests during ceremonies and processions.
 - g) **Mitre:** A Bishop's official head-dress, worn with cope or vestments.
 - h) **Stole:** A strip of material worn over the shoulders by clergy; Deacons wear it over the left shoulder and tied under the right armpit. It is worn over the Alb or Surplice in Holy Communion Service, Baptism and Matrimony.
 - i) **Surplice:** A white wide-sleeved vestments worn over the cassock. The Surplice may be worn by both Ordained Ministers and Lay officers.
- (xxv) **VESSELS:** The distinctive utensils usually used during administration of sacraments; which include:
- a) **Burse:** A case consisting of two squares of stiffened material, usually varying in colour according to season, in which the CORPORAL, PALL and PURIFICATORS are kept.
 - b) **Chalice:** A cup which holds wine during Holy Communion sacrament.
 - c) **Font:** A receptacle used for holding baptismal water.

- d) **Lavabo:** A basin for washing the Priest's hands during Holy Communion service.
 - e) **Paten:** A plate used for holding bread during Holy Communion.
- (xxvi) **WAFER:** A thin disk of unleavened bread used at Holy Communion.

PART I: CHURCH STRUCTURE AND GOVERNANCE

Canon 1. Unitary Church

- 1.1. Notwithstanding any other provisions for registration of different Dioceses by the Regulatory Authority, the Anglican Church of Rwanda shall be an integrated ecclesiastical Body consisting of different Dioceses, Archdeaonries, Parishes and Sub-Parishes as its component parts – serving different geographical areas of the country but bound together by mutual loyalty to the principles of Anglican Communion. The registration of different Dioceses as separate entities shall always be subordinate to the principle of “Unitary Church”; and the Constitutions of the respective Dioceses shall each underscore this principle.
- 1.2. **Diocese:** each Diocese shall consist of several Ecclesiastical Parishes formed mainly on the basis of geographical location in the country and the number of Christians within the specific geographical area. Usually, Parishes comprising a Diocese will share a common territorial border. The Diocese shall be under the jurisdiction and Pastoral Care of a Bishop.
- 1.3. **Archdeaonry:** for ease of coordination, several Parishes may be grouped into an Archdeaonry and a Diocese may have several Archdeaonries within it. Usually, Parishes which comprise an Archdeaonry will share a common territorial border. Each Archdeaonry shall be under the Pastoral Care of an Archdeacon. Depending of the local context, an Archdeaonry may be replaced by Districts, and a District is under the Pastoral Care of a Principal Priest.
- 1.4. **Parish:** Christians in specific geographical locality constitute the primary ecclesiastical grouping in the Church – called a congregation, and a Parish may consist of one or more congregations. The Parish is the basic unit in the Church under the Pastoral Care of a Parish Priest who normally is directly answerable to the Diocesan Bishop.
- 1.5. **Sub-Parish:** A Parish may be sub-divided into several Sub-Parishes depending on the number of Christians and territorial coverage of the Parish. Any Sub-Parish shall be under the Pastoral Care of a Lay Reader (not ordained) working under the supervision of the Parish Priest within which the Sub-Parish is located.
- 1.6. **Congregation:** A congregation is an assembly of people gathered together for Christian worship. Their calling is to bear Christian witness by fellowship that springs from their love for one another, and their ministry that demonstrates their love for others. They grow together in Christlikeness and share the burden to bring other people to Christ.

Canon 2. The Archbishop and Primate

- 2.1. The EAR shall have an Archbishop who shall be the constitutional and functional **Primate and spokesperson** of the Church. Upon assuming office, the Archbishop whose administrative seat shall be located at the EAR Secretariat, shall be the Bishop of the Metropolitan Diocese of Gasabo.
- 2.2. The Archbishop shall be elected by the House of Bishops from amongst its members; provided the person to be elected Archbishop has attained the age of at least fifty-five (55) years and is not older than sixty (60) years. In any circumstance no person may hold the office of Archbishop for longer than ten (10) years.
- 2.3. The House of Bishops shall nominate at least two candidates of their own members who in their own opinion have what they consider to be the qualifications and qualities required in a Primate.
- 2.4. The Primate shall be elected by secret ballot.
- 2.5. The election shall be presided over by the Executive Secretary of this Church. In his absence, a chancellor of any Diocese of this Church shall be appointed to preside.
- 2.6. The candidate who shall be declared elected shall secure at least two-thirds of the votes of the total membership of the House.
- 2.7. If no candidate secured two-thirds of the total votes at the first ballot, the election process immediately goes on for the second time.
- 2.8. In the event of not securing two-thirds of the total votes at the second time, the third ballot immediately follows and the candidate who has a simple majority vote shall be declared elected.
- 2.9. In case two candidates have the same number of votes, the process goes on until one gets a simple majority vote.
- 2.10. As the Primate of the Church, the Archbishop is vested with authority and responsibility over the Church including, but not limited to:
 - 2.10.1. Providing leadership to the Church and Pastoral advisor to all Bishops;
 - 2.10.2. Enthronement of Bishops;
 - 2.10.3. Ensuring good conduct of the Bishops and requiring the Bishops to do likewise as regards the various clergy under their responsibility;
 - 2.10.4. Filling a casual vacancy in the position of Bishop in any Diocese until enthronement of a substantive Bishop;

- 2.10.5. Visitation to any Diocese as circumstances may demand; including arbitration in any dispute that may arise between the members of the Diocese and the Bishop;
 - 2.10.6. Guiding policy formulation;
 - 2.10.7. Ensuring compliance with established policies and religious ethos throughout the Church;
 - 2.10.8. Taking decisions on behalf of the Church after consultation with the House of Bishops;
 - 2.10.9. Making pronouncements on behalf of the Church;
 - 2.10.10. Directly handling relationships with State Agencies and other partners; whether nationally or globally in the interests of the Church;
 - 2.10.11. Promoting and enforcing transparency, accountability, justice and good governance throughout the Church;
 - 2.10.12. Serving as the Chairperson of the Church Synod, Church Council, and House of Bishops;
 - 2.10.13. Presiding over various Church events such as evangelistic outreach and fundraising activities;
 - 2.10.14. Overseeing the implementation of various programmes and strategies of the Church;
 - 2.10.15. Appointing various staff at the EAR Secretariat;
 - 2.10.16. Any other acts that may be deemed necessary for the furtherance of the functions of the Archbishop and Primate of the Church.
- 2.11. The Archbishop may, as deemed appropriate, delegate any of the above responsibilities; but shall nevertheless remain accountable.
 - 2.12. In the event of casual vacancy in the office of any Diocesan Bishop, the Archbishop shall take over the leadership of that Diocese on temporary basis or temporarily appoint one of the serving Bishops to fill that vacancy, until a substantive Bishop has been duly appointed in accordance with the provisions of these Canons.
 - 2.13. The Archbishop may resign from office by written notice to the Dean of the EAR, who shall thereupon submit the resignation to the House of Bishops within a period of fourteen days (14) from the date of receipt of the written notice.

Canon 3. The Dean of EAR

- 3.1 EAR shall have a Dean whose sole responsibility shall be to perform the duties of the Archbishop, on a temporary basis, in the event of casual vacancy in the office of the Archbishop until enthronement of the next substantive Archbishop. Casual vacancy may occur due to:
 - 3.1.1 Death or illness leading to incapacity of any kind;
 - 3.1.2 Upon reaching the mandatory retirement age of 65 years and a successor has not been consecrated and enthroned;
 - 3.1.3 Abandonment of Church Ministry;
 - 3.1.4 Resignation from office of Archbishop;
 - 3.1.5 Resignation as Bishop of the Metropolitan Diocese; or
 - 3.1.6 A decision of the House of Bishops due to misconduct in accordance with the provisions of these Canons.
- 3.2 The most senior among the serving Diocesan Bishops on the basis of the date of consecration as Bishop shall automatically be recognized as the Dean of EAR. If the date of consecration is the same as another Bishop, then the date of birth is considered. If this is still the same, the date of enthronement as Diocesan Bishop is considered. If enthroned on the same day, then the first to be laid hands upon shall be considered.
- 3.3 In the event of casual vacancy in the office of the Archbishop, the Dean shall, within sixty (60) days, call for a meeting of the House of Bishops for the purpose of electing a successor.

Canon 4. Executive Secretariat

- 4.1 EAR shall have a Secretariat which, among others, shall be responsible for coordination of the evangelical activities of the Church and promotion of accountability, justice, unity, coherence, and “best practice” governance principles throughout the Church. EAR Secretariat shall also be responsible for relationships with government, friends of the Church and other partners; nationally and globally.
- 4.2 The seat of EAR Secretariat shall be at EAR Office. EAR Secretariat shall be under the direction of the Archbishop of EAR with the assistance of the Executive Secretary who will be responsible for the day-to-day administrative affairs of the Secretariat.
- 4.3 The Executive Secretary is appointed by the House of Bishops.

Canon 5. Governance of the Church

- 5.1 The Clergy and Laity shall be involved in the governance of the Anglican Church of Rwanda and shall therefore be represented on the different organs of the Church at EAR level, Dioceses and Parishes.

Canon 6. Synod of EAR

- 6.1 EAR shall have a General Assembly known as “Synod of EAR” which shall be the supreme organ of the Church. The membership of the Synod shall be composed of the clergy and laity as follows:
 - 6.1.1 The Archbishop who shall be the Chairperson;
 - 6.1.2 All Diocesan Bishops and Bishops representing Church institutions;
 - 6.1.3 Two representatives of the clergy from each Diocese;
 - 6.1.4 Two representatives of laity from each Diocese (One male and one female);
 - 6.1.5 One representative of the academic staff from Kigali Anglican Theological College/University;
 - 6.1.6 One representative of the students of EAR Institution of Higher Learning - College/University;
 - 6.1.7 Other persons nominated by the Archbishop from among the senior staff at EAR Secretariat; and
 - 6.1.8 The Executive Secretary, the Chancellor (legal counsel) and the Treasurer of EAR shall be ex-officio members of the Synod.
 - 6.1.9 With the exception of the Archbishop, Diocesan Bishops and ex-officio members, no person shall be a member of the Synod of EAR for more than two terms.
- 6.2 The core responsibility of the Synod shall be to deliberate on any matter concerning the Faith and Mission of the Church. Consequently, the duties of the Synod shall include, but not necessarily restricted to the following:
 - 6.2.1 On recommendation of the Council of EAR, to promulgate, amend, or repeal the Constitution of EAR and the Canons of the Church;
 - 6.2.2 To ensure the Dioceses of the Church adopt uniform Constitutional framework;
 - 6.2.3 To approve the Doctrine of the Church and any revisions thereof;
 - 6.2.4 To ensure good governance, unity and fairness in the Church;
 - 6.2.5 To receive, deliberate, and approve reports of the Council of EAR;
 - 6.2.6 To receive, consider and ratify the decisions of the Council of EAR;
 - 6.2.7 To approve new Dioceses or merger or dissolution of any existing Dioceses due to reasonable cause;
 - 6.2.8 To constitute a Disciplinary Tribunal for the Church and appoint its members in accordance with the provisions of these Canons; and
 - 6.2.9 Carry out any other responsibilities which may be necessary for the fulfilment of the above.

- 6.3 The Synod of EAR shall make its decisions in general meetings which shall be held once in every two years. However, an extraordinary general meeting may be convened at any time, as appropriate, where it is deemed that postponement of the matters to be deliberated could adversely impact the Church.
- 6.4 Separate instrument entitled “*Meetings: Organization and Proceedings*” elaborates detailed regulations governing calling, quorum and proceedings of EAR Synod meetings.

Canon 7. Council of EAR

Composition

- 7.1. The Governing organ of the Church shall be the Council of EAR of which membership shall be composed of the clergy and laity as follows:
- 7.1.1. The Archbishop who shall be the Chairperson;
 - 7.1.2. All Diocesan Bishops;
 - 7.1.3. One representative of the clergy from each Diocese;
 - 7.1.4. One representative of the laity from each Diocese;
 - 7.1.5. The Executive Secretary and the Chancellor (legal counsel) of EAR shall be ex-officio members of the Council of EAR.
 - 7.1.6. With the exception of the Archbishop, Diocesan Bishops and ex-officio members, no person shall be a member of the Council of EAR for a period longer than five (5) consecutive years, and no person shall concurrently be a member of the Synod of EAR and Council of EAR.

Responsibilities

- 7.2. As the Governing organ, and except as specifically mandated to the House of Bishops in Canon 8 hereinafter, the Council of EAR shall be responsible for the implementation of the decisions of the Synod of EAR. The duties of the Council of EAR shall therefore include, but not necessarily restricted to the following:
- 7.2.1. To adopt the Constitution of EAR, the Canons of the Church, and any amendments thereof, and to recommend their ratification by the Synod of EAR;
 - 7.2.2. To approve the socio-economic programmes in which the Church is involved, including associated sources of funding and their terms and conditions;
 - 7.2.3. To establish appropriate financial and administrative policies of EAR;
 - 7.2.4. To approve the annual budget of EAR;

- 7.2.5. To ensure accountability in the Church;
- 7.2.6. To approve strategies for financial and other material support to the Secretariat of EAR by the Dioceses;
- 7.2.7. To establish appropriate policies regarding financial and other rewards to the Ministers of the Church; including their post-retirement life;
- 7.2.8. To approve the annual financial statements of EAR and to present them to the Synod of EAR for information and adoption;
- 7.2.9. Carry out any other duties which may be necessary for the fulfilment of its responsibilities.

Decision making

- 7.3. The Council of EAR shall make its decisions in meetings which shall be held once a year. However, special meetings may be convened at any time, as appropriate, where it is deemed that postponement of the matters to be deliberated could adversely impact the Church.
- 7.4. Separate instrument entitled “*Meetings: Organization and Proceedings*” elaborates detailed regulations governing calling, quorum and proceedings of EAR Council meetings.

Sub-committees of the Council of EAR

- 7.5. The Council of EAR may establish specialized Commissions and Committees as may be deemed necessary to enable sound management of the affairs of EAR and the Church in general.

Canon 8. House of Bishops

- 8.1 The Church shall have a “House of Bishops” composed of the Archbishop as the Chairperson, Diocesan Bishops and Coadjutor Bishops. The Executive Secretary of EAR shall attend the meetings of the House of Bishops.
- 8.2 Whenever the House of Bishops has to vote for any matter related to its role, only Diocesan Bishops have the right to vote.
- 8.3 The House of Bishops is the ecclesiastical arm of the Church and shall therefore have responsibility for overseeing worship and doctrine of the Church. Consequently, the duties of the House of Bishops shall include, but not necessarily restricted to the following:
 - 8.3.1 To safeguard Christian Faith and Order in the Church;

- 8.3.2 To ensure uniformity of Gospel, Worship and Sacraments throughout the Church;
 - 8.3.3 To ensure uniform standards and practice throughout the Church regarding consecration of Bishops, ordination of priests, deacons, and discipline of clergy in general;
 - 8.3.4 To promote good relations between the Church and other churches; nationally and internationally;
 - 8.3.5 Election and enthronement of the Archbishop;
 - 8.3.6 Election, consecration and enthronement of Bishops, and to propose their intra-Diocese transfers in consultation with the concerned Diocesan Synods,
 - 8.3.7 To approve the translation of Bishops;
 - 8.3.8 To approve or disapprove the resignation of the Archbishop and of a Bishop;
 - 8.3.9 The suspension of the Archbishop, or of a Bishop when their behavior violates the EAR Constitution, Canons and good practices. This is done after consultation with the Synod of EAR.
 - 8.3.10 To nominate, and recommend to the Synod of EAR for approval, members of the Disciplinary Tribunal for the Church;
 - 8.3.11 To receive and implement, on provisional basis, the recommendations of the Tribunal of the Church, and to report to the Synod of EAR for ratification of the decisions made in connection with those recommendations. Every effort shall be made not to refer any case outside the Church, but to find solutions within EAR Structures.
 - 8.3.12 To consider questions pertaining to the ministry and direction of the Church.
 - 8.3.13 To consider and recommend to the Synod of EAR the creation of new Dioceses or merger or dissolution of any existing Dioceses due to reasonable cause; and
 - 8.3.14 To appoint or dismiss the Chancellor, the Executive Secretary, and auditors of EAR;
 - 8.3.15 Carry out any other duties which may be necessary for the fulfilment of its responsibilities.
- 8.4 The House of Bishops shall make its decisions in meetings which shall be at least four (4) times in a year.

