

The Holy Rule of The Community of Saint George

Chapter I: Establishment of The Community of Saint George

In the name of The Most Holy Trinity, under the patronage of Saint George, the Community of Saint George is established.

The Holy Rule of The Community of Saint George is about living a sacramental life. A life structured around service to humanity through the sacrament of Holy Orders while exemplifying the characteristics of Saint George as shown through the prayer:

"As a savior of the enslaved, benefactor of the poor, doctor of the sick, guardian of kings, and bearer of victory. Oh, Great Martyr George, pray to Christ our God to save our souls, now and always and forever and ever. Amen."

These characteristics are:

- A commitment to justice and those who are marginalized.
- A commitment to service towards the poor and those who are suffering.
- A commitment to healing those who suffer from spiritual pain.
- A commitment to Christian Unity, specifically within sacramental Christianity but also embracing an ecumenical spirit with non-sacramental Christian communities. This commitment is best manifested in a striving towards knowledge and formation and helping other Christians through education and the sharing of spiritual gifts.
- A commitment, that as celebrants we, the clergy within The Community of Saint George, bear witness to Jesus Christ as Victor over death.
- A commitment to humility.
- An understanding that our intentions are important and to strive to live by the ideal of in all things may God be glorified.

All of this while also living our commitment and understanding of the Liberal Catholic Church tradition that embraces a non-literal, esoteric approach to sacramental Christianity as exemplified by The Young Rite of which The Community of Saint George is a part. It is understood that everyone within The Community of Saint George accepts the Holy Rule of the Community and the Landmarks of The Young Rite and act according to the statutes contained herein. Furthermore, all members of The Community of Saint George are also members of The Young Rite.

Chapter II: Our Commitments and ways in which we structure our commitments.

"The Things that we love tell us what we are." – St. Thomas Aquinas

Upon admission into The Community of Saint George the new candidate shall commit to living a clean life as outlined in the Landmarks of The Young Rite. In addition to living a clean life the new candidate shall endeavor to live a life of stability by always being mindful of their vocation to sanctified life exemplified in the sacrament of Holy Orders in general and being a representative of The Community of Saint George and The Young Rite in particular. Furthermore, the clergy of The Community of Saint George shall foster

communication and cooperation amongst one another and our commitment to stability admonishes each of us to maintain a connection with other members of the community. The Community of Saint George operates as a collective and not simply as a cluster of individuals. These commitments are held in trust along with those outlined in Chapter I and in subsequent Chapters.

Chapter III: Our Commitment to justice and those who are marginalized.

“Conquer men by your gentle kindness, and make zealous men wonder at your goodness. Put the lover of justice to shame by your compassion. With the afflicted be afflicted in mind. Love all men, but keep distant from all men.” -- St. Isaac the Syrian

The collect of St. George states, *“As a savior of the enslaved...”* This passage from the collect alludes to Saint George having transcended the torments he received while imprisoned by Emperor Diocletian. While tortured, Saint George refused to renounce Christ and demonstrated his commitment to Christianity. Saint George knew what it meant to stand up to injustice and refused to back down from the tyranny espoused by Diocletian. The resolve of Saint George to stand up against the forces who would oppress him, and the early Christian community is mirrored in the commitment of The Community of Saint George in that we too oppose injustice in the world through our advocacy and example.

Chapter IV: A commitment to service towards the poor and those who are suffering.

“If one becomes angry with one’s neighbor on account of riches, fame or pleasure, one does not yet realize that God orders all things with justice.” — St. Mark the Ascetic

The collect of St. George states, *“... benefactor of the poor ...”* To be a benefactor means to provide aid and assistance; therefore, to be a benefactor of the poor is to first care about the poor and those suffering from economic strife. Jesus said in the Gospel of Matthew, *“Blessed are the poor in spirit, for theirs is the kingdom of heaven.”* The poor and marginalized have a special place in the Gospel message of Jesus Christ and the same is true within The Community of Saint George. Having compassion for the poor implies that we care about those who suffer from the pangs of poverty. This commitment also implies that we in the Community strive to be *“poor in spirit,”* in that we serve only one Master, Our Lord Jesus Christ, and not the lure of wealth and the encroachments upon the soul that occurs when one chases wealth at the expense of faith.

