

**REFORMED ETHIOPIAN CATHOLIC CHURCH OF
SOUTHERN AFRICA
(RECCSA)**

ARCHDIOCESE OF ST MARY THE VIRGIN



RECCSA CANONS

**[As approved by the College of Bishops and National
Special Synod on the 4th of January 2020]**

**A COPY OF THIS BOOK SHALL BE KEPT BY THE CHANCELLOR AND AT THE RECORD
BOOKS OF EACH PARISH AND CHAPELRY OF EACH DIOCESE**

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Canons of the Reformed Ethiopian Catholic Church of Southern Africa

1. Preamble

Our founding vision is to make manifest the Kingdom of God to the nations of the world and to express the fullness of the Gospel of Jesus Christ. With Sacred Scripture and the traditions of the Church as our guide, we seek to experience the full nature of the living historic Catholic Church in its sacramental communion with a personal God, its charismatic joy in the Spirit, and its evangelistic zeal to share our blessed hope with all people. To those who seek a deeper experience of God in the sacraments, a more profound communion with His Spirit, spiritual growth, community with fellow believers, and service to a broken world, we the Bishops and Priests of the **Reformed Ethiopian Catholic Church of Southern Africa** (here after referred to as the **RECCSA**) do hereby present these Canons as a guide for our church. These Canons speak to the particular needs of our present ecclesiastical life and are to be observed under the loving care of our Bishops.

For avoidance of any doubt, the Church is an Orthodox Christian denomination and part of the One, Holy, Catholic and Apostolic Church. Members of the Church accept the Doctrines, Creeds, Canons and Sacred Tradition of the early Church and uphold Catholic Practice.

RECCSA is incorporated as an entity in terms of **section 1(1)(x) of the Non-Profit Organisation Act No 71 of 1997** and is assigned NPO number **211-821 NPO**.

2. Promulgation

2.1. These Canons were promulgated by The Very Reverend Banele Christopher Mente, as he then was the Founder of Reformed Ethiopian Catholic Church of Southern Africa (RECCSA), respectively, after consultations and prayer, on the 1st day of the Special Launch Synod, the **21st** day of **January 2017**. These Canons are subject to revision from time to time by the College of Bishops. This present version is the 1st version

2.2. We the Most Reverend Banele Christopher Mente, by the Grace of God, the Primate of The Reformed Ethiopian Catholic Church of Southern Africa (RECCSA), Metropolitan Archbishop of Archdiocese of St Mary the Virgin, after prayer and deliberation herewith promulgate the following Canons and Standing Orders for the good order of the Church this **6th** day of **March** in the year of Our Lord **2020**.

2.3. These Canons may be referred to as “The Canons of the Reformed Ethiopian Catholic Church of Southern Africa (RECCSA Canons)”.

2.4. These Canons guide the Reformed Ethiopian Catholic Church of Southern Africa and all ministries affiliated and in communion with her. Bishops, Priests, and Deacons in

Apostolic Succession under the Lordship of Jesus Christ with an Archbishop as a Chief Pastor shall serve the Church. Other offices of ministry are recognized, as described in these canons, and the priesthood of all believers is to be exercised in the whole Church.

2.5. All members and clergy of the Church are bound by these Canons and applicable codes of conduct at all times they remain as members of this Church. In accepting the role of clergyperson or as member, they accept both this obedience and the authority of the College of Bishops in administering the Canons and, with the help of God in prayer, in rendering any form of judgment based upon them.

ARTICLE: 1

INTRODUCTION

The RECCSA shall be served by Bishops, Priests, and Deacons in Apostolic Succession under the Lordship of Jesus Christ with an Archbishop as a Chief Pastor. Other offices of ministry are recognized, as described in these Canons, and the priesthood of all believers is to be exercised in the whole Church. The corporate structure of the Reformed Ethiopian Catholic Church of Southern Africa is a Non-profit limited liability corporation, registered in South Africa.

1. CHURCH STRUCTURE:

The RECCSA is governed by the College of Bishops, presided over by the Archbishop.

A Diocese is presided over by a Diocesan Bishop. Each Diocese is composed of Parishes and/or Chapels. Archdeaconries and Deaneries may also be formed within or without a Diocese. Parishes and Chapels which may include Minor Orders and Lay Ministries, such as Catechists, Lectors, Lay Preachers, Lay Eucharistic Ministers and Pastoral Leaders are presided over by a Priest, a Deacon or a Bishop. Mission Districts are presided over by an Auxiliary or Coadjutor Bishop, and Deaneries are presided over by a Dean.

2. CANON APPROVAL AND AMENDMENT:

These Canons shall be approved by a majority of the Bishops of the RECCSA and may subsequently be amended by a two-thirds (2/3) vote of the College of Bishops.

3. STATEMENT OF FAITH

ESSENTIAL BELIEFS

OUR BELIEF STATEMENT.

RECCSA CHRISTIAN BELIEFS

The Christian beliefs of the Reformed Ethiopian Catholic Church of Southern Africa (RECCSA) are found in the Nicene Creed. The Reformed Ethiopian Catholic Church of Southern Africa teaches that she is the One, Holy, Catholic and Apostolic church founded by Jesus Christ in his Great Commission, that her bishops are the successors of Christ's apostles, and that the Primate is the successor to Saint Peter upon whom primacy was conferred by Jesus Christ. She maintains that she practises the original Christian faith.

Of her seven sacraments the Eucharist is the principal one, celebrated liturgically in the Mass. The church teaches that through consecration by a priest the sacrificial bread and wine become the body and blood of Christ.

BELIEFS

In its Fundamental Declarations, the **RECCSA** declares herself part of the One, Holy, Catholic, and Apostolic Church, confessing Jesus Christ to be the only way to God the Father.

- Consistent with this, it identifies as characteristic of the “Anglican Way” and essential for membership.
- The Bible is the inspired Word of God, containing all things necessary for salvation, and is the final authority and unchangeable standard for Christian faith and life.
- Baptism and the Lord’s Supper are sacraments ordained by Christ and are to be ministered with unfailing use of His words of institution and the elements ordained by Him.
- The historic episcopate is an inherent part of the apostolic faith and practice, and therefore integral fullness and unity of the Body of Christ.
- The Church affirms the historic faith of the undivided church as declared in the three ecumenical (Catholic) creeds: Apostles’, the Nicene, and the Athanasian.
- Concerning the seven Councils of the undivided church, it affirms the teaching of the first four Ecumenical Councils and the Christological clarifications of the fifth, sixth and the seventh councils, in so far as they are agreeable to the Bible.

- The Book of Common Prayer as set forth by the Church of England in 1662 and 1928, together with the ordinal attached to it, is a standard for the Anglican tradition of worship.
- The Thirty-Nine Articles of Religion, taken in their literal and grammatical sense, express fundamental principles of authentic Anglican belief.
- The **RECCSA** has Anglo-Catholic, evangelical members and is concerned to be more theological conservative.
- The Church does not allow Dioceses to ordain women as Deacons and Priests nor permit them to become Bishops (1 Corinthians 14:33-35).
- Concerning marriage, it holds that it is between one man and one woman; it opposes same sex unions (Gen.2:18, 24; 1 Cor.7:1-40; Matthew 19:4-6; Eph.5:31; Heb. 13:4).

The Reformed Ethiopian Catholic Church is an independent jurisdiction that propagates the teachings of our Lord, is a principled and issue-driven organisation which believes:

THE NICENE CREED

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God: Begotten of his Father before all worlds, God of God , Light of Light, Very God of Very God; Begotten, not made; Being one substance with the Father ;By whom all things were made: Who for us men and for our salvation came down from heaven , And was incarnate by the Holy Ghost of the Virgin Mary , And was made man : And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; whose Kingdom shall have no end.

And I believe in the holy Ghost, The Lord, and Giver of life, Who proceedeth from the Father and the Son; Who with the Father and Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And of the Life of the world to come. Amen.

THE 39 ARTICLES OF RELIGION

The thirty-Nine Articles of Religion are found in the 1928 Book of Common Prayer.

Thirty Nine Articles of Religion

1. Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

2. Of the Word or Son of God, which was made very Man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

3. Of the going down of Christ into Hell.

As Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

4. Of the Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

5. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

6. Of the Sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis Exodus Leviticus Numbers Deuteronomy Joshua Judges Ruth The First Book of Samuel The Second Book of Samuel The First Book of Kings The Second Book of Kings The First Book of Chronicles The Second Book of Chronicles The First Book of

Esdras The Second Book of Esdras The Book of Esther The Book of Job The Psalms The Proverbs Ecclesiastes or Preacher Cantica, or Songs of Solomon Four Prophets the greater Twelve Prophets the less.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras The Fourth Book of Esdras The Book of Tobias The Book of Judith The rest of the Book of Esther The Book of Wisdom Jesus the Son of Sirach Baruch the Prophet The Song of the Three Children The Story of Susanna Of Bel and the Dragon The Prayer of Manasses The First Book of Maccabees The Second Book of Maccabees

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

7. Of the Old Testament.

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

8. Of the Creeds.

The Three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

9. Of Original or Birth-Sin.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *(which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh)*, is not subject to the Law of God. And although there is no condemnation for them that believe and are

baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

10. Of Free-Will.

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith; and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

11. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

12. Of Good Works.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

13. Of Works before Justification.

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14. Of Works of Supererogation.

Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly When ye have done all that are commanded to you, say, We are unprofitable servants.

15. Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as Saint John saith) was not in him. But all we the rest, although baptized and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

16. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

17. Of Predestination and Election.

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation. Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

18. Of obtaining eternal Salvation only by the Name of Christ.

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

19. Of the Church.

The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred, so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

20. Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

21. Of the Authority of General Councils.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God), they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

22. Of Purgatory.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

23. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute

the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

24. Of Speaking in the Congregation in such a Tongue as the people understandeth.

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

25. Of the Sacraments.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

26. Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men. Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil

Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

27. Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed, Faith is confirmed, and Grace increased by virtue of prayer unto God.

The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

29. Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ:

but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

30. Of both Kinds.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

31. Of the one Oblation of Christ finished upon the Cross.

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

32. Of the Marriage of Priests.

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33. Of excommunicate Persons, how they are to be avoided.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

34. Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying.

35. Of the Homilies.

The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

- a. Of the right Use of the Church.
- b. Against Peril of Idolatry.
- c. Of repairing and keeping clean of Churches.
- d. Of good Works, first of Fasting.
- e. Against Gluttony and Drunkenness.
- f. Against Excess of Apparel.
- g. Of Prayer.
- h. Of the Place and Time of Prayer.
- i. That Common Prayers and Sacraments ought to be ministered in a known tongue.
- j. Of the reverent Estimation of God's Word.
- k. Of Alms-doing.
- l. Of the Nativity of Christ.
- m. Of the Passion of Christ.
- n. Of the Resurrection of Christ.
- o. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
- p. Of the Gifts of the Holy Ghost.
- q. For the Rogation-days.
- r. Of the State of Matrimony.
- s. Of Repentance.
- t. Against Idleness.
- u. Against Rebellion.

36. Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it anything, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37. Of the Power of the Civil Magistrates.

The King's Majesty hath the chief power in this Realm of England, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they

be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

38. Of Christian Men's Goods, which are not common.

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same; as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

39. Of a Christian Man's Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching in justice, judgement, and truth.

4. MISSION

The Reformed Ethiopian Catholic Church of Southern Africa is an African Church which proclaims Christ Gospel, Christian faith and strives to:

- i. Inspire in all persons a love for Christ, a passion for righteousness, a consciousness of the human race to God and the fellow human beings.
- ii. Demonstrate His Spirit through a culturally sensitive environment of worship,
- iii. Deliver ministry to the needs of the people of this church and the community.

5. VISION

We as RECCSA have the hope that in unity and justice we have freedom to God, through going out into the world (all Nations) to make Disciples.

Our Vision is brought into focus by the following Scriptures:

Matthew 28: 18 – 20

Galatians 5: 5

Matthew 22: 36- 40

Acts 1: 8

6. Membership

Church membership

Membership requires both discipleship and love (cf. John 13:8). Many modern, independent churches reject the idea of membership, believing it to be an unnecessary and human addition to belonging to Christ and to the "invisible church".

Reformed Ethiopian Catholic Church of Southern Africa membership

The Catholic Church has always held that the bible gives for 3 criteria for membership.

1. Profess the true Faith, and have received the Sacrament of Baptism.
2. Acknowledge the authority of the Church and of her appointed rulers.
3. Not be excommunicated as a result of sin

Most Catholic literature about people who leave the faith assumes one is joining a heretical or schismatic church and thus the heresy or schism in itself constitutes an excommunication. However it is possible to leave the church voluntarily without specifically joining another (which would be the closest equivalent of erasure or

"renouncement of jurisdiction"). The process here requires an assertion of understanding: that is they have required that a person must

1. Perform an **act** to indicate they wish to separate (mere thought is not enough).
2. The act must be **persistent** that is it must take place over a long period of time, in particular it can't be a single event.
3. The person must be **contumacious** that is they must be firm in their conviction and not express hesitation.
4. They must be **aware** that their acts can lead to excommunication. In particular they must be aware of what they are requesting.
5. Finally they must actually **be a member**. The church cannot expel non members (the bishops are exempted from this).

6.1 General

Membership in this church shall consist of all persons who have met the qualifications for membership and are listed on the membership role.

6.2 Qualifications for Membership

6.2.1 A personal commitment of faith in Jesus Christ and a decision to follow Him and His teachings.

6.2.2 The intent of a new member to be baptized as a testimony of salvation

6.2.3 Completion of the church's membership class.

6.2.4 Signing of the Membership Covenant

6.2.5 The intent to attend spiritual growth seminars as offered.

6.3 Admission

The College of Bishops shall review the list of those who have signed the membership covenant after attending the class. After a favourable recommendation by the College of Bishops, the applicant will be accepted.

6.4 Rights

All members shall have equal rights, except for the age limit on voting. They shall not be entitled to any interest, rights or property of Reformed Ethiopian Catholic Church of Southern Africa upon termination of membership.

6.5 Membership Covenant

“My Commitment to God and His Church “I have experienced forgiveness through Jesus Christ and I am a committed follower of Him. I believe the Bible is God’s Word and I am seeking to please God by obeying what it says. I willingly make the following commitments to Jesus and His Church:

6.5.1. I WILL PROTECT THE UNITY OF MY CHURCH

...By acting in love toward other members

...By refusing to gossip

... By following the leaders “Have a sincere love for your fellow believers, love one another earnestly with all your hearts.” 1 Peter 1:22 (TEV)“Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs...” Ephesians4:29.

“Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be no advantage to you.” Hebrews 13:17

6.5.2. I WILL SHARE THE RESPONSIBILITY OF MY CHURCH

....By attending faithfully

...By inviting the unchurched to attend

....By warmly welcoming those who visit

....By giving regularly

“To the church...we always thank God for you and pray for you constantly.”1 Thessalonians 1:2

“The Master said to the servant, ‘Go out to the roads and country lanes, and urge the people there to come so my house will be full.” Luke 14:23(NCV)

“So, warmly welcome each other into the church, just as Christ has warmly welcomed you; then God will be glorified.” Romans 15:7 (LB)

6.5.3. I WILL SERVE THE MINISTRY OF MY CHURCH

....By discovering my gifts and talents

....By being equipped to serve by my pastors

....By developing a servant's heart

“Serve one another with the particular gifts God has given each of you...” 1 Peter 4:10 (Phillips)

“God gave...some to be pastors and teachers to prepare God's people for works of ministry, so that the body of Christ may be built up...” Ephesians 4:11-12

“Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Jesus Christ...who took on the very nature of a servant...” (Philippians 2: 4, 5, 7)

6.5.4. I WILL CULTIVATE AND DEEPEN MY RELATIONSHIP WITH GOD

...By being faithful to pray, to worship, to seek God's strength and wisdom and to remember the needs of others

...By avoiding anything which would lead my thinking in ways that are false or unholy

...By making a sincere effort to give Christ priority in my life and follow the pattern of His teaching and example.

7. EXCOMMUNICATION OF MEMBERS (TERMINATION OF MEMBERSHIP)

Excommunication is an institutional act of religious censure used to end or at least regulate the communion of a member of a congregation with other members of the religious institution who are in normal communion with each other. The purpose of the institutional act is to deprive, suspend, or limit membership in a religious community or to restrict certain rights within it, in particular, those of being in communion with other members of the congregation, and of receiving the sacraments.

The term is often historically used to refer specifically to excommunications from the Catholic Church, but it is also used more generally to refer to similar types of institutional religious exclusionary practices and shunning among other religious groups.

The word excommunication means putting a specific individual or group out of communion. In some denominations, excommunication includes spiritual condemnation of the member or group. Excommunication may involve banishment, shunning, and shaming, depending on the group, the offense that caused excommunication, or the rules or norms of the religious community. The grave act is often revoked in response to sincere penance, which may be manifested through public recantation, sometimes through the Sacrament of Confession, piety or through mortification of the flesh.

Excommunication is separation from the church, not from God. No one can separate you from God. It also doesn't mean you can't go into a Catholic church. Anyone can come into a church and pray or listen to the service. It doesn't mean you are no longer a Catholic. If you were baptized a Catholic, you are a Catholic. Someone who is excommunicated cannot receive the Sacraments. Excommunication can be a public process, or it can be private.

And, if your excommunication ends, it can be a public or a private process. If a person changes or reforms his or her life, he or she can be taken back into the church, absolutely. Once your reason for excommunication from the church changes, you come to the priest and he takes care of it. God is a God of forgiveness. Once a person repents, he is forgiven, and the excommunication is taken away. If you are excommunicated, it is usually done by the bishop or higher.

8. SELF REMOVAL (SELF TERMINATION) FROM CHURCH MEMBERSHIP

Any Reformed Ethiopian Catholic Church of Southern Africa member may remove himself/herself from church membership when desired to. He may write a letter or just leave the church when suspended or excommunicated.

When a member of this church, whether or not he be charged with an offense, informs the session that he/she does not desire to remain in the fellowship of the Reformed Ethiopian Catholic Church of Southern Africa, and the efforts of the session to dissuade him from his/her course have failed, it shall erase his/her name from the roll and record the circumstances in its minutes, unless the session institutes or continues other disciplinary action against him/her.

When he/she feels he wants to come back to be in communion with RECCSA, he/she has to apply to the Parish Priest who shall take the matter to the Bishop of the Diocese. The aim is to check the reasons for leaving. If it is found that reasons are not serious, the Bishop of the Diocese shall issue an instruction for him or her to be incardinated as he/she has excardinated himself/herself from RECCSA membership.

In the event that the person had seriously caused schism, badmouthed the Church leadership and violated the Canons of RECCSA, the matter shall be dealt with by the Archbishop. The Archbishop shall force the member to recant and call him/her to repentance of what he/she did. When he/she repented, he/she shall be incardinated as he/she completely excardinated himself/herself from church membership.

9. EXCOMMUNICATION OF CLERGY

Excommunicated priests must stop performing their clerical duties and can no longer take communion (although they can still attend Mass). But does the Reformed Ethiopian Catholic Church of Southern Africa have any way of enforcing this punishment?

Yes. Those who refuse to comply with their sentence can be “dismissed from the clerical state,” also known as being “defrocked.” As a result, they lose their benefits provided by the church, which usually include housing, health insurance, and a small salary. (Canon law states that “provision must always be made so that [a priest] does not lack those things necessary for his decent support.” If you’re excommunicated, you can still get these perks, but not if you’re defrocked.) If the priest still refuses to leave, the church can summon the police and have him thrown out for trespassing on private property.

Usually, defrocking isn’t necessary. The purpose of excommunication is not to drive priests away but to make them repent. Once they do, they are usually welcomed back into “full communion.” (The civil law equivalent of excommunication would be “contempt of court”: A judge can throw you in jail for refusing to testify, but the moment you agree to cooperate, you’re free.) Even when defrocking is called for, the church is often hesitant to go that far.

There are really two types of excommunication: automatic and imposed. When a priest commits a flagrant violation of canon law—declaring he’s Jewish, say, or beating up the Primate, Archbishop or Bishop—he’s subject to automatic excommunication, also known as *latae sententiae*. Imposed excommunication, or *ferendae sententiae*, occurs when the offense is less clear-cut—a priest writes a book supporting abortion, for example—and only after deliberation by either a diocesan tribunal or the Congregation for the Doctrine of the Faith, which oversees church doctrine and punishes those who violate it. (The CDF has gone through many incarnations over the centuries, including the Holy Office of the Inquisition.) Bishops can excommunicate priests, too, as long as the priest falls within the bishop’s jurisdiction.

There are also many punishments less harsh than excommunication—a bishop could reduce a priest’s salary, for example, or prohibit him from conducting Mass. The Reformed Ethiopian Catholic Church of Southern Africa laypeople can be excommunicated, too, but it’s harder to enforce—it’s not like there’s a national No Fly List for taking communion.

9.1 Excommunicated Clergy

See Claw 9 above on “***Excommunication of Clergy***”. If the priest still refuses to leave, the church can summon the police and have him thrown out for trespassing on private property. Usually, defrocking isn’t necessary.

10. LOSS OF CLERICAL STATE (DEFROCKMENT OF CLERGY) (Reformed Ethiopian Catholic Church of Southern Africa)

In the canon law of the Catholic Church, the loss of the clerical state (commonly referred to as laicization or laicisation) is the removal of a bishop, priest or deacon from the status of being a member of the clergy.

The term defrocking has no meaning in contemporary Catholic canon law, although it used to mean a cleric being forbidden to wear clerical garb (to de-frock etymologically means to take away the clerical attire known as a frock) without further restrictions, as a gradation of reduction without the full loss of the clerical state.

In the Reformed Ethiopian Catholic Church of Southern Africa, a bishop, priest, or deacon may be dismissed from the clerical state as a penalty for certain grave offenses, or by a Primate's or Archbishop's decree granted for grave reasons. This may be because of a serious criminal conviction, heresy, or similar matter. Removal from the clerical state is sometimes imposed as a punishment (Latin: *ad poenam*), or it may be granted as a favor (Latin: *pro gratia*) at the priest's own request. A RECCSA cleric may voluntarily request to be removed from the clerical state for a grave personal reason.

10.1 Consequences

Laicization involves cessation of all the rights of the clerical state. It also ceases all obligations of the clerical state except his ordination orders. In ordinations that have been declared invalid, in which case no de-frockment is necessary. Because the sacramental character of ordination makes it indelible, the cleric maintains the power of orders. He is, however, forbidden to exercise it, except to give sacramental absolution to someone in danger of death. He also automatically loses his offices, roles and delegated powers.

A laicized cleric loses rights to such things as clerical garb and titles (such as "Father"). He is freed from obligations such as recitation of the Liturgy of the Hours, but like any member of the laity is encouraged, though not obliged, to continue to recite it. The rescript of laicization for a deacon normally contains no special limitations, but that for a priest does prohibit him from delivering a homily (the sermon preached at Mass after proclamation of the Gospel reading, not preaching in general), acting as extraordinary minister of Holy Communion, having a directive office in the pastoral field, or having any function in a seminary or similar institution. It imposes restrictions also regarding the holding of teaching or administration posts in schools and universities. Some of these limitations may be relaxed according to the judgment of the local bishop including the teaching of theology in schools or universities (both Catholic and non-Catholic), maintaining contact with the parish where the priest used to serve, and administering the Eucharist.

A cleric dismissed from the clerical state cannot be reinstated in the sacred ministry without the consent of the Primate.

Priests who abandon their ministry for more than five years and whose behavior is a cause of serious scandal have made it easier for bishops to secure this removal of clerical status from such priests even against the priests' wishes.

10.2 Difference from suspension

The removal from the clerical state differs from suspension. The latter is a censure prohibiting certain acts by a cleric, whether the acts are of a religious character deriving from his ordination ("acts of the power of orders") or are exercises of his power of governance or of rights and functions attached to the office he holds. As a censure, suspension is meant to cease when the censured person shows repentance. Removal from the clerical state, on the contrary, is a permanent measure, whereby for a sufficient reason a cleric is from then on juridically treated as a layman.

10.3 Community Dismissal

Bishops may dismiss any member of their "religious house" without the Primate's consent if they have been absent for 12 months and out of contact. Superiors are required to track them down and encourage them to return after they have been absent for six months.

ARTICLE: 2: LEGISLATIVE BODIES

Canon 1: The National or General Synod

1. Notice of National Synod

The Archbishop (or other Bishop convening the National Synod) shall give to all the Diocesan Bishops at least seven calendar months' notice of every ordinary Session of the National Synod; and the Bishop of each Diocese shall cause such notice to be published, during Divine Service, in the several churches of his Diocese, on some Sunday not later than the fourth Sunday after receipt by him of such notice. An ordinary Session shall meet at intervals of approximately three years. When a special Session is convened, four months' notice shall be sufficient, and the Archbishop shall give a general intimation, so far as may be, of the purposes for which the Synod is summoned.

In the event that there is, no Archbishop nor Bishops then the Vicar General shall be given powers to act on their behalf. He shall give all Parishes and Clergy a seven months' calendar notice of every ordinary Session of the National Synod so that it could be published to every Diocese and parish.

The Diocesan Team

The Diocesan Team: All Dioceses of this Church shall be entitled to send up to three clerical and up to three lay representatives (or their alternates) to Synod.

