

SCHEDULE A



The Constitution
of
The Church of the Southern Cross Inc.

Revised January 19th, 2009

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Introduction:

It is the earnest prayer of the founders of the Church of the Southern Cross that all who follow in our Lord's calling to this Church will at all times seek to follow the spirit of the founding vision of the international Communion of Evangelical Episcopal Churches (CEEC) in the interpretation of its Rules, Constitution and By-Laws. In particular that its spirituality is inclusively *Evangelical, Charismatic, and Sacramental* and that it seeks at all times to foster unity within the whole Body of Christ.

The Church of the Southern Cross respects the International House of Bishops as the only body with the right of to make changes to the Canons of the CEEC. The Constitution of the Church of the Southern Cross reflects the unity of the International Communion of the CEEC on all major matters of doctrine and policy.

The documents which provide the legal foundation and framework for the Church of the Southern Cross (The Rules of Association and the Constitution) should be read in conjunction with the By-Laws and Policies of the Church of the Southern Cross.



The Diocesan Board,

Church of the Southern Cross Inc.

A member Diocese of the Communion of Evangelical Episcopal Churches

PREAMBLE

1. We are a Communion not a Denomination

A communion reflects the unanimity and singularity of the Apostolic and Patristic Church, while encompassing both Protestant and catholic traditions as well as embracing a multiplicity of expressions of worship and practice. In contrast to a denomination, a communion expresses the organic unity Jesus Christ originally established in His Body, the Church. Rather than emerging from divisions created by historic differences over doctrine and practice, a communion represents a return to unity based on the recovery of the essential oneness of the ancient, medieval, and contemporary church.

The Communion of Evangelical Episcopal Churches (CEEC) of which the Church of the Southern Cross is a part was created by a convergence of the great historical expressions of faith and practice: the Evangelical, the Charismatic, and the Liturgical/Sacramental traditions. The fundamental principals defining inclusion in the Communion are detailed in the Chicago-Lambeth Quadrilateral of 1886 and 1888 Resolution II.

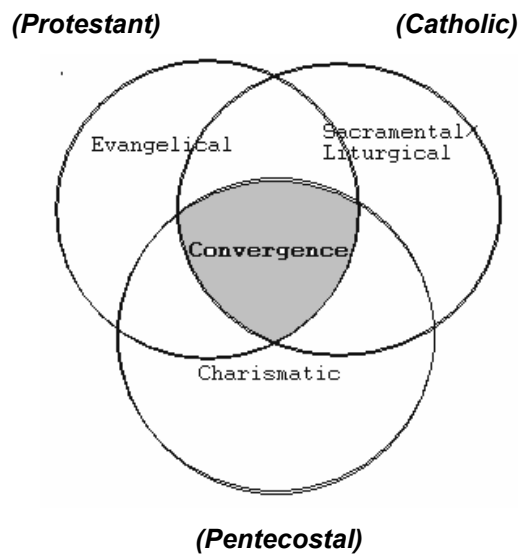
The four basic statements are:

- [1] The Holy Scriptures of the Old and New Testaments, as "containing all things necessary for salvation" and as being the rule and ultimate standard of faith.
- [2] The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of faith.
- [3] The two Sacraments ordained by Christ Himself - Baptism and the Supper of the Lord - ministered with unfailing use of Christ's words of institution, and the elements ordained by Him.
- [4] The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church. This definition establishes guidelines for the Church of the Southern Cross and is understood as the essence of the apostolic tradition as we seek to express it in the convergence movement.

2. Church of the Southern Cross Identity Statement

1. The Church of the Southern Cross is a Convergence Church. In his book *The Household of God*, (SCM 1953), church planter and former Bishop of the Church of South India, Lesslie Newbigin, made a profound statement that "the wholeness of the Church is thus not to be sought for simply in a tension between the two elements which we have roughly characterised as Catholic and Protestant" The third element he identified as Pentecostal,

without which the Church is incomplete. The Church of the Southern Cross is committed to Convergence ministry in its community life.



Liturgical/Sacramental

- Theology
- Orthodoxy
- Universality
- Historic Connection
- Liturgical Worship
- Social Action"
- Incarnational understanding of the Church (based on theology, history, and sacramental elements of thought)

Evangelical

- Biblical Foundation
- Personal Conversion
- Evangelism & Mission
- Pulpit-centred worship
- Personal Holiness
- Biblical Reformation understanding of the Church (pragmatic and rational)

Charismatic

- Five-fold ministry & government
- Power of the Spirit
- Spiritual gifts
- Spirit-filled worship
- Kingdom
- Spiritual, organic, and functional understanding of the Church (dynamic and informal)

Definition of Convergence in terms of practice:

- [1] The **Evangelical** stream includes: a high view of scripture, commitment to evangelistic outreach, necessity of a personal relationship with Jesus Christ, and the practice of discipleship.
- [2] The **Charismatic** stream affirms: the gifts and ministries of the Holy Spirit, including the five-fold ministry of the Spirit, in addition, the work of the person of the Holy Spirit is held at the highest level of esteem and pursuit, the fullness of the Spirit is sought because the quest for the reality of the Holy Spirit is fully anticipated and practiced.
- [3] The **Sacramental/Liturgical** stream practices the two sacraments and expects weekly participation in Holy Communion - historical practice generally anticipates the Common Cup and sacramental wine as the norm, although some cultural settings may require unique adaptation of these practices; affirms Books of Common Prayer from various nations; observes the liturgical years and four great Holy Days

(Christmas, Easter, Ascension, and Pentecost); and affirms the use of vestments.

