

**The Canons of the
Reformed Old Catholic Church**

**Approved for Publication
By the Office of the Primate**

www.reformedoldcatholicchurch.co.uk

PRIMATIAL OFFICE

Archbishop Andrew Hall
Primate

Archbishop Raphael Fagbohun
Northern Hemisphere

Archbishop Rima Tamaiparea-Puki
Southern Hemisphere

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TABLE OF CONTENTS

I. FOUNDATION.....	4
II. THE STRUCTURE OF THE CHURCH.....	5
III. GOVERNANCE.....	6
IV. THE SACRAMENTS.....	11
V. CLERGY.....	15
VI. ORDINATION AND INCARDINATION.....	17
VII. FINANCE.....	19
VIII. ECUMENICAL RELATIONS.....	21
IX. CLERICAL ATTIRE.....	23
X. SEMINARY OF THE SACRED HEART OF JESUS.....	24

I. FOUNDATION

1. These Canons were created and agreed by the Founding Members of the Reformed Old Catholic Church, after consultation and prayer, this seventeenth day of April in the year of our Lord, two thousand and fourteen.
2. These Canons may be referred to as "The Canons of the Reformed Old Catholic Church".
3. Where the duties of clergy and other members of the Church are described below, they shall be understood as if the phrase "provided such an action is compliant with all relevant secular laws and regulations in the jurisdiction(s) where it is to be performed" were post suspended in each case. It is recognised that in some cases, particularly in respect of marriage laws, the law may vary widely from one jurisdiction to another, and what is legal in one place may not be legal elsewhere.
4. No part of these Canons shall be understood, interpreted or relied on as offering guidance or advice on any aspect of secular, civil or criminal law whatsoever. All persons affected by these provisions are recommended to seek independent legal advice before proceeding.

II. THE STRUCTURE OF THE CHURCH

A. Name and structure

1. The official and formal Name of the Church shall be The Reformed Old Catholic Church (hereafter "the Church").
2. The character of the Church shall be that of a liberal, inclusive, progressive Christian church within the Universal charism.
3. The corporate structure of the Church shall be as a not for profit corporation in whatever format the Church may from time to time decide.
4. The Church practices universal membership as a Christian church. It welcomes adherents at its services without requirement that they hold specific beliefs on condition that they agree through their presence to respect the ethos and practices of the Church. In these Canons, the term "member" is used to mean a person who is an active adherent to the Church.
5. All congregations and parishes of the Church are independent and shall own any properties in common. The clergy are to be held in common by all and for the benefit of all. The role of the Church is to serve its parishes and congregations, and to provide training, ordination, support and a governing structure for its clergy. The role of the clergy is to serve ministerially and to honour the example of Jesus Christ through their work.
6. The Church understands the words "congregation" and "parish" to be without geographical restriction. The congregation or parish embraces all people who come into contact with a particular clergyperson in the context of their ministry.

B. Charitable status

7. The Church is established as a Charity under the Small Charity Constitution enacted upon the foundation of the Church and will make no charge for any of the services performed but will seek to gain charitable donations to meet the costs of administration.

III. GOVERNANCE

A. The College of Bishops

1. There are two parallel and related systems of governance. The first system is at Church level and consists of the College of Bishops. The second system is at ministerial level and consists of a priest or pastor together with their congregation or parish if any. These systems are directly connected on all issues involving Church accountability, for example in respect of the discipline of the clergy, while being financially independent, so that individual clergy and their parishes are autonomous from the Church in financial terms.

2. The system of governance of the Church as a whole is through the College of Bishops. The College of Bishops shall consist of all serving bishops who have been consecrated to the office of bishop in the Reformed Old Catholic Church. Within the College is elected a Primate and two Archbishops all ranking equally but with specific assignments. A bishop may resign membership of the College in order to retire from the exercise of their office within the Church, although a bishop will retain the privileges of the Episcopal Order. Retired bishops may remain active members of the College of Bishops if they so wish and shall retain the right to speak and vote on matters discussed within the College.

