

C A N O N S
OF
ECCLESIA APOSTOLICA DIVINORUM MYSTERIORUM
(THE APOSTOLIC CHURCH OF THE DIVINE MYSTERIES)

I. Promulgation

1. These Canons were promulgated by the Most Revd. John Kersey, Presiding Bishop of the Ecclesia Apostolica Divinorum Mysteriorum, after consultation and prayer, the twentieth day of September in the year two thousand and ten, and amended on the fourteenth day of November in the year two thousand and ten and the twelfth day of February in the year two thousand and eleven and the fourteenth day of February in the year two thousand and twelve.
2. These Canons may be referred to as "The Canons of the Ecclesia Apostolica Divinorum Mysteriorum".
3. Where the duties of clergy and other members of the Church are described below, they shall be understood as if the phrase "provided such an action is compliant with all relevant secular laws and regulations in the jurisdiction(s) where it is to be performed" were postpended in each case. It is recognised that in some cases, particularly in respect of marriage laws, the law may vary widely from one jurisdiction to another, and what is legal in one place may not be legal elsewhere.
4. No part of these Canons shall be understood, interpreted or relied on as offering guidance or advice on any aspect of secular, civil or criminal law whatsoever. All persons affected by these provisions are recommended to seek independent legal advice before proceeding.

II. Concerning the Structure of the Church

A. Name and corporate structure

1. The official and formal Name of the Church shall be The Ecclesia Apostolica Divinorum Mysteriorum (hereafter "the Church").
2. The Ecclesia Apostolica Divinorum Mysteriorum incorporates subsidiary mission episcopates, mission parishes, societies, orders and sodalities as may be varied from time to time.
 - a. Those bodies holding a Charter from Ecclesia Apostolica Divinorum Mysteriorum are described as being in affiliation with the Church.
3. The character of the Church shall be that of an Autogenic and Autocephalous Denomination or Part of the Body of Christ that is the One Holy Catholic and Apostolic Church. Specifically, the Church is an expression of the Inner Church and Johannine Tradition that has existed within the One Holy Catholic and Apostolic Church since its inception, and models itself in its

approach to faith and governance after the precepts of the One Holy Catholic and Apostolic Church prior to the Council of Nicaea of 325AD. The Church thus stands within the perspectives of Traditional Catholicism and Orthodoxy, interpreting the latter term within the scope of the Canon of St Vincent of Lérins: “quod ubique, quod semper, quod ad omnibus.”

- a. The Church is specifically esoteric in its orientation and expects that its clergy (excepting clergy in subsidiary bodies) will be actively engaged in esoteric practice or study. All esoteric activity is pursued on the conditional basis that it is compatible with the Catholic faith of the Church.
 - b. The Constitution of the Church expresses its Aims thus: “To Worship Almighty God as Father-Mother of Nature; to witness, proclaim, strengthen and preserve the Faith as taught in the Scriptural writings and the writings of the undivided Church, with special place accorded to the Gnostic Gospels and the texts of the Gnostic Churches and related bodies; to preserve the Wisdom Traditions of the Christian Faith as they have been handed down through the initiatic Societies and related bodies; to bring into clearer manifestation the Mission of the Church with a special emphasis on the reconciliation of the Inner and Outer manifestations of the Church; to awaken in humankind the hope of the imminent Parousia of Our Lord and Saviour the Christ; to awaken in men and women their true destiny to once again exercise the Charismatic Gifts of the Holy Spirit of God; to demonstrate the grace of the sacramental life as manifested in Body, Soul and Spirit, man’s tricomposite nature; to revive and practice the Divine Gift of Healing; and to act as a Centre for the reunion of the Eastern and Western Churches of the Apostolic Succession.”
4. No Order, Society or Sodality of the Church may solicit or collect oblations from its members, except that in the case of Orders which provide for specific habit and regalia, a fee may be levied as is reasonable from time to time for the supply of said habit and regalia.
5. The Church is a voluntary religious and charitable association dependent on its Foundation Charter and Constitution. Under the terms of the Constitution, the Presiding Bishop of the Ecclesia Apostolica Divinorum Mysteriorum is constituted as a Corporation Sole under the laws of England and Wales.
6. The Church practices universal membership as a Catholic church. The Church does not itself conduct outer ministry to the public, but charters Mission Episcopates, Mission Parishes, Orders, Societies and Sodalities which may in turn conduct some form of outer ministry should they wish. In addition, the Church permits selected clergy to undertake an external sacramental and pastoral ministry in particular situations where there is a need for it, and where such ministry does not unreasonably infringe on the activities of other denominations.

