

# Missioners of The Holy Spirit

We are an Apostolic Order of Charismatic, Evangelical, and Sacramental Jesus People Promoting Generational Revival and Serving in the Power and Gifts of The Holy Spirit.

*Note: The term “apostolic order” refers to the reality that we are a missional community of Christians who work within the community, outside of a convent or monastery. We may have jobs as teachers, nurses, doctors, counsellors, clergy, etc. Our aim is to get a balance between community life and our various ministries of promoting generational revival and the ministry of the Holy Spirit’s power and gifts within a Convergent (Charismatic, Evangelical, Sacramental) ministry expression.*

## Founding Document (Constitution)

### 1. NAME AND NATURE

A. The name of this apostolic order shall be The Missioners of The Holy Spirit.

B. The nature of The Missioners of The Holy Spirit shall be that of an apostolic order in full koinonia with the Communion of Evangelical Episcopal Churches. The order shall initially be shepherded by Bishop Jon Aamodt, and Bishop Jon will be in an ecclesiastical relationship with Archbishop Paul Wayne Boosahda in his unique and ongoing role as one of the original founders of the CEEC and as a continuing Archbishop with seat and vote in the CEEC International House of Archbishops.

### 2. PURPOSE

A. The purpose of this apostolic order is to provide a missional sodality of the One, Holy, Catholic, Apostolic Church to promote generational revival, and equip and raise up next generation leaders that are specifically focused on generational revival and moving in the power and gifts of the Holy Spirit within the context of a “Convergent” (Charismatic, Evangelical, Sacramental) ministry dynamic.

### **3. OUR MISSION AND MINISTRY**

We are an apostolic (missional) religious order of charismatic, evangelical, and sacramental Jesus people promoting generational revival and serving in the power and gifts of The Holy Spirit. We do this through encouraging and equipping believers to minister in the power and gifts of The Holy Spirit, and working ecumenically in Ministry Houses. We also provide equipping conferences, seminars, events, and resources. We promote the visible unity of the Body of Christ by partnering across denominational lines. Jn. 17:23

### **4. THE PRACTICAL FOCUS of this apostolic order shall be:**

- A. Igniting passion for God and promoting grassroots generational revival (especially in areas of post Christian encroachment) by emphasizing and imparting the dynamic infilling of The Holy Spirit (also known as “baptism with The Holy Spirit”) as a means of power for ministry in bold proclamation, exercising gifts of The Spirit, and signs and wonders ministry.
- B. Delivering, encouraging, equipping, healing, imparting, and raising up new leaders for Kingdom ministry through Ministry Houses, conferences, events, mentoring, retreat ministries, seminars, and online training resources. As John Wimber phrased it, we want to equip God’s people to: “Do the Stuff”.
- C. Imparting passionate love, to Jesus’s people, for His One, Holy, Catholic, Apostolic Church through a Convergent ministry paradigm and the CEEC’s ecumenical charism by embodying all the ministry and spirituality of Jesus: Charismatic, Contemplative, Evangelical, Justice, and Sacramental; and by demonstrating these five streams in a convergent ministry context.
- D. Promoting the visible unity of the Body of Christ by partnering across denominational lines. Jn. 17:23

### **5. STRATEGIES AND METHODOLOGY**

- A. Promoting the mission and ministry of the Order through the Missioners of The Holy Spirit website.
- B. Promoting the mission and ministry of Order through the various ministries of Bp. Jon Aamodt, in association with this Order.

- C. Equipping lay ministers by offering online and in person teaching, training and support resources and events for lay ministers, clergy, and local and regional areas and other jurisdictions of the One, Holy, Catholic and Apostolic Church.
- D. Encouraging Itinerate Ministry
  - 1 Lay Preaching: In various church groups and other venues where people can be gathered for hearing the Gospel and receive individual Holy Spirit prayer ministry by a prayer team.
  - 2 Periodic Ministry House meetings of Third Order Members to plan outreach projects and/or invite others to a Charterhouse meeting that has a Holy Spirit outreach emphasis.
  - 3 Power Evangelism in places where people are receptive to hear the Gospel and receive The Holy Spirit's ministry through personal prayer ministry encounters.
- E. Encouraging participation in ecumenical relationships and gatherings, partnering across denominational lines and geographical regions for the spread of the Gospel of the Kingdom, the strengthening of the Churches, and the kindling of generational revival.

## **6. IDENTITY**

- A. We identify and see ourselves as Christians and followers of Jesus Christ committed to the Great Tradition of the One, Holy, Catholic, Apostolic Church of our Lord.
- B. We draw from the rich and diverse well-springs of the ecumenical consensus of the Church of Jesus Christ from its earliest inceptions, to its Patristic heritage and developments – East and West – and on through its historic journey of renewal, reform and recovery, to its contemporary witness, mission and life in the 21st century.
- C. We particularly identify with the itinerant ministry of St. Francis. Through incarnational living, bold preaching, and charismatic gifts, he and his band of brothers inspired young adults to give their lives to the cause of Christ as they re-evangelized the peoples of their regions.

- D. We are also inspired by the Jesus People revival, and the leadership of John Wimber, who was a spiritual father, charismatic equipper, and a catalyst to a generation of young adults. John loved The WHOLE Church, and the ministry of The Holy Spirit. John taught us that we all get to “do the stuff” (minister in the gifts of The Holy Spirit).
- E. We are informed by the ancient Celtic Christians, their missional expression, and their spiritual ethos that understood that God is immanently present with all of creation.
- F. Finally, we are instructed by Anglican beliefs and practices. We understand Anglicanism as being inclusive of its Celtic origins, Patristic roots, the Medieval Church, the Protestant Reformation, the Wesleyan Evangelical Revival, the Oxford Movement, and the modern Charismatic renewal. Thus, we are biblical and creedal in devotion, theology, and worship; and missional in our way of life and ministry.