3. A bishop's appointment to the Episcopal Order is conferred *ad personam* (to the person concerned) and does not automatically carry with it the implication of territorial diocesan governance or hierarchical responsibility for clergy and communities. To a large extent, clergy and their communities function independently and autonomously provided that they remain within the ethos and requirements of these Canons.

4. Appointment of a bishop or priest to an office which has specific responsibilities for Church governance is recognised through an additional appointment to a position as Administrator or similar.

5. Due to geographical distance, the College of Bishops meets mainly through electronic communications for the conduct of routine business, although it may also meet in person. The College of Bishops undertakes all routine administration of matters affecting the Church as a whole as well as specific duties and commissions that may arise from time to time.

6. All matters for decision by the College of Bishops will be resolved by means of unanimous decision where possible. Simple majority shall not by itself be considered sufficient means of resolving an issue since the College of Bishops shall be charged with the responsibility to reflect all aspects of opinion within the Church. Where possible, the College of Bishops shall seek compromise and act not only from personal conviction but with the overall good of the Church in mind.

7. All candidates for ordination or incardination, and all candidates for consecration to the Episcopal Order, shall have received the unanimous support of the College of Bishops before being admitted.

8. In proceedings of the College of Bishops, silence shall normally be construed as assent. A member of the College who dissents or wishes to ask for time to reflect on or discuss an issue further must make these feelings known to fellow members of the College at the earliest opportunity and bears the responsibility for doing so him or herself. For practical purposes, and because the business before the College can at times be considerable in volume, it is assumed that members of the College will respond to proposals before the College within twenty-four hours of their receipt.

9. The College of Bishops undertakes that any matters of sensitivity will not be discussed outside the College except with the express permission both of the College as a whole, and wherever possible that of the correspondent concerned.

B. Clergy Discipline

10. Any clergy member may approach the College of Bishops and request a hearing of a matter of concern or seek advice and spiritual guidance. However, matters of a personal nature should first be sought from their local Ordinary or ecclesiastical authority before approaching the College. It is always best for a clergyperson to seek advice earlier rather than later in a situation that may have implications for present or future difficulty or conflict. Clergy should not be concerned in so doing that they are wasting the College's time or burdening its members unduly; it is better that they do so than that a small problem be allowed to grow into a large one where early intervention would have prevented this.

11. Proceedings of the College of Bishops regarding the discipline of the clergy shall normally be public. Any member of clergy who is the subject of proceedings before the College of Bishops shall have the right to be accompanied by a solicitor or other person trained in Canon Law, or a friend. The College of Bishops shall have the right to delegate any part of their representation during the proceedings to a solicitor, advocate or other person trained in Canon Law. All legal representation shall be at the expense of the party who employs it.

12. In the event that the behaviour of any member of clergy gives rise to concern, any person, whether lay or ordained, shall have the right to report the matter to the College of Bishops using the contact information available. It shall be the responsibility of the College of Bishops to provide pastoral care for those involved with the intention that the matters that have given rise to concern be investigated and dealt with as is necessary. If, despite this, the behaviour concerned continues, the College of Bishops may issue an official Notice dissociating itself from the behaviour concerned and suspending the faculties of the clergyperson in question.

a. The same arrangements shall apply in the event of any dispute between clergy or between clergy and laity that has College-wide implications and thus requires the involvement of the College of Bishops. It is also open to the College to convene a formal hearing in relation to any such dispute.

13. A member of clergy who is subject to the measures detailed in canon III B (11) but who subsequent to the suspension of his or her faculties desists from the behaviour concerned and expresses repentance for his or her actions may have this fact recorded in an official Notice issued by the College of Bishops and may have his or her faculties restored.

