



# COMPANY OF JESUS

# HANDBOOK



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## The Prayer of the Company of Jesus

### 'ACCEPT THIS SACRIFICE'

*Oh my God,*

*Who through the life and work of my Lord and Savior Jesus, has graciously brought me unto Thyself in salvation, take, I pray Thee, all of me. As Christ has made Himself mine in the Incarnation and in the Holy Eucharist, so I make myself Thine through His merits.*

*Cleanse from me, I pray, all that is repugnant to Thee. Take from me all impurities of mind and motive. Loose me from all earthly bonds of the heart, save those which serve to bind me closer to Thee and Thy purposes for me.*

*I desire Thy Holy Presence to be the air I breathe. Make me to desire Thy Word, Thy Body and Thy Blood as my necessary food. May I be always and only for Thee; Thine to use without having to ask my permission.*

*May those I love know Thy love, and come to love Thee more, through my love for them. May my mind think Thy thoughts, my heart feel Thy emotions, my eyes see as Thou seest, my ears hear as Thou hearest, my lips speak Thy word, my feet travel Thy ways and my touch leave behind the fingerprints of the Divine.*

*Accept this sacrifice of myself, as poor as it is, for it is all I have. Enlarge my soul to be a reservoir of Thy Spirit and make all of my life a channel of Thy Love and Mercy to others. For the glory of Thy Name. Amen. \**

\* Composed by The Rev. Fr. David Barrett, CJ



## **LEADERSHIP AS OF JANUARY 2020**

### **The Very Reverend Timothy Luken, CJ**

Abbot General, Company of Jesus  
Abbot, LivingStone Monastery

### **The Right Reverend Roger Ames**

Anglican Diocese of the Great Lakes  
Episcopal Visitor

## **Abbot General Council**

### **The Venerable Mark Scotton, CJ**

Chaplain, Company of Jesus  
Rector, Church of the Transfiguration  
Cleveland, OH

### **The Reverend Lee McLeod, CJ**

Chancellor, Company of Jesus  
Rector, St. Aidan's Anglican Church  
Nicholasville, KY

### **The Reverend James Hutchison, CJ**

Director of Formation, Company of Jesus  
Rector, Christ our Redeemer  
Lynchburg, VA

## **Abbot Staff**

### **Current Position is Vacant**

Director of Anam Cara

### **Br. Barnabas, CJ**

Procurator, Company of Jesus

## **International Officers**



## INTRODUCTION AND PURPOSE

The Company of Jesus is a community of believers committed to following Christ, patterning our lives after those who have walked the monastic path before us.

The Company of Jesus is a dispersed religious society in the Anglican Church in North America\*. Our commitment to fellowship, prayer, encouragements, and spiritual growth brings us together, and we draw inspiration from the saints who have gone before us – especially those men and women in the ancient Celtic churches. We each are called to the monastic way, and together seek its authentic expression in our daily lives.

The Company of Jesus seeks to be faithful to the calling of Jesus in the Gospels (Matthew 16:24; Mark 8:34; Luke 9:23) that “if anyone wishes to be my disciple, he must deny himself, take up his cross daily, and follow me.” We long to be in Jesus’ company. We, therefore, are committed to making all of our lives a witness to the Lordship of Jesus. Through prayer and study, formation and service, we seek to have our entire life shaped by nearness to Jesus and His Cross. We invite those who feel called to a life of obedience, discipline, and being conformed to the image of Christ to consider applying for membership in the Company of Jesus.

As a dispersed society, most of us do not live in a monastery. Instead we exercise our gifts, talents, and charisms in our daily work. The monastic patterns of the Company of Jesus – our common Practice, our habits of study, our individual Rules of Life, and our anam cara – are all intended to foster space for each of us to live out our calling in our own contexts. With the goal that, together, we are each continually being formed into the image of Jesus Christ.



*The Chi-Rho is the profession cross of the Company of Jesus. This ancient Christian symbol, formed by superimposing the first two capital letters of the Greek Word ΧΡΙΣΤΟΣ (Christ), calls to mind the Crucifixion of Jesus as well as his title, Christ. This symbol was adopted by Emperor Constantine for the Roman legions and is regularly found at archeological sites throughout the Celtic world. Other versions may be a simpler image of intersecting lines, while others may include a stylized cross or even a shepherd’s crook, but each image reminds us of God’s revelation of Himself in the person of Christ Jesus, our Lord.*

*\*The Company of Jesus is a Religious Society in the Anglican Church in North America (ACNA). Although we are an Anglican Society, it is not necessary for members to be a part of the ACNA, or any Anglican church. We welcome new vocations from a variety of life situations and denominational affiliations. As a Society in the ACNA, there may be certain requirements or restrictions regarding clergy affiliation for non-Anglicans, but no one must be an Anglican to be a member of the Company of Jesus. Our application process is open to anyone affirming the apostolic faith in the Triune God, and doctrines of the historic Church.*



## HISTORY OF THE COMPANY OF JESUS

The Company of Jesus was founded in 1985 by Br. Bp.+Peter Riola, when Anglicanism was dividing into small pieces, we decided to do the opposite. We created a religious order which accepted all Christians, as long as each individual accepted the Nicene Creed as the statement of faith. We began as a service ministry serving hospice, nursing homes, hospitals, military, etc. we had two small parishes.

Br. Bp +Geoffrey Ames Founded the Franciscan Servants of the Holy Cross in 2001 as an order within the Communion of Evangelical Episcopal Churches (CEEC). In January 2002 it was decided to merge the two orders, keeping the Company of Jesus (CoJ) name, and with Bp. Ames taking on the job of Abbot. Br. Bp Ames was serving as treasurer of the Company of Jesus before becoming Abbot in 2002.

While a military chaplain, Br. Bp. Ames was deployed to the Middle East in 2003. At that time he transferred the leadership of the CoJ to Br. Mark Camp, then treasurer of the Order. In 2004, Fr. Camp was consecrated a Bishop in the CEEC, and Br. Andrew Counts was appointed as the new Abbot of the Order, with Br. Bp. Camp serving as Bishop Protector to the Company of Jesus.

In his tenure, Abbot Counts saw the CoJ expand throughout the United States, Columbia, Brazil, Spain, and Central America. In 2009, the Company of Jesus was received as an Order into the Anglican Mission in America, under the Protection of Bishop Doc Loomis. Br. Tim Luken, the Prior of Livingstone Monastery, joined the Company of Jesus in 2010, bringing the Monastery into the Order.

In 2012, Bishop Loomis arranged for his parishes to merge into the Anglican Church of North America's (ACNA) Diocese of the Great Lakes (ADGL). At that time Bp. Roger Ames became the Bishop Protector of the CoJ. Bp. Ames would later ordain Br. Tim as deacon (2015) and priest (2017) in the ACNA.

After 16 years of service, Abbot Counts retired. During his tenure the Company of Jesus moved from CEEC into the Anglican Mission in America to the Anglican Church in North America, in the Anglican Diocese of the Great Lakes. In 2019, Br. Tim Luken (Chancellor) was Appointed to be Abbot General by Bishop Roger Ames (Bishop Protector) and Bishop Ron Jackson (Ordinary, ADGL), during a broadcast service for the whole Society.

- Br. Bishop Peter Riola (Abbott Emeritus) currently resides in London, England.
- Br. Bishop Geoffrey Ames (Abbot Emeritus) currently resides in Salem, Massachusetts.
- Br. Archbishop Mark Camp (Abbot Emeritus) died of cancer on November 14, 2015.
- Br. Andrew Counts (Abbot Emeritus) currently lives in Charleston, West Virginia.
- Br. Tim Luken (Abbot General) currently lives in Newport News, Virginia.





## STRUCTURE OF THE COMPANY OF JESUS

**The Abbot General** presides over the society and provides leadership, guidance, and spiritual direction to the society. He must be a member of the Company of Jesus, a priest within the Anglican Church of North America and resident in the Anglican Diocese of the Great Lakes. The Abbot General is elected after a period of prayerful discernment by the Abbatial Council, whose election is ratified by the full membership of the Company of Jesus and blessed by the Episcopal Visitor. The Abbot General does not exercise Episcopal functions.

**The Episcopal Visitor** provides oversight and counsel to the Company of Jesus in general and serves as guardian of the society in the case of an abuse of power by anyone in leadership. The Episcopal Visitor must be a Bishop of the Anglican Church of North America (ACNA).

The following offices may be filled by the Abbot General's appointment. Those appointed report directly to the Abbot General and serve at his express will and discretion. They must be full members of the Company of Jesus and may only be removed by direction of the Abbot General. These officers form **the Abbatial Council** gathered for the purpose of advice and consent in important matters:

**The Chancellor** advises the Abbot General regarding relevant secular laws and Church policy and procedures, as well as other duties as assigned. The Chancellor may also function as the Secretary of the Abbatial Council, maintaining relevant minutes and records for the Company of Jesus.

**The Chaplain** is the chief spiritual advisor and counselor to the Abbot General. He also assists the Abbot General in ministering to the spiritual health of the society, maintaining close work with Priors and Chapter Ministers.

**The Procurator** oversees the finances of the Company of Jesus and serves as a treasurer to assist the Abbot General in maintaining an annual budget for the society. The Procurator may be appointed from within the society or may be a lay professional.

**A Director of Formation** assists the Abbot-General in the initial process of training and discernment of applicants for membership, selecting training materials appropriate to the applicants' needs, as well as assisting the Chaplain, the Director of Anam Cara, and/or Chapter Ministers in the on-going formation of professed members.

**The Director of Anam Cara** is responsible for training member of the society to be *anam cara*, for arranging *anam cara* pairings between novices and members, and for providing guidance and support to *anam cara* in the Company of Jesus.