In these Canons, the term "member" is used to mean a person who is an active adherent to the ministry of a person who is a member of clergy of the Church or a member of a body in affiliation with it.

- a. Where a Charter provides that a Mission Episcopate, Order or other body is autonomous, it shall be ordinarily responsible for its own governance and not normally subject to these Canons, but may opt to use these Canons in default of any specific arrangements or to such an extent as is suited to its purposes.
- b. The character of the outer ministry of all bodies chartered by the Church and of all clergy shall be at all times compatible with a witness to the pre-Nicene Catholic faith as a condition of continued affiliation with the Church.
- c. Adherents to such ministry are welcomed on the basis and on condition that they agree throughout their presence to respect both the the Catholic ethos and the esoteric activities of the Church and its affiliated bodies, even where this differs from their own views.

7. All congregations, missions, orders, societies, sodalities and parishes affiliated to the Church are independent and they shall own any properties in common. The clergy are to be held in common by all and for the benefit of all. The role of the Church is to serve its mission as a manifestation of the Inner Church, and to provide support and a governing structure for its clergy. The role of the clergy is to honour the example of Jesus Christ through their work and to further the mission of the Church having particular regard to the benefits of esoteric study and practice for spiritual development and as a blessing to mankind in general.

8. The Church understands the terms "mission episcopate" and "mission parish" to be without geographical restriction. The mission episcopate or parish embraces all people who come into contact with a particular member of clergy who is affiliated with that body in the context of his ministry.

B. Charitable status

9. Although charitable in its intent and operation, the Church shall not seek registration as a charity in England and Wales until such time as it has been established with certainty that the removal of the presumption in the law of England and Wales that the advancement of religion does not automatically meet the public benefit requirement for registered charities (cf. Charities Act 2006, part 1) will not disadvantage or impair the Church's mission, specifically through the present or future imposition of politically-motivated or other external requirements that are injurious to the practice of religion as understood by the Church.

Furthermore, charitable registration in England and Wales is currently subject to proving to the Charity Commissioners that the organisation in question has received at least £5,000 in income during the previous year. This requirement makes it effectively impossible for very small charities to be registered.

III. Governance

A. The Council of Three

1. Although strictly hierarchical in structure and subject to the Presiding Bishop solely, the day-to-day administration of the Church is largely congregational in practice. There are two parallel and related systems of governance. The first system is at Church level and consists of the Council of Three. The second system is at ministerial level and consists of a bishop or priest together with their chartered mission, congregation, order, society, sodality or parish if any. These systems are directly connected on all issues involving Church accountability, for example in respect of the discipline of the clergy, while being financially independent, so that individual clergy and their external ministries are autonomous from the Church in financial terms.

2. The system of governance of the Church as a whole is through the Council of Three. The Council of Three shall consist of the Presiding Bishop, who is its Chairperson, together with two senior members of clergy nominated by him from the body of clergy of the Church. A member other than the Presiding Bishop may resign membership of the Council of Three in order to retire from the active exercise of their office within the Church.

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

4. Appointment of a bishop or priest to an office which has specific responsibilities for Church governance is recognised through an additional appointment to a position as Head of a Religious Order, Mission Episcopate or similar.

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

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

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

8. The Presiding Bishop is first among equals within the Council of Three and is the overall Head of the Ecclesia Apostolica Divinorum Mysteriorum. The Presiding Bishop holds office for life or until his retirement or resignation. A former Presiding Bishop shall have the designation Presiding Bishop Emeritus. The Presiding Bishop's office embraces responsibility for the Church as a whole, and the formal role of the Council of Three is to advise him. In practical terms, the Presiding Bishop does not exercise power as an autocrat, but instead acts within the normal bounds of the role of Head of a Church.

9. The Presiding Bishop is not obliged to seek the advice of the Council of Three, but shall normally do so according to his judgement in the conduct of any business which has a bearing upon the Church as a whole as well as the specific provision of canon III A(7). In rare and exceptional cases where in his view the good of the Church demands it, the Presiding Bishop may overrule the Council of Three's decision. The decision of the Presiding Bishop is final and not subject to appeal.