Additional Representatives

Additional Representatives: A Diocese may in addition send extra representatives, as part of the Diocesan Team and as full members of Synod, any National President (or

equivalent officer) of a National Organisation, if such President (or equivalent officer) ordinarily resides in the Diocese. Present with right to speak but not vote.

The following persons shall be entitled to be present at Synod with the right to speak but not to vote, save for the administrative staff referred to in sub-section (vi) below, who may be invited to speak by the President:

- i. The members of the National Synod Advisory Committee;
- ii. One representative nominated by the Board of Theological Education;
- iii. Two representatives from the religious communities nominated by the Council for Religious Life;
- iv. Up to six National lay officers, at the invitation of the Archbishop;
- v. Up to ten persons (as general and specialist advisors) at the invitation of the Archbishop, unless the Archbishop considers that exceptional circumstances justify the invitation of more;
- vi. Up to eight administrative staff, as determined by the Advisory Committee; and
- vii. The National President (or equivalent officer) of a National Organisation who for any reason has been omitted as an additional representative of a Diocese in terms of Section 2(b) of Canon 2

Election of Archbishop's Council (AC) Representatives

Each Diocese shall, when electing its representatives to National Synod at the same time elect out of those representatives, one clerical and one lay representative (and their alternates) to National Executive Council. Such representatives will hold office as such from the closing of the session of National Synod, which they attended as Diocesan representatives until the day immediately before the day the next session of National Synod, commences.

Election of Clerical and Lay Representatives

The Clerical and Lay Representatives of a Diocese shall be elected in such a manner, and according to such rules, as may be determined by the Archbishop's Council before the National Synod. The representatives shall exercise their voting rights influenced but not bound by inflexible Diocese or Parish mandates in the Synod. If there is no Diocesan Synod in that Diocese, then, as the Bishop of the Diocese or (in the vacancy of the See) as the Archbishop shall appoint.

If no one shall be, qualified to be a Clerical Representative, except he be in Holy Orders and be ordinarily resident in the Diocese he represents and not in retirement at the time of election. Provided, further that no one shall be qualified to be a Lay Representative, or to take any part in the election of a Lay Representative, in the National Synod, except he be a Communicant of this Church of the age of eighteen years or upwards and be ordinarily resident in the Diocese.

President

The Archbishop is, by virtue of his office, the President of the National Synod; in the vacancy of the See, or in the unavoidable absence of the Archbishop, the Dean of the Church, or in his absence the Bishop senior by consecration, who is present, shall preside.

At any time during the proceedings of National Synod, the Archbishop may delegate his office as President to some other member of Synod on such conditions as he deems fit. Such delegation may not be for periods of longer than one day, unless National Synod consents otherwise.

House of Bishops

The Bishops of this Church constitute a separate House of the National Synod, and, whenever they may judge it expedient, they can deliberate by themselves.

Certification of Representatives

The Bishop of each Diocese shall furnish the names of the Representatives of that Diocese to the Registrar of the Church not later than thirty days before the Session of the Synod, and shall certify that the said Representatives, both Clerical and Lay, are duly qualified, and have been duly elected.

Prolocutor and Chairman of Laity

At the commencement of every Session of the National Synod the Clerical Representatives shall elect one of their number as their Prolocutor, and the Lay Representatives shall elect one of their number as their Chairman.

Separate Deliberation

Whenever the House of Bishops shall withdraw to deliberate by themselves, leaving the Clergy and the Laity to deliberate together, or if at any time, whether or not the House of Bishops be present, the Clergy or the Laity decide by a majority vote of either of their two Houses to deliberate apart, the sitting of Synod shall be suspended during the progress of such separate deliberations. In the absence of the House of Bishops, the Prolocutor shall preside over any joint deliberations of the Clergy and the Laity, or over any separate deliberations of the Clergy, as the case may be; and the Chairman shall preside over any separate deliberations of the Laity.

Upon the completion of such deliberations, the sitting of Synod shall be resumed, and the conclusions reached by any or all of the three houses during the suspension of the sitting shall be reported to Synod.

Quorum

Unless not less than one third of the number of the Bishops of this Church shall have been recorded on the roll as present at any session of the National Synod, together with not less than one third of the number of clerical representatives and one third of the number of lay representatives, all acts of that session of the National Synod shall be provisional, and shall have no force in any Diocese, unless and until they shall be promulgated by the Diocesan Synod of that Diocese, or, if there be no Diocesan Synod, by the Bishop of that Diocese. Provided that for the transaction of business the presence of not less than one third of the whole number of members of the House of Bishops, with not less than one third of the whole number of Clerical and Lay Representatives taken together, shall be necessary; and it shall be competent for any member of the Synod at any time to call for the counting of the members present.

Authentication

At the conclusion of the business of a National Synod, the President shall authenticate the proceedings of the Synod in presence of the Synod.

Printing Committee

A committee shall be appointed by the Synod, to cause the enactments of the Synod, together with such other parts of the proceedings as the Synod shall have ordered to be published, to be carefully printed for the general use of the Church; and the said committee shall transmit to each Diocesan Bishop a copy of the Constitution and proceedings so printed for the information of Diocesan Synod.

Bishops to make Alterations known

Each Diocesan Bishop shall notify, in such manner, as he shall see fit, to all the congregations in his Diocese, the alterations that have been made in the code of Constitution.

Publicity or Privacy

The Meetings of the National Synod shall be open to the public under such regulations as it may adopt for the maintenance of order but it shall be in the power of the President, by request of the Synod, to order at any time that the proceedings shall be conducted with closed doors.

Invited persons

The Archbishop (or other Bishop convening the National Synod) shall be able to invite other persons to attend a Session of Synod or a particular sitting thereof and to speak

thereat, If so invited by the President. Such invited persons shall not be entitled to vote and shall not be taken into account the purposes of establishing a quorum at Synod.

Furthermore not be deemed to be Clerical or Lay Representatives and shall therefore be required to absent themselves from any proceedings of Synod which are conducted with closed doors.

National Registrar

The Archbishop shall appoint the National Registrar and Deputy National Registrar with the concurrence of the diocesan bishops, to hold office at the discretion of the Archbishop.

The National Registrar, or the Deputy National Registrar, shall be present at the Sessions of the Synod and shall be entitled to speak thereat, but shall not be entitled to vote.

ARTICLE: 3: MINISTERS; COUNCILS AND COMMITTEES OF THE CHURCH

Canon 2: The Ministry

I. The Episcopal Office

1. The Consecration of a bishop is valid when performed by at least three bishops and witnessed. If they are two, there must be a valid reason. In that case a Consent Letter should be read before the consecration. In that event, there shall be a Proxy to be arranged in his stead.
2. A photographic record of the key stages in the ceremony should also be kept.
3. All bishops must be in valid Apostolic Succession.
4. All Bishops shall labour together according to the spirit of these Canons.
5. No Bishop of the Church will enter into any agreement for Inter-Communion with any other church or ecclesial body without the consent of the Archbishop in writing.
6. No Bishop of the Church will take it upon himself to act as Episcopal Visitor to anybody or Religious Order whatsoever without the consent of the Archbishop in writing.
7. No Bishop of the Church will enter into any arrangement whereby he engages in a personal Prelature with any Clerk in Holy Orders in any circumstances whatsoever without the consent of the Archbishop in writing.
8. No Bishop or Priest of the Church will con-celebrate the Eucharist with a woman priest or Bishop of any other jurisdiction whatsoever.

A. Archbishops

1. The duties of the Archbishop include:

- a. The setting of vision for the Archdiocese, serving as a “father in the Lord” to the Diocesan Bishops, other clergy and laity of the Archdiocese.
 - b. The calling and oversight of meetings with the Bishops and other clergy of the Archdiocese for the purpose of spiritual nourishment, mutual edification and the implementation of vision for the Archdiocese.
 - c. Visiting the Dioceses of the Church for the purposes of:
 - i Holding pastoral consultations with the Bishops and, with their advice, with the Lay and Clerical leaders of the jurisdiction,
 - ii Preaching the Word,
 - iii Celebrating the Sacraments.
2. The Archbishops shall have the authority to administer guidance and discipline over the bishops, in conformance with Holy Scriptures, apostolic tradition and these Canons of the RECCSA. Any disciplinary action deemed necessary must be presented to the College of Bishops for ratification.

B. The Primate

1. The Primate is appointed by the consensus of the College of Bishops. He serves for life, or until he retires.
2. The Primate works with the following committees:

A. Archbishops' College of Advisors

1. Functions

The Archbishop's Council of Advisors is responsible for decisions that affect the Church's Faith, Order and Worship. It also has powers to make regulations “for the general management and good government of the Church, and the property and affairs thereof”. The Chapter is the supreme legislature of the Reformed Ethiopian Catholic Church of Southern Africa, broadly speaking the Church's Parliament. It usually meets twice a year to receive reports and make decisions on matters brought before it. These can be as wide ranging as:

- The introduction of new orders of service;
- The decision to admit people to the Priesthood in RECCSA;
- The passing of a Local Ecumenical Partnerships Bill to allow local churches to set up formal partnerships with other denominations;
- Policy statements on ethical or social matters (various).

The Archbishop's Council of Advisors is made up of Diocesan Bishops, Suffragan Bishops who have the right to speak but not to vote, Dean of the Church, Chancellor, Registrar when needed, and is supported in its work between meetings by Archbishop's Committee, a Business Sub-committee, an Appointments Sub-committee and a Drafting Sub-committee.

B. The Archbishop's Council

1. Functions

The functions of the Archbishop's Council shall be to:

- a) Perform such tasks as may be committed to it by National Synod for the furtherance of the Church's mission, wellbeing and unity;
- b) Take action on such matters as may require attention, from time to time, between sessions of Synod;
- c) Advise the Archbishop in regard to such matters as he may refer to it, or the Committee may desire to bring to his or notice;
- d) Deal with such matters as may be referred to it by the Archbishop or by the Synod of Bishops, including subjects of Ethiopian and ecumenical concern;
- e) Assist in the direction of and co-ordinate the work of publications, mission, religious education, justice and reconciliation, youth, spirituality, communications and other matters in which this Church may be engaged, and to establish appropriate structures, where necessary, for these or other purposes;
- f) Administer the Common National Fund between sessions of National Synod, and
- g) Report to each session of National Synod on its work since the preceding session of Synod, and to make such recommendations as it may think fit.
- h) It shall be the duty of the Archbishop's Council to act on behalf of the General Synod between sessions of the Synod, to advise the Primate (Archbishop) in regard to such matters as he may think fit to refer to it, or that the Standing Committee may desire to bring to the notice of the Primate assist him in drawing up the agenda of the General Synod and carrying into effect the resolutions, programmes and policies of the General Synod and to administer the common fund of the Church provided that all decisions of the Archbishop's Office Committee shall be liable to be reviewed by the General Synod.

2. Meetings

The Committee shall meet twice a year except in years when a session of National Synod occurs. Additional meetings may be called at the Archbishop's discretion. Notice of meetings shall be given 120 days before the date of the meeting. In the event of the emergency, the Archbishop or anyone properly acting in his stead may call a meeting at a shorter but reasonable time.

3. Apologies

Any member when he/she will not be able to attend a meet is expected to do the apology in writing. In the case of emergency, he/she may send an sms.

Any member of the Council, who does not attend at least three consecutive meetings without any valid reasons, will be regarded as resigned.

4. Composition, Alternative Representatives, Period of office representatives

(a)(i) The National Standing Council shall consist of the Archbishop (who shall chair the Committee), the diocesan bishops (or in any case a commissary chosen by the bishop to attend in his stead, who may be a suffragan in his office or diocese) and one clerical and one lay representative of each diocese, elected together with alternates by the Synod of each Diocese by their respective orders; also all bishops suffragan, who shall have the right to speak but not to vote. Such representatives shall hold office until the session of Diocesan Synod following the ordinary session of the National Synod and shall be eligible for re-election.

(a)(ii) Diaconate Representation

The Archbishop shall, after due consideration, nominate two representatives of the permanent diaconate to Archbishop's Council who shall have been representatives thereof at the previous session of National Synod (or who are permanent deacons in any diocese of this Church should there have been no such representatives at the said previous session of National Synod). These nominated representatives shall have all the rights and privileges of elected representatives, including the power to vote.

(a)(iii) Mothers' Union

The National Mothers' Union shall each be entitled to send two representatives to Archbishop's Council.

Such representatives shall be a confirmed communicant over the age of 18 years and an office-bearer of the national executive in the organisation concerned and must ordinarily reside in one of the dioceses of the Reformed Ethiopian Catholic Church of Southern Africa. Such representative shall have all the rights and privileges of elected representatives, including the right to speak but not to vote.

(a)(iv) Youth Association

The Archbishop shall nominate two youth representatives to Archbishop's Council who shall be confirmed communicants over the age of 18 and office-bearers of national youth associations or structures recognised by the Reformed Ethiopian Catholic Church of Southern Africa. The nominated youth representatives shall have all the rights and privileges of elected representatives, including the right to speak but not to vote.

(a)(v) Girls' Guild

The Archbishop shall nominate two girls' guild representatives to Archbishop's Council who shall be confirmed communicants over the age of 18 and office-bearers of national guild girls' associations or structures recognised by the Reformed Ethiopian Catholic Church of Southern Africa. The nominated youth representatives shall have all the rights and privileges of elected representatives, including the right to speak but not to vote.

(a)(vi) Young Men's Guild

The Archbishop shall nominate two young men's guild representatives to Archbishop's Council who shall be confirmed communicants over the age of 18 and office-bearers of national youth associations or structures recognised by the Reformed Ethiopian Catholic Church of Southern Africa. The nominated young men's guild representatives shall have all the rights and privileges of elected representatives, including the right to speak but not to vote.

(a)(vii) Departments' Representatives

The Archbishop shall nominate one representative from each department to Archbishop's Council who shall be confirmed communicants over the age of 18 and office-bearers of national recognised by the Reformed Ethiopian Catholic Church of Southern Africa. Each nominated department representative shall have all the rights and privileges of elected representatives, including the power to vote.

(b) Casual Vacancies

A casual vacancy in the representatives or alternates of a diocese shall be filled by an election at a Diocesan Synod held between National Synods or, failing such Diocesan Synod, by the Diocesan Council or such other body as is entitled to transact business in the diocese between sessions of the Synod. The person or persons thus elected shall hold office until the session of Diocesan Synod following the next ordinary session of the National Synod, and shall be eligible for re-election.

(c) Additional representatives

Each diocese may nominate its diocesan secretary or administrator as an additional representative to the Committee, if that person is not one of the representatives referred to in subsection (a) of this section, provided that in such cases the diocese is to be responsible for the costs of attendance at Committee of its additional representative, and provided further that the diocese advises the National Executive Officer of its nomination within 14 days of receipt of the Archbishop's notice calling the meeting in terms of section 2 of this canon. These additional representatives shall have all the rights and privileges of elected representatives, save only that they shall have power to speak but not to vote.

(d) Nominated Representatives

In the case of a diocese which has no Diocesan Synod the bishop of the diocese shall have full power and authority to nominate representatives, and such nominated representatives shall have all the rights and privileges of elected representatives.

(e) Qualifications of Representatives

The qualifications for elected and nominated representatives shall be that for representatives at the National Synod.

(f) Secretary

The National Executive Officer shall be the secretary of the Committee and shall have power to speak but not to vote. He shall be the priest appointed by the Archbishop after consultation with the House of Bishops or (clergy when there are no Bishops) and approved by the Synod.

(g) National Officers

The National Secretary, the Assistant National Secretary, National Treasurer and the National Registrar or his or her deputy shall attend with power to speak but not to vote.

(h) Programme Convenors/Facilitator

The Committee shall provide for areas of national ministry referred to in section 1(e) of this canon to be represented by those persons set out in the schedule referred to in B. section 1(d). Such persons shall have the right to speak but not vote.

4. Quorum

The quorum shall consist of three diocesan bishops and seven diocesan representatives.

5. Chairman

In the absence of the Archbishop, the Committee shall elect its own chairperson. At any time during the proceedings of the Committee, the Archbishop may delegate the chair to some other member of the Committee on such conditions as the Archbishop deems fit. Such delegation may not be for periods of longer than one day, unless the Committee consents otherwise.

6. Bye-Laws

The Committee shall have full power and authority to make and amend such rules, regulations and bye-laws for the conduct of its meetings and for the composition, functions and conduct of business of any board or committee appointed in terms of section 1 (e) of this canon.

7. Reports

As soon as may be after the close of each meeting of the Committee a digest of the proceedings shall be issued to all members of the Committee and be made available for the general information of the Church.

The National Standing Council is supplemented by the Departments and Associatioparis

Formation of National Departments

1. Formation

The Archbishop may, with the approval of the National Standing Council, set up Departments as may be deemed necessary, provided that once approved the election of such officers shall be subject to the provision set out on these canons.

2. Officers

Departments shall either:-

- (a) Be served by a full- time Officer or Officers who may be Clerics or Lay, and or
- (b) Be served by a part- time Officer or Officers, to be responsible for the execution of the policy of the Department.

3. Budget

The budget of all Departments shall be approved by the National Standing Council.

4. Constitution

Committees of Departments shall be constituted as follows, unless otherwise determined be the National Standing Council:-

- (a) Ex-Officio- The Archbishop
The Officers of the National Department
- (b) Nominated- Three persons nominated by the Archbishop of whom at least one should be a layman one of these shall be retired by rotation at each session of Synod
- (c) Elected – Three persons elected by the Synod of whom at least one shall be a layman one of those shall retire by rotation at each session of Synod.
- (d) In addition, the Committee may co – opt further members

5. Director

- (a) The Archbishop shall be the Director of each Departmental committee except that he may nominate any other person to act in his stead. Each committee shall elect its own Deputy Director.

- (b) The Director, or in his absence the Deputy Director, shall have a deliberative as well as a casting vote.
- (c) Each Committee shall meet at least once a year and at such time as may be required for the transaction of business.
- (d) Any member of a committee absent without leave of absents for three successive meetings shall be deemed to have resigned.
- (e) The Committee shall have power to fill any vacancy amongst their nominated or elected members occurring through Death, resignation or removal, but such appointment shall be only until the next second session of Synod.
- (f) Each Committee may appoint Sub-Committees from among its members and others, to advise it on such matters as it desires.

The Associations

1. Formation

The Archbishop may, with the approval of the College of Bishops, set up such associations as may be deemed necessary. He shall appoint Presidents after consultation with the House of Bishops or Clergy (in the event that there are no Bishops) and Associations' concerned.

2. Officers

Associations shall be served by clerical or lay officers, to be responsible for the execution of the policy of the association.

3. Budgets

The budgets of all associations shall be approved by the National Standing Council.

4. Constitution

Associations shall be constituted as follows, unless otherwise determined by the National Standing Council:

- (a) The President
- (b) Deputy President
- (c) Secretary
- (d) Assistant Secretary
- (e) Treasurer and other members elected by their Conferences

C. Dean of the Church

The Bishops of this Church shall at the first meeting of the Synod of Bishops in each calendar year appoint, after consultation among themselves, one of their number to be the Dean of the Church until the first meeting of such Synod in the year following.

Whenever the Archbishopric See is vacant or in the absence for a period in excess of six weeks from the Church, or during the incapacity of the Archbishop, the Dean of the Church shall execute all functions appertaining to the office of Archbishop, until the See be again canonically filled, or until the return of the Archbishop, or until his recovery from the incapacity. During such vacancy, absence or incapacity, the other Bishops of this Church shall render the said Dean of the Church obedience as they are bound to give to the Archbishop.

Should the Dean of the Church be unable to perform his duties, or should the office fall vacant for any reason whatsoever, the Diocesan Bishop senior by consecration shall perform the duties of the Dean of the Church. If the office falls vacant, a new Dean shall be similarly appointed at the next meeting of the Synod of Bishops, and he shall hold office until the first meeting of the year following.

Legal Matters

The Dean of the Church shall represent the Reformed Ethiopian Catholic Church of Southern Africa (RECCSA) in all matters concerning the courts of law and courts of this Church.

D. The Synod of Bishops

2. Synod of Bishops

The Archbishop shall, as and when in his opinion occasion shall require, or as provided in the canons for any particular purpose, and in any case half-yearly, summon the bishops of this Church to a Synod of Bishops to be held at such time and place as he may determine. The date of the next session of the Synod shall be fixed at each preceding session, or, if not so fixed and/or if necessity requires, the Archbishop may summon the Synod of Bishops by one calendar month's notice to the bishops of this Church setting out the place and date for the holding of the Synod, and the business to be considered thereat.

3. Business

The business of the Synod shall be that determined by the Archbishop, and such other business of which fourteen days prior notice shall have been given by a bishop of the Province to the Archbishop.

E. Diocesan Bishops

1. The Diocesan Bishop shall be first and foremost shepherd of the flock, maintaining the oversight of a parish, developing and initiating its vision and strategy, the said parish being recognized as the Cathedral of the Diocese.

2. No one shall be consecrated Bishop unless he is a priest in the RECCSA and is thirty five years of age or older.
 - a. The clergy and laity of a diocese shall recommend to the College of Bishops their nominee for Bishop of the diocese in which the recommended Bishop shall serve.
 - b. Upon said recommendations, the recommended Bishop may be elected at a subsequent meeting of the College of Bishops, with the consecration following as determined by the College.
 - c. The Bishop may serve in his office for life, or until retirement.
3. A Bishop shall confine the exercise of such office to the Diocese in which elected, unless requested to perform Episcopal acts in another Diocese by the Ecclesiastical Authority thereof, or unless authorized by the College of Bishops, or by his Archbishop, to act temporarily in case of need within any territories not yet organized into Dioceses of the Church.
4. The duties of the office of Diocesan Bishop include:
 - a. The setting of vision for the Diocese, serving as a “father of the Lord” to the clergy and laity.
 - b. The calling and oversight of meeting with the Clergy of the Diocese, both publicly and privately, for their spiritual nourishment and mutual edification.
 - c. Serving in the College of Bishops.
 - d. Serving ex officio on all Parish Councils within the Diocese.
 - e. The ordination of priests and deacons.
 - f. The regular visitation of every parish in the Diocese for the purpose of:
 - i The administration of the Sacraments,
 - ii The preaching of the Word of God.
 - g. The administration of the Diocese.
5. The Bishop may appoint Diocesan officers to assist him in the administration of his duties, but shall by no means diminish the pastoral responsibilities of his calling.
6. All Bishops, including the Archbishop, shall labor together according to the spirit of local bylaws and Canons.

The Diocesan Bishop works with the following council:

I. Diocesan Synod

What is Diocesan Synod?

This is the democratically elected decision-making body of the diocese. Its membership is comprised of both clergy and laity, representing the deaneries in the diocese. Synod members are elected for a period of three years, beginning on 1 August in the year of their election. Diocesan Synod:

- Considers issues concerning the RECCSA and makes provisions for such matters in relation to the diocese.
- Considers and expresses its opinion on any other matters of religious or public interest.
- Advises the Bishop on any matters on which he may consult the Synod.
- Considers and expresses opinion on any matters referred to it by the General Synod – the ruling body of the Reformed Ethiopian Catholic Church of Southern Africa – and in particular approves or disapproves provisions referred to Diocesan Synod of the General Synod Constitution.

II. THE COLLEGE OF CONSULTORS

A consultor is one who gives counsel, i.e., a counselor. A consultor is a specially appointed expert who may be called upon for advice desired by a department. Consultors, who can be members of the clergy called upon according to need and according to their competence in specific fields.

From among the members of the council of priests, the diocesan Bishop freely appoints not fewer than six and not more than twelve priests, who are for five years to constitute the college of consultors. To it belong the functions determined by law; on the expiry of the five year period, however, it continues to exercise its functions until the new college is constituted.

The decisions are then made by the Archbishops and bishops who are members of the department, those of the greatest importance being made at plenary meetings, held in principle every year, at which members take part, while those that are important but of ordinary character are taken at the more frequent ordinary meetings, and the day-to-day routine work is done by the prefect or president of the department, assisted by the secretary and under-secretary and the other members of the staff.

The diocesan Bishop presides over the college of consultors. If, however, the see is impeded or vacant, that person presides who in the interim takes the Bishop's place or, if he has not yet been appointed, then the priest in the college of consultors who is senior by ordination.

The Episcopal Conference can determine that the functions of the college of consultors be entrusted to the cathedral chapter.

Unless the law provides otherwise, in a vicariate or prefecture apostolic the functions of the college of consultors belong to the council of the mission.

Functions

In the Catholic Church, it is a specific title for various advisory positions:

The college of consultors consists of priests charged with advising the bishop; some decisions require that they be given a hearing, others require their consent; when a sede vacante situation arises, the college of consultors is obliged to elect a diocesan administrator within eight days of receiving notice of the vacancy.

In certain regular congregations (i.e. religious orders) consultors can advise the superior-general, (e.g. the six geographically diverse consultors to the superior general of the Passionists), provincial superior (e.g. Redemptorist Vice-provincials), or a local superior.

III. College of Canons (Cathedral Chapter)

The College of Canons meets twice a year in order to perform: Corporate worship and prayer

Functions:

A Cathedral chapter is a college of clerics (chapter) formed to advise a bishop and, in the case of a vacancy of the episcopal see, to govern the diocese during the vacancy.