In addition to the members of the Abbatial Council, there are further structures which help give care and direction to the members of the Company of Jesus:

**An Abbey** is a vowed residential community of fully professed members of the society who have voluntarily committed themselves to common life and prayer under obedience to the Rule of their community. An Abbey gathers under the leadership of a **Prior**, who gives guidance and spiritual direction to a particular Abbey within the Company of Jesus.

**A Chapter** facilitates support, fraternity, and accountability at a local level. A chapter may be a group with a physical house, or a group of members in a geographical area not connected by a physical house and led by a **Chapter Minister**. The Chapter Minister tends the spiritual needs of a group of members in a specific geographical area. Chapter Ministers maintain regular contact with their members, assisting in formation and fellowship.



## MEMBERSHIP

There are two basic levels of membership within the Company of Jesus: Professed and Oblate. Because the Company of Jesus is a blending of various monastic traditions and expressed in a Celtic form, we may differ slightly from traditional orders in our membership structure and terms.

### Professed

Those wishing to Profess in the Company of Jesus apply to the Abbot General for acceptance. At the discretion of the Abbot General, the Applicant is accepted as a Postulant, during which time, the Postulant completes a course of study and discernment guided by a Director of Vocation. At the end of this period of study and reflection, and upon the recommendation of the Director of Vocation, the Postulant is admitted to the Novitiate. During his time as a Novice, he will continue his course of study, and practice putting on the Rule and Practices of the Company of Jesus.

Upon the recommendation of the Director of Vocations, and approval by the Abbot General, a ceremony is held during which the brother or sister makes his/her an Initial Vows and considered a fully professed monastic of the Company of Jesus. Professed members may use the designation “CJ” after their name, such as “Father Andrew, CJ.” During the year following the monastic’s Initial Vow, the brother or sister is considered a “Junior Member” and is ineligible for appointment to senior offices.

The Initial Vow is for one year, followed by four successive one- year vows. Upon completion of five years of professed membership, a Life Vow may be made. Professed members are expected to financially support the society on a regular basis – either monthly or quarterly.

### Note of Charisms

At its beginning, the Company of Jesus was a blended religious Order comprised of Benedictine and Franciscan monastics. As the Society restructured into a religious society of the ACNA in 2019, it was decided that the Franciscan and Benedictine charisms would be blended into a single Celtic monastic society. All brothers and sisters having previously taken vows as either Benedictine or Franciscan monastics are permitted to continue in their vowed charism as fully professed members of the society. They may also choose to submit themselves to formation in the Celtic charisms at the discretion of the Abbot General. All future applicants will be formed and received in the Celtic charism.

### Oblate

The Oblate is the brother or sister who wishes to associate with an Abbey within the society for the purposes of receiving fellowship, spiritual growth and encouragement and offering their oblation of financial and physical support to the Abbey. The Oblate makes an annually renewed promise instead of a Vow. Each Abbey maintains its own Oblate formation program with its own local customs, but all Oblates are considered non-voting members of the Company of Jesus. If the Oblate later wishes to pursue Profession, he or she may do so with the permission of the local Prior and the Abbot General but must submit to formation in the Company of Jesus at the discretion of the Abbot General.

Oblates are received at a special ceremony. After being received, Oblates may use the designation “OCJ” after their name, such as “Brother Andrew, OCJ.”



## **Clergy Membership**

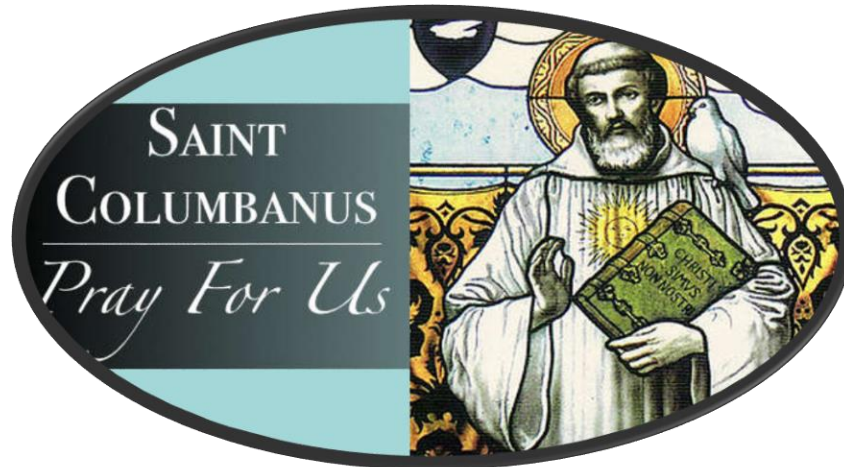
The Company of Jesus is a religious society within the Anglican Church of North America (ACNA). As such, the society ministers under the protection of a Bishop within the ACNA. It is necessary that there be some requirements and restrictions for membership when members of the clergy are involved. Only a member of the Company of Jesus who is a priest within the Anglican Church of North America and resident in the Anglican Diocese of the Great Lakes may be elected to the position of Abbot General.

In order to preserve the ecclesiastical principle that Obedience can only be given to one bishop at a time, it is expressly understood that Vows made within the Company of Jesus relate only to matters of spirituality and conduct within the society, and are never to interfere with Clerical obedience to the Diocesan Bishop. If a conflict is perceived, the member is asked to address this with the Abbot General immediately.

Any member of the clergy, regardless of denominational affiliation, may make a full profession within the Company of Jesus. Such clergy must submit authorization for application from the relevant authority and agree to submit the Canons of the Anglican Church in North America as they pertain to the society.

## **Financial Support**

No one in the Company of Jesus receives any type of salary or stipend. However, the society does need funds to cover administrative expenses such as postage, office supplies, maintaining the web site, and bank fees. There are also expenses related to Professions, such as profession crosses, books, medals, etc., and to cover the Abbot General's travel, conference fees and occasional entertainment of members, etc. Therefore, those applying for membership are asked to submit a \$35.00 application donation. In addition, each Professed member is asked to give an offering of \$10 a month to the general fund. Each Oblate is asked to give an offering of \$50 a year to the general fund. Members may also be asked to give throughout the year as they are able so that we can support mission related projects, help those who are need, or other such ministry as the Lord may lead. If you are unable to give financially, please do not let it be a hindrance to your membership; simply contact the Abbot General in confidence. Dues and donations can either be sent to the Procurator or given online.



## RULE OF LIFE

Every member of the Company of Jesus, beginning in their Postulancy, is expected to have an established Rule of Life. The personal Rule, which our Formation Director and *anam cara* help us to establish, guides us in the rhythms of our life, blending the Practices and Disciplines of the Company of Jesus and our own particular expressions of monasticism in a dispersed society.

As members of the society, we observe a common set of Practices and Disciplines that bind us together. We all live in our own social and cultural circumstances. Since we do not all live in a monastery, we do not follow the same rigorous schedule of prayer, work, worship, rest, and recreation that those in monastic life often follow. These Practices and Disciplines allow us to identify daily as monastics and to spiritually fellowship with brothers and sisters in the Company of Jesus from whom we are physically separated.

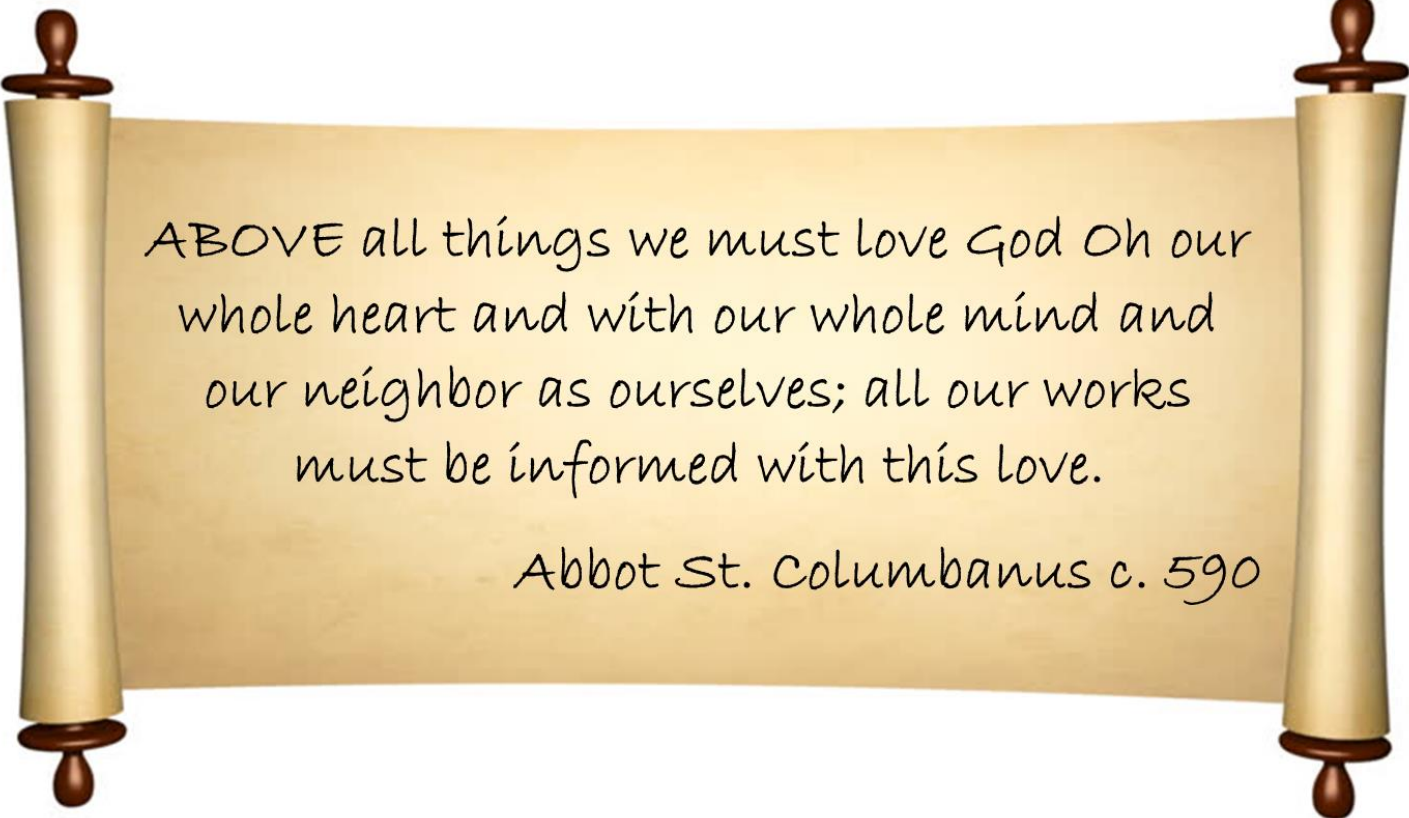
In setting forth these Practices and Disciplines, it is our desire to discern the calling of the Lord to holiness and truth, as St. Columbanus describes in his Rule:

*“How necessary discernment is to the monk is shown by the errors of many and the ruin of not a few who, running their course without wisdom, and persisting in it without this guiding knowledge, failed to bring it to a praiseworthy end. For, just as those who journey away from the path must necessarily go astray, so also will those who live without wisdom of necessity fall into excess, which is opposed to virtue, for virtue is the mean between two extremes. On the right and the left of the path of discernment the enemy places diverse stumbling-blocks and snares. We must therefore pray to God to grant us the light of true discretion to lighten the pathway of our life, surrounded as it is on all sides by the dense darkness of the world.” (Rule of Columbanus, 7)*



This section describes the Practices and Disciplines of the Company of Jesus. These form the basis for each of our personal Rules of Life and are the goal of all members of the society.

It takes time and self-discipline to undertake them all. As you work and struggle toward their application, be transparent with your Formation Director and *anam cara*, who can provide godly counsel and advice, praying with you for grace and strength from the Holy Spirit.

A decorative scroll with two wooden rollers on the left and right sides. The scroll is unrolled, revealing a piece of parchment with handwritten text in a cursive script.

ABOVE all things we must love God Oh our whole heart and with our whole mind and our neighbor as ourselves; all our works must be informed with this love.

Abbot St. Columbanus c. 590



## CELTIC VOWS FOR THE COMPANY OF JESUS

“Whoever wishes to be my disciple must deny themselves, take up their cross each day and follow me. Whoever would save his life will lose it, but whoever loses their life for my sake will save it.” Luke 9:23-24

The heart of the monk is a life of sacrifice. The calling of the monk is to transformation into Christ’s image. The work of the monk is service. The Cross is sacrifice; the Cross in transformation; the Cross is service. The life of the monk, then, is cruciform – cross-shaped.

The early Church took up their crosses literally. To be a Christian then was to place your life at risk. They called those who suffered for the faith “martyrs”, from the Greek word for “witness”. By their lives and deaths, they bore witness and proclaimed that Jesus is Lord. When the faith became legal, Christians journeyed to the edges of the Empire to find a way to sincerely live the Gospel. Martyrdom became monasticism.

In the Celtic world, this martyrdom was described in three ways: red, white, and green. As Celtic monks, we vow to be formed by Christ’s Cross, and to a life of sacrifice, transformation, and service. These vows form us into Christ’s image. They make all our life a witness to the Lordship of Jesus.

### Red Martyrdom

“The true disciple of Christ must obey in all things...” Rule of St. Columbanus

Red recalls the blood poured out for the sake of the Gospel. Red martyrdom is our vow to give everything we have and are to Christ. Being shaped by the Cross means sacrificing our own wills and desires. It means submitting to the will of the Father. The monk grows in humility through obedience. Through the Father’s provision, the Abbot’s guidance, and the *anam cara*’s direction we become reflections of Christ’s humility and obedience. *see Rule of Columbanus 1, 8, 9, 10*

### White Martyrdom

“Discipline is the most important part of the monastic rule.” Rule of St. Columbanus

White envisions the journey toward holiness through the practice of spiritual disciplines. White martyrdom is our vow to be transformed. By committing ourselves to the Company of Jesus and its practices, we create space for our lives to be converted by the work of the Holy Spirit. The practices and disciplines we share as a community shape our hearts and our wills and make our lives fertile soil in which the fruits of the Spirit can flourish. *see Rule of Columbanus 2, 5, 7*

### Green Martyrdom

“The monk to whom, for Christ, the world is crucified, and they to the world...” Rule of St. Columbanus

Green embraces life in the Kingdom of God. Green martyrdom is our vow to hold loosely to the things of this world. This means allowing God’s vision for His creation shape the way we interact with the world around us. Through simplicity, chastity, and hospitality, we become images of Christ’s Kingdom to our neighbors and bear witness that Jesus is Lord. *see Rule of Columbanus 3, 4, 6*



## PRACTICES AND DISCIPLINES OF THE COMPANY OF JESUS

### Daily

Daily Office  
 Period of Silence and Reflection/Journaling  
 Wearing 'street habit'

### Monthly

Fasting 1<sup>st</sup> Friday  
 Ministry Project  
 Meeting with *anam cara* (twice)

### Weekly

Company of Jesus Rosary each Wednesday  
 Communion, or Spiritual Act of Communion  
 Half-day of Fasting

### Annually

Affirm Credenda of Company of Jesus  
 Renewal of monastic Vows  
 Spiritual Growth Report

### Daily Office

Members are to say at least two prayer offices each day. Morning and Evening Prayer are preferred, but Noonday and Compline may be substituted as necessary. It is also acceptable, on occasion, to replace one office with a recitation of the Company of Jesus rosary – though this provision is not intended for regular use. The practice of the society is two offices each day.

The standard text for daily prayer for the Company of Jesus is the Book of Common Prayer 2019 (Anglican Liturgy Press). This is the text used by the society at all public gatherings. Per ACNA Canon II.1.1, the use of other authorized texts of Common Prayer are also acceptable. The Company of Jesus may, at a later point produce or authorize other texts for use in daily prayer at the discretion of the Abbot General.

### Silence

Our days are often hectic, filled with responsibilities, cares, worries, anxieties, appointments, disappointments, tension, and frustration. We need a calming influence in our lives and a time in which we just stop and listen to God speak to us with His still small voice. All members of the society are to set aside a time each day for quiet reflection, contemplation, study, and continued prayer – 15 minutes each day is a good goal in the beginning. We commend the practice of Examen prayer (an excellent version is available from Loyola Press - <https://www.ignatianspirituality.com/ignatian-prayer/the-examen/how-can-i-pray/>) as an excellent discipline of reflection and silence. Additionally, we commend the practice of spiritual journaling as a way of incorporating silence and reflection in our daily practices (Richard Peace's book "Spiritual Journaling" from NavPress 1998 is an excellent resource for this practice).

### Street Habit

Each member is to wear some type of visible identifier on his or her clothing each day. It is preferred that this visible identifier be the member's profession cross. We understand that some members may have vocations, such as government employment, where it is not possible or permissible to wear a profession cross. In this circumstance the brother or sister is released from wearing an identifier although he or she may wish to wear it under his or her clothing, or to include another form of identifying apparel, such as a ring or lapel pin, if deemed appropriate by the Abbot General.

### The Rosary

All members are asked to recite the Company of Jesus Rosary weekly, preferably on Wednesdays. This serves as a common point of unity during the middle of the week. Daily recitation, if possible, is recommended. Emphasis is upon the Jesus Prayer portion of the Rosary and seeking forgiveness and repentance for one's sins. Other practices of rosary devotion are acceptable but should not replace the Company of Jesus Rosary on Wednesdays.



### The Eucharist

All members are expected to receive the Eucharist weekly, or in accordance with the practice of their own congregation or parish. The expectation is that members will receive the sacrament whenever possible. For those who cannot receive the Eucharist weekly, it is suggested that each Lord's Day the brother or sister participate in an Act of Spiritual Communion. The brother or sister sets aside a time during which the Company of Jesus Rosary is prayed and then a prayer such as the following is also said:

*Dear Jesus, I believe that you are truly present in the Holy Sacrament. I love you above all things, and I desire to possess you within my soul. And since I cannot now receive you sacramentally, I beseech you to come spiritually into my heart. I unite myself to you, together with all your faithful people [gathered around every altar of your Church], and I embrace you with all the affections of my soul. Never permit me to be separated from you. +Amen.*

### Fasting

The discipline of fasting is central to every form of monastic spirituality. Fasting teaches us dependence on God, humility in our appetites, gratitude for our abundance, and training in discipline. Members are to set aside half a day each week to be a time of fasting. Each member should determine the nature of the fast with his or her *anam cara*. As St. Columbanus says:

*“Those who look out for the eternal reward should satisfy only their real needs in this life. True discretion requires that food and work shall be duly proportioned. It is reasonable to promote spiritual progress by bringing the flesh into subjection by abstinence, but if abstinence is practiced to excess, it ceases to be a virtue and becomes a vice.” (Rule of Columbanus, 3)*

In addition to the weekly half-day fast, members of the society are to set aside the first Friday of each month as a day of fasting and prayer for the needs of the society. It is acceptable for each member, with counsel from his or her *anam cara* to make this either a total fast or a day of abstinence from meat.

The Lenten fast is to be observed by all members. Prior to the beginning of Lent, all members should submit their proposed fast to the Abbot General for blessing. The purpose of the submission is so the Abbot General may offer encouragement and support and also pray wisely for each member during Lent. The proposal should not only contain the negative aspect – what you are giving up – but also the positive aspect as well – what you are going to replace it with. A typical Lenten fast might look something like this:

*I am going to abstain from meat on Wednesdays and Fridays. I am going to give up all soft drinks. I am going to memorize the 119th Psalm. I am going to go through my clothes and belongings and sort out the things I don't need and give them to the local shelter. I will receive the Eucharist daily.*

Other days or periods of fasting may be called as determined by the Episcopal Visitor or the Abbot General. It should also be noted that we recognize there are many medical reasons which prevent some forms of fasting. In these cases, we recommend discussing your particular situation with the Abbot General in order to find a form of fasting that is both healthful and beneficial.