14. In the event that a member of clergy is accused of misconduct, the complaint must be made to the College of Bishops with full details of the matters complained of, and this must be signed by the person or persons concerned. Anonymous accusations will not be accepted.

a. A formal hearing before the College of Bishops shall be arranged in person and the clergy person concerned shall be requested to attend the hearing together with his or her representatives. A notice period of twenty-eight days will normally be given. Clergy who are unable or unwilling to attend the hearing may submit evidence in writing for the consideration of the College.

b. The College will appoint a Prosecutor to represent the complainant(s). The Prosecutor may be a solicitor or other person trained in advocacy. In order to ensure impartiality, he or she will not normally be a member of the Church.

c. The College will consider the evidence and representations made to it and will find the allegation Proven or Not Proven. For an allegation that is Proven, the College may impose sanctions including the admonishment of the clergy person concerned, and the suspension or removal of his or her faculties. In exceptionally severe cases, the College may recommend that the sanction of excommunication, which is the most serious available to the Church, be applied. An appeal against a ruling of the College of Bishops may be made to the College within twenty-eight days of the publication of the ruling, setting out the grounds for appeal including the substantive evidence under which the ruling may be deemed unsafe. The College shall hear any appeal in person, giving a notice period of twenty-eight days for the hearing, and he or she may choose to be accompanied by any advisor not being a member of the College of Bishops. If the clergy person is unable or unwilling to attend the hearing, he or she may submit evidence in writing for the consideration of the College. The College after due prayer and consideration has the right to endorse or overturn a previous decision of the College of Bishops and will normally publish the judgement.

16. A member of clergy of the Church who resigns his or her office shall not normally be eligible for readmission except in special circumstances. A member of clergy seeking such readmission shall make application to the College of Bishops giving a full account of the reasons for his or her actions. The College shall investigate the matter and issue a ruling within fourteen days of receiving the application for reinstatement. No member of clergy of the Church may be readmitted after resigning for a second time.

17. All members of the clergy of the Church are bound by these Canons at all times while they remain members of the clergy of this Church. In accepting the role of clergyperson, they accept both this obedience and the authority of the College of Bishops in administering the Canons and, with the help of God in prayer, in rendering any form of judgement based upon them.

IV. THE SACRAMENTS

1. We are a church in valid apostolic succession from Jesus Christ and the Apostles and practice the seven sacraments handed down to us through their tradition, that is to say: Baptism, Confirmation, Holy Orders, The Eucharist (Mass), Confession, Anointing of the Sick (Unction) and Holy Matrimony. We may vary the way in which these sacraments are performed, for example through the use of different liturgies. We understand the sacraments to be outward signs of an inward spiritual grace.

2. With the exception of the sacrament of Holy Orders, clergy of the Church may not deny the sacraments to those who ask for them, provided that the reasonable discretion of the minister shall apply with regard to the choice of the time and appropriate place for their administration.

3. The Church recognises that Holy Baptism may in theory be performed by any adult provided the correct form, matter and intent is present. However, it is usually performed by the clergy. The use of the formula of the Holy Trinity and the use of water are considered obligatory. The usual means of baptism in the Church is by aspersion or affusion, although where the layperson concerned requests it, baptism by immersion is also permissible.

a. Clergy of the Church may conduct naming ceremonies for those who wish them.

b. Clergy of the Church may not refuse to conduct a baptism or a naming ceremony on the grounds that the parents of the child concerned are not married.

4. A bishop is usually the minister responsible for Confirmation. However, in cases of necessity, a bishop may issue Confirmation Faculties to an experienced priest. Priests may in other situations administer Confirmation where a bishop is not available, specifically in the case of the baptism of adults, the admission of a baptised adult to full communion or the baptism of a person in danger of death.

5. The Mass may be celebrated in any language, providing there is appropriate material for congregational response.

a. Wine (i.e. the fermented/unfermented juice of the grape) should be used during the Mass. The tradition of the Church is to receive Communion on the tongue (to avoid abuse of the Sacred Species) although local Ordinary may prescribe otherwise.

b. For details of the approved Liturgies in the Church, see the relevant Code of Practice.

c. All who are present may receive Holy Communion without prior requirement of specific beliefs, although it is encouraged that those who wish to do so should undergo appropriate preparation.

d. In the case of a person who is excommunicated from the Church but who desires still to receive Holy Communion, they shall be admitted to the service only during the administration of Holy Communion and shall be required to withdraw after receiving the consecrated elements. However, this is at the discretion of the parish priest.

