

The Order of St. Frideswide
An order of regular and secular nuns
Of
The Archdiocese of the Alpha and Omega
Of
The Anglican Church of the Americas
The Most Rev. Michael B. Simmons, PhD, Bishop Protector

THE CHARTER OF THE ORDER OF ST. FRIDESWIDE

I. THE NAME AND ITS RELATION TO THE COMMUNION OF EVANGELICAL EPISCOPAL CHURCHES.

The Archdiocese of the Alpha and Omega of the Anglican Church of the Americas (Henceforth: “ACA”) espouses the tenet that God, by the power of the Holy Spirit, and to the glory of the Lord and Savior of the world, Jesus Christ, has in recent times and amongst various Christian ministries, begun to do a new work of spiritual renewal in the earth. Commonly referred to as the Convergence Movement, it embraces the “three streams” of the One Holy, Apostolic and Catholic Church: the Evangelical, the Charismatic, and the Liturgical/Sacramental, all of which are clearly documented in scripture as being the salient features of the Holy Spirit’s work in birthing the Early Church (Cf. Acts 2). These three streams can be found in various periods and movements within the early Patristic period (Sub-Apostolic), Ante-Nicene, Post-Nicene, the Medieval Church, Celtic and Anglo-Saxon Christianity, the Protestant Reformation, the Wesleyan Revival, the Great Awakening in America, the Holiness Movements, the Azusa St. Revival and the emergence of Pentecostalism, and the Charismatic Movement.

The evangelical aspect of the ACA can be found in the emphasis upon preaching sound biblical doctrines which enables the Holy Spirit, because the preacher is speaking the Truth from God’s Holy Word, to bring conviction, repentance, regeneration, nourishment, and growth to the believer in Christ. The charismatic aspect is found in the belief in the power and immediate presence of the Holy Spirit during the experience of corporate worship, often characterized by a free and spontaneous expression of worship in the form of lifting the hands, clapping, singing praise songs, dancing, and the manifestation of the charismata, otherwise known as the gifts of the Holy Spirit (I. Cor. 12-14). These latter include miracles, healings, tongues, the interpretation of tongues, discerning of spirits, and prophecy, amongst others. The sacramental/liturgical stream is expressed by the regular observance of the Holy Eucharist, as known as the Holy Communion, the Blessed Sacrament, the Lord’s Supper, or the Lord’s Table. As the ACA is an Anglican communion, the Holy Eucharist is normally observed by using the rites found in the Book of Common Prayer, including the vesting of ministers, processions, and other liturgical acts of worship, although there is a variety of liturgical expressions within the ACA ranging from “high,” “middle,” to “low” church traditions.

One important emphasis of the ACA is the Celtic and Anglo-Saxon heritage of the Anglican tradition, a rich and inspirational part of the history of Christianity in England and the British Isles. The three streams mentioned above played a vital role in the development of this tradition during the period c. A.D. 300-1000.

II. THE SIGNIFICANCE OF ST. FRIDESWIDE

St. Frideswide was the daughter of Didan, the sub-king of Mercia. Her mother was Sefrida, and both parents were devout Christians. She was born in Oxford c. A.D. 665, and died there in 775. She was committed to the care of a holy woman named Elgitha, but when her mother died, Frideswide returned to live with her dad. She convinced him to build her a

church at the gates of Oxford, and she then made a vow of perpetual virginity. A prince of Mercia named Algar heard of her great beauty and tried to abduct her as his wife. She fled to the countryside for three years where a fountain appeared because of her prayers. Upon her return to Oxford, Algar wanted to take her away, but as St. Frideswide prayed, he was struck blind. She agreed to restore his sight if he genuinely repented. For centuries after this incident, no king dared to invade Oxford. St. Frideswide returned to her convent and presided over a group of nuns and monks for many years. She was renowned for her holiness, great faith, miracles, and strong Christian character. Some believe that the origins of Oxford University are to be found in the school which she established there. One story about her charismatic gifts concerns a leper who approached her one day and asked St. Frideswide to kiss him. She responded by making the sign of the cross, kissed him, and immediately he was healed of his leprosy. Because she was evangelical, charismatic, and sacramental, the three salient features of the Convergence Movement followed by the Communion of Evangelical Episcopal Churches, it is fitting that this order of nuns be named after this godly saint of the Anglo-Saxon heritage.

