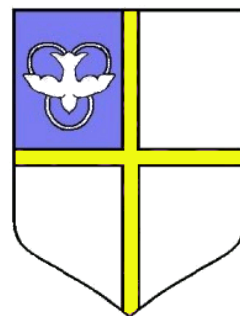


THE REFORMED CATHOLIC CHURCH – USA

Vocation Information Packet



The Reformed Catholic Church

Section A

Chapter 1: Office of Vocations

Chapter 2: Documents of the Church

Chapter 3: Office of Formation

Chapter 4: Application Forms

THE REFORMED CATHOLIC CHURCH
VOCATION INFORMATION PACKET

Welcome to The Reformed Catholic Church

I would like to welcome you to The Reformed Catholic Church and wish you every success here. We feel that you will make a great contribution and hope that your ministry with us will be a mutually beneficial and gratifying relationship.

You have joined a denomination that has established an outstanding reputation for quality ministry and services. We believe that each clergy and religious contributes directly to the Church's growth and success.

This Clergy Handbook describes some of the expectations of our clergy and religious and to outline the policies, programs, and benefits available to our members of the community. You should familiarize yourself with the contents of this Clergy Handbook as soon as possible.

The policies in this Clergy Handbook are guidelines only and are subject to change at the sole discretion of the Church, as other all other policies, procedures, benefits, and other programs of The Reformed Catholic Church. From time-to-time, you may receive updated information concerning changes in policies. If anything is unclear, please contact your Diocesan Bishop or the Vicariate of Communications.

We hope that your experience here will be challenging, enjoyable and rewarding. I extend to you my personal best wishes for your success and happiness, and welcome you to The Reformed Catholic Church family.

Sincerely,

++ M. Heckman

Most Reverend M. Heckman DD RSJ
Regional Presiding Bishop

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P.O. Box 5554 Toledo, OH 43613
Phone 419.517.6762 or 866-769-0075

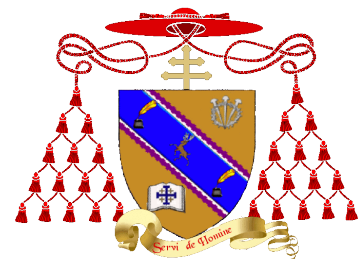




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Welcome to the Vocations Office of The Reformed Catholic Church


We are here to help you pursue your interest in ordained sacramental ministry or religious life.


The Office of Vocations exists to promote, encourage, and help in the discernment process of individuals who sense a call to Diocesan Priesthood, Consecrated Religious Life, and the Permanent Diaconate. We are considered the official contact for those who feel called to a ministry of 'Service' in the Church. Our goal is to help guide individuals in their unique journey to hear the "Call" of God. We support discerning candidates by providing the atmosphere and resources by which they can discern God's "plan" for their lives. When a discerning candidate responds willingly, with full freedom and knowledge in God's "plan", he/she ultimately finds the 'Joy', 'Peace', and 'Happiness' that God has had in store for him/her since the foundation of the World.


God is calling you in a special way to come and follow. Your response to God, your joyful embrace of God's providential plan for you, is the very meaning of life. God invites us to co-create our lives and bring them to their full realization in our life's vocation, our joyful response to Christ's invitation to live in complete freedom.


Recognizing the Call... As in the past, God is calling people today. Throughout history, many have been called. They have lived exemplary lives and have extended the mission of Jesus Christ around the world. There are many heroic stories in every age. Yet, today it is harder than in the past to discover God's call. There are so many valuable ways that you can choose to live your life. There are so many distractions that make it hard to hear God's voice. Discerning a vocation is a challenge, no doubt about it. It can be especially tough today because others, even parents and friends, may not be encouraging or supportive. In the world of the Third Millennium, many are hungry to find greater meaning in life, eager to discover some purpose for their life. But God is calling you.

VOCATION

-  Documents Needed

-  Application

-  On-Line Forms

-  Church Documents

A Vocation...

A vocation is God's unique invitation, addressed to individual persons in which a free response is expected. This response is not a single act, but a life-long process, a journey of faith. We do not "have" a vocation; we discover how we "are" our vocation as we journey through life led by the Spirit.

An individual discovers their vocation at various stages of life and in relationship with others:

"Each baptized person is called to be a disciple which is accompanied by a responsibility to share in the church's mission."

- ✦ when a person is loved and appreciated by others,
- ✦ when the person is attracted by the example of others,
- ✦ when the person becomes aware of the needs of others,
- ✦ when the person prays and meditates on the word of God.

As baptized Christians each of us is called to assist others to discover their vocation as we have been assisted on our faith journeys. Each of us is called to help make others aware of their personal richness, talents and human value, opening their eyes to the variety of lifestyles and then ministries within the Church.

We are to assist the young and the not so young in their search for who it is God wants them to be; to walk with them in faith, to pray with them, to guide them, to help them become aware of God's loving presence in their personal history in order that they might respond to the will/yearning of God in their own regard.

Discernment

- ✦ When discerning a vocation there is always a confusion of options. Many things interest us.
Suggestion: root out any interests that are "bad" or not of God, then with the remaining good choices, seek out your dominant interest and pursue it.
- ✦ The decision making process is a complicated matter. There are many "layers" of decisions that must be looked at. At the same time there are clues, "signs" that are present to us.
Suggestion: follow the leads that are present.
- ✦ There is very often uncertainty in the discernment process. At any one point in time we only see partial glimpses, not the whole picture, therefore uncertainty exists.
Suggestion: trust what is deepest in your heart.
- ✦ In discernment your decision will always meet a certain amount of inner resistance. Resistance is a good sign. There is always risk when a person makes significant decisions in his life. A person must have sufficient love in his heart to take a significant risk.
Suggestion: reflect on what is the source of love in your heart, where it is leading you, and how deeply it is present.
- ✦ When discerning your vocation, the road ahead will always remain a bit foggy. You probably will not know with absolute certainty what lies ahead. The future will always remain a bit hidden. Mystery and the unknown are part of everyone's future.
Suggestion: take one step at a time. don't try to "figure out" in exact detail your entire future.

CANDIDATES FOR PRIESTLY FORMATION

Contact with Office of Vocations

Those who are interested in the diaconal or priestly formation program for the RCC should contact the Office of Vocations. If a candidate has manifested that interest to his/her pastor or other Church personnel, it would be helpful for that person to make contact with the Office of Vocations as well.

The Office of Vocations will establish regular meetings with the interested candidate to explore his/her interest, answer questions, and guide the discernment process. If and when the Office of Vocations judges the candidate ready to make application, they will then facilitate that process.

As a general rule, candidates must have some familiarity and connection with the RCC (family, education, ministry, etc.).

