

E N C Y C L I C A L L E T T E R
OF
His Grace
THE MOST REVD. JOHN KERSEY, PRESIDING BISHOP OF ECCLESIA APOSTOLICA
DIVINORUM MYSTERIORUM
Concerning
The Restoration of the Rightful Heir to the British Throne

JOANNES, The Servant of Jesus Christ, by the Grace of God Presiding Bishop of ECCLESIA APOSTOLICA DIVINORUM MYSTERIORUM :

UNTO Our well-beloved Sons in Christ ANDREW LINLEY, Regionary Bishop of the United Kingdom, ANTHONY SCUDERI, Regionary Bishop of the United States (with responsibility for Canada); and unto all the Faithful In Jesus Christ throughout the World :

Peace, Health and Apostolic Benediction!

Most Reverend Fathers, Good People :

1. WHEREAS Monarchy is of Divine Institution, and is properly regarded as the delegated exercise of secular powers explicitly conceded by Christ's Church through the act of Anointing (1 Kings 1:38-40), that the people should be governed in good order and according to Christian principle;
2. WHEREAS the Church (as superior over all governance (Daniel 4:17)), the Monarchy and the People form three harmonious entities that should at all times co-operate in bringing about a society that honours the image of Christ and encourages its members in the love of God while at the same time cherishing their God-given rights and freedoms, and upholding the supremacy of conscience; but neither the Church nor the Monarchy are accountable to the People, having received their respective powers from God and not from mortal men (1 Peter 2:17);
3. WHEREAS through the centuries, certain monarchs and bodies of men have sought erroneously both to marginalize the influence of the true teachings of the Church and, in seeking power for themselves, to divorce their institutions from that influence, most notably through Modernism, Protestantism, Secularism and their consequent developments such as egalitarianism, republicanism and constitutional monarchy; and furthermore, through human error and weakness, corruption has entered into those institutions that should have been directed towards the pattern of Our Lord but that have, forgetting their accountability before Him, become instead instruments of worldly power and oppression of others;

4. WHEREAS the people are subject to order (Romans 13:1-5), but cannot be bound to submit to authority against their conscience (Acts 5:27-29); nor should they side with a crowd in doing wrong (Exodus 23:2), but are called to do justice (Micah 6:8) and to intervene in so doing (Isaiah 59:15-16);
5. WHEREAS His late Majesty King Charles the First of England, Scotland, Ireland etc., while failing entirely to abjure Protestantism, nevertheless sought to bring about partial redress for the position into which England had fallen through his assertion of the Divine Right of Kings, and his restoration of the polity of the Church of England so as to enable closer links between that body and the Catholic Church from which it had become separated in 1533 and again in 1559, writing to the Pope shortly before his accession "I am and ever shall be of such moderation as to keep aloof, as far as possible, from every undertaking which may testify any hatred to the Roman Catholic religion...", and commencing tentative negotiations towards the recognition of the Church of England by Rome in the manner of a Uniate Rite; and was martyred for his faith and is commemorated as a martyr within this Ecclesia;
6. WHEREAS His late Majesty King James the Second attempted valiantly to continue the reforming path of his father and returned to the Catholic faith despite the opposition of vociferous Protestants; his brother King Charles the Second having converted to Catholicism on his deathbed, papers in his hand refuting Protestantism were found after his death and brought by King James before the Archbishop of Canterbury with the charge that this prelate should refute them if he were able; whereupon he refused to do so; and through the Declaration for the Liberty of Conscience, the King brought about greater tolerance and respect for the different traditions of Christianity, notwithstanding that he regarded Protestantism as a false doctrine, and permitted those professing the Catholic faith to enjoy the freedoms which they had been prohibited under Protestant rule;
7. WHEREAS in response to Protestant invasion of England on 5 November 1688 with the intention of deposing the King by force and instituting a Protestant in his place, the King was compelled to abandon his country for France, but never abdicated his throne, while his country was turned over to the Protestant invaders, who set themselves as enemies to the Catholic faith and engaged in a campaign of discrimination against its adherents, ensuring in the 1701 Act of Succession that the Crown could not be occupied by a Catholic and extending that prohibition both by statute and by custom to other high offices in public life for some centuries;
8. WHEREAS the *de jure* occupants of the thrones of England, Scotland, Ireland etc. were beyond doubt King James II and his heirs and successors, and the *de facto* occupants owed their

- position to an unlawful act of usurpation against the legitimate monarch in the course of a revolution, and whereas the last legitimate male descendant of King James II, Henry Benedict Cardinal Stuart (*de jure* Henry IX of England etc.), bequeathed the succession to Charles Emanuel of Sardinia (*de jure* Charles IV), from whom it descends;
9. WHEREAS the Archbishop of Canterbury and certain loyal clergy of the Church of England refused to break with their Oaths of Allegiance to King James and their upholding of the lawful Constitution of the Realm and to swear fealty to the Protestant usurper William of Orange, and they were deprived of their Sees and Incumbencies in consequence of this refusal and became known as the Non-Jurors;
 10. WHEREAS the Episcopal Succession of the Non-Jurors, which was derived not only from the Anglicans but from the Roman Catholic Archbishop of Spalato Marco Antonio de Dominis (a supporter of Reunion who participated as assistant consecrator of George Montaigne as Bishop of Lincoln in the Church of England on 14 December 1617, and accepted office in that church as Dean of Windsor) has been perpetuated and passes directly to the Ecclesia Apostolica Divinorum Mysteriorum;
 11. WHEREAS the example both of King James II and of the Non-Jurors is honoured and commemorated within this Ecclesia, and it is desired to enshrine such sentiments through a formal Declaration;
 12. AND in so doing, this Ecclesia records that it intends no offence to the person of H.M. Queen Elizabeth II as *de facto* Sovereign of this Realm, nor to promote any disobedience to her, but rather to make clear that since the claim of the House of Orange and its successors to the throne of England etc. is illegitimate and founded upon an unjustified opposition to the Catholic Faith, its heirs must be regarded as holding that throne in *Locum tenens* until such time as it can be restored to its rightful heir; and however remote such a possibility of restoration must seem in our times, this should not alter a fidelity to Truth and to the principle of Legitimacy; therefore:-
 13. NOW WE DECLARE the said rightful heir to be Franz, Duke of Bavaria as senior heir-general of King Charles I, WHOM GOD PRESERVE.



Given on 26 September 2011 by The Most Revd. John Kersey, O.C.R.



Presiding Bishop



Regional Bishop of the U.K. (Witness)

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