6. Where it is desirable the Blessed Sacrament may be exposed for the purposes of prayer and adoration.

7. The Church does not require auricular confession of its members, but makes such available, along with pastoral counselling, to its members at their request. We recognise that the seal of the confessional is absolute.

8. The Sacrament of Holy Matrimony is understood by the Church to be a religious ceremony solely. While the registration of civil marriage or civil partnership may be necessary to give legal standing to the union of two persons, such a ceremony cannot by its nature constitute marriage as that sacrament is understood by the Church in religious terms. The policy of the Church is that two persons of the opposite sex or of the same sex may proceed to the Sacrament of Holy Matrimony provided that such a service is permitted by law in the jurisdiction concerned and all legal requirements have been complied with. For example, in England and Wales, marriages may only be celebrated between members of the opposite sex at the present time.

a. Marriage is not to be undertaken lightly. The clergyperson should in each case satisfy him or herself that the couple are fully aware of the solemn and lifelong nature of the promises which they are to make, and of the duties of Christian family life, particularly with regard to the upbringing of children.

9. The Church will not force members of the clergy to act against their conscience to perform same gender marriages but should not hinder such if requested.

10. In respect of canons IV(8) and IV(9) the Church will admit divorced and remarried persons and those whose previous civil partnerships have been dissolved to these ceremonies provided that the minister concerned is satisfied that the moral intentions of the couple concerned are in keeping with the nature of Christian matrimony.

11. Clergy at or above the order of deacon may celebrate same-gender marriages and blessings of civil partnership if they wish and if permitted by law in the jurisdiction concerned, but they shall not be compelled to do so. In the event that they do not wish to accept an invitation they shall refer it to their local Ordinary for redistribution to another clergy member if possible.

12. Sacramental Certificates must be issued for all baptisms, confirmations, blessings and Holy Orders. Clergy must issue their own sacramental certificates and maintain a record of these in a register. A copy of each certificate should also be sent to the College of Bishops to be kept in the Church records.

13. Holy Oils are available from the College of Bishops to clergy of the Church. In the case of the Oil of the Sick, a priest may bless oil when necessary, but shall do so during the same service in which the oil is to be administered.

14. Clergy must not attempt to conduct services of exorcism involving human or animal subjects without first having sought and been granted the permission of the local Ordinary in each case. There are serious legal implications that may follow from such services. Experienced clergy of the order of Exorcist and above may apply for a faculty to exorcise places and objects (only), which is a less problematic area.

15. Clergy who wish to undertake healing ministry that involves physical contact with subjects are strongly recommended to seek accredited training in their chosen method. They are also advised that they may require insurance cover to undertake such ministry. No healing ministry should take place without a second person being present to act as a witness.

V. CLERGY

1. Clergy members of The Reformed Old Catholic Church are those admitted or ordained to any of the following Orders: Porter; Lector; Exorcist; Acolyte; Subdeacon; Deacon and Priest. As well as any who shall belong to named religious orders designated under the Church's protection. Although a Bishop is not considered a member of the clergy, for these purposes it is presumed they are so. The College of Bishops may recommend the appointment offices including those of Chancellor, Registrar and Treasurer, the latter three of which may also be held by a layperson and shall in each case define the responsibilities of the office concerned. The College of Bishops may create additional offices within the Church as are necessary for its proper administration.

2. No member of clergy or person in minor orders or person holding a lay office of the Reformed Old Catholic Church shall be considered an employee of the Church under any circumstances whatsoever. All appointments within the Church are made conditionally upon this understanding.

3. Each clergyperson, if fit for work and younger than the usual retirement age, is expected to support him or herself through secular work, although it is also recognised that some may be able to support themselves as full-time funeral ministers, ecumenical youth workers etc. The Church makes no distinction between those who undertake secular work and those who undertake full-time ministry.