Functions conferred by the appointment of Bishops Act on the Dean and Chapter

- Express through its members the integral relationship between the Cathedral and the rest of the diocese of RECCSA
- Provides a forum in which the Chapter, as appropriate, seeks its views on matters affecting the Cathedral and keeps such members informed of the work of the Cathedral
- Receives, considers and expresses views on the annual report and accounts of the Cathedral
- Discusses any matters concerning the Cathedral raised by any members of the College
- Performs any functions requested by the Bishop after consultation with the Chapter
- The Chapter directs and oversees the administration of the affairs of the Cathedral
- It orders the worship and mission of the Cathedral, formulates policy, manages property, oversees finance, and generally ensures that the Cathedral's Constitution and Statutes are maintained and reviewed.
- It is the governing body of the Cathedral and consists of eleven people, both clergy and laity, chaired by the Dean.

The members of the College of Canons are:

- i. the Dean,
- ii. the Archdeacons
- iii. Clerical Canons and ;
- iv. Lay Canons of the Cathedral.

The chapter is the bishop's consilium which he is bound to consult on all important matters and without doing so he could not act. Thus, a judicial decision of a bishop needed the confirmation of the chapter before it could be enforced. He could not change the service books, or "use" of the church or diocese, without capitular consent, and there are episcopal acts, such as the appointment of a diocesan chancellor, or vicar general, which still need confirmation by the chapter.

In its corporate capacity the chapter takes charge *sede vacante* of a diocese

Expertise

Chapter business covers a wide agenda ranging from the governance of the Church, liturgy & doctrine, to issues of social concern. As such the Chapter needs members with a wide range of interests. In order for the Chapter to represent the views of the Church as a whole it is important that members can reflect views of their local churches as well as reporting back to them on the work of the Chapter.

IV. Diocesan Standing Council or Bishop's Council

Functions

- The Bishop's Council is responsible for considering matters of policy; advising the Diocesan Bishop, and determining how matters should be taken forward to the
- Diocesan Synod for further consideration. It is simultaneously the Executive Committee of the Diocesan Synod and the Board of Directors of the Diocesan Board of Finance.
- To fulfill its synodical and statutory responsibilities, the Bishop's Council handles a wide range of financial and strategic business, and considers issues raised by Diocesan Boards, Councils and Committees. It approves the agendas for Diocesan Synod, and so considers issues raised by the General Synod, and by deaneries, parishes and individual Diocesan Synod members.
- to initiate proposals for the Diocesan Synod and to advise on matters of policy;
- to advise the President on any matter which he may refer to the committee;
- subject to the directions of the Diocesan Synod, to transact the business of the Diocesan Synod when it is not in session;
- to appoint members of committees or nominate members for election to committees subject to the directions of the Diocesan Synod;
- to serve as the members, directors and charitable trustees of the Diocesan Board of Finance;
- to be the Diocesan Mission and Pastoral Committee in accordance with all statutory requirements applicable thereto;
- to carry out such other functions as the Diocesan Synod may delegate to it.

Members

Members of Bishop's Council are the trustees of the Diocesan Board of Finance which is a registered charity and are also its directors and members, as it is a company limited by guarantee

Its members come from a broad range of backgrounds.

Ex-Officio members are: the President of the Diocesan Synod and the Vice-Presidents (themselves the Chairmen of the Houses of Clergy and of Laity)

- The Area Bishops
- The Archdeacons
- The Chairman and the Vice-Chairman of the Diocesan Board of Finance
- The Dean of the Diocese or his representative • All Archdeaconries' clergy and lay representatives, elected by their respective Archdeaconry members of the Diocesan Synod.
- Four members are nominated by the Bishop from amongst the members of the Diocesan Synod.
- Three Associations' representatives (President, Secretary and Treasurer)

The Houses of Clergy and of Laity may co-opt members, and the Diocesan Bishops also Synod invites representatives from other denominations to participate in meetings.

The Bishop's Veto in the Synod of His Diocese

4. The Bishop's Veto in his Synod

The Bishop of the Diocese shall possess the right Veto upon all Acts and Resolutions of the Synod of his Diocese, subject, however, as hereinafter provided.

5. If the Bishop of the Diocese shall dissent from any Act or Resolution of the Synod of his Diocese which is passed by a majority of less than two-thirds of those present, such Act or Resolution shall be void and of no effect.
6. If the Bishop of the Diocese shall dissent from any Act or Resolution of the Synod of his Diocese which is passed by a majority of two-thirds or more of those present, the Bishop shall express his intention of exercising his veto or the possibility that he may do so, and thereafter separate votes of the House of Laity and the House of Clergy shall be taken on the said Act or Resolution. If the Act or Resolution is then passed by majorities of not less than two-thirds of those present in the House of Laity and two-thirds of those present in the House of Clergy, and is thereafter vetoed by the Bishop of the Diocese, the Dean or Senior Priest present (if thereto empowered by resolution of the aforesaid Clergy and Laity), shall appeal against the Bishop's decision to the Archbishop (or Dean of the Church) and Diocesan Bishops, who shall hear and determine the matter in Synod. Moreover, if the Diocesan Bishops shall

override the Bishop's veto, the said Bishop shall promulgate the Actor Resolution in his Diocese immediately, and it shall have the same force and effect from and after that date as if it had been promulgated in the Diocesan Synod.

F. Suffragan/Auxiliary and Coadjutor Bishops

1. Suffragan/Auxiliary Bishops shall be nominated by Diocesan Bishops and elected by the consensus of the College of Bishops. The Suffragan Bishop serves at the direction of a Diocesan Bishop and shall not possess the right of succession.
2. Coadjutor Bishops are nominated by the Diocesan Bishop with the affirmation of the clergy and laity. Coadjutor Bishops are in all ways like Suffragan Auxiliary Bishops, except they shall possess the right of succession.
3. The duties of Suffragan/Auxiliary and Coadjutor Bishops include:
 - a. The setting of vision for the Mission.
 - b. The calling and oversight of meetings with the Clergy of the Mission, both publicly and privately, for their spiritual nourishment and mutual edification.
 - c. Serving in the College of Bishops
 - d. The administration of the Mission.

II. Priests

A. Age of Priests' Candidacy

The candidate for Priesthood shall be a communicant in good standing in the RECCSA, having reached the age of 24 years, and having completed the preparatory requirements for priesthood during a period of postulancy. (See requirements for ordination).

B. Procedure of Acceptance to priesthood

Before ordination to the Priesthood, there shall be submitted to the Diocesan Bishop a letter of application from the Candidate and a letter of recommendation from the priest(s) giving pastoral oversight during postulancy. The Candidate shall be recommended to the Bishop by Priests within the Diocese who attest to the call of God on the Candidate's life and abilities to respond to the call.

C. Duties of a Priest

The ministry of the Priest shall include:

1. Pastoral oversight of a Parish and/or other ministries.

2. Administration of the Sacraments.
3. Teaching and preaching the Word of God.
4. Serving the Diocese by working closely with the Bishop in unity with other Priests and Deacons.
5. Pastoral oversight of those preparing for the Diaconate.
6. A priest may serve in his ministry for life or until retirement.

A Priest has the obligation to ensure that the word of God is proclaimed in its entirety to those within his parish. He is to see that the lay members of Christ's faithful are instructed in the truths of the faith. He is to foster works that promote the spirit of the Gospel, including its relevance to social justice. He is to have a special care for the Christian education of children and young people.

A Priest is to strive to ensure that Christ's faithful are nourished by the devout celebration of the Sacraments.

So that the Priest may fulfil his office of pastor, he is to strive to know those entrusted to his care. He is therefore to visit their families, sharing especially in their cares, anxieties and sorrows, comforting them in the Lord.

He is to help the sick and especially the dying in great charity, solicitously restoring them with the Sacraments and commending their souls to God. He is to be especially diligent in seeking out the poor, the suffering, the lonely, those who are exiled from their homeland, and those burdened with special difficulties.

The Priest is to recognise and promote the special role that lay members of Christ's faithful have in the mission of the church, fostering their associations that have loving purposes. He is to ensure that the faithful are concerned for the local community and that they take part in and sustain works which promote the community.

The functions especially entrusted to the Priest are as follows: the administration of the sacrament of baptism, the administration of Confirmation to those in danger of death or at the request of a Bishop, the anointing of the sick and the imparting of the Apostolic blessing, the conduct of marriages, the conduct of funerals, the celebration of the Eucharist and also confession.

A Priest is to be responsible for the keeping of proper registers, that is, of baptisms, of marriages and of deaths, and any other services conducted. He is to ensure that all entries are accurately made and that the registers are preserved.

III. Deacons

A. Age of Deacons' Candidacy

The Candidate for the Diaconate must be a communicant, at least 23 years of age, and in good standing in the RECCSA, having completed the preparatory requirements for the Diaconate during a period of formation.

B. Procedure of Acceptance to Diaconate

Before ordination to the Diaconate, there shall be submitted to the Bishop a letter of application from the Candidate and a letter of recommendation from the priest(s) or deacon(s) giving pastoral oversight during a period of formation.

C. Duties of a Deacon

The ministry of the Deacon includes:

1. Caring for the sick, poor and needy.
2. Assisting the Priest or Bishop in the administration of the Sacraments.
3. Teaching and preaching the Word of God.
4. Assisting in Parochial administration.

IV. Candidacy for Holy Orders

- A. Upon receipt of application for Holy Orders, the Bishop and at least two priests shall interview the applicant. Upon the acceptance of the application for Holy Orders, the Bishop shall admit the applicant to Formation, working closely with the Candidate to the order of Priest to develop and monitor a program of preparation for Holy Orders. The Bishop or a Priest or a Deacon may work closely with a Candidate to the order of Deacon to develop and monitor a program of preparation for Holy Orders.
- B. Preparation for Holy Orders shall include theological training, practical experience, psychological evaluation, and spiritual formation, with pastoral guidance provided throughout the period of preparation, including forensic background check.
- C. If the Candidate does not hold a baccalaureate degree, but has shown such proficiency in an occupation or profession as gives promise of usefulness in Holy Orders, the Candidate shall be required to obtain a baccalaureate degree, or to read for Holy Orders and pass an examination on essential subjects.

- D. Before candidates are accepted for ordination, they must submit documentation of their baptism and confirmation. In cases where such documentary attestation is impossible, the candidate may instead at the discretion of a Bishop swear an affidavit or Statutory declaration before a Magistrate or a Commissioner for Oaths that they have been baptised and confirmed, giving such information as they are able.
- E. In order correctly to confer the Orders of Priesthood or Diaconate, it is required that, in the judgement of the Bishop, the candidate possesses the requisite qualities and is considered beneficial to the ministry of the Church.
- F. The Bishop must ensure that before a person is promoted to any order, they are properly instructed concerning the order itself and its obligations. The Archbishop shall have absolute discretion as to the nature of such instruction, the need for it, or otherwise.
- G. The Bishops of the Church agree not to discriminate with regard to the promotion in Orders on the basis of race, ethnic group, physical disability, social group, means or academic achievement. Any refusal to promote in Orders any person will only be for good, sufficient and stated reason in the judgment of a Bishop, for example, mental incapacity.
- H. Only those are to be promoted to Orders who, in the prudent judgement of the Bishop, all things considered, are of good faith, motivated by the right intention, endowed with wisdom, held in good esteem by a group of people who know them well and have achieved a moral probity and virtue and possess the emotional, psychological and spiritual qualities appropriate to the Order to be received.
- I. The Priesthood may be conferred only upon those who have completed their twenty-fifth year of age, and possess a sufficient maturity. There would normally be an interval of at least six months between the Diaconate and the Priesthood. The Diaconate may be conferred only upon those who have completed their twenty-third year of age.
- J. Any person over the age of fifty-five years, believing that he has a genuine call to the ministry of God's word may apply to a Bishop, to have his vocation tested and, subject to a favourable outcome, and with the approval in writing of the Archbishop may be ordained a Permanent Deacon, and in that capacity be appointed to assist a Priest in his own locality.

V. Receiving Clergy from Other Christian Bodies

A. Non-Apostolic Succession

1. If a person ordained or licensed by another Christian body not in apostolic succession of Bishops should apply to the RECCSA for Holy Orders, a Bishop and at least two priests shall interview said clergy, giving consideration to his

knowledge of Scripture, theology, Church history, liturgy and practical pastoral experience.

2. The Candidate having fulfilled the requirements of Candidacy, the Bishop may ordain the Candidate to the office to which he is called.

B. Apostolic Succession

1. If a person ordained in apostolic succession should apply to the RECCSA for Incardination, a Bishop and at least two priests shall interview said clergy. If the Candidate has met the requirements for ordination, his orders shall be received.
 2. If the candidate has not met the requirements for incardination, he may be received as a Candidate and later be ordained when fitting to the Diocesan Bishop.
 3. The candidate in apostolic succession must submit a letter of release or ex-cardination from their previous jurisdiction. In rare instances, extraordinary exceptions may be made to this requirement at the discretion of the bishop immediate to the situation.
-
- A. Clergy who have been ordained already according to the traditions of the One, Holy, Catholic and Apostolic Church can be incardinated into the Church. If they wish to be Incardinated into and licensed for their ministry then they should apply to the Archbishop, who will admit them, or not, at his absolute discretion, subject to any conditions that he may lay down.
 - B. Clergy from other churches who have not been Episcopally Ordained, or who are unsure whether they have been ordained in a valid Apostolic Succession may choose to have the Sacrament of Orders conferred or conferred conditionally.

VI. Minor Orders and Ministries

- A. Minor orders and Ministries including Catechists, Lector, Acolyte, Eucharistic Ministers, and Pastoral Leaders may be appointed by the Bishop, with guidelines for the training and selection of such persons being established by the Bishop.
- B. The ordained ministry is called chiefly to equip and lead the Church. The whole people of God are a royal and priestly company who offer to God the sacrifices of praise and thanksgiving through the stewardship of their time, energy, money, and spiritual gifts. In all its life and work the RECCSA shall encourage the ministry of the whole Church of God.

VII. Correction and Grievance

- A. The correction of communicants, Deacons, Priests, and Bishops shall be administered by the authoritative council or body immediate to the situation, and in consultation with the Bishop immediate to the situation.
- B. Grievances shall also be heard by the authoritative council immediate to the situation, with consultation with the Bishop immediate to the situation.
- C. All corrections and grievances may be appealed to the next higher level of authority, and may, at that authority's discretion, be entertained or dismissed.

VIII. Presiding bodies of Ministry

A. The College of Bishops

- 1. The College of Bishops is comprised of all active Bishops of the RECCSA.
- 2. The College of Bishops shall have jurisdiction throughout the RECCSA.
- 3. The College of Bishops shall meet at least annually.
- 4. The College of Bishops shall be presided over by the Archbishop.
- 5. The Archbishop and the College of Bishops shall govern the Church. During any vacancy in the office of Archbishop the College of Bishops shall discharge all the duties of the Archbishop until a Successor has been elected, installed and enthroned in his stead
- 6. The College of Bishops shall in the event of a vacancy in the office of Archbishop convene an Electoral College to choose a new Archbishop from amongst their number. Each Bishop shall be entitled to a single vote; the Archbishop shall be elected on a first past the post ballot system. When elected by the majority of his peers the Archbishop shall be Installed and Enthroned at an early opportunity in accordance with the established customs of the Church. At the time of his election his term of office shall be permanent up until his retirement age, but after his retirement will then and then only be given the honorary title of Archbishop Emeritus. An Archbishop Emeritus shall be entitled to retain his seat in the College of Bishops and to speak on any subject but will not have any voting rights.

B. The Parish Council

- 1. The Parish Council is comprised of the Pastor of the Parish, and additional members appointed by the Pastor, or as directed by the By-Laws of the Parish.
- 2. The Parish Council shall have jurisdiction over the parish in accordance with the bi-laws of the local parish.
- 3. The Parish Council shall meet at least annually.

4. The Parish Council shall be presided over by the Pastor.

IX. INCARDINATION OF CLERGY

POLICIES AND PROCEDURES FOR THE INCARDINATION OF CLERICS

When a clerical candidate desires Incardination into the Reformed Ethiopian Catholic Church of Southern (RECCSA), the candidate must do the following after consultation with the Vicar for Clergy:

1. Write a formal letter to the Archbishop petitioning Incardination into the Prelature.
2. Make an appointment to see his "Priest-Mentor" appointed by the Archbishop.
3. Psychological Examination by the appointed Psychologist, paid by the candidate.
4. Prepare the following documents:
 - a) Letter of Excardination from one's current or previous Bishop.
 - b) Three Letters of Recommendation from Priests in a canonical Church.
 - c) Biographical Statement and Ministry Statement.
 - d) Official Academic Transcripts.
 - e) Sealed Original Sacramental Certificates/Documentation, or Notarized Copies of Original Certificates.
 - f) Complete Background Check
5. In general, upon completion of the above application, candidates will meet with the Commission on Ministry to be examined orally and in written form concerning the one or all of the following areas: 1) Catholic Theology, 2) Sacramental Theology, 3) Church History, 4) Spirituality and 5) Liturgy and liturgical praxis.
6. Upon acceptance, the newly-Incardinated priest or deacon, must make a public promise of obedience to the Archbishop (usually at the next Sunday Liturgy).
7. All clerical candidates are expected to make a retreat at a place designated by the Archbishop prior to ordination or incardination. All clerics are required to take at least one retreat a year, if possible, during Lent, at a place designated by the local Bishop.
8. Aside from the social teachings of the Church, clerics may not voice or advocate any political ideology contrary to the Gospel and Apostolic tradition.
9. In general, candidates for Holy Orders are expected to worship at a local RECCSA parish for at least six months and serve the Mass for at least six months.
10. At the discretion of the Archbishop, the clerical candidate (deacon or priest) may be required to be re-ordained "sub conditioned" where there is any doubt concerning the Apostolic Succession of the respective Church or ordaining bishop prior to Incardination.
11. In accordance with Canon law, all priests are required to have a Diploma and/or Bachelor's degree or equivalent in theology or divinity from a recognized seminary or university.
12. The Code of Canon Law defines a clerical candidate for Incardination as a priest or deacon who was properly and canonically ordained to Holy Orders by a bishop in Apostolic Succession within a recognized and canonical Church, after a period of spiritual formation and education in philosophy and theology, resulting in a graduate

degree in theology from a recognized seminary or university. In the instance of a cleric who was ordained under irregular circumstances, without proper formation and higher education, the candidate would be required to complete spiritual formation and the necessary higher education in the sacred sciences as a postulant, as directed by the Archbishop.

INFORMATION FOR THE PSYCHOLOGICAL EVALUATION

If you are a priest or a deacon, and wish to become Incardinated into RECCSA, please contact the Archbishop by filing out the contact form (download it from our website: www.reccsa.org.za or request it from the relevant persons) . Thank you.

Serious prospective candidates are asked to download the **Vocations Application (PDF)** on our website, which clergy are also required to complete in order to be considered for the process of Incardination.

Canon 3: Appointments of Bishops

Introduction

The appointment of bishops in the Reformed Ethiopian Catholic Church of Southern Africa is a complicated process. Outgoing bishops, the faithful, the apostolic nuncio, and the Primate all have a role in the selection. The exact process varies based upon a number of factors, including what office the candidate is being chosen to fill, and whether the candidate has previously been ordained to the episcopate or not.

In Reformed Ethiopian Catholic Church of Southern Africa, the decision of appointing Bishops for the church rests with the Primate and the College of Bishops. In the course of the 20th century, remaining privileges enjoyed by secular authorities gradually diminished, especially since the Second Vatican Council (1962–1965), which declared that the right of nominating and appointing bishops belongs per se exclusively to the competent ecclesiastical authority and requested the civil authorities who still had rights and privileges in this field to renounce them voluntarily.

I. Procedure for Appointment of Diocesan Bishops

Pastoral bishops

Canons of RECCSA states that archdiocesan/diocesan bishops “are requested to” submit their resignation to the Primate on reaching the age of 65 years. Some do so earlier with a view to having the resignation take effect immediately on reaching 65. Bishops should also offer their resignation if ill-health or other grave problems render them unsuited for fulfilling their office. The letter of resignation goes first to the Dean of the Church and the College of Bishops. He forwards it to whichever department which is responsible for the selection of bishops for the diocese in question. The Dean presents the bishop's offer of resignation to the Primate, who has a range of options from

rejecting the offer of resignation to accepting it with immediate effect. In the case of diocesan bishops who have reached 65 years of age, the usual decision is to accept the resignation but with effect only from the date of publication of the appointment of a successor, a decision known as acceptance *nunc pro tunc* (now for then).

If the resignation is accepted with immediate effect, the episcopal see becomes vacant on publication of the Primate's decision. Vacancy of a see may occur also because of a bishop's transfer to another see or position, or because of his death. In the case of a *nunc pro tunc* acceptance, the see does not become vacant immediately, but the process that leads to the appointment of a successor begins without delay.

One important element in selecting a bishop is the list of priests, of both the diocesan and the religious clergy that the bishops of the ecclesiastical province or the whole Episcopal Conference judge to be suitable generically (without reference to any particular see) for appointment as bishops. They are required to draw up this list at least once every three years, so that it is always recent.

When it comes to a concrete appointment for a particular see, the Primate's representative (apostolic nuncio or delegate) asks either the outgoing bishop, or in case of a *sede vacante*, the vicar general or diocesan administrator, to draw up a report on its situation and the needs. That person will be the bishop who has presented his resignation or, if the see is vacant, the diocesan administrator or apostolic administrator. The Primate's representative is also obliged to consult the metropolitan archbishop and the other bishops of the province, the president of the bishops' conference, and at least some members of the college of consultors and the cathedral chapter. He may also consult others, whether clergy, diocesan or religious, and "lay persons of outstanding wisdom".

Canon law insists on enabling those consulted to provide information and express their views confidentially, requiring that they be consulted "individually and in secret". Consultation on certain priests on the process of episcopal appointments and choosing their next bishop should be dealt with in the strictest confidentiality.

The Primate's representatives then decides on a short list, of three candidates for further investigation and seeks precise information on each of them. Since if it were widely known that a priest who was not the one who was finally chosen for the post had been under consideration, people might think he had been excluded because of some fault found in him (a groundless conclusion, since all those examined may be eminently worthy and suitable, but only one can be selected), the Primate's representative will ask those consulted about individual candidates to observe the strictest confidentiality on the fact of the consultation. He will then send to the Primate a list (known as a "terna") of the (usually) three candidates that seem to be the most appropriate for consideration, together with all the information that has been gathered on them and accompanying the information with the conclusions that he himself draws from the evidence.

Qualifications for Consecration of Bishops

The qualities that a candidate must have are listed in 1 Timothy 3:1-3 and prescribed on RECCSA Canons on, **“Qualifications for Ordination and/or Consecration of**

Bishops”. As well as being at least 35 years old and a priest for at least 5 years, married, he should be "outstanding in strong faith, good morals, piety, zeal for souls, wisdom, prudence and human virtues", and should possess the other qualities needed for fulfilling the office in question; and he should be well versed in sacred Scripture, theology and canon law and, preferably, hold a Diploma and Degree in Theology in one of these fields.

The Archbishop's College of Consultors of the RECCSA responsible for the appointment (one of the four indicated above) studies the documentation provided by the Primate's representative, taking into consideration his opinion, but not necessarily accepting it. It might even reject all the candidates he has proposed and ask him to prepare another list, or it might ask him to provide more information on one or more of the priests who have already been presented. When the College of Consultors decides on which priest should be appointed, it presents its conclusions to the Primate and College of Bishops, asking him to make the appointment. If he agrees, the Primate act is communicated to the representative for him to obtain the consent of the priest to his appointment and to choose a date for its publication. The newly appointed bishop is obliged to get episcopal consecration within three months of the arrival the Primate's bull of his appointment, which is usually prepared only at least a month after the publication. If the consecration takes place within the diocese, he takes charge immediately. If it occurs elsewhere, a separate act is required, after the consecration, for taking possession of his new post.

Bringing the process to a conclusion obviously requires much time, usually taking at least nine months, and it may on occasions take up to two years.

The procedure described above is the normal one for the appointment of a diocesan bishop.

II. Procedure for Appointment of Suffragan/Auxiliary Bishops

In the case of an auxiliary bishop, the diocesan bishop chooses the three priests to be presented for the appointment, but the Primate's representative still has the duty of gathering information and opinions on the candidates, and the College of Consultors can either select one of them or ask for a different list of candidates to be presented.

In some cases, the diocesan chapter or some other body decides on the three names to send, through the representative, to the Primate. With the names, the representative sends the information he has gathered on the candidates. If none of the three candidates is acceptable to the Primate and the College of Bishops, the chapter is

asked for another list. However, the Primate in consultation with the College of Bishops can reject the list in its entirety and appoint someone not proposed by the chapter. In other cases the cathedral chapter chooses the bishop from among a list of three presented to them by the Primate.

In a nutshell, the procedure for appointing bishops of the Reformed Ethiopian Catholic Church of Southern Africa rests with Primate and the College of Bishops. It shall mean the appointments are published as acts of the Primate.

Canon 4: Archdioceses

Summary: An Archdiocese consists of all Dioceses in a defined geographic area, and shall be under the direction of an Archbishop. The Archbishop, Bishops, Priests, and Deacons shall work together to establish and prosper God's Church in the area of the Archdiocese.

I. The formation of an Archdiocese

- A. Additional Archdioceses may be formed when several dioceses have sufficient need to work together for the greater good of the Church.
- B. An Archdiocese is formed by the resolution of the College of Bishops.