Application Process

With the assistance of the Office of Vocations, a candidate for the priestly formation program of the RCC engages in the following process:

1. Completion of the confidential Vocation Application form.
2. Submission of sacramental documents, academic records and two passport size photos.
3. Completion of a detailed autobiography.
4. Complete the Question forms.
5. Completed Criminal background check.
6. Interviews with two members of the Formation Council who then submit written report and recommendations.
7. Physical examination.
8. Psychological evaluation by consulting psychologist. Written report is submitted with specific recommendations.

The Office of Vocations will collect and evaluate all of the information listed above. Following this review, the Director will make a recommendation to the Presiding Bishop regarding the applicant's acceptance into the seminary program. The Presiding Bishop makes the final decision.

If the applicant is accepted as a candidate for diaconal or priestly formation, a formal letter of acceptance is sent to him/her.

Application Process

You can get started immediately by filling out the application forms on-line.

By visiting the Vocation Department Web Site: <http://reformedcatholicchurch.org/Vocations.htm>



- Step One: Fill out the Application On-line
- Step Two: Answer the Reflection Questions.
- Step Three: Fill out the Notarized Statement
- Step Four: Send in the Requires Documents
Copies need to be e-mail or mailed to us.

We will contact you as soon as we have received all the application documents.

Required Documents

Please send the following items with the application:

- Answer the Reflection Questions
- Tenets of Faith
- Code of Professional Conduct
- Copy of Baptismal, First Communion, Confirmation Certificates
- Resume / Curriculum Vitae
- 3 letters of reference
- 2 Passport sized photographs
- Letter of support by partner/spouse
- Certificates of Ordination, if applicable
- Academic Records
- Statement of No Record of Sex Crime Felony Charges or Convictions
Criminal Behaviors/Crimes of a Sexual nature

E-mail the List of Documents listed to Vocations@reformedcatholicchurch.org

The forms and documents may be mailed to:

The Reformed Catholic Church
P.O. Box 5554 Toledo, OH 43613
Attn: Office of Vocations

INCARDINATION OF CLERGY FROM OTHER JURISDICTIONS

The process by which clergy from one ecclesiastical jurisdiction are brought under the authority of another jurisdiction is called incardination. By virtue of the Sacrament of Holy Orders, any person receiving Ordination to the Order of Presbyter or Deacon is automatically incardinated into the Diocese for which they are ordained. Installation in the office of Diocesan Bishop, Coadjutor Bishop or Auxiliary Bishop automatically incardicates the one installed into the Diocese they are to serve and concurrently excardicates them from all other jurisdictions.

Incardination applies to those in Holy Orders and Religious Life. The Reformed Catholic Church will consider all applications for incardination provided all supporting documentation and requirements are met by the applicant. Incardination is not limited to those in Holy Orders. Religious congregations may apply for incardination provided all members of the Order are in agreement and submit the required documentation inclusive of a letter indicating that they are in agreement with the intent of their Order to join The Reformed Catholic Church.

All applications are reviewed on an individual basis. In cases where there may be some question of proper intent in the administration of an ordination, the Presiding Bishop reserves the right to subconditionally ordain the candidate. However, this is a rare exception and not the rule. Any requirements beyond those noted in the application shall be discussed with the candidate by the Presiding Bishop with the candidate.

We encourage you to enter into a dialogue with us concerning our pastoral formation review process prior to submitting you incardination candidacy application to The Reformed Catholic Church.

Documents Required for Incardination Process

Please send the following items with the application:

- Answer the Reflection Questions
- Tenets of Faith
- Copy of Baptismal, First Communion, Confirmation Certificates
- Letter requesting Incardination
- Copy of Letter of Resignation/Excardination from previous Jurisdiction, if applicable
- Ministerial Service Resume
- Copy of Ordination Certificates
- Copy of Faculties
- 2 Passport-sized pictures
- 3 Letters of Reference
- Letter of Support from Partner/Spouse
- Code of Professional Conduct
- Notarized Statement of No Record of Sex Crimes or Convictions
Criminal Behaviors/Crimes of a Sexual nature

E-mail the List of Documents listed to Presiding Bishop

Clergy of the Apostolic Tradition (Catholic/Orthodox or Anglican) wishing to be granted incardination, please contact the Office of Vocations at Vocations@ReformedCatholicChurch.org

Note for bishops seeking incardination:

Because of the unique and central nature of the Episcopal office, The Reformed Catholic Church seeks to discern the relationship we will share with any bishop extensively before agreeing to permanent incardination. If you have been consecrated and are seeking affiliation with The Reformed Catholic Church, please contact the Presiding Bishop, at PresidingBishop@ReformedCatholicChurch.org

Incardination of Bishops

Bishops seeking to affiliate with The Reformed Catholic Church, please contact the Presiding Bishop, at PresidingBishop@ReformedCatholicChurch.org

Incardination of Clergy

Clergy of the Apostolic Tradition (Catholic/Orthodox or Anglican) wishing to be granted incardination, please contact Office of Vocations at Vocations@ReformedCatholicChurch.org

Applicants

Clergy who do not have apostolic/sacramental tradition or new applicants seeking to explore a vocation in The Reformed Catholic Church, please contact the Office of Vocations, at Vocations@ReformedCatholicChurch.org

We will send you an information packet.

If you feel you have a vocation to Religious Life, the Diaconate or to the Priesthood, please [contact us](#).

If you'd like to begin an email dialogue with someone, please feel free to contact anyone listed on this site. We are all here to help you in any way we can.

May the Peace of our Risen Lord be with you!



Vocation Department

Phone: 614-453-2067

E-mail: Vocations@reformedcatholicchurch.org

Please send all Vocation documents to:

**The Reformed Catholic Church
P.O. Box 5554 Toledo, OH 43613
Attn: Office of Vocations**

DOCUMENTS OF THE REFORMED CATHOLIC CHURCH

As members of the Reformed Catholic Church, and as members of the larger Holy Catholic Apostolic Church, we rely on certain documents for our guidance. These documents, at least in part, consist of the Tenets of Beliefs (our "Mission Statement"), the Constitution (the "By-Laws"), the Canons (the "Corporate Laws") and our Polices.

Our Liturgy

Each parish of the Reformed Catholic Church is free to use a rite that is appropriate for worship at the local level as long as the rite used is approved by the Presiding bishop. For this reason, our clergy may elect to use the Roman Rite, Book of Common Prayer, or an Orthodox Rite, and yet others may use a Rite which is a mixture of Roman, Anglican, and German Old Catholic. Our primary concerns are that we provide a place of worship for all and being a place where clergy is empowered to provide ministry

- ✦ Novus Ordo Mass
- ✦ Tridentine Mass (Latin)
- ✦ St. John Chrysostom Divine Liturgy
- ✦ Old Catholic Mass

Other Rites will be considered for approval in the future to address the spiritual needs of communities who use alternative catholic celebratory rites.