Canon 9. Commission for Ministry

- 9.1 The Church shall have a Commission for Ministry (evangelical) which shall be answerable to the House of Bishops, and shall have a chairperson nominated by members of the House of Bishops from among themselves.
- 9.2 The Commission shall be composed of the chairperson, one (1) archdeacon, one (1) senior priest, one (1) member of Laity, one (1) nominee of the Mothers' Union, one (1) nominee of youth, and one (1) nominee of the Kigali Anglican Theological College/University. The members of the Commission shall elect a Secretary from among themselves. No member may serve on the Commission for a period longer than five (5) consecutive years.
- 9.3 The responsibility of the Commission shall be to assist the House of Bishops to fulfil its ecclesiastical mandate, and therefore its duties shall include, but not necessarily limited to the following:
 - 9.3.1 To identify emerging issues and trends in Ministry, and to recommend to the House of Bishops on how best, as a Church, to deal with those issues and to keep up with the trends;
 - 9.3.2 To identify areas of Ministry that have not been adequately addressed by the Church, and to recommend to the House of Bishops how best to address them;
 - 9.3.3 To promote Youth and Children's Ministry (Boys' and Girls' brigades, Sunday School, other Youth) in the Church, and to oversee their activities;
 - 9.3.4 To promote and oversee chaplaincy and spiritual counselling in schools, colleges, universities, hospitals and prisons;
 - 9.3.5 To liaise with Mothers' Union in the promotion of family values and family counselling in the Church;
 - 9.3.6 To give general direction to similar function committees at the level of Diocese, and to receive and consider reports from those committees;
 - 9.3.7 To liaise with respective Diocesan Bishops in matters connected with its primary responsibilities herein stated;
 - 9.3.8 To propose policies and standards for theological training and ministerial formation and development, and to seek approval thereof by the House of Bishops;
 - 9.3.9 To liaise with the Kigali Anglican Theological College/University on matters related to curriculum development, and to ensure that any curriculum offered at the College/University has been accredited by the Higher Education Council (HEC)

- 9.3.10 To liaise with the Higher Education Council in vetting Colleges and Universities offering training programmes in Theology, Divinity and Ministry;
- 9.3.11 To submit regular reports to the House of Bishops about its activities; and
- 9.3.12 To perform any other duties which are necessary for the fulfilment of its responsibilities herein stated.
- 9.4 The Commission for Ministry shall make its decisions in meetings which shall be held at least twice a year.

Canon 10. Commission for Socio-Economic Programmes

- 10.1. The Church shall have a Commission for Socio-Economic Programmes, which shall be answerable to the Council of EAR. The Commission shall be composed of at least seven (7) persons but not more than nine (9) persons; one of whom shall be the chairperson. The members of the Commission shall be appointed by the Council of EAR, and no member may serve on the Commission for a period longer than five (5) consecutive years. The members of the Commission shall elect a Secretary from among themselves.
- 10.2. The responsibility of the Commission shall be to assist the EAR Council to monitor the activities of socio-economic programmes of the Church, and therefore the duties of the Commission shall include, but not necessarily limited to the following:
- 10.2.1. To identify socio-economic development issues facing the members of the Church;
- 10.2.2. To design and recommend to the Council of EAR appropriate solutions for the identified issues, with the objective of improving the livelihood of the members of the Church through poverty reduction, economic empowerment, food security, health, education and literacy – among others;
- 10.2.3. Mobilisation of Christians, through Gospel and awareness, in order to embrace the socio-economic programmes;
- 10.2.4. To design socio-economic projects/programmes and to direct the formulation of funding proposals thereof for submission to partners of the Church for support;
- 10.2.5. To mobilise resources for financing the socio-economic programmes undertaken by the Church;
- 10.2.6. To promote and inculcate accountability and sound management of the socio-economic programmes undertaken by the Church;

- 10.2.7. To submit regular reports to the Council of EAR about its activities; and
 - 10.2.8. To perform any other duties which are necessary for the fulfilment of its responsibilities herein stated.
- 10.3. The Commission shall make its decisions in meetings which shall be held at least twice a year.

Canon 11. Commission for Finance and Property

- 11.1. EAR shall have a Commission known as “Commission for Finance and Property”, composed of not less than seven (7) persons and not more than nine (9) persons; qualified members will be selected. No member may serve on the Commission for a period longer than five (5) consecutive years.
- 11.2. The members of the Commission shall be appointed by, and answerable to, the Council of EAR which shall also appoint the Chairperson. In selecting the membership of the Commission, consideration shall be made to personal integrity of the potential candidates, proven skills in financial management, accounting, economics, law, strategic planning, corporate management in general; and willingness to offer “pro-bono” service to the Church. The members of the Commission shall elect a Secretary from among themselves.
- 11.3. The Commission shall be responsible for monitoring the management of the finances and other property of EAR, in consultation with a similar commission at the diocesan level. Its duties shall include, but not necessarily limited to the following:
 - 11.3.1. Develop strategies for improving the financial capacity of the EAR; which may include consideration for using the properties and other assets of EAR in income-generating activities;
 - 11.3.2. Implementation of appropriate accounting policies and sound internal controls that ensure proper management of the financial affairs and property of EAR;
 - 11.3.3. To ensure the maintenance of a Register of the property and other assets of EAR which is regularly updated;
 - 11.3.4. To ensure compliance with applicable tax laws;
 - 11.3.5. To ensure that proper books of accounts and other accounting records are kept at all times by the EAR Secretariat;
 - 11.3.6. To consider annual budgets prepared by EAR Secretariat, and to recommend their approval by the Council of EAR;

- 11.3.7. To monitor the management of the finances and property of EAR, and to receive and consider quarterly financial performance reports from EAR Secretariat;
 - 11.3.8. To receive and evaluate the candidature of auditors of EAR, and to recommend the successful candidates to the Council of EAR for appointment and to approve their remuneration;
 - 11.3.9. To receive and consider annual audited financial statements and auditor's report thereof, and to recommend to the Council of EAR the approval of those financial statements and audit report; and
 - 11.3.10. To coordinate the work of similar diocesan commissions and give the House of Bishops a national picture of the management of the assets of the Church.
- 11.4. The Commission of Finance and Property shall make its decisions in meetings which shall be held at least twice a year.
 - 11.5. The Executive Secretary of EAR shall attend and make presentations at the meetings of the Commission.

Canon 12. Governance structure at Dioceses and Parishes

- 12.1. To ensure uniformity throughout the Church, similar governance organs as described in these Canons hereinabove shall be established at Dioceses and Parishes.
- 12.2. Each Diocese shall be free to promulgate its Constitution, and to initiate socio-economic programmes within its jurisdiction; provided such programmes must be within the core mission of the Church and in conformity with established religious ethos of the Church. This notwithstanding, prior consultation with EAR Secretariat is encouraged.
- 12.3. On or before 31st January of each calendar year, and on or before 10th day of every calendar month, every Parish shall submit a report to the Diocesan Bishop in a format and form prescribed by the Diocesan Secretariat, showing the number of Christians in the Parish and tithes and offerings received – indicating comparison with prior year or month as applicable, number of sacramental and ministerial ceremonies performed: baptism, confirmation, reception, marriage, burial, status of socio-economic programmes undertaken by the Church in the Parish, and any other Church activities performed during the period. The report shall be accompanied by banking documents for the tithes and offerings for the respective periods.
- 12.4. Every Diocesan Bishop shall be responsible for the preparation of a composite report which summarises the reports received from the Parishes, and to submit

such report to the Archbishop via EAR Secretariat no later than 31st March of each calendar year, and no later than 20th day of every calendar month. The report to the EAR Secretariat shall be accompanied by banking documents for the share of tithes and offerings allocated to EAR Secretariat in accordance with the resolution of the Synod of EAR.

PART II: MINISTERS OF THE CHURCH

Canon 13. Holy Orders in the Church

- 13.1. The Church affirms the *threefold* pastoral ministry of Bishop, Priest and Deacon.
- 13.2. A person shall be admitted to the office of Bishop, Priest or Deacon in the Church, or allowed to execute any of the said offices, only if such person has been ordained and admitted thereunto in accordance with the provisions of these Canons.
- 13.3. A person who has been admitted to the order of Bishop, Priest, or Deacon shall continue exercising such ministry; unless duly divested in accordance with the provisions of these Canons.
- 13.4. The following is the hierarchical order and proper forms of address of the ordained ministers of the Anglican Church of Rwanda:

<u>Minister</u>	<u>Written address</u>	<u>Verbal Address</u>
Archbishop: Primate of the Church must have been a Diocesan Bishop for at least five (5) years before appointment to the office of Archbishop.	The Most Reverend, Archbishop of ..., or The Most Rev. ... <i>(Dear Archbishop)</i>	His Grace Archbishop <i>(name)</i>
Dean of EAR: is the most senior Bishop below the Archbishop and fills a casual vacancy of the office of Archbishop.	The Right Reverend, Dean of ..., or The Rt. Rev. ... <i>(Dear Bishop)</i>	My Lord Bishop <i>(name)</i>
Diocesan Bishop or Bishop Ordinary: A Bishop who presides over a Diocese.	The Right Reverend, Bishop of ..., or The Rt. Rev. ... <i>(Dear Bishop)</i>	My Lord Bishop <i>(name)</i>
Coadjutor: A Bishop who is expected to ascend to the office of Diocesan Bishop when it becomes vacant.	The Right Reverend, or The Rt. Rev. ... <i>(Dear Bishop)</i>	My Lord Bishop <i>(name)</i>
Suffrage: A Bishop who assists the Diocesan Bishop in a specified ecclesiastical area. Unlike the Coadjutor, a <i>Suffragan</i> is not an automatic successor to the Diocesan Bishop.	The Right Reverend, or The Rt. Rev. ... <i>(Dear Bishop)</i>	My Lord Bishop <i>(name)</i>

<u>Minister</u>	<u>Written address</u>	<u>Verbal Address</u>
Assistant Bishop: A Bishop who has been appointed to assist the Diocesan Bishop but without specific jurisdiction. Similar to a <i>Suffragan</i> , Assistant Bishop is not an automatic successor to the Diocesan Bishop.	The Right Reverend, or The Rt. Rev. ... <i>(Dear Bishop)</i>	My Lord Bishop <i>(name)</i>
Sub-Dean (Provost): a senior Priest who is incumbent of a Cathedral which is also a Parish – generally the most senior Priest below a Bishop.	The Very Reverend, or The Very Rev. ... <i>(Dear Reverend)</i>	The Provost, Reverend <i>(name)</i>
Dean: a senior Priest who is the incumbent of a Cathedral but which is not a Parish, or head of a Chapter at a Cathedral or a Minister appointed to oversee Priests in a locality.	The Very Reverend, or The Very Rev. ... <i>(Dear Reverend)</i>	The Dean, Reverend <i>(name)</i>
Canon: This is bestowed on a senior Priest by the Diocesan Bishop in recognition of faithful, valuable and exemplary long service to the Church.	The Reverend Canon, or The Rev. Canon <i>(Dear Reverend)</i>	Reverend Canon, <i>(name)</i>
Archdeacon: a senior Priest in a Diocese who presides over an archdeaconry. The term Principal is also used, heading a District.	The Venerable, Archdeacon of ..., or The Ven. Arch ... <i>(Dear Reverend)</i>	Archdeacon <i>(name)</i>
Vicar: A Priest who is in charge of a specific Parish or order.	The Parish Priest of..., <i>(Dear Reverend)</i>	Reverend <i>(name)</i>
Chaplain: A Priest who is responsible for pastoral care and worship within an Institution such as a hospital, school, university, prison, or a military barracks.	The Chaplain of ..., <i>(Dear Reverend)</i>	Reverend <i>(name)</i>
Curate / Assistant Pastor: A Priest who assists a Vicar.	<i>(Dear Reverend)</i>	Reverend <i>(name)</i>
Priest: an ordained person above Deacon.	<i>(Dear Reverend)</i>	Reverend <i>(name)</i>
Deacon: the entry title into ordained ministry. Generally, a Deacon will be required to serve for a period not shorter than one (1) year to become Priest.	<i>(Dear Reverend)</i>	Reverend <i>(name)</i>
Ordinand: a person who; having completed pastoral training, is in the process of being ordained.	<i>(Dear Ordinand)</i>	Mr./Ms./Mrs. <i>(name)</i>

<u>Minister</u>	<u>Written address</u>	<u>Verbal Address</u>
<i>Postulant:</i> a person who is undergoing pastoral training to become ordained minister.	<i>(Dear Sir/Madam)</i>	Mr./Ms./Mrs. <i>(name)</i>
<i>Aspirant:</i> a person who has expressed interest to the Diocesan Bishop to undertake pastoral training to become ordained.	<i>(Dear Sir/Madam)</i>	Mr./Ms./Mrs. <i>(name)</i>

Canon 14. Aspirants for Holy Orders

- 14.1. An aspirant for Holy Orders shall satisfy the Parish Priest that he or she:
- 14.1.1. Has attained at least twenty-one (21) years of age;
 - 14.1.2. Has been resident and a member of the Parish for at least three (3) years;
 - 14.1.3. Has completed at least six years of secondary school (A2) or its equivalent; and
 - 14.1.4. Is physically, mentally, morally and spiritually fit for the desired ministry.
- 14.2. The Parish Priest shall receive written expression of interest from eligible persons and present them to the Parish Council for consideration and determination. On behalf of the Council, the Parish Priest and Parish Secretary shall then sign a recommendation letter to the Bishop of the Diocese in which the Parish is located.
- 14.3. The recommendation letter to the Bishop shall show the following information about the aspirant:
- 14.3.1. Full names, date of birth, and marital status;
 - 14.3.2. Duration of residence and membership in the Parish;
 - 14.3.3. Date of baptism and by whom;
 - 14.3.4. Date of confirmation and by whom;
 - 14.3.5. Family background;
 - 14.3.6. Level of education and qualifications; and
 - 14.3.7. Grounds for recommendation.
- 14.4. The Bishop shall convene a meeting of the Diocesan Commission for Ministry to consider the recommendation and for final determination.

- 14.5. Any person who will have expressed interest to be an aspirant shall be entitled to be informed in writing the decision of the Parish Council and the Diocesan Commission for Ministry respectively, and any unsuccessful aspirant shall be informed the grounds for which the candidacy has been declined.
- 14.6. Any person whose candidacy has been declined on reasonable grounds in any Diocese may not be accepted for candidacy in another Diocese; unless there is evidence that the grounds for which earlier candidacy had been declined have been remedied.
- 14.7. The Diocesan Bishop shall write to each successful aspirant as evidence of formal acceptance of the candidate as an aspirant.