- [4] Identity and self-understanding defined by the Apostolic context,
- [5] Participation in the sacramental principle, implying weekly observance of Holy Communion through Consecration of the obligations, entering into the Real Presence of Christ in the elements. Entry into the Church through baptism,
- [6] Submission to Episcopal Authority,
- [7] Embracing catholic practice,
- [8] Compliance with Canonical standards,
- [9] Acceptance of basic biblical principles of social action and witness, involving such stands as a pro-life posture, opposition to racism and sexism, and opposition to ordination to Holy Orders or commissioning to any lay leadership within the Church of people who are of a homosexual orientation, whether practising or not, and also those who are supportive of homosexual orientation and heterosexuals engaging in sexual activity outside marriage.

2. The Church of the Southern Cross identifies itself as a Church within the Apostolic tradition (the One Holy Catholic and Apostolic Church). The Apostolic tradition is inclusive of the patristic era, Eastern Orthodoxy, the Western Church and the Celtic and Anglican spiritual traditions. The lines of Apostolic Succession of the Church of the Southern Cross are derived from all of these traditions and this diversity is reflected within the community life of the Church.

- **The Patristic Era** is the time of the early Church Fathers. The Fathers of the early Church defended the Gospel against misunderstandings and rival doctrines (heresies). They brought together the canon of Scripture as the Bible and wrote extensive commentaries on the biblical text much of which is still preserved. They also recorded the events and history of the early Church, and created the foundations for the Christian Church.
- **Eastern Orthodoxy** or Orthodox Catholic churches are churches originating in the East: Greek, Antiochian, Russian and many others. Orthodox churches are autocephalous, that is in full communion with each other but autonomous.
- **The Western Church** is inclusive of Roman Catholicism and Protestantism. The denominations of the Western Church are generally not in communion with one another but share common theological roots and traditions.
- **The Celtic and Anglican traditions.** For the purposes of the Church of the Southern Cross Anglicanism is defined as English Orthodoxy, developing from the very beginning of the Christian faith in the British Isles and enduring to the present age. Therefore, in our usage, Anglicanism is inclusive of its Celtic origins, Patristic roots, the Medieval Church, the Protestant Reformation, the Wesleyan Evangelical Revival, the Oxford movement, and the modern Charismatic movement. We measure Anglican history not only from Thomas Cranmer forward, but also from the Reformation

backward. Anglicanism in the Church of the Southern Cross is not shaped by its connection to the See of Canterbury, but by its relationship to history.

The Elements of our Apostolic tradition are:

- a. The priority and authority of Holy Scripture as the source of our knowledge of God.
- b. The doctrinal guidance of the Catholic Creeds; Apostle's, Nicene, and Athanasian.
- c. The truth that salvation is in the final analysis, the gift of God and by grace alone.
- d. The use of liturgy which is faithful to Scripture and embodies the experience of the church in worship over the centuries.
- e. The historic episcopate or order of Bishops, as a sign of the unity of the one Church of God.
- f. The threefold ministry of Bishop, presbyter (priest), and deacon as that ministry which God has led the Church to adopt since primitive times.
- g. The two Gospel sacraments of Holy Baptism and Holy Communion ordained by Christ for regular use in the Church.
- h. The unity of the ministry of the Word and Sacrament in the Service of Holy Communion.
- i. The need for regular preaching and teaching from the Holy Scriptures.
- j. The recognition that the visible unity of the Church on earth is God's will.
- k. The need for a regularly reviewed Canon Law, to respond to the unfolding needs of the people and the church.
- l. The priesthood of the whole church as a worshiping and praying society.
- m. The recognition of the continuing ministry of the Holy Spirit and the impartation of gifts and ministries in our time.
- n. A commitment to fulfil The Great Commission to winning the world to Jesus Christ into the third millennium.

3. The Communion's approach to liturgy and worship is not based on legislative but normative practice as defined by the Scriptures, canonical common prayer resources, and the historic practice of the Church.

4. We anticipate liturgical practice to be expressed in three broad categories; low or evangelical church, broad church and high church. The practice of a local church is determined by its ministry environment and the needs of the local congregation.

3. Basis for Official Relationship with the Church of the Southern Cross

The following descriptions define the character of the various levels of connection and participation in ministry with the Church of the Southern Cross:

The context for all relationship is Catholicity.

A. Full communion

Includes reciprocity of ministry and full participation in all levels of worship, mission, and practice, and anticipates the following practice and posture:

- [1] Orthodoxy as defined in the five-fold dictum: One Bible, Two Testaments, Three Creeds (Apostles, Nicene, Athanasian), Four Councils, Five Centuries,
- [2] Catholicity arising from the Apostolic and Patristic Era defined by that faith “believed everywhere, always, by everyone”,
- [3] Affirmation of the Chicago-Lambeth Quadrilateral, which affirms the authority of Scripture,
- [4] Embracing the meaning and participation in Apostolic Succession,
- [5] Pursuit of Convergence practice and ministry,

B. Inter-communion

Involves full acceptance of each Communion's orders of ministry and complete participation in mutual worship services and events, with other specifics defined by agreement:

- [1] Acceptance of catholicity, as stated above in Sections 1 and 2,
- [2] Embracing the Chicago-Lambeth Quadrilateral
- [3] Common acceptance of Convergence and parallel forms of practice

C. Networking

Does not imply reciprocity of ministers and holy orders but suggests a compatibility of mission and common cause, often involving joint and unified effort:

- [1] Acceptance of Convergence
- [2] Catholic faith
- [3] Common vision

4. Church of the Southern Cross Vision

A. The Church of the Southern Cross is a communion of the one Holy Catholic Church whose identity and self-understanding is rooted in the Apostolic spiritual tradition of being Catholic, Evangelical, Protestant and Reformed. We attempt to maintain and practice the faith as given to us by the Apostles through the One Holy Catholic and Apostolic Church.

B. The Church of the Southern Cross envisions a communion whose local church or ministries are fully evangelical, fully charismatic, as well as fully liturgical and sacramental.