Chapter V: A Commitment to healing those who suffer from spiritual pain.

“Do not claim to have acquired virtue unless you have suffered affliction, for without affliction virtue has not been tested.” – St. Mark the Ascetic

The collect of St. George states, *“...doctor of the sick...”* As a Community we are dedicated, as Saint George was dedicated, to helping those in spiritual pain or distress. This often manifests itself in one of four different means of affliction: meaning and purpose, forgiveness, relatedness, and hope. The community strives to be doctors of the sick by helping those

suffering from spiritual pain through the administration of the sacraments and through the practice of spiritual or pastoral care. It is important for clergy within the Community to know their limitations and strengths in knowing when it is appropriate to provide spiritual care and when to refer someone to a mental health professional; however, it is important to be ever mindful that often the best one can do for another is to offer an ear to listen to the expressions of their heart.

Chapter VI: A Commitment to Christian Unity.

“I found out that the Son was incomprehensible, since he is wholly light. In his brightness I beheld the Bright One who cannot be clouded and, in his pureness, a great mystery, that is, the body of our Lord, which is well-refined. In its undividedness I saw the Truth that is undivided.” -- St. Ephraim the Syrian

The collect of St. George states, “... guardian of kings...” Saint George is a saint that is revered by the Eastern and Oriental Orthodox Churches, by the Anglican Communion, and by the Roman Catholic Church. All of the sacramental churches honor Saint George and many churches and sanctuaries bear the name Saint George. Because of the ecumenical nature of our Patron, The Community of Saint George embraces a commitment to fostering community within Christianity in general and with the sacramental community in particular. We hope to foster community by being of service to other jurisdictions, micro-denominations, and other branches of the Mystical Body of Christ through sharing of our spiritual gifts.

Chapter VII: A Commitment to bear witness to Jesus Christ as Victor over death.

“He became what we are that we might become what he is.” – St. Athanasius

The collect of St. George states, “... and bearer of victory...” There are several atonement theories within Christianity. The one most appropriate to The Community of Saint George is that of *Christus Victor* which is the understanding that the death of Jesus on the cross and subsequent resurrection is to give humanity the keys to overcoming death and seeking everlasting life. Crucifixion and Resurrection are the examples that Jesus gave us in overcoming our struggles in this world and in overcoming death and living in the next. Through this example we can carry our cross through the struggles of life but know that through our faith we are resurrected and continue to live; likewise, we know that our death is not our final destination but a new beginning where we too become bearers of victory and share in the Paschal Mystery.

Chapter VIII: A Commitment to humility.

“The three most important virtues are humility, humility, and humility.” – St. Bernard of Clairvaux

Throughout the history of Christianity, the virtue of humility is lauded as a foundational prerequisite to spiritual growth and development. It is easy to get caught up in titles and our ego. Members of The Community of Saint George should strive to develop humility in our dealings with one another and throughout our lives. Conflicts should be resolved quickly and

interpersonal relationships should be cultivated. In all things, God should be glorified and humility should be the guiding virtue.

Chapter IX: An understanding that our intentions are important and to strive to live by the ideal of in all things may God be glorified.

“In all of our deeds God looks at the intention, whether we do it for His sake, or for the sake of some other intention.” – St. Maximus the Confessor

As clerics of The Community of Saint George we are called to live a sacramental life and as such we are mindful of the importance of intention and living our lives intentionally. Our ethics and our character should be the result of our intention, our willful choice to be who we are called by God to be and to become. Our actions are not always the result of an iron will and sometimes we fall short of our expectations. In that case, we continue to strive for perfection with the humility to understand that sometimes we fall short.

Our lives should be intentionally lived in accordance with the prescriptions outlined in this Rule and in accordance with the Landmarks of The Young Rite and as such we should work towards the ideal that in all our actions may God be glorified. The ideal is that in all things may God be glorified.