Canon 15. Requirement to pursue theological education

- 15.1. Every aspirant shall be required to pursue mandatory studies, at a college or university designated by the sponsoring Diocesan Bishop. The studies will lead to formal qualifications in theology; Diploma or Bachelor's Degree, depending on the postulant's level of prior education.
- 15.2. A person who possesses a Diploma or Degree in a field other than Theology or Divinity shall, before being admitted into Holy Orders, pursue and obtain a Bachelor of Divinity or a Diploma in Christian Ministry or a Master of Divinity as deemed appropriate by the Commission for Ministry and depending on prior qualifications.
- 15.3. During the duration of the training programme, the Postulant shall:
 - 15.3.1. Submit self-assessment report to the sponsoring Diocesan Bishop for each semester of studies, containing academic progress as well as personal spiritual development, challenges; if any, and suggestions for addressing the challenges.
 - 15.3.2. Be responsible for ensuring that the College or Institution delivering the training programme has submitted annual confidential report to the sponsoring Diocesan Bishop which contains an evaluation of the Postulant's spiritual growth.
 - 15.3.3. Upon successful completion of prescribed studies, the Postulant shall obtain a report from the College or Institution, addressed to sponsoring Diocesan Bishop, containing an opinion of the College or Institution about the Postulant's suitability for ordained ministry.

Canon 16. Admission to Deaconate and Priesthood

- 16.1. A Postulant who has successfully completed the studies in theology as prescribed in these Canons, and subject to suitability assessment for ordained ministry, shall initially be considered for ordination as a Deacon, and upon ordination shall serve in that capacity for a period not shorter than one (1) year.
- 16.2. Upon successful service as a Deacon, and subject to suitability evaluation by the Diocesan Commission for Ministry, such person shall be ordained Priest.
- 16.3. A person desiring to join the Holy Orders of the Anglican Church of Rwanda, and being an ordained person converting from a Christian denomination other than an Anglican Church, shall be required to undergo specific training as prescribed by the sponsoring Diocesan Bishop in accordance with the Canons of the Church.

Canon 17. Ordination of Deacons and Priests

- 17.1. The ordination of Deacons and Priests shall be conducted in the Cathedral of the Diocese. This notwithstanding, the ordination may be conducted in a Parish church at the discretion of the sponsoring Diocesan Bishop.
- 17.2. The ordination of Deacons and Priests shall be performed by the sponsoring Diocesan Bishop assisted by one or more Senior Priests in the Diocese, as the Bishop may deem, who shall present to the Bishop every person to be ordained. The Bishop shall, together with the assisting Senior Priests, lay their hands upon the head of every person being ordained Priest. The Bishop may perform ordination at the Ember Seasons, or any Sunday or Holy Day.
- 17.3. Every Bishop shall take reasonable care, by written testimony or other sufficient evidence, as most appropriate in the circumstances, to ensure that any person, before ordination:
 - 17.3.1. Has gone through sufficient ordination preparatory instruction in Holy Scripture, Doctrine, Discipline and Worship of the Church;
 - 17.3.2. Is of suitable moral standing and exemplary to the flock of Christ as not to cause disrepute to the Church;
 - 17.3.3. Is of sound mind and does not suffer from any incapacity which would impede performance of ministry responsibilities;
- 17.4. If any great crime or impediment be alleged in respect of any candidate for ordination, the Bishop shall refrain from ordaining that person until such time as the party accused shall be found clear of that crime or impediment.

- 17.5. No person shall be declined ordination as a Deacon or Priest on the ground of being born outside of wedlock.

Canon 18. Restriction to divorcees to join Holy Orders

- 18.1. A person who has been married according to civil law and subsequently divorced, but whose former spouse is still living shall not be eligible for admission to Holy Orders or any office of Lay Minister in the Church.

Canon 19. Induction and license to Ministry

- 19.1. Before proceeding to ministry, a Priest or Deacon shall undergo induction, directed by the Bishop, on matters concerning rules, obligations, rights and privileges associated with the assigned office. The induction will entail reading words of induction contained in a prescribed instrument.
- 19.2. During the induction, the Priest or Deacon shall hold the instrument and kneel before the Bishop who, while standing at the door steps of the church where the induction is being performed, hand over to the Priest or Deacon the key to the church while at the same time reading the words of induction. After the reading the Priest or Deacon shall stand and sound a drum symbolising an announcement to the public that he/she has been inducted into ministry. The Bishop shall then license the Priest or Deacon to exercise ministry.
- 19.3. The licence granted by the Bishop to the Priest or Deacon:
- 19.3.1. Shall be in writing.
- 19.3.2. May, either be a general license to preach or minister in any Parish, Institution or other area of ministry in the Diocese, or a license to perform specified roles of ministry.
- 19.3.3. May, by written notice, be revoked at any time if the person to whom it has been granted is under investigation for misconduct or has been found guilty of misconduct in accordance with the provisions of these Canons, and has not been discharged of that wrongdoing.

Canon 20. Transfer of Priests or Deacons within and between Dioceses

- 20.1. At the jurisdiction of the Diocesan Bishop, any Priest or Deacon may be transferred from a Parish to another within the Diocese, but no Priest or Deacon may exercise

ministry outside the Parish to which she/he has been allocated; except with prior authorisation of the Bishop or consent of the Priest who has been licensed for that other Parish.

- 20.2. A Priest or Deacon may exercise ministry outside the Diocese where he was ordained; provided that:
 - 20.2.1. Prior written approval has been obtained from the Bishop of the Diocese in which such Priest or Deacon is serving at the time of request, and such written approval shall not be unreasonably withheld;
 - 20.2.2. Prior written consent has been obtained from the Bishop of the Diocese in which the Priest or Deacon intends to serve, and such written approval shall not be unreasonably withheld;
 - 20.2.3. The required approval or consent shall be declined if the Priest or Deacon is under investigation for misconduct or has been found guilty of misconduct in accordance with the provisions of these Canons, and has not been discharged of that wrongdoing.

Canon 21. Clergy from other Churches

A visiting Priest or Deacon, being an ordained in an Anglican Church other than the Anglican Church of Rwanda, may exercise ministry in any Diocese or Parish of the Church; provided prior written permission has been obtained from the Archbishop. The obligation to obtain such permission shall rest on the Bishop of the Diocese in which the visiting Priest or Deacon intends to serve. The permission shall specify the duration of service.

Canon 22. The Parish Priest

- 22.1. A Parish Priest is in charge of a Parish. Every Parish Priest is required, on daily basis, unless prevented by sickness or other urgent cause, to say the morning and evening prayer either privately or openly in the Parish church. In the latter case, it is desirable that Christians should be informed so that they may come to take part in the prayer, or at least lift up their hearts to God in midst of their occupations.
- 22.2. The Parish Priest shall celebrate, or cause to be celebrated, the Holy Communion on all Sundays and on Ash Wednesday, and shall diligently administer the Sacraments and other rites of the Church.
- 22.3. The Parish Priest shall chair the Parish Council and be an ex-officio member of all the Parish Committees.

- 22.4. The Parish Priest shall regularly convene the meetings of the governing organs in each congregation in the Parish, and may call special meetings whenever deemed necessary or required by church wardens or by at least six (6) of the members of the Parish Council.
- 22.5. The Parish Priest shall be the Accounting Officer of the Parish and shall be responsible for the proper running, administration, general stewardship and ensuring accountability of financial and other resources of the Church in the Parish; including church building and other assets, and shall ensure compliance with laws of Rwanda. The Parish Priest shall manage the assets of the Church in accordance with the provisions of these Canons and any other regulations that may be incidental thereto.
- 22.6. The Parish Priest shall be responsible for the management of the musical instruments (if any), the organ, drums, fixing hours of service, and such like matters.
- 22.7. The Parish Priest shall give necessary assistance to the Church Wardens in compiling the statistical returns to the Diocese as may be required of them.
- 22.8. The Parish Priest shall be primarily responsible for holistic ministry in the Parish; for its initiation, character, organization, and control. This shall include the following:
 - 22.8.1. Evangelism and discipleship;
 - 22.8.2. Children's ministry including mentoring of children's Church teachers;
 - 22.8.3. Supervision of Church workers responsible for maintenance and adornment of the sanctuary, the chancel or other portions of Church building;
 - 22.8.4. Ministry to Schools, Medical and other institutions;
 - 22.8.5. Ministry to associations, clubs and ministry teams;
 - 22.8.6. Every Parish Priest shall preach, or cause to be preached, a Sermon in his or her church at least once every Sunday; and
 - 22.8.7. Initiation of socio-economic development programmes including but not limited to environmental preservation for the enhancement of the lives of the communities.
- 22.9. The Parish Priest shall present a report to the Parish Council on the state of the Church in the Parish, and such other matter as He or She considers advisable.
- 22.10. The Parish Priest shall keep proper records in books provided by the Church wardens of all services of Holy Communion, and of Morning and Evening Prayer,

and shall keep an accurate record of Baptisms, Confirmations, Marriage and Burials.

22.11. The Parish Priest shall prepare and forward to the Diocesan Secretariat:

22.11.1. The Certificate of election of Lay Members of the Diocesan Synod and the names and addresses of the Church Wardens for the current year.

22.11.2. Statistical returns to the Diocesan Bishop regarding the congregation or congregations, the services of the Church, the Sunday School and all other organizations as required by Diocesan Synod.

22.11.3. He or She shall place before the congregation or congregations any special appeals for contributions ordered by the Diocesan Synod.

22.11.4. By failure to comply with one or more of the above provisions, any Parish Priest shall forfeit his or her right to sit in the session or sessions of the Diocesan Synod and to election or appointment as a member of any Committee of the Synod for that year.

22.12. The Parish Priest shall not be absent from the charge or duties to which He or She is licensed for longer than one month in any year, unless He or She has obtained Leave of Absence in writing from the Bishop. No Leave of Absence shall be granted for longer than two years.

22.13. The Parish Priest shall carefully prepare or cause to be prepared all such as desire to be confirmed and if satisfied of their fitness, He or She shall present them to the Bishop for confirmation.

22.14. A Parish Priest shall be diligent in visiting his or her parishioners, particularly those who are sick and infirm and shall provide opportunities whereby any of his or her parishioners may come to him/her for spiritual counsel and advice.

Canon 23. The Archdeacon

23.1. Following service as a Parish Priest or Chaplain for a period not shorter than five (5) years, a priest may be appointed to the office of Archdeacon. The Diocesan Bishop may, in certain circumstances, recommend a shorter period.

23.2. The Archdeacon shall have similar responsibilities in an archdeaconry as does the Parish Priest in a Parish; besides assistance to the Diocesan Bishop in pastoral care and office, particularly ensuring that persons who hold ecclesiastical office within the archdeaconry perform their duties with diligence.

23.3. The Archdeacon is required to make a visitation within the archdeaconry at least once a year, and to make physical inspection of churches, church yards and give

direction for the amendments of all defects in the walls, fabric, ornaments, and furniture of the same. At the discretion of the Bishop, the Archdeacon may induct Priest and Deacons.

Canon 24. Dean, Canon and Provost

- 24.1. Following service as a Parish Priest or Chaplain for a period not shorter than five (5) years, a priest may be appointed a Dean, or Canon or a Provost. This notwithstanding, a Priest who is a professor or other senior academic at a university may be appointed a Canon or Provost.
- 24.2. The Dean, Canon or Provost shall take care that the customs at the Cathedral realm with ecclesiastical order according to the statutes and customs of the Church, and that the statutes and customs and ecclesiastical laws are diligently observed.
- 24.3. The appointment of an ordained minister as Dean, Canon or Provost shall be at the discretion of the Diocesan Bishop; provided that this shall be done judiciously and in consultation with the Diocesan Commission for Ministry, and subject to the approval of the Diocesan Council.
- 24.4. To be eligible for appointment as an ordained Dean, Canon or Provost, one shall have the following attributes, in addition to the prescribed period of prior service:
 - 24.4.1. Be at least forty (40) years of age;
 - 24.4.2. Demonstrate good knowledge of the Canons and traditions of the Church;
 - 24.4.3. Has made demonstrable contribution in the life of the Church;
 - 24.4.4. Is a person of good conduct and respectable in the Church;
 - 24.4.5. Be a person of judgement.

Canon 25. The Bishops

- 25.1. An ordained person may be appointed Bishop in the Church only if that person:
 - 25.1.1. Has attained at least forty-five (45) years of age and is not older than sixty (60) years of age;
 - 25.1.2. Is a holder of at least a Bachelor's Degree in Theology or Divinity from a recognised university, or a Bachelor's degree in any other field and a Degree in Theology from a recognized university or College; and

- 25.1.3. Has been a senior Priest in the Anglican Church of Rwanda or in another Church which is in the Anglican Communion, for a period not shorter than five (5) years.
- 25.1.4. Has successfully gone through the due process of nomination, election and consecration as prescribed in these Canons.
- 25.2. No person shall serve as Diocesan Bishop in any Diocese of the Church for a period longer than twenty (20) years or upon attaining the age of sixty-five (65) years; whichever occurs first.
- 25.3. 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.
- 25.4. 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.
- 25.5. A Coadjutor-Bishop is elected and consecrated to a Diocese with a right of succession to the Ordinary. When the Episcopal See falls vacant, the Coadjutor - Bishop is enthroned and immediately becomes the Bishop of the Diocese for which he was elected. Until that time the Coadjutor-Bishop 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 the Ordinary, seeking his consent in all actions. The status of a Coadjutor-Bishop starts with his consecration and lasts for a period not less than six (6) months and not more than twelve (12) months.
- 25.6. A Suffragan Bishop is called to share in the cares of the people assisting the Diocesan Bishop in a particular area within the Diocese. He should exercise this office in a manner that they act and think in accord with the Ordinary, seeking his consent in all actions.
- 25.7. An Assistant Bishop 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 the Ordinary, seeking his consent in all actions.
- 25.8. The job description of the Coadjutor Bishop, Suffragan Bishop, and Assistant Bishop is done by their Diocesan Bishop. The Coadjutor Bishop, Suffragan Bishop, and Assistant Bishop have right to a minimum treatment that includes at least a reasonable and customary salary, a decent and secured accommodation, and a car for transport. They also have right to allowances for communication, fuel and vehicle maintenance.

Canon 26. Election of Candidates for Office of Bishop

- 26.1. Every Diocesan Bishop of the Church of Rwanda shall be elected in accordance with the procedure laid down in this Canon.
- 26.2. Elections are prepared by the Diocesan Synod six months before the expiration of the term period of the Bishop in office. The Election Committee set up by the Diocesan Synod will nominate four candidates from among the Priests who meet the requirements set in these canons and presents them to the Synod.
- 26.3. The Diocesan Synod chooses two candidates from the four nominees and presents them to the House of Bishops, which elects one of them by secret ballot to be the Bishop.
- 26.4. The election process ends 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 Priest. If the date of ordination is the same, they refer to ordination as Deacon. If the dates are the same, they refer to the date of birth.
- 26.5. If the House of Bishops does not find any of them meeting the requirements, it sends them back to the Diocesan Synod and requests for other two candidates who qualify for the position of a Bishop.
- 26.6. If the Diocesan Synod fails to find a suitable candidate for the second time, the House of Bishops takes over the responsibility to find a candidate to the Episcopate for the Diocese. The House of Bishops can look for suitable candidates within this Church or outside.
- 26.7. The name of the elected Bishop is announced to the Diocese and to the whole Church, and the House of Bishops sets the date of consecration and enthronement. If the candidate is already a Bishop, only the date of enthronement is set.
- 26.8. 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.
- 26.9. When an election of a new Bishop is made, a Declaration of such election shall be made and signed by the Primate. One copy of the Declaration shall be kept in the Registry of the Church, and the other kept in the Registry of the Diocese.
- 26.10. The appointment of a Bishop to a Diocese of the Church of Rwanda shall take effect from the moment of his enthronement. Everyone so appointed shall declare, in writing, his assent to the Constitution and Canons of the Church of Rwanda according to norms prescribed by the Synod of this Church.

26.11. The Bishop elect does not perform Episcopal ministry before consecration. 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 enthronement.

Canon 27. Consecration and enthronement of a Bishop

- 27.1. Unless there is an issue raised against the election of a Bishop, a newly elected Bishop shall be consecrated and enthroned at a date to be announced by the Archbishop in consultation with the House of Bishops.
- 27.2. The consecration and enthronement of a Bishop shall be performed by the Archbishop together with no fewer than three (3) Diocesan Bishops at the Diocesan Cathedral, or at another venue to be determined by the Archbishop.
- 27.3. The consecration and enthronement of a Bishop shall take place on a Sunday, or other Holy Day as may be determined by the Archbishop; and the manner in which the rite shall be performed shall be determined by the House of Bishops and in accordance with the customs of the Church.