C. We believe, as Evangelicals, that the Holy Scriptures are the inspired Word of God, and

that they contain all things necessary for salvation and godly living. We are committed to the faithful reading, studying, teaching, and preaching from the Scriptures; as well as believing that the Holy Scriptures are a wellspring for spiritual maturity. We also embrace the Evangelical distinctiveness that underlines the importance of a personal relationship with Jesus Christ, a holy life, and a commitment to evangelism and mission.

D. We believe, as Charismatics, that we are to be open to the work of the Holy Spirit. That God's people have always been a spiritually gifted people. From the Apostles to the modern church, Christians have been endowed with a power beyond themselves; a power from the Holy Spirit. This means we encourage our local church or ministries to allow and anticipate His presence and working through spiritual gifts in both our worship and daily acts of service, in a personal relationship with Him.

E. The Church of the Southern Cross is in unity with the One Holy Catholic and Apostolic church. This means that at the very centre of our worship we are historically liturgical and sacramental. We also retain the historic creeds, episcopacy and three-fold ministry. We believe, as part of the Apostolic spiritual tradition, that our worship is to be liturgical, which may be informed through such resources as the Book of Common Prayer. It draws its worship practices and liturgy from different points of time - from the ever evolving, rich and comprehensive traditions of catholic faith and practice, to the influences of the Protestant Reformation.

F. The Church of the Southern Cross is Protestant and Reformed in its use of the Holy Bible as its guide, justification by faith, and following the Word and Works of Christ and the Holy Spirit.

G. The Church of the Southern Cross vision is to be a contemporary Church where there is a Convergence of ministry, rooted in the ancient and historical truths of the Church Universal, with contemporary worship, while reaching to the future in relevant ways, meeting the needs of unchurched and churching people. It is a *via media*, accepting both Catholics and Protestants as "one in Christ."

5. Doctrinal Position: Declaration of Principles

A. It is by grace through the creation by God the Father, faith in Christ Jesus by the witness of the Holy Spirit, trusting in the inspiration and supremacy of the Holy Scriptures and with confirming hearts and minds that we affirm the Doctrinal Essentials of the Communion of Evangelical Episcopal Churches (CEEC). The primary role of the Church is the expansion of the Kingdom of God. The people, clergy and Bishops of the Church of the Southern Cross

extend open membership and communion to denominations, churches, synods, clergy, para-church ministries and individuals who accept freely and willingly conformity to these essential principles of the doctrine of the Communion of Evangelical Episcopal Churches.

B. We celebrate and affirm biblical and anointed spiritual ministry throughout the world to everyone. There is only "one faith, one hope, and one baptism, one God, and Father of us all" (Eph. 4: 5-6). Therefore, one head Jesus Christ, and one pure body of Christ, the Church. We share a ministry of faith, unity and reconciliation in a church that recognizes apostolic succession, authority, and shared ministry oversight in local independent churches and clergy, the fullness of Christian worship and spirituality in the convergence of streams in the body of Christ: Evangelical, Spirit-filled, and Liturgical and Sacramental.

C. The Church of the Southern Cross holding to "the faith once delivered unto the saints" declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole rule of faith and practice as interpreted by tradition, reason and experience, in the creeds, commonly called the Apostles' Creed, the Nicene Creed, the Creed of Saint Athanasius, and we affirm the doctrines as substantially set forth in the Thirty-Nine Articles of Religion, the Chicago-Lambeth Quadrilateral, the Baltimore Declaration, and the Chicago Call: An Appeal to Evangelicals.

D. This Communion recognizes and adheres to the historic episcopacy; not as a divine right, but as a very ancient and desirable form of church polity; adapted to the varying needs of the peoples called of God into the unity of His Church.

E. This Communion, retaining Liturgy which shall not be imperative or repressive of freedom in prayer, accepts The Book of Common Prayer 1662, and other forms of common prayer approved by the Diocesan Bishop. The Communion reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire".

6. The Doctrinal Essentials of the CEEC

A. We affirm decision-making based on Scripture, tradition, and Godly wisdom. The Holy Scriptures are self-attesting and the essence of Truth which require our unreserved submission in all areas of our lives. The infallible and trustworthy written Word of God is a complete and unified witness to God's redemptive acts, which culminated in the incarnation of the Living Word, the Lord Jesus Christ. The Holy Bible, uniquely inspired by the Holy Spirit, is the supreme and final authority in matters of faith and life.

B. The Word of God, Incarnate and written, provides the foundation for the following which doctrines we affirm along with Apostles' and Nicene Creeds:

- [1] We believe in one God, the sovereign Creator, sustainer of all things, infinitely perfect and eternally existing in three Persons: Father, Son, and Holy Spirit. To Him be all honour, glory and worship forever!
- [2] Jesus Christ, the Messiah, is the Living Word become flesh through His miraculous conception by the Holy Spirit and His birth of the Virgin Mary. He who is true God became true man. His two natures are united in one person forever. He lived a sinless life and died on a cross, a perfect sacrifice for our sins, according to the Scriptures. On the third day He rose bodily from the dead, ascended into heaven, where, seated at the right hand of the Almighty Majesty on High, He mediates as our High Priest and Head of the Church. Jesus Christ is the exclusive Messiah. The only Way to salvation, the only Truth and the only Life in whom people may put their trust and obtain eternal life.
- [3] The Holy Spirit has come to glorify Christ and to apply the saving work of Christ to the hearts of sinful, repentant people. He convicts us of sin and draws us to the Saviour. Jesus baptizes His disciples in the power of the Holy Spirit and empowers them through multiple infillings to do the supernatural work of ministry in His Name. The Holy Spirit illuminates the Holy Scriptures, instructs the hearts of believers, and corporately and consensually guides us into all truth.
- [4] Being estranged from God and condemned by our fallenness, our salvation is wholly dependent upon the work of God's unmerited favour and graciousness. God credits His righteousness to those who put their faith in Christ alone for their salvation, and thereby justifying them in His holy presence. Only those who are born of the Holy Spirit and receive Jesus Christ, in word and obedient action, as Saviour and Lord, become children of God, members of the Body of Christ and heirs of eternal life.
- [5] The One Holy Catholic and Apostolic Church, the true Church, is composed of all persons who, through saving faith in Jesus Christ and the sanctifying work of the Holy Spirit, are united together in the Body of Christ. The Church finds her visible, yet imperfect, expression in local churches where the Word of God is preached in its purity and the Sacraments are administered in their integrity, scriptural discipline is practiced, and loving fellowship is maintained to nurture the believers in the life of Christ. For her perfecting, the Church awaits the return of the Lord Jesus Christ.
- [6] Jesus Christ will come again to the earth--suddenly, personally, visibly, and bodily-to judge the living and the dead, and to consummate history and the eternal plan of God. We seek to faithfully serve Christ in the world as His ambassadors as we joyfully anticipate His appearing.
- [7] The Christian's mission is to follow the Messiah's first and principal command, the Great Commandment: "Hear, O Israel, the Lord our God is one." We, individually and corporately, are commanded and therefore choose of our own God-given will, to love

the Lord our God with all our heart, and with all our soul, and with all our mind, and with all our strength. Our mission is to demonstrate that we are Christians by certifying our Holy Spirit inspired and empowered nature, demonstrating Almighty God's gracious love through us, individually and corporately, in word and action, by pursuing the highest and best interests of our neighbours, showing the same concern we have for ourselves.

- [8] As we endeavour to meet the standards of God's love, we are to fulfil the Risen Jesus of Nazareth's Great Commission: "Go make disciples of all nations, baptizing them in The Name of the Father and of the Son, and of the Holy Spirit, and teaching them to obey everything that I have commanded you."
- [9] Human beings are not God but were created in His likeness and image. The creation serves and is sustained by the Creator. We were created for communion with God and one another in purity and in accordance with the Holy Scriptures. Communion with God and the believers is marked by love, joy, peace, patience, goodness, faithfulness, kindness, gentleness, and self-control. Self-control includes fidelity in heterosexual marriage, abstinence from any homosexual contact, and continence outside the bonds of marriage. Self-control includes moderation in all matters that could jeopardize the health, safety, and legal standing of the individual created in God's image. In matters where human law, custom, or reason conflict, or appear to conflict, with the God's commandments, as revealed in Scripture, the disciples' loyalty to Scripture takes precedence.
- [10] We affirm the Author of Life, the stewardship of creation, through environmental preservation, and the protection and validation of the irrevocable and inherent sanctity and dignity of all forms of human life, from conception to the grave. We affirm peaceful resolution and reconciliation of conflicts between persons, groups and nations, where possible.
- [11] This Communion recognizes the divine institution of the Sacraments of Baptism and the Lord's Supper, ministered with unfailing use of Christ's words of institution, and the elements ordained by Him.

I STRUCTURE AND GOVERNMENT

1. Introduction

A. Biblical Government

The form of government of the Church of the Southern Cross is designed to encourage the leadership of the Holy Spirit. It is a form of government that maximizes relationship and provides a forum in which conflict can be resolved. As a form of government that not only allows, but facilitates development of mature leaders in the church, it allows the Order of Deacons to fulfil their role in the Body of Christ, the Order of Presbyters to fulfil their role in the Body of Christ, while at the same time allowing those not in Orders involvement, ministry, and significant input and guidance at every level of the life of the Church. Those in Orders and those not in Orders completely fulfil their divine calling and capabilities without compromising each other. All too often church governments have eliminated any role for the laity in order to buttress the authority of the clergy; on the other hand, very often those called and anointed by God and ordained in the role of government in the House of God have been subordinated to lay boards of congregational governments that turned the pastor into little more than a hireling retained to do the ministry; whereas in the biblical order of things, the whole Body of Christ ministered, and the governance was exercised by those in Orders.

B. Relational Consensus

The organization of the Church of the Southern Cross is one that places emphasis not on the administrative superstructure of the church, but rather on the ministries of the church. It is one that is relational in nature. The government by consensus serves as a great corrective to many historic and modern imbalances in church government. It eliminates tendencies at any level toward "one man rule." On the other hand, it gives the leader or pastor true biblical authority and prevents him/her from being dominated by a church board. There is a mutual submission between pastor and council that allows both to be used by the Lord together. It is a system of government that is open to the Holy Spirit and, actively, not only seeks but depends on the directing of the Holy Spirit. It is not directed by laypeople, by clergy, by politics, by powerful interests, by affluent people, or by pressure groups, but by the Holy Spirit alone.

2. The Local Church

General

The local Church may emerge in a variety of forms and these rules are not intended to be restrictive but supportive of diversity in the Body of Christ. Ministries in the Church of the Southern Cross are envisaged as including (but not limited to) house churches, itinerant

ministries, chaplaincies, workplace churches, dispersed communities, religious communities conforming to a 'rule of life', in addition to more traditional family churches.

Each Church of the Southern Cross member congregation, regardless of size, shall be independent and autonomous. The clergy and people will endeavour to find the Bishop best suited to oversee their ministry. Our Bishops serve in both non-geographical and geographical dioceses, allowing local church or ministries to come under the Bishop with whom they have the most affinity.

The Church of the Southern Cross allowing other denominational membership of clergy and congregations to affiliate with its communion permits the compliance with such other denominations' traditions.