III. ST. FRIDESWIDE'S SYMBOLIC IMPORTANCE FOR THE CEEG

St Frideswide is important as the name of this order of nuns for the following reasons.

1. She was a devout Christian lady known for her holiness of character and personal piety. This is an emphasis of the Anglican Church of the Americas (ACA).
2. She made a vow of perpetual virginity and fulfilled it to her death, even against the advances of prince Algar of Mercia. She stands for sexual purity, another emphasis of the ACA.
3. She began a school which possibly developed into Oxford University, and an educated ministry is deeply rooted in the Anglican tradition, the ACA, and the Archdiocese of the Alpha and Omega where the order began.
4. She was known for her powerful prayer life, and this is important to the ACA.
5. She was known for her belief in and experience of the gifts of the Holy Spirit, especially healing, miracles, and exorcisms; and the ACA embraces the charismata as one of the three streams of the Convergence Movement. St. Frideswide was a Spirit-Filled, charismatic Christian!
6. She was known for her great evangelical faith, another one of the three streams. She was charismatic!
7. She was a liturgical and sacramental Christian who received the Holy Eucharist on a regular basis, and this is the third stream of the Convergence Movement.
8. She was a pioneer in Christian works in South England, especially in the establishing of monastery and school. This coheres well not only with the pioneer nature of the ACA, but especially that of the Archdiocese of the Alpha and Omega.
9. She fits well with the ACA's emphasis upon our Celtic, Anglo-Saxon, Anglican, and Anglo-Catholic roots within the English ecclesiastical tradition.

IV. NATURE AND PURPOSE OF THE ORDER OF ST. FRIDESWIDE.

The nature and purpose of the order can be described as follows:

1. To create a spiritual community of devoted Christian ladies who are called to the celibate life.

2. To provide an army of intercessors who will pray and involve themselves in spiritual warfare for the needs of the Kingdom of God, the world, the ACA, and the lost.
3. To dedicate themselves to serious biblical study, and to teach others the truth of God's Word.
4. To involve themselves in acts of charity and benevolence for those in need of their community.
5. To practice the worship of God in the beauty of holiness as it is expressed in the regular celebration of the Holy Eucharist, and to teach others of its supreme importance for the spiritual life in Christ.
6. To encourage each other to use the spiritual gifts that God has given them, and to teach others about the charismata.
7. To live according to the doctrines of the evangelical life, and to teach others of its great importance.

V. THE CHIEF EXECUTIVE OFFICER OF THE ORDER.

The chief executive officer of the order will have the title of Abbess General. She has the responsibility for the common welfare of the order in general, and her convent is the headquarters of the order. She will ensure that all the obligations of the members are upheld with the highest standards, and the rule and constitution of the order are obeyed. Her specific responsibilities and duties will be set forth in the rule and the constitution of the order. The Bishop Coadjutor will serve as the Acting Supervisor until the Mother Superior is appointed.

VI. THE SUPERIORS.

The chief officers of the chapter houses will have the title of Mother Superiors. Their responsibilities and duties will be in conformity with the canons of the ACA, archdiocesan policies, and the rule and constitution of the order and/or chapters.

VII. OTHER OFFICERS.

Both with respect to the officers of the order and those of the individual chapters, other officers shall be defined and elected to serve as assistants to the Superiors.

VII. PRINCIPAL INTERNAL OFFICERS.

The principal internal officers of a community (chapter) will be the Superior and the Novice Guardians, and other required by the constitution of the order and/or the chapter.

IX. THE TYPES OF MEMBERS AND VOWS OF THE ORDER.

There are two categories of membership: Regular and Secular Nuns.

1. Regular Nuns. These include all members of the order who live as residential nuns in a house or convent.
2. Secular Nuns. These include all members of the order who live according in the vows, principles, and teach of the order, but do not live in a chapter house or a convent. Under special dispensation by the Superior, in consultation with the Bishop Protector, they can be given membership status while not holding membership in the ACA, provided that they uphold the vows, principles, and teach of the order.

3. Associated Sisters of the Order. These include any Christian woman who may be married and dedicates herself to those principles of the order pertaining to her life and spirituality in the ACA or any other orthodox Church or community.

The vows of the order will be set forth by the Superior and her subordinate officials.