Canon 28. Retirement or resignation from office of Diocesan Bishop

- 28.1. The office of the Diocesan Bishop shall become vacant if any of the following events occurred:
- 28.1.1. The Bishop has reached the mandatory retirement age.
 - 28.1.2. Casual vacancy in the office of the Diocesan Bishop. Casual vacancy may occur due to:
 - 28.1.2.1. Death or illness leading to incapacity of any kind.
 - 28.1.2.2. Abandonment of Church Ministry.
 - 28.1.2.3. Reassignment of ministry by the House of Bishops upon request or acceptance of the concerned.
 - 28.1.2.4. Abrupt resignation from office and the Bishop has delivered to the Archbishop a letter of resignation. The resignation shall take effect on the date stated in the acceptance letter of the Archbishop after consultation with the House of Bishops.
 - 28.1.2.5. Absence from office for a continuous duration longer than thirty (30) days without reasonable cause.

28.1.2.6. Decision of the House of Bishops related to misconduct in accordance with the provisions of these Canons.

28.1.2.7. A resolution of “no confidence” against the Bishop passed by at least two-thirds of the House of Bishops.

28.2. Within a period not exceeding seven (7) days from the date the office of Diocesan Bishop has become vacant, the out-going Bishop shall hand over to the Archbishop, all instruments of authority, all assets and records of the Diocese, keys to Diocesan office and Cathedral, and any other belongings of the Church in his custody. The handover shall be witnessed by the Diocesan Chancellor, Diocesan Secretary, Sub-Dean (Provost), Head of Laity, Diocesan Treasurer, and Head of Mothers’ Union in the Diocese.

Canon 29. Canonical obedience in the Church

29.1. Any person who has been admitted to the office of Deacon, Priest, Archdeacon, Provost, Canon, Assistant, Suffragan, or Coadjutor Bishop in any Diocese shall, in all acts that are lawful and not inconsistent with the ethos of the Church, owe canonical obedience to the Diocesan Bishop, and similarly to the Archbishop of the Church. Likewise, any person who has been admitted to the office of Bishop in the Church shall, in all acts that are lawful and not inconsistent with the ethos of the Church, owe canonical obedience to the Archbishop who, in turn, shall be accountable to the House of Bishops.

Canon 30. The Oath of Obedience

30.1. Every ordained minister of the Church shall take Oath of canonical obedience by reciting loudly in the presence of a congregation the following words, while holding the Holy Bible in the left arm and the right arm with open hand lifted straight in the air, and immediately thereafter signing a declaration and undertaking which are prescribed below.

a) Diocesan Bishop

(i) THE OATH

I, -----do swear by Almighty God that I will pay true and Canonical obedience to the Archbishop of the Anglican Church of Rwanda in all things lawful and honest. So, help me God.

(ii) THE DECLARATION

I, ----- declare that I will be bound by the Constitution of the Anglican Church of Rwanda, the Canons of the Church, including any subsequent amendments thereof, as may be accepted by the lawful authority.

(iii) THE UNDERTAKING

I, ----- undertake, if duly required by the House of Bishops in accordance with the provisions of the Canons of the Church, to resign from office of Diocesan Bishop of ----- Diocese and to handover, as prescribed by the Canons of the Church, all instruments of authority, all assets and records of the Diocese, keys to Diocesan office and Cathedral, and any other belongings of the Church in my custody.

Signed: ----- Date: -----

Witnessed: ----- (each to append signature)

b) Other Clergy

(i) THE OATH

I, ----- do swear by Almighty God that I will pay true and Canonical obedience to the Diocesan Bishop of ----- Diocese and likewise to the Archbishop of the Anglican Church of Rwanda, in all things lawful and honest. So, help me God.

(ii) THE DECLARATION

I, ----- declare that I will be bound by the Constitution of the Anglican Church of Rwanda, the Canons of the Church, including any subsequent amendments thereof, as may be accepted by the lawful authority.

Signed: ----- Date: -----

Witnessed: ----- (each to append signature)

Canon 31. Relinquishment and Abandonment of Ministry

- 31.1. An ordained minister may, on own volition or as required in certain circumstances, discontinue ministry; and the process shall be as follows:
- 31.2. **Voluntary relinquishment** which shall mean giving up ministry without separation from the Church; and henceforth reverting to status of layperson in the Church. The act of relinquishment removes from the minister all the rights and privileges appertaining to the office; including spiritual authority minister of the Word and presiding over all Sacraments, and any license held for exercising ministry becomes null and void henceforth.
- 31.2.1. The intention to relinquish ministry shall be expressed in writing in the format which is prescribed in Schedule A below. The declaration shall be witnessed by five (5) ordained ministers; provided at least two of them shall be of a higher Order.

SCHEDULE A: DECLARATION TO RELINQUISH MINISTRY	
I, [Name -----], having been admitted to the office of <i>Bishop/Priest/Deacon</i> ¹ in the Anglican Church of Rwanda, do hereby declare my intention to voluntarily relinquish ministry. This decision notwithstanding, I will remain in the Church as layperson.	
Signed -----	Date -----
Witnessed: ----- (each to append signature)	

- 31.2.2. The duly signed and witnessed declaration shall be delivered to the Bishop of the Diocese in which the minister is serving, or in the event the minister is a Bishop, to the Archbishop.
- 31.2.3. Upon receipt of the declaration, the Diocesan Bishop or Archbishop, as applicable, shall invite the minister for dialogue with a view of understanding the reasons underlying the relinquishment, and

¹ Delete inapplicable

signed by the Archbishop and Chancellor of EAR if the minister is Bishop and by the Diocesan Bishop and Diocesan Chancellor in case of other clergy.

SCHEDULE C: PRESUMPTION OF ABANDONMENT OF MINISTRY

To

This is to notify you that in accordance with the provisions of the Canons of the Anglican Church of Rwanda, you are presumed to have abandoned ministry to which you were ordained.

The presumption is based on the following information available to us:

.....
.....
.....
.....
.....

You are further notified that upon the lapse of six (6) months from the date of this notification, the said presumption of abandonment shall be confirmed; unless you have delivered a personal statement to the undersigned supported by satisfactory evidence that the information is untrue.

Signed by: Signed by:

Date: Date:

31.3.4. The evidence which may be submitted by the minister in response to the notice of presumption of abandonment shall be subject to due process of enquiry and verification.

31.3.5. If the evidence which may be submitted by the minister in response to the notice of presumption of abandonment is found satisfactory, or if the minister has made a written undertaking to rectify the causes for which the presumption had been made, the notice shall be revoked in writing, and the revocation letter shall be addressed and delivered to the minister at the earliest opportunity.

31.3.6. Using the prescribed Schedule D below, the presumption of abandonment shall be confirmed if:

31.3.6.1. After the lapse of six (6) months the minister to whom the notice of abandonment has been addressed has not submitted the required statement disproving the grounds for the notice; or

31.3.6.2. It is established by the process of enquiry and verification of the evidence obtained that the grounds on which the notice of presumption of abandonment was based are valid;

SCHEDULE D: CONFIRMATION OF ABANDONMENT OF MINISTRY

Either:

To

Reference is made to the notice of presumption of abandonment of ministry which was delivered to you on *(date)* which, if in dispute of the grounds on which the presumption was based, required you to submit a personal statement with evidence to disprove those grounds.

Based on our records we have no evidence that you have submitted the required statement or evidence. Consequently, we regret to inform that your abandonment of ordained ministry is hereby confirmed with all consequences as provided for by the Canons of the Church.

Signed by: Signed by:

Date: Date:

Or:

To

Reference is made to the notice of presumption of abandonment of ministry which was delivered to you on *(date)*, and your subsequent statement dated by which you disputed the grounds of the presumption of abandonment of ministry.

After due process of enquiry and verification of your statement, we regret to inform that the evidence you provided is not satisfactory and therefore you are hereby notified that your abandonment of ordained ministry is confirmed with all consequences as provided for by the Canons of the Church.

Signed by: Signed by:

Date: Date:

- 31.3.7. A minister, for whom abandonment of ordained ministry has been confirmed, shall immediately be dispossessed of all rights and privileges pertaining to ordained ministry; including spiritual authority as minister of the Word and all Sacraments, and any licence held to exercise ministry shall become null and void.
- 31.3.8. Upon confirmation of abandonment, and having notified the minister who has abandoned ordained ministry, the Diocesan Bishop or Archbishop, as applicable, shall notify every Diocesan Bishop who in turn will inform the congregation where the minister was serving.
- 31.4. Notwithstanding the deposition in this Canon, a minister who has relinquished or abandoned ordained ministry may, on application to the Diocesan Bishop or Archbishop as applicable, be restored to service of ordained minister; subject to repentance and resolution of the House of Bishops.
- 31.5. A minister, being dissatisfied with the deposition decision taken against him/her, shall be entitled to lodge an appeal to the Archbishop who, upon receipt of the appeal, shall refer the matter to the Tribunal of the Church in accordance with the provisions of these Canons.

Canon 32. Ministers' stipends and welfare

- 32.1. Every ordained minister shall be paid a monthly stipend and, subject to availability of funds, reasonable facilitation for telephone expenses, transport, utilities. The manner in which the stipend and facilitation shall be determined and paid must be in accordance with policy and regulations established by respective Diocesan Councils.
- 32.2. In designing the policy and regulations for remuneration of the clergy in the Diocese, every Diocesan Council shall:
- 32.2.1. Consult and aspire to the established framework of EAR in order to ensure consistence throughout the Church.
- 32.2.2. Take due care to ensure compliance with national laws concerning labour, social security, personal income tax, and any other laws that may be relevant to remuneration and rewards.
- 32.3. Every ordained minister shall be entitled to membership of a recognised medical insurance scheme at a cost paid from resources of the Diocese or Parish as applicable.
- 32.4. Notwithstanding the requirements of the statutory national social security fund, every Diocese shall establish a non-contributory provident fund to cater for post-retirement life of the clergy in the Diocese. In designing the policy and regulations,

the Diocesan Council shall consult the Provincial Council in order to ensure consistence throughout the Church.

- 32.5. Every ordained minister shall reside within own Diocese or Parish; as applicable.
- 32.6. No Diocesan Bishop may be absent from own Diocese for a period longer than thirty (30) days without prior approval of the Archbishop; and similarly, no Deacon, Priest, Assistant, *Suffragan*, or *Coadjutor Bishop* may be absent from own Diocese or Parish, as applicable, for a period longer than thirty (30) days without prior approval of the Diocesan Bishop.
- 32.7. Every Bishop, together with immediate family, shall be entitled to reside in a suitable house at a cost paid from the resources of the Diocese, and every Parish Priest, together with immediate family, shall be entitled to reside in a suitable house at a cost paid from the resources of the Parish, or Diocese if it is proven that the Parish does not have financial capacity.
- 32.8. A Bishop or Parish Priest who may opt to reside in own house shall be compensated with a reasonable house allowance based on the local context, but such house must be within the vicinity of the official seat of the Bishop or Priest.

PART III: LAY OFFICERS OF THE CHURCH

Canon 33. Lay Canons

- 33.1. The Diocesan Bishop may, in consultation with the Diocesan Commission for Ministry and with prior approval of the Diocesan Council, bestow an honorary title of “canon” to a non-ordained person in recognition of demonstrated and exemplary contribution to the Church. Such non-ordained person must:
- a) Be at least forty years of age.
 - b) Have been baptised, confirmed and a regular communicant.
 - c) Have made noticeable contribution in any form to the Diocese, Parish or Church in general.
 - d) Demonstrate good knowledge of the Doctrine, Canons and traditions of the Church.
 - e) Be in good standing in the Diocese or Parish as applicable.
 - f) Be of sound judgement.
- 33.2. Subject to due process of trial and appeal as prescribed in these Canons, a Lay Canon may lose the bestowed title if the person:
- a) Is deemed to have abandoned the Christian faith.
 - b) Has renounced membership of the Church.
 - c) Has propagated a doctrine of a Church that is not in communion with the Anglican Church of Rwanda.
 - d) Has been convicted of any criminal offense in accordance with any law.
 - e) Has been found guilty of misconduct by the Tribunal of the Church in accordance with the provisions of these Canons.
 - f) Has engaged in any act which may cause disrepute to the Church.
 - g) Has persistently failed or been unable to offer the services required of a Canon.

Canon 34. Lay Readers

- 34.1. The Diocesan Bishop may appoint a person to be a Lay Reader in any part of the Diocese to serve the congregation in which he/she is a member, but no person who has been admitted to the office of Lay Reader shall exercise the responsibilities of that office until licensed so to do by the Bishop. To qualify for appointment as Lay Reader a person must:
- (a) Have been baptised, confirmed and a regular communicant.
 - (b) Demonstrate good knowledge of Holy Scripture, and the Doctrine and worship of the Church as prescribed in the Book of Common Prayer.

- (c) Be in good standing in the Diocese or Parish as applicable.
 - (d) Is able to read the services of the Church plainly, distinctly, audibly and reverently.
 - (e) Is able to preach.
 - (f) Have undertaken at least two years of theological training.
- 34.2. The Diocesan Bishop of every Diocese shall maintain a register wherein shall be entered the names of every person who has been licensed as Lay Reader.
- 34.3. A Lay Reader may be required, among other duties, to assist the Parish Priest in identifying households or persons to join the Anglican Church of Rwanda; or to revive their commitment to Anglican faith and divine worship, or visiting families or persons in need.
- 34.4. A Lay Reader may be licenced for any of the following duties:
- 34.4.1. Lead worship to a local area congregation (*ikanisa*) affiliated to a Parish.
 - 34.4.2. Read morning and evening prayer.
 - 34.4.3. Read the Old or New Testament scripture or Gospel at any service.
 - 34.4.4. Preach.
 - 34.4.5. Catechize children and teach at Sunday school.
 - 34.4.6. Receive and present offerings.
 - 34.4.7. Lead intercessions.
 - 34.4.8. Receive and present the offerings at church service.
 - 34.4.9. Distribute the consecrated bread and wine at church service.
 - 34.4.10. Visit the sick and pray for them.
 - 34.4.11. Publish banns of marriage in the absence of a priest
 - 34.4.12. Officiate at funeral services.
 - 34.4.13. Any other pastoral responsibilities as the Bishop may direct; provided a Lay Reader shall not be licenced to officiate at sacraments of baptism and Holy Communion. Nor shall it be the case for Holy Matrimony, or pronounce the Absolution.
- 34.5. **Dress:** At any time during performance of liturgical duty, a Lay Reader shall wear a cassock, surplice and blue scarf.
- 34.6. The license to the Lay Reader is transferrable from one Diocese of the Church to another, but a Lay Reader must consult his/her incumbent before accepting to serve outside own Diocese or Parish.

- 34.7. A Lay Reader may be paid a stipend; subject to availability of funds.
- 34.8. The Diocesan Bishop may, by written notice, summarily revoke any license granted to the Lay Reader if, in the opinion of the Bishop, the Lay Reader has engaged in acts which are in conflict with the duty of Lay Reader. Such revocation shall be subject to prior written notice given by the Bishop to the Lay Reader to explain oneself and shall be effective only if, in the opinion of the Bishop, the explanation given by the Lay Reader is deemed unsatisfactory.
- 34.9. A Lay Reader to whom a revocation of license has been served shall be entitled to appeal against the revocation in accordance with the provisions of these Canons.