### Ministry Project

Each member of the society is required to be actively engaged in some type of ongoing volunteer ministry project. Projects vary according to the spiritual gifts, talents, and abilities of each brother and sister. Projects are also determined by the physical and financial abilities of each brother and sister. It is important to keep in mind that no ministry is small or insignificant. All our works of charity are equally important in the Kingdom of God.





Upon making entry into the Company of Jesus, an applicant will make known to the Abbot General what volunteer ministry he or she will seek to carry out. During the formation process, the novice will work with a Director of Formations and *anam cara* to refine his or her ministry. Some suggestions for ministry project are:

- Chaplain (hospice, hospital, law enforcement)
- Volunteer at a food pantry, homeless shelter, clothing bank
- Minister to street people
- Intercessory prayer ministry
- Work with children at a day care, shelter, or children's hospital
- Animal rescue
- Spiritual Director
- Visiting the sick and shut-in
- Card ministry – sending cards and letters of encouragement, remembering birthdays of members of the society, get well cards, etc.

### **Anam Cara**

Against a culture of fragmentation and dehumanization the Company to create a culture of radical presence. Radical presence means that we create heart-to-heart and face-to-face friendships based on mutual support and authentic conversation. This way of spiritual friendship was called *anam cara* by the early Celtic monks. The relationship between *anam cara* is a friendship of mutuality, support, and authenticity.

Following a period of study and reflection on spiritual friendship, each novice is placed with an *anam cara* – a brother or sister in the society who will meet regularly (bi-weekly or monthly as they are able) in order to listen, prayer, reflect, and encourage *each other*. The Director of Anam Cara helps to facilitate and advise these pairs as we all pursue the ministry of spiritual presence.

The role of the *anam cara* is to enter into a friendship-in-the-Lord, in which we may each find support, encouragement and accountability through intentional listening, prayerful advising, and authentic sharing. The Director of Anam Cara helps to facilitate and advise these pairs as we all pursue the ministry of spiritual presence.

### **Spiritual Growth Reports**

Each member is asked to submit a semi-annual spiritual growth report to the Abbot General on the Feast of Christ the King (the last Sunday before Advent) every year. The report should cover the previous year and should contain information relating to one's spiritual growth such as reflections, how one is pursuing one's monastic calling, any doubts you have experienced and how they were overcome, needs you are facing, significant ministry events and blessings, etc. The purpose of the report is to help the leadership of the Company of Jesus to better know how they may help the brothers and sisters of the society through prayer, encouragement, resources, and so forth. This report should not be the same type of ministry report that a clergy member normally provides to his or her bishop.

### **Habits**

Full habits are only worn by fully professed members of the Company of Jesus. As of January 1, 2020, the standard habit for professed members will consist of the following:

- Grey alb
- Black Tunic Scapular (12" shorter than alb)
- Black Cowl (fully professed only)
- White Cincture (fully professed have 3 knots)
- Profession cross
- Rosary – worn on the side or in the pocket
- Grey Zucchetto or Veil (optional)



The habit must be blessed before being worn officially. It will be blessed during your profession service.

Existing members who have different styles of habits prior to January 1, 2020 may continue to wear those habits at all functions unless they desire to go with the new style of habit.

Wearing of the habit is appropriate at all functions of the Company of Jesus, at one's own church with the approval of the Rector or Pastor, at monastic meetings of any kind, and retreats - or at any time we are representing the society. One might also choose to wear the habit at home. Whenever worn, habits should be donned with appropriate prayers, such as those found in the Company of Jesus Prayer Book.



If you are working in a situation such as shelter, hospice, food pantry, etc., where you wish to wear a simple type of monastic clothing but do not wish to wear the habit, a simple grey tunic may be worn. Have the tunic blessed by the Abbot General, Prior, or, with the Abbot General's blessing, by another Priest prior to wearing it. You should wear your profession cross with the tunic.

Oblates may wear a simple alb and cincture. The cincture is white. Oblates do not have knots in their cinctures. Knots are reserved for those who have professed vows. In addition, a simple small wooden cross on a cord may be worn but should not be like the cross that is received by professed members.



### **Prayers to be said when donning the habit.**

The alb, scapular or tunic.

✠ *May the LORD clothe me with my new self, found in you, who according to God is created in Justice and Holiness of Truth. Amen.*

The cincture

✠ *May the LORD gird me with the cincture of purity so that the virtue of chastity may dwell in me. Amen.*

### **Spiritual Reading**

All members should always be engaged in some sort of spiritual reading, especially of the Bible. This reading is to be in addition to the reading of the Scriptures in conjunction with the Daily Offices. At times during the year, the Abbot General may call for a common reading selection by all members of the society. For further courses of study and reading suggestion, please refer to the "Recommended Reading List" available at [www.companyofjesus.org](http://www.companyofjesus.org)



## ASPIRANTS

### Application Process

A Vocation in a Religious Society is not for everyone. Chapter 58 of the Rule of St. Benedict states: *1 Do not grant newcomers to the monastic life an easy entry, 2 but, as the Apostle says, Test the spirits to see if they are from God (1 John 4:1). 3 Therefore, if someone comes and keeps knocking at the door, and if at the end of four or five days he has shown himself patient in bearing his harsh treatment and difficulty of entry, and has persisted in his request, 4 then he should be allowed to enter and stay in the guest quarters for a few days. 5 After that, he should live in the novitiate, where the novice's study, eat and sleep.*

A religious vocation is a special gift and call from God that is received in faith and cultivated and discerned in prayer. The formation process allows men/women to grow and mature in their response to God's call. It is a special gift that God gives to whomsoever He deems fit. The Lord prepares, moves and helps those He calls, granting them the graces and talents needed in order to embrace the religious state and persevere in it.

And yet, there is a responsibility to discern this calling that falls upon the leadership of the Religious Leadership. The Aspirant is discerning the call that is placed on their life, and the leadership confirms this calling. Leadership discerns not only in the spiritual realm but also in the corporeal realm.

The Company of Jesus embraces the spirit of the original Rule of Columbanus c. 590 as guidelines for those who wish to enter the Society. Before anyone proceeds with an inquiry into joining either chapter, it is necessary that he or she be familiar with and has read the Rule of the appropriate charisms. Admission to the Company of Jesus is not automatic and we do not guarantee acceptance into the community. There is an application process and references are required. Through careful and confidential dialogue, the Abbot General will determine if an inquirer has the necessary maturity and spiritual support to be accepted into Postulancy.

The application is not just a form, it is a process that involves you and the Triune God and is witnessed and discerned by the Leadership. While some questions do not necessarily have a right or wrong answer in and of themselves, they do assist in painting a picture of you, a combination of their past and present experiences and spiritual growth. It is meant to take time, to be reflective, to be contemplative. It is not exhaustive. If you feel that there is information or aspects of your life or call that have not been asked for but are important in your calling; please feel free to include them.

Should you have any questions, please do not hesitate to contact us via email. Having your questions in writing will help you to think and pose your questions clearly as well as allow us to respond in kind.

Bear in mind that each member must develop and participate in some form of active ministry.

Before applying, the applicant must remember that the Society is Anglican, becoming a member of the Society does NOT make you a member of an Anglican church. You may be a member of the Society and disagree at some point with the tenets of Anglicanism. However, you must understand that Anglican canons will govern the Society without question. Please see the website of the Anglican Church in North America for more information (<http://anglicanchurch.net/>)



**CLERGY MEMBERS**, please be sure to read the section on clergy membership in the chapter on Structure and Membership.

The Aspirant Application is attached at the end of the Company of Jesus handbook.

In addition, you will find a letter to give to the six individuals that you would like to provide references for you: three for personal character references and three for ministerial references.

**NOTE:** If you are a priest or pastor, one letter **MUST** be from your bishop or other ecclesiastical authority. If you are from a Church where the highest form of authority is a church council or board, a letter from that group will suffice. Clergy who cannot obtain a letter of blessing from their ecclesiastical authority will not be accepted for membership.

When you feel you are ready to make application to the Company of Jesus, please put together an application package following the checklist on page three (3) of the application and include

- A cover letter stating why you are seeking a vocation with us, through which charism (Franciscan or Benedictine), and what the ministry is that you seek to undertake or in which you are currently involved.
- You may submit a resume, or other documentation; the forms must be completed as well.

We hope these guidelines, along with the discernment of the Abbot General, will serve to make Profession in the Company of Jesus both embracing and uncompromising. In the end, we seek to affirm a rigorous Biblical hermeneutic that is faithful to Christ, His Church, our fathers Abbot St. Columbanus, St. Benedict and St. Francis, and built upon the foundation of Divine love and grace that leads to our Salvation. Amen.

Your application package should be sent directly to the Abbot General. Items may be scanned and sent by email if you wish, but you must also send a hard copy to:

Fr. Timothy Luken, CJ  
 Abbot General  
 Company of Jesus  
 PO Box 1399  
 Newport News, VA 23601  
 Email:  
 BrTim@CompanyOfJesus.org



## FORMATION PROCESS

Formation in the Company of Jesus consists of a minimum 3-year program of study and discernment. The purpose of this process is to help you determine whether life as a Monastic within the Company of Jesus is the expression of Christian life to which God is calling you. This will be a time of study, of reflection, and learning to live under a Rule of Life.

Formation in the Company of Jesus is mainly electronic – either through email, phone, or video conferencing. It is also self-directed. Each applicant is invited to work through the Formation process at their own pace, taking as much time as is needed along the way. During this time you will be in direct contact with a Formation Director and an *anam cara*.