10. In the event that the Presiding Bishop does not nominate a successor, the Council of Three shall have the responsibility of electing a person to that office. They may also elect a Bishop to take office as Primate temporarily in the event of the serious incapacity, resignation, retirement or death of the Presiding Bishop.

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

12. Correspondence concerning the Church that is sent to the Presiding Bishop will normally also be copied to the Council of Three. Except in cases where pastoral confidentiality has been specifically requested and granted in advance, correspondents and clergy must not assume that their correspondence with the Church will not be shared with the Council of Three. The Council of Three undertakes, however, that any matters of sensitivity will not be discussed outside the Council except with the express permission both of the Council as a whole, and wherever possible that of the correspondent concerned.

B. Clergy Discipline

13. Any clergy member may approach the Council of Three and request a hearing of a matter of concern or seek advice and spiritual guidance. It is always

best for a clergyperson to seek advice earlier rather than later in a situation that may have implications for present or future difficulty or conflict. Clergy should not be concerned in so doing that they are wasting the Council's time or burdening its members unduly; it is better that they do so than that a small problem be allowed to grow into a large one where early intervention would have prevented this.

- a. Members of affiliated bodies will normally in the first instance be subject to the disciplinary procedures of that body. Where there is any conflict between these and the Canons of the Church, the Canons shall have primacy.

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

15. In the event that the behaviour of any member of clergy gives rise to concern, any person, whether lay or ordained, shall have the right to report the matter to the Council of Three using the contact information on the Church website. It shall be the responsibility of the Council of Three to provide pastoral care for those involved with the intention that the matters that have given rise to concern be investigated and dealt with as is necessary. If, despite this, the behaviour concerned continues, the Council of Three may issue an official Ad Clerum or other Notice dissociating itself from the behaviour concerned and suspending the faculties of the clergyperson in question on a temporary or indefinite basis.

- a. The same arrangements shall apply in the event of any dispute between clergy or between clergy and laity that has Church-wide implications and thus requires the involvement of the Council of Three. It is also open to the Council to convene a formal hearing in relation to any such dispute.
- b. Clergy are required as a condition of their Oath of Canonical Obedience to inform their Ordinary immediately in the event that they are convicted of any criminal offence or are involved in any situation, whether criminal or not, that is liable to be injurious to the good name of the Church.
- c. Clergy must not issue statements that are or may appear to an observer to be made on behalf of the Church without clearing those statements in advance with the Council of Three.

16. A member of clergy who is subject to the measures detailed in canon III B(14) but who subsequent to the suspension of his faculties desists from the behaviour concerned and expresses repentance for his actions may have this fact recorded in an official Notice issued by the Council of Three and may have his faculties restored.

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

a. A formal hearing before the Council of Three shall be arranged and the member of clergy concerned shall be requested to attend the hearing together with his representatives. A notice period of twenty-eight days will normally be given. Clergy who are unable or unwilling to attend the hearing may submit evidence in writing for the consideration of the Council. Where geographical considerations make a hearing in person impractical, it is open to the Council to conduct a hearing by electronic means or to delegate authority to a senior member of clergy based in the geographical area concerned.

b. The Council will consider the evidence and representations made to it and will find the allegation Proven or Not Proven. For an allegation that is Proven, the Council may impose sanctions including the admonishment of the member of clergy concerned, and the suspension or removal of his faculties. In exceptionally severe cases, the Council may recommend to the Presiding Bishop that the sanction of excommunication, which is the most serious available to the Church, be applied.

18. An appeal against a ruling of the Council of Three may be made to the Presiding Bishop within twenty-eight days of the publication of the ruling, setting out the grounds for appeal including the substantive evidence under which the ruling may be deemed unsafe. The Presiding Bishop shall hear any appeal in person, giving a notice period of twenty-eight days for the hearing, and he may choose to be accompanied by any legal or other advisor. If the member of clergy is unable or unwilling to attend the hearing, he may submit evidence in writing for the consideration of the Presiding Bishop. The Presiding Bishop after due prayer and consideration has the right to endorse or overturn a decision of the Council of Three, and will normally publish his judgement.

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

20. Clergy are under obligation to regard the promises made at Ordination as binding in conscience. All clergy in Major Orders serve under Canonical Obedience to the Presiding Bishop and in so doing accept the authority of the Presiding Bishop and the right of the Presiding Bishop to delegate any aspect of that authority to the Council of Three or any other member of clergy.

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

22. Where a member of clergy of the Church is diagnosed with any physical or mental ailment that will affect the performance of his duties, he must inform his Ordinary directly.