Canon 35. Church Wardens

- 35.1. Every Parish Church shall have two Church Wardens each of whom being a member of the Parish congregation in good standing.
- 35.2. One Church Warden shall be elected by the by Parish Council and another appointed by the Parish Priest at the annual Parish Council meeting, and hold office until next Annual General meeting of the Parish Council; unless duly removed due to failure to perform the assigned responsibilities and in which case a special meeting of the Parish Council shall be convened for the purpose of declaring the office Church Warden vacant, and for appointing a successor.
- 35.3. A Church Warden may voluntarily resign from service in writing addressed to the Parish Priest. The Parish Priest would forthwith notify the congregation to which the Church Warden belonged and call for a special meeting of the Parish Council for the purpose of declaring the office Church Warden vacant, and for appointing a successor.
- 35.4. The responsibility of a Church Warden shall be to assist the Parish Priest in carrying out pastoral ministry and administrative duties in the Parish as assigned by the Parish Priest; particularly responsibility for:
- 35.4.1. Among other duties, assisting the Parish Priest in identifying households or persons to join the Anglican Church of Rwanda; or to revive their commitment to Anglican faith and divine worship, or visiting families or persons in need.
- 35.4.2. Preparatory procedures for a church service as follow:
- a) A Flagon or Cruet for the wine, a Chalice or cup, a paten or Plate, and fair Linen for the Service of Holy Communion.
 - b) Sufficient bread and good wine for the Lord's Supper.

- c) An offertory dish or basket and collection plates, basket or bags for the offerings.
- d) A Bible, a Book of Common Prayer, and Registers for Services, baptism, confirmations, and burials.
- e) One or more surplices.
- f) Ensure due reverence is observed both within and outside church during divine service.
- g) Ensure cleanliness of the church buildings and premises; including furniture, fittings, and shall not allow church premises to be used for plays, entertainment, or other profane purposes.

35.4.3. Financial budgets of the Parish;

35.4.4. Physical verification of Offerings, Tithes, Gifts immediately after conclusion of each church service, and prompt banking of the collections in an approved financial institution. The verification shall be witnessed and evidenced by the Parish Priest who shall sign the count sheet/collection register;

35.4.5. Maintenance and custody of records for Offerings, Tithes, Gifts and any other incomes to the Parish;

35.4.6. Banking of the incomes of the Parish;

35.4.7. Signatories on each Parish bank account;

35.4.8. Maintenance and custody of all disbursements made by the Parish;

35.4.9. Maintenance and custody of Church assets in the Parish, including record of documents of Title for Church owned land and buildings in the Parish, insurance policies for those assets. The documents of Title shall be deposited at the Diocesan Secretariat for custody.

35.4.10. Management of the liabilities of the Parish; and

35.4.11. Preparation of regular reports of accountability for the financial affairs of the Parish, and submission of statistical returns required from the Parish by the Diocese.

35.5. The Church Wardens shall execute their responsibilities jointly.

35.6. In the event of the Church Wardens being unable to agree regarding any matter, the dispute shall be referred to the Parish Priest for adjudication in consultation of the Parish Council, and the decision of the Parish Priest shall be final and binding.

Canon 36. Sides men and Sides women

- 36.1. Every Parish Church shall have a committee composed of Sides men and Sides women who are persons of good standing and members of the Parish congregation. One half of the members of the committee shall be Annual General meeting of the Parish Council while another half shall be appointed by the Parish Priest; subject to approval of the Parish Council. The members of the committee shall hold office until the next annual general meeting of the Parish Council.
- 36.2. The Sides men and Sides women shall assist the Parish Priest in pastoral and administrative duties at the Parish and specifically in the performance of the following responsibilities:
 - 36.2.1. Ushering members of the congregation at church services and overseeing seating arrangements;
 - 36.2.2. Among other duties, assisting the Parish Priest in identifying households or persons to join the Anglican Church of Rwanda; or to revive their commitment to Anglican faith and divine worship, or visiting families or persons in need.
 - 36.2.3. Assisting the Church Wardens in collecting and counting the offertory at church services.
 - 36.2.4. Assisting the Church Wardens in maintaining order during church services.

Canon 37. Other Lay Workers

- 37.1. At the discretion of the Diocesan Bishop or Parish Priest; as applicable, a Lay Person in good standing may be appointed to perform any of the following duties:
 - 37.1.1. **Parish clerk:** to handle various administrative and clerical tasks at the Parish.
 - 37.1.2. **Sexton:** a person charged with the maintenance of church buildings and premises.
 - 37.1.3. **Vergers:** a person who takes care of simple duties such as orderliness inside the church building, holding the Bishop's Crozier, etc.
- 37.2. Members of a Church which is not in Anglican Communion may, in consultation with the Diocesan Bishop, be employed as consultants, advisors and stay on contract in areas of their expertise.

PART IV: DOCTRINE, DIVINE SERVICE AND SACRAMENTS

Canon 38. The Doctrine of Anglican Church of Rwanda

- 38.1. The doctrine of the Anglican Church of Rwanda is founded in the Holy Scriptures, and in such teaching of the ancient Church Fathers and Councils of the Church as agreeable to the Holy Scriptures.
- 38.2. The Holy Scriptures by this Canon shall be understood to refer to the thirty-nine books of the Old Testament and the twenty-seven books of the New Testament and taken as Canonical.
- 38.3. Other books, referred to as Apocrypha, shall be read for example of life and instruction of manner; but the Church shall not apply them to establish any doctrine.
- 38.4. The Christian Faith is as summarized in the Apostles Creed, the Nicene and the Athanasius Creeds.
- 38.5. The Sacraments are two, namely Baptism and Holy Communion as instituted by our Lord Jesus Christ.

Canon 39. The Book of Common Prayer

- 39.1. The Anglican Church of Rwanda accepts the Principles of Worship contained in the Book of Common Prayer, as not being contrary to the Word of God.
- 39.2. The form and manner of worship as contained in the Book of Common Prayer, as much as is agreeable to the Word of God, may be used by all members of the Anglican Church of Rwanda with a good conscience.
- 39.3. The Church shall reserve the right to determine and effect any modification, alteration, translation and formulation in services in line with the standard of faith and doctrine.
- 39.4. Any new form of Liturgies, apart from experimental occasional liturgies permitted by a Diocesan Bishop, shall only be approved by the Synod of EAR.

Canon 40. The Thirty-Nine Articles of religion

The Thirty-Nine Articles of Religion in as far as they do not contravene the Canonical Scriptures, shall be held as a guide in the teachings of the Anglican Church of Rwanda and copies shall be made readily available and accessible to all Christians. Nevertheless,

the article 37 is not applicable in the Anglican Church of Rwanda. Therefore, only the remaining thirty-eight articles of religion apply.

Canon 41. Sovereignty of the State

The Anglican Church of Rwanda acknowledges the sovereignty of the State of Rwanda.

Canon 42. Schism

Because of human sin and selfish desires, there have been schisms and separations that negatively impact the unity of members of the Church and witness of Gospel. It is the obligation of the Bishops, Clergy and Laity to do all they can, by God's grace, to avoid occasions of difference, disagreement, and to seek penitence, love, reconciliation and healing of such divisions. In event of any seemingly irreconcilable differences, God's will for the common good shall be sought through fellowship of believers within the Church, and not necessarily through secular institutions of law which in themselves are human.

Canon 43. Tolerance

Christians and spiritual societies in ministry who exhibit and express various spiritual gifts in ministry shall be tolerated and accommodated as long as they do not divert from the Biblical and fundamental doctrine of the Anglican Church of Rwanda.

Canon 44. Relations with other Churches

- 44.1. The Anglican Church of Rwanda and its members may be in fellowship with, and foster, encourage and work with other Churches in spreading the Good News of salvation and addressing the social economic and political needs for the wellbeing of the society.
- 44.2. On special occasions, events, Church holy days and special feasts, feasts of the Church year, ministers and/or licensed Lay persons of other Churches with whom the Anglican Church of Rwanda is in communion with, may be invited to speak, preach, conduct a seminar, or workshop to any Anglican Church of Rwanda congregation.
- 44.3. Before being allowed to perform any ministry in the Anglican Church of Rwanda, any ordained Minister from non-Episcopal traditions shall have to undertake prior ministerial training for at least twelve months in order to be familiar with the discipline, teaching, and forms of worship of the Anglican Church of Rwanda. Such

authorised ordained Ministers from non-Episcopal traditions shall have to subscribe to all teachings and Canons that govern the Administration, ministry, worship and discipline of the Anglican Church of Rwanda.

- 44.4. In case the ordained minister is from non-Episcopal traditions where orders of the ministry are not recognized by the Anglican Church of Rwanda, such minister shall have to be ordained according to the Anglican Church of Rwanda Ordinal.
- 44.5. No person, being not a minister in the Anglican Church of Rwanda, shall officiate, administer sacraments or perform any such function without any licence from the Diocesan Bishop, or before fulfilling all the conditions prescribed in this Canon.
- 44.6. The Anglican Church of Rwanda shall continue to be open to Christian unity as it is commanded by the Lord Jesus Christ in John 17:21, 22 and its relationship with the Protestant Church members of the World Council of Churches and Lausanne and the spirit of Vatican II with the Roman Catholic Church.

Canon 45. Ember Days

Traditionally, the ecclesiastical EMBER days shall occur according to seasons of the calendar year as follows:

- After the first Sunday in Lent during the first Quarter of the year.
- After Whitsunday (Pentecost) during the second Quarter of the year.
- September 14, after the Holy Cross Day.
- After December 13.

Canon 46. Liturgical Colours

The ecclesiastical calendar shall be distinguished by changes in colours of vestments, linen and other liturgical objects used during the season as follows: -

Purple/Violet: Used during Advent, Lent, Ember Days, Rogation Days and some vigils. It symbolises a penitential season.

White: Used at Easter, Christmas, Baptism, Marriage, Ascension, Trinity Sunday, All Saints Day and other Saints' Days who are not martyr. It symbolises purity, holiness and joy. It reminds us of redemption in Christ.

Red: Used for the Passion of Christ during the Holy Week beginning with Palm Sunday, and for remembering those saints who are martyrs. It is also used to symbolise the power of the Holy Spirit (Pentecost). It is the colour of blood and fire which shows the nature of God's love in Christ.

Green: Used during Epiphany and Trinity seasons to signify hope, regeneration and growth.

Blue: Used by congregations who observe Advent as a time of hopeful expectation.

Canon 47. The Font

47.1. There shall be provided a decent font with cover in every church and chapel.

47.2. The font shall be set in a spacious and well-ordered surrounding as directed by Parish Priest and traditionally near the principle entrance of the church.

47.3. The font bowl shall only be used for the water at the administration of Holy Baptism and for no other purpose whatsoever.

Canon 48. The Holy Table

48.1. In every church and chapel, a convenient, decent table of wood, stone or other suitable material, shall be provided for the celebration of the Holy Communion, and shall stand in the main body of the church or chapel.

48.2. The Holy Table as becomes the table of the Lord, shall be kept in proper manner, and shall be covered at the time of divine service with a covering of silk or other decent material, and with a fair white linen cloth at the time of the celebration of the Holy Communion.

Canon 49. The Communion Vessels

49.1. In every church and chapel, there shall be provided, for the celebration of the Holy Communion: -

- a) a chalice or cup for the wine;
- b) a paten or plate or other vessel for the bread;
- c) a basin or a basket for the reception of the alms and other devotions of the people;
- d) a cruet or flagon for bringing the wine and water to the Communion table; and
- e) a lavabo.

49.2. It is the duty of the Priest in charge of the church or chapel to ensure that the Communion place is kept washed and clean and ready for the celebration of the Holy Communion.

Canon 50. The Communion Linen

In every Parish church and chapel, there shall be provided and maintained sufficient number of fair white linen for the covering of the Communion table and use by the Priest during the celebration of Holy Communion.

Canon 51. Surplices

There shall be surplices provided in every church and chapel for the use of the minister. They should be maintained in a clean condition.

Canon 52. The Reading Desks and Pulpit

There shall be provided in every church and chapel convenient desks for the reading of prayers and God's Word, and unless it be not required, a decent pulpit for the sermon, to be in a convenient place.

Canon 53. Seats in church

- 53.1. In every church and chapel, there shall be provided seats for the use of the parishioners and others who attend services.
- 53.2. It is the duty of the Church Wardens to allocate the seats amongst the parishioners and others in such manner as the service of God may be best celebrated in the church or chapel; saving the right of the minister to allocate seats in the Chancel.
- 53.3. Such allocation of seats to non-parishioners shall not interfere with the rights of the parishioners to have seats in the main body of the church.

Canon 54. The Registers at Parish churches and chapels

- 54.1. In every Parish church and chapel there shall be maintained regularly updated Registers in which to record details of:
 - a) Baptism, Confirmation, Banns and Holy matrimony performed at in the Parish, and records of parishioners who pass away.
 - b) Every service of public worship, together with the name of the officiating Minister and Preacher, the number of communicants, the amount of any alms or other collections, and any other significant events.

Canon 55. The care and repair of churches

- 55.1. The Parish Priest and the Church Wardens shall take care of the church, church buildings and church grounds which should constantly be kept repaired and well maintained so as to keep a place of worship of God in decent, beautiful manner that reflects the glory of God.
- 55.2. There shall be no structural changes or extension of church buildings or furniture unless the measure is approved by the Diocesan authorities.

Canon 56. The Holy Bible and Book of Common Prayer

- 56.1. The Parish church shall provide to the Minister and every Preacher a Holy Bible and a Book of Common Prayer for use during divine service.
- 56.2. Every Priest of the Anglican Church of Rwanda shall follow the use and observe the orders, rites and ceremonies prescribed in the Book of Common Prayer
- 56.3. Nothing in this Canon shall prejudice or limit the use of any form of service from time to time enjoined or authorized by a Diocesan Bishop for local use or by the Synod of EAR.
- 56.4. Subject to any regulations made from time to time by the Synod of EAR, the Priest may, on occasions for which no provision is made in the Book of Common Prayer, use forms of services as considered suitable for the particular occasion.
- 56.5. At the discretion of the Priest, minor variations may be made to form of service presented by the Book of Common Prayer in situation of Public Prayer.
- 56.6. All variation in forms of service and all forms of service used or made under this Canon shall be reverent and seemly and shall be neither contrary to, nor indicative of any departure from the Doctrine of the Anglican Church of Rwanda.

Canon 57. Sundays and other days of special observance

- 57.1. Sunday as the Lord's Day, shall ever be celebrated as a weekly memorial of our Lord's resurrection and kept according to God's holy will and pleasure, particularly by attendance at divine service, by deeds of charity, and by abstention from all unnecessary labour and business.
- 57.2. As contained in the Book of Common Prayer, the following days shall be observed in the Anglican Church of Rwanda: Christmas Day, Epiphany, Easter Day, Good Friday, Ascension Day, Whitsunday, Trinity Sunday, and All Saints' Day.

- 57.3. Good Friday shall be observed by prayer with meditation on the death and passion of our Lord and Saviour Jesus Christ, by self-discipline, and by attendance at Divine Service.
- 57.4. The Provincial Synod may approve other Holy Days to be observed in the Anglican Church of Rwanda.
- 57.5. The Anglican Church of Rwanda shall provide for recognition of the Saints in EAR and from time to time make a calendar for commemoration services of these Saints.

Canon 58. Notice of Feast and Fast days

Notice of Feast or Fast days shall be announced publicly during Divine service on or before the Sunday preceding the date of the Feast or Fast, and be displayed on a notice board or any other conspicuous place at church premises or other public media, so that the information is brought to the knowledge of all people who are to observe the occasions.