4. Those ordained to the Minor or Major Orders may be men or women and may discharge the responsibilities particular to those offices. All persons in Orders are responsible to their local Ordinary.

5. Deacons are men or women ordained to the Diaconate. They may perform funeral services (but not celebrate a Funeral Mass) and baptisms. At Mass, they may read the Gospel, preach the homily, and assist the priests and bishops present. They may perform marriages and blessings of civil marriage and partnership. All Deacons are responsible to the local Ordinary who may delegate this authority to a priest. A Deacon is addressed as The Reverend *N.*, or in speech by his or her Christian name.

6. Priests are men or women ordained to the Priesthood whose ministry involves regular celebration of the Eucharist. They may celebrate Mass, perform marriages, blessings of civil marriage and partnership and baptisms, anoint the sick, hear confessions and perform funeral services including a Funeral Mass. They may administer Confirmation in conformity with canon IV (4). All Priests are responsible to their local Ordinary. A priest is addressed as The Reverend Father *N.* or The Reverend Mother *N.*

7. Bishops are men or women consecrated to the Episcopate. They can perform all ecclesiastical duties and confer all Holy Orders; they may also administer Confirmation. A bishop is addressed as The Most Reverend *N.*, or in speech as Bishop [Christian name].

8. The consecration of a bishop is valid when performed by at least one bishop and witnessed. A photographic record of the key stages in the ceremony should also be kept. All Bishops must be in valid Apostolic Succession.

9. All clergy shall be assigned to an Ordinary who will be responsible for their pastoral advice and guidance as required.

10. Clergy who wish to accept any lay or ordained office in another church concurrently with their position in this Church must first seek the permission of their local Ordinary.

11. All clergy shall keep a criminal record background check on file with the Church at all times. They are responsible for informing the College of Bishops at the first available opportunity if they have been convicted of a criminal offence. Failure to inform the College of Bishops of such an event shall be treated as a disciplinary matter.

12. The local Ordinary may recommend or confer emeritus or honorary titles on clergy who have performed a service to the Church.

VI. ORDINATION AND INCARDINATION

1. In conformity with canon III A (7), all candidates for ordination or incardination must receive the approval of their local Ordinary.
2. A candidate for ordination shall have applied on the prescribed application form and shall have provided evidence of his or her religious and secular qualifications along with details of suitability for ordination and a criminal background check. He or she must provide evidence or otherwise affirm that he or she has been baptised and confirmed.
3. The Church does not usually ordain persons with serious criminal convictions, even in the event that the person concerned can show that he or she has taken sincere steps to reform his or her life since being released from gaol. In the case of minor or spent criminal convictions the discretion of the local Ordinary will apply as to whether the candidate can be approved.
4. The Church ordains both men and women to all Holy Orders and does not discriminate in admission to Holy Orders on the grounds of sexuality or marital status; nor does it discriminate on grounds of race, ethnicity, disability or financial means.
5. All candidates for Holy Orders must complete appropriate educational prerequisites. These are defined by the Church as a standard of theological education that is set by the Church's Seminary. Candidates may meet the pre-requisites by transferring in credit from prior theological studies at other legitimate institutions without limit as to the amount of credit that may be transferred.
 - a. All candidates are encouraged to continue their theological education after receiving Holy Orders, and evidence of such commitment to personal development shall normally be looked for in any candidate for the Episcopate.
 - b. Candidates for Holy Orders will not be debarred from the completion of educational prerequisites for financial reasons wherever possible.