- a. Clergy are required to inform the Church in the event that they are diagnosed with any form of mental illness or mental impairment, and are likewise required to disclose any past such diagnoses upon joining the Church. The Church does not bar persons from ministry on these grounds. However, it recognises that in the interests of the safeguarding of the faithful, it may be necessary to provide additional support and oversight for the clergyperson concerned. It must be understood that such support and oversight is inevitably limited by the scope of the Church as a voluntary organisation with restricted facilities. In some cases, these facilities may not be sufficient to manage particular situations effectively. In these cases, the Church will take appropriate action to protect the best interests of all parties concerned.

IV. The Sacraments

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

2. With the exception of the sacrament of Holy Orders, clergy of the Church should not normally deny the sacraments to those who ask for them, provided that the reasonable discretion of the minister shall apply with regard to the choice of the time and appropriate place for their administration. The minister should also have regard as to whether the clergy of other denominations may be better placed to serve in the particular situation concerned.

3. The Church recognises that Holy Baptism may in theory be performed by any adult provided the correct form, matter and intent is present. However, it is usually performed by the clergy. The use of the formula of the Holy Trinity (although in exceptional cases, the invocation of the name of Jesus is considered valid) and the use of water are considered obligatory. The usual means of baptism in the Church is by aspersion or affusion, although where

the layperson concerned requests it, baptism by submersion is also permissable.

- a. Clergy of the Church may conduct naming ceremonies for those who wish them.
- b. Clergy of the Church may not refuse to conduct a baptism or a naming ceremony on the grounds that the parents of the child concerned are not married.

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

5. The Mass may either be celebrated in Latin or in the vernacular.

- a. Wine (ie. the fermented juice of the grape) should be used during the Mass; the use of unfermented grape juice is not encouraged. It is acceptable for Communion to be given either by intinction or into the hand.
- b. The Church approves for use such Liturgies as are in conformity with the essential form of the Tridentine Mass, including, for example, the Mass according to the Rite of the Liberal Catholic Church and the Holy Eucharist of the Pre-Nicene Ekklesia. The Church strongly discourages the use of the "Novus Ordo" Mass except in emergencies.
- c. All who are present may receive Holy Communion without prior requirement of specific beliefs, although it is strongly encouraged that those who wish to do so should undergo appropriate preparation.
- d. A person who is excommunicated from the Church may not receive the Sacraments until they have completed such penance and corrective action as may be prescribed for the lifting of the excommunication, and complied with any conditions that may be attached thereby.

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

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

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

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

9. Members of clergy of the order of deacon and above may bless ceremonies of civil marriage or civil partnership between members of the same or the opposite sex where the permission of the Ordinary has first been obtained. Such blessing is contingent on the couple concerned having expressed an understanding of their partnership that is consistent with the teaching of the Church and a commitment to live in obedience to the tenets of the Catholic Faith.

10. In respect of canons IV(7) and IV(8) the Church will admit divorced and remarried persons and those whose previous civil partnerships have been dissolved to these ceremonies, provided that the minister concerned is satisfied that the moral intentions of the couple concerned are in keeping with the nature of Christian matrimony.

a. The Church regards sexual behaviour within marriage and civil partnership as a matter for the conscience and morals of the persons concerned, and assumes as a matter of course that those persons will reconcile their views of these matters with the teachings of the Church.

11. No member of clergy shall be compelled to celebrate any form of blessing or to marry persons who have been previously divorced if this is not in accordance with his conscience.

12. Sacramental Certificates must be issued for all baptisms, confirmations, and blessings. Clergy must issue their own sacramental certificates and maintain a record of these in a register. All certificates for Holy Orders and appointments in E.A.D.M. itself are issued centrally. However, Holy Orders conferred in affiliated bodies should be recorded in a sacramental certificate issued by the body in question. Sample forms of wording for sacramental certificates are available from the Council of Three.

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

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

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

V. Clergy

1. Clergy members of The Ecclesia Apostolica Divinorum Mysteriorum are those admitted or ordained to any of the following Orders: Cleric; Ostiarius; Lector; Exorcist; Acolyte; Subdeacon; Deacon; Priest; Bishop, as well as any who shall belong to named religious orders, societies or sodalities designated as being under the Church's protection. The Presiding Bishop may upon recommendation of the Council of Three appoint to offices including those of Chancellor, Registrar, Treasurer and Secretarius, the latter three of which may also be held by a layperson, and shall in each case define the responsibilities of the office concerned. Such offices as are applicable to monastic communities may be created. The Presiding Bishop may create additional offices within the Church as are necessary for its proper administration.

