

**Revised General Statutes of the Societas Sacerdotalis Mariae Vitae
(The Priestly Society of the Life of Mary)
(The Mariavite Society)(SSMV)
(Promulgated and Effective on The Feast of the Conception of the Our Lady,
December 8, 2011)**

Article I. Charter and Constitution

Section 1.01 Charter

- (a) The Societas Sacerdotalis Mariae Vitae (also called The Priestly Society of the Life of Mary, The Mariavite Society, or simply, The Society) is a religious order constituted under the patronage, will and by the hand of the Blessed Virgin Mary, who is Sophia and Lady - the Mediatrix of All Graces, Our Beloved Mother, Our Beloved Maiden and Queen Most Holy. Who, with and through Her Most Holy Son, Our Lord Jesus Christ, is the Redemptrix of All and the Gate of Heaven.**
- (b) The Society is a religious order which is constituted by and operates autonomously pursuant to the Mariavite Rule.**
- (c) The Society is also constituted under a charter of dependence bestowed by the Council of Three of the Ecclesia Apostolica Divinorum Mysteriorum (EADM).**
- (d) The Society receives apostolic benediction and protection from the Primate and Presiding Bishop of the EADM.**

Article II. Membership

Section 2.01 Professed Membership

- (a) Members of the Society who, after Mariavite Consecration and an adequate period of discernment and spiritual formation, wish to formally align themselves with the Mariavite Rule and the work of the Society may become professed members.**
- (b) Professed members must make spiritual vows of poverty, chastity, and obedience. In addition, professed members must make a fourth vow of perfect consecration to Mary, that is, a vow to specially commit themselves to Mary, as their Queen, Mother, and Maiden, and hence, to study and follow the Mariavite way and to serve others through the Marian Gnosis.**
- (c) A religious name maybe chosen at the time of profession.**
- (d) Each professed member is to have a spiritual confessor within the order, who will act as spiritual director and confessor.**
- (e) Professed members are to avail themselves of the sacraments of the church, including reconciliation, and are to make particular devotion to the Blessed Sacrament.**
- (f) Professed members are to observe the traditional fast rules of the Church throughout the year, with traditional Western fast rules being the default practice.**
- (g) Professed members are to be examples to others through prayer and fasting as prescribed by the Church for clergy (Carthage, c. 41; Holy Apostles, c. 69).**
- (h) Professed members should pray a traditional form of the daily office of the church or some other rule of daily prayer as recommended by the Magistracy Council, or in consultation with the professed member's spiritual confessor within the Society.**

- (i) Professed members should not abstain from the Eucharist (Trullo, c. 80; Holy Apostles, c. 8).**
- (j) It is incumbent upon all who are professed to seek at least minor orders within the apostolic succession if they are not already in orders.**
- (k) It is incumbent upon all who are professed to seek initiation within the western esoteric tradition if they are not already an initiate in an order approved or recommended by the Council of the Gate and Rose.**

Section 2.02 Professed Members who are in holy orders or who are candidates for holy orders

- (a) Professed clerics in holy orders of the rank of deacon and above are subject to the canons and discipline of the EADM.**
- (b) Professed clerics of the order of priesthood should strive to always remember the Society in the prayers at Mass, and to say Mass according to a prescribed Society liturgy at least once a month.**
- (c) The clergy are to be knowledgeable of the teachings of the exoteric Church regarding Christ, Mary, the Sacred Scriptures and Holy Traditions (Ephesus, c. 6, 7; Trullo, c. 1; Carthage, c. 2).**
- (d) The clergy are to be knowledgeable of the teachings of the esoteric Church regarding Christ, Mary, the Sacred Scriptures, the so-called non-canonical scriptures, principal Gnostic texts and the various sacred traditions of the apostolic gnosis.**
- (e) The clergy are to be knowledgeable of the western esoteric tradition, especially Hermetic Qabalah, Holy Kabbalah, Sacred Alchemy, the Rosicrucian tradition, and the various principal schools of theurgy, magic and arcane science.**
- (f) The clergy are under the authority of the Abbot, without whose blessing they cannot function within the Society and to whom they must show proper respect (Laodicea, c. 57; Holy Apostles, c.31, 39, 55; Carthage, c. 10).**
- (g) The clergy are to show respect and concern for other members of the clergy (Holy Apostles, c. 56, 59).**
- (h) The duty of the priest is to instruct the faithful in the way of godliness (Holy Apostles, c. 58).**
- (i) The clergy should always be diligent and sensitive in encouraging pious repentance and receptive to a sincere confession (Holy Apostles, c. 52; Trullo, c. 102).**
- (j) The clergy should always be diligent to act with tolerance and compassion.**
- (k) The clergy should always be diligent to seek knowledge and to grow in wisdom.**
- (l) The clergy must fulfill annual education, ethics and retreat requirements, in the form of Continuing Pastoral Education (CPE), as promulgated by these statutes and administered by Magistry Council to ensure their faculties remain current.**