### **Aspirants** (3-6 months)

The Aspirant begins this process by submitting an Application along with a Spiritual Autobiography (*see Appendix 1*). Once the application has been reviewed, the Aspirant can expect a phone or video conference with a Formation Director. As part of the application process, the Aspirant agrees to submit to a Background Check and a Psychological Evaluation. During this portion of the process, the Aspirant will complete and submit a series of reflections on “Chasing Francis” by Ian Morgan Cron. Once all paperwork has been received, reviewed, and approved the Aspirant will be admitted to the Company of Jesus as a Postulant, and receive a *prayer book and rosary*.

### **Postulants** (3-6 months)

During your Postulancy, you will be under the direct supervision of a Formation Director. Your time as a Postulant is intended to help you better understand life as a monastic in a dispersed society, to determine your own calling to the monastic path, and to determine if the Company of Jesus is the right community to encourage you in that life.

Your Postulancy will include a course of study. You will begin with a study of the Company of Jesus Handbook and Rule. Once you’ve shown competency with our core documents, you will begin reading and reflecting monastic spirituality focusing on its Celtic expression, while also studying the Benedictine and Franciscan materials alongside other historic Christian monastic traditions.

At the end of this period of study and formation, you will prepare a Personal Rule of Life. This Rule should be an application of the documents and disciplines of the Company of Jesus applied to your own context of life and ministry. It should demonstrate careful application of the practices and principles you’ve learned during this period of study. You should plan on discussing the project with your Formation Director.

Then, upon recommendation of the Formation Director and approval of the Abbot General, the Postulant will be vested in grey tunic, black scapular, chi-rho pendant, and admitted to the Company of Jesus as a Novice.



### **Novices** (minimum 2 years)

During your time as a novice you will continue formation by submitting fully to the practices of the Company of Jesus. This means submitting Annual and Lenten Reports, paying dues, spiritual retreats, and practicing patterns of daily and weekly prayer. You will also submit a quarterly Formation Report (*see Appendix 2*) to your Formation Director, detailing your practices and studies during the preceding months.

You will be paired with an *anam cara*, a fellow brother or sister within the Company, who will serve as a prayer partner and spiritual friend during your novitiate. *Anam cara* pairs will, at minimum, meet monthly to prayer, reflection, and direction. Your *anam cara* may suggest further reading & study and may also invite you to take on helpful spiritual disciplines or undertake memorization of prayers and Scripture. You will also want to continue your study by referring to the Recommended Reading List.

After you submit your 4<sup>th</sup> Formation Report, your progress and formation will be reviewed by a team including your Anam Cara, your Formation Director, and the Abbot General, with input from your Prior/Abbot when applicable. It is normal, at this time, for the Novice to submit a Novitiate Project. This project should illustrate your growth and study of the foundation monastic documents of the Company – the rules of St. Benedict, St. Francis, and St. Columbanus – and should demonstrate your competency in monastic studies and your calling to monastic life. For many the project will be in the form of a paper/report, but could take the form of a presentation/lecture, practical demonstration (as approved by the Formation director).

Upon the Abbot General's approval, you will be invited to begin your second year as a Novice, continuing your study and meeting with your *anam cara*. After submitting your 8<sup>th</sup> Formation Report, you will review your progress with the Abbot General – at which point you may request to make your formal profession of vows to the Abbot General, and received a knotted cincture, a black cowl, and may wear a grey zucchetto or veil.

### **Junior Professed** (minimum 1 year)

Once a formal profession has been received by the Abbot General, the Brother or Sister may begin training to teach, to instruct, and to encourage. Meetings with Anam Cara will begin to train the Junior Professed Brother/Sister to be an Anam Cara. The Junior Professed are expected to continue submitting annual and Lenten reports, to support the Company of Jesus through Dues and Gifts, to continue following a Rule of Life. Junior Professed may vote as full members of the Company of Jesus. At the 1<sup>st</sup> anniversary of your profession of vows, you will be considered Fully Professed, and will be eligible to hold senior office as appointed by the Abbot General.

### **Fully Professed**

Brothers and Sisters in the company of Jesus are expected to uphold their vows in daily life, to continue in study and prayer, to fulfil the Rule of Life, and to support the ministry of the Company of Jesus. This may include teaching and instructing or giving oversight and administrative aid to the Company. Primarily, this will be serving other brothers and sisters in the Company as an *anam cara* to give support and discernment to Novices and Junior Professed.



## APPENDIX 1 ~ THE CREDENDA

### THE CREDENDA

The following document represents the statement of common belief held by those in the COJ. This statement is based upon the Apostles' Creed. Please note: It is not necessary that a member of the Society hold to every "jot and tittle" of this document without exception. We know that as an ecumenical order, there may be some areas of disagreement. When a person makes application to the Society, we simply ask that he or she read this document first, and then make known in writing the area(s) with which there is a disagreement or problem. At that time the Abbot General will determine whether or not the disagreement will prohibit fellowship with the Society.

#### We believe in God

- God is a self-existent, personal Being, infinite in perfection, glory and beatitude, the Creator and Ruler of the whole world. We cannot see God because God is a Spirit. As Spirit, God transcends our concepts of male and female, but has revealed Himself as Father of all mankind. Jesus addressed God as Father, and so it appropriate for us to refer to Him as Father, using the male pronoun, while also recognizing that God is not male, per se.
- God is eternal: God always was, God is, and God will ever be.
- God is every place: There is no place where God is not. God is present in a special manner, in heaven, in the Blessed Sacrament, and in the souls of the just.
- God is immutable and unchangeable: God always remains the same by nature.
- God is Omniscient: all- knowing of the past, the present, and the future, and also our inmost thoughts.
- God is supremely wise: He knows how to direct everything for the best, in order to carry out His Will.
- God is almighty: He can do all that He wills by a mere act of His Will.
- God is supremely good: He loves His creatures and all His creation.
- God is patient beyond imagination: He leaves the sinner time for repentance and a change of life. God is patient with us. He has compassion on our weaknesses and desires conversion, not condemnation for the sinner.
- God is full of mercy and compassion: He readily forgives our sins when we are sincerely contrite and penitent.
- God is infinitely holy: He loves Good and hates Evil by virtue of His essential nature.
- God is infinitely and perfectly just: He rewards all good and punishes all evil deeds. Because of God's perfect justice, we have good reason to fear\* Him. This fear of God keeps us back from sin, and leads us to perfection. The fear of God is a special grace He gives to those who love Him. (\* By "fear" we mean a holy reverence and awe for God. We do not mean that God should terrify the Christian.)
- God is a God of perfect truth: all that He reveals to man is true.
- God is faithful: He keeps His promises and carries out His threats.

#### We believe in the Blessed Trinity

- There is one God, and one only.
- The Blessed Trinity is one God in three Divine Persons.
- God the Father is God, God the Son is God, and God the Holy Spirit is God.
- The Three are God, not in the oneness of a single Person but in the Trinity of one Substance: one God, one Lord in glory and majesty.
- Human understanding is not capable of grasping the doctrine of the Blessed Trinity: therefore it is called a Mystery.
- The nature, attributes and works of the three Persons of the Blessed Trinity are common to all of Them.
- Christ Himself teaches man the mystery of the Blessed Trinity; and it was partly known in the time of the Old Testament.



### **About God as Creator, and about Mankind, we believe:**

- God alone is the Creator of heaven and earth, and without God, nothing could be created.
- God made the world out of nothing, simply because it pleased Him to make it.
- God is the Creator of everything: seen and unseen.
- God preserves all His creatures in existence as long as He wills.
- God made the body of man out of dust, and breathed into him a living soul.
- Man's soul is made in the Image and likeness of God, and, like God, man's soul is a spirit, and is immortal.
- The sin of our first parents, with all its evil consequences, has passed on to their descendants.

### **About Jesus, the Christ, we believe:**

- He is the Messiah, promised by God after the sinful fall of our first parents. Many prophets of the Old Testament foretold his coming.
- He is the Redeemer because all the Prophecies of Old have their fulfillment in Him.
- He is our Redeemer because Jesus proclaimed Himself the Redeemer.
- The angels announced Him as the Redeemer.
- He is the Son of God, called so by God the Father on two occasions, and Jesus solemnly proclaimed Himself the Son of God, while he stood before the high priest.
- He was conceived of the Blessed Virgin Mary through the overshadowing of the Holy Spirit.
- He proved His divine mission and the truth of His doctrine by His many miracles, by His knowledge of all things, and by the holiness of His life.
- On the evening of the day we now celebrate as Holy Thursday, Jesus ate the Pasch with His disciples, and, during this meal, instituted the Eucharist.
- On the next day, which we now call Good Friday, Jesus suffered torture and a cruel death by crucifixion under the hand of Pontius Pilate.
- Immediately upon His death, His Soul went down in triumph into the place of the dead.
- Before sunrise on the day we celebrate as Easter Sunday, Jesus Christ rose glorious from the tomb by His Own almighty power.
- By His resurrection, Jesus has freed man from the evil consequences of sin.
- Forty days after His resurrection, Jesus ascended into heaven from the Mount of Olives, and now sits at the right Hand of God the Father.
- At the end of the world, Jesus Christ will come again to judge all mankind.
- His Incarnation is a Mystery, which, while we cannot understand, we accept on faith.
- He is truly God and truly Man: in Him are two natures, human and divine, which despite their intimate union, are quite distinct.

### **About the Holy Spirit We believe:**

- The Holy Spirit is the third Person of the Blessed Trinity and is therefore God Himself.
- The Holy Spirit came as tongues of fire upon the twelve apostles and the disciples on the fiftieth day after Jesus' resurrection - the day we call Pentecost.
- The Holy Spirit gives gifts to the Church to equip the Church for ministry. These gifts include but are not limited to wisdom, knowledge, discernment, faith, service, teaching, encouragement, giving, leadership, administration, mercy showing, healings, tongues and interpretation of tongues, miracles, prophecy, and visions.
- The fruit of the Holy Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.