Our Sacraments

We offer and profess seven Sacraments. These Sacraments are: Baptism, Communion, Confirmation, Holy Matrimony, Anointing of the Sick, Reconciliation, and Holy Orders. The Reformed Catholic Church believes that since all persons baptized in the Name of the *Father, Son, and Holy Spirit* are members of the Body of Christ, none of our Christian brothers and sisters of other denominations should be refused Communion or any other Sacrament.

Tenets of Beliefs

believe that Jesus is the Christ and our personal savior.

• believe in The Holy Trinity.

believe in the three historic creeds: Nicene, Apostles and Athanasian.

believe in the inerrancy and divine inspiration of Holy Scriptures.

• believe in the seven sacraments of the Church: Baptism, Confirmation, Holy Eucharist, Anointing and Prayers for the Sick, Confession and Reconciliation, Marriage, and Holy Orders.

believe that all Holy Orders (deacons, priests, and bishops) are open to both men and women.

believe that celibacy of those in Holy Orders is a personal decision.

believe and hold apostolic succession.

believe and accept the doctrines of the Seven Early Church Ecumenical Councils.

believe and appreciate the wisdom and guidance of the Early Church Fathers.

appreciate the wisdom and guidance of the founding Fathers of the Old Catholic Movement as expressed in historic documents of the Old Catholic Churches of Europe, particularly the Declaration of Utrecht

believe that homosexuality is not a sin and invite Gay/Lesbian people to participate in all sacraments, including Holy Union and Ordination.

believe in the responsible stewardship of our planet.

believe in the One Holy Catholic and Apostolic Church.

believe in the sanctity of marriage, however we believe that Jesus is merciful and those who have been divorced and/or remarried are offered the sacraments of the church.

believe that family planning is a personal decision between a husband and wife.

believe and follow scripture in all matters.

believe in the scriptural teaching of Jesus Christ.

The Nicene Creed

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered, died and was buried. On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come.
+Amen.

The Code of Canon Law of the Reformed Catholic Church

Title One – The Organisation of the Church

Canon 1. The Governance of the church shall consist of the following: The Metropolitan, Regional Presiding Bishops, The Sacred College of Bishops, and the Holy Synod.

1.a The Holy Synod shall consist of two separate bodies: The Sacred College of Bishops and the College of Clergy and Laity. Each body being distinct and of equal rank in the Synod.

Canon 2. The Metropolitan shall be the Spiritual head of the church and shall be responsible for the governance of the church world-wide with the assistance of the Regional Presiding Bishops. It shall be incumbent upon the Metropolitan, or a person appointed to act on their behalf, to introduce legislation and to set the tone for the forward movement of the church across the globe. The Metropolitan shall announce the Holy Synod and will act as moderator of the same. The Metropolitan is entitled to and is to meet the following:

2.a No person shall be elected Metropolitan unless he/she has reached at least 40 years of age.

2.b No person shall be elected Metropolitan unless he/she has been a bishop for a minimum of 5 (five) years.

2.c No person shall be elected Metropolitan unless he/she meets the criterion as established in the Canons of this church.

2.d The office of Metropolitan is entered into for a period of 10 years and may be vacated for reasons of ill health, or advanced age.

2.e The Metropolitan may, at his/her request retire from the office and shall upon retirement be made Metropolitan Emeritus.

2.f Should the Metropolitan be found guilty of crimes violating CHURCH law, he/she shall be deposed by a vote of the Holy Synod. The verdict in both Colleges shall be unanimous.

Canon 3. The Regional Presiding Bishop shall govern a certain geographic area in the church. The RPB shall work in conjunction with the Metropolitan in the governance of the church. The RPB is the chief executive officer of the geographic area over which he/she governs. The RPB shall make a yearly report to the Holy Synod of the conditions in his/her area. The RPB is entitled to and shall meet the following:

3.a No person shall be elected RPB unless he/she has reached 35 years of age.

3.b No person shall be elected RPB unless he/she has been a bishop for a minimum of 5 (five) years.

3.c No person shall be elected RPB unless he/she meets the criterion as established by the Canons of this church.

3.d The RPB shall be elected by the bishops and clergy of his/her region.

3.e The office of RPB shall be held for 5 (five) years.

3.f An RPB may retire from office at his or her will.

3.g Upon retirement of the RPB, an interim shall be appointed by the Sacred College of Bishops until such time as an election can be held.

3.h Should an RPB be found guilty of any crimes violating CHURCH law, he/she shall be deposed by the SCB, and an interim shall be named.

Canon 4. The Holy Synod shall be the chief legislative body of the church and shall consist of the following, The Sacred College of Bishops and the College of Clergy and Laity.

4.a No legislation shall be passed or no canon shall be amended without the approval of the Holy Synod.

4.b The Metropolitan shall announce the meeting of the Synod on an annual basis. The date of the Synod is to be announced to the church no later than 4 (four) months in advance of the date, in order to allow for maximum participation.

4.c The meeting of the Synod shall last for no fewer than 3(three) and no more than 5 (five) days.

4.d The purpose of the Synod shall be to enact legislation and to review and pass the yearly budget of the church.

4.e There shall be ample time set aside during the Synod for worship and reflection.

4.f There shall be educational opportunities made available for both the clergy and the laity during the Synod.

4.g Owing to the lack of local support for many, time for fellowship shall be provided at the Synod.

4.h Unless circumstances require otherwise, all consecrations to the episcopacy shall take place at the meeting of the Synod. Ordinations to the priesthood shall also take place at the Synod.

Canon 5. The Sacred College of Bishops, shall consist of every bishop in the RCC including those who are retired. The function of the SCB is two-fold, its first function is to act as a consultative body to the RPB and to advise him/her in all matters pertaining to the governance of the church. The second function of the SCB is to act as the senior house during the annual meeting of the Holy Synod.

5.a No legislation shall pass at the Synod without the approval of the SCB.

5.b The SCB shall have a Dean chosen from among its ranks who shall preside over meetings and call special sessions in absence of the RPB.

5.c The Dean of the College has no authority outside of the SCB.

5.d The SCB shall meet either in person or through other means at least 4 times during the year.

5.e The SCB shall be the supreme judicial body of the church, and as such shall hear all cases involving violations of the canons of this church.

5.f The decisions of the SCB in a canonical case are final and there shall be no appeal.

5.g The Judicial sitting of the SCB shall take place at the meeting of the Holy Synod unless the nature of the violation is such that more immediate action is required.

5.h In light of a long held tradition within the church catholic, a Mitred Abbot is considered to hold rank equivalent to that of bishop and as such shall have a voice but no vote in the SCB.