- (m) Candidates for holy orders are to be trained and qualified in accordance with the mandates, statements and requirements of these statutes and under the authority of the Magistracy Council and the Athenaeum Mariavitae.**
- (n) Candidates for holy orders must meet the training requirements and qualifications for, and be awarded, the Licentiate of Sacred Theology (STL) issued by the Athenaeum Mariavitae of the Mariavite Mission Society.**

Section 2.03 Continuing Pastoral Education (CPE)

- (a) Clergy are to maintain 17 credit hours of CPE annually.**
- (b) Five (5) hours of CPE may be completed by self study.**
- (c) Six (6) hours should be completed through group study activities approved by the Magistracy Council.**
- (d) Three (3) hours should be completed through scholarly work in an approved field, or in preparation for retreat leadership.**
- (e) Three (3) hours should be completed through retreat leadership.**
- (f) “Retreat leadership” is defined as any activity in which the clergy member instructs and leads in spiritual or esoteric exercise, and for which prior preparation is required.**
- (g) CPE is to be reported annually, in the month of October, on or before the Eve of the Feast of the Archangel Raphael, October 23rd.**
- (h) Clergy who regularly engage the public are strongly encouraged, and may be required, to seek certification in, or to otherwise pursue some program of “clinical pastoral education,” in addition to CPE requirements.**

Section 2.04 Dress of Professed Members

- (a) The formal liturgical habit of professed members consists of a full length black hooded cuculla with a prominent white clerical collar, or collarette, underneath. A black Russian or Roman cassock may be worn under the cuculla. A black ring belt may be worn over the cuculla with a Franciscan crown rosary attached on the left side. In place of the above, a Russian or Roman cassock may be worn with the ring belt and rosary, and optionally, with a cloak or full length cape, preferably hooded.**
- (b) The daily habit of professed members consists of a black Russian cassock (as in a prodrjaznik). A Russian ryassa may be worn over the cassock, or in place of it. A black ring belt (reminder of the Holy Trinity) is to be worn over the cassock, with the excess end falling in front toward the middle right. A side rosary (preferably a Franciscan Crown rosary) is to be attached to the belt on the left side. A prominent white clerical collar, or collarette, should be worn underneath the cassock.**
- (c) In hot or tropical climates, or when more circumstantially appropriate, the daily habit may consist of a grey or black Russian cassock without the clerical collar.**
- (d) In cool or colder weather, a cloak or full length cape may be worn, preferably hooded.**

- (e) In cases of necessity or discretion, simple street clerical dress or other dress may be substituted for the daily habit.**
- (f) As a general rule, the formal liturgical habit should be worn during formal liturgical functions in which specific work of the order is being performed, such as professions or ordinations.**
- (g) As a general rule, the preference is for the Russian cassock to be worn as standard daily dress at all times by professed members of the rank of reader and above.**
- (h) A simple Eucharistic medallion may be worn on a chain over the cuculla or cassock. A simple cross, or crucifix may be worn by priests.**
- (i) Professed members of the grade of Mitred Abbot or Apostle may wear the panagia over the cuculla or cassock.**
- (j) Secular or other ritual dress may be substituted when more appropriate due to the needs of work, recreation, ritual or other activity; however, the habit of the Society is the preferred manner of dress at all times where possible.**
- (k) Tattoos, piercings, personal jewelry and other adornments should not be prominently displayed (if possible) or worn while wearing the daily or liturgical habit.**

Section 2.05 Candidacy for Professed Membership

- (a) In general, anyone wishing to become a professed member must first become an Associate for a minimum of six months.**
- (b) An Associate may become a candidate for profession at anytime.**
- (c) Candidates are to be assigned a spiritual confessor who will act as the spiritual director and coordinator of the candidate's formation as a Mariavite Companion.**
- (d) The spiritual confessor should be a Companion in holy orders who is approved for such duty by the Abbot or Magistry Council.**
- (e) The program of study and prayer to be utilized toward profession must be approved by the Abbot or Magistry Council.**
- (f) Candidacy is also called postulancy.**