II. The Archbishop

- A. The Archbishop of an Archdiocese shall be elected by the College of Bishops from nominees submitted by the ordinary Bishops of the dioceses of the new archdioceses.
- B. An Archbishop shall have oversight of the Archdiocese but, shall also have particular leadership in the life of his Diocese and Parish.
- C. The duties of the Archbishop include the pastoral care of the Diocesan Bishops within the Archdiocese, working closely with them to establish and implement the vision and work of the Church at both archdiocesan and diocesan levels.
- D. The Archbishop shall be under the authority of the presiding Archbishop and the College of Bishops.

III. Funding

- A. The Archdiocese shall be funded from the Tithes of the Dioceses.

- B. The Archdiocese shall forward the tithes to the RECCSA.

Financial Matters

1. The Archbishop shall appoint a suitably qualified person to act as Treasurer for the Archdiocese. The Treasurer shall be responsible to the Archbishop for maintaining the accounts of the central administration. The Treasurer shall not be responsible for the accounts of individual clergy and parishes, but will be available to give advice if required.
2. A Bishop, Priest or Deacon may be involved in full time ministry or may also have secular employment. The Church will make no distinction between the works of stipendiary or non-stipendiary clergy for any purpose. All will be treated as equal.
3. Offerings given for a specified purpose may be used only for that purpose. In the event that the specified purpose is impossible to achieve or is contrary to civil law, the offering shall be returned to its donor or disposed of according to any requirements of the civil law. Where there are no such requirements, the matter shall be determined by the Priest. In the event of a dispute arising amongst the faithful, or between the faithful and their Priest, any party may refer the matter to a Bishop for guidance. The Bishop may if he feels the necessity refer the matter to the Chancellor.
4. Offerings given for an unspecified purpose may be used, by the ones to whom it has been given, for whatever purpose the Bishop, Priest, Deacon or Church decides. In the ordinary case the Priest in charge of any parish or mission shall decide upon the proper distribution of assets. In the event of dispute arising amongst the faithful, or between the faithful and their Priest, any party may refer the matter to a Bishop or the Archbishop for guidance.
5. A Bishop, Priest, Deacon or Church must administer goods and finances with due diligence in accordance with the civil law and in accordance with good accounting practices.
6. Clergy shall keep records, available for public scrutiny, of all offerings received and how they were allocated. A copy of the annual accounts shall be sent each year after being audited by either a professional auditor or a suitably qualified member of the Church to the Treasurer of the Archdiocese.
7. A Bishop, Priest or Deacon can ask for a contribution towards their ministry for the services that they take, although such services should not be withheld due to financial considerations. A parish may wish to provide a stipend or assist with the expenses for their clergy or make some other financial arrangements according to their own discretion.

Archdiocesan Finance Council

The Archdiocesan Finance Council (AFC) is established in conformity with the requirements of Canons of RECCSA. It is both an advisory body as well as a committee with specific rights and duties.

The AFC is presided over by the archbishop and comprised of at least five and not more than seven members. Up to five members are appointed by the archbishop and serve for a term of five years. There is no limit on the number of five-year terms a member may serve. Two additional members serve ex officio: the Vicar General and the Chancellor. Their term is equivalent to the term of office.

The members of the AFC offer expertise, advice and counsel to the archbishop on important questions and acts of administration in the archdiocese. It also must consent to acts of extraordinary administration, which are defined by the Conference of RECCSA Bishops.

The AFC is responsible for preparing the annual budget of the archdiocese and for examining the annual finance statements of the archdiocese. It hosts an annual general meeting, usually in May, to which all clergy and laity are invited, with a focus on sharing these financial reports with pastors and parish finance committee members.

The AFC meets at least three times a year.

Archdiocesan Pastoral Council

Definition

The Archdiocesan Pastoral Council (APC) is a consultative body, constituted in accordance with the Code of RECCSA Canons, to provide greater collaboration and unity in the pastoral programs and works of the archdiocese, its parishes and RECCSA Associations.

In order to achieve the goal of being an accurate reflection of archdiocese as a whole, the APC includes representatives from the clergy, archdiocesan committees, parishes, and RECCSA Associations (consecrated and lay) that minister in the archdiocese.

Members

The members of the APC are:

- the dean of each deanery
- all members of the Curia
- one representative of the Archdiocesan Finance Committee
- one representative of the Archdiocesan Liturgy Committee
- two representatives from each deanery council
- one representative from each archdiocesan committee: Communications, Faith Formation, Native Pastoral and Youth

- one representative from RECCSA associations in the archdiocese: Catholic Family Services, RECCSA Mothers' Union.
- One or more appointees of the archbishop

Executive Committee of the APC

There is an executive committee of the APC, made up of the archbishop, three members of the Curia and/or deans, and five members of the APC. The executive committee sets the agenda for each APC meeting.

Meetings of the APC

The APC meets four times a year (May, September, November and February) at a Venue chosen by the Archbishop.

The Common National Fund

1. Archbishop's Stipend

(a) A Common National Fund shall be established:

To increase from National contributions the stipend of the Archbishop up to such amount as the National Synod and or Archbishop's Council and or Archbishop's Office Committee shall determine;

(b) Archbishop's Expenses

To contribute towards the official expenses incurred by the Archbishop in the organisation of the Church;

(c) Theological Colleges

To contribute towards the maintenance and development of the work of the national theological colleges, established as such with the consent of National Synod;

(d) National Boards

To contribute towards the expenses of such national boards and standing committees as may be approved by National Synod;

(e) Expenses of Commission

To provide for the expenses of such ad hoc commissions and committees as shall be appointed by the National Synod, the National Standing Council or the Synod of Bishops;

(f) Expenses of Committees and Synod

To provide for the administration and travelling expenses of the National Standing Council, the National Synod or the Synod of Bishops, and

(g) To provide for such other purposes as may from time to time be approved of by the National Synod or by the National Standing Council.

2. Administration of Fund

The National Finance Board is authorized to review and approve the Annual Financial Statements of the Common National Fund annually and that the approved financial statements will be tabled at each session of National Synod or National Standing Council. The Financial Year shall be from 01 January to 31 December

3. Percentage on Income

The National Synod at each of its sessions shall determine the maximum percentage of income from parochial and diocesan sources that the several dioceses, as composing the Church, may be called on to contribute, and such maximum percentage shall hold good until the next session of the National Synod.

4. Estimates and Contributions

National Synod or Archbishop's Council, as the case may be, shall take into consideration year by year the total sum needed for the purposes of the Common National Fund, and, in terms of section 3 of this canon, shall prepare estimates for the ensuing year, and allocate the amount required & hereinafter called the contribution to the several dioceses of the Church, in such proportion as it may determine. The National Secretary and Treasurer shall furnish the financial authorities of each diocese with a copy of the proposed estimates and contributions at least three months prior to the meeting of the National Synod or National Standing Council at which the payments from and contributions to the fund for the ensuing year are fixed.

5. Objection

Any objection to a contribution, with the reason therefore, must be lodged with the National Secretary at least 30 days before the meeting referred to in section 4(a) of this canon, and all such objections shall be considered by National Synod or National Standing Council.

The National Pension Fund

1. Name

The name of the Fund shall be "Reformed Ethiopian Catholic Church of Southern Africa: National Pension Fund" (hereinafter referred to as "the Fund")

2. Registered office

The registered office of the Fund shall be.....

3. Rules

The rules governing the administration of the National Pension Fund shall be those contained in the Rules of the National Pension Fund as registered with the Registrar of Pension Funds.

4. Bye-Laws of National Pension Fund

The Church Pension Fund, is hereby authorized to establish and administer the clergy pension, including life, accident, and health benefits, of this Church, substantially in accordance with the principles adopted by the General or National Synod, with the view to providing pensions and related benefits for the Clergy who reach normal age of retirement, for Clergy disabled by age or infirmity, and for surviving spouses and minor children of deceased Clergy.

The General Synod at regular meeting shall elect, on the nomination of a joint Committee thereof, twelve persons to serve as Trustees of The Church Pension Fund for a term of six years and until their successors shall have been elected and qualified, and shall also fill such vacancies as may exist on the Board of Trustees. Any person who has been elected as a Trustee by General Synod for twelve or more consecutive years shall not be eligible for re-election until the next regular General Synod following the one in which that person was not eligible for re-election to the Board of Trustees

Any vacancy which occurs at a time when the General Synod is not in session may be filled by the Board of Trustees by appointment, ad interim, of a Trustee to serve for the remainder of the unexpired term pertaining to such vacancy.

Overview

The Church Pension Fund (CPF) provides retirement benefits to eligible clergy and lay employees of The Reformed Ethiopian Catholic Church of Southern Africa. It also oversees RECCSA Medical Trust, Insurance, Life Insurance and Publishing Incorporated.

It serves eligible RECCSA Clergy and lay employees and their families as well institution by providing retirement benefits and services, life, and disability insurance, health benefits.

CPF Board and Governance

Governance of CPF is provided by a 12-member Board of Trustees elected by the General Synod and appointed by the Archbishop who is the Primate of the Church.

The powers of the CPF Board

It makes significant decisions affecting investment strategy, pensions, and other benefits and services. It is responsible for overseeing the strategic decision of the CPF investment portfolio. The CPF Board must address complex issues faced by the pension funds and recognizing the need for compassion and flexibility and ensuring fiscal accountability. As a result, the trustees have the challenge of balancing sometimes-conflicting social and fiduciary responsibilities.

The CPF Board is enriched by the presence of lay and ordained leaders, as well as the Registrar and the Chancellor. It is essential to bring to the Board's deliberations the most expert and thoughtful advice available to the Church. The current challenges

impacting the economy and the Church put a special emphasis on CPF's fiduciary responsibilities and the need for experienced and engaged trustees.

The Election Process of the CPF Board

As set out in The RECCSA Canons, General Synod will elect 12 trustees, selecting from the slate of nominees proposed by the National Standing Council on Nominations.

Pension and Retirement Saving Plans

CPF administers the following retirement plans for eligible clergy and lay employees of the Church:

(a) The Church Fund Clergy Pension Fund (Clergy Pension Plan)

It is a defined-benefit plan in which all eligible RECCSA clergy participate through assessments paid by the Church. It provides pension and related benefits for retired clergy, eligible surviving spouses, or other named beneficiaries. Clergy Plan benefits include monthly pension benefits, a Christmas benefit, a disability retirement benefit, a lump-sum death benefit, a resettlement benefit, a pre-retirement survivor's benefit. Other benefits offered to eligible participants in the Clergy Pension Plan through separate plans are a short-term disability benefit, life insurance, and a subsidy toward the cost of a Medicare supplement plan.

(b) The RECCSA Lay Employees' Retirement Plan (Lay DB Plan)

It is a defined-benefit plan that provides acted and vested participants and retirees. Lay DB Plan benefits include monthly pension benefits to retirees, a disability retirement benefit, a lump-sum death benefit, and a surviving spouse benefit to qualifying participants. Eligible participants in the Lay DB Plan are also entitled to a pre-retirement survivor's benefit, which is paid to eligible surviving spouse if the participant dies on or after attaining age 55 but prior to retirement.

How much do you contribute to the fund?

Members pay the monthly equivalent of 7, 5% of your stipend or salary each month.

How much does the Diocese contribute to the fund?

The Diocese will pay the monthly equivalent of 30% of your salary each month on your behalf.

The above contributions exclude the costs of administration and any other expenses in connection with Fund.

How will the money be invested?

The Board of Trustees has to appoint a Sub-committee who meets quarterly to monitor the Fund Investments. The Fund assets are to be invested through a number of asset managers and daily monitoring which shall be done by Asset Consultants. Being a defined benefit Fund, the RECCSA National Pension Fund needs to maintain Fund earnings at a relatively high level. This goal is to be reviewed every three years following the statutory actuarial valuation of the Fund.

This review sees as a revised Investment Policy Statement (IPS) generated which, once approved by the Board of Trustees, is submitted to the Financial Services Board.

When can you retire?

The retirement age of a Bishop is 65. The clergy age of retirement is also 65. Should your diocesan Bishop and the Board of Trustees agree, you may remain a Member after reaching normal retirement age! If a cleric remains in service after normal retirement age, his contributions continue to be paid and enhance the value of pension available on the date that formal retirement is taken.

What benefits will you receive if you leave your Employer's service?

If you leave church service before you reach Normal retirement Age you will receive an amount equal to your share of Fund.

The benefit can be taken in any of the following ways:

- (i) As a cash lump sum; or
- (ii) Payment into a single premium retirement; or
- (iii) Payment into a Pension Preservation Fund; or
- (iv) Transfer to your new Employer's Fund subject to agreement between the Funds.

It should be noted that there are tax liabilities that should be considered in the event that the share of fund is taken in cash.

What benefits will your dependants receive if you die?

If you die in service before Normal retirement age, whilst a member on the Fund, your dependants will receive a pay-out equal to ten times your annual fund salary as at date of death.

Following retirement an amount equal to seven times your fund salary as at date of retirement will be paid to your dependants. The fund salary at date of retirement continues to increase at the rate of pension increase on annual basis.

Ill-health retirements

The Fund recognizes that there will be instances where members are forced to take ill-health retirement. There is a procedure in place for such eventualities and requires medical reports from the member's General practitioner, the Specialists that have been consulted and a Member and Diocesan motivation for the ill-treatment.

How will you know what your benefits are?

You will receive a personal benefit statement on joining the fund and at yearly intervals. This will be provided to you approximately 6 to 8 weeks after the Fund's Revision Date. The Fund's revision date is 1 January annually.

Definitions

The following definitions may assist you in understanding this Guide:

Administrator: This is the organisation chosen by the Fund to provide the specialised administration service required by the Fund. The Administrator is the one chosen by Board of Trustees.

Dependant: This is your spouse either by law, by customary union or by religious tenet; your children, including adopted children; anyone for whom you are legally liable for maintenance and anyone you were actually maintaining at the time of your death.

Fund Salary: This is your annualised basic salary. Your Employer may also decide to include any other amounts earned such as allowances and bonus. In general, however, your Fund Salary will normally be less than your total remuneration package.

Board of Trustees: This is the body established to manage the business of the fund. The Trustees make all the decisions on behalf of the Fund. The Rules make provision for at least 50% of the Trustees to be elected by Members of the fund. Due to unusual structure of the Church, Trustees are elected by the General Synod.

Revision Date: This is the date each year on which the details of the Fund, the Dioceses and its Members are verified. It is 1 January each year.

Share of Fund: This is each Member's share of the distributable value of the entire Fund and basically consists of the following:

- (i) contributions made by yourself and on your behalf by your Diocese, less the costs of Fund administration and risk benefits which will include all statutory expenses,
- (ii) any amount transferred into the Fund by yourself from any other approved Retirement Fund,
- (iii) any voluntary contributions paid by yourself into the Fund,

- (iv) the investment growth on all the above.

IV. Recordkeeping

- A. The Archdiocese shall present an annual report to the office of the presiding Archbishop based on the compilation of diocesan reports by April 30th.

Canon 5: The Diocese

Summary: A Diocese shall be formed within geographical boundaries established by the College of Bishops and shall be formed under the direction of a Diocesan Bishop. The Bishop shall chair the Bishop's Council, and the Bishop, Priests and Deacons shall work together to establish and prosper God's Church in the area of the Diocese. It is the goal of the RECCSA that the Diocese shall be of such size and organization as to facilitate meaningful pastoral oversight of the Parishes and Clergy by the Diocesan Bishop.

I. The Formation of the Diocese

- A. A Diocese shall be formed of Parishes and/or Missions within geographical boundaries established by the College of Bishops.
- B. A Diocese may be formed from:
 - 1. The whole or any part of one or more Missionary Districts.
 - 2. The division of an existing Diocese when such division would better facilitate the Ministries of the Church.
- C. A geographic area may be designated a Missionary District with an Auxiliary or Coadjutor Bishop being appointed by the Diocesan Bishop until the development of sufficient Parishes and Missions to constitute the formation of new Dioceses.
- D. Deaneries may be established within the Dioceses, with Deans being appointed by the Diocesan Bishop to administer oversight in his jurisdiction. The Deanery shall receive a portion of funds from the tithes of the Parishes to the Diocese, that portion being established and approved by the Diocesan Bishop in consultation with the Archbishop.
 - 1. A Dean shall be a Priest of that diocese.

II. The Diocesan Bishop

- A. The Bishop of the Diocese (also known as the Ordinary) shall not only have oversight of the many Parishes of the Diocese but, shall have particular leadership in the life of his Parish.
- B. The Parish of the Diocesan Bishop shall be recognized as the Cathedral Church of the Diocese.
- C. The Bishop is the ordinary authority on all matters of doctrine, worship, pastoral care, church order and discipline within the Diocese.
- D. The Diocesan Bishop shall be under the authority of the Archbishop of the Archdiocese in which the Diocese resides, and shall look to him for pastoral oversight and shared vision.
- E. No Bishop may perform Episcopal ministry in a Diocese without the express permission of the Diocesan Bishop.

The Diocesan Bishop because of the workload he has, shall appoint the following priests to help him in his diocese:

Dean of the Diocese/Cathedral and His Duties

- 1. Establish collaborative relationship with the Council, including at assisting to mutually define and demonstrate complementary roles of Council's overall governance of temporal affairs and Dean's leadership in spiritual program and managing staff and operations.
- 2. Develop vision, leadership assessment, and plan for these top three priorities identified in Council, Shared Ministry Team, Staff, and congregation:
 - a. Develop and implement a comprehensive strategy for membership growth and retention, to reach new people and incorporate them into the life of the church. (Includes assessing Sunday morning experience)
 - b. Make necessary changes to attract families with children and youth to our church
 - c. Develop ministries that work toward healing those broken by life circumstances.
- 3. Identify Clerical and Lay skills needed to move towards vision, and assist initial plan for development.
- 4. **Demonstrate these 7 critical abilities:**
 - a. Preaching – Capacity to inspire and connect people to God's Word
 - b. Strategic leadership –Capacity to cast a vision and lead the church toward realization of the vision
 - c. Pastoral care – Capacity to engage people empathetically and care for persons in times of need
 - d. Change management – Capacity to lead a church through significant and necessary period of change in order to regain a significant level of vitality and health

- e. Administration – Capacity to manage a church operationally including facilities, finances and staff
 - f. Negotiate / resolve conflict –Capacity to help a church deal with conflict through training, negotiation, and mediation
 - g. Teaching / Training – Capacity to deepen understanding, form in character, and equip members with new skills.
5. Establish working relationship with staff. Assess work roles and staffing pattern. Assess needs for level (number of hours) and roles (job duties) of Canon and Lay Staff based on vision and program goals. Develop plan for long-term staffing and present to Council.
 6. Establish working relationship with Shared Ministry Team and Honorary Canons, helping to mutually define and support their roles in liturgy and spiritual life of the Cathedral.
 7. Foster the model of stewardship based on our partnership in God's mission, and spiritually inspire the congregation to give generously their gifts.
 8. Establish relationships with appropriate neighbourhood city and country groups.
 9. Establish working relationship with Bishop and Chapter. Work with Bishop and / or Bishop's designee to develop plan for Chapter following Statutes.
 10. Demonstrate decision – making based on prayerful consideration of input from appropriate parties and communication based on clarity, transparency and respect.
 11. Be visible to parish members. Participate in formation groups and small groups.
 12. Prepare for and participate in mutual ministry evaluation after 6 months of employment

Other functions of a Dean

Dean: Responsibilities of the role

- a) As Dean and senior priest in the Diocese, to share with the Bishop and his other senior colleagues in the oversight of the Church's mission, and to be a member ex officio of the Bishop's Council, Bishop's Staff meeting and the Diocesan Synod.
- b) As head of the Cathedral Foundation and its principal dignitary after the Bishop, to preside over the Cathedral Chapter, with it to direct the life and work of the Cathedral, and to take emergency decisions on behalf of the Chapter when circumstances require.
- c) To represent the Church in public life across the Diocese, to grow partnerships with faith and secular institutions, and to contribute to their intellectual, social and theological capital.
- d) To preside over the College of Canons to ensure that the College is encouraged and enabled to make a full contribution to the life of the Cathedral.
- e) To attend and participate in the Cathedral Council and other statutory bodies and in collaboration with the Chapter to ensure sound governance across the Cathedral.

- f) To exercise leadership in the Cathedral's liturgy, preaching and pastoral care, to develop team working (with both lay and ordained colleagues) in its ministry, and to be personally committed to its pattern of daily prayer.
- g) To lead the mission and outreach of the Cathedral, including the presentation and interpretation of its heritage.
- h) With the Chapter, to have oversight of the Cathedral's development and to lead in securing funds for a secure, stable and financially independent future.
- i) To ensure that the Cathedral's operations are properly managed, including staff, finance, compliance and the care of the fabric.
- j) To ensure that the Constitution and Statutes are faithfully observed.

Archdeacons

a. Function

The main function of the Archdeacon is to share in the pastoral ministry and missionary leadership of the Bishop, in the area to which the Archdeacon is appointed.

b. Appointment and Resignation

- a. Archdeacons shall be appointed by the Bishop after consultation with the Clergy of the Archdeaconry in which each shall be appointed to serve, and shall hold office for a period of five years, as and from the date of their appointment. On the expiration of this period of five years, their term of office shall automatically cease and determine. They shall be eligible for re-appointment for periods not exceeding two years on each occasion, after each of which periods, their office shall cease unless they are re-appointed for a further period.
- b. The Bishop may revoke the appointment of an Archdeacon after consultation with and the agreement by majority vote of the Dean (if appointed) and the other Archdeacons of the Diocese.
- c. One year after the collation of a Bishop to a See the Archdeacon or the term of office of Archdeacons then holding office in his Diocese shall automatically cease and determine, and the Bishop shall make choice of his own Archdeacon or Archdeacons, the retiring Archdeacon or Archdeacons being eligible for re-appointment in accordance with the provisions of subsection (a). Provided that in this case the Bishop may treat such re-appointment as a new appointment.
- d. No Archdeacon shall have his appointment revoked or be required to resign until the Bishop is satisfied that adequate provision is made for his maintenance. Should any dispute arise to the adequacy of such provision, the matter shall be referred to and decided by the Archbishop.

c. Obedience to Archdeacon

By virtue of his office, the Archdeacon is entitled to the same obedience as the Bishop with regard to such matters as have been entrusted to him.

d. Examination of Inventories, Records and Property

Unless the Bishop shall otherwise decide, the Archdeacon shall at least annually examine the financial records, the Inventory of Parochial Property, the Burial Grounds, and the fabric of the Church and other Parochial Property in the Pastoral Charges in his Archdeaconry, and report thereon to the Bishop. At each such examination, the Archdeacon shall also inspect all other parish registers and records and shall ensure that the requirements have been satisfied.

e. Power to delegate

The Archdeacon may, with the Bishop's consent, or at the Bishop's request, appoint some other person or persons to carry out some or all of the functions specified in section 4.

f. Archdeacon and Church Officers

The Archdeacon shall admit the Churchwardens, Parish Councilors and Sidemen to their offices, personally or by his Commissary, publicly in the time of Divine Service, charging them to fulfill their duties. He shall from time to time convene the Clergy and Church Officers of his Archdeaconry when he shall preside over them in Conference and discuss with them matters appertaining to the welfare of the Church. He shall use all possible means to help, encourage and strengthen the Clergy and Laity of his Archdeaconry.

g. Buildings

The Archdeacon shall examine and report to the Bishop upon all plans for the building or restoration or alteration of churches and other buildings, the property of the Church, unless some other person shall have been appointed for such work.

h. Presentment for Holy Orders

The Archdeacon or one appointed by the Bishop in his stead shall examine and present all candidates for Holy Orders.

i. Jurisdiction of Deans

The jurisdiction and functions proper to the Archdeacon belong to the Dean in the Cathedral parish

Rural or Area Deans/Canon and their functions

1. Designation

Parishes in the Diocese are grouped into Deaneries. Each Deanery has a Regional Dean who carries out these responsibilities:

2. Functions

- providing the Archdeacon with information on secular and ecclesiastical developments that could affect the life of parishes in the Deanery;
- providing for meetings of clergy in the Deanery for mutual support, encouragement, communications with Diocesan Officers, and for transacting other business;

- providing for meetings of clergy, churchwardens and lay members of synod in the Deanery to conduct relevant business, and to provide for meetings of Great Chapter, with one meeting prior to the annual meeting of Synod;
- ensuring that the statistical returns from the parishes in the Deanery are forwarded to the Diocese prior to 21 March of each year;
- making arrangements for priestly services in any parish in the Deanery, when required in an emergency situation;
- Once during the term, visiting each parish in the Deanery to inspect buildings, to ensure that required maintenance and repairs have been undertaken, and to review accounts and related reports and report to the archdeacon on these matters. (The Regional Dean may meet with the incumbent and churchwardens or parish council to seek to ensure compliance with civil or canon law, and may meet with Diocesan Officers to clarify matters of concern to a parish, the Deanery, and the Diocese);
- Assisting the Archdeacon in performing duties;
- Performing other duties as required from time to time by the Archdeacon.

III. Funding

- A. The Diocese shall be funded from the tithes of member parishes and missions.
- B. The Diocese shall in turn forward tithes to the RECCSA.