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

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

4. Those ordained to the Minor Orders of Ostiarius, Lector, Exorcist, Acolyte and Subdeacon may discharge the responsibilities particular to those offices. It is not necessary to receive the minor orders before ordination as a deacon, although it is generally considered useful. All persons in Minor Orders are responsible to the Council of Three who may delegate this authority to a bishop as their Ordinary or to a priest.

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

6. Priests are persons ordained to the Priesthood. They may celebrate Mass, perform marriages, blessings of civil marriage and partnership and baptisms,

anoint the sick, hear confessions and perform funeral services including a Funeral Mass. They may administer Confirmation in conformity with canon IV(4). All Priests are responsible to the Council of Three and will be assigned to an Ordinary. A priest is addressed as The Reverend Father X.

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

8. Bishops of the Church may additionally, if they wish, use the Gnostic designation Tau followed by their name in religion. The designation Tau is proper to bishops in the succession of Tau Valentin II (Jules Doinel). The Council of Three of E.A.D.M. stand in this succession via the late Bishop Robert Amadou.

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

10. All clergy below the rank of bishop shall be assigned to an Ordinary who will be responsible for their pastoral advice and guidance as required.

11. Clergy may belong to Masonic, Martinist, Rosicrucian, Gnostic or other fraternal and sororial esoteric societies as they wish, providing such societies are compatible with the faith of the Church. Such societies are valued by the Church as offering significant opportunities for spiritual progress and instruction. However, clergy are not obliged to belong to any such body and may opt either to pursue esoteric study and practice independently (for example via study under a mentor) or to study esoteric matters without necessarily undertaking esoteric practice.

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

13. All clergy shall keep a criminal record background check on file with the Church at all times, and must produce this as a condition of admission to ordination or incardination.

14. Members of clergy in the Major Orders commit to specific minimum terms of service under the terms of their Oath of Canonical Obedience. During that minimum term, the clergyperson concerned may not request excardination to another communion.

- a. A member of clergy who is still within the minimum term concerned but nevertheless feels unable in conscience to continue in ministry under the aegis of the Church may ask to be placed on the Inactive List and will remain there until the expiry of his minimum term.

15. The Presiding Bishop may confer and the Council of Three may recommend to the Presiding Bishop that he confer, emeritus or honorary titles on clergy who have performed signal service to the Church. The Valiant Order of St John the Baptist is the Church's main means of such recognition.

VI. Ordination and Incardination

1. In conformity with canon III A(7), all candidates for ordination or incardination must receive the unanimous approval of the Council of Three.

2. A candidate for ordination shall have made proper application and shall have provided evidence of his religious and secular qualifications along with details of suitability for ordination and a criminal background check. He must provide evidence or otherwise affirm that he has been baptised and confirmed.

3. The Church does not usually ordain persons with serious criminal convictions, even in the event that the person concerned can show that he has taken sincere steps to reform his life since being released from gaol. In the case of minor or spent criminal convictions the discretion of the Council of Three will apply as to whether the candidate can be approved.

4. The clergy of the Church consists at present only of men. The Church holds that there is no theological barrier to the ordination of women. It does not discriminate in admission to Holy Orders on the grounds of sexuality or marital status; nor does it discriminate on grounds of race, ethnicity, disability or financial means. The Church looks for candidates well versed in the Catholic faith, with a clearly expressed vocation, and whose esoteric interests are such that the Church is an appropriate vehicle for that vocation. The Church will not ordain candidates who do not have interests in the esoteric or inner church tradition, believing such candidates to be best served by other communions. In selecting any candidate for ordination, the Church will have regard to its available resources, which may limit the number of otherwise suitable applicants who can be accepted in practice.