X. MEMBERSHIP.

1. Aspirant. A person who expresses interest to the Mother Superior in becoming a member of the order. The interested person should make several visits to the community while she is in the process of consulting the Superior.
2. Postulant. An aspirant who is a resident in the community under the care of a novice guardian and will embark upon the preliminary discipline required by the constitution of the order before she is admitted to the novitiate.
3. Novice. A probationary member of the community who has demonstrated the spiritual maturity and commitment required of members in the order, and who is in good health, is admitted to the community for training in its life and order. Admission to the novitiate is signified by the giving of the habit. The manner of the rite of admission to the novitiate is decided by the Superior in consultation with the Bishop Protector.
4. Profession. Full membership occurs when the novitiate fulfills all the requirements of her novitiate, which normally is after one year as a novice, but can be extended by the decision of the Superior. At this time, the novitiate will profess her vows of chastity, poverty, and obedience to God during a public worship service which normally includes the Holy Eucharist. The vows are binding upon the conscience until either they are fulfilled, or a dispensational commutation is granted by the Superior in consultation with the Bishop Protector. The vow of chastity signifies a Christ-centered life characterized by celibacy, and at the moment the vow is professed, a life of perpetual virginity similar to that made by self-control, discipline, humility, and the development of the fruit of the Spirit. It involves concomitant detachment from material things. The vow of obedience concerns living daily for the sole purpose of loving and obeying God, the Superior, and living as a humble servant for Christ's Church and humankind.
5. The formulae of profession are to be designated by the Superior of the order in consultation with the subordinate officers of the order.

XI. ADHERENCE TO THE CANONS OF THE ACA and those of the Archdiocese of the Alpha and Omega.

All members of the order in every chapter where it is located are required to espouse and uphold the canons of the ACA and those of the Archdiocese of the Alpha and Omega.

XII. OPUS DEI: THE LITURGY OF THE HOURS.

The liturgy of the hours will be observed in each chapter of the order. This includes Vigils, Lauds, Terce, Sext, None, Vespers, and Compline, and, when it is possible, a daily celebration of the Holy Eucharist at a time designated by the Superior. The entire Psalter is expected to be sung or recited in a spirit of prayer and meditation within a two week period. In addition to these, special involvement in spiritual warfare, fasts, scripture reading and studies, and intercessions on behalf of the diocese, province, and communion will also take place at the discretion of the Superior.

XIII. SECULAR AND MONASTIC WORK.

In special circumstances and as the financial need arises, the Superior may give permission to members of the community to hold secular employment in order to help in support of the community. The specific responsibilities of the members of the community on a daily basis, e.g., cooking, cleaning, administrative tasks, and so forth, will be determined by the Superior in consultation with her immediate subordinates.

XIV. THE COMMUNITY AND THE CHURCH.

The members of the order are expected to participate in the regular worship services of the local parish church of the ACA in their community, including Sunday Eucharist and all other regular services.

XV. THE ORDER OF ST. FRIDESWIDE AND CONVERGENCE THEOLOGY.

As it is expected that all members of the order believe in and abide by the canons of the ACA, and those of the Archdiocese of the Alpha and Omega, which are part of a convergence communion in the Anglican tradition, so it is equally expected that all members of the order fully embrace the evangelical, charismatic, and sacramental beliefs and practices of the convergence movement. In this way, the order is unique because it blends the old and the new to form a fresh and invigorating way of life for Christian ladies who, as celibates, are dedicated to Christ and His Church.

XVI. THE CREST FOR THE ORDER.

The crest for the order will be a regular crest with a horizontal top line. The right and left side lines come to a point at the bottom. There is a purple cross which is transposed over the crest, and this signifies the royal descent of St. Frideswide, the Royalty of Christ, and our Lord's Passion. It also represents submission to the Bishop Protector because purple is the color worn by Anglican bishops. Four symbols are found in each of the four spaces close to the cross. In the top left area, there is an ox, the animal with which St. Frideswide is often depicted in art; in the bottom left area, there is the staff of an abbess, another symbol found accompanying the saint in art; in the top right area, there is a dove which represents the power and charismata of the Holy Spirit which were manifested in the saint's life; and in the bottom right space is found a fountain which represents the miracles which occurred in her life as the result of fervent prayer.

In the banner over the top of the crest is found the name, The Order of St. Frideswide; and under the bottom in another banner is found the words, *Sine Deo nihil*, which is a rendition of her motto in life.

XVII. TRANSFERENCE.

A member seeking admission to another chapter must first receive the permission from the Superior and all officials involved in the respective communities before the transference can become official.