Chapter X: A dedication to the Great Martyr George.

“Advance our standards, set upon our foes; Our ancient word of courage, fair Saint George, Inspire us with the spleen of fiery dragons!” – William Shakespeare

The collect of Saint George states, "... Oh, Great Martyr George..." Saint George is unique because he is honored in both the Western Church (i.e., Roman Catholic and Church of England) and in the East (Russian Orthodox, Greek Orthodox, Coptic and Ethiopian Orthodox especially). If the Independent Sacramental Movement (ISM), of which The Community of Saint George is a part, includes independent Catholics, Anglicans, and Orthodox then the uniqueness of Saint George is like a glue that holds all these branches of the Independent Movement in balance. The Community of Saint George strives to honor the myriad branches of the ISM through the veneration of a Saint that is greatly honored by all the branches that make up the movement.

Saint George is a figure whose story has many variations and legends. A Cappadocian Greek soldier in Diocletian's Praetorian Guard. He became a martyr for the faith when he refused to renounce Jesus Christ. There is a legend of Saint George slaying a dragon, which can be viewed symbolically of slaying one's own ego and rising towards spiritual perfection. Saint George is even mentioned in some Islamic texts. He personifies everything we wish to promote. Unity, going deeper spiritually, transcendence, and more. Saint George has exoteric and esoteric meaning and this characteristic of the Saint is expressed in The Community of Saint George in that we express our Christian faith in both exoteric and esoteric ways making Saint George the perfect patron for our Community.

Chapter XI: Concerning those who wish to adopt our Rule, and how they should be received.

“Spirituality is the realization of unity, the seeing of the oneness of all things.” -- Annie Besant

The Community of Saint George is a clerical fraternity that welcomes all genders to the service of humanity and the worship of God through the gifts bestowed during ordination to the various levels of the sacrament of Holy Orders. The Community of Saint George trains, sustains, and supports clergy under the auspices of The Young Rite. We recognize that people are called to different types of ministry which includes, but is not limited to congregational ministry, chaplaincy, teaching, counseling, and others. The sacramental nature bestowed by Holy Orders should be ever mindful to those within the Community and a calling to sanctified service manifested in both the minor and major orders of ordination should have primacy within one's calling regardless of the ministry context that members of the Community find themselves pursuing. A secondary charism of The Community of Saint George is service as custodians of the wisdom of the Church Universal in general and the Liberal Catholic Church Tradition in particular.

There are two means in which a person can be received into The Community of Saint George and adopt our Rule. The first is through completing the Formation Program and Course of Study of the Community. The second is through incardination if the person seeking admission is already in Holy Orders. A person does not petition to join The Community; instead, a person reveals their calling by God to The Community, who in turn recognizes this call and provides acceptance, mentorship, structure, and accountability.

Completing the Formation Program and Course of Study. After someone is accepted as a candidate within The Community he or she is then instructed to communicate with the Master of Formation, also known as Formation Director, who will screen all candidates and prepare them to embark on the Course of Study in collaboration with a Dean, also known as a Mentor. Even when the candidate is working through the Course of Study the Master of Formation will continue to work with the candidate to ensure they are adhering to the principles of Our Rule and to foster spiritual development. The screening process for would-be candidates of The Community of Saint George may include the writing of essays, interviews with the Master of Formation and other members of the Community as deemed appropriate, and a criminal background check.

After a candidate has completed the initial formation phase of formation and with the approval of the Master of Studies and the Master of Formation, they shall be classified as a *postulant* and shall start working with the Master of Studies who will appoint a mentor to work with the postulant through the Course of Study. Once the *postulant* completes the initial Formation Course of Study year the postulant is eligible for ordination up to *sub-deacon*. Once a postulant is ordained to the sub-diaconate he or she ceases being a *postulant* and shall be a full member of The Community of Saint George entitled to wear the clerical collar and use the title of Reverend.