### **About the Church We believe:**

- The Church was founded by Christ, and is both a visible institution, seen in its local expressions, and an invisible body of all True Believers, in which mankind is trained for heaven.
- The members of Christ's Church are called "Christians," and are the community of the faithful.
- The Lord and King of the Church is Christ Jesus.
- Christ laid the foundation of His Church when, in the course of His teaching, He gathered a number of disciples, and from them chose twelve Apostles to preside over the rest.
- The Church is indestructible; it will remain until the end of the world. Jesus assured us, in Matt, 16:18 that "the gates of hell shall not prevail against it."
- The Church is ONE: the Church has at all times and all places only one Head: Jesus Christ.
- The Church is HOLY: it has been set apart for the Lord's own pleasure and Commissioned to spread the Gospel of Jesus Christ to the whole world.
- The Church is CATHOLIC: that is, universal. It encompasses all Believers of all time who have ever named the Name of Jesus Christ as Lord and Savior.
- The Church is APOSTOLIC: the Church continues from the times of the Apostles, and the bishops have an unbroken line of succession from one or more of these Apostles.

### **We believe that we receive grace through the Sacraments**

In accord with the traditional Anglican position regarding the sacraments, we acknowledge two Sacraments, and five 'sacramental rites':

- Baptism is the Sacrament by which we are adopted by God as His children, are made members of Christ's Church, infused with sanctifying grace, and begin receiving the gifts of the Holy Spirit.
- The Holy Eucharist, also known as the 'Blessed Sacrament', and 'Holy Communion', is truly and completely the Body, Blood, Soul and Divinity of Our Lord, Jesus Christ. In John's Gospel, we read Jesus' own words, "The bread I will give you is My Flesh. He that eats My Flesh, and drinks My Blood shall have everlasting life." It is through the mystery of this Sacrament that we receive His Flesh under the appearance of bread, and His Blood under the appearance of wine. By this Sacrament we are partakers of Jesus Christ, as God and man, entirely and completely. The Holy Eucharist is indeed spiritual food for our souls, strengthening our faith and increasing God's grace.
- Confirmation, also called 'Chrismation', is the sacramental rite by which the Holy Spirit gives us spiritual courage and strengthens our faith.
- Penance, or Reconciliation, is the sacramental rite of God's forgiveness for our sins. It reunites us with the Church. Our contrition and penitence are pleasing in God's Eyes. He has an unlimited bounty of mercy and love for us.
- Unction or Anointing of the sick is the sacramental rite which helps supply us with spiritual healing, and, if it be God's will, physical healing.
- Orders or Ordination is the sacramental rite whereby those, chosen by God, receive an infusion of the Holy Spirit so they can serve God's Church as bishops, priests, and deacons.
- Jesus specially blessed the sacramental rite of Matrimony by His Presence and first public miracle at the wedding feast of Cana. The married state and the celibate state are both equally holy estates.

### **We believe in the Communion of Saints**

- The Communion of Saints consists not only of the current members of the church on earth, but also of the redeemed of all the ages, past, present, and future, both living and departed.
- We honor the Angels and Saints, especially the Blessed Virgin Mary, St. Francis of Assisi, and St. Benedict of Nursia, by asking them for their intercession on our behalf. Through them and our own petitions, we pray for both the living and the dead.



**We believe in the Resurrection of the body**

- While on earth, Jesus raised Lazarus from was dead.
- At Jesus' death, Scripture tells us many tombs were opened and the dead appeared to many in the city.
- On the last day, Christ will raise the bodies of all mankind who have died, and unite them with their soul forever.
- Jesus' own resurrection is proof He can and will do this.

**We believe in life everlasting**

- Resurrection Life is the goal all Church members strive for. It is life forever, unto the ages of ages, in the wonderful majestic Presence of God, for the rest of time.
- Our hope, as Christians, is to dwell forever in the New Heaven and Earth in one of the "many mansions" promised by Jesus.

I have read the Credenda and agree with its statements, if I have disagreements, I have emailed the Abbot General directly and have signed with those reservations.

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Print/Signature

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Date



## APPENDIX 2 ~ THEOLOGICAL STATEMENTS



### ANGLICAN CHURCH IN NORTH AMERICA

#### Theological Statement

We believe and confess Jesus Christ to be the Way, the Truth, and the Life: no one comes to the Father but by Him. Therefore, the Anglican Church in North America identifies the following seven elements as characteristic of the Anglican Way, and essential for membership:

We confess the canonical books of the Old and New Testaments to be the inspired Word of God, containing all things necessary for salvation, and to be the final authority and unchangeable standard for Christian faith and life. We confess Baptism and the Supper of the Lord to be Sacraments ordained by Christ Himself in the Gospel, and thus to be ministered with unailing use of His words of institution and of the elements ordained by Him.

We confess the godly historic Episcopate as an inherent part of the apostolic faith and practice, and therefore as integral to the fullness and unity of the Body of Christ.

We confess as proved by most certain warrants of Holy Scripture the historic faith of the undivided church as declared in the three Catholic Creeds: the Apostles', the Nicene, and the Athanasian. Concerning the seven Councils of the undivided Church, we affirm the teaching of the first four Councils and the Christological clarifications of the fifth, sixth and seventh Councils, in so far as they are agreeable to the Holy Scriptures.

We receive The Book of Common Prayer as set forth by the Church of England in 1662, together with the Ordinal attached to the same, as a standard for Anglican doctrine and discipline, and, with the Books which preceded it, as the standard for the Anglican tradition of worship.

We receive the Thirty-Nine Articles of Religion of 1571, taken in their literal and grammatical sense, as expressing the Anglican response to certain doctrinal issues controverted at that time, and as expressing the fundamental principles of authentic Anglican belief.

In all these things, the Anglican Church in North America is determined by the help of God to hold and maintain as the Anglican Way has received them the doctrine, discipline and worship of Christ.

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Print/Signature

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Date



### APPENDIX 3 ~ THE JERUSALEM DECLARATION



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

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

We rejoice in the gospel of God through which we have been saved by grace through faith in Jesus Christ by the power of the Holy Spirit. Because God first loved us, we love him and as believers bring forth fruits of love, ongoing repentance, lively hope and thanksgiving to God in all things.

We believe the Holy Scriptures of the Old and New Testaments to be the Word of God written and to contain all things necessary for salvation. The Bible is to be translated, read, preached, taught and obeyed in its plain and canonical sense, respectful of the church's historic and consensual reading.

We uphold the four Ecumenical Councils and the three historic Creeds as expressing the rule of faith of the one holy catholic and apostolic Church.

We uphold the Thirty-nine Articles as containing the true doctrine of the Church agreeing with God's Word and as authoritative for Anglicans today.

We gladly proclaim and submit to the unique and universal Lordship of Jesus Christ, the Son of God, humanity's only Saviour from sin, judgement and hell, who lived the life we could not live and died the death that we deserve. By his atoning death and glorious resurrection, he secured the redemption of all who come to him in repentance and faith.

We rejoice in our Anglican sacramental and liturgical heritage as an expression of the gospel, and we uphold the 1662 Book of Common Prayer as a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture.

We recognize that God has called and gifted bishops, priests and deacons in historic succession to equip all the people of God for their ministry in the world. We uphold the classic Anglican Ordinal as an authoritative standard of clerical orders.

We acknowledge God's creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family. We repent of our failures to maintain this standard and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married.



We gladly accept the Great Commission of the risen Lord to make disciples of all nations, to seek those who do not know Christ and to baptize, teach and bring new believers to maturity.

We are mindful of our responsibility to be good stewards of God's creation, to uphold and advocate justice in society, and to seek relief and empowerment of the poor and needy.

We are committed to the unity of all those who know and love Christ and to building authentic ecumenical relationships. We recognize the orders and jurisdiction of those Anglicans who uphold orthodox faith and practice, and we encourage them to join us in this declaration.

We celebrate the God-given diversity among us which enriches our global fellowship, and we acknowledge freedom in secondary matters. We pledge to work together to seek the mind of Christ on issues that divide us.

We reject the authority of those churches and leaders who have denied the orthodox faith in word or deed. We pray for them and call on them to repent and return to the Lord.

We rejoice at the prospect of Jesus' coming again in glory, and while we await this final event of history, we praise him for the way he builds up his church through his Spirit by miraculously changing lives.

In testimony whereof, I have caused my signature to be hereunto affixed:

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Print/Signature

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Date



## APPENDIX 4 ~ CORE PURPOSE, VISION AND VALUES



### ANGLICAN CHURCH IN NORTH AMERICA

#### Core Purpose

**Purpose:** To be a united missionary movement of Anglicans in fellowship with global Anglicanism, making disciples who make disciples of Jesus Christ and planting churches that plant churches in North America and to the ends of the earth.

#### Vision

**Vision:** To be a united Anglican missionary movement in North America of such irresistible spiritual power in Word and Sacrament that people are drawn to a personal relationship with God in Jesus Christ and become members of the Body of Christ, His Church. We will be known for our commitment to evangelical faith and catholic order.

#### Values

**The Unchanging Gospel:** We will uphold the uniqueness of Christ crucified and risen, the only Lord and Savior of the world, and the authority of Scripture, the rule and ultimate standard of faith.

**Commitment to Prayer:** We will bathe our movement in prayer, seeking to follow the mind of Christ in the power of the Holy Spirit.

**Missionary Zeal:** We will embody a passion to lead every unbeliever in each generation to follow Jesus Christ as Lord and Savior, in fulfillment of the Great Commission, globally and locally.

**Serving Those in Need:** We will reach out with the compassion of Jesus to the poor, the broken, the lost and those who are persecuted for the cause of Christ.