A. Basic Unit

The local congregation is the basic unit of the church and all other organizational levels exist to support and facilitate the work of the congregation. This is where people live and where God's mission is served. The clergy of the Church of the Southern Cross recognize that diocesan, national, and international church structures are in place to support the local church or ministry. The congregations are the operational centres of the ministry of the diocese. The structure of the local church is not based on a prescribed form but on the customs and needs of the congregation. Hereafter churches or ministries of the Church of the Southern Cross whether; house churches, itinerant ministries, chaplaincies, workplace churches, dispersed communities, religious communities conforming to a 'rule of life', or traditional family churches will be referred to as 'local congregations'.

B. Communicants

A communicant member of the Church of the Southern Cross is a person who has been confirmed in the One Holy Catholic and Apostolic Church, or accepted upon satisfactory evidence of previous communicant membership of another Christian church and present purpose to serve the Lord. Only Communicants of legal voting age in good standing who have been members for the six months immediately prior to the congregational meeting shall be entitled to vote therein. (Also refer to Section 5 of the Rules of Association)

C. No Geographical Boundaries

The boundaries of a local congregation in the Church of the Southern Cross are not geographical. A local congregation consists of all the persons enrolled as Communicants and all other persons associated in worship and service therein.

D. No Consent of Neighbouring Local Church or Ministry Required

The consent of a Minister, or authorised representative of an organized local congregation of

this Church, is not a prerequisite to the formation of another local congregation of the Church of the Southern Cross in the same vicinity.

E. After Episcopal Consent

Congregations or ministries wishing to join the Church of the Southern Cross, having obtained the consent of the Diocesan Bishop, may, on acceding to the Canons, Doctrine, Discipline, and Worship of the Church of the Southern Cross, organize as a local congregation, but not otherwise. Every local congregation so organized shall certify the fact, through its officers, to the Diocesan Bishop; which being done, it shall be the duty of the Diocesan Bishop to admit the local congregation into Communion.

F. Local church or ministry subject to Diocesan constitution and By-Laws

Each local congregation shall be governed by the Articles of Incorporation, Constitution, By-Laws and Policies, of the Church of the Southern Cross. A copy of the above documents shall be available in each local congregation for review by its members.

G. Full Communion for Local Churches

A new congregation having participated in the life of the Church of the Southern Cross for at least six months, and having covenanted to tithe monthly to the Church of the Southern Cross shall be received as a full Communion local congregation entitled to delegates for representation at all convocations and General Meetings. The reception of the local congregation into full communion shall be witnessed by a Bishop of the Church of the Southern Cross for the confirmation and reception of the communicants.

H. Special Meetings

Special meetings of any local congregation may be held, as occasion shall require, to transact such business as is specified in the call, and none other. Every local congregation meeting, whether stated or special, shall be announced at each meeting for Divine worship on the two Sundays preceding its date. Minutes shall be kept of business conducted at all Special Meetings.

I. Annual Meetings

Where appropriate every local congregation will conduct an Annual General Meeting of members. The meeting will review the ministry of the local congregation and will consist of those present and apologies, acceptance of the previous year's minutes and any business arising, a minister's report, a financial report, a budget, elections, and any other appropriate business. Minutes of the meeting will be kept and a copy submitted to the diocesan office. In the situation where an annual meeting is not appropriate an annual report from the minister will be submitted to the diocesan office.

J. Record Keeping and Audits (refer Rules of Association Sections 9 & 10)

Appropriate financial records and books of accounts should be maintained by the local congregation. Any local congregation having a gross income of more than AUD twenty-five thousand dollars (AUD \$25,000.00) in any given year, shall prepare a financial statement, and submit it with the Auditor's report and any tax returns to the Diocesan Bishop by November 1st of each year. If the Diocesan Bishop is the pastor of a local church or ministry, he shall submit a financial report of his local congregation, with the Auditor's report and any tax returns, for review by the Provincial House of Bishops. Audits must be performed according to the Rules of Association of this Church and the relevant Incorporations Act.

K. Tithe

Each local congregation shall tithe* to the Church of the Southern Cross Diocese of which it is a part.

**Note: the biblical definition of the tithe, being a tenth of all normal local church or ministry income, is understood as the normative practice.*

3. Local Church Government

Each local congregation shall have an appropriate form of government to support its ministry.

A. Form of Government

The form of government will be determined by the needs of the local congregation within the following commission: Churches within Apostolic Succession derive their authority and submit to the authority of their Bishop. Biblical authority for the order of the church is defined under the threefold order of Bishop (episcopos), presbyter or priest (presbuteros), and deacon (diaconos). Authority within the local church or ministry is conferred by the Bishop through the ordination of presbyters and deacons to provide leadership and guidance to the church.

In all spiritual matters responsibility rests with the ordained minister. To assist the minister in the spiritual life of the church gifted mature members of the church may be appointed to associate ministry positions to teach and equip the local congregation in their roles as ministers of the Gospel. (Ephesians 4:11-13) The minister may appoint such leaders to oversight particular areas of ministry in the local church.

In temporal and financial matters it is desirable that responsibility rests with church members of good standing who are gifted in such matters. Depending on the local congregation church members of good standing may be elected or appointed by the ordained minister to a committee to give oversight the temporalities of the church or assist in any other matters deemed appropriate by the minister.

The ordained leader shall preside at all local church meetings or by his appointment, a communicant member of the church. In a Church without an ordained leader the presiding officer shall be the Diocesan Bishop or some other Presbyter of the Church of the Southern Cross appointed by the Bishop. On temporal matters the ordained minister may cast a deciding vote in the case of a tie but may not otherwise vote or have a power of veto.

It is important for the ordained minister of the local church or ministry to consider the needs of the local congregation and that all decisions represent the results of prayerful and Godly direction and consultation.

In the case of a church with a larger congregation the church may wish to adopt the model defined in the Canons of the CEEC under Section I Structure, 2 Parish Government.

The Bishop and ordained minister will agree on an appropriate form of local church or ministry government.