XVIII. SEPARATION FROM THE COMMUNITY.

1. Temporary leave of absence. The Superior may give permission for a leave of absence of up to one year on the condition that the member who is granted such leave is still subject to the laws of the chapter. Short term leaves during emergencies or regular holidays may also be granted.

2. For nonresidential or secular nuns, it is expected that they live their lives as celibate Christian ladies who are married to the Lord and to His Church. They are expected to

practice a Liturgy of the Hours that is applicable to their own circumstances, and this will be set after consultation has been made with the Superior.

3. Exclaustration. This is the permission given to a residential member to live outside of the community (convent or house) for a specific period of time.

4. Permanent Separation. This takes two forms: release or dismissal. Release is the result of the community's responding to a request from a member for separation from the order. Dismissal is an act by which the community terminates the membership of a member because she has refused to obey the rule.

XIX. CHAPTER GOVERNMENT.

1. It is the sole responsibility of the Abbess General, working in conjunction with the Bishop Protector, and those members of the order whom she designates to assist her, to write a constitution for the order. This must meet the approval of the Bishop Protector.
2. There will be a place designated as the headquarters of the order where the Abbess General will reside either in a house or convent.
3. Communities separate from the primary house or convent will be called chapters of the order preceded by the name of the city where the chapter is located, e.g., the Birmingham Chapter of the Order of St. Frideswide.
4. Members who are not yet in life vows can attend chapter meetings, but do not have voting rights.
5. Freedom of debate should be maintained in all chapter meetings. Voting on important issues should occur only after all members have been given the opportunity to express their sentiments about the issues before the meeting.
6. The Superior of the chapter will serve as president of the chapter meeting. Various functions and responsibilities of the chapter may be delegated to committees or councils, and these must be clearly defined in the constitution of the chapter.
7. There will be a general constitution for the order, and, where appropriate, constitutions for each chapter. Individual chapter constitutions must not in any way contradict the general constitution of the order.
8. Distinctions may be made between chapters, such as greater, ordinary, general, special, and so forth, determined by the Abbess of the order.
9. The Mother Superior (Abbess) of the Order is the supreme executive of all chapters of the order. The president of each chapter will be elected by the members of the chapter to life tenure, and her title will be Superior of the Chapter.
10. The principal responsibilities of each chapter shall include the election of the visitor, superior, and novices to profession; decisions on questions of separation; alterations or amendments to the constitution or rule; decisions relating to property; decisions relating to the expenditure of money; and any other important decisions affecting the community.
11. The constitution must clearly define the process of electing the Superior of each chapter; the authority of the Superior; the relation between the Superior and members of the chapter; the regularity of meetings; the manner in which the chapter is to be convened, including advance written notice; and the precise order to be followed at meetings.
12. The Superior is not to show favoritism to any members, and all members should at all times be able to speak without fear, and with a spirit of humility and respect.
13. The constitution should set up the various names and responsibilities of officers in the chapter, length of tenure, and which members are eligible for the offices.

14. The constitution should clearly define the election and voting process, how the voting will take place, whether abstentions will be allowed, and what exactly constitutes a majority.
15. The constitution should make provisions for voting in absentia.
16. The Superior may be required by the constitution to seek the approval of the members of the chapter before taking a certain course of action.
17. The agenda, attendance, and minutes of each chapter meeting must be recorded in the chapter's official book, and the accuracy duly attested by those present. The president must sign the minutes of the meeting.
18. The constitution should make provision for the legal possession, maintenance, and administration of all properties and materials of the community. Competent legal advice should be acquired to ensure that all possessions of the community are held according to local, state, and federal laws. For the purposes of receiving tax-deductible monetary (or other) contributions, it is advisable that the order and, where appropriate, each chapter, be duly registered with the Internal Revenue Service.
19. The constitution should clearly state whether those members in life vows should continue to hold personal property, and define the meaning of the vow of property.
20. The visitor must be the Bishop Protector or an assistant bishop (Coadjutor, Suffragan, etc.) designated by him to be the visitor. The visitor is the guardian of the constitution of the order/chapter. He represents the Church at large and ensures that the members of the order are living in accordance with its constitution and rule. The visitor also acts as a court of appeal to guarantee the maintenance of discipline and accountability. The visitor can make visits to a chapter as an invited guest; or he may visit at his own discretion without prior notification. He may hear the appeals from the community, a group within the community, an individual member, or from any appropriate person external to the community. Unless he has good reasons to do otherwise, and especially in the case of a protracted visitation which requires the conducting of financial auditing or other business matters, it is expected that the visitor will notify the Superior two weeks in advance of his visit. If he has a questionnaire, also called Articles of Visitation, he should send this to the Superior at least one month before his visit. He should receive a copy of the rule and constitution of the community, a list of members, and the audited accounts of the community since his last visit. The visitor can also draw up a list of questions for the Superior or any member of the community. The visitor must meet with each member of the community individually. In the case of complaints and criticisms, wisdom and discretion must be maintained, and all concerns discussed openly and honestly. In the event of misconduct or behavior that is not compatible with the teachings of the scripture and the canons of the ACA, and those of the Archdiocese of the Alpha and Omega, the visitor will take the necessary action to remedy the situation. This will be done in consultation with the Superior unless she is the guilty party. In visiting individual members, it is advisable, if possible, that the visitor be accompanied by an assistant who is licensed by the Bishop Protector to serve the visitor in this manner.
21. If the order has a chaplain, he/she must be licensed by the Bishop Protector.
22. A priest assigned by the Bishop Protector will hear the confessions of the members of the order in the case of regular or secular nuns.
23. There should be appointed in each chapter a novice guardian who is responsible for the spiritual development of all novices in her chapter.