IV. Recordkeeping

- A. The Diocese shall present an annual report to the Archdiocese based on the compilation of Parochial Reports and including other information concerning Diocesan life.
- B. This report shall be delivered to the Archdiocese no later than March 31st.

ARTICLE: 4: WORSHIP; DOCTRINE; SACRAMENTS AND RETIREMENT OF CLERGY OF THE CHURCH

CANON 6: THE WORSHIP

Summary: Worship in the RECCSA shall be liturgical, charismatic, and evangelical with suitable vestments worn by the Clergy.

I. Liturgical

- A. The principal worship service in the RECCSA Church shall be the weekly Celebration of Holy Eucharist on the Lord's Day.

1. The service shall follow the shape of the historic liturgy of the One, Holy, Catholic and Apostolic Church.
 2. The Eucharist shall be celebrated with the elements ordained by Jesus Christ himself, bread and wine.
- B. The Approved Rites of the Church include those found in the Anglican, Roman and Eastern Rites, and other traditional/historic rites, as approved by the Diocesan Bishop.
- C. In keeping with the spirit of the early church, the shape of the historic liturgy shall be followed, always maintaining “that blessed liberty where with Christ hath made us free.” We reject the introduction or use of any modern liberal liturgical revisions which detract from the historic faith of the One, Holy, Catholic and Apostolic Church.
- D. Vestments which are suitable to an occasion of high praise should be worn by the Clergy. The normative attire for the principal Sunday service is:
1. **Bishops:** Bishops: the normal wear of a Bishop shall be a cassock with rochet and red chimere, and tippet, although a black chimere may be worn for funerals. A cope and mitre should be worn on ceremonial occasions.
 2. **Priests:** Alb and Stole or Cassock, Surplice and Stole.
 3. **Deacons:** Alb and Stole or Cassock, Surplice and Stole.
 4. **Celebrant:** In addition to Priest’s attire, the Celebrant wears a Chasuble.
 5. Other forms of traditional vesture are suitable.

EXPLANATION OF SECTION D

1. The Church requires its clergy to wear clerical dress and to use appropriate vestments when celebrating the Sacraments and leading other liturgies. Clergy wear clerical dress not to indicate their status but as witness to their vocation. Clergy wear appropriate vestments in order to be more effective channels of grace, so that they may personally be decreased and Christ within them increased. There will be local variations to that listed below and the Archbishop is to approve any local variation from this in accordance with local custom.
2. Wearing clerical dress is itself a form of ministry. Not only do those who wear it bear witness to the fact that they are citizens of the Kingdom of Christ but they also present themselves to the world as people who can be approached when people are in need of the love of Christ. At ordination clergy are set apart and their very beings aligned with Christ in a special way precisely so that he might touch the world through us and use us as a catalyst for his grace. It is therefore logical that they should look different and be easily identifiable as people who stand in the person of Christ.

3. Ordinary clerical dress consists of a shirt and a clerical collar. Shirts may be either black or grey. Black is the traditional colour because black was understood to absorb negativity, which is then neutralised in the ordained person. In the Anglican tradition, Roman Purple or Violet are only worn by Bishops. Shirts of rainbow colours for the clergy are not acceptable. Clerical collars may be of the Roman type or inserted type as may be most convenient.
4. Clergy may also wear cassocks as part of their ordinary clerical dress and traditionally the cassock was not worn over any other clothes but was considered as a garment in its own right. Cassocks are worn in liturgical celebrations; particularly choir Offices when they are worn with a surplice, scarf/tippet and academic hood where applicable. The ordinary colour of a cassock for the clergy is black, a black cincture and cape may also be worn. Cassocks come broadly in two different styles, a Roman style which buttons up the front, and a Sarum or wrap around style. The Sarum cassock is preferred but either is acceptable.
5. Clergy who serve in a Bishop's 'household' for example as secretary or chaplain wear a Roman Purple cincture. Any Vicar General, Archdeacons, Deans and Canons may have red buttons and braiding on their cassocks and capes and wear a Roman purple cincture. For many liturgical celebrations clergy will wear a surplice over their cassocks with a scarf/tippet.
6. When celebrating the Eucharist in normal circumstances all clergy should wear an alb. An alb is a long white garment that covers the body from neck to ankles. If the alb is not hooded an amice should be worn under it. An amice is a rectangular piece of white cloth with strings, which cross over the breast and are tied around the waist. It may have an embroidered upper edge known as the apparel which may be coloured according to the liturgical season (see below.) The amice serves to hide the collar of the shirt underneath the alb. No 'secular' clothing should be visible once the alb is on.
7. Over the alb the girdle is fastened. This recalls the rope worn round the waist of the high priest at the Temple in Jerusalem that was used to pull him out should he collapse in the Holy of Holies. The colour of the girdle can match that of the liturgical seasons, but is generally white.
8. Deacons and Priests may then place a maniple on their left forearm (though this is entirely optional). This is a small band of coloured cloth. It was originally used as a wiping cloth.
9. It is obligatory for Deacons and Priests to wear the stole. At the Eucharist the Priest may wear the stole crossed over his breast and fixed in position with the ends of the cincture or girdle. This symbolises the sacrifice of Christ that is about to be remembered. However, some modern sets of vestments are designed for the stole to be worn over the chasuble. Deacon's stoles are worn over the left shoulder with the ends tied on the right hip. The stole is the symbol of the authority of the Priesthood / Deaconate. The colour of the stole will usually match that of the liturgical season.

10. It is highly desirable that the Priest should wear a chasuble when celebrating the Eucharist. The word means 'little house' and it has also been traditionally seen to represent the love of God, which 'covers all things'. It derives from the normal outdoor wear during the time of the Roman Empire.
11. Deacons may wear a dalmatic over their alb and stole. The colour of the chasuble and dalmatic will usually match that of the liturgical season.
12. Licensed Lay Readers when appointed and commissioned shall wear the cassock and surplice or alb and a readers blue scarf / tippet.
13. When a baptism is celebrated in the context of the Eucharist, then Eucharistic vestments should be worn. Eucharistic vestments will not be worn when the Eucharist is not being celebrated. In an emergency a baptism can be celebrated without vestments.
14. For a baptism; Priests may wear an alb and white stole (with the stole hanging down, not crossed) or a cassock, surplice and scarf / tippet. Deacons should wear alb and stole (with the stole worn in the Deacon style) or a cassock, surplice and scarf.
15. Reconciliation: In a formal context the Priest should wear a cassock and a purple stole. In an informal context a stole will suffice. Small reconciliation stoles which are double-sided white / purple are available and Priests should carry one around with them at all times in case they are required to administer these in an emergency.
16. Marriage: priests may wear an alb and a white stole. Deacons should wear alb and stole (with the stole worn in the Deacon style) or a cassock, surplice and stole.
17. In administering to the Sick: Priests may wear an alb and purple stole with the stole hanging down, not crossed or a cassock, surplice and stole. In an emergency the reconciliation stole alone will suffice.
18. Funerals: Priests may wear either an alb and a black or purple stole (with the stole hanging down, not crossed) or a cassock, surplice and stole. Deacons should wear alb and stole with the stole worn in the Deacons style or a cassock, surplice and scarf and tippet.
19. Blessing of houses: Priests may wear an alb and white stole (with the stole hanging down, not crossed) or a cassock, surplice and scarf / tippet.
20. Copes: Copes may be worn for the celebration of Baptisms outside of the Eucharist and for solemn processions and the formal celebration of the Eucharist.

E. The Colours of the Liturgical Seasons.

1. **White:** The sum of all colours so it can be worn at any time. Used particularly for the great feasts of Our Lord, including during Christmastide and Eastertide. It may also be worn at funerals to symbolise the resurrection.
2. **Red:** Red as the symbol of fire and blood is worn on Pentecost and on the feasts of Martyrs, Palm Sunday and may be worn on Good Friday.
3. **Green:** Green, the colour of hope, is worn during what the church calls 'Ordinary Time'.
4. **Purple:** Purple is the symbol of penitence, humility and longing. It is worn during Lent and Advent and on All Soul's Day and may be worn for funerals.
5. **Rose:** Rose as the symbol of refreshment and joy is traditionally worn on the third Sunday of Advent and the fourth Sunday of Lent.
6. **Black:** Black is the symbol of sadness and mourning. It may be worn on Good Friday, All Soul's Day and Funerals. It has become less fashionable in recent years and has largely been replaced in some jurisdictions by Purple. The Church will continue to allow its clergy to wear Black if they so wish.

II. Charismatic

- B. The worship offered to God in the RECCSA is not only liturgical but also charismatic. As such, the worship event should lend itself to the activity of the Holy Spirit in the midst of the congregation. This includes freedom of prayer and praise, operation in the gifts of the Holy Spirit, and regular prayer for the sick accompanied by anointing of oil.
- C. All worship music should bring glory to God. Recognizing the various backgrounds and cultures of the individual parishes, it is nevertheless desirable that the worship music should represent both the rich tradition of the historic faith and the contemporary expressions of praise.

Canon 7: The Doctrine

Summary: The RECCSA adheres to the unity exemplified by the undivided Catholic Church during the first eleven centuries of its existence.

I. The Authority of Holy Scriptures

- A. The RECCSA recognizes the Holy Scriptures of the Old and New Testaments to be the inspired Word of God.
 1. The Holy Scriptures and Apostolic Tradition serve as the authority on all matters of faith and practice.

II. Catholicity

A. The essentials for Catholicity are:

1. We are CHRISTIANS; we believe in God the Father, Son, and Holy Spirit; we accept the Scriptures as the Word of God containing all that is necessary for salvation and the Apostolic traditions of the One, Holy, Catholic and Apostolic Church of the first centuries.
2. The Holy Scriptures of the Old and New Testaments as the inspired Word of God are the rule and ultimate standard of faith.
3. The Apostles' Creed as the Baptismal Profession and the Nicene Creed as the sufficient statement of the Christian faith.
4. An Episcopate which must be able to trace its Apostolic Succession back to the Apostles.
5. The seven Sacraments of the historic Catholic Church are affirmed and practiced.
6. College of bishops making decisions in council with collegiality. Not congregational/democratic

We reject all teachings, practices and lifestyles that contradict the above-mentioned found sexism; and we oppose all forms of oppression and exploitation, including racism, sexism, pornography, homosexual activity, sexual abuse and harassment, and unlawful discrimination.

III. The Spirit of Theology

- A.** The RECCSA recognizes that doctrine is not only intellectual assent but, a living relationship with Almighty God and His Church.
- B.** It is incumbent upon the leadership of the RECCSA to develop and maintain an atmosphere for growth and understanding in theology and doctrine. We adhere to the classical statement of ecumenicity. "In essentials unity, in non-essentials liberty, in all things charity." While celebrating the diversity within orthodoxy, we also strive to avoid a schismatic spirit which would elevate non-essentials or non-consensual beliefs and practices above the Father's will that there be a spiritual and visible unity of the One, Holy, Catholic and Apostolic Church.

THE GLOBAL MISSION

The church of Christ is a worldwide movement. The real challenge lies not only on how the great commission of the risen Lord manifests itself at a global level but rather on the propriety of the global platform to be adopted for its propagation in our times. Some believed that by a simple adoption of denominational communion at an international level expression is adequately satisfied for the discharge of the great commission.

Others are critical to the impact of modernity to the scriptural interpretation, these call for the sustenance of the doctrinal orthodoxy and practice in the scriptural interpretation devoid of traces of secular rules and norms. This explains why platforms like the Utrecht declaration evolved to guide a proper ecclesiastical import outside the Roman catholicity at the turn of the century, followed by the most recent Global Anglican Future Conference (GAFCON) declaration.

Both declarations seek to correct aberrations from the Orthodoxy teachings of Old Catholics and Anglicanism respectively. To the Anglo-Catholic family, these instruments are of seminal import and are used to frame communions for the propagation of the great commission of the risen Lord. Reformed Ethiopian Catholic Church ascribes to these instruments and encourages all who contemplate fraternal relations with it to apprise themselves of these instruments.

THE DECLARATION OF UTRECHT

We adhere to the Declaration of Utrecht of September 24, 1889, which sums up the tenets of Old Catholicism:

1. We adhere faithfully to the Rule of Faith laid down by St. Vincent of Lerins in these terms: “Id teneamus, quod ubique, quod semper, quod ab omnibus creditum est; hoc est etenim vere proprieque catholicum.” (We must hold fast to that faith which has been believed everywhere, always, and by all the Faithful). For this reason we preserve in professing the faith of the primitive Church, as formulated in the ecumenical symbols and specified precisely by the unanimously accepted decisions of the Ecumenical Councils held in the undivided Church of the first thousand years.
2. We therefore reject the decrees of the so-called Council of the Vatican, which were promulgated July 18th, 1870, concerning the infallibility and the universal Episcopate of the Bishop of Rome, decrees which are in contradiction with the faith of the ancient Church, and which destroy its ancient canonical constitution by attributing to the Pope the plenitude of ecclesiastical powers over all Dioceses and over all the faithful. By denial of this primatial jurisdiction we do not wish to deny the

historical primacy which several Ecumenical councils and Fathers of the ancient Church have attributed to the Bishop of Rome by recognizing him as the *Primus inter pares*.

3. We also reject the dogma of the Immaculate Conception promulgated by Pius IX in 1854 in defiance of the Holy Scriptures and in contradiction to the tradition of the centuries.
4. As for other Encyclicals published by the Bishops of Rome in recent times for example, the Bulls *Unigenitus* and *Auctorem fidei*, and the *Syllabus* of 1864, we reject them on all such points as are in contradiction with the doctrine of the primitive Church, and we do not recognize them as binding on the consciences of the faithful. We also renew the ancient protests of the Catholic Church of Holland against the errors of the Roman Curia, and against its attacks upon the rights of national Churches.
5. We refuse to accept the decrees of the Council of Trent in matters of discipline, and as for the dogmatic decisions of that Council we accept them only so far as they are in harmony with the teaching of the primitive Church.
6. Considering that the Holy Eucharist has always been the true central point of Catholic worship, we consider it our right to declare that we maintain with perfect fidelity the ancient Catholic doctrine concerning the Sacrament of the Altar, by believing that we receive the Body and Blood of our Saviour Jesus Christ under the species of bread and wine. The Eucharistic celebration in the Church is neither a continual repetition nor a renewal of the expiatory sacrifice which Jesus offered once for all upon the Cross: but it is a sacrifice because it is the perpetual commemoration of the sacrifice offered upon the Cross, and it is the act by which we represent upon earth and appropriate to ourselves the one offering which Jesus Christ makes in Heaven, according to the Epistle to the Hebrews 9:11-12, for the salvation of redeemed humanity, by appearing for us in the presence of God (Heb. 9:24). The character of the Holy Eucharist being thus understood, it is, at the same time, a sacrificial feast, by means of which the faithful in receiving the Body and Blood of our Saviour, enter into communion with one another (I Cor. 10:17).
7. We hope that Catholic theologians, in maintaining the faith of the undivided Church, will succeed in establishing an agreement upon questions which have been controverted ever since the divisions which arose between the Churches. We exhort the priests under our jurisdiction to teach, both by preaching and by the instruction of the young, especially the essential Christian truths professed by all the Christian confessions, to avoid, in discussing controverted doctrines, any violation of truth or charity, and in word and deed to set an example to the members.
8. By maintaining and professing faithfully the doctrine of Jesus Christ, by refusing to admit those errors which by the fault of men have crept into the Catholic Church, by laying aside the abuses in ecclesiastical matters, together with the worldly tendencies of the hierarchy, we believe that we shall be able to combat

efficaciously the great evils of our day, which are unbelief and indifference in matters of religion.

THE JERUSALEM DECLARATION

In the name of God the Father, God the Son and God the Holy Spirit:

We, the participants in the Global Anglican Future Conference, have met in the land of Jesus' birth. We express our loyalty as disciples to the King of kings, the Lord Jesus. We joyfully embrace his command to proclaim the reality of his kingdom which he first announced in this land. The gospel of the kingdom is the good news of salvation, liberation and transformation for all. In light of the above, we agree to chart a way forward together that promotes and protects the biblical gospel and mission to the world, solemnly declaring the following tenets of orthodoxy which underpin our Anglican identity.

1. We rejoice in the gospel of God through which we have been saved by grace through faith in Jesus Christ by the power of the Holy Spirit. Because God first loved us, we love him and as believers bring forth fruits of love, ongoing repentance, lively hope and thanksgiving to God in all things.
2. We believe the Holy Scriptures of the Old and New Testaments to be the Word of God written and to contain all things necessary for salvation. The Bible is to be translated, read, preached, taught and obeyed in its plain and canonical sense, respectful of the church's historic and consensual reading.
3. We uphold the four Ecumenical Councils and the three historic Creeds as expressing the rule of faith of the one holy catholic and apostolic Church.
4. We uphold the Thirty-nine Articles as containing the true doctrine of the Church agreeing with
5. God's Word and as authoritative for Anglicans today.
6. We gladly proclaim and submit to the unique and universal Lordship of Jesus Christ, the Son of God, humanity's only Saviour from sin, judgement and hell, who lived the life we could not live and died the death that we deserve. By his atoning death and glorious resurrection, he secured the redemption of all who come to him in repentance and faith.
7. We rejoice in our Anglican sacramental and liturgical heritage as an expression of the gospel, and we uphold the 1662 Book of Common Prayer as a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture.
8. We recognise that God has called and gifted bishops, priests and deacons in historic succession to equip all the people of God for their ministry in the world. We uphold the classic Anglican Ordinal as an authoritative standard of clerical orders.
9. We acknowledge God's creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family. We repent of

our failures to maintain this standard and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married.

10. We gladly accept the Great Commission of the risen Lord to make disciples of all nations, to seek those who do not know Christ and to baptise, teach and bring new believers to maturity.
11. We are mindful of our responsibility to be good stewards of God's creation, to uphold and advocate justice in society, and to seek relief and empowerment of the poor and needy.
12. We are committed to the unity of all those who know and love Christ and to building authentic ecumenical relationships. We recognise the orders and jurisdiction of those Anglicans who uphold orthodox faith and practice, and we encourage them to join us in this declaration.
13. We celebrate the God-given diversity among us which enriches our global fellowship, and we acknowledge freedom in secondary matters. We pledge to work together to seek the mind of Christ on issues that divide us.
14. We reject the authority of those churches and leaders who have denied the orthodox faith in word or deed. We pray for them and call on them to repent and return to the Lord.
15. We rejoice at the prospect of Jesus' coming again in glory, and while we await this final event of history, we praise him for the way he builds up his church through his Spirit by miraculously changing lives.

- C.** There shall be Appendices for additional clarification on theological and doctrinal position statements.

Canon 8: The Sacramental Ministry

I. Baptism

The first rite of initiation into the church, which signifies the cleansing from original sin, and conferral of sanctifying grace through the indwelling of the Holy Spirit.

II. Confirmation

Through the anointing with oil and the laying on of hands, the bishop or duly authorized priest confers the graces of the Holy Spirit upon a Christian. In receiving the Spirit, the Christian is strengthened with the gifts he will need to take on an adult role in the Christian community.

III. Holy Eucharist

Holy Eucharist is the celebration through which we renew and participate in Christ's birth, sacrificial death, resurrection and ascension into heaven. During this celebration we receive the Real Presence of the actual Body and Blood of Christ, given to us under the forms of bread and wine for our spiritual nourishment. The practice of the RECCSA is that all baptized believers are welcomed to the Table of the Lord.

IV. Confession

We acknowledge that a sincere prayer of sorrow to our God will bring the response for His forgiveness. We also believe that Christ left us a special sacrament which is a powerful encounter with Jesus Christ and His loving forgiveness. Also called the Sacrament of Reconciliation, Penance can be celebrated in two ways:

- A. Individual absolution is usually preceded by a Christian's confession of personal sins. The priest's prayer of forgiveness or absolution is said for each sincere penitent, at which time his additional gift of grace is imparted.
- B. General Absolution is sacramental absolution, given once to a large number of people, especially when the number of penitents is too great to allow for individual confession of sins.

V. Sacrament of the Sick

The Sacrament of the Sick consists of the anointing of sick members of the Christian community with oil and prayers for their healing and forgiveness. The effects of this sacrament are strength and peace for the Christian in the face of his illness, physical healing and recovery according to God's will.

VI. The Sacrament of Matrimony

Marriage, understood as a permanent covenant between a baptized man and a baptized woman, is a sacrament of the Church. As a covenant, marriage is a lifelong, permanent commitment, embodying obligations that transcend the immediate feelings or wishes of the husband and wife. By coming to restore the original order of creation disturbed by sin, Christ himself gives the strength and grace to live marriage in the new dimension of the Reign of God.

Recognizing the nearly complete breakdown of moral norms in this society, the Church understands that many persons will come to her having experienced the tragedy of

divorce. It is the commitment of the Church and her bishops, in every case, to work toward the healing and restoration of the marriage covenant.

VII. Holy Orders

Is the Sacrament through which the Church sets aside people for the special service of ministry to the Christian Community. This sacramental act is called ordination. We hold to the Holy Orders of Bishops, Priests and Deacons, and we believe that in accordance with the teaching of Holy Scripture and the traditions of the church that all who hold these Orders must be men of high moral character.

Where the needs of the Church require and ministers are not available and only at the request of a Bishop when appropriate, lay people may exercise the ministry of the word, preside over liturgical prayers, confer emergency baptism and distribute Holy Communion of the pre-consecrated elements. In extreme emergency any baptised person may ask for God's blessing on the soul of a person about to die.

1. An Ordination is to be celebrated during public Holy Communion. The minister of ordination is without exception a Consecrated Bishop.
2. After an ordination, the names of the individuals ordained, the name of the ordaining Bishop, and the date and place of ordination are to be entered into a Register of Services.
3. The ordaining Bishop is to give to each person ordained Priest or Deacon an authentic certificate of the ordination received. Such document is normally referred to as Letters of Orders. It must contain the date and place of ordination, and a statement that it took place during a public celebration of Holy Communion and the seal and signature of the ordaining Bishop.
4. It is usual, though not essential, for the principal consecrating Bishop at an Episcopal Consecration to have at least two other Bishops with him. However, where this is not practicable, letters from those who would wish to co-consecrate will be accepted *in absentia*.
5. No rites of ordination will be used without the approval of the Archbishop and such rites will be based on those openly approved within the Church.
6. All Bishops have the power to ordain Deacons and Priests of the Church. They must both satisfy themselves of the correctness of the rite used and the required intention to ordain. Each ordaining Bishop must issue their own respective ordination documents. The Archbishop shall be informed in advance of all ordinations, and shall have an absolute right of veto upon any ordination that he considers undesirable. His decision shall be led by the Holy Spirit and will be unquestionable.
7. No Bishop within the Church can consecrate another Episcopal candidate within the Church without the consent and participation of the Archbishop.

8. No Bishop will take part in the consecration of anyone as a Bishop in any other jurisdiction without the consent of the Archbishop in writing.
9. No Bishop will take part in the ordination of a woman as a Deacon or Priest, or the Consecration of a woman as a Bishop in any other jurisdiction.
10. To be a suitable candidate for the Episcopate, a person must be outstanding in his ability to show Christian love to all. A person who in the prudent judgment of the Archbishop all things considered, is considered to be of exceptional faith, wholly motivated by the right intention, deeply endowed with wisdom, held in the highest esteem by a group of people who know him well and have achieved a developed sense of moral probity and virtue and clearly possess the emotional, psychological and spiritual qualities appropriate to the order to be received. They must be at least 35 years of age.
11. In exercising his pastoral office, a Bishop is to be solicitous for all people without exception. He is to have a special concern for all clergy and for all vocations.
12. A Bishop is bound to give an example of holiness in charity, humility and simplicity of life. Since he is the principal dispenser of the mysteries of God he is to strive constantly that Christ's faithful may grow in grace through the celebration of the sacraments, and may know and live the paschal mystery.

Holy Orders continue...

Holy Orders

The Reformed Ethiopian Catholic Church of Southern Africa

Holy Orders

"The priest is not a priest for himself; he does not give himself absolution; he does not administer the Sacraments to himself. He is not for himself, he is for you." St John Vianney, Curé of Ars

Ordinations have a profound significance for Catholics. Our Faithful know that the priest is not ordained for his family or friends alone. No! The priest "taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins" (Heb. 5:1). The honor bestowed upon the priest is honor bestowed upon the whole Catholic people out of whose midst he is taken.

The first effect of the sacrament is an increase of sanctifying grace. With this, there is the sacramental grace which makes the recipient a fit and holy minister in the discharge of his office. As the duties of God's ministers are manifold and onerous, it is in perfect accord with the rulings of God's Providence to confer a special grace on His ministers. The dispensation of sacraments requires grace, and the rightful discharge of sacred offices presupposes a special degree of spiritual excellence. The external sacramental sign or the power of the order can be received and may exist without this grace. Grace is required for the worthy, not the valid, exercise of the power, which is immediately and

inseparably connected with the priestly character. The principal effect of the sacrament is the character, a spiritual and indelible mark impressed upon the soul, by which the recipient is distinguished from others, designated as a minister of Christ, and deputed and empowered to perform certain offices of Divine worship (Summa, III, Q. Ixiii, a. 2). The sacramental character of order distinguishes the ordained from the laity. It gives the recipient in the diaconate, e.g., the power to minister officially, in the priesthood, the power to offer the Sacrifice and dispense the sacraments, in the episcopate the power to ordain new priests and to confirm the faithful. The Council of Trent defined the existence of a character (Sess. VII, can. 9). Its existence is shown especially by the fact that ordination like baptism, if ever valid, can never be repeated. Though there have been controversies with regard to the conditions of the validity of ordination, and different views were held at different times in reference to them, "it has always been admitted that a valid ordination cannot be repeated. Reordinations do not suppose the negation of the inamissible character of Order--they presuppose an anterior ordination which was null. There can be no doubt that mistakes were made regarding the nullity of the first ordination, but this error of fact leaves the doctrine of the initerability of ordination untouched" (Saltet, "Les Réordinations", 392).