**Mutual Self-Sacrifice:** We will live as brothers and sisters who will lay down our lives for one another in the face of risk and opposition.

**Strategic Partnerships:** We will forge lively partnerships with biblically faithful Christians of other Churches and with Anglicans in other associations in North America.

I understand and accept these ACNA Core Purpose, Vision and Values.

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Print/Signature

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Date



## **APPENDIX 5 ~STATEMENTS ON SEXUALITY**

The Company of Jesus recognizes that human sexuality is a wonderful and complex gift from God. Because the impact of sin, however, it is also the source of great confusion and struggle for many. Given the controversy surrounding sexuality in the Church today, especially same-sex attraction, we believe it is important that we state our position clearly. The Society is committed to handling these issues with the same grace, humility and love that Christ himself demonstrated, while also seeking to be faithful to God's Word and the traditional teaching of His Church.

### **The Practice of Chastity**

Professed members of our Society practice Chastity, understood as celibacy for single members and faithfulness for married members. Single members are free to pursue marriage; married members are expected to honor their vows and stay married. However, if they divorce, they must submit themselves to the Abbot General for a period of healing and penance at the Abbot's discretion. (It is preferred that members wait at least one full calendar year from the date of their final divorce decree before remarrying, allowing time for healing, possible reconciliation, and discernment.) Divorced members who wish to remarry should notify the Abbot General to receive a blessing. Previously divorced applicants who commit to Chastity, remaining celibate while single, are welcome to join the Company of Jesus.

### **The Uniqueness of Marriage**

The Company of Jesus affirms the traditional teaching of the Church that marriage is a relationship consisting of one man and one woman, and therefore does not affirm same- sex unions. All members, both single and married, must seek to remain pure in heart, mind and body, treating the beautiful gift of sexuality with respect and sensitivity.

### **Regarding Same-Sex Attraction**

The Company of Jesus recognizes that we all struggle with sexual attraction, and that this attraction is not in itself sinful. We believe that the Biblical prohibitions against sexual behaviors are just that - prohibitions against *behaviors*. Given the complexity of these issues, we desire to be flexible in discerning Vocations. Therefore, those who experience same-sex attraction may apply for membership in the Society provided that they affirm and adhere to the Society's position on Sexuality, are willing to submit to the discretion of the Abbot and the Vocation Directors, and can show pastoral and community support from their local church. While we believe that God can lead His people into complete freedom from same-sex attraction, it is critical that we acknowledge that for many the attraction will be a lifelong reality. Therefore absolute freedom from such attraction is not prerequisite to making one's Profession. We do, however, affirm that a person's homosexual orientation can change and that such a changed individual may choose to come out of an actively practiced homosexual lifestyle. If such a one can reliably testify to Chaste practice as previously described and embraces the Company's Statement on Sexuality, he or she is welcome to apply to the Society. We entrust our Abbot General and Vocation Directors to address each applicant's situation uniquely with wisdom, compassion and love.

It is important to note that we do not place greater emphasis on same-sex attraction than other issues as though it is somehow worse. Rather we emphasize it here in order to help navigate much of the conflict and confusion involved in the current culture and the Church. Given the sensitive nature of same-sex attraction, applicants and professed members of the Society are asked to use discretion in how they share their experience/views about it with other members. Though not prohibited, they are asked to consult with the Abbot General about how best to do so.



## Statement on Sexual Abuse

The Company of Jesus does not countenance any form of abuse by our members towards anyone - especially children. We will not hide or cover up such abuse if it becomes known to us. Membership in the Company of Jesus will not shield any member from civil prosecution for such abuse. In fact, we feel obligated to advocate for the victims of abuse and to see to it that Justice is served.

Allegations of sexual abuse by one of our members will result in immediate suspension of the accused member's communication privileges. The Abbot, with the assistance of the appropriate Chapter Minister or Director of Vocations will investigate such allegations, attempting to ascertain their veracity, while also tending to the pastoral care of the member.

Any member convicted of a sexual abuse crime must be dismissed from the Society. No one convicted of a pedophilia-related crime may be admitted to the Society.

## Application Process

Through careful and confidential dialogue, the Abbot General will determine if an inquirer has the necessary maturity and spiritual support to be accepted into Postulancy. This may involve additional requests for references from previous counselors or accountability partners. The Society understands that those who live with same-sex attraction may be uncertain or torn about the issue themselves. They may be drawn to a vocation but unready to completely affirm the Society's position on sexuality. We recognize how difficult this can be and desire to provide personal and pastoral support to such inquirers. The Abbot may therefore recommend further counseling, study, or spiritual direction before accepting the inquirer's application. Once the inquirer is able to affirm the Society's position and commitments, he or she then informs the Abbot, who may in turn accept the inquirer's application to the Society. After acceptance into Postulancy, the Abbot will receive regular evaluations from the Director of Vocation as to the postulant's readiness for Profession and will decide when the postulant may make his or her Profession.

Given the Society's clearly stated beliefs and commitments about Sexuality, we cannot accept applications from those who affirm or practice same-sex relationships, or do not practice Chastity as described above. Further, the Company does not recognize as valid, the Orders of any clergy member, whether Bishop, Priest, or Deacon, who practices or affirms same-sex relationships, or non-celibate heterosexual relationships. We make this statement, not out of adversarial rejection, or 'hatred' of anyone, but rather out of our desire to be faithful to God's Word as we understand it.

We hope these guidelines, along with the discernment of the Abbot General, will serve to make Profession in the Company of Jesus both embracing and uncompromising. In the end, we seek to affirm a rigorous Biblical hermeneutic that is faithful to Christ, His Church, our fathers St. Columbanus, St. Benedict and St. Francis, and built upon the foundation of Divine love and grace that leads to our Salvation. Amen.

I understand and accept these Company of Jesus Statements on Sexuality.

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Print/Signature

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Date





## APPENDIX 6 ~ SPIRITUAL AUTOBIOGRAPHY

Please write a spiritual autobiography of no more than 10 pages. This exercise will also provide you with a thoughtful practice that will help you be prepared when you are asked the question, “Why do you want to be professed in the Company of Jesus?” The Spiritual Autobiography is a description of your call to monasticism within the context of your life story. This paper should include, but not be limited to the following topics:

- Write of your conversion to Jesus Christ
- What significant events and persons have shaped you as a person both negatively and positively? Influenced how you see yourself as a person of faith?
- What obstacles, trials or failures have you faced which have challenged you faith? How did these events shape your faith? How did you respond in these situations?
- Summarize the most important elements of your own Christian faith. Why are they important to you?
- Describe your patterns/practices/spiritual disciplines of individual and corporate devotion.
- What is at the heart of the good news you want to share with other people?
- Describe yourself and your temperament, including your gifts and preferences, strengths and weaknesses.
- What has made you believe that God may be calling you to a monastic life? What effect has your sense of vocation had on you?
- To whom do you relate most closely? From whom do you draw sustenance for the demands of life and who might sustain you in your future ministry?
- Discuss your understanding of monastic life? How do you intend to live out a calling as a brother or sister in the Company of Jesus?
- Why are you drawn to professed life in the Company of Jesus?



## APPENDIX 7 ~ CLARIFYING GOD'S CALL

The Lord God calls each of us into different ministries. Some are called to be lay ministers in their home church and/or community. Others are called into the ordained ministry, some as religious in communities. The questions below are designed to help you clarify God's call on your life. You should reflect on these questions yourself and with people who know you well. Please answer these questions and return to the Abbot General.

- Describe your Call. How have you personally investigated your call into God's service (i.e. personal prayer and confirmation by family and friends)? How was your sense of call affirmed or questioned?
- If you have a definite vision of call, explain why it would not be carried out as a lay person?
- Explain how your emotional, intellectual and spiritual strength would be useful in full-time ministry?
- Is there anything in your past that would hinder a call into religious life? Explain.
- How has your faith matured since you became a new Christian?
- How do you view the authority of scripture?
- How do you strengthen your faith in your personal life (i.e., devotional habits, personal prayer practices, Bible study, retreats, fasting, etc.)?
- How do you care for your emotional and physical health?
- How would your personal and professional skills assist in preparation for the ministry?
- How do you live out Jesus' admonition to the religious leaders of his day to love the Lord God with all your heart, soul and mind AND to love others as yourself?
- How have you participated in church ministry up to now (i.e., type of ministry, your personal role, impact on your faith and life, etc.)? In other churches?
- If you are married, in what ways have you and your spouse explored your sense of God's call? How does your spouse feel about being married to a religious?



## **APPENDIX 8 ~ FAMILY HISTORY**

Briefly describe your family history, including but not limited to familial relationships, religious training, church participation, major life events, etc.



## **APPENDIX 9 ~ PSYCHOLOGICAL EVALUATION PROCESS AND RELEASE**

### **Purpose**

The purpose of the Psychological Evaluation in the Application Process is to assess the psychological and marital health of applicants desiring membership in the Company of Jesus.

### **Process**

1. The Aspirant identifies a licensed Christian counselor approved by the Society and makes an appointment with this counselor.
2. Prior to the appointment, the Aspirant provides the counselor with Company of Jesus' Guidelines for Assessment (below).
3. Prior to the appointment, the Aspirant signs a release (attached) to allow the counselor to share his or her evaluation with the Abbot General of the Company of Jesus.
4. The Aspirant meets with the counselor.
5. The counselor provides a written evaluation to Company of Jesus.

NOTE: The Aspirant is responsible for compensating the counselor for services.



Dear Counselor,

N. is exploring taking monastic vows in the Company of Jesus, a religious society of the Anglican Church of North America. You are being asked to provide a basic psychological evaluation for N.. The Aspirant will arrange payment for services with you or your office directly in advance of the counseling session.