In all cases church government will be subject to Biblical ethical standards.

B. Episcopal Oversight

Upon membership of this Church a Bishop of the Church of the Southern Cross will be assigned to the congregation. After one year the local church or ministry may hold an election to select an alternative Bishop of their choice, or to ratify their relationship to their initially assigned Bishop. The CEEC allows congregations to come under the Bishop with whom they have the most affinity. Once a change is made the congregation may not in the future make any additional change of jurisdiction.

C. Rector

The Rector (senior pastor, presbyter, priest, minister) is the executive director of the congregation, holding headship in the local congregation as chief spiritual authority within the congregation. Authority within the congregation is conferred by or derived from the Rector and, in all spiritual matters, the Rector holds final authority. The Rector is the Ordinary for all services and liturgies. The Rector chairs all committees, and is an ex officio member of all commissions and organizations of the local congregation. This authority is derived from the Bishop of the Diocese; thereby, he is accountable to the Bishop. In the case of a Bishop who is also a Senior Pastor, he is accountable to the Provincial House of Bishops.

D. Consensus

The local congregation or any committees of the local congregation do not operate on a secular parliamentarian or business model, but rather seek to conform to the apostolic method presented in Acts 15; that is, government by consensus; each member of the local

congregation or committees of the local congregation submitting one to another and all together seeking to discern the mind of the Spirit and the direction and will of God. When lacking a clear consensus, the Rector may render a final decision or delay decision at his discretion. Consensus governing encourages direction from God and action by the Holy Spirit rather than a political process. This encourages servant leadership based on a personal relationship with the Lord.

4. The Diocese

The whole of this Constitution of the Church of the Southern Cross shall be included in the Rules of Association of each Diocese as an appendix to the Rules.

Since the organizational structure of all parts of the church are consistent, diocesan government operates according to the same principles and contains similar structure to that of local church government.

Dioceses are the instruments of the ministry of the province. Each Bishop is responsible for the implementation of the program and ministry of the church by guiding and facilitating the various local churches and ministries of the diocese.

A. The Bishop

The Bishop is the chief pastor in the diocese. All clergy, churches, ministries, and people of the diocese are accountable to the Bishop. In turn the Bishop is accountable to his people under God. Each Bishop is also to be the rector of the cathedral church. In such cases the Bishop is to be assisted by the dean of the cathedral, serving as the primary pastor. By requiring that the Bishop be rector of the cathedral local church or ministry, it is the intention of the Church of the Southern Cross to keep all Bishops in touch with the people and the primary place of ministry; the local church. A primary function of each Bishop is ministry to the clergy and people under his care. The Bishop convenes and presides at the Diocesan Council. All authority within the diocese is conferred by or derived from the Bishop and, in all diocesan matters, the Bishop holds final authority. The order of deacons within the diocese are attached directly to the Bishop and deployed by him in various ministries around the diocese. The roles, duties, responsibilities and accountability of the Bishop are defined and governed by the canons of the church. Each Bishop is accountable to his own clergy and people, to the Provincial House of Bishops, and to the Archbishop of his province.

B. The Diocesan Council

The Diocesan Council consists of every Bishop and presbyter resident within the diocese. In each diocese, the Council will gather regularly for the purpose of prayer, mutual support, sharing of ideas, the deciding of major issues in the spiritual life of the diocese, and

determining the direction of the diocese under the leadership of the Bishop. This Council is also involved in budget review, input, and recommendations presented to the Bishop's Council for final authorization. It is the role of the Diocesan Bishop to convene and preside at such meetings of this Council.

C. The Bishops Council or Board

The Bishop's Council, or Board, consists of the officers of the corporate entity of the diocese and shall act as chief advisors to the Diocesan Bishop, and shall have final authority, together with its Bishop, over all practical, financial, and business matters for the diocese. The members of the Board may be lay and clergy. The Bishop will sit as Chairperson and will appoint a Deputy Chairperson annually. The Secretary and Treasurer may be appointed by the Bishop or the Board. All other positions on the Board will be filled bi-annually by election at the AGM of the Association.

D. Diocesan Staff

The Bishop may establish for his office such staff as necessary for the functioning of the diocese and the fulfilment of its ministry to guide and enable the ministry of the local church or ministry.

E. Area

Dioceses are not necessarily geographical in nature. They are comprised of those congregations, ministries, and clergy electing oversight by a particular Bishop.

II. CONVOCATIONS

Convocations are gatherings of the people of the church with its presbyters and Bishops for prayer, preaching, inspiration, instruction, etc. The purpose of the convocation is to feed, equip, and build up the Body. Convocations are open to all church members. Each convocation also provides specialized forums for all persons to offer input, defend positions, test ideas, etc. Such forums are designed to be aids in not only discerning the mind of the Lord, but also the mind of the church.

Convocations may include an AGM or SGM as part of its business. The AGM shall be the legislative body of the Church of the Southern Cross

A. Operation

- [1] The Convocation shall be called by the Bishop.
- [2] The Bishop shall appoint the Chairperson and Committee of the Convocation who shall organize and plan the Convocation.
- [3] The Convocation may establish Commissions, to study and make recommendations to the Convocation Committee on major subjects considered to be of continuing concern to the Diocese. Commissions shall make quarterly reports to the Convocation Committee.
- [4] The Convocation Committee shall be vested with the authority, subject to the approval of the Bishop, to establish appropriate rules and regulations for the operation and conduct of the Committee and Convocation, which do not conflict with this Constitution.
- [5] The Convocation shall adopt a budget to provide contingent expenses.

B. Voting:

- [1] Communicant members of the Church of the Southern Cross who have voting rights shall be entitled to vote.
- [2] All clergy shall be voting delegates.
- [3] A two thirds majority of those in attendance shall be decisive, unless otherwise specified herein. No proxies shall be allowed, except by the approval of the Bishop.
- [4] All matters and proposed resolutions shall be submitted to the Convocation Chairperson at least ten (10) days prior to the opening date of the Convocation.