Once the *sub-deacon* finishes the Diaconate Course of Study, he or she shall then be eligible for ordination to the diaconate. If both the Master of Formation and the Master of Studies agree the *sub-deacon* can be ordained to the diaconate anytime during the Diaconate Course of Study.

If a deacon desires to continue studies to the priesthood he or she will embark on the Priesthood year one of the Course of Study. Once the *deacon* finishes the Priesthood year one Course of Study, he or she will then be eligible for ordination to the priesthood. If both the Master of Formation and the Master of Studies agree the deacon can be ordained to the priesthood anytime during the Priesthood year one Course of Study. The new priest will only be considered a fully vested priesthood member of The Community of Saint George once they fully complete the Priesthood year one Course of Study to the satisfaction of the Master of Formation and Master of Studies.

There are two additional years of the Course of Study known as Priesthood year two and Priesthood year three. These additional years of study are required to be considered eligible for the ecclesiastical honor of archpriest. Furthermore, completion of the complete Course of Study is necessary to be eligible for consecration as a bishop if such an opening becomes available.

Incardination into The Community of Saint George. Individuals ordained elsewhere can petition to join The Community of Saint George through the process of incardination. All degrees of Holy Orders are honored in the incardination process; however, anyone holding the minor orders will incardinate as a *postulant*. Sub-deacon and above shall incardinate at that order of Holy Orders.

Those incardinating shall be treated with respect and acknowledged for their education, experience and previous ordinations and consecrations. Individuals ordained or with significant experience in denominations outside of Apostolic Succession will be treated as candidates for *postulancy* and given special consideration for advanced standing within the Course of Study in consultation with the Master of Formation and Master of Studies.

Incardinating into The Community of Saint George involves a process of discernment which includes the writing of essays, interviews, evaluation of past education and experience, and a criminal background check. Through this process of discernment, the candidate for incardination may be requested to complete all or part of the Course of Study either before, as part of, or after official incardination at the discretion of the Master of Formation and Master of Studies.

Standards of Competence for those seeking incardination. All clergy seeking incardination into the Community of Saint George must meet the following requirements:

Deacon:

- Sacraments of Baptism, Communion, Confirmation, and Holy Orders as a Deacon.
- Ability to assist at altar service for the mass and express and understand Liberal Catholic and Young Rite Tradition.
- Training as a Deacon expressed in papers and works or a divinity or religious degree from an accredited institution (ATS Accreditation).

Priest:

- That which applies to Deacon.

- Master of Divinity graduate degree or equivalent documented training for the priesthood.
- Ordination and mentorship for no less than 1 year.
- Ability to explain and express the sacraments in form and practice.
- Ability to hold the office of a priest and work in society or support process to coming to national synod once a year for continued training.

Bishop:

- That which applies to Priest.
- Apostolic succession of no less than 2 bishops present.
- Training as an administrator and work as a priest in total for three years minimum.
- Ability to discuss and display administrative qualities and to fully comprehend the office.
- Ability to attest, practice and demonstrate the ability to offer episcopal sacraments.
- Conformity to our tradition of no ordinations or consecrations without receiving authorization from the Presiding Bishops of the Community of Saint George.

These are general standards. There will, at times, be exceptions to these standards and waivers can be approved by consensus of the Presiding Bishops.

Chapter XII: Concerning the nature of Celebrants.

“He made them, the vicars of his love.” – St. Ambrose

The Young Rite has a tradition of having simplex priests and celebrants. A simplex priest is a priest authorized to celebrate the Eucharist in private and is not authorized to publicly represent The Young Rite. A celebrant is a priest who can publicly represent The Young Rite through the public celebration of the Eucharist. The custom has been to offer ordination to the priesthood to anyone who seeks to be ordained essentially ordaining the candidate a simplex priest. In The Community of Saint George everyone in Holy Orders is a celebrant, as such, because every cleric within the Community is authorized to represent the Community. While the term celebrant normatively refers to the priesthood specifically, in the context of the Community every member in Holy Orders from Cleric to Bishop can represent the Community, but only priests and bishops can celebrate the Eucharist. The Community of Saint George does not authorize or utilize the concept of simplex priest as has been customary within The Young Rite.