5.i Titular bishops shall have a voice but no vote in the SCB. A Titular Bishop is a bishop who has incardinated into the RCC from another Jurisdiction in Apostolic Succession who does not occupy a diocesan throne or have an active role in the curial governance of the church.

Canon 6. The College of Clergy and Laity shall consist of members of the lower clergy and the laity representing each diocese within a Region of the church. The functions of the CCL are as follows:

6.a The CCL shall formulate and pass legislation dealing with the life of the church in the world.

6.b The CCL shall pass the annual budget presented to them by the Treasurer of the church, which they in turn shall pass on to the SCB for final approval.

6.c In order for a person to be elected to the College of Clergy and Laity, they must be a member in good standing of the church, and contribute regularly to the Patrimony of the Church. (see canons regarding the laity)

Title Two – Ministry

Canon 1. The Ministry of the church is comprised of the following:

Bishops, Priests, Deacons, Sub-Deacons and Licensed Lay Ministers.

Canon 2. The Bishop holds within his office, the fullness of ordained ministry and shall have all privileges and honours the rank is entitled to.

2.a No person shall be elected a bishop within this church unless they have reached at least 30 years of age, and have been a priest of this church a minimum of 5(five) years.

2.b No person shall be elected a bishop within this church unless they can show sufficient knowledge in Sacred Theology, Scripture, Liturgy, and Canon Law.

2.c All candidates for consecration shall be examined by the Metropolitan and the RPB who shall attest to their qualifications to the SCB.

2.d A bishop may serve in a diocesan capacity as either the Diocesan, the Co-adjutor, or Auxiliary, or in a strictly Curial capacity at the discretion of the RPB.

2.e No priest is to assume that simply being a member of the clergy in the RCC shall automatically make him or her eligible for the episcopacy.

2.f Although the presence of bishops is necessary for the church to function and be truly catholic, it is not nor shall it ever be the policy of this church to be a ‘bishop factory’ and as such, no person shall be elevated to the episcopacy without necessity.

2.g Bishops who incardinate into the RCC from other Jurisdictions holding valid Apostolic Succession who are not appointed to Diocesan or Curial functions shall be known as Titular Bishops and shall not function in the role of bishop unless they are required to do so by the local Ordinary or the RPB. In this vein, they may perform Confirmations, bless objects which the rubrics require to be blessed by a bishop, and participate in Consecrations at the annual meeting of the Holy Synod.

2.h A bishop incardinating into the RCC from another Jurisdiction holding valid Apostolic Succession, shall have to have his incardination approved of by a vote of the Sacred College of Bishops. The vote must be unanimous. If a

bishop incardinating into the RCC is not approved by the SCB, he may be allowed to enter the church and function solely as a priest.

2.i No bishop in the RCC may participate in the consecration of another bishop outside the RCC without the express approval of the Regional Presiding Bishop.

2.j Diocesan bishops are the sole authority in their respective diocese, as such they may appoint a curia to help them govern.

2.k Each diocesan bishop shall be required to make a report on the state of their diocese to the RPB on a yearly basis. A copy of this report shall be kept in the archives of the International Church.

2.l The stylisations for a bishop in this church are The Right Reverend, The Most Reverend, or Mar

2.m There is no mandatory retirement age for a bishop in this church. A bishop may announce his retirement as he sees fit to do. A bishop who is found upon examen to be incapable of continuing in his duties may be relieved of them by the SCB.

2.n If a bishop is accused of crimes in violation of Church law, he will be suspended from all duties pending an investigation. If the evidence is sufficient to pursue proceedings, a trial shall be held in the Sacred College of Bishops. If the defendant is found guilty, he/she shall be immediately be deprived all inherent privileges and a sentence shall be imposed. If the crime is of a serious enough nature, the defendant may also be deposed.

Canon 3. The priest is often the first point of contact for the church and as such must be able to represent the church in the best possible light.

3.a No person shall be ordained in this church unless they have reached 25 years of age.

3.b No person shall be ordained to the priesthood until they have completed at least 6 months as a deacon.

3.c Any person pursuing ordination in this church must show themselves to have sufficient knowledge in Sacred Theology, Scripture, Liturgics, homiletics, and Canon Law. It shall be the place of the Diocesan Ordinary to judge whether or not the candidate meets the minimum criteria for ordination, and shall pass his or her findings onto the RPB for final approval.

3.d All candidates for priesthood in the RCC either through ordination or incardination will be submitted to a full background check at the local and national levels.

3.e Any findings from background checks that violate church law will be considered as an impediment to ordination/incardination and the candidate shall be refused.

3.f No person who has been found guilty of sexual crimes involving minors shall be ordained in this church. There shall be no exceptions to this rule.

3.g Any person already holding orders within this church who is accused of sexual crimes shall be suspended from duty and their faculties revoked pending the outcome of both internal church, and external civil investigations.

3.h The RCC will work in conjunction with all civil authorities in any investigations regarding those suspected of sexual crimes against minors.

3.i Any person already holding orders in this church who is convicted of sexual crimes against minors shall be deposed from their office. There shall be no exceptions to this canon.

3.j Any person applying for ordination in this church who withholds information regarding past convictions or accusations of sexual crimes, shall be considered as canonically defective and shall not be considered eligible for ordination in this church.

3.k All priests in good standing within the RCC shall be eligible for a seat in the College of Clergy and Laity.

3.l The normal stylisation for a priest within the church is either The Reverend Father/Mother, or Father/Mother.

Canon 4. The Deacon historically saw to the physical needs of the local congregation and is gifted the privilege of proclaiming the Holy Gospel during the Mass. The ministry of the deacon is one of service, to the congregation, to the priest during liturgical celebrations and to the world.

4.a No candidate shall be ordained to the diaconate until they have reached 22 years of age.

4.b There are two forms of the diaconate: Transitional Diaconate, where the deacon will continue on to the priesthood and Permanent Diaconate which is a state chosen for life.

4.c Each candidate must show themselves sufficiently knowledgeable in the following: Sacred Theology, Scripture, Liturgics and homiletics to the satisfaction of the local Ordinary, who is responsible for overseeing their training.

4.d The same regulations governing background checks and issues involving sexual crimes against minors that are to be found in Canon 3.3d-3k apply to all candidates for the Permanent Diaconate as well.

4.e The stylisation for deacons is The Reverend Deacon, The Reverend Mister/Miss/Mrs., or Mister/Miss/Mrs. A Permanent Deacon who has excelled himself/herself in leadership may, at the discretion of the RPB be appointed Archdeacon and accorded the honours and privileges owed that state. As such he/she would be addressed as The Reverend Archdeacon, The Venerable (in writing) or Archdeacon.