III FINANCIAL

1. Records

A. Books of Accounts

Financial books of accounts shall be so kept as to provide the basis for satisfactory accounting and audit.

B. Inspection

All books of accounts of the local church or ministry and diocese shall be open for review, inspection and copying upon reasonable notice by those having oversight of the entity. Audits shall be provided upon request of the appropriate Church authority or representative.

C. Insurance

All ministries of the Church of the Southern Cross must ensure that the people of the Church and those who receive ministry from the Church are properly indemnified. This should include public liability insurance and appropriate professional indemnity insurance. Church property shall also be kept adequately insured.

D. Financial Year

The financial year shall be the calendar year beginning July 1st to June 30th.

2. Tithing, Contributions and Support

[1] Tithe Practice

The normative practice of Christian giving is the standard of the biblical tithe, or a tenth of one's personal income. Offerings of various kinds beyond the tithe are also recognized as biblical.

[2] Local Church or Ministry Tithe

The congregation shall begin tithing to the diocese upon beginning a formal relationship; unless special dispensation is obtained because of dual membership or other good reason from the Diocesan Bishop.

[3] Diocese Tithe

Each diocese and Bishop therein, should tithe out of their monthly income to the provincial office and Archbishop for support of its efforts on their behalf.

[4] Clergy Tithe

All clergy tithe to the next higher overseeing structure and its leaders from their personal income (deacon and presbyter to Bishop, Bishop and diocese to Archbishop and province, Archbishop and province to Presiding Bishop, and Presiding Bishop to the International House of Bishops). Bishops shall remain sensitive to individual

situations.

[5] Religious Communities

All Religious Communities and Orders will tithe to their overseeing Bishop.

[6] Special offerings

Special offerings, or assessments of churches may be called as they are needed for the work of the communion of churches.

[7] Fund raising

Fund raising, endowments, contributions, and grants will be sought at all levels to support "The Great Commission."

[8] Support

The International CEEC, provinces, and dioceses will also financially support local congregations, ministries, missions, and clergy, as needed from time to time for the expansion of the Kingdom. (i.e.: International to Province, Province to Diocese, and Diocese to Parish etc.)

IV ORDAINED AND NON-ORDAINED MINISTRIES

1. Bishops

A. Qualifications

[1] Requirements

Any priest of the Church of the Southern Cross in good standing, over the age of thirty (30), may be elected to the office of Bishop for one year. The Archbishop and two other Bishops designated by him shall proceed to consecrate the Bishop-elect within one year.

[2] Annual Report and Reaffirmation of Vows

Each Bishop shall make a report in writing to the Provincial House in which he sits on his work and Episcopal acts, and call attention to any matters which may require action.

B. Jurisdiction

[1] Order

The Communion recognizes the episcopate as an order; and no person who has held the office of Bishop in any other denomination, jurisdiction, or communion shall ordain, confirm, or perform any act of the Episcopal Office of this Communion, unless and until he has been so authorized by the appropriate House of Bishops.

[2] Provincial House of Bishops

- a. Diocesan Bishops, missionary Bishops, suffragan Bishops, and co-adjutors shall comprise the House of Bishops under the direction of the Archbishop. Retired Bishops may continue to participate but shall have no vote.
- b. The Provincial House of Bishops shall appoint a legal counsel, historian and secretary and other staff members as needed. They may be laity if clergy are not available to fill the positions.

[3] Election of diocesan Bishop

When there is a vacancy at the diocesan level the diocesan clergy shall submit a minimum of two presbyter candidates to the Provincial House of Bishops, who shall select a new Bishop subject to the approval of the Archbishop.

[4] Duties

The duties of the office of Diocesan Bishop shall include:

- a. The setting of vision for the Diocese, serving as a "father in the Lord" to the clergy and laity.
- b. The calling and oversight of meetings with the clergy of the diocese, both publicly and privately, for their spiritual nourishment and mutual edification.
- c. The ordination of presbyters and deacons.

- d. The regular visitation of every parish in the diocese for the purpose of:
 - (1) The administration of the Sacraments
 - (2) The preaching of the Word of God.
 - e. The administration of the diocese.
- [5] **Duties of Suffragan Bishops**
 The duties of Suffragan Bishop shall include assistance to the diocesan Bishop in administering the life of the diocese and such other duties as shall be assigned to him by the diocesan Bishop.
- [6] **Duties of Missionary Bishops**
 The duties of the Missionary Bishops shall include carrying out the mission of the Church in other lands, regions, and social groups, not otherwise reached by the structures of the Church under the supervision of the Diocesan or Provincial Bishop.

2. Presbyters [Priests]

A. Requirements

The candidate for ordination shall be a communicant in good standing in the Church of the Southern Cross, having reached the age of 23 years and having completed the preparatory requirements for ordination during a period of postulancy.

B. Recommendations

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

C. Duties

The ministry of the presbyter shall include:

- [1] Pastoral oversight of a parish and/or other cure, or ministry;
- [2] Administration of the Sacraments;
- [3] Teaching and preaching the Word of God;
- [4] Hearing private and confidential confessions and declaring absolutions
- [5] Serving the diocese by working closely with the Bishop in unity with other presbyters and deacons.
- [6] Serving as an ex officio member of all councils within the parish, or ministry.
- [7] Serving as chairperson of the parish Vestry and Rector's Council, or board of directors of a ministry.
- [8] Maintaining records of all baptisms, marriages, confirmations and burials. An annual report of the status of a presbyter's ministry will be submitted to his Bishop.