In the Latin Church, there are seven clerical orders, all mentioned together in the Historical record by Eusebius (b. A.D. 260) in the 43rd Chapter of the 6th Book of his "Church History." The lowest 5 are ecclesiastical in origin; the higher two are of divine origin. The seven orders are, in descending rank:

- The 3 Major or "Sacred" Orders:

I. Priests:

- **Bishops: The First Degree of the Priesthood:**

Bishops have the greatest authority and jurisdiction, and have the powers to ordain men into the diaconate and priesthood, and to offer the Sacrament of Confirmation (this last power they can delegate to a priest), to dedicate churches and altars, to consecrate chalices and patens and bells, and to preside at the benediction of abbots. They are said to exercise the fullness of the priesthood. The symbol of this office is the Mitre.

- **Priests: The Second Degree of the Priesthood**

The duties and powers of the priest are to confect the Eucharist at the Mass; offer the Sacraments of Penance, Communion, and Unction; to preside at the Sacrament of Holy Matrimony; to solemnly baptize; to preach; to teach, guide, and sanctify his sheep. With ordination to the priesthood, a man has received the fullness of the Sacrament of Order. The symbols of this office are the stole, the chasuble, a paten with bread on it, and a Chalice filled with wine.

II. Deacons:

The duties of the deacon are to handle the sacred vessels, to be of service to the priests and Bishops (inside and outside of the liturgy), to read the Epistle and Gospel at the Mass, to be general stewards, and to serve the widows and orphans. This Order is Sacramental, and the first of the three divinely-instituted grades of the hierarchy of Orders, the others being the priesthood and the episcopate. The symbols of this office are the dalmatic, the stole (worn over the left shoulder, as opposed to around the neck as priests wear them, and under the dalmatic), and the Book of the Gospels.

III. Subdeacons or Lay ministers:

The duties of a Subdeacon or Layminister “ are to serve the deacon at Mass; to prepare the bread, wine, and sacred vessels for the Sacrifice; to present the chalice and paten at the Offertory, and pour water into the wine for the Eucharist; to chant the Epistle; and to wash the sacred linens. This office is non-sacramental. The symbols of this order are the empty Chalice and the paten, basin and towel, two little cruets, and the book of epistles.

- **The 4 Minor Orders:**

IV. Acolytes:

The duties of the acolyte are to light the Altar candles, carry the candles in procession, prepare the water and wine for the Mass, and assist the priest during the Mass. The symbols of this order are the candle, the cruet, and a linen bag. (Note that altar boys are sometimes designated "acolytes" and fulfill the duties of the acolyte during the Mass.)

V. Exorcists:

In the early Church, the duty of the exorcist was to cast out demons. Now that duty belongs to the priest alone, but this minor order is kept in traditional priestly societies nonetheless. The symbol for this order is the book containing the Rite of Exorcism.

VI. Lectors (Readers):

The duty of the lector is to chant the Epistle when Mass is sung without a deacon and subdeacon. The symbol of this order is the Book of the Epistles.

VII. Porters (Doorkeepers or Ostiaries or Sextons):

The duties of the porter are to ring the bells, to open the church and sacristy, and to open the book for the priest. Most of these duties have passed to the laity, such as sacristans, etc., but in traditional priestly orders, this clerical order is kept as an office and stepping-stone toward the priesthood. The symbol for this order is keys.

A man who is to become a priest first receives the "tonsure" -- i.e., he is received into the clerical state by being given a surplice and having hair shorn away at the crown of the head (over the last 400 years or so, the hair-shearing has passed out of use due to

Protestant persecutions). With the tonsure, he becomes a cleric, but still has not received the Sacrament of Orders.

The tonsured cleric is then ordained to each of the Orders above, one at a time, receiving the power of each office, and ascending up through the ranks until he is raised to the dignity of the priesthood, at which time he receives the fullness of the Sacrament of Holy Orders.

Those of the Minor Orders are not obligated to pray the Divine Office or bound to the rule of celibacy (but if they marry they lose their office); however, once the Major Orders are entered into, there is no going back, and from the level of deacon on up, the actual Sacrament of Orders is received. Deacons receive partial fruits of the Sacrament, priests receive the totality of the Sacrament, with only Bishops having more authority.

The Sacrament Itself

Holy Orders is the Sacrament by which men become priests and are given a sacred power (*sacra potestas*) to act in total sacramental identification with Christ (i.e., to act in *persona Christi*) in order to consecrate Christ's Body and offer it up to the Father at the Mass for the remission of sins; to forgive sins through the Sacrament of Penance; to solemnly baptize; to preside during the Sacrament of Holy Matrimony; to offer Unction to the dying; to preach; and to otherwise teach, guide, and sanctify their sheep. With -- and only with -- the permission of his Bishop, he may be delegated to offer the Sacrament of Confirmation, but to the Bishop alone is reserved the power to ordain other priests (though a priest may be delegated to ordain men to the sub-diaconate and the minor orders).

As in Baptism and Confirmation, the Sacrament of Holy Orders leaves an indelible mark on the soul of the recipient and can never be repeated once validly received; once a priest, always a priest (even if a priest is laicized and removed from his office, this mark remains).

As said, the minister of the Sacrament of Holy Orders is the Bishop, and the matter of the Sacrament is the imposition of hands, which takes place during the beautiful ceremony of ordination. The form of the Sacrament is the words:

Grant, we beseech Thee, Almighty Father, to these Thy servants, the dignity of the Priesthood; renew the spirit of holiness within them, so that they may hold from Thee, O God, the office of the second rank in Thy service and by the example of their behavior afford a pattern of holy living.

Latin:

Da, quaesumus, omnipotens Pater, in hos famulos tuos presbyterii dignitatem. Innova in visceribus eorum spiritum sanctitatis, ut acceptum a te, Deus, secundi meriti munus obtineant; censuramque morum exemplo suae conversationis insinuent.

The recipient of the Sacrament must be a baptized, healthy male, at least 24 years of age, who has a vocation from God, a strong Catholic faith, intelligence, a good moral character, and a life marked by sanctity. He must be committed to living a married and chaste life, and to prayer (especially the Divine Office, which he is obligated to pray), and must have been properly formed in seminary.

Traditional priestly formation, such as that undertaken by seminarians of the S.S.P.X., lasts for 6 years and includes a thorough study of Latin, liturgy, liturgical chant, philosophy, Theology, Church History, moral Theology, dogmatic Theology, and Canon Law. During the first year, they receive the cassock; during the second, the tonsure; during the third and fourth, they ascend through the minor orders; in the fifth, they are ordained to the sub-diaconate and then the diaconate; and after the sixth, they are ordained priests. The seminarian's days are heavily scheduled, much like a monk's, with daily Mass, the Divine Office, classes, private study, and community devotions.

Not all priests work in dioceses. Typically, those who do are called "secular priests" or "diocesan priests," and most of these work in parishes and, so, are also called "parish priests." Secular priests make promises of chastity and obedience to the local Ordinary

(no promise of poverty is made). Other priests belong to religious orders (e.g., the Carmelites, Dominicans, Franciscans, etc.) and offer Mass for the people of their religious order. These men are called "religious priests" (though sometimes a "religious priest" might work for a parish in some cases). Religious priests make the solemn vows of poverty, chastity, and obedience to the superiors of their religious community that all members of their Order make.

The Rite of Ordination

The Rite of Ordination, is as follows (taken from the Catholic Encyclopedia):

All the candidates...present themselves in the church with tonsure and in clerical dress, carrying the vestments of the order to which they are to be raised, and lighted candles. They are all summoned by name, each candidate answering "Adsum". When a general ordination takes place the tonsure is given after the Introit or Kyrie, the minor orders after the Gloria, subdiaconate after the Collect, the diaconate after the Epistle, priesthood after Alleluia and Tract. After the Tract of the Mass the archdeacon summons all who are to receive the priesthood. The candidates, vested in amice, alb, girdle, stole, and maniple, with folded chasuble on left arm and a candle in their right hand, go forward and kneel around the bishop. The latter inquires of the archdeacon, who is here the representative of the Church as it were, whether the candidates are worthy to be admitted to the priesthood. The archdeacon answers in the affirmative and his testimony represents the testimony of fitness given in ancient times by the clergy and people. The bishop, then charging the congregation and insisting upon the reasons why "the Fathers decreed that the people also should be consulted", asks that, if

anyone has anything to say to the prejudice of the candidates, he should come forward and state it.

The bishop then instructs and admonishes the candidates as to the duties of their new office. He kneels down in front of the altar; the ordinandi lay themselves prostrate on the carpet, and the Litany of the Saints is chanted or recited. On the conclusion of the Litany, all arise, the candidates come forward, and kneel in pairs before the bishop while he lays both hands on the head of each candidate in silence. The same is done by all priests who are present. Whilst bishop and priests keep their right hands extended, the former alone recites a prayer, inviting all to pray to God for a blessing on the candidates. After this follows the Collect and then the bishop says the Preface, towards the end of which occurs the prayer, "Grant, we beseech Thee etc." The bishop then with appropriate formulæ crosses the stole over the breast of each one and vests him with the chasuble. This is arranged to hang down in front but is folded behind. Though there is no mention of the stole in many of the most ancient Pontificals, there can be no doubt of its antiquity. The vesting with the chasuble is also very ancient and found already in Mabillon "Ord. VIII and IX." Afterwards the bishop recites a prayer calling down God's blessing on the newly-ordained. He then intones the "Veni Creator", and whilst it is being sung by the choir he anoints the hands of each with the oil of catechumens...

...The bishop then hands to each the chalice, containing wine and water, with a paten and a host upon it. This rite, with its corresponding formula,.. [signifying] the power which has already been received, is not found in the oldest rituals and probably dates back not earlier than the ninth or tenth century. When the bishop has finished the Offertory of the Mass, he seats himself before the middle of the altar and each of those ordained make an offering to him of a lighted candle. The newly-ordained priests then repeat the Mass with him, all saying the words of consecration simultaneously. Before the Communion the bishop gives the kiss of peace to one of the newly-ordained. After the Communion the priests again approach the bishop and say the Apostle's Creed. The bishop laying his hands upon each says: "Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them; and whose sins you shall retain, they are retained." ...The chasuble is then folded, the newly-ordained make a promise of obedience and having received the kiss of peace, return to their place.

It is customary for those who attend the priest's Ordination and/or first Mass to kiss the palms of his hands which have been consecrated by holy oils. To do so, kneel on the left knee (or bow profoundly if kneeling is not an option) and kiss the palm of each hand.

THE HOLY SACRAMENTS

The Sacraments of the Church are the Sacraments of the One Holy Catholic and Apostolic Church, and are the outward and visible signs of an inward and spiritual Grace.

1. The Sacraments of the New Testament were instituted by Christ the Lord and entrusted to the Church. As actions of Christ and of the Church, they are signs and means by which faith is expressed and strengthened, worship is offered to God and our sanctification brought about. Thus they contribute in the most effective manner to establishing, strengthening and manifesting ecclesiastical communion.
1. Ministers may not properly deny the Sacraments to those opportunely ask for them.
2. Because it imprints a character, the Sacrament of Baptism cannot be repeated.
3. By Baptism people are freed from sins, and are born again as children of God and, made like Christ by an indelible character, and are incorporated into the Church.
4. Baptism is to be conferred either by total immersion or by pouring or sprinkling of water with the appropriate words, using any rite that may be approved by the Archbishop. The Ordinary minister of Baptism is a Bishop, Priest or a Deacon, but may in cases of emergency be carried out by a Lay Reader or any confirmed member of the Church.
5. As far as possible in the case of Infant Baptism, the child being baptised shall be assigned at least three Godparents. The parents are to choose the Godparents and they can be any Baptised Christian of full age.
6. The Priest must carefully and without delay record in the Register of Baptism the full names and date of birth of the baptised, the minister, the parents, the Godparents and the place and date of the baptism.
7. Confirmation confers a character. By it the baptised continue their path of Christian initiation. They are enriched with the gift of the Holy Spirit and are more closely linked to the Church. They are made strong and more firmly obliged by word and deed to witness to Christ and to spread and defend the faith.
8. Confirmation is conferred by anointing with chrism on the forehead and by the laying on of the hands by the confirming Bishop, and by the appropriate words.
9. The chrism to be used in the Confirmation should have been consecrated by a Bishop.
10. The ordinary minister for the Confirmation is a Bishop. Where it is not expedient or convenient for a Bishop to confirm, a Priest can also validly confer Confirmation at the request of a Bishop. In the normal course of events the nominated Priest should be a Canon of the Church.
11. To establish that Confirmation has been conferred, the full names of those confirmed, the Bishop, the parents and the place and date of the Confirmation shall be recorded in the Register of Confirmations.
12. The most august Sacrament is the Eucharist, in which Christ the Lord is present with us and by which the Church continually lives and grows. The Eucharist, the memorial of the death and resurrection of the Lord, is the summit and source of

- all worship and Christian life. By it, the unity of God's people is signified and brought about, and the building up of the body of Christ is perfected.
13. The ordinary minister of the Sacrament of the Eucharist is a Bishop or a Priest and where there are a number of such present they may con-celebrate.
 14. All Baptised people are to be invited to receive the Holy Communion. This should include all those from other Christian denominations the only requirement being a love of the Lord Jesus Christ.
 15. The Eucharist must be offered in bread, and in wine to which a small quantity of water has been added. Reception of the consecrated host in the hands is the usual way in accordance with the Anglican tradition.
 16. In Reconciliation those who confess their sins to a Priest, and are sorry for their sins and have a purpose of amendment, receive from God, through the absolution given by that minister, forgiveness of the sins they have committed after baptism, and at the same time they are reconciled with the Church, which by sinning they wounded.
 17. Only a Bishop or Priest is the minister of Reconciliation.
 18. The anointing of the sick, by which the Church commends to the Lord those who are dangerously ill so that He may support and save them, is conferred by anointing them with Holy Oil and pronouncing the relevant words.
 19. The Holy Oil to be used in the anointing of the sick is normally blessed by a Bishop but in the case of necessity any Priest may bless the oil, but it should only be blessed during the celebration of the Eucharist.
 20. The minister is to apply the anointing oil with his own hands, using the relevant words. If for some very special medical reason it is indicated that anointing by hand would be inappropriate then and then only may an anointing spoon be used.
 21. A Bishop, Priest or a Deacon can validly administer the Sacrament of the anointing of the Sick.

Holy Matrimony and Family Life

1. Matrimonial consent is an act of will by which a man and a woman by an irrevocable covenant mutually give and accept one another for the purpose of establishing a marriage.
2. From a marriage there arises between the two people a bond which of its own nature is permanent and exclusive.
3. Those who have the care of children have the most serious obligation and the primary right to do all in their power to ensure their children's physical, social, cultural, moral and spiritual upbringing.
4. Pastoral care must be provided for all who experience divorce. There shall be no

- impediment to the remarriage of divorced people provided that the Priest is fully satisfied that such re-marriage is not undertaken lightly or without commitment, and after he has made due and diligent enquiry to ascertain the authenticity and godliness of that which is being sought.
5. A Priest can impart blessings, except those reserved to the Bishop. In accordance with the traditional practice of the One Holy Catholic and Apostolic Church throughout the world a Deacon may bless people, but not objects.
 6. No cleric should attempt to exorcise the possessed without the special and express permission and guidance of the Archbishop, using only the Form of Exorcism provided and approved by the Church. Due to the possible legal ramifications, those undertaking any form of exorcism are strongly advised to consult the Chancellor in advance for advice.
 7. A Bishop, Priest or Deacon of the Church may conduct a Baptism, a Marriage, a Funeral, or any other service according to the authority of their orders.
 8. In the case of a marriage service in England and Wales, they may only take place in a building, which has been properly licensed for that purpose by the local authority and only then in the presence of an authorised person - the Registrar of Births, Marriages and Deaths. Marriage blessing services following a civil ceremony may however take place at any convenient location.
 9. The Church does not under any circumstances recognise the civil partnership ceremonies, which take place between homosexual males or lesbian females. Clergy members found to have attended or given a blessing at such ceremonies will be subject to a disciplinary hearing in the Chancellor's Court, which will ultimately lead to their expulsion from the Church. There will be no right of appeal against such decisions.

Canon 9: The Fundamental Right to Life

A. The Rights of human

The rights of human beings flow from their transcendent dignity as creatures made in the image and likeness of God. Certain fundamental and inalienable rights of the human person precede those of society. Societies and cultures must recognize that these rights – foremost the right to life – have their foundation in God and are not derived from, nor subject to, the civil order.

1. Human life must be respected and protected absolutely from the moment of conception. From the first moment of his/her existence, a human being must be

recognized as having the rights of a person among which, is the inviolable right of every innocent being to life. (Jer. 1.5; Ps. 139.15).

2. Converts and other persons with previous involvement in the tragedy of abortion must be met with open arms in the love and forgiveness of Christ. Pastoral care must be wisely and carefully applied in these cases with the goal of leading these persons through the sacrament of reconciliation to full communion with the faithful.

B. Euthanasia

Euthanasia is morally wrong. Thus an act or omission Euthanasia itself, or by intention, causes death in order to eliminate suffering, constitutes a murder, gravely contrary to the dignity of the human person and to the respect due to the living God, the Creator.

Canon 10: Religious Orders and Communities

Summary: Religious Orders and Communities may be established and maintained according to the approval of the Archbishop and under the direction of a Bishop Visitor or Protector.

I. Religious Orders

- A. A Religious Order of this Church is a society of Christians in communion with the Archbishop who voluntarily commits themselves for life or a term in years.

1. To obedience to their Rule and Constitution.

- B. A Religious Order in order to be recognized must have at least six professed members and must be approved by the Archbishop.
- C. The Bishop Visitor or Protector shall be the guardian of the Constitution of the Order and shall serve as an arbiter in matters in which the Order or its members cannot resolve through its normal processes.
- D. Any person(s) under vows in a Religious Order, having exhausted the normal processes of the Order, may petition the Bishop Visitor or Protector for dispensation from those vows.
- E. The Religious Orders shall tithe to the Bishop Visitor or Protector.

Canon 11: RECCSA (Catholic) Concord

1. In obedience to the call of our Lord to Christian unity the RECCSA seeks to have dialogue and fellowship with all Christian bodies everywhere and to enjoy intercommunion with those bodies which hold to the Catholic Faith.
2. The Church will be in Full Communion with all Churches of like Faith and Doctrine especially with the Independent Catholics and Continuing Anglican Churches throughout the world.

RECCSA has maintain her Fraternal links with Order of Corporate Reunion (OCR); American/African World Patriarchates (AWP) and Catholic Episcopal Coalition (CatEpCo)

Canon 12: End of Service/Retirement

Summary: In all ecclesiastical orders, retirement is made mandatory no later than the cleric's 65th birthday. It is expected that a letter of intention be submitted to the Arch-Bishop during the time between the cleric's 62nd and 64th birthday so that proper provisions can be made for the continuation of duties with the ministry. Ordained ministry is clearly a lifelong call and it is not the intention of the RECCSA to hinder that call in any such way. Should a retiring priest or deacon desire to continue forward beyond the age of retirement, this should be discussed with Arch-Bishop and Diocesan Bishop at the time that the letter of intent is written. Retiring Bishops can, with the approval of the College of Bishops, continue to pastor their immediate congregation following retirement.

I. Archbishop:

- A.** The Archbishop will submit his letter of intention to the College of Bishops who in turn will notify all Bishops within the Communion.
 - B.** The Archbishop may serve beyond his 65th year with two provisions: (this should only be in a time of necessity)
 - C.** The Archbishop will assume the title of "Retired Bishop" or "Bishop Emeritus" following retirement.
-
- 1.** There is a Coadjutor Bishop in place to assist with ministerial function.
 - 2.** There is majority support by the College of Bishops.

II. Bishop:

- A.** A Bishop will submit his letter of intention to the Archbishop no later than his 62nd birthday. This will give adequate time for the consideration, election and installation of his successor.
- B.** Once retirement takes place, it is expected that the retiring Bishop will remove himself from any active role within the diocese so that his successor may take on the office without encumbrances.
- C.** A Bishop will assume the title of “Retired Bishop” following retirement.

III. Priest:

- A.** A Priest will submit his letter of intention to his Bishop and the Archbishop no later than his 64th birthday. This is to give adequate time for the consideration, appointment and installation of a new Priest.
- B.** Once retirement takes place, it is expected that the retiring Priest will not actively or passively engage in any ministerial activity within the local parish or the area which the parish serves, so as to not encumber the new priest in his duties.

IV. Deacon:

- A.** A Deacon will submit his letter of intention to the Bishop and the Arch-Bishop (as well as his parish priest) no later than his 64th birthday.
- B.** A Deacon may stay on to assist the Parish Priest as long as he is able and capable to perform the ministerial duties of the diaconate and it is at the pleasure of the Bishop and Parish Priest.

ARTICLE: 5 THE CHURCH BUILDINGS AND THE TRUSTS

Canon 13: The Church Buildings & Sacred Places.

1. All the services of the Church can be held in any appropriate place. At the discretion of a Bishop, Priest, Deacon, church or lay people involved.
2. Sacred places are those, which are assigned to divine worship or to the burial of the faithful by the dedication or blessing provided for this purpose
3. It is appropriate that places set aside for use of a Church be dedicated and blessed. The dedication and blessing of a place belongs to a Bishop, but may be delegated to another appropriate clergyman if necessary.
4. Where more than a single person gathers regularly for worship, a Bishop of the Church can be requested to dedicate the church building and agree on a title for it.
5. If a Church regularly uses a building as a place for their worship then such a place can be set aside and can be named after the Church that uses it.

6. An Oratory or a Private Chapel means a place that is set aside for divine worship, for the convenience of one or more individuals. Oratories and Private Chapels may be used for other church and secular purposes when not in use for worship provided that such use is of a respectable and Godly nature in accordance with the holiness of the place. Such buildings that may be available could include, Village Halls, Cemetery Chapels, Scout Headquarters, Social Clubs, etc., or a room which has been set apart for the purpose within a private house.
7. A document is to be drawn up recording the dedication or blessing of the place, which must be retained by the Priest in charge.
8. Sacred places are violated by acts done in them which are gravely injurious and give scandal when, in the judgment of a Bishop, these acts are so serious and so contrary to the holiness of the place that the harm needs to be repaired by means of a penitential rite.
9. Sacred places lose their dedication or blessing if they have been in great measure destroyed, or if they have been permanently made over to secular usage, whether by decree of a Bishop or simply in fact.
10. There shall be no impediment preventing the Church from using any building belonging to another Christian group or denomination with the full consent of the ordinary authority of that place.
11. There shall be no impediment preventing any Christian group or denomination using any building owned by or under the control of the Church with the consent in writing setting out the agreed terms and conditions of the usage, from the cleric normally in charge of that place.

Canon 14: The Trusts

Administration

1. National Trusts' Board

There shall be a National Trusts' Board for the purpose of exercising powers on behalf of the National Synod for the management, control, and disposal of property.

2. Constitution

This Board shall consist of the Archbishop and other diocesan bishops, and the Registrar of the Church, as ex officio members, one clerical and two lay members elected by their Houses in the National Synod, and one lay member nominated by the National Pensions Board, who shall hold their office until the next session of the National Synod. Provided that the National Pensions Board may appoint an alternative representative to represent him or her at any meeting of the National Trusts' Board at which the member is unable to be present, and such Alternative Representative shall have the right to speak and vote at such meeting.

3. Bishops' Commissaries

Every bishop who is a member of the Board shall be entitled to appoint a special commissary to attend on his or her behalf, in his or her absence, at all or any meetings

of the Board. Such commissary shall have the same powers at such meetings as the other members of the Board.

4. Chairman

The Archbishop shall chair the Board. In the absence of the Archbishop the Board shall elect its own chairperson.

5. Secretary and Treasurer

A secretary and treasurer shall be appointed by the Board, subject to removal, as ex officio. National Secretary and Treasurer of the Board, who shall be responsible to the Board for the due custody of all national moneys, the keeping of proper books and accounts, the attendance at, and the keeping of proper records of, all meetings of the Board, as well as attending to all financial and secretarial matters connected with the said Board, and such other duties as the Board shall from time to time require. The secretary and treasurer shall be required to give such reasonable security for the due performance of his or her duties as the Board may from time to time consider necessary.

6. Quorum

The presence of four members of the Board shall be necessary to constitute a quorum. And for the exercise of any of the powers vested in the Board, the signature of the Archbishop or his commissary, of the Registrar of the Church (or the Secretary for the time being), and of one other member of the Board, shall be always necessary.

7. Vacancies

In case of a vacancy in the office of either of the two members elected by the National Synod, the Board shall appoint a person to the vacant office until the next session of the National Synod.