Canon 5. The Subdeacon is the servant of the sanctuary and is given the great privilege of service at the altar and the proclamation of the Epistle.

5.a No candidate shall be ordained to the subdiaconate until they have reached 20 years of age.

5.b There are two forms of the subdiaconate: Transitional Subdiaconate, where the candidate will ultimately be ordained to the priesthood. and Permanent Subdiaconate, which is a state chosen for life.

5.c Each candidate must show themselves sufficiently knowledgeable in the following: simple Theology, Scripture and Liturgics to the satisfaction of the local Ordinary, who is responsible for overseeing their training.

5.d The same regulations governing background checks and issues involving sexual crimes against minors that are found in Canon 3.3d-3k apply to all candidates for the Permanent Subdiaconate.

5.e The stylisation for a Subdeacon is, The Reverend Mister/Miss/Mrs. (in writing), The Reverend Subdeacon (in writing) or Mister/Miss/Mrs.

Canon 6. The Licensed Lay Minister (LLM) is a member of a local congregation who is given license by the local Ordinary to perform non Sacramental liturgies in the absence of the pastor, i.e. Morning Prayer. The LLM is authorised to lead the Prayers of the People during the Mass and to read the first lesson if a three lesson lectionary is used in that place. Under certain circumstances the LLM may be allowed to deliver a sermon that is approved by the local pastor.

6.a Since the LLM is a licensed ministry rather than an ordained one, the regulations governing them are at the discretion of the local Ordinary.

6.b The license of an LLM may be revoked at any time.

Canon 7. The Reformed Catholic Church encourages the foundation of religious orders and the reformation of existing religious orders to conform to the practices and theology of the Reformed Catholic Church.

7.a Before a religious order can be approved for the church, its constitution and rule must be submitted to the RPB, who will present it to the Sacred College of Bishops for approval.

7b. Those orders who have a historic relationship with the church catholic, may operate without the approval of the SCB.

7c. Once established and approved, religious orders are autonomous in their internal governance.

7d. In regards to strictly internal matters, the head of the religious order is the final judge; under extreme circumstances the decisions of the heads of religious orders may be appealed to the RPB.

7e. No outside body may interfere in the appointment of offices within an order. This is governed by the constitution and rule of the individual order.

Canon 8. The Laity, being the body of Christ shall be protected from all harm, both internally and to such extent as is possible, externally.

8.a The laity shall enjoy an equal role in the governance of the church and as such shall make up the greater portion of the College of Clergy and Laity.

8.b The laity shall come into membership of this church through either the Sacrament of Baptism, Confirmation, or Reception.

8.c Any member of the laity who is a communicant in good standing within this church is eligible for election to the CCL.

8.d A communicant in good standing is defined as one who attends the Holy Mass on regular basis and gives financially to the support of the parish, and the church at large.

8.e The laity are encouraged to form pious associations and sodalities in their parishes and through them to work for the betterment of others less fortunate.

Canon 9. The Doctrine and Worship of the Reformed Catholic Church is that of the catholic and apostolic faith as handed down by the Apostles and taught by the fathers of the church.

9.a This church acknowledges and teaches the Seven Sacraments as handed down to us through Scripture and Tradition, namely: Baptism, Confirmation, Holy Communion, Confession, Unction of the Sick, Holy Orders, and Marriage.

9.b This church does not discriminate in regards to who may receive the Sacraments. All who are desirous and have been properly prepared are eligible to receive the Sacraments according to their state in life.

9.c This church acknowledges and teaches that the Holy Scriptures of the Old and New Testament contain all things necessary for salvation.

9.d The worship of this church shall follow the patterns set down by the church catholic as it is found in its Roman, Anglican, Old Catholic and Orthodox branches. This church shall not be bound to follow one form of worship but shall use such forms and customs as best suits the needs of the local parish or community.

9.e This church welcomes all to the table of the Lord, and invites those whom other churches have rejected to share in our ministry.

Canon 10

From time to time, the Church may find herself in need of making a decision for the good of the people of God that may come in conflict with the norms of canon law. On these occasions the ancient dictum of ‘Ecclesia supplex’ will supplant all such norms. If the spiritual needs of a group of people are in jeopardy by inaction on the part of the Church, The Presiding Bishop with the consent of a simple majority of the Sacred College of Bishops may temporarily suspend a canon or section thereof to provide for the benefit of the people of God. This action may not be taken without due care and consideration and may not be repeated more than once in one calendar year.

CLERGY/RELIGIOUS MISCONDUCT POLICY ZERO TOLERANCE

As an emerging church, we must be aware of recent events in the United States and other parts of the world that have made it absolutely necessary for credible faith communities to publish a policy that makes it clear for all members of the community, clergy and faithful alike, that ZERO tolerance is the only acceptable standard for issues of inappropriate misconduct by the clergy. This church will NOT allow sex offenders to remain active clergy or religious sisters or brothers. We have adopted, herewith, a working and official policy of *The Reformed Catholic Church* regarding sexual misconduct of clergy, religious, employees, regular volunteers, seminarians, and candidates for ordination and/or incardination.

Our position on clergy abuse is as follows:

Those who have been convicted of a felony sex crime are not eligible for Holy Orders.

✳ If it is later determined that a member of the clergy has in fact been convicted of a felony sex crime, that clergy person will be automatically removed from the clerical state and returned to lay status after the Vicar of the Judiciary makes its recommendation to the Bishop.

✳ The Reformed Catholic Church has adopted a **zero tolerance** for any physical misconduct by its clergy and or any one employed by, or working for, or even volunteering to work for, or with this Church.

✳ This includes unwanted, inappropriate physical contact with parishioners, those being counseled, those receiving any of the Sacraments, and, most especially minors/disabled/geriatric adults or anyone who may be considered as vulnerable. In instances where allegations are made and/or an arrest has been made, the Presiding Bishop shall immediately suspend faculties and privileges as clergy until an investigation is completed by civil and church authorities.

✳ Inappropriate and unwanted physical activity with minors/disabled or geriatric or other vulnerable people will be immediately reported to the appropriate law enforcement entities and investigated by them. The Reformed Catholic Church will cooperate with civil authorities as they investigate the allegations. In instances where allegations are made and/or an arrest has been made, the Presiding Bishop shall immediately suspend faculties and privileges as clergy until an investigation is completed by civil and church authorities.

✳ Further, inappropriate and unwanted physical activity with any individual with whom a clergy person has a pastoral care relationship of any kind, will result in immediate suspension of ecclesiastical faculties. This means that faculties and the authority to celebrate the Sacraments of the Church will be removed immediately with a referral to treatment if found guilty. If cleared of all charges by both church and law enforcement entities, all faculties and authorities to celebrate the Sacraments of the Church will be restored and all records marked as "cleared." If the

clergy person is found and proven guilty their suspension will become permanent and they will be deposed from the ministry of the Church.