## **7. GUIDELINES (RULES) OF THIS ORDER**

- A. We are committed that our personal life be in “Christian order”. See our Affirmation of Purity.
- B. We are committed to live out the “Habits” of our Apostolic Order:
  - a. The Habit of Simplicity
  - b. The Habit of Humility
  - c. The Habit of Guidance (soul friendship/spiritual direction)
  - d. The Habit of Prayer
  - e. The Habit of Koinonia
  - f. The Habit of Ministry
  - g. The Habit of Worship
  - h. The Habit of Christian Learning
  - i. The Habit of Confession
  - j. The Habit of Being Filled with The Holy Spirit
  - k. Our Religious Habit: Members of Christian religious orders have traditionally worn a distinguishing habit (clothing or necklace). The habit of our order is the Celtic Dove Pectoral Cross. Members are encouraged to wear it whenever appropriate and at all gatherings of our Order.

## **8. MEMBERSHIP IN THIS APOSTOLIC ORDER:**

### **A. “Third Order Members”, also known as “Lay Members”**

- a. We believe that grassroots, Spirit filled and equipped, ordinary believers are a key component of the Lord releasing another outpouring of generational harvest and revival. Therefore, partnering with Lay Members will be the priority of this apostolic Order.
- b. Whenever practical, Third Order Members will participate in the spiritual and ministry life of the Order.
- c. Ecumenical clergy are also welcome to be Third Order Members.
- d. Third Order Members will be ecumenical members, and fully be connected with a biblically orthodox local church.
- e. Third Order Members will be grassroots laborers and leaders who share the Holy Spirit’s life and ministry with their local churches, and spread the fire of the Holy Spirit’s ministry to the local community.
- f. They will do this in the following ways:
  - i. Regularly gathering in local Ministry Houses of this Order to plan and facilitate:
    1. Teaching and Equipping on the Ministry and Gifts of The Holy Spirit
    2. Prayer Ministry
      - a. Impartation
      - b. Healing
      - c. Demonstrating the Gifts of the Holy Spirit
  - ii. Preaching
  - iii. Evangelizing in the power of the Holy Spirit with an emphasis on signs and wonders.

### **B. Deacons, Priests, and New Monastics are welcome in this order.**

- a. New Monastics in this Order are also known as “monks”, “brothers”, and sisters”. New Monasticism in this Order needs to express the following elements:
  1. Practically living out the contemplative life.

2. Establishing a physically located community that offers hospitality and missional outreach. Typically, that would be a communal home (an intentional monastic living community) or a communal gathering place (a Chapterhouse).
  3. Full commitment to promoting generational revival and moving in the power and gifts of the Holy Spirit within the context of their own Charismatic, Evangelical, and Sacramental ministry dynamic.
- b. Priests and Deacons must be fully committed to promoting generational revival and moving in the power and gifts of the Holy Spirit within the context of their own “Convergent” ministry dynamic. Their ministry focus will align with that of the order. If they are pastoring, or planting a local church, their ministry paradigm must align with our statement of Mission and our specific Practical Mission Focus (see #4 above).
  - c. Incardination: Those ordained in Holy Orders (historic apostolic succession), may be received into this order and into the episcopal care of the bishop of this Order.
  - d. Deacons and Priests, who are credentialed in this Order, will be under the sole episcopal care of the bishop of this Order.
    - i. Upon the bishop’s discretion, there may be times where this Order participates in “clergy on loan”.
  - e. Postulancy: Those who wish to study for Holy Orders (ordination in historic succession) may be received into this order as postulants and into the episcopal care of the bishop of this Order. Their course of study will be by mutual agreement of the postulant and the bishop.

### **C. Local Churches, Parish Congregations**

- f. Local congregations desiring affiliation with this apostolic order out of affinity with its vision, mission and/or desiring the apostolic covering of its bishop are welcome in this order. Each parish's ministry paradigm must align with our statement of Mission and our specific Practical Mission Focus (see #4 above).

### **D. Other Jurisdictions and Ministries**

- g. Jurisdictions and ministries desiring affiliation with this apostolic order out of affinity with its vision, mission and/or desiring the apostolic covering of its bishop are welcome in this order. Each jurisdiction or ministry must align with our statement of Mission and our specific Practical Mission Focus (see #4 above).

## **9. ECCLESIASTICAL AUTHORITY AND ESTABLISHMENT**

- A. This order shall be established and function under the authority of the CEEC International House of Archbishops and its bishop shall be in an episcopal relationship with The Most Rev. Paul Wayne Boosahda.
- B. A yearly report of the activities, membership, and developments of the order shall be submitted to Archbishop Wayne Boosahda and/or the CEEC International House of Archbishops for their review and approval.

## **10. CONTACT INFORMATION**

- A. FOR FUTURE INFORMATION, CONTACT: Bishop Jon Aamodt: Missioners of The Holy Spirit. 1067 Parkside Ave. Forest Grove, Oregon 97116. 503.680.2311. [Frjonaamodt@gmail.com](mailto:Frjonaamodt@gmail.com)

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Bishop Jon Aamodt- CEEC

Archbishop Wayne Boosahda- CEEC