XX. THE CONSTITUTION AND THE RULE.

It will be the responsibility of the Abbess and her subordinate officers in the order to draw up both a constitution and a rule for the order. Both the constitution and the rule must have the approval of the Bishop Protector.

XXI. CONFESSORS.

Those priests who hear the confessions of the members of the order must be licensed by the Bishop Protector. Superiors are not allowed to hear the confessions of the members. Confessors should be experienced in hearing confessions and knowledgeable of the rule and commitments of the order. The confessor does not have any right to intervene in the internal or external affairs of the community.

XXII. MANIFESTATIONS OF THE CHARISMATA.

Because this is a pioneer order of nuns unprecedented in the History of Christianity which possesses parts of the old treasures of the ancient monasticism of the Early Church, but at the same time it drinks from the new wine of charismatic movement of the Modern Church, it is expected that the gifts of the Holy Spirit will manifest themselves during the corporate worship of the members in a community accompanied by signs and wonders. Also, because there have been many cases in the history of monasticism of individuals who have had highly mystical experiences in the form of dreams, trances, visions, divine and angelic visitations, hearing the voice of God, and receiving personal prophetic revelations, all of which are found in scripture, it is advisable that each nun who has such experiences keep a record of them, noting carefully the date and the contents of the various spiritual experiences. In the case of prophetic revelations given for various leaders (e.g., the Superior, the Bishop, a church in the diocese, a particular priest or lay-leader), the recipient is encouraged to submit these to the Superior, if she is given permission by the Holy Spirit, who will convey the prophetic word to the appropriate person(s) involved. In this way, the anointed intercessors and prayer-warriors (the nuns) will be able to minister to the church at large, and thus true, biblical koinonia will take place. In fine, this is not monastic business as usual, but a fresh, new, and exciting movement of the Holy Spirit which uses those called to a life of holy celibacy and of being married to Jesus and His Church, and encompasses all the rich treasures, new and old, of the Convergence Movement: the evangelical, charismatic, and sacramental.

XXIII. PROFESSIONAL ADVICE AND ASSISTANCE.

Experienced professional persons who are experts in their respective areas are expected to be consulted by the officers of the order and the chapters concerning such issues as property, financial accountability, legal advice, and medical and insurance needs.

XXIV. DISCIPLINE OF MEMBERS.

1. In the event that a member becomes recalcitrant, rebellious, or in any way disobedient to the Abbess, a Chapter Superior, the Canons of the ACA, and those of the Archdiocese of the Alpha and Omega, or the rule and constitution of the order and/or the chapter of which she is a member, the spiritual authority over her, whether the Abbess or a Chapter Superior, will take the necessary action to ensure that such behavior is duly penalized and corrected.
2. When it becomes evident, after a thorough investigation which includes a hearing in which the accused member is given the opportunity to defend herself, that permanent separation from the order is necessary for the mutual benefit of all parties involved, then the member will be notified in writing. She will be expected to

surrender all credentials, certificates, and official papers related to her membership in the order.