8. Powers

(a) The powers belonging to the National Trusts' Board shall be those designated in the Constitution and in the several clauses of this Constitution as belonging to a board authorised to act on behalf of the National Synod.

The National Trusts' Board is empowered to invest:

- i. In stocks and fully paid-up shares (including rights to acquire such shares) in any body corporate;
- ii. In futures, options or any other derivative investment instruments, provided that the extent of such investments in relation to each portfolio is within the limits established from time to time by the National Trusts' Board, which limits shall be ratified annually by Archbishop's Council;
- iii. For investment purposes, in the purchase and/or development of immovable property within the Reformed Ethiopian Catholic Church of Southern Africa;
- iv. For ecclesiastical purposes, in loans to dioceses for the purpose of the purchase and development by such dioceses of immovable property within these dioceses,

- at an interest rate on such loans which shall not be lower than a rate fixed for this purpose by the National Trusts' Board from time to time, and
- v. In banks and building societies; provided that no such investment under points (i), (ii) and (iv) shall be made unless they have been approved by recognised investment advisers.

9. Scope

The National Trusts' Board shall exercise all the aforesaid powers with reference to the endowments of the several bishoprics(as soon as these endowments can be transferred to its charge)and to all other property given or acquired for the benefit of the Reformed Ethiopian Catholic Church of Southern Africa which may be entrusted to it.

10. Reports of National Synod

The National Trusts' Board shall lay before the National Synod at every session, whether ordinary or special:

- a) Report of Proceedings;
- b) Return of Stock and Capital of every kind belonging to the trusts under its direction, and
- c) Certified Copy of the Minutes, except such parts as contain mere matters of detail.

11. Subcommittees

The National Trusts' Board shall set up such subcommittees as are necessary to care for specific assets of the RECCSA and thus help in the fulfillment of Section 10(b).

12. Diocesan Trustees

- a) Every Diocesan Synod, or Diocesan Trusts' Board appointed by such Synod, shall be the body authorised to exercise, on behalf of the National Synod as delegated from the National Trusts 'Board, the powers designated in the Constitution and in the several clauses of the Constitution, in respect of property given or acquired for the benefit of the Church in that Diocese. The delegation of the powers of the National Trusts Board referred to in Section 1 shall automatically pass from the transferor Diocesan body to the transferee Diocesan body upon the transfer of any district from one to the other, or upon the creation of a new Diocese out of one or more existing Dioceses, or upon any alteration of any Diocesan limits.
- b) Diocesan trustees are empowered to invest in accordance with section 8(b) of this canon: provided that the investment advisers shall have been approved by the National Trusts' Board; provided further that diocesan trustees obtain the prior written permission of the National Trusts' Board in respect of each investment in futures, options and other derivative investments instruments referred to in section 8(b)(ii) and that any such investments be made subject to such limits as may be imposed in loans by the National Trusts' Board, and

provided further that investments in loans to dioceses in terms of section 8(b)(iii) shall at no time exceed such percentage of the total investment held by such trustees as may be determined by the National Trusts' Board.

13. Methods

All diocesan trustees shall carry out the objects of the trust in such manner, not inconsistent with the terms of the trust, as the several Diocesan Synods shall from time to time direct.

14. Basis for Trust Deeds

General Directions

Every trust deed formed and administered under the direction of any Synod, board, committee, or other body, acting on behalf of the National Synod, shall refer to the Constitution or Deed of the Reformed Ethiopian Catholic Church of Southern Africa as the basis of the trust.

15. Auditors and Bye-laws

Every Synod, board, committee, or other body, acting on behalf of the National Synod as aforesaid, shall appoint auditors for the trusts in its charge, and generally will have power to make, and shall make, all rules and bye-laws which may be necessary to give full effect to all the provisions of the Constitution affecting the trusts under its management.

16. Rules

The following rules shall be applicable to all trusts under which property for the benefit of the Reformed Ethiopian Catholic Church of Southern Africa is, or maybe, held on behalf of the National Synod:

(a) Leases

Any trustee or trustees, if so empowered by the Synod, board, committee, or other body by which he or they may have been appointed, may lease property on such terms as shall be agreed upon between the lessors or lessor and the lessee, the proceeds arising from such leases to be applied under the direction of the National Synod, or of the Synod, board, committee, or other body acting in its behalf, to the purpose contemplated in the trust.

(b) Hypothecation

Any trustee or trustees, if so empowered by the Synod, board, committee, or other body by which he or they may have been appointed, may raise money on the security of, and mortgage, any property held by him, her or them.

(c) Expectations

The money so raised, or the proceeds of such mortgage, shall be applied to the purpose contemplated in the trust upon which the property is held, provided always that this rule shall not apply to any property where the trust upon which the same was transferred prohibits the raising of money thereon or the mortgage thereof, nor to any

property which has been consecrated or on which there has already been erected a consecrated church.

(d) Social Regulations

The National Trusts' Board shall, after consulting the various Diocesan Trusts' Boards in the Church, draw up, and may from time to time amend, rules and regulations for the guidance of National and Diocesan Trusts' Boards in matters relating to the mortgaging of Church properties, provided always that national and diocesan trust funds shall not be lent on the security of diocesan or parochial property.

(e) Property

- I. All movable and Immovable properties shall be in the name of the Reformed Ethiopian Catholic Church of Southern Africa (RECCSA) under management of the National/ Diocesan Trust Board.
- II. No parish shall enter into any Contract for the purchase or acquisition of immovable property without the prior consent of the National/ Diocesan Trust Board.
- III. No church or other parochial Building shall be erected, nor shall any church or other parochial building be altered, added to or demolished, nor shall any expenditure whatsoever be incurred in connection with such projects unless;
 - (a) The consent of the Diocesan Standing Council, with the permission of the Archbishop, has been obtained, and
 - (b) The procedure described in section 16 e (IV) of this canon has been followed.
- IV.
 - (a) Projects involving expenditure exceeding an amount to be determined from time to time by the National Standing Council shall require a faculty.
 - (b) A project requiring a faculty shall be submitted to the Archdeacon together with preliminary plans, an estimate of the cost and a statement showing how the cost is to be met.
 - (c) After the project has received the approval of the Archbishop the Parish may prepare final plans and specifications and these together with updated estimates shall be submitted through the Bishop to the Archbishop who may issue a Faculty for the plans to be implemented.
 - (d) Final plans and specifications shall be made by a registered architect or, with the consent of the Bishop, or some other competent person.
 - (e) Copies of all final plans, specifications and contract documents shall be filed in the National Office.
- V. When maintenance work is to be effected on parochial buildings at a cost exceeding an amount to be determined from time to time by the National Standing Council, the following shall be adopted.
 - (a) The proposal shall be referred to the Bishop together with an estimate of the cost and such information as he may require.

- (b) If the Bishop is satisfied that the work involves only minor alterations to the structure or appearance of the buildings and is satisfied as to the financial feasibility of and necessity for the work he may consent to the proposal without reference to the Archbishop, and subject to such conditions as he may see fit to impose. If the Bishop is not satisfied he shall require that application be made for a Faculty in which case the procedure prescribed in section 16 e (IV) of this canon shall be followed.
- VI. Any parochial authorities who have Endowments funds at their disposal may forward the same to the National Treasurer for investment on their behalf. Such funds shall then be vested in the name of the Reformed Ethiopian Catholic Church of Southern Africa for the time being.
- VII. (a) All church properties of whatever description shall be insured against fire, storm and riot in the name of the Reformed Ethiopian Catholic Church of Southern Africa.
(c) Premiums shall be paid through the National Office, and in no case shall the rates of premium exceed that normally charged in the Republic of South Africa.

ARTICLE: 6 THE CHURCH OFFICERS AND THEIR DUTIES AS WELL AS CHURCH BANKING

Canon: 15

The National Officers

1. National Officers

National Synod recognises the following as National officers who shall have the right to attend and speak in National Synod but not to vote:

- a. The National Executive Officer;
- b. The National Registrar and his or her deputy;
- c. The National Secretary and the Assistant National Secretary, and
- d. Persons appointed to care for areas of National ministry in terms of Canon 2B.1 (e) and 2B.4 (h), which areas shall appear in a schedule to be approved by Archbishop's Council at each meeting thereof.

These appointments, and the terms of service of all National officers with the exception of the National Registrar and his or her Deputy, shall rest with the Archbishop after consultation with the Archbishop's Council, and in the case of the National Secretary and Assistant National Secretary also with the National Trusts' Board and National Pensions Board.

Canon: 16

Of Church, Parishes, Departments' Banking

The name of the National Church, Associations, Departments and Parish Banks shall be, "Reformed Ethiopian Catholic Church of Southern Africa" therein after referred to as, "the Bank"

Duties of Office Bearers

1. National Secretary

The National secretary is appointed by the Archbishop in consultation with the House of Bishops. In the event where there's an empty See, he shall be appointed by the Vicar General in consultation with the House of Clergy.

Functions of the National Secretary

- Is the public relations officer of the Church
- Is the Executive arm of the Church and is entrusted with ensuring implementation of Church policies
- Coordinates the Church's governance meetings
- Serves as a secretariat for the Church
- Liaises information with Dioceses and Church partners all over the Church with consultation with the Archbishop's Office and other organs of the Church
- General management and coordination of the National Office
- Human resource development
- Counselling and conflict resolution of control and safeguarding of Church resources
- Keeping inventory of all Church assets
- Responsible for the church archives
- Periodically visits dioceses to disseminate information and checking documents and records.

B) The Role – Diocesan Secretary: Job Description and Person Specification

Overview

The Diocesan Secretary (DS) is the lead officer within the Diocesan Administrative Structure, working closely with the Diocesan Bishop in advancing the Mission of the Diocese and serving the people of the Diocese.

Job Description

The DS reports to the Diocesan Bishop and has the following key accountabilities:

Key Accountabilities

- Lead the administration in the full implementation of the Strategy for Ministry, thus enabling and promoting the Mission of the Diocese, with the primary focus being in the Parishes and Deaneries.
- Deliver both external and internal professional support, advice and guidance to enable the Diocesan Synod, Bishop's Council, Diocesan Board of Finance and the Bishop's Staff Meeting to fulfil their core purposes.
- Lead and develop the executive function of the Diocese demonstrating and delivering excellence, executive accountability and compliance in all spheres of the Diocesan administration and to ensure that all the administrative services are fit for purpose.

Key Responsibilities

- Create and lead the executive function of the Diocese to ensure the Mission of the Diocese can be delivered.
- Oversee the provision of advice both internal and external to the Diocesan Bishop and Area Bishops and contribute to the strategy of the Diocese.
- Ensure the Diocese has the resources it requires to deliver Mission and Ministry by working with the Chair and Board of Diocesan Fund and Diocesan Board of Finance in liaison with the Bishop's Council.
- Hold the Executive team to account through the development of departmental objectives and targets that are aligned to diocesan strategy.
- Act as the Secretary to the Diocesan Board of Finance.
- Demonstrate good stewardship of the Diocese's resources through the effective use of people, finance and assets.
- Lead the Heads of Department in the preparation and presentation of the annual budget and to provide a strategic plan for the deployment of capital.
- Promote a culture within the administration that ensures cross departmental working and recognises that Parishes and Deaneries are at the heart of the work of the Diocese.
- Facilitate the delivery of good governance in the workings of the Diocese and ensure that principal meetings demonstrate good governance and effective decision making.
- Uphold the Diocesan safeguarding policy and philosophy and to support the work of the Diocesan Safeguarding Adviser (DSA). Work with the DSA, within the operating framework, where a serious safeguarding situation arises in relation to a diocesan employee.
- Build strategic partnerships within the Diocesan geographical area and across other dioceses and the General Synod, the Archbishop's Council and the Church

Commissioners and other relevant bodies to enable good practice and innovation to be shared and developed.

1.1 The Role of the Treasurer

Is to:

- Ensure received income is recorded and banked
- Monitor all items of income and expenditure
- Pay and record all items of expenditure
- Keep proper books and records
- Prepare the annual accounts each year
- Assist the Archbishop's Council (AC) in setting an annual budget
- Advise the Archbishop's Council (AC) of the financial position against budget
- Provide general financial information to the Archbishop's Council (AC)

The treasurer is an officer of the Archbishop's Council, an official position serving the church by providing financial leadership at a strategic level. The role involves ensuring that there are essential controls and procedures in place for the proper management of charitable funds. This includes keeping detailed and accurate accounting records and reports of stewardship income, offerings, special appeals and any trading and restricted income; as well as detailed, receipted and categorised support records of expenditures.

The treasurer must act as the first and primary tier of financial checks and balances; and is responsible for the proper disbursement of church funds – both restricted and unrestricted – within policies established by the Charities Commission, the RECCSA and the Archbishop's Council.

The treasurer is elected by the Archbishop and approved at the National Synod.

The treasurer usually serves on the Archbishop's Council, Finance Committee and as an ex-officio member of any committee with a high impact on finance. 1

In order to avoid conflicts of interest and maintain proper controls the duties of Treasurer and Stewardship Recorder should be separated where possible. In a larger church a separate Accountant may be appointed under the management of the Treasurer. Larger churches are also required to maintain a Risk Register; various risks will carry a financial element

1.2 Do's & Don'ts

- Two people should count the collections (cash and envelopes) as soon as possible e.g. after the Sunday services. The people should not be related to each other, not be the same two each week and not always include the Treasurer. The income details should be recorded in the service register and initialled by the counters.

- The amount in each envelope (planned-giving weekly envelopes or Gift Aid envelopes) should be recorded on the envelope or on a separate sheet and recorded in the service register. The envelopes (and record sheet if used) should be passed to the Stewardship Recorder.
- Money should be banked as soon as possible and left in the safe until it is banked within 48 hours. If it is necessary to take money home prior to banking, ensure it is covered by your insurance.
- Cheque payments – all bank accounts should require two signatures on cheques and other instructions. Cheques should never be signed in blank; therefore it is practical to have at least four signatories. An AC resolution is necessary if you need to change bank signatories. There is no requirement for the Incumbent or any other member of the clergy to be a signatory, although they may be. The list of signatories should be reviewed regularly, for example after each Annual Parish meeting
- Payments should only be made against invoices or (in the case of expenses) receipts. If possible always make payments by cheque rather than cash.
- Expenses should be paid for actual expenses incurred and not be a set amount each month either to the Archbishop or to anyone else. Lump sum payments may incur tax liabilities.
- Receipts should always be given for any cash received e.g. a hall let. If possible people should be encouraged to always pay by cheque, for example statutory fees from funeral directors.

1.3 Job descriptions

This is intended as a guide to the responsibilities of the different jobs, which make up the financial management of the Parish. It is recognised that in some parishes one or more of these jobs may be combined.

1.3.1 Treasurer

This describes the responsibilities of the Treasurer to ensure the establishment of procedures, controls etc. It does not require him personally to do all of the individual tasks, (e.g. a book-keeper might carry out some of the recording procedures), but where something is delegated, it remains the treasurer's responsibility to 'ensure' that the activity is being done properly.

- Ensure that the counting and recording is carried out by the one who deals with the money under the responsibility of the Churchwardens in accordance with proper procedure.
- Ensure that the timely preparation and making of bank deposits, is carried out by the one who deals with monies of the church under the responsibility of the Churchwardens in accordance with proper procedure.

- Ensure that the timely receipt, recording and acknowledgement of gifts to the church is carried out by the Stewardship Recorder in accordance with proper procedure.
- Disburse monies in accordance with policies established by the AC and ensure proper authorisation procedures are followed.
- Record promptly in a Cash Book the details of each monetary transaction with the cross reference. Cross references should be made between the invoice and the cheque for each disbursement. For income items cross references should be made to the backup paperwork e.g. collections and bank deposit records.
- Reconcile monthly bank statements, stewardship and gift records and amend the Cashbook and Ledgers as needed.
- Establish and maintain complete and up-to-date wage, tax, National Insurance and, if appropriate, pension contributions records. Submit quarterly PAYE on time.
- Prepare and present at least quarterly financial reports to the AC. These should include Income and Expenditure, Cash- flows and Balance Sheet/ Statement of Assets and Liabilities. Ideally these should be shown against the budget and for the same period last year.
- Prepare and present the Annual Report and Accounts to the AC. Once agreed by the AC they should be presented to the Independent Examiner/Auditor for verification. Any amendments suggested by the Independent Examiner/Auditor should be agreed by the AC. The final version of the Annual Report and Accounts should then be presented and agreed at the Annual National Standing Council Meeting (ANSCM). A copy signed on behalf of the AC, and with signed Independent Examiner's/Auditor's report, should then be sent to the Diocese with the Annual Return information.
- Help to agree the annual church budget. Monitor income and expenditure during the year against the budget, liaising with others as appropriate, e.g. obtaining details of church projects.
- Suggest possible investment opportunities.
- Keep the church informed of trends or changes in financial matters.
- Recommend policies related to the receiving, accounting and disbursing of church funds.
- Ensure there are adequate records documenting the assets of the church for accounting purposes e.g. parish computer, parish owned house.
- Liaise with Churchwardens to help them ensure that there is appropriate insurance cover in place e.g. Employers, Liability, Public Liability, buildings.
- Be accountable to the AC.

A church administrator is responsible for the business aspects of running the church, including human resources, budget and financial administration, ensuring compliance with local regulations and laws, public liaison, and risk management. Ideally, the church administrator should not also serve as pastor.

Church Administrator

Job description for a church administrator

A church administrator is responsible for the business aspects of running the church, including human resources, budget and financial administration, ensuring compliance with local regulations and laws, public liaison, and risk management. Ideally, the church administrator should not also serve as pastor.

As the bishop / pastor attends to the spiritual needs of the church body, the church administrator deals with the day-to-day running of the church as a business entity. The church administrator allows the pastor to minister without being burdened by administration and building maintenance. This does not exempt the church administrator from being spiritually mature.

It is necessary for the church administrator to have exemplary communication skills as the administrator serves as the church's public information officer, serves as a liaison between the pastor and staff, and handles human resources activities, such as hiring, training, counselling, discipline and firing. The administrator should have accounting or other financial training.

The church administrator should be committed to the church and the ministry of the church. The administrator's goal should be to maintain the interests of the church and pro-actively attend to matters of liability of the church or the pastor. The church administrator is also privy to confidential information and should maintain discretion and confidentiality as necessary.

Office of the Chancellor and his duties

The office of the Chancellor shall be, in subordination to the Archbishop

- (a) To have charge of the National Theological Students and the oversight and direction of their studies;
- (b) To encourage efficient teaching of the Church's faith in schools and colleges throughout the National Church and to be available for advice on educational matters;
- (c) To take charge of the College of Consultors or Chapter Records;
- (d) To be Scribe to the Dean and College of Consultors or Chapter.
- (e) The Chancellor shall have the second place in the Senate or Chapter;
- (f) To gather, arrange, and safeguard the Acts and archives of the diocesan curia.
- (g) He is responsible for the orderly arrangement and accessibility of the records and files that keep the diocese running and are recorded history.
- (h) In some cases, he is assisted by vice-chancellors overseeing specific aspects of the many areas of concern, i.e., the microfilming of parish sacramental registers and compliance in maintaining the minute books of parish pastoral and finance councils.
- (i) The Chancellor assumes duties of an archivist in preserving both the recorded history of the diocese as well as the preservation of its historical artifacts.

- (j) A chancellor share in the power of governance in a diocese by issuing decrees and prescripts that allow a person to function in a limited capacity within a diocese or restricts that ability to function freely.

National/Diocesan Registrar

The Registrar's job is:

- (a) To make sure everything is legally appointed to their roles, and that the Parishes are duly notified of a pending appointment.
- (b) When a cleric retires or steps down, the Registrar will ensure that everybody who needs to know is aware of the situation.
- (c) The Diocesan Registrar also deals with the preparation of documents for both the Bishop and Archdeacons ' Visitations as well as drawing upon Diocesan Decrees concerning the re-ordering of Parish structures, the dedication or closure of churches and the consecration or de-consecration of land.
- (d) Those seeking to carry out any work to their churches, whether internally or externally, need to apply to the Diocesan Advisory Committee ("DAC") for a Faculty. Once discussed by the DAC, a Faculty Application will be sent to the Registrar to prepare a Grant or Refusal of Faculty for the Chancellor of the Diocese to give his reasons either way. It is the Chancellor who makes the final decision.
- (e) The Diocesan Registrar can issue common licences for marriages. The couple getting married should approach the parish priest in the first instance and, if possible, Banns should be read. If this is not possible for any reason, the parish priest will direct the couple to a "surrogate", who is licenced by the Chancellor of the Diocese (in whose name the licence is granted) to swear an affidavit (solemn oath) that the couple can get married in their chosen church and provide a reason why this is the case. The surrogate will then forward the sworn affidavit to the Diocesan Registrar, who will confirm the information contained therein and issue the license.

Honorary Canons

The title of Canon is not permanent title and when no longer in a position entitling preferment, it is usually dropped from a cleric's title nomenclature. However, it is still given in many dioceses to senior parish priests (including some Rural Deans, those who have played a role in the wider life of the diocese, those who have served in the diocese for the long time, or similar) as a largely honorary title. It usually awarded in recognition of long and dedicated service to the diocese. Honorary canons are members of the chapter in the name but are non-residential and receive no emoluments. They are entitled to call themselves canon and may have a role in the administration of the cathedral.

Codes of Conduct

- 12.1. The Church has several codes of conduct covering various activities.
- 12.2. Clergy must at all times exercise the highest moral and “professional” integrity.
- 12.3. The codes of conduct must be complied with at all times.
- 12.4. Clergy are encouraged to strive for “best practice” as they see it in their serving.
- 12.5. Codes of conducts are reviewed by the College of Bishops from time to time.
- 12.6 Bishops, Priests, Deacons and laity are expected to be always present in all events and major services of the Church.
- 12.7 When the term of office of any member of any Council or Committee of the Reformed Ethiopian Catholic Church of Southern Africa has lapsed or come to an end, he/she must avail himself/herself (e.g. if a person was a bank signatory, the Church must not find difficulties in getting hold of him/her). It also applied to church property; a handover has to be done as soon as possible. Failure to adhere to that shall result in the church taking drastic steps to that person.
- 12.8 Any member when he/she will not be able to attend a meeting and/or church services is expected to do an apology in writing. In the case of emergency, he/she may send an sms.
- 12.9 Any member of any Council or committee of the Reformed Ethiopian Catholic Church of Southern Africa [be at National, Diocese, Parish or Chapel (Church, Association or Department)], who does not attend at least three consecutive meetings without any valid reasons, will be regarded as resigned.
- 12.10 Any member who has resigned from being a RECCSA member, he/she has to return everything that is the property of the Church

13.CODE OF CONDUCT continues:

For Bishops, Priests, Deacons, Religious Lay ministers and Licensed Volunteers

(Hereinafter referred to as Minister/s)

13.1 The Narrow and Wide Gates

“Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it.” (Matthew 7:13-14)

13.2 Therefore, all who are called by God to the sacred and lay ministry within the church, solemnly commit themselves to a life of joyful obedience and selfless service in order to glorify God and enrich His people. Therefore, a minister will:

PURSUE INTEGRITY

“I know, my God, that you test the heart and are pleased with integrity. All these things I have given willingly and with honest intent”. (1 Chronicles 29:17)

In personal character.

13.3 Exalt Christ, not self. Be humble and honest, not exaggerating or overpromising; peace-loving, not contentious; patient, not volatile; diligent, not slothful. Avoid and, when necessary, report conflicts of interest and seek counsel.

13.4 At all times be chaste unless called to live within Christian marriage. This is the union between a man and a woman which was instituted and ordained by God as the lifelong relationship between one man as husband, and one woman as wife. The Apostle Paul gave a similar directive when he wrote, "Let marriage be held in honour among all".^[Heb. 13:4] Catholics consider marriage a Sacrament.

In pastoral care.

"Your bodies are temples of the Holy Spirit" (1 Corinthians 6:19)

13.5 Care for the spiritual, mental, emotional and physical dimensions of your congregation.

In preaching and teaching.

13.6 "In your teaching show integrity, seriousness and soundness of speech that cannot be condemned" (Titus 2:7-8).

Interpret the Bible accurately and apply it discerningly: Speak the truth in love. Give due credit when using the words or ideas of others.

14. BE TRUSTWORTHY

It is required that those who have been given a trust must prove faithful. (1 Corinthians 4:2)

In Leadership.

14.1 "Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much" (Luke 16:10).

Model the trustworthiness of God in leadership to encourage and develop trustworthiness in others. Use power and influence prudently and humbly. Foster loyalty. Demonstrate a commitment to the well-being of the entire congregation. Keep promises. Respond sensitively and appropriately to ministry requests and needs.

With Information.

14.2 “A gossip betrays a confidence, but a trustworthy person keeps a secret” (Proverbs 11:13)

When an admission is about to be made that might legally require the disclosure of that information. Communicate truthfully and discreetly when asked about individuals with destructive or sinful behaviour patterns. Tell the truth, or remain discreetly silent

With Resources.

14.3 “If you have not been trustworthy in handling worldly wealth, who will trust you with true riches?” (Luke 16:11).

Be honest and prudent in regard to personal and ministry resources. Refuse gifts that could compromise ministry. Ensure that all designated gifts are used for their intended purpose:

15. SEEK PURITY

Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity. (1 Timothy 4:12)

In Maintaining Sexual Purity.