6. Candidates who wish to incardinate from other churches must produce Letters of Excardination from their current and any previous denomination. They will be required to explain fully their reasons for wishing to incardinate and may be required to complete additional educational prerequisites. They may be required to be reordained subconditionally. Candidates will not be incardinated where it is not possible to offer effective episcopal oversight in the country concerned.

a. Bishops are not usually permitted to incardinate except under special circumstances to which particular conditions may be attached. Holy Orders are bestowed in public services at which the Mass is celebrated. Candidates wishing to become candidates for Holy Orders may apply accordingly. The Church does not recognise or practice any form of ordination that is not conducted physically by the laying on of hands. New clergy are granted temporary faculties for their first year, which is probationary, and permanent faculties upon satisfactory completion of that year.

b. Priests wishing to retain their membership with the Church they were ordained and do not wish to incardinate but affiliate with the Reformed Old Catholic Church, may do so as 'Associate Priests' providing their ordination is recognised by the local Authority.

8. Once Holy Orders are bestowed, they are permanent and cannot be resigned. However, clergy wishing to return to lay life may execute an Instrument of Resignation from Active Ministry if they wish, which will enable them to remain within The Reformed Old Catholic Church as retired or inactive clergy.

9. Clergy wishing to resign from The Reformed Old Catholic Church in order to exercise their ministry in another denomination must apply to the College of Bishops for an Instrument of Excardination. They are reminded that any form of re-ordination to the Holy Orders they have previously received that is not specifically conducted sub-conditionally is inherently blasphemous.

VII. FINANCE

1. The College of Bishops may appoint a member or non-member of the Church to act as Treasurer. The Treasurer shall be responsible to the College of Bishops. He or she shall maintain accounts for the Church and shall present these at regular intervals. He or she will not be responsible for the accounts of individual communities, parishes or clergy.

2. No member of the Church's clergy shall be entitled to receive any form of stipend or emolument whatsoever from The Reformed Old Catholic Church in recompense for their membership or service within the Church, and nor will the Church be responsible for the expenses of clergy. All clergy are to be fully self-supporting and shall offer their service to the Church voluntarily and without expectation of financial reward. They shall be responsible for their own tax affairs and in respect of any activities, such as College, parish, wedding or funeral ministry, for which they may receive donations, are considered by the Church to be self-employed.

3. Clergy are not obliged to pay dues to The Reformed Old Catholic Church, nor are they obliged to tithe but may at any time make such charitable donations as they feel moved to give.

4. Clergy may solicit financial contributions from their Community or parish in order to support their ministry, and some communities or parishes may be in a position to pay their clergy a stipend. Clergy shall not make their ministry conditional on receiving financial contributions, providing that they shall not be required to offer ministry if it is not possible to cover their normal expenses in doing so. Such financial contributions shall be accepted by the relevant authorities of the parish or College on behalf of the clergyperson, College or parish concerned and not on behalf of the Reformed Old Catholic Church.

5. It is strongly recommended that all communities and parishes that wish to solicit financial contributions should appoint their own treasurer, and that their treasurer should be responsible to the organising committee or council of the College or parish concerned. All such accounts are wholly independent of the Reformed Old Catholic Church and are the responsibility of the College or parish concerned solely. Whether or not a treasurer is appointed, all clergy must keep proper records of offerings received in the course of ministry and of the expenditure of those offerings. Such records shall be made available for inspection on request by the College of Bishops or their deputed officers.

6. Clergy may also solicit a donation for the performance of the following services: funerals; blessings; healing ministry such as exorcism; baptisms/naming ceremonies. They shall reduce their suggested donation in the event of proven financial need, though they will not be obliged to perform a service without their expenses such as travel and materials having been covered. For the funerals of babies and very young children, clergy will seek to cover expenses only.

7. Where an offering is given to a clergyperson for a specific purpose, it shall be used for that purpose provided said purpose is not contrary to civil law.

8. All clergy shall exercise integrity in their handling of money and specifically in the handling of money in the context of their ministry.

9. Clergy may discuss donations to specific works of the Reformed Old Catholic Church outside of the immediate concerns of their College or parish when potential donors wish to initiate such a discussion. A report of this discussion must be sent to the clergyperson's Ordinary who will determine whether the donation should be accepted and what conditions, if any, should attach to its acceptance.