D. Reaffirm vows annually

The presbyterate is an order of ministry established by the historic church and ordination is for life. Once ordained and licensed by the Church of the Southern Cross the presbyter shall report annually to his Bishop, reaffirm vows of unity with his Bishop and advise of any changes requiring review of his faculties. His faculties shall be renewed every three years.

3. Deacons**A. Requirements**

The candidate for the Diaconate must be a communicant, at least 21 years of age, and in good standing in the Church of the Southern Cross, having completed the preparatory requirements for the Diaconate during a period of postulancy, except in special circumstances the Diocesan Bishop may waive a postulancy period.

B. Recommendations

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 presbyter(s) giving pastoral oversight during the postulancy.

C. Duties

The ministry of the deacon includes:

- [1] Caring for the sick, poor and needy;
- [2] Assisting the presbyter or Bishop in the administration of the Sacraments; and other functions delegated to the deacon.
- [3] Teaching and preaching the Word of God, as licensed.
- [4] Assisting in Parochial administration.

D. Reaffirm vows annually

Deacons shall reaffirm their vows annually and faculties shall be renewed every three years.

4. Candidates for Holy Orders**A. Admission**

Upon reception of application for Holy Orders, the Bishop and at least two clergy shall interview the applicant. Upon the acceptance of the application for Holy Orders, the Bishop shall admit the applicant to postulancy, working closely with the postulant to develop and monitor a program of preparation for Holy Orders.

B. Preparation

Preparation for Holy Orders shall include theological training, practical experience, spiritual formation, and other such requirements as his diocese shall deem helpful and necessary, with pastoral guidance provided throughout the period of preparation.

C. Qualifications

- [1] It is regarded that the norm for consideration for ordination to the presbytrate be the completion of a B.Th. or B.Min. Degree from a accredited theological college. Consideration for the diaconate would hopefully follow the completion of the first year of training in the same theological college environment.
- [2] Any applicant for postulancy should be, at minimum, successful completion of secondary school education with the intent to enter an accredited theological college.
- [3] Provision is made for reading for Holy Orders. However such reading should apply to such persons who are of age and circumstance that precludes seminary training or former ordination and participation in professional ministry for 10 years, or at the Bishop's discretion.
- [4] All education must be under the tutelage of the Bishop, involving either selection of a seminary, educational institution, or the process of reading for holy orders. The Church of the Southern Cross recognizes the varying needs and opportunities in ministry requiring adjustments for local circumstances made under the oversight of the local Bishop. While affirming the value and necessity of graduate education, we recognize God calls His servants from many backgrounds and varying educational experiences. We affirm the validity of ministry arising from all of these levels.

5. 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 Church of the Southern Cross for Holy Orders, the Bishop and at least two presbyters 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 postulancy, 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 Church of the Southern Cross for Holy Orders, the Bishop and at least two clergy shall interview said clergy. If the candidate has met the requirements for ordination, his orders shall

be received, subject to approval of the Bishop.

- [2] If the candidate has not met the requirements of the Church of the Southern Cross for ordination, he may be received on a probationary status.

6. Non-ordained Ministries

A. Non-ordained ministries, including catechists, lay pastors, lay readers, lay preachers, lay Eucharistic ministers, other ministries as deemed appropriate and pastoral leaders, may be licensed, with guidelines for the training and selection of such persons being established by the Bishop.

B. The non-ordained ministry is called chiefly to equip and serve the church which is a company of saints in communion 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 Church of the Southern Cross shall encourage the ministry of the whole Church to God.

V WORSHIP

1. Liturgical Worship

A. Worship Service

The principal worship service in the Church of the Southern Cross should be the weekly Celebration of the Holy Eucharist (otherwise known as the Lord's Supper, Holy Communion, the Mass, and the Lord's Table) on the Lord's Day. Celebration of the Eucharist shall be at least monthly and if an ordained minister is available, weekly.

- [1] The service shall follow the shape of the historic liturgy of the One, Holy, Catholic and Apostolic Church, which may be found in a wide variety of liturgies, both East and West.
- [2] The Eucharist shall be celebrated with the unfailing use of Christ's words of institution and the elements ordained by Him.

B. Approved Liturgies

The liturgies which may be used by congregations shall be approved by the Diocesan Bishop.

C. Procedures

In keeping with the spirit of the early church, the shape and procedures of the historic liturgy shall be followed, always maintaining "that blessed liberty wherewith Christ hath made us free."

- [1] Included in "that blessed liberty" would be the "convergence" elements of anticipating and expecting the moving of the Holy Spirit through His miraculous gifts and power, as well as the evangelical preaching of God's Word to the building up of God's people and the conversion of the unsaved.

2. Music

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 to the Lord.

VI CORRECTION AND GRIEVANCE

- 1. Objective of Discipline:** The objects of Christian discipline are the removal of offences, the vindication of the truth, the promotion of purity and harmony in the church, and the benefit of the offender. Forgiveness is a Christian virtue that the Church of the Southern Cross will practice with a penitent communicant accused.

- 2. Exercise of Discipline:** Discipline may be exercised with reference to either moral or spiritual, or to ecclesiastical offences; in the latter case, nothing shall be admitted as a matter of accusation which cannot be proved to be a violation of the regulations of this church.

- 3. Private offences:** In all cases of private offences, the offender shall be dealt with in accordance with the mode divinely prescribed in St. Matthew xviii, 15-17.

- 4. Authoritative Council:** The correction of communicants, deacons, presbyters and Bishops shall be administered by the authoritative council appointed by the Archbishop, immediate to the situation, and in consultation with the diocesan Bishop immediate to the situation.

- 5. Grievances:** Grievances shall also be heard by the authoritative council immediate to the situation and in consultation with the Bishop immediate to the situation.

- 6. Appeals:** All corrections and grievances may be appealed to the next immediate level of authority, and may, at that authority's discretion, be entertained or dismissed.