15.1 “Among you there must not be even a hint of sexual immorality” (Ephesians 5:3a). Avoid sinful sexual behaviour and inappropriate involvement. Resist temptation: for where a minister has lost his honour at offending the holiness of God, he will never attain everlasting joy and felicity in the heavenly dwelling place.

In Spiritual Formation.

15.2 “Take captive every thought to make it obedient to Christ” (2 Corinthians 10:5). Earnestly seek the help of the Holy Spirit for guidance and spiritual growth. Be faithful to maintain a heart of devotion to the Lord. Be consistent and intentional in prayer and scriptural study.

In Theology.

15.3 Carefully study the Bible regularly in order to understand its message, and embrace biblical doctrine. In forming theology, consider biblical teaching authoritative over all other sources.

In Professional Practice.

15.4 Identify a minister/counsellor who can provide personal counselling and advice when needed. Develop an awareness of personal needs and vulnerabilities.

Avoid taking advantage of the vulnerabilities of others through exploitation or manipulation. Address the misconduct of another clergy member directly or, if necessary, through appropriate persons to whom that member of the clergy may be accountable.

16. EMBRACE ACCOUNTABILITY

Be shepherds of God's flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. ^(1 Peter 5:2-3)

In Finances.

16.1 Promote accepted accounting practices and regular audits. Ensure that church funds are used for their intended ministry purposes.

In Ministry Responsibilities.

16.2 Ensure clarity in authority structures, decision-making procedures, position descriptions, and grievance policies. Model accountability at the highest organizational levels.

Tithes

16.3 Ensure that you always pay Tithes as you are not regarded as a RECCSA member if you are not paying them. RECCSA requires all her members to be in good standing by tithing on monthly bases.

The Church Organization.

16.4 Ensure compliance with all church standards, procedures and expectations, including regular reports. All ministers must undergo an Annual Appraisal and renewal of their permission to officiate. All Licenses and Faculties are issued with understanding that they are the property of the Reformed Ethiopian Catholic Church of Southern Africa; and furthermore, are only issued on the understanding that they will be returned to the Chancery Office immediately upon request. The routine renewal of such documents takes place annually; failure of the holder to comply with this protocol will render the document totally invalid.

17. FACILITATE FAIRNESS

17.1 “You stand there” or “Sit on the floor by my feet,” have you not discriminated among yourselves and become judges with evil thoughts? ^(James 2:1-4)

Believers in our glorious Lord Jesus Christ must not show favouritism... Suppose a man comes into your meeting wearing gold ring and fine clothes, and a poor man in filthy old

clothes also comes in. If you show special attention to the man wearing fine clothes and say, “Here’s a good seat for you,” but say to the poor man, take a lower place; you have forgotten the teachings of Christ and have fallen into evil ways.

So to those whose duty it is to govern the church, they should do so with selflessness and a desire to uphold truth and equity.

With Ministers & Volunteers.

17.2 Follow the approved church practices in connection with selection and formation training. For those who provide regular in-service training facilities, remember the important aspects of team building, affirmation, training, evaluation, and feedback. Be honest with individuals regarding areas to celebrate as well as those needing improvement.

With Parishioners.

17.3 Ensure appropriate access to ministers by parishioners. Preach, teach and celebrate the sacraments to meet the needs of the entire congregation. Assume responsibility for congregational health. When asked for help beyond personal competence, refer others to those with requisite expertise.

With the Community.

17.4 Build God’s Kingdom in co-operation, not competition, with other local ministries. Provide Christian ministries to the public as possible. Encourage good wholesome citizenship.

With a Prior Church or Congregation.

17.5 When applying for Ordination or Incardination into the Reformed Ethiopian Catholic Church of Southern Africa; be assured that you can fully accept the tenets of faith (as RECCSA has received it) and let go of any previously held dogmas. Failure to take full account of this may lead to future conflict.

At all times, avoid interfering in the ministry of a previous church and congregation. On no account teach or support anything which is clearly against the One Holy Catholic and Apostolic Church.

Action to be followed by the College of Bishops.

17.6 If a minister breaches any part of the Code of Conduct or Canons, a thorough investigation and a fair disciplinary hearing should take place. If the College of Bishops concludes that disciplinary action is needed, the next step will be to consider a disciplinary penalty. The Bishops of the Church should ensure that its decision on what sanction to impose is fair and reasonable under the circumstances.

17.7 Once the College of Bishops has come to a conclusion on what disciplinary action it will take, it should inform the minister of the decision, the reasons for it and the

individual's right to appeal. It should be noted that we are dealing here with God's Laws which are enshrined in the Holy Scriptures and not transposable secular employment issues which can and do vary from time to time.

17.8 Remember the scripture: "Jesus Christ the same yesterday, and today, and forever." God is the same and the years shall have no end. Christ gave God's law to man, and only He has the authority to change it.

17.9 As the divine Lawgiver, Jesus Christ has the authority to make certain that, as He said, "one jot or one tittle will by no means pass from the law till all is fulfilled" (Matthew 5:18). He, and He alone, have the authority to make changes in God's law. And He reveals those changes in the Scriptures.

17.10 It is a sad testimony that modern religious teachers have taught that Jesus was a "law -abolisher" instead of accepting His role as law-giver.

So we find ourselves in a situation where some of our Christian brothers and sisters have betrayed our common witness by departing from traditional Christian values and replacing them by contemporary secular standards. We reaffirm our official position on theological, ecclesiological and moral issues which remain in tune with the tradition of the Ancient Undivided Church and that our leadership will not surrender to the pressure coming from liberals.

18. MISCONDUCT OR CRIMES

18.1 Where we discover grave misconduct or crimes which clearly break the Laws of the Land, the Police Authorities will be notified immediately. Our internal procedures then will be implemented as follows: -

Take into account the nature and seriousness of misconduct or poor performance when deciding on a penalty.

Be aware that we can give a final written warning for a "first offence" if this is appropriate.

Only withdraw Permission to officiate if it is a reasonable response in the circumstances.

Take into account any rules or guidance in the Canons or other published documents regarding the penalties which may also apply in particular circumstances.

Investigate the minister's disciplinary record and take any live warnings into account.

Consider what penalties were imposed on other ministers in similar circumstances and be consistent when deciding a penalty.

Take into account whether or not there are any mitigating factors, such as a good disciplinary record, health issues or provocation.

Appendices

1. A Bishop will carry the title The Right Reverend, and will customarily be addressed as Bishop (Christian name).
2. Priests will carry the title The Reverend, and will customarily be addressed as The Reverend or Father (Christian name).
3. Deacons will carry the title The Reverend and will customarily be addressed by their Christian name.
4. A Priest holding the appointment of Vicar General or Dean of Theology shall carry the title of The Very Reverend, and will otherwise be customarily addressed as a priest.
5. A cleric other than a Bishop holding a Diocesan appointment as a Secretary, Treasurer, or Director of Vocations etc. shall at the discretion of the Archbishop carry the title The Reverend Canon in addition to any other distinctions.
6. The Chancellor shall be a person recognised as learned in the law of any national legal Jurisdiction within the Diocese and shall carry the customary title of The Worshipful, in addition to any other distinctions in accordance with custom, and when sitting in the Chancellor's Court shall be addressed as Your Worship.
7. It shall be open to the Archbishop to approve the appointment of a Vice-Chancellor upon the request of the Chancellor, should the need arise.
8. The Registrar shall ordinarily be a person admitted to the Roll of Solicitors of the relevant country where the Province exists. The appointment of the Registrar shall be on the recommendation of the Chancellor, subject to the approval of the Archbishop.
9. The Registrar shall be a legal advisor to the clergy and laity as required, and shall sit as Clerk to the Chancellor's Court in accordance with ecclesiastical custom. It shall be open to the Chancellor to ask any Vice-Chancellor to sit as his Clerk should he judge it necessary and expedient.
10. It shall be open to the Archbishop to confer such traditional honorary titles as he sees fit on ordained holders of any diocesan appointment, or not as the case may be. It shall be open to the Archbishop to confer honorary titles on any members of the clergy in recognition of special service or other worthy contribution.
11. All titles of honour except that appertaining to the Chancellorship and the appointment of Registrar endure for life unless the College of Bishops exercises its authority to remove them for good and pressing reason. Only the current Chancellor is The Worshipful although it shall be open to the Archbishop at his absolute discretion, to confer the title Emeritus on former holders of the office after long and distinguished service to the Church.

Other important matters for consideration

1. Sabbatical

After each five years of service the Incumbent is required to take a three month paid sabbatical within 12 months following the anniversary date of full-time service. The

purpose of the sabbatical is to rest and to continue education in their respective ministry.

2. Voting

Congregational approval shall be by secret ballot. All other voting at regular or special meetings of the church shall be conducted by a secret ballot.

3. Voting Age

All active members in good standing (as pledged in the Membership Covenant), shall have the right to vote at all meetings of the membership including matters of finance pertaining to the mortgaging and encumbrance of church properties, and change in the Constitution or amendments thereto; those who are eighteen (18) years of age or older shall have the right to vote.

4. Legal Transactions

Statutory Officers: The legal and statutory officers of this church shall be the Dean of the Church, Chancellor and the Registrar.

5. Disposition of Church Property

5.1 In the event the internal affairs of the church should reach a state of controversy that it seems impossible to achieve peaceful negotiations between the Incumbent and the congregation, and/or between factions in the membership, a board of arbitration shall be called in to aid in reaching a point of agreement.

5.2 Any such disputes shall be subject to binding arbitration. In the event the parties cannot agree on an arbitrator, each party shall choose one arbitrator, and the two arbitrators shall choose a third, making a “committee”. All arbitrators or prospective arbitrators shall be Christians who are in harmony with the Purpose & Statement of Faith.

5.3 The decision of this “committee”, determined by majority vote, shall be binding upon the congregation, and its conclusions must be accepted by all, with the following exceptions:

5.3.1 The “committee” has no power to change the constitution or doctrinal statement, nor pass judgment on it. It must uphold the constitution.

5.3.2 The “committee” has no power to dissolve the church or to dispose of its real estate.

5.4 In case of dissolution all assets shall be given to a tax-exempt organization adhering to the purpose, covenant and Statement of Faith of this church.

ARTICLE: 7 CONSTITUTION AMENDMENT; INTERPRETATION OF CHURCH LAWS

Proposed Alterations to the Constitution

1. Amendment of Constitution

No Article of the Constitution of this Church shall be liable to alteration, amendment, or repeal and no new Article of the Constitution shall be added at any future National Synod, unless formal notice of such proposed alteration, amendment, repeal or addition shall have been notified to the Archbishop at least five months before the day fixed for the opening of such Synod and all such notices shall consist of two parts: A statement of the reasons why such alterations are desirable. The alterations proposed.

All such notices shall be communicated by the Archbishop (or the Head of the Church) not less than three months before the meeting of the National Synod to all the Diocesan Bishops for the information of those who shall represent their several Dioceses at that Synod.

2. Amendments

This constitution may only be amended at a recommendation of the College of Bishops, National Synod, the National Standing Council, a Committee or Commission of National or a Diocesan Synod, Council, Board, Committee or Commission or is accompanied by a declaration signed by a Diocesan Bishop or three Diocesan representatives to the National Synod business meeting of this church by a quorum of thirty per cent of the voting membership. In essence, it must be a written notice of the proposed amendment and be given to the members.....

These Canons shall be approved by a majority of the Bishops of the RECCSA and may subsequently be amended by a two-third (2/3) vote of the College of Bishops.

Amendments to the Canons and Standing Orders

1. The Canons and Standing Orders of the Church may only be amended or otherwise modified by the affirmative vote of not less than two-thirds vote of the membership of the College of Bishops pursuant to due notification in writing giving full details of the proposed amendment or modification.

2. In the event of any subject not being covered by these Canons and Standing Orders, the Archbishop may after due consultation with the College of Bishops of the Church promulgate such new Standing Orders, as he shall deem necessary to cover the situation, providing always that such standing orders are not inconsistent with the published Canons of the Church.

3. Date of Validity of New Articles

All Articles of this Church shall be in force two months from the date of the authentication and promulgation of the same, which shall always be made immediately before the dissolution of the Synod.

4. Definitions or Glossary

For the purpose of construing this Constitution, the following words and expressions shall have the meanings hereby assigned to them respectively (unless there be something in the subject or context repugnant thereto) -

(1) "The Archbishop and Primate" or "the Primate, Archbishop, and Metropolitan" means the Bishop elected to the office of Primate in accordance with the provisions of this Constitution;

(2) "Bishop" is and shall mean a Diocesan Bishop of the Reformed Ethiopian Catholic Church of Southern Africa.

(3) "Canon" means a law or regulation passed by the National or General Synod for giving effect to or pursuant to any powers conferred by this Constitution and designated as such.

(4) "Chancellor of the Church" is and shall mean the Chancellor of the Diocese over which the Archbishop is Diocesan Bishop.

(5) "Reformed Ethiopian Catholic Church of Southern Africa" is and shall mean the Churches associated under the provisions of this Constitution.

(6) "Clergy" is and shall mean all Priests and Deacons who, according to this Constitution of the Reformed Ethiopian Catholic Church of Southern Africa, exercise spiritual functions under the authority and spiritual jurisdiction of any Bishop of this Church.

(7) "Constitution of the Reformed Ethiopian Catholic Church of Southern Africa" is and shall mean this Constitution subject to such alterations or additions as may hereafter be made by the General Synod in accordance with the procedure herein provided.

(8) "Diocesan Synod" is and shall mean an assembly consisting of the Diocesan Bishops, Suffragan Bishops, the House of Clergy and the House of Laity of a Diocese constituted according to such Regulations as have been or shall be made in such Diocese and approved by the General Synod.

(9) "Episcopal Synod" or "Synod of Bishops" is and shall mean a general meeting of the Bishops of the Reformed Ethiopian Catholic Church of Southern Africa summoned independently of the National or General Synod to discuss episcopal matters.

(10) "General Synod" is and shall mean an assembly of the Houses of Bishops, Clergy and Laity of the Reformed Ethiopian Catholic Church of Southern Africa, constituted, convened and held in accordance with the provisions of the Constitution of this Church.

(11) "House of Bishops" is and shall mean the Bishops of the Reformed Ethiopian Catholic Church of Southern Africa assembled as a body or group within the General Synod in accordance with the provisions of the Constitution of the Reformed Ethiopian Catholic Church of Southern Africa.

(12) "House of Clergy" is and shall mean all ordained priests of the Reformed Ethiopian Catholic Church of Southern Africa who are members of the General Synod, assembled as a body in accordance with the provisions of this Constitution.

(13) "House of Laity" is and shall mean all members of the Laity of this Church who are members of the General Synod, assembled as a body in accordance with the provisions of this Constitution.

(14) "Primate" means the Bishop elected to be the Principal Minister of the Reformed Catholic Church of Southern Africa and who may also be designated as the Primate, Archbishop and Metropolitan of the Reformed Ethiopian Catholic Church of Southern Africa.

(15) "Regulation" means any measure, regulation or law made by or under the authority of the General Synod or by any House, Committee or Body of or appointed by the General Synod or anybody set up by or under its authority.

(16) "Standing Committee" is and shall mean those special members of the Houses of Bishops, Clergy and Laity of the General Synod who have authority under the Constitution to act and function as the Executive Committee of the General Synod.

(17) "Head of the Church" shall mean the titular Head of the Church which could include Primate or the Archbishop or Bishop.

(18) "RECCSA" shall mean Reformed Ethiopian Catholic Church of Southern Africa instead of calling the whole name.

(19) "WE" shall mean the Bishop who is representing the Church.

(20) "Vestry" shall mean a meeting of the Parish chaired by the Incumbent of the Parish (Monthly and Quarterly Meeting). This meeting shall be attended by all Parishioners or by Committee of Parishioners during which the official business of the Church is discussed.

(21) "Pastoral Charge" shall mean the basic unit of the Reformed Ethiopian Catholic Church of Southern Africa, consisting of one or more congregations under the spiritual leadership of a minister or ministry team. It shall mean the "Parish".

(22) "Benefice" shall mean a Parish or Grouped Parishes to which a Cleric may be instituted as an Incumbent.

(23) "Cleric" shall mean a clerk in Holy Orders.

(24) "Communicant" shall mean a person who has lawfully received Holy Communion in the Reformed Ethiopian Catholic Church of Southern Africa or some Church in communion with it and is entitled to receive Holy Communion in the Reformed Ethiopian Catholic Church of Southern Africa.

(25) “Deanery” shall mean an area of an Archdeaconry which is under the general oversight of an Area Dean.

(26) “Diocesan Registrar” shall mean the Registrar of a Diocesan Bishop in accordance with the Canons of the RECCSA.

(27) “Assistant Bishop” shall mean a Bishop appointed to assist the Archbishop or a Diocesan Bishop.

(28) “Chancellor” shall mean (except in the case of a Cathedral Scheme) the Chancellor of a Diocese appointed by the Bishop in accordance with Church Canons.

(29) “Tribunal” shall mean the Disciplinary Tribunal of the Reformed Ethiopian Catholic Church of Southern Africa established in accordance with Church Canons.

(30) “Bishop-elect” shall mean a person who has been chosen to become a Bishop, but who has not yet been consecrated. The word “elect” does not *necessarily* mean “democratically elected”. It simply means “chosen”.

(31) “Commissary” shall mean a person appointed to exercise the administrative functions of a bishop, when the actual bishop is either away from the diocese or is ill. A commissary may *not* perform any of the spiritual functions of a bishop, such as ordinations. The position of commissary is usually not a permanent one, and expires immediately upon the return of the bishop.

(32) “Ordinand” shall mean a person who is in the process of being ordained. Preparation is done, and the day of ordination has arrived. Before, during, and after the liturgy, the brand new, freshly robed deacon or priest is correctly called an “ordinand.”

(33) “Postulant” shall mean a person who has been accepted by the bishop as a candidate for ordination, and is in the process of being trained.

(34) “Precentor” shall mean a person, usually a member of the clergy, who is responsible for organizing the liturgy and music of a large church (such as a great cathedral).

(35) “Provost” shall have many meanings in the English language. It can refer to a military police, or to the principal of a university college. When applied to a member of clergy, the word refers to a priest who is the Incumbent of a cathedral church. The more common word for this position is “Dean”.

(36) “Rector” shall mean a priest who has primary administrative, pastoral, and liturgical responsibilities in a Parish or congregation. Similar to and sometimes identical to “Incumbent”.

(37) “Regional Dean” shall mean a Priest who has some pastoral and administrative oversight of a small group of Parishes or congregations. This position has less weight than of an Archdeacon, so there can be several regional deans in an Archdeacon’s area of responsibility. A Regional Dean is generally an Incumbent of one of the Parishes in

his “Deanery.” The titles “Rural Dean” and “District Dean” refer to exactly the same function. Of the three adjectives (“Rural,” “District” and “Regional”), “Rural Dean” is probably the oldest and original version of this title, but it is falling out in use. The title of Regional Dean is not to be confused with Dean of a diocese.

(38) “Vicar General” shall mean a Priest who is acting *on behalf of* a senior official who is not present (similar to the English word, “vicarious”).

(39) “Vocational Diaconate” shall mean a category of clergy who are ordained as deacons and intend to remain as deacons for the rest of their lives, without being further ordained to the priesthood. Such people recognize their vocation to be that of ministry and service, rather than presiding.

(40) “Primate” shall mean a bishop who presides over the church in a large region, or even in an entire nation. There will be many dioceses, bishops, and occasionally some archbishops under this person’s supervision.

(41) “Priest-in-charge” shall mean a person who has responsibilities and duties of an Incumbent, but on a temporary basis, at the discretion of the bishop. No tenure is either expressed or implied, though there may be some ceremony of installation if the Bishop intends the priest to be in the parish for a considerable length of time, or if there is a difficult and possibly lengthy task to be accomplished.

(42) “Metropolitan” shall mean an archbishop who presides over a region of the church which may include several dioceses, bishops, and even archbishops Second only to a Primate in authority and responsibility. Some Metropolitans are also Primates, and are officially described as “Primate and Metropolitan.”

(43) “Father” is not actually a title; it is simply a form of address.

(44) “Major Events of the Church” shall mean the Christmas Day, Palm Sunday, Mandy Thursday, Good Friday, Easter Sunday, Pentecost Day, August Commemoration, Synods (Special and Ordinary) and Association Conferences.

Proper forms of written and spoken address for various clergy:

Position	Addressing a letter	Relaxed greeting	Formal/Traditional salutation
Archbishop	The Most Revd.	Dear Archbishop	Your Grace
Presiding Bishop	The Most Revd.	Dear Presiding Bishop	Your Grace
Bishop	The Rt. Revd.	Dear Bishop	My Lord/ Your Lordship
Dean	The Very Revd.	Dear Mister Dean	Mister Dean

Archdeacon	The Ven. Revd.	Dear Archdeacon	Archdeacon
Canon	The Revd. Canon	Dear Canon	Canon
Priest	The Revd.	Dear Reverend	Sir
Deacon	The Revd.	Dear Mr.	Sir

Priest having a PhD is to be addressed: Revd. Dr. So as the Bishop Rt. Revd. Dr.

Whosoever, this Constitution and the Canons of the Constitution are silent, the provisions of the Constitution of Reformed Ethiopian Catholic Church of Southern Africa 20... Shall be binding until the College of Bishops otherwise provides.

The provisions of this Constitution and the Canons of the Constitution shall be binding and take effect from the 4th Day of **March, 2020**.

Except as otherwise provided in this Constitution or any Canon or Regulation made by the General Synod, all disputes arising within the Reformed Ethiopian Catholic Church of Southern Africa shall be determined by the College of Bishops, whose decision shall be final and binding.

Of The Interpretation of the Laws and Constitution of this Church

Interpretation by Canon Law

It is hereby declared that if any questions should arise as to the interpretation of the Constitution or Laws of this Church, or of any part thereof, the interpretation shall be governed by the College of Bishops and Clergy

ARTICLE: 8 INDEMNIFICATION STATEMENT AND QUALIFICATIONS FOR ORDINATION OF CLERGY

Indemnification Statement

Reformed Ethiopian Catholic Church of Southern Africa will indemnify any and all persons(acting on behalf of RECCSA) who may serve or who have served at any time as a Bishop, Priest, Deacon or in another executive level staff position in the church, as a church officer or member of a church board or committee, as a youth leader for a church youth association, or as a teacher or counselor of the church elected or appointed by the church of any board or committee of the church, against any and all expenses, including amounts paid upon judgments, counsel fees, and amounts paid in settlement (before or after suit is commenced) actually and necessarily incurred by such persons in connection with the defense or settlement of any claim, action, suit, or proceeding in which they, or any of them, are made parties, or a party, or which may be asserted against any such person be adjudged in any action, suit, or proceeding to be liable for duties. Such indemnification will be in addition to any other rights to which those indemnified may be entitled under any law, bylaw, agreement, or otherwise.

Qualifications for ordination of Priests and/or Consecration of Bishops

That the normal qualification for Ordination and/or Consecration shall be the possession of:-

1. Matriculation or Senior Certificate AND
2. Certificate in Theology and Diploma and Diploma in Theology or Degree in Theology.

Procedure for acceptance of Clergy from other Churches of the Ethiopian Origin and/or other Churches

1. Clergy of other churches of Ethiopian origin may be accepted as clergy of this church after they followed the following procedure:-

(a) An application letter will have to be written to the Bishop/Vicar General by the said clergyman asking to be admitted as clergyman of this church

(b) The Bishop/Vicar General will reply his letter and furnish him with an application form and ordering him to report to his nearest parish. The Incumbent priest will introduce him to the congregation and tell him to await the Bishop's/Vicar General's instruction to reply.

(c) He will worship as a congregant, wearing his clerical shirt and collar. He will be introduced to a Class Leader to lead him whilst awaiting the Bishop's/Vicar General's instruction.

(d) The Bishop/Vicar-General will request the applicant to produce his credentials and also submit proof of having satisfactory completed a course of Theology.

(e) In cases where the applicant is not accredited in any known church at the time of ordination, the applicant shall be dealt with in terms of section (d) the above. A course on Catholic Faith and tradition will still be prescribed.

(f) In cases where the applicant, in terms of the above, holds a degree, diploma or certificate from a recognised university or institution, such qualification may be regarded as adequate training in terms of section (d) the above.

(g) In cases where the applicant's academic qualifications are recognised, in terms of the above section, he shall be accepted provisionally and proceed to one year's probation, on the satisfactory completion of which he shall be eligible for appointment upon receipt of which he shall be granted full accreditation and his name placed on the Directory of Clergy of RECCSA, if his ordination is of valid Catholic Faith.

(h) During the period of his probation the applicant will acquaint himself with the Canons and Constitution of Reformed Ethiopian Catholic Church of Southern Africa.

(i) In cases where a provisionally acceptable candidate, in terms of the above sections, fails to complete his probation to the satisfaction of the Archdeacon and/or Incumbent

priest, the Reformed Ethiopian Catholic Church of Southern Africa shall be indemnified against legal action or any claim for damages on the part of the disqualified candidates.

(j) It shall be strong requirement from the applicant who wishes to be accepted in this church, to bring some congregants from the church from which he has dissented.

Authenticated by the Archbishop, on this 6th day of **JANUARY**, 2020.



Most Rev. B. C. Mente
Archbishop



Very Rev. LV Mente
Secretary General



Rt. Rev MS Mokoena
Chancellor