Canon 59. Vesture of Ordained Ministers during divine service

The following shall be the vesture of Ordained Ministers and Lay officers of the Church during divine service; depending on the occasion and observance of the variations in liturgical colours:

- a) ***Morning or Evening prayer:*** The Priest shall wear Cassock, Surplice, and Scarf.
- b) ***Occasional service:*** The Priest shall wear Cassock, Surplice, and either Scarf or Stole; or simply an Alb and a Scarf.
- c) ***Holy Communion:*** the celebrant, as also the Gospeller and the Epistler, if any, shall wear Cassock, Surplice, and Scarf or Stole; or Alb, Chasuble, Stole and Cope; or an Alb with the customary vestments.
- d) ***Colours of clergy shirts or blouses:*** purple or scarlet for Bishops; grey or black for the other Ordained Ministers.
- e) ***Lay officers of the Church:*** Lay officers of the Church leaders may wear Cassock which is black or blue in colour, Surplice and a blue Stole.

Canon 60. Morning and Evening Prayers

- 60.1. The Common Prayer shall be said or sung, distinctly, reverently, and in audible voice, every morning and evening and the Litany on the appointed days as follows:
- a) **At a Cathedral:** every morning and every evening, and the Litany on the appointed days; the officiating Minister and other Clergy present and the Choir being duly habited.
 - b) **At a Parish church:** every morning, every evening, every Sunday, and on other principal Feast days, Ash Wednesday, and Good Friday; except for some reasonable cause approved by the Bishop of the Diocese.
- 60.2. By customary and relevant means, the congregation shall be alerted to assemble for Prayer at the appointed time.
- 60.3. At Parish church, Lay Readers or such other Lay persons as authorized by the Diocesan Bishop, upon delegation of the Parish Priest, or where the cure is vacant, may say or sing the morning or evening Prayer; but without the Absolution.
- 60.4. In case of failure of the Parish Priest, and where no person in Holy Orders or authorised Lay Reader or Lay Persons as aforesaid, the Church Wardens shall arrange for some suitable Lay Person to say or sing Morning and Evening Prayer, but without Absolution.

Canon 61. Church Sermons

- 61.1. Except for some reasonable cause approved by the Diocesan Bishop, a Sermon shall be preached at every Parish church every Sunday.
- 61.2. The Preacher shall endeavour to minister the word of truth with care and sincerity, to the glory of God and to the edification of the people.

Canon 62. The Hymns, Anthems, and Music at church

- 62.1. At any Cathedral, church or chapel, the Minister will direct when the organ or other instruments shall be played and when it shall not be played, and to decide what parts of the service shall be sung.
- 62.2. Where there is an organist or choirmaster, the Minister shall pay due heed to his or her advice in the choosing of the chants, hymns, anthems, and other setting and in the ordering of the church music; but at all times this final responsibility and decision in these matters rest with the Priest.

- 62.3. It is the duty of the Minister to ensure that only such chants, hymns, anthems, and other setting are chosen as are appropriate, both the words and the music, to the solemn act of worship and prayer in the House of God as well as to the congregation assembled for that purpose, and to banish all irreverence in the practice and in the performance of the same.

Canon 63. The Sacrament of Holy Baptism

- 63.1. A person becomes a member of the Anglican Church of Rwanda only after receiving the sacrament of Holy Baptism. The Anglican Church of Rwanda believes in one Holy Baptism. It is done either by dipping the person being baptised in water, by sprinkling water on the head of that person, or by other method recommended by the relevant Church Leadership in emergency situations, such as sprinkling water on a crowd of people in the name of Holy Trinity.

- 63.2. The Priest administering Holy Baptism concurrently makes a sign of the Cross on the forehead of the baptised person and pronounces the words:

“(names of person), I baptise you in the Name of The Father, and of The Son, and of The Holy Spirit. (The congregation says Amen). I sign you with a sign of the Cross, a token that you shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ’s faithful soldier and servant until lives end. Amen”.

- 63.3. In any circumstances, no person shall be baptised in the Anglican Church of Rwanda more than once. This notwithstanding, there may be situations where there may be suspicion that a person seeking to receive the sacrament of baptism may have been baptized before in another church of Anglican Communion, and in such case the Priest shall pronounce the following words:

“(names of person), if you have not been baptized before, I baptize you in the Name of The Father, and of The Son, and of The Holy Spirit. (The congregation says Amen). I sign you with a sign of the Cross, a token that you shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ’s faithful soldier and servant until lives end. Amen”.

- 63.4. Baptism shall be performed only by an Ordained Minister; but a lay person so authorised by the Parish Priest may lawfully baptize a person in case of emergency.

Canon 64. Baptism in Emergency

- 64.1. Notwithstanding the conditions for baptism which are prescribed in these Canons, Baptism shall not be denied in an emergency such as where the person to be baptised is in danger of immediate death.
- 64.2. If a person has been baptized on the basis of danger of immediate death, the person who has administered the baptism shall promptly inform the Parish Priest, and if the person so baptised has escaped the danger of death the Parish Priest shall publicly receive that person in the form laid down, and may consider, if deemed appropriate, warnings or disciplinary measures to the person who administered the baptism.

Canon 65. The Catechumenate

- 65.1. The Diocesan Bishop shall lay down the course of instruction for those who want to join the catechumenate and are old enough to answer for themselves. This is a form of service and instructions to be followed prior to baptism.
- 65.2. A person seeking to receive the sacrament of baptism must first undertake prescribed instruction conducted by the Priest; except if such person is an infant. Children who are old enough to receive baptism instruction must not be baptized as infants, but must be prepared for baptism as adults.
- 65.3. On or before the Sunday immediately preceding the Sunday of intended baptism, the names of all persons intending to be baptised and who are old enough to answer for themselves shall be announced in church in which the sacrament is intended to be administered.

Canon 66. God Parents in Holy Baptism

- 66.1. A person seeking to receive the sacrament of baptism shall be presented by three God Parents; of whom two must be of the same sex as the person to be baptized. A person is eligible to be a God Parent only if that person:
 - a) Is not a biological parent of the person to be baptised;
 - b) Has obtained the sacrament of confirmation in the Anglican Church of Rwanda or another Church which is in Anglican Communion and is in communion with this Church;
 - c) Is a communicant in the Anglican Church of Rwanda;

- d) Is not under ecclesiastical discipline for misconduct or not notoriously in sin without repentance or persistently in quarrels with neighbours and other persons without reconciliation; and
 - e) Has been instructed by the Priest about the cardinal responsibility of spiritually nurturing the person to be baptised.
- 66.2. A God Parent who is unable to be present on the day of baptism due to reasonable cause may be represented by a proxy; provided such proxy fulfils the eligibility criteria for being a God Parent, except the requirement for prior instruction by the Priest, and no person shall be presented by more than one (1) proxy.

Canon 67. Baptism of Infants

- 67.1. Any child below five (5) years of age is deemed an infant, and for such child to be baptised the following conditions must be fulfilled:
- a) Presented by eligible God Parents or authorised proxies as applicable;
 - b) The biological parents, or guardians if biological parents are not known, have received the sacrament of baptism in the Anglican Church of Rwanda or other Church which is in Anglican Communion, and is in communion with this Church;
 - c) At least one of the biological parents or guardians, as applicable, has been instructed by the Priest about the cardinal responsibility of spiritually nurturing the infant. This requirement may be waived by the Priest in case of emergency.
- 67.2. No Priest may baptize an infant whose parents do not reside within his or her cure without the previous consent of the Priest of the parents' Parish, and confirmation that there is nothing to prevent the baptism, except in case of emergency.
- 67.3. If the Priest may refuse or delay to baptize an infant for any reason, the God Parents and/or biological parents or guardians of the infant may appeal to the Diocesan Bishop whose decision shall be final and binding.

Canon 68. Registration and Registers of Baptism

- 68.1. Every Priest shall promptly, except if prevented by illness or other unavoidable reason, but in any case, not later than seven (7) days after administering the sacrament of baptism, enter in a Register in permanent ink the names of the baptized persons.
- 68.2. Whenever any baptism is administered by a person who is not a Minister in the Parish where the baptism has taken place, the person who has administered the

baptism shall promptly, except if prevented by illness or other unavoidable reason, but in any case not later than seven (7) days, inform the Priest of the Parish in order for the names of the baptised to be entered in the Register of the Parish.

- 68.3. In case baptism has taken place in any place, not the Parish church, the Priest who has performed the baptism shall promptly, except if prevented by illness or other unavoidable reason, but in any case, not later than seven (7) days after the baptism inform the Priest of the Parish in order for the Priest to enter the names of the baptised in the Register of the Parish.
- 68.4. Every Priest who baptizes any infant who is brought to the Church to be baptized, whose parents reside outside the boundaries of his or her cure, shall soon after the baptism send to the Priest of the parents' or ecclesiastical district in which the parents live, the name and address of the infant who has been baptized.
- 68.5. The register of the baptisms shall be in the control and custody of the Parish Priest and shall be securely kept in a manner that protects it against damage by fire or damp or wrongful alteration.
- 68.6. Where a Diocesan record office has been established, any Priest having a cure of souls within a Diocese, with the consent of the Bishop and Parish Council, may deposit any such Register, no longer in actual use, to be kept and to remain in the control and custody of Diocesan Secretariat, unless or until the Bishop orders the Register to be returned. The Bishop may at any time direct that any Register be transferred to the Diocesan Secretariat.

Canon 69. No fees charged for Baptism

The Church shall not charge fees to administer the sacrament of baptism or to register the names of the baptised in the prescribed Registers. This notwithstanding, the persons who receive the sacrament of baptism shall be expected to gladly give thanks to the Church in form of offerings.

Canon 70. Catechising

Every Priest shall take care that children and young people in his or her cure are instructed in the doctrine, Sacraments and discipline of Christ as the Lord has commanded, and as they are received and set forth in the Anglican Church. To this end, He/She, or a competent person appointed by him/her, shall regularly and diligently teach them.

Canon 71. Confirmation

71.1. Confirmation shall entail laying hands, by the Bishop, on the head of the person to be confirmed while the person is knelt before the Bishop, and the Bishop concurrently pronouncing the words:

“Defend, O Lord, this thy servant, with thy heavenly grace, that he/she may continue thine for ever; and daily increase in thy Holy Spirit, more and more, until he/she come into thy everlasting kingdom. Amen”

71.2. The Diocesan Bishop, or other Bishop lawfully deputed, shall administer Confirmation in the Diocese as often as may be convenient to the Bishop.

71.3. Any person, provided he/she has attained the age of twelve (12) years, may seek to receive Confirmation. Such person shall then have first to go through prescribed course of instruction, catechism and teachings in Christian faith; and every Priest shall have an obligation to regularly remind baptised persons who have attained the required age to undertake catechism and teachings in Christian Faith which prepare them for Confirmation.

71.4. A person who had been baptised as an infant and has attained the required age may seek to receive Confirmation; provided that person has gone through prescribed prior catechism for reaffirmation of the baptism vows done on his/her behalf by the God Parents and biological parents.

71.5. The persons to be confirmed shall be presented to the Bishop by the Priest, one person after another, and the Priest shall only present to the Bishop those persons who have understood and can profess their faith using the Creed, the Lord’s Prayer and the Ten Commandments, and can give an account of their faith according to the Catechism.

71.6. The Priest, either before or at the time of the confirmation, shall give to the Bishop the names of those to be presented, together with their age and evidence of their baptism.

71.7. If any person who is to be confirmed desires to adopt an additional Christian name, the Bishop may confirm the person by such additional name, and henceforth the person shall be recognized with such other additional Christian name; subject to fulfilment of any other requirements which may be prescribed under civil law.

Canon 72. Registration and Registers of Confirmation

72.1. Not later than seven (7) days after the confirmation has taken place, the names and particulars of every person who has received Confirmation shall be entered, in a specific Register of Confirmation maintained by the Parish Priest.

- 72.2. If the confirmation has taken place at a school or other institution, the Chaplain of the school or institution shall, not later than seven (7) days after the date of confirmation submit the names and particulars of the confirmed persons to the Priests of the respective Parishes in which those persons ordinarily reside in order for their names to be entered in the Register of Confirmation maintained by the Parish.

Canon 73. Confirmation of persons from other Churches

Any persons from a Church not in communion with the Anglican Church shall first be instructed and baptized before they are admitted and later prepared for Confirmation.

Canon 74. The Sacrament of Holy Communion

- 74.1. Every Christian who has received Confirmation has a duty to receive Holy Communion regularly, and especially at the festivals of Christmas, Easter and Whitsunday.
- 74.2. A person who is confirmed and regular communicant and in good standing in a Church, other than the Anglican Church of Rwanda, which subscribes to the doctrine of the Holy Trinity, may be admitted to Holy Communion in the Anglican Church of Rwanda. If any person may be in doubt as to the application of this Canon, reference should be made to the Diocesan Bishop for direction.
- 74.3. The Priest shall teach the people from time to time, and especially before the festivals of Christmas, Easter and Whitsunday, that they come to the Sacrament of Holy Communion with preparation as is required by the Book of Common Prayer.
- 74.4. The Holy Communion shall be celebrated distinctly, reverently and in audible voice on appointed days as follows:
- a) At a Cathedral:** every Sunday, Feast days, Ash Wednesday and on other days as often as may be deemed appropriate by the Diocesan Bishop. The Dean or Provost, the Canons residentiary, and other Priests, being in Holy Orders, shall present themselves for Holy Communion every Sunday, except if they have a reasonable cause to the contrary, and such cause known to the Diocesan Bishop.
 - b) At a Parish church:** every Sunday, Feast Days, and on Ash Wednesday; except for some reasonable cause to the contrary subject to approval of the Diocesan Bishop. This notwithstanding, the Holy Communion may be celebrated as regularly and frequently as may be convenient to the Parish Priest; subject to the direction of the Diocesan Bishop.

- 74.5. Subject to the general directions of the Diocesan Bishop, the Epistle and the Gospel may, at the invitation of the Priest, be read by a lay person at the celebration of the Holy Communion.
- 74.6. No person shall administer the Holy Communion Sacrament unless he/she has been ordained a Priest by Episcopal Ordination in accordance with the provisions of these Canons. A Deacon can administer the Holy Communion if authorized in writing to do so by the Diocesan Bishop. No person shall distribute the Holy Sacrament of the Lord's Supper to the people unless he/she has been specially authorized to do so by the presiding Minister.
- 74.7. The Holy Communion is administered when there are at least three communicants. Communicants should not go beyond one month with having Holy Communion.
- 74.8. Every Priest celebrating the Holy Communion shall first receive that sacrament before administering it to other persons.
- 74.9. There shall be sufficient quantity of leavened or unleavened bread and wine commensurate with the number of communicants at the Holy Communion. The bread and wine shall be good quality. The bread shall be brought to the Communion table on a paten, or convenient box and wine in a convenient container.
- 74.10. When there is no wine, the House of Bishops gives guidance on appropriate materials to use.

Canon 75. Holy Matrimony

- 75.1. Based on teachings found in the Holy Scripture the Anglican Church of Rwanda affirms that marriage is permanent and lifelong in faithful love between one (1) man and one (1) woman for purpose of mutual fellowship, support and comfort, and procreation and nurture of children, and that marriage vows are a commitment to such union, for better or worse to the exclusion of all others on either side, until they are separated by death.
- 75.2. Holy matrimony shall be solemnized inside a licensed church; except if there is reasonable cause to solemnise the marriage elsewhere. It shall be the duty of the officiating Priest to advise what music shall be played, what hymns or anthems shall be sung, or what furnishings or flowers shall be placed in or about the church for the occasion, and whether, and to what extent, gadgets such as cameras and other apparatus may be used within the church during the actual solemnization of the marriage.
- 75.3. Marriage vows shall be made by the couple being joined in Holy Matrimony in the presence of God, the officiating Minister, and witnessed by families and friends of

the couple. No marriage shall be solemnised, except in the presence of at least five (5) witnesses.