✳ Every effort must be made by The Reformed Catholic Church to be fair and balanced in its treatment of those who have been accused of misconduct, giving them the opportunity to defend themselves to the judicial vicariate of the church, and to seek assistance in obtaining professional assistance, to include medical or psychological professionals. This requirement does not preclude the church's responsibility to inform the civil authorities of allegations of misconduct. Officials or employees who do not follow the zero tolerance policy of the church are subject to immediate dismissal and revocation of their faculties to celebrate the sacraments of the church.

✳ Those found, after investigation by Church authorities and law enforcement agencies, to have deliberately and inaccurately accused one of the clergy for the purposes of obtaining financial reward in order to punish, humiliate, address or redress issues will be held responsible for such allegations and accusations in civil and criminal court. In that unfortunate circumstance, the clergy are herewith advised to seek personal and public redress for the injury to their reputations and good standing within the Church. Most of all, forgiveness and healing **MUST BE** the guiding light through forgiveness in these cases and all parties are encouraged to seek counseling and help in rebuilding their lives.

✳ The Reformed Catholic Church will is committed to providing pastoral care to those who have been victimized.

✳ Most importantly, the church will maintain a position of absolute transparency in all matters of investigation into allegations of abuse/misconduct. The people of God deserve nothing less.

✳ Report all violations of this policy to: Presiding Bishop Office USA – P.O. Box 5554 Toledo, OH 43613 -
Phone: 866-769-0075

THE REFORMED CATHOLIC CHURCH ANNUAL CLERGY STATEMENT

Re: Criminal Behaviors/Crimes of a Sexual nature

The Leadership of The Reformed Catholic Church is gravely concerned about the safety of the faithful who have been placed in our charge. As such, The Reformed Catholic Church has established a zero tolerance policy for crimes against minors/children, parish members or those who may be exploited due to physical health and/or mental capacity.

At every Synod, all clergy of The Reformed Catholic Church are required to submit to the Presiding Archbishop a notarized statement that indicates he/she has not been charged or convicted of a felony crime relative to sexual misconduct.

Failure to provide this statement will result in immediate suspension of ministerial faculties until such time as the statement is submitted to the Presiding Bbishop. Failure to submit the notarized statement 30 days after the Spring Synod will result in immediate revocation of faculties and dismissal from the clergy ranks of The Reformed Catholic Church.

Further, if it is determined by the Archbishop or his/her appointees that a clergyperson have provided a false statement they will subject to immediate dismissed from the clergy of The Reformed Catholic Church.

THE REFORMED CATHOLIC CHURCH

Code of Professional Conduct

Clergy representing The Reformed Catholic Church, within the One Holy Catholic and Apostolic Church, give full support to this code of professional life as a statement of my serious intent, and as an expression of commitment to Christ Jesus and his mission on earth.

In the understanding of this members of the clergy should at all times conduct them self with good conscience, common sense, and when appropriate in consultation with our brothers and sisters in faith. When in a doubtful situation members of the clergy will seek the council of a priest and/or bishop. Members of the clergy will strive at all times to live a life that is an expression, and mindful, of the teachings of Christ Jesus.

Further, members of the clergy and lay leaders will accept all of God's children with love and respect as Christ Jesus did.

1. Self

I will respect and protect my own needs for spiritual growth, ethical integrity, and continuing spiritual education in order to deepen and strengthen my ministry and myself.

I commit myself to a life where the compassion of Christ governs all my relationships with respect to others.

I commit myself to honest work, believing that the honor of my work begins with the honest use of my own mind and skills.

I will sustain a respect for the ministry. I will refrain from private as well as public words, behaviors or actions degrading to my ministry or destructive of church life.

I will recognize the power that ministry may often give me and refrain from practices which are harmful to others and which endanger my integrity or my effectiveness. I will avoid inappropriate sexual practices activity with:

Any child/minor.

A person unable to make informed consent to the activity.

A person whom I am ministering or to or counseling.

The spouse or partner of a person in the parish.

Interns.

Others serving in an exploitative relationship.

Because the demands of others upon me may be many and unceasing, I will keep especially aware of the rights and needs of my family and my relation to them as spouse, partner, parent or guardian or significant other.

Note: I understand that any suspected abuse of a minor will not be tolerated and will be reported immediately to the appropriate authorities for investigation and prosecution.

2. Colleagues

I will stand in a supportive relation to my brothers and sisters in faith and keep for them an open mind and heart.

I will strictly respect confidences given me by colleagues, and expect them to keep mine, except in the case of being made aware of a issue of misconduct or behavior detrimental to the safety of another person or parish life.

Should I know that a colleague is engaged in practices that are damaging, as defined in this *Code of Professional Practice* or by the exercise of my own conscience, I will bring such matters to the attention of the Presiding Archbishop or other appointed authority of The Reformed Catholic Church.

I will not speak scornfully or in derogation of any colleague. In any conversation critical of a colleague, I will speak responsibly and temperately.

I will seek clear delineation of responsibility, accountability, and channels of communication before I share or assume responsibilities of a ministry with another person. I will thereafter work in collaboration, cooperation and consultation with that person. I will take care to understand changing roles and relations and re-negotiate them with clarity, respect and honesty.

3. Colleagues

I will uphold the practices of The Reformed Catholic Church including those self-government and those of counsel and cooperation within our community.

I will respect the traditions of the church her parishes and community of God, enriching and improving these in consultation with the members.

I will remember that this church places special trust in my professional leadership and that the members of the parish allow a volunteer or staff person to become a part of their lives on the basis of that trust. I will not abuse or exploit that trust for my own gratification.

I will not invade the private and intimate bonds of others' lives, nor will I trespass on those bonds for my own advantage or need when they are disturbed

In any relationship of intimate confidentiality, I will not exploit the needs of another person for my own gain.

I will not engage in sexual activities with a member of the parish who is not my spouse or partner-

I will encourage by my example an inclusive, loyal generous and critical spiritual leadership.

I will take responsibility for encouraging adequate sensible standards of financial and other support for the parish.

4. Movement and Association

I will encourage the growth of our parish and spread the Good News of Christ as lived out within our faith-community.

I will participate and encourage lay participation in meetings and activities of our diocese and/or parish and/or community.

I will encourage financial support of the local, diocesan and church body and associated welfare outreach programs.

Because respect for the worth and dignity of every person is fundamental to ministry within The Reformed Catholic Church, I will work to confront attitudes and practices of unjust discrimination on the basis of race, color, sex, sexual orientation/identification gender expression, age, disability, or ethnicity, within myself and in individuals and groups I serve.