Chapter XIII: Concerning the Presiding Bishops of The Community of Saint George (The Young Rite).

“One should not seek among others the truth that can be easily gotten from the Church. For in her, as in a rich treasury, the apostles have placed all that pertains to truth, so that everyone can drink this beverage of life. She is the door of life.” – St. Irenaeus of Lyons

The governing, or presiding, bishops of The Community of Saint George shall be three and shall consist of the Master of Studies, the Master of Patronage, and the Master of Formation.

Governance. It is custom, within The Young Rite, for leadership to be triune and to govern through consensus. This is seen in the Council of Three that governs the whole of The Young Rite. The Community of Saint George under the auspices of The Young Rite has sought to operate similarly with the governing body of the Community being triune in number. This triumvirate consists of three presiding bishops; the Master of Studies, the Master of Patronage, and the Master of Formation. Decisions governing The Community of Saint George, unless otherwise noted, shall be made by the three presiding bishops through consensus.

Master of Studies. The Master of Studies is the chair of the governing bishops and first among equals. He or she is tasked with maintaining the Course of Study. The Course of Study is the training program used to educate members (i.e., clergy) of the Community of Saint George. The Master of Studies shall appoint mentors to postulants to help them progress through the Course of Study. The Master of Studies shall be the primary liaison between The Community of Saint George and other jurisdictions, and this includes The Young Rite's Council of Three. He or she shall assume additional duties as decided by the presiding bishops.

Master of Patronage. The Master of Patronage shall act as ecclesiastical endorser for The Community of Saint George and as such will work with the Master of Studies and Master of Formation to ensure all those within the Community seeking status, voluntary or professional, as chaplains are sufficiently trained and enabled to take on the tasks of a chaplain within various chaplaincy settings. The Master of Patronage shall also ensure that all members of The Community of Saint George have sufficiently passed criminal background checks and are cleared as members in good standing with a clean (or sufficiently explained) criminal record – it should be understood that The Community of Saint George has a zero-tolerance policy for sexual offenders. He or she shall assume additional duties as decided by the presiding bishops.

Master of Formation. The Master of Formation is the true gate-keeper for The Community of Saint George. He or she shall be responsible for initial background screenings to assess the spiritual and emotional maturity of anyone seeking admission into our Community. He or she shall work with the Master of Studies to admit candidates into the formation program and shall follow them through their time as postulants. The Master of Formation shall also be known as Formation Director. He or she shall assume additional duties as decided by the presiding bishops.

Vacancies. If a vacancy occurs among the presiding bishops the remaining presiding bishops shall co-opt a regionary or auxiliary bishop to fill the open presiding bishop position. The remaining presiding bishops are encouraged to call the Community to Council to seek input and advice from the whole of the Community before deciding who will fill the opening. If all of the presiding bishop roles are vacant, then the senior bishop within the Community shall assume the Master of Studies position and work to fill the empty positions until filled.

Chapter XIV: Concerning the calling of the Community to Council.

"When you begin to read or listen to the Holy Scriptures, pray to God thus: "Lord Jesus Christ, open the ears and eyes of my heart so that I may hear Thy words and understand them, and may fulfill Thy will." Always pray to God like this, that He might illumine your mind and open to

you the power of His words. Many, having trusted in their own reason, have turned away into deception.” – St. Ephraim the Syrian

It may become necessary for the Presiding Bishops to seek the advice of the members of The Community of Saint George. This might be consultation with senior (Regionary) bishops, all the bishops within the Community or with every full member of the community which includes subdeacons and higher. Those in minor orders are still considered postulants and not full members of the Community. It is customary, before someone is incardinated to call the Community to Council to ensure there are no objections to an incardination.

Chapter XV: Concerning Deacons, Priests and Bishops within the Community.