5. All candidates for Holy Orders must complete appropriate educational prerequisites before they can be ordained priest. These are defined by the Church as a standard of theological education that is the Bachelor of Divinity degree of the Sophia Divinity School, or its equivalent. Candidates may meet these prerequisites by demonstrating prior theological studies at other legitimate institutions, or by demonstrating ministerial service that has clearly shown them to have an adequate educational background for the proper discharge of the duties of ministry.

a. All candidates are encouraged to continue their theological education after receiving Holy Orders. Individually mentored programmes are available at European-American University, while the M.Div. via structured coursework is available at several associated seminaries, and evidence of such commitment to personal development shall normally be looked for in any candidate for the Episcopate. As a guideline, a candidate for the Episcopate must demonstrate through proven

accomplishment that his professional standing in ministry is equivalent to the doctoral level.

b. Candidates for Holy Orders will not be debarred from the completion of educational prerequisites for financial reasons wherever possible.

c. Ordination in E.A.D.M. does not necessarily qualify the candidate to undertake an external ecumenical or interfaith ministry. An individual seeking to exercise public ministry in an E.A.D.M. chartered Mission Episcopate or Parish will only receive faculties to do if suitably qualified on a personal, theological and professional level - the suitability of such qualification being decided by the Council of Three.

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

a. Bishops are permitted to incardinate, but particular conditions may be attached to their admission.

7. Holy Orders are bestowed in public services at which the Mass is celebrated. Those wishing to become candidates for Holy Orders should be aware that they may be required to travel to a country in which bishops of the Church are resident in order to be ordained. The bishops of the Church are not usually able to accept invitations to travel overseas for the purpose of conducting services of ordination. The Church does not recognise or practice any form of ordination that is not conducted physically by the laying on of hands by a bishop in the Apostolic Succession. New clergy are usually granted temporary faculties for their first year, which is probationary, and permanent faculties upon satisfactory completion of that year.

8. Once Holy Orders are bestowed, they are permanent and cannot be resigned. However, clergy wishing to return to lay life may execute an Instrument of Resignation from Active Ministry if they wish, which will enable them to remain within Ecclesia Apostolica Divinorum Mysteriorum as retired or inactive clergy. Clergy should also have regard to the provisions of Canons B.V.15 and B.V.15a. with respect to minimum terms of service and their effects.

9. Clergy wishing to resign from The Ecclesia Apostolica Divinorum Mysteriorum in order to exercise their ministry in another denomination must apply to the Presiding Bishop for an Instrument of Excardination subject first to the terms of Canons B.V.15 and B.V.15a.

a. They are reminded that any form of re-ordination to the Holy Orders they have previously received that is not specifically conducted sub conditione is inherently blasphemous.

- b. The admission of a person under canonical obedience to this church to any other communion is regarded as a grave ecclesiastical discourtesy, and this Ecclesia will not admit a communion that acts in this manner to any form of dialogue or theological co-operation.

VII. Finance

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

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

3. Clergy are not obliged to pay dues to Ecclesia Apostolica Divinorum Mysteriorum, nor are they obliged to tithe.

4. Clergy and mission communities undertaking public ministry may solicit financial contributions from their community or parish in order to support the clergy, and some communities or parishes may be in a position to pay their clergy a stipend. Clergy shall not make their ministry conditional on receiving financial contributions, providing however that they shall not be required to offer ministry if it is not possible to cover their normal expenses in doing so. Such financial contributions shall be accepted by the relevant authorities of the parish or community on behalf of the clergyperson, community or parish concerned and not on behalf of the Ecclesia Apostolica Divinorum Mysteriorum.

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

6. Clergy may also solicit a donation for the performance of the following services: funerals; blessings; healing ministry such as exorcisms; baptisms/naming ceremonies. They shall reduce their suggested donation in the

event of proven financial need, though they will not be obliged to perform a service without their expenses such as travel and materials having been covered. For the funerals of babies and very young children, clergy should seek to cover expenses only.

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

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

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

10. The Council of Three shall have discretion to hear any proceedings relating to finance as those proceedings relate to the conduct of individual members of clergy or the Church as a whole, but shall not have responsibility for the financial affairs of autonomous communities, parishes or other external ministries of clergy.

VIII. Relations with other churches

1. The Church recognises its relationship with those denominations that constitute the outer church tradition as one where intercommunion is superfluous. However, it may execute agreements of intercommunion with fellow communities that represent a similar expression of the inner church tradition.

a. No communion shall be entitled to state that it is in intercommunion with Ecclesia Apostolica Divinorum Mysteriorum unless a specific written agreement exists in support of this.

b. The Church does not recognise "chains" of intercommunion, and holds that each church is autonomous as to its links of intercommunion.

2. As a Catholic community, the Church recognises non-sacramental churches and communities outside the Apostolic Succession as fellow-travellers in the Christian faith and way of life. However, in order for the Church to recognise a sacrament as valid within its own boundaries, that sacrament must have been celebrated with the proper form and intent by a sacramental minister who has been ordained in the Apostolic Succession.