Council of Formation

The Council of Formation as serves as the principle Committee for the Education Commission of the Church. This Council serves in an advisory function.. The Council of Formation will work with Office of Evangelization and Pastoral Life, Diaconate Formation, Pastoral Formation, Religious Education, Vocation Department, Spiritual Directions program, and the Resource Library, as well as the Office of Ecumenical and Inter-religious Affairs. There is a need to coordinate the work of these offices and to direct them for the Evangelization and Educational plans of the church. The Council of Formation also works with the College of Deacons, as well as the Vicar of Deacons, whose input in regard to the pastoral life of the Church is critical to the optimum functioning of these offices.

FORMATION PERSONNEL

Office of Vocations

“The first responsibility for the pastoral work of promoting priestly vocations lies with the bishop, who is called to be the first to exercise this responsibility even though he can and must call upon many others to cooperate with him/her” In the RCC, the Presiding Bishop delegates these duties to the Director of Vocations who is primarily responsible for the recruiting, mentoring, and screening of qualified candidates for priestly formation.

Director of Formation

The Director of Formation is charged by the Presiding Bishop to act as his/her liaison to the various studies, course work, and training in which candidates are enrolled. A spirit of mutual respect, trust, and collaboration should mark this relationship for the good of the candidates and the benefit of the Church. The Director of Formation maintains regular contact with the candidates of the RCC in order to facilitate and support their formation process. In the RCC, the Director of Formation may also serve as the Rector of the Seminary.

Dean of the Seminary

The Deans of Holy Cross Seminary serves as the chief administrative officer and principal agent responsible for the implementation of the seminary program. He/She is the pastor of the seminary community who is to keep the spiritual and personal welfare of both faculty and students a central concern. The Deans are responsible to the Presiding Bishop and should consult with him/her in matters of major concern. He/She is also to give thoughtful consideration to the counsel provided by members of the Priestly Formation Council should meet on a regular basis.

Formation Council

The Council of Formation as serves as the principle Committee for the Education Commission of the Church. Clergy and laypeople are therefore called to cooperate with one another in all dimensions of the Church's life and mission this includes priestly formation. The Formation Council (FC) of the RCC is one way this collaboration manifests itself in our local Church. The FC is an advisory body with six principal areas of responsibility:

1. To act as a consultative body to the Presiding Bishop regarding policies and procedures relative to the priestly formation program for the RCC.
2. To address issues and offer recommendations regarding matters raised by the Director of Formation, Vocation Director and/or Deans of Holy Cross Seminary.
3. To render assistance in the screening of applicants to the vocation program.
4. To review on a regular basis the progress of all seminarians studying for the RCC
5. Council members do not have direct access to a student's file or psychological report and any information regarding a particular candidates / seminarian is shared at the discretion of the Presiding Bishop and/or the Director of Formation.
6. To consult with other Bishops or Vocation Directors in the region whose candidates are enrolled at Holy Cross Seminary.

The FC consists of the Bishop, Office of Vocation, Rector of Holy Cross

Application for Admission to the Vocational Program Forms

Application for Admission to the Vocational Program And Incardination in The Reformed Catholic Church

Date of Application: _____
Name: _____
Address: _____
Phone: _____ Email : _____
Date of Birth: _____ Current Age: _____
I possess the following degrees: _____
I am pursuing a Master's degree in the following field(s): _____
I am pursuing a Bachelor's degree:
Major(s) : _____ Minor(s) _____
Expected date of graduation/completion of Degree program: _____
Current grade point average: _____

Are you interested in:

Diocesan Priesthood Religious Priesthood Religious Life Deacon Incardination

Are you interested in a particular religious order? If so, which one(s)?

Benedictine Dominican Carmelite Franciscan Jesuit Other Uncertain

In the past have you ever studied in a seminary or been affiliated with a religious community?

Yes No Please describe that association: _____

Application for
Admission to the
Vocational Program
And Incardination in
The Reformed Catholic
Church

Why did you leave?
:

How long have you been thinking about priesthood/religious life? : _____
Who has assisted you in your vocational discernment? : _____
Describe your desire to be a priest/religious. : _____
Were there significant role models in your life? _____
What are/were the central influences? : _____
Describe your understanding/perception of ministry : _____
What strengths do you see in yourself? _____
What weaknesses? _____
SPIRITUAL LIFE: What spiritual practices are part of your life at the present time (e.g., Mass, prayer, etc.)?

SACRAMENTAL LIFE :

I was baptized a Catholic in (year): _____

I was baptized in (year): _____

I was not baptized in the Catholic Church but was received into it in (year): _____

Previously belonged to the following church: _____

I received the following sacraments in the _____ Church:

Reconciliation Eucharist Confirmation

Concerning Marriage/Holy Union : married united in Holy Union single

I was married in: _____ Please indicate current status: _____

I was united in Holy Union in: _____ Please indicate current status: _____

Please list any children and their ages: _____

The forms and documents may be mailed to:
The Reformed Catholic Church Attn: Office of Vocation
P.O. Box 5554 Toledo, OH 43612

Reflection Questions



The following questions are designed to help the Candidate determine a *Call to Ministry*, and to provide some background information for the Formation Committee and Vicar of Religious Formation. Please answer these questions to the best of your ability and include a printed copy with the other documents required for your in-depth application to be reviewed *

Date of Application _____:

***Name :** _____

***Street Address :** _____

***City/State/Zip code/Country :** _____

***Phone :** _____

***Email :** _____

***1. Please tell us how you came to love the Lord, Jesus the Christ. Describe, in detail, your spiritual journey and where you see yourself at the present time. :**

***2. Please identify and then describe the three most important spiritual values that motivate your life and give meaning to your person. :**

***3. Please describe your personal goals and dreams, those in the past, present and the future. :**

***4. Please describe heartaches and pain/suffering that you have experienced, are now experiencing. Tell us what effect that pain had on you, your faith journey, and your growth as a minister of the Gospel. :**

***5. Please describe, in as much detail as you can, who Jesus the Christ is to you, and who you are in relationship to Jesus our Lord. :**

***6. Please describe, in detail, your vocation to ministry, namely: when it began as a desire in you, how you nourish this desire, what you have done so far, and where do you see it going? :**

***7. Please describe, in detail, what you can personally bring to ministry, and in what type of setting you would like to conduct your ministry. :**

***8. Please describe where and how the value of prayers motivates you, the reality of unconditional love inspires you, the call to be compassionate envelopes you and the need for justice forms your heart. :**

***9. Please describe the relationship you have with your family of birth and your family of marriage/partnership. :**

***10. Please describe what you expect from the Reformed Catholic Church. In specific, the relationship with the clergy, and how the community may assist you to meet your ministerial goals. :**

Statement of No Record of Sex Crime Felony Charges or Convictions

Name: _____ SSN: _____
(Full Legal Name)

Alias/Religious Name: _____

Address: _____

City: _____ State: _____ Zip: _____ Country: _____

I, _____ an applicant to the ministry of The Reformed Catholic Church do:

Submit this notarized statement that I have not been convicted of, nor currently have charges pending, related to Felony Sex Crimes.