3. It is the responsibility of the Abbess, meeting in council with all Chapter Superiors of the order, to specify both in the rule and the general constitution of the order, the judicial process, official committees, names and numbers of officials, the specific penalties involved in a disciplinary action, what constitutes disobedience, and all other specific questions related to the discipline of members of the order.
4. When it is evident that a member should be advised of permanent separation from the order, neither a Chapter Superior nor the Abbess can act alone in making the final decision for permanent separation. This should be done by means of a twofold process. First, the Abbess, acting as the supreme judicial and executive authority of the order, shall meet with the Chapter Superior in who Chapter the disciplinary action of permanent separation from the order has been brought forward after an initial hearing in the local chapter which has provided sufficient evidence that permanent separation from the order of the accused member is necessary. This meeting can involve a defense of the accused member if she requests it.
5. If after the hearing mentioned in number 4 above concludes that the accused member should be permanently separated from the order, the Abbess will meet with the diocesan bishop who has jurisdiction over the Chapter where the accused has her membership. This can serve as the last court of appeal for the accused, and she therefore can request to appear before the bishop and the Abbess for a final appeal. The Bishop has the authority to reopen the investigation if and how he deems it necessary, with the possibility of assigning clergy from his diocese to be a special appeals committee; or he may rule that the decision submitted to him by the Abbess to grant permanent separation is justifiable, in which case the accused will be permanently separated from the order.

XXV. THE ORDER AND THE DIOCESAN BISHOP.

1. The Bishop of a diocese in the ACA has jurisdiction over everyone in his diocese, and such jurisdiction is not delegated. The Bishop Coadjutor and all other bishops, including Suffragans, are always no more than assistant bishops who help the diocesan bishop in the affairs of his diocese.

XXVI. DISTINCTIVE DRESS.

The distinctive dress of the members of the order will be determined by the Abbess General.

XXVII. ABBREVIATION OF THE NAME.

The official abbreviation of the name of the order will be OSF.

XXXVIII. CONVENT HEADQUARTERS.

The convent of the order which will serve as its headquarters where the Mother Superior resides will be in Luverne, Alabama or a place approved by the Bishop Protector.

XXIX. LIAISON FOR COMMUNICATIONS AND READING LIST.

1. A Liaison to the Abbess General for Communications shall be appointed for the entire order. Her responsibilities shall include being the editor of the order's newsletter and comprising the current reading list for all members.
2. The Liaison, or someone to whom such responsibilities are delegated, will be responsible for providing information to all members of the order concerning

scholarly publications in the area of biblical studies including biblical languages, history, and theology, in order that the members will be kept well informed of recent works in these and other disciplines.

XXX. TEMPORARY RESIDENCE AND VISITATION RIGHTS.

Members of the ACA who are of the secular clergy or laity possess first preference rights of temporary residence in a monastery or a Chapter House of the order, provided that they receive permission from the Abbess in charge. They are also welcome during the prayer and worship services of a convent or Chapter House.

XXXI. SPECIAL APPOINTMENTS.

The appointment of members to various parish or institutional ministries such as the local church, cathedral chapters, colleges, schools, missions, and other institutions must be approved by the Bishop Protector and any other diocesan bishop related to said appointment. Any member in holy orders assigned by the abbess to parochial or diocesan ministry are subject to the same Episcopal jurisdiction and canonical obligations as all other clergy in the diocese.

XXXII. ANNUAL CONVOCATION.

There will be held an annual convocation of the Abbess General, all Abbesses of local Chapter Houses, and other executive officials of the OSF in order to discuss the plan of God and His vision for the order, to conduct business, and to worship together in order to seek the Lord's guidance for the order. If the Abbess General deems necessary, other convocations can be convened annually.

XXXIII. TREASURERS.

A Treasurer General for the order will be appointed by the Abbess General. She will have responsibility for keeping an accurate record of all approved expenditures, income, investments, disbursements, the collection of membership fees, and all other financial matters related to the order. Abbesses of each Chapter House can appoint treasurers as the need arises.

XXXIV. LOCATION OF MEMBERSHIP.

The location of the membership of members in the OSF will be determined as follows.

1. CONVENT SUPERIOR. The main convent of the order where the Mother Superior resides in Luverne, Alabama or at a place approved by the Bishop Protector. This is the headquarters of the OSF.
2. CHAPTER HOUSES. Individual houses located in various cities in the diocese approved by the Bishop Protector and governed by a Superior of the Chapter House.

XXXV. AMENDMENTS.

Amendments to the constitution of the order or that of a chapter or chapter house must have the approval of 75% of the votes of the members involved.