3. Clergy of the Church may if they wish accept invitations to preach or minister in churches that hold the Apostolic Succession. They may if they wish accept invitations to concelebrate the Eucharist with ministers of other churches who are ordained in the Apostolic Succession.

- a. Clergy are always recommended to seek the guidance of their Ordinary in advance on all such matters, particularly where they involve churches with which Ecclesia Apostolica Divinorum Mysteriorum is not in intercommunion.
4. Clergy of the Church may if they wish choose to accept invitations to preach or minister in churches not holding the Apostolic Succession. They may if they wish accept invitations to concelebrate the Eucharist with ministers who are not Apostolically ordained. Where such mixed concelebration takes place, its validity is assured when at least one of the concelebrating ministers is ordained in the Apostolic Succession and ensures the proper sacramental form and intent.
- a. Since these areas can involve significantly divergent views on fundamental matters of faith and practice, clergy are always recommended to seek the guidance of their Ordinary in advance, particularly if they are inexperienced in such matters.
5. Clergy of the Church may if they wish accept invitations to participate in ecumenical, interchurch and interfaith projects with other Christian churches and communities, as well as with clergy and laity of other faiths.
- a. These matters can require considerable sensitivity and all clergy who wish to be involved in this work must satisfy their Ordinary in advance that they have undergone sufficient training and are appropriately experienced.
6. Having first obtained the consent of the Council of Three, one or more bishops of the Church may participate in the ordination of a deacon or priest, or the consecration of a bishop, in and for another church.
- a. No member of clergy of the Church may participate in the ordination or consecration of any member of clergy for another church without first having sought and gained the explicit written consent of the Council of Three.
7. In accepting any invitation from another church or community, clergy of the Church shall have regard to the principle of mutual respect in interdenominational relations. This principle requires that there should be a mutual understanding and respect for the theology and polity of each church or community involved, such that although significant differences may exist, there is an agreement that such differences should be put aside during the given occasion, in as far as is possible, in the interests of ecumenical relations and fellowship. However, clergy should avoid placing themselves in situations where they are deemed to have consented or to have given implied consent to teachings which are against their conscience or against the fundamental principles of these Canons.
- a. The Church does not seek to proselytise or convert others to its beliefs in its relations with other communities and no member of clergy should seek to use such opportunities for these purposes.

- b. No member of clergy of the Church should feel under pressure to discuss or disclose his esoteric activities beyond the normal bounds of such discussion with the public.
- c. Although members of clergy of the Church should not deny or deliberately conceal their clerical status at any point, they are not obliged to declare that status openly in situations where to do so would in their judgement be inappropriate or undiplomatic.

IX. Clergy Dress

1. Clergy are required to wear appropriate vesture when administering the Sacraments, and should dress appropriately when taking funerals, visiting the sick and appearing at any other function where they are to offer ministry.

- a. It is the free choice of the clergyperson concerned as to whether they wish to wear clerical dress when not exercising such functions. There is no obligation that clergy should wear clerical dress "on the street" or when undertaking secular responsibilities. Equally, for some clergy, it is recognised that the wearing of clerical dress is in itself a form of ministry.

2. The clergy shirt shall consist of a shirt with contrasting white collar, or a white shirt with white collar. The clerical shirt may be in any colour. The "tunnel collar" or "Roman collar" or alternative collar style is acceptable providing the collar is white and contrasts with any other colour used for the body of the shirt. Any member of the clergy may wear a pectoral cross, although for those below the order of bishop this should be discreet and not overly demonstrative. Devotional medals may be worn if wished.

3. Cassocks may be worn as part of the dress of clergy in the Church. The cassock should be black or dark ("Anglican") purple, with cincture and cape in matching colour. Bishops may wear a black cassock piped with red, with a rose-purple cincture. Bishops may wear a choir cassock of rose-purple piped with red. The Roman style of cassock should be used; the Sarum style is strongly discouraged.

4. Useful instructions for proper clerical dress and the use of vestments at the celebration of Mass, along with details of liturgical colours and much other relevant information are provided at <http://www.sanctamissa.org> in respect of the Tridentine Mass. For clergy celebrating according to the rite of the Liberal Catholic Church, Bishop Irving Cooper's Ceremonies of the Liberal Catholic Rite (available from St Alban Press) is invaluable.