- 75.4. This Church does not approve of Polygamy; the cohabitation by a man with more than one woman in circumstances which suggest a permanent engagement between such man and women. Similarly, the Church does not approve of Polyandry; which is cohabitation by a woman with more than one man in circumstances which suggest a permanent engagement between such woman and men.
- 75.5. Any person who chooses to become a polygamist or polyandrist shall automatically deprive himself/herself of the right and privileges of full membership of this Church. It shall be the duty of the Parish Priest concerned to report the facts to the Diocesan Bishop who then upon the fact being established, shall issue a sentence of deprivation of the right and privileges of full membership and shall send a copy of the sentence to the person concerned and to the Parish Priest. The right and privileges to be deprived to a polygamist or polyandrist shall include:
- a) Admission to Holy Communion;
 - b) Becoming a God Parent or standing as guardian in Baptism;
 - c) Office or membership of any Parish Council or any Diocesan Synod or Diocesan Council; and
 - d) In burial not accorded rites of the Church.
- 75.6. At the discretion of the Diocesan Bishop, a person who has ceased to be a polygamist or polyandrist and has made an application to the Bishop may be restored to full membership in the Church.
- 75.7. A baptized member of the Church who marries a polygamist or a polyandrist shall not be admitted as candidate for confirmation, and a communicant member who marries a polygamist or a polyandrist shall be suspended from Holy Communion as long as such union exists.
- 75.8. Subject always to the provision of the last preceding paragraph of this Canon, the wife of a polygamist or the husband of a polyandrist shall not solely, on account of their marital status, be refused admission to Holy Communion.
- 75.9. It shall be the duty of the Priest to prepare a couple for marriage, to have pastoral care of families, to encourage reconciliation of estranged spouses and to have pastoral care of those spouses whose family ties have been broken or interrupted by death, sickness, poverty, enforced absence, human weakness, or by wilful act.
- 75.10. The Laity as members of the Church shall, according to their general circumstances, share with the clergy the responsibility for upholding family life, in particular:
- a) by their presence with friends, and neighbours at weddings to bear witness to their support of those who marry;

- b) to safeguard the legality of marriages by readiness to allege promptly any cause or just impediment which might make a proposed marriage unlawful;
- c) to promote and encourage the use of professional skills that serve family life;
- d) as spouses, to be faithful to their own marriage vows;
- e) as parents, guardians, god parents, teachers, or other fully qualified persons, to guide children and young persons in preparation for family life;
- f) as neighbours, mutually to promote the welfare of families and to seek the reconciliation of any whose family is impaired or broken;
- g) as communicants, to seek the restoration to communion of any who have become alienated or are excommunicated; and
- h) as citizens, to work for the maintenance of just laws for the welfare of family life.

Canon 76. The prerequisite for Holy Matrimony

76.1. No Priest shall solemnize marriage unless he/she:

- a) Holds a valid license/ permit issued by Diocesan Bishop to officiate at marriage.
- b) Has obtained written evidence that the couple to be joined in Holy Matrimony have concluded a marriage contract in accordance with the relevant civil law of the Republic of Rwanda concerning marriage.
- c) Has obtained the consent of the incumbent of the Parish in which the marriage is to be solemnized, if the officiating Priest is not licensed to minister in that Parish.

76.2. It shall be the duty of the Priest, when application is made to him/her for marriage to be solemnized in the Church of which he/she is the Priest, at least 90 days before the day proposed for the wedding, to explain to the two persons who desire to be married the Church's Doctrine of Marriage as herein set forth, and need of God's grace in order that they may discharge their obligations as married persons.

76.3. Before solemnizing any marriage, the Priest shall make inquiry and satisfy himself/herself that there is no impediment of consanguinity, affinity, or status; reference being made to the Table of Kindred and affinity set forth in the Canons and that neither party to the intended marriage has been divorced from one who is living at the time.

- 76.4. Where it is the responsibility of the Priest to do so, he/she shall assure himself/herself that all prerequisites including notices, consents, and forms, as required by the civil have been given, obtained and completed.
- 76.5. The Priest shall also assure himself/herself that the Banns of the persons to be married have been published as required by this Canon or in lieu of such publication, a license has been obtained from the proper authority.
- 76.6. Banns of marriage shall be published in church on three Sundays during Divine worship preceding the date of marriage, and in conformity with the requirements of civil law.
- 76.7. Where either or both parties are accustomed to worship in a church other than their own Parish church, the Banns may be called in the church in which they worship, provided that the Civil law allows such procedure.
- 76.8. When the Banns are to be published, the Priest shall say, together with such additions as the civil law may require: -

“I PUBLISH THE BANNS OF MARRIAGE BETWEEN (Name) of and (Name) of, and if any of you knows of any just cause or impediment why these two should not be joined together in Holy Matrimony, you are invited to declare it. This is the first (or second or third) time of asking.”

The final call shall be made on the scheduled date of the marriage vows, and if no one has declared any impediment after the final call, the Priest shall go ahead to solemnise the marriage.

Canon 77. Possible impediments to Holy Matrimony

- 77.1. No marriage shall be solemnised to any persons under the following circumstances, and any marriage purported to be made in disregard of this Canon shall be null and void:
 - a) If any of the two persons intending to marry is under 21 years of age.
 - b) Either of the parties, at the time of contracting the marriage, by reason of mental defect, mental illness or alcoholic intoxication, is incapable of understanding the nature and purpose of marriage;
 - c) Either of the parties has been induced to marriage under duress, by coercion or by fear;

- d) Either of the parties gives consent after having been abducted and before being set free;
- e) Either party is incapable of consummating or unreasonably refuses to consummate marriage by sexual intercourse.
- f) It is realised that either of the parties was deceived by misrepresentation, concealment act of deception with respect to any matter which threatens life or adversely effect or endangers health or which is seriously detrimental to the establishment of the covenant, including among other things, misrepresentation; concealment or acts of other deception relating to:
 - (i) Venereal Disease, HIV/AIDS;
 - (ii) Addiction to drug or alcohol;
 - (iii) Pregnancy, except as a result of intercourse with the intended partner;
 - (iv) Violence, sadistic conduct, or other abnormal practices.

77.2. No person shall marry within the degree expressed in the following Table and all marriages purported to be made within the said degrees shall be null and void.

A MAN SHALL NOT MARRY ANOTHER MAN OR HIS:		A WOMAN SHALL NOT MARRY ANOTHER WOMAN OR HER:
1.	Mother	Father
2.	Step-mother	Step-father
3.	Mother-in-law	Father-in-law
4.	Daughter	Son
5.	Step-daughter	Step-son
6.	Daughter-in-law	Son-in-law
7.	Sister	Brother
8.	Grandmother	Grandfather
9.	Grandfather's wife	Grandmother's husband
10.	Wife's grandmother	Husband's grandfather
11.	Grand-daughter	Grandson
12.	Wife's grand-daughter	Husband's grandson
13.	Grandson's wife	Grand-daughter's husband
14.	Aunt	Uncle
15.	Niece	Nephew
16.	God mother	God father
17.	Mother by adoption	Father by adoption
18.	Adopted daughter	Adopted son
19.	Sister by adoption	Brother by adoption
20.	A woman of same clan	A man of same clan
21.	Maternal aunt's daughter	Maternal aunt's son
22.	Paternal uncle's daughter	Paternal uncle's son

- 77.3. A minister shall solemnize Holy Matrimony or allow matrimony to be solemnized in his or her church only if the two persons to be married have been baptized in the Church.
- 77.4. In the case of a marriage proposed between unbaptized persons, the solemnization of Holy Matrimony by the rites of the Church shall only take place after the baptism of the unbaptized intending partners, and after due time of preparing them for marriage.
- 77.5. No minister shall solemnise Holy Matrimony or allow Holy Matrimony to be solemnized in his/her church if any of the two persons intending to be joined in Holy Matrimony has formally renounced membership of the Anglican Church of Rwanda.
- 77.6. Where persons have been married under customary law or civil law and wish to have their marriage solemnized in Church, prior authorisation for such solemnisation shall be obtained from the Diocesan Bishop.
- 77.7. Nothing contained in this Canon shall authorize the solemnization of a marriage known to the Priest or by either of the parties to be invalid in civil law.
- 77.8. The officiating Priest must obtain the consent of the incumbent of the Parish in which the marriage is to be solemnized if he/she is not licensed to minister in that Parish.

Canon 78. Divorce and re-marriage of Divorcees

- 78.1. As the Church regards marriage as a life-long contract of loyalty between two persons, it disregards divorce and treats it with disapproval and regret. The Church shall not dissolve any marriage that has been validly contracted.
- 78.2. No minister of the Anglican Church of Rwanda may solemnise marriage between persons who have been joined before under holy matrimony, even if the marriage has been dissolved by civil law; so long as the husband or wife to whom that person was previously married is still alive.
- 78.3. If a marriage has been dissolved or terminated by a competent Court of law, but such marriage has not been questioned under the rites of the Church, upon application any of the divorcees may be re-married in accordance with the rites of the Church; whether to ex-partner or new partner. The Parish Priest shall investigate the application as thoroughly as possible and forward a report to the Diocesan Bishop who shall make a final and binding decision with advice of the Diocesan Chancellor.
- 78.4. The application to remarry shall be signed by the two persons intending to marry and shall contain the following information:

- a) The full name and place of residence and religious affiliation, if any, of each applicant.
- b) The date and place and solemnizing Priest of any former marriages of each applicant with a person now living and the present marital status of the applicant and the ages of the parties immediately before such marriage.
- c) The full name, and the place of residence, of the other party to the ceremony, at the time of the application.
- d) The full judgement of the Court which dissolved the former marriage.
- e) Whether there have been children of the marriage or purported marriage and, if so, the full name, age, place of residence and present marital status of each child now living.
- f) If any child of the marriage or purported marriage is a minor or under any disability or otherwise dependent on one or both of the parties to the marriage or purported marriage, a statement showing who has the custody or is directly or indirectly responsible for the care and maintenance of the child and full details of present financial and other arrangements and future plans for the care, maintenance, education, and advancement of the child.
- g) A statement showing what provision has been made by the applicant for the present and future maintenance of the former spouse, or purported spouse, or an explanation as to why there is no such provision;
- h) Any other facts that would assist the Diocesan Bishop to make informed decision.

Canon 79. Permission to remarry according to the rites of the Church

79.1. Permission to remarry according to the rites of this Church shall be based on a reasonable belief that the applicants understand the nature of Christian doctrine of marriage as stated in these Canons and intend to enter into such a marriage, and reasonable hope that they will continue in that relationship during their joint lives and such permission may be granted by the Diocesan Bishop to the applicants if satisfied that:

- a) any prior marriage in question has been validly dissolved or terminated in accordance with the law properly applicable thereto;
- b) the applicant concerned tried in good faith before dissolution to effect reconciliation with the other party;

- c) adequate provision has been made for a former spouse of a divorced applicant, according to the means and needs of the applicant and the needs of the former spouse;
 - d) proper provision has been made for the care, maintenance, education and advancement of minors, disabled or other dependent children of any prior marriage.
 - e) If the children of a prior marriage are to live with the applicants, there is a reasonable prospect that the family relationship will be satisfactory.
- 79.2. If permission is not granted, the Bishop shall dismiss the application, giving reasons in writing which shall be communicated to the applicants through the incumbent Parish Priest.

PART V: CHURCH FINANCES AND PROPERTY

Canon 80. Ownership of Property

80.1. All movable and immovable property belonging to the Church which is in the possession of the EAR Secretariat or respective Dioceses, Parishes or Sub-Parishes, now and in the future, is held in trust for the general benefit of the Christian congregation, and no individual or entity created by any law shall lay claim of Title into such property for own benefit, even if Title in the property may have been registered differently with the relevant government authorities.

Canon 81. Administration of Property

81.1. The Archbishop and respective Diocesan Bishops are designated stewards of Church Property. They may delegate this responsibility but they shall remain accountable.

81.2. Church property shall not be encumbered in any way; except as may be necessary for advancement of the Mission of the Church and in accordance with the Canons of the Church.

81.3. The stewards may purchase, use, sell or exchange Church Property; provided no Church Property shall be purchased, used, sold, exchanged or encumbered except as prescribed by these Canons.

81.4. Any transaction involving purchase, sell, exchange or encumbrance of Church Property in any Diocese shall require prior approval of the Diocesan Council of that

Diocese; otherwise such transaction shall be voidable with consequences to any person involved in the transaction, and any similar transaction involving Church Property at the Headquarters of this Church shall be treated likewise.

- 81.5. Any transaction involving purchase, sell, exchange or encumbrance of Church Property in any Diocese shall only be valid if co-signed by the Diocesan Bishop, Legal Counsel, Diocesan Secretary, and Diocesan Treasurer who normally is a member of Laity. Likewise, purchase, sell, exchange or encumbrance of Church Property at the Headquarters of this Church shall require signature of the Archbishop, Executive Secretary, Legal Counsel, and Treasurer who normally is a member of Laity.
- 81.6. Any Diocese wishing to get a loan of more than One Hundred Million Rwandan Francs (100,000,000 Frw) shall first seek for the approval of the House of Bishops. Failure to do so, the loan shall not be the responsibility of the Diocese, and the Diocesan leadership that committed to that loan shall bear the responsibility to reimburse whatever amount beyond the limit set above, as well as the interests and any other fees related to it. The approval of the House of Bishops must be given in a written form prior to seeking for the loan beyond the above limit.
- 81.7. Upon relinquishing the office of a Diocesan Bishop, a Bishop shall cease stewardship of the Church Property in the Diocese, and the responsibility shall automatically vest in the successor.
- 81.8. Every Diocese shall establish a committee responsible for management of immovable Church Property in the Diocese. The committee shall advise the Diocesan Bishop how best to enhance economic value in Church Property. The committee shall submit an annual report to the Diocesan Council showing the status of immovable Church Property in the Diocese; and particularly inventory of the Property in a prescribed format, current use, state of maintenance, property insurance (as applicable), development status, and any other pertinent matters.
- 81.9. For transparency and desired accountability in the Church, every Diocesan Bishop shall submit an annual report to the Archbishop, via the Executive Secretary, containing inventory (in prescribed format) of the immovable Property of the Church in the Diocese. The report is for information and record.

Canon 82. Church income

82.1. Income accruing to the Church shall be sourced from:

82.1.1. Offerings at worship and sacramental ceremonies, and tithes and contributions by Christians;

82.1.2. Fundraising for specific Church events;

- 82.1.3. Grants and donations from like-minded partners in socio-economic programmes undertaken by the Church;
 - 82.1.4. Rental of Properties;
 - 82.1.5. Fees charged by Church owned institutions such as hospitals and schools; and
 - 82.1.6. Investments and other business activities which may be owned by the Dioceses and EAR; individually or jointly.
- 82.2. The Synod of EAR shall prescribe the portion of income accruing to Dioceses that shall be ceded to the Executive Secretariat for use in discharging its administrative obligations.

Canon 83. Use of Church finances

- 83.1. Church finances shall be used on only the activities which have been budgeted and approved in accordance with these Canons.
- 83.2. The EAR Secretariat and every Diocese shall have an annual budget prepared by the Diocesan Secretary and approved by the Diocesan Council. The budget shall be detailed to show the different sources of anticipated funds and the various expenditure line items to which the funds are planned to be spent. The budget shall be broken down into quarterly blocs to ease administration and monitoring.
- 83.3. The Executive Secretary of EAR and Diocesan Secretary shall be responsible to submit a quarterly report to the Committee responsible for finance at EAR Head Office or Diocese, as applicable, showing actual income received and expenditure incurred during the previous three months (quarter) and showing comparison with corresponding approved budget. Any variances in excess of 10% (plus or minus) shall be analysed and explained.

Canon 84. Financial policies and regulations

- 84.1. There shall be uniform financial policies and regulations throughout the Church, and every person involved in the management and administration of Church Property and finances shall be bound by those policies and regulations.
- 84.2. The financial policies and regulations shall be compiled by EAR Secretariat with input from the Diocesan Secretaries, and approved by the Council of EAR.