“Do not disdain the commandment to love, for through it you become a son of God, and when you break it, you become a son of Gehenna.” – St. Maximus the Confessor

Sub-deacons and deacons are an important office who often perform duties as master of ceremonies and the trusted “right arm” of the priest or bishop. The Community of Saint George values and supports those called to serve as deacons and sub-deacons and encourages vocations to the Order of the Diaconate. While no deacon is permanently held as a deacon we support those individuals called to remain deacons well after their ordination as such and who feel a call to service within the Order of the Diaconate.

Priests act *in persona Christi* through the celebration of the Eucharist and the administration of the sacraments via proper matter and form as taught and approved by the Presiding Bishops and Young Rite tradition. All priests, as with all clergy, within The Community of Saint George serve as Celebrants and should always be mindful of their status as ambassadors of The Community of Saint George and The Young Rite. As with any member of the Community, all priests serve the community as the need arises and their gifts allow.

Senior priests, as defined by the Presiding Bishops, who are either not ready for episcopal orders or who are ready but there is no current need with the Community may serve in roles in accordance with their skills and credentials either clerically or from their professional life. These roles can be a service to the local community, to The Young Rite, or to The Community of Saint George to value them and offer them a path to maximize their potential.

Regionary Bishops are bishops appointed by the Presiding Bishops to have episcopal oversight of a designated geographical area. The rights and responsibilities of the Regionary Bishop shall be articulated by the Presiding Bishops at the time of the appointment. A recently incardinated bishop should serve as an Auxiliary Bishop for six months to a year before being eligible to serve as a Regionary Bishop.

Auxiliary Bishops are bishops “at-large” who reside within The Community of Saint George. They enjoy all the liturgical and ceremonial dignity of a bishop but cannot ordain or consecrate without the express permission of the Presiding Bishops.

Chapter XVI: Concerning the divine office and fasting; and in what manner the clergy ought to go through the world.

“Prayer is the conversation of the mind with God.” – St. Neilos the Ascetic

All members of The Community of Saint George, being members of various orders of the priesthood, are to always be mindful of their status as clergy. The ordained state is a perpetual state and all members of the Community must acknowledge this reality. All members of The Community of Saint George should live “A Clean Life,” as defined by the Landmarks of The Young Rite which means, “... a respect for life and a respectful attitude to all, irrespective gender, faith, religion, color, sexual preference, or whatever other categorization one may use to distinguish human beings from one another.”

Each member of The Community of Saint George should have their own individualized spiritual rule detailing the expectations of their prayer life and fasting. This rule should be made in collaboration with the Master of Formation and designed to foster spiritual growth and maturity. It should include, but is not limited to, a prescribed prayer life (both formal and informal styles of prayer) and include provisions for fasting and other spiritual practices.

Chapter XVII: Concerning the admonition and correction of postulants.

“Do not think about or do anything without a spiritual purpose, whereby it is done for God. For if you travel without purpose, you shall labor in vain.” – St. Mark the Ascetic

Postulants are probationary members of The Community of Saint George and fall under the authority of the Master of Formation and the Master of Studies. While in this probationary period a postulant can be dismissed for reasons determined jointly by the Master of Formation and the Master of Studies. Likewise, the Master of Formation and the Master of Studies shall provide correction and admonition to postulants to ensure they are following The Rule of the Community of Saint George and the Landmarks of The Young Rite, both of which binds us all. All correction should be done with compassion and mercy.

Chapter XVIII: Concerning the admonition, correction, and expulsion of clergy within the Community.

“The forgiveness of insults is a sign of true love, free from hypocrisy. For thus the Lord also loved this world.” – St. Mark the Ascetic

It is the unfortunate reality that there may be times when a member of the Community needs to be admonished, corrected, or expelled from the Community. The Presiding Bishops should collectively issue an admonition or correction to the member of the Community in need of said admonition or correction. Likewise, the Presiding Bishops can collectively, through consensus, expel a member from The Community of Saint George; however, they are encouraged before an expulsion is decided to call the Community to Counsel to seek the advice of the Community before making such a serious decision.