As a part of the application process, each Aspirant undergoes an evaluation by a licensed Christian counselor or other qualified mental health professional who can provide an assessment of the his/her mental, emotional, and marital health as it relates to the vowed life in a dispersed monastic community. Your work in assessing the candidate is part of the overall process of discerning the Aspirant's preparedness for taking on these new commitments.

Please provide a basic evaluation based on the following areas:

- Mental health history
- Family mental health history
- Emotional maturity
- Interpersonal functioning
- Level of self-awareness
- Adaptability
- Sexual behavior
- Marital health

In addition to a comprehensive interview with the Aspirant and spouse, you may wish to administer a personality inventory (e.g., MBTI), marriage inventory (e.g., Prepare/Enrich) or other instrument ahead of the counseling session. At your discretion, some Aspirants may require more than one session. If you do administer an assessment instrument, please take time to review the results with the Aspirant; the wellness assessments (marital, psychological, medical) are not just measures of health but an important part of their ongoing formation.

Prior to your first meeting, please provide the Aspirant (and spouse, if applicable) with a release waiver to sign so that you might share your written, confidential evaluation with the Abbot General and the Company of Jesus' Office of Leadership Development (a recommended waiver template accompanies this letter). Upon conclusion of the interview process, please provide a brief written evaluation to the email address below based on the areas mentioned above along with answers to the following questions:

1. Do you have any concerns, or do you foresee any issues that would potentially disqualify this person from living a vowed religious life?
2. In your estimation, what do you believe is the Aspirant's ability to respond to the emotional challenges inherent in these vows?
3. If the Aspirant is married, how would you describe the couple's marital health?
4. Do you recommend that this Aspirant pursue further counseling or see another mental health professional related to any issue uncovered through the evaluation? If so, please explain.

Thank you in advance for your ministry.

Yours in Christ,  
Abbot Timothy Luken+, CJ

Company of Jesus  
PO Box 1399  
Newport News, VA 23601  
[BrTim@CompanyOfJesus.or](mailto:BrTim@CompanyOfJesus.or)



**Authorization to Release Information**

I am voluntarily seeking to take religious vows in the Company of Jesus and I understand that part of the application process requires me to undergo an assessment (hereafter, "Assessment") by a licensed professional approved by my pastor to evaluate my psychological and marital health.

I consent to participate in the Assessment and understand that such an Assessment may include questionnaires, inventories, other tests or interviews. I understand that I may be asked questions related to, but not limited to, family history, medical history, criminal history, marital history, sexual behavior, education and employment. I agree that all the information we provide will be truthful and not misleading.

I authorize the counselor or other mental health professional to release a confidential written report to the Abbot General of the Company of Jesus.

I authorize the counselor to discuss, either in written form or orally, the written report with the Abbot General or Chancellor.

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Print/Signature

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Date





## APPENDIX 11 ~ LETTERS OF RECOMMENDATION

To whom it may concern,

\_\_\_\_\_ is exploring taking monastic vows in the Company of Jesus, a religious society of the Anglican Church of North America. As part of the application process, we would like your own perspective on the applicant's spiritual, emotional, and relational maturity.

Taking vows in a religious society is a very serious matter. We would greatly appreciate your candor and reflection as we help the applicant discern a calling to vowed life within the Company of Jesus. Your response will be held in confidence.

Please reflect on the following areas, focusing on those where you have observed/interacted with the applicant:

1. How long have you been personally acquainted with the applicant?
2. What is your estimate of the general suitability of the applicant for a monastic vocation?
3. Please describe and comment on the Postulant's participation in parish life and/or leadership.
4. How would you estimate the health of the of the applicant in the following areas?
  - a. Physical:
  - b. Intellectual:
  - c. Moral:
  - d. Emotional:
  - e. Spiritual:
5. Comment on his or her family relationships (including marriage if applicable).
6. What are the person's strengths and how are they used?
7. What are the person's limitations and how are they handled?
8. Comment on the applicant's stewardship of finances, talents, and time.

Feel free to include any additional comments or observations you feel might apply. Once completed, you can either give a sealed copy to the Applicant to submit, or you can mail/email your response to the address below.

Thank you in advance for your help in our discernment process.

Yours in Christ,

Abbot Timothy Luken+, CJ

Company of Jesus  
PO Box 1399  
Newport News, VA2 23601  
BrTim@CompanyOfJesus.org





## APPENDIX 11 ~ FORMATION REPORT

Because the Company of Jesus is a dispersed community, our network for growth and support depends on our honest communication. As part of our formation process, each Novice will submit a quarterly Formation Report to his/her Formation Director. These quarterlies will follow the Embertide cycle - the Wednesday, Friday and Saturday after the First Sunday in Lent, the Day of Pentecost, Holy Cross Day and December 13. It is sufficient to have the Report to the Formation Director by the end of the month.

Your letters might include references, if applicable, to the following:

- Content of your studies
- Reflections on meetings with your *anam cara*
- Challenging or exciting ideas or people you have encountered
- Nature of your prayer life, challenges and blessings
- Family life, joys and challenges
- Community life
- Parish life

Please reflect on what the experiences you encounter mean for you. It is not enough to say that you read a book or took a course, but how did it affect you? What might you have learned that you didn't know before? Was it helpful or challenging? Are you struggling with long held beliefs that no longer seem tenable? What are the ups and downs of your spiritual journey? Where are you today and what works? What is hard and why? By explaining our spiritual journey, we begin to understand and respond to the journey of others. Usually, a page or two is enough.



## APPENDIX 12 ~ ASPIRANT APPLICATION AND CHECKLIST

Please use a separate sheet of paper if necessary

### Personal Information

Full Name	Title:	Last:	First:	M.I.:	Maiden Name:
Current Street Address:		Current Apt/Unit #:	Current City:	State:	Zip: Country:
Home Phone:		Fax:	Mobile Phone:	Mobile Phone:	
Current E-mail Address:			Website:		
Birth Date:	Birthplace:		Nationality:		
Gender: Female Male	Date of Birth:	Marital Status:	Spouse's Name:		
<i>If currently engaged, please send written confirmation once married to update our records.</i>					
Permanent Street Address:		Apt/Unit #:	City:	State:	Zip: Country:
Past five (5) years of home address history is requested (please use a separate sheet of paper if necessary.)					
Former Street Address:		Apt/Unit #:	Current City:	State:	Zip: Country:

### Educational History

High School:	Address:	Phone:	City:	State:	Zip:
College:	Address:	Phone:	City:	State:	Zip:
Degrees:	College:	Phone:	City:	State:	Zip:
College:	Address:	Phone:	City:	State:	Zip:
Degrees:	College:	Phone:	City:	State:	Zip:

### Personal Character References

*(Please identify someone other than a family member whom you have known for more than a year.)*

Name:	Address:	Phone:	City:	State:	Zip:
Name:	Address:	Phone:	City:	State:	Zip:
Name:	Address:	Phone:	City:	State:	Zip:
Name:	Address:	Phone:	City:	State:	Zip:



### Church Affiliation and References

Name of Church you Pastor/Attend:		Length of time attended (years):	
Your Bishop/Pastor	Church Phone:	Fax:	Website:
Church Address:	City:	State:	Zip:

### Ministry Character References

*(Please identify ministry associates whom you have known for more than a year.)*

Name:		Phone:	Mobile:	
Address:		City:	State:	Zip:
Name:		Phone:	Mobile:	
Address:		City:	State:	Zip:
Name:		Phone:	Mobile:	
Address:		City:	State:	Zip:

If you are a member of the Clergy, what is your position/title:

If Clergy, Who is your Bishop or Authority?

1. When were you baptized?	
a. Where were you baptized?	
2. Have you been confirmed?	
a. Where were you confirmed?	
b. Who were you confirmed by?	
3. Are there any criminal or civil legal actions pending against you at this time?	
4. Are there any financial matters that will hinder you as a member of the Society?	
5. Have you ever been convicted of a felony?	
6. Have you ever been arrested, even if not convicted, for any crime involving children?	
7. Are you now or have you ever been under discipline from any Bishop, Church, parish or other ecclesiastical authority?	
8. If accepted into the Society, do agree to submit to the Canons of the Anglican Church In North America in all matters pertaining to the Society?	



## Aspirant Application Form and Checklist

Please use a separate sheet of paper if necessary

1. I have completed the Aspirant Application Form	
2. I have included copies of my College/University Transcripts	
3. I have included my Seminary Transcripts	
4. I have given the reference request letters to my personal character references.	
5. I have given the reference request letters to my ministry references.	
6. I have requested a letter of support from my Ecclesiastical Authority.	
7. I have attached copies of ordination certificates (if applicable)	
8. I have read the Credenda and agree with it's statements. (Appendix 1)	
9. I have read and signed the ACNA Theological Statement (Appendix 2)	
10. I have read and signed the Jerusalem Declaration (Appendix 3)	
11. I have read and signed the ACNA Core Purpose, Vision and Values (Appendix 4)	
12. I have read and signed the CoJ Statements on Sexuality (Appendix 5)	
13. I have completed my Spiritual Biography (Appendix 5)	
14. I have completed my Clarifying God's Call (Appendix 6)	
15. I have completed my Family History (Appendix 7)	
16. I have completed the Psychological Evaluation and Release (Appendix 8)	
17. I have completed my Spiritual Autobiography. (Appendix 9)	
I have included my check/money order application fee in the amount of \$35.00 made payable to the Company of Jesus to cover my application expenses.	

\*IF you have had any disagreements with the Credenda, the Theological Statements or the Statements on Sexuality, you may still apply to become a member of the Company of Jesus. Please write your disagreements and justifications on a separate sheet of paper and submit it with your other application materials.

I hereby submit my application as aspirant to the Company of Jesus and have answered all the questions truthfully and to the best of my ability. I do so after much prayer and searching the Will of God in my life.

Print Name: \_\_\_\_\_

Sign Name: \_\_\_\_\_

Date: \_\_\_\_\_