10. The College of Bishops shall have discretion to hear any proceedings relating to finance as those proceedings relate to the conduct of individual members of clergy or the Church but shall not have responsibility for the financial affairs of autonomous communities or parishes.

VIII. ECUMENICAL RELATIONS

1. The Church considers itself to be in full communion with all Christians. It may execute instruments of intercommunion, believing that these have the power to unite.
2. The Church recognises non-sacramental churches and communities outside the Apostolic Succession as fellow-travellers in the Christian faith and way of life. However, in order for the Church to recognise a sacrament as valid within its own boundaries, that sacrament must have been celebrated with the proper form and intent by a sacramental minister who has been ordained in the Apostolic Succession.
3. Clergy of the Church are encouraged to accept invitations to preach or minister in other churches. They are encouraged to concelebrate the Eucharist with ministers of other churches who are ordained or not in the Apostolic Succession.
4. Clergy of the Church may choose to accept invitations to preach or minister in churches not holding the Apostolic Succession. They may concelebrate the Eucharist with ministers who are not apostolically ordained. Where such mixed concelebration takes place, its validity is assured when at least one of the concelebrating ministers is ordained in the Apostolic Succession and ensures the proper sacramental form and intent.
5. Clergy of the Church are encouraged to accept invitations to participate in ecumenical, interchurch and interfaith projects with other Christian churches and communities, as well as with clergy and laity of other faiths.
6. Having first obtained the consent of the College of Bishops, one or more bishops of the Church may participate in the ordination of a deacon or priest, or the consecration of a bishop, in and for another church.

7. In accepting any invitation from another Church, clergy of the Church shall have regard to the principle of mutual respect in interdenominational relations. This principle requires that there should be a mutual understanding and respect for the theology and polity of each church or College involved, such that although significant differences may exist, there is an agreement that such differences should be put aside during the given occasion, in as far as is possible, in the interests of ecumenical relations and fellowship. However, clergy should avoid placing themselves in situations where they are deemed to have consented or to have given implied consent to teachings which are against their conscience or against the fundamental principles of these Canons. a. The Church does not seek to proselytise or convert others to its beliefs in its relations with other communities and no member of clergy should seek to use such opportunities for these purposes.

IX. CLERICAL ATTIRE

1. Clergy are required to wear appropriate vesture when administering the Sacraments, and should dress appropriately when taking funerals, visiting the sick and appearing at any other function where they are to offer ministry. It is the free choice of the clergyperson concerned as to whether they wish to wear clerical dress when not exercising such functions.
2. The clergy shirt for both men and women shall consist of a shirt with white collar. The clerical shirt may be in any colour, excepting that only those of the Episcopate may wear the colour known as 'church or rose purple'. The "tunnel collar" or "Roman collar" or alternative collar style is acceptable providing the collar is white. Members of the clergy should not wear pectoral crosses which are reserved for the Bishops.
3. Cassocks may be worn as part of the dress of clergy in the Church. For the Church, a black cassock is usual.
4. Instructions for proper clerical dress and the use of vestments at the celebration of Mass, along with details of liturgical colours and much other relevant information are provided in Bishop Irving Cooper's Ceremonies of the Liberal Catholic Rite (available from St Alban Press), of which all clergy should own a copy.
5. When clergy are participating with other members of the Church, it is expected that the vestments conform to the minimum requirement of a black cassock and surplice or a white alb.

X. SACRED HEART OF JESUS SEMINARY

1. Sacred Heart of Jesus Theological Seminary shall be the official seminary of The Church. Its legal status shall be as an incorporated Religious Society. The School is not a recognised academic organisation and the degrees and other awards it confers are honorary academic awards.
2. Clergy of The Church shall be entitled to be considered for positions as faculty members as and when such positions shall arise.
3. Any clergyperson of The Church shall be entitled to be appointed to the advisory board of the School on a non-remunerated basis.
4. Any seminarian wishing to proceed to ordination shall first satisfy all outstanding academic and financial obligations to the faculty and have satisfied the prerequisites for ordination in full.