Chapter XIX: Concerning those who would be chaplains.

“One who knows oneself, knows God: and one who knows God is worthy to worship Him as is right. Therefore, my beloveds in the Lord, know yourselves.” — St. Anthony the Great

The Master of Patronage serves as the ecclesiastical endorsing agent for The Community of Saint George and as such shall ensure that anyone within the Community who feels called to chaplaincy, either voluntary or professional, is sufficiently prepared to provide ministry in this capacity. He or she shall work in collaboration with the Master of Studies and Mater of Formation to stay up to date and abreast of trends within chaplaincy including, but not limited to, board certification.

Chapter XX: Concerning Sacraments.

“The spiritual virtue of a sacrament is like light, — although it passes among the impure, it is not polluted.” – St. Augustine of Hippo

Through the sacrament of Holy Orders, priests of the Community receive the sanctifying grace of God to celebrate the Eucharist, grant absolution for the remission of sins and anoint those in need of spiritual healing; deacons the sanctifying grace to baptize and solemnize marriages; and bishops the sanctifying grace to confirm those into the faith and to ordain and consecrate. With authorization, a priest can be given faculties to confirm people into the faith. Likewise, a bishop can perform all the sacraments and a priest can perform all the sacraments except for those specifically mandated to bishops.

These spiritual gifts come with great responsibility to maintain the validity of the sacraments conferred by using appropriate and approved form and matter. The Community of Saint George, as an order and jurisdiction within The Young Rite utilizes The Young Rite Liturgy as the default Liturgy; however, experimental Liturgy is acceptable if it is approved by the Presiding Bishops or by a Regionary Bishop who is given authority to approve experimental Liturgy at the time of their appointment.

Chapter XXI: Concerning our call to be Stewards of Tradition.

“You are what you share.” – Charles W. Leadbeater

As an ecclesiastical body within The Young Rite it is our sacred obligation to be stewards of the Liberal Catholic Church tradition. The Liberal Catholic Church is a venerable tradition of over 100 years and due to the frailties of humanity has not remained unified as a single ecclesiastical body; however, there have been several jurisdictions that claim Liberal Catholic Church lineage of which The Young Rite is one. In The Community of Saint George, we feel it is essential that we maintain a strong connection to our spiritual heritage and such place ourselves as stewards and custodians of the rich theological and cultural heritage that is the Liberal Catholic Church Tradition. In addition to our holding in trust the traditions of the LCC we also hold that it is essential to study, learn, and understand the rich tapestry of the Christian sacramental tradition and hold that knowledge as a treasure to be honored and cherished.

Chapter XXII: Concerning our call to be Architects of Innovation.

“Start by doing what’s necessary, then what’s possible and suddenly you are doing the impossible.” – St. Francis of Assisi

From our love of tradition, we are grounded and rooted in the Liberal Catholic Church tradition of The Young Rite. Our stewardship of tradition grounds us in something higher than ourselves

and gives us the ability to express ourselves from that tradition but also in ways that are new and innovative. We do not dwell in the past, but we are rooted in the success of previous generations with an eye to the future. Looking towards the future allows us to tread new paths and explore new territory that expresses our affection for Liberal Catholic tradition and most importantly our calling to be Christians and what that means in the world in which we reside.

Chapter XXIII: Concerning our call to be Artificers of Culture.

“Better remain silent, better not even think, if you are not prepared to act.” – Annie Besant

The independent sacramental movement of which The Community of Saint George, and The Young Rite, is a part is a beautiful religious and spiritual phenomenon; however, due to human nature, the movement is often riddled with dysfunction and peculiar behaviors. As artificers of culture, it is the ideal of The Community of Saint George to help change the culture of the movement. To strive towards unity and a United Sacramental Movement. Not united under one banner, but united in purpose and in promoting a type of Christianity that is both ancient and adaptable. To strive to build a community that is accountable to one another that works for a common, spiritually mindful, goal of pruning the dysfunction from the movement and building a healthy and thriving community.