I understand that if the information I have provided is determined by the Formation Committee to be in error or false, my application will be declined. I further understand that if my application is declined due to the discovery of false information, the Formation Committee will have the right to permanently refuse any future application that I may submit to the Reformed Catholic Church.

By my signature below, I submit this document to the Formation Committee of the Reformed Catholic Church.

Signature _____ Date _____

NOTARY SEAL

_____ Date _____

I understand that I will be required to complete this **Statement of No Record of Sex Crime Felony Charges or Convictions** form and have it notary sealed. The Notarized Seal form is to be mailed to:

The Reformed Catholic Church
P.O. Box 5554 Toledo, OH 43613
Attn: Office of Vocation

Tenets of Faith

Name: _____

Address: _____

Phone: _____ E-mail: _____

*Please check off the following statements:

- I believe that Jesus is the Christ and our personal savior.
- I believe in The Holy Trinity.
- I believe in the three historic creeds: Nicene, Apostles and Athanasian.
- I believe in the inerrancy and divine inspiration of Holy Scriptures.
- I believe in the seven sacraments of the Church: Baptism, Confirmation, Holy Eucharist, Anointing and Prayers for the Sick, Confession and Reconciliation, Marriage, and Holy Orders.
- I believe that all Holy Orders (deacons, priests, and bishops) are open to both men and women.
- I believe that celibacy of those in Holy Orders is a personal decision.
- I believe and hold apostolic succession.
- I believe and accept the doctrines of the Seven Early Church Ecumenical Councils.
- I believe and appreciate the wisdom and guidance of the Early Church Fathers.
- I appreciate the wisdom and guidance of the founding Fathers of the Old Catholic Movement as expressed in historic documents of the Old Catholic Churches of Europe, particularly the Declaration of Utrecht.
- I believe that homosexuality is not a sin and invite Gay/Lesbian people to participate in all sacraments, including Holy Union and Ordination.
- I believe in the responsible stewardship of our planet.
- I believe in the One Holy Catholic and Apostolic Church.
- I believe in the sanctity of marriage, however we believe that Jesus is merciful and those who have been divorced and/or remarried are offered the sacraments of the church.
- I believe that family planning is a personal decision between a husband and wife.
- I believe and follow scripture in all matters.
- I believe in the scriptural teaching of Jesus Christ.

I understand, and agree with the Tenets of Faith : Yes No

Signature: _____ Date: _____

THE REFORMED CATHOLIC CHURCH

ANNUAL CLERGY STATEMENT

Re: Criminal Behaviors/Crimes of a Sexual nature

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Further, I understand that if it is determined by the Archbishop or his appointees that I have provided a false statement I will subject to immediate dismissed from the clergy of The Reformed Catholic Church.

Notarized Statement

Clergy Person's Name: _____

Date of Ordination: _____ Current Office: _____

I, _____, confirm by my signature below that I have not been charged nor convicted of any felony crime that is sexual in nature. I understand that if the statement I sign is demonstrated to be untrue, I will be dismissed immediately from the clergy of The Reformed Catholic Church.

Signature of Clergy: _____

Date: _____

NOTARY SEAL

THE REFORMED CATHOLIC CHURCH

Code of Professional Conduct

I _____ representing The Reformed Catholic Church, within the One Holy Catholic and Apostolic Church, give full support to this code of professional life as a statement of my serious intent, and as an expression of commitment to Christ Jesus and his mission on earth.

In the understanding of this I know that I should at all times conduct myself with good conscience, common sense, and when appropriate in consultation with my brothers and sisters in faith. When in a doubtful situation I will seek the council of my priest and/or bishop. I will strive at all times to live a life that is an expression, and mindful, of the teachings of Christ Jesus.

Further, I will accept all of God's children with love and respect as Christ Jesus did.

This all withstanding, I _____ make the following specific assertions in relation to my ministry as a: Clergy Lay Leader

1. Self

I will respect and protect my own needs for spiritual growth, ethical integrity, and continuing spiritual education in order to deepen and strengthen my ministry and myself.

I commit myself to a life where the compassion of Christ governs all my relationships with respect to others.

I commit myself to honest work, believing that the honor of my work begins with the honest use of my own mind and skills.

I will sustain a respect for the ministry. I will refrain from private as well as public words, behaviors or actions degrading to my ministry or destructive of church life.

I will recognize the power that ministry may often give me and refrain from practices which are harmful to others and which endanger my integrity or my effectiveness. I will avoid inappropriate sexual practices activity with:
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A person unable to make informed consent to the activity.

A person whom I am ministering or to or counseling.

The spouse or partner of a person in the parish.

Interns.

Others serving in an exploitative relationship.

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Note: I understand that any suspected abuse of a minor will not be tolerated and will be reported immediately to the appropriate authorities for investigation and prosecution.

2. Colleagues

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consultation with that person. I will take care to understand changing roles and relations and re-negotiate them with clarity, respect and honesty.

3. Colleagues

I will uphold the practices of The Reformed Catholic Church including those self-government and those of counsel and cooperation within our community.

I will respect the traditions of the church her parishes and community of God, enriching and improving these in consultation with the members.

I will remember that this church places special trust in *my* professional leadership and that the members of the parish allow a volunteer or staff person to become a part of their lives on the basis of that trust. I will not abuse or exploit that trust for my own gratification.

I will not invade the private and intimate bonds of others' lives, nor will I trespass on those bonds for my own advantage or need when they are disturbed

In any relationship of intimate confidentiality, I will not exploit the needs of another person for my own gain.

I will not engage in sexual activities with a member of the parish who is not my spouse or partner.

I will encourage by my example an inclusive, loyal generous and critical spiritual leadership.

I will take responsibility for encouraging adequate sensible standards of financial and other support for the parish.

4. Movement and Association

I will encourage the growth of our parish and spread the Good News of Christ as lived out within our faith-community.

I will participate and encourage lay participation in meetings and activities of our diocese and/or parish and/or community.

I will encourage financial support of the local, diocesan and church body and associated welfare outreach programs.

Because respect for the worth and dignity of every person is fundamental to ministry within The Reformed Catholic Church, I will work to confront attitudes and practices of unjust discrimination on the basis of race, color, sex, sexual orientation/identification gender expression, age, disability, or ethnicity, within myself and in individuals and groups I serve.

In testament of my acceptance of these articles, I have this _____ day of _____ in the year of Our Lord _____ affixed my signature.

Name: _____

Witness: _____