Canon 85. Books of accounts and accounting records

85.1. The Executive Secretary of EAR and every Diocesan Secretary shall maintain proper books of accounts and accounting records for EAR Head Office and Diocese respectively. The books of accounts and accounting records shall be deemed proper only if they clearly and fully explain the incomes and expenditure of the Church, its assets and liabilities, and the nature of its transactions.

Canon 86. Annual financial statements

86.1. The Executive Secretary of EAR in consultation with the Archbishop, and every Diocesan Secretary in consultation with the Diocesan Bishop, shall prepare annual financial statements of the EAR and Diocese respectively, and having been certified by an independent auditor, the financial statements together with the auditor's report thereon shall be presented to a meeting of Council of EAR or Diocesan Council, as applicable, for consideration and approval.

86.2. For transparency and desired accountability in the Church, every Diocesan Bishop shall cause to be submitted to the Archbishop, via EAR Secretary, and for information and record, the audited annual financial statements of the Diocese no later than 31st May of each calendar year.

PART VI: DISCIPLINE AND TRIBUNALS

Canon 87. General standards of ecclesiastical discipline

87.1. Any person accepting the distinctive calling of ordained Ministry, and Office Bearers in the Church must recognize that he/she is required and expected to lead an exemplary way of life, and as such:

87.1.1. Shall be temperate, self-controlled in their behaviour and preserve appropriate inter-personal disciplines, and not abusive towards others.

87.1.2. Shall collaborate with other ministers and shall not engage in any act which may malign colleagues or any other person.

87.1.3. Shall maintain personal integrity and honesty.

87.1.4. Must recognize that in exercise of duty, he/she is able to influence others and therefore must guard against the possibility of abuse of that power in any manner including manipulation of another person in the guise of giving counsel. It is a serious abuse of power and breach of duty to use a calling

or a pastoral position to further a personal advantage at the disadvantage of others.

- 87.1.5. Must shun malicious gossip, defamation, or other forms of character damage.
- 87.1.6. Must shun gifts intended as bribes or other influence, or relationships and confidences intended to implicate or manipulate.
- 87.1.7. Shall not engage in any trade or any other commercial activity which may interfere with the performance of the assigned duties.
- 87.1.8. Must recognise that he/she has a special duty of confidentiality of information received by virtue of the role of Ordained Minister; and improper disclosure of that information is a breach of duty.
- 87.1.9. Must recognise that he/she has a duty of care and to treat all persons of whatever age, sex, race, or ability with respect and love befitting an Ordained Minister.
- 87.1.10. Ensure that those in need are cared for with Christ-like compassion and humility.
- 87.1.11. Shall not engage in any act which may cause disrepute to the Church.

Canon 88. Acts of misconduct

- 88.1. Without limiting the generality of the foregoing, any of the following acts or omissions shall be deemed acts of misconduct on the part of an Ordained Minister involved, and shall be trial and punishable in accordance with the provisions of these Canons:
 - 88.1.1. Conviction in a Court of Law for any offence; whether criminal or civil;
 - 88.1.2. Adultery or promiscuity.
 - 88.1.3. Any acts of corruption.
 - 88.1.4. Drug abuse, consumption of alcohol or smoking tobacco or similar substances.
 - 88.1.5. Any acts of domestic violence.
 - 88.1.6. Any acts of disobedience to lawful orders, civil strife or riots.
 - 88.1.7. Habitual negligence of duty.

- 88.1.8. Has denounced Christian faith.
- 88.1.9. Has denounced the Doctrine of the Church or has joined another denomination that is not in communion with the Church.
- 88.1.10. Heresy, schisms, apostasy, or the teaching or maintaining of heretical doctrines by preaching, by teaching or writing, or by editing, publishing or circulating books, pamphlets or newspapers.
- 88.1.11. Wilful violation of the Constitution or Canons of the Church or Constitution or regulations of the Diocese.
- 88.1.12. Has been convicted for any criminal or ecclesiastical offence involving moral turpitude.
- 88.1.13. Knowingly celebrating a marriage between persons within the forbidden kinships.
- 88.1.14. Disobedience of the lawful orders of the superior Ministers of the Church.
- 88.1.15. Has engaged in any act which may cause disrepute to the Church.
- 88.1.16. Any other conduct which offends the oath of office of a Minister.

Canon 89. Diocesan Tribunal

- 89.1. Every Diocese shall establish a Diocesan Conflict Management Committee composed of the following persons:
 - (i) Five (5) persons in charge of conflict resolution and called “Diocesan Conflict Managers”. The Diocesan Synod shall appoint a chairperson from among them;
 - (ii) Five (5) persons in charge of investigation on conflicts submitted to them, and they are called “Diocesan Investigators”. They submit their findings to the Diocesan Conflict Managers for trial. The Diocesan Synod shall appoint a chairperson from among them as well;
 - (iii) Members of the Committee for conflict resolution are elected for a term of two (2) years renewable only once. In case a member of the organ responsible for conflict resolution leaves office before expiry of his or her term of office, the Diocesan Synod elects his or her substitute to complete such a term of office.

- 89.2. The Diocesan Tribunal shall be the “*tribunal of first instance*” responsible for the trial of any charges brought against any Minister of the Church in the Diocese, with exclusion of cases involving the Diocesan Bishop as defendant.
- 89.3. Any member of the Diocesan Tribunal against whom any charge is brought or who may have conflict of interest in the matter brought to the Tribunal, shall declare that interest and shall vacate his/her seat on the Tribunal for the entire duration of the proceedings of the matter, and his/her seat shall be filled, solely for the purpose of that matter, by another person who is qualified for the office and appointed by the Diocesan Bishop.
- 89.4. For the purpose of the responsibilities in this Canon, cases in which a minister of the Church at the EAR Head office, not being a Bishop, is involved as defendant shall be tried and determined by the Diocesan Tribunal of Gasabo Diocese.
- 89.5. Any verdict of the Diocesan Tribunal shall be subject to affirmation by the Diocesan Bishop before being implemented.
- 89.6. The verdict by the Diocesan Tribunal may be appealed to the House of Bishops within a period not exceeding thirty (30) days after the affirmation of the verdict by the Diocesan Bishop.

Canon 90. EAR Tribunal

- 90.1. The EAR Tribunal is composed of ten (10) people of integrity elected by EAR Synod. Five (5) of them are responsible for conflict resolution and are called “EAR Conflict Managers”, while the other five (5) are responsible for carrying out investigations on conflictual cases submitted to them, and are called “EAR Investigators”. Each of the two Committees is chaired by a Bishop.
- 90.2. Members of EAR Tribunal are elected for a term of two (2) years renewable only once. In case a member of this tribunal leaves office before expiry of his or her term of office, the EAR Synod elects his or her substitute to complete such a term of office.
- 90.3. Any member of the EAR Tribunal against whom any charge is brought or who may have conflict of interest in the matter brought to the Tribunal, shall declare that interest and shall vacate his/her seat on the Tribunal for the entire duration of the proceedings of the matter, and his/her seat shall be filled, solely for the purpose of that matter, by another person who is qualified for the office and appointed by the House of Bishops.
- 90.4. Any verdict of EAR Tribunal shall be subject to affirmation by the House of Bishops before being implemented.

- 90.5. The verdict by EAR Tribunal may be appealed to Rwanda Interfaith Council or Rwanda Governance Board within a period not exceeding thirty (30) days after the affirmation of the verdict by the House of Bishops.

Canon 91. Procedure of Tribunals

- 91.1. Any member of the Anglican Church of Rwanda who has cause to believe that a Minister of the Church has committed an act of misconduct may lodge a written complaint to the relevant Tribunal, in a prescribed format entitled “*Articles of Presentment*”, against the errant member, specifying the particulars of the person, nature, place, time and circumstances of the alleged act of misconduct.
- 91.2. The person who is alleged to have committed an act of misconduct shall be entitled, free of charge, to a copy of the “*Articles of Presentment*” not later than seven (7) days before the date of appearing to the Tribunal.
- 91.3. The accused person shall be entitled, within a period not exceeding thirty (30) days, to respond to the allegations contained in the “*Articles of Presentment*” in writing delivered to the chairperson of the Tribunal.
- 91.4. Upon receiving a response from the accused person, the Tribunal shall notify the parties the date of the hearing of the case.
- 91.5. A Tribunal may proceed to hear a case *ex parte* if the Tribunal is satisfied that the failure of the accused to appear before the Tribunal lacks reasonable or justifiable cause. The failure of the accused to appear before shall be deemed to have reason of justifiable cause only if supported by evidence of illness of self or spouse or a direct dependant.
- 91.6. A complaint not lodged within two (2) years after the alleged act of misconduct shall not be accepted.
- 91.7. Any charge of heresy or false doctrine must be to the effect that the accused has taught and published or publicly promulgated some doctrine or opinion repugnant to or at variance with the faith and Doctrine of the Anglican Church of Rwanda.
- 91.8. The accused shall be entitled to assistance of a legal counsel at own cost.
- 91.9. The proceedings of the Tribunals of the Church shall follow *inquisitorial* system of justice; entailing going beyond the hearing and submissions of the parties into an inquiry into the case, by the Tribunal, in order to find the truth.
- 91.10. The proceeding shall be in public unless it is deemed by the Tribunal that on grounds of public morals or in the general interest of the Church, the proceedings should be in private, or if the accused objects giving reasonable grounds.

91.11. Any witness giving testimony into an alleged case shall be required to openly answer in affirmative before the Tribunal the following question:

“Do you promise, in the presence of Almighty God, that you will speak the truth, the whole truth whether in the declaration which you shall make or in the answers to the questions you may be asked?”

91.12. Any testimony to the Tribunal by any person shall be in writing in a prescribed format, and shall be read aloud at the proceedings of the Tribunal.

91.13. If any person, against whom an allegation of misconduct has been lodged at a Tribunal, has subsequently tendered a resignation from office of Minister of Church, the proceedings of the Tribunal shall not be interrupted by such resignation.

91.14. If any person, against whom an allegation of misconduct has been lodged at a Tribunal, has subsequently admitted guilt before the Tribunal has commenced its proceedings of the case, the House of Bishops or Diocesan Bishop, as applicable, may recommend to the Tribunal to close the case without proceedings, and the House of Bishops or Diocesan Bishop as applicable shall then prefer an administrative sanction they deem appropriate against the errant person.

91.15. No Tribunal shall conduct proceedings against a person posthumously.

91.16. The decisions of the Tribunals of the Church shall be taken by a simple majority of the members present at a duly convened meeting of the Tribunal. A meeting shall be deemed duly convened only if prior notice stating the agenda has been served to each of the members of the Tribunal within a period not shorter than seven (7) days before the date of the meeting.

91.17. No Tribunal of the Church shall conduct any meeting or make any decision without a quorum. The quorum of any Tribunal of the Church shall be two-thirds of the total membership of the Tribunal.

91.18. Every Tribunal shall keep a full record of its proceedings, including the *Articles of Presentment*, with the name of the presenters and the accused, the evidence, and the verdict of the Tribunal.

91.19. Every verdict of any Tribunal shall be in writing and the accused person shall be entitled, free of charge, to a copy thereof within a period not exceeding fourteen (14) days after the date of the verdict.

Canon 92. The trial of a Bishop

- 92.1. Any charge brought against a Bishop shall be considered by the EAR Tribunal only if endorsed by at least three (3) Priests and at least two (2) Lay members of the Synod of the Diocese to which the Bishop belongs.
- 92.2. Any Bishop who has been duly accused of any act of misconduct shall automatically suspend duty for a period not exceeding ninety (90) days or the entire duration of the proceedings of the Tribunal; whichever is shorter, and handover to the Archbishop who shall arrange to fill the casual vacancy.
- 92.3. Any verdict against the Bishop shall be forwarded to the Archbishop for the attention of the House of Bishops within a period not exceeding fourteen (14) days after the date of verdict.

Canon 93. The trial of Priests of Deacons

- 93.1. Any charge brought against a Priest or Deacon shall be considered by the Diocesan Tribunal only if endorsed by at least one (1) Priest, or two Church wardens, or at least five (5) communicants of the Parish to which the accused Priest or Deacon belongs.
- 93.2. Without prejudice to the provisions in the foregoing Clause, the Diocesan Bishop may prefer charges against any Priest or Deacon in any Parish of the Diocese, and appoint any person to present the *Articles of Presentment* to the Diocesan Tribunal. Such *Articles of Presentment* shall be laid before the Bishop for endorsement.
- 93.3. Any Priest or Deacon who has been duly accused of any act of misconduct shall automatically suspend duty and handover to another Priest appointed by the Diocesan Bishop, for a period not exceeding ninety (90) days or the entire duration of the proceedings of the Tribunal; whichever is shorter.

Canon 94. The trial of Laity

Any charge brought against a member of Laity in any Parish shall be considered by the Diocesan Tribunal only if endorsed by the Parish Priest, or two Church wardens, or at least five (5) communicants of the Parish to which the accused person is a communicant.

Canon 95. Sentences and Penalties

The Tribunals of the Church may recommend to the Diocesan Bishop or House of Bishops or EAR Synod, as applicable, any of the following sentences and penalties against persons found guilty of the alleged misconduct; according to the gravity or recidivism of the misdemeanour:

- (1) Requirement of repentance before a congregation, together with or without written apology.
- (2) Admonition of the person, which shall mean a warning delivered either in public or in private.
- (3) Suspension from duty and inhibition from performing any service of the Church anywhere in EAR for a specified duration, with loss of whole or part of stipend.
- (4) Deprivation; which shall mean permanent loss of a privilege or position.
- (5) Deposition, which shall mean automatic revocation of license to exercise ministry in the Church.
- (6) Censure; which shall mean a vote of no confidence that may be followed by suspension or deposition or deprivation.
- (7) Excommunication from the Church.
- (8) Monetary fine payable into the coffers of the Church.

PART VII: Miscellaneous, Transitional and Final Provisions

Canon 96. Promulgation, Amendment and Repeal

The Canons of the Anglican Church of Rwanda are promulgated, amended, or repealed by a vote of at least two-thirds of EAR Synod on the recommendation of the House of Bishops and EAR Council, respectively.

Canon 97. Prevailing law

Notwithstanding the sovereignty of the Anglican Church of Rwanda, these Canons shall be governed by the laws of the Republic of Rwanda, and if any of these Canons may be

found to contradict the applicable laws, the provisions of such laws shall prevail and such Canon shall be amended accordingly.

Canon 98. Drafting, Consideration, Adoption and Repealing provisions

98.1. These Canons were drafted, considered, and adopted in English.

98.2. All prior Canons contrary to these ones are repealed on the date these Canons come into force.

Canon 99. Effective date of the Canons

99.1. These Canons or any amendment or repeal thereof shall not come into force until after ninety (90) following promulgation by the Synod of this Church.

These Canons were promulgated in Kigali by the Synod of this Church in its assembly held on the 07th day of June in the year of our Lord 2019.

The Most Rev. Dr Laurent Mbanda, Archbishop and Primate of the Anglican Church of Rwanda and Bishop of Gasabo Diocese

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

The Rt. Rev. Augustin Ahimana Murekezi, Bishop of Kivu Diocese

The Rt. Rev. Nathan Kamusiime Gasatura, Bishop of Butare Diocese

The Rt. Rev. Emmanuel Ngendahayo, Bishop of Byumba Diocese

The Rt. Rev. Emmanuel Ntazinda, Bishop of Kibungo Diocese

The Rt. Rev. Nathan Rusengo Amooti, Bishop of Cyangugu Diocese

The Rt. Rev. Dr Samuel Mugiraneza Mugisha, Bishop of Shyira Diocese

The Rt. Rev. Assiel Musabyimana, Bishop of Kigeme Diocese

For Kigali Diocese,

The Most Rev. Dr Laurent Mbanda, Archbishop and Primate of the Anglican Church of Rwanda

The Rt. Rev. Dr Manasseh Gahima, Bishop of Gahini Diocese