Section 2.06 Associate Membership

- (a) Anyone wishing to become an Associate member may do so by promising to make their own Marian Consecration, which may include a formal Mariavite Consecration, and by making a formal statement of their desire to live a life inspired by the Mariavite Rule and the Marian Gnosis.**
- (b) The date on which the Act of Consecration is made should be reported to the Society which will then register the new Mariavite Associate.**
- (c) Associate members are encouraged to wear the brown scapular and a Eucharistic medallion.**

Section 2.07 Title of Members

- (a) Associate members of the Society may be called or referred to by the religious title “Associate”.**
- (b) Professed members of the Society may be called or referred to by the religious title “Companion,” “Mariavite Companion,” or “Companion of the Way.”**
- (c) Professed members who are not in major orders may be referred to as “Sister” or “Brother.”**
- (d) Professed members who are in major orders may be referred to as “Mother” or “Father.”**
- (e) Professed Clerics of the rank of Apostle or Mitred Abbot may use the esoterically significant title “Shin.” This title may be placed before the religious name, or following it with a dash between it and the religious name.**

Section 2.08 Officers

- (a) Members who have been elected or appointed to offices for which they are duly qualified are considered officers of the Society.**
- (b) Members of the Magistracy may be called either Magister or Magistra respectively.**
- (c) Officers are to be ceremonially commissioned and blessed within a reasonable time of taking office by the Magistracy Guardian during a liturgy celebrated for that purpose.**
- (d) At the time of commissioning, an officer will make a vow to uphold the Rule and Statutes of the Society while administering the duties of office.**
- (e) Any officer of the Society may be removed from office by the Novena Council during the regular session, or at any time, by a two-thirds majority vote of no confidence.**

Section 2.09 Application for Professed Membership

- (a) Applications for professed membership are made to the Magistracy Guardian of the Society.**
- (b) A particular form for the application process may be prescribed by the Magistracy Council.**
- (c) All decisions regarding membership are within the sole discretion of the Magistracy Council.**
- (d) The Society does not discriminate on the basis of race, sexual orientation, gender, transgender, national or ethnic origin.**

Section 2.10 Dismissal of Members

- (a) Decisions regarding the dismissal of members, either professed or associate, are made at the sole discretion of the Magistry Council, or interregnum, the Magistry Guardian.**
- (b) There is no appeal from a decision of dismissal.**
- (c) Dismissal means full termination from Society membership and any Society office held or privileges derived from office or membership.**

Section 2.11 Youth

- (a) No programs for youth under the age of majority permitted.**
- (b) The Society does not proselytize, or otherwise work with persons under 18 years of age, or the legal age of majority for any given jurisdiction in which the Society operates. This provision may be waived on a case by case basis by parental consent, provided that the parent or guardian is an active participant in the work of the Society.**
- (c) Active participation for purposes of this section is defined as participating in at least half of all meetings or liturgical celebrations over which a local cenacle or the wider Society presides or participates.**
- (d) In any case in which children are present at an official Society function, no magister(ra), cleric, prefect, or member of the Society shall be permitted to be alone with any such child not related to them by law.**

Article III. Governance of the Society

Section 3.01 The Council of Prefects

- (a) The Council of Prefects is comprised of professed representatives from each cenacle of the Society having five or more members, except that, if no cenacle has five members, the Council of Prefects will be chosen *ad hoc* by the Magistry Council, or interregnum, the Magistry Guardian.**
- (b) The Cenacle's representatives are to be chosen by secret ballot and each will be given the title Prefect.**
- (c) The Cenacle is entitled to one prefect for every five members.**
- (d) The Guardian of Prefects, if one be elected by a majority of Prefects, is the presiding officer of the Council of Prefects and an internal representative of the Society.**
- (e) In the absence of an election, the Guardian of Prefects may be appointed by the Magistry Guardian.**

Section 3.02 Issues of Concern, Questions and Grievances

- (a) Members of the Society with specific concerns, or questions of membership, or with grievances that a member feels are not capable of being dealt with by the Council of the Cenacle should contact the Guardian of Prefects.**

- (b) If a member feels that the Guardian of Prefects may have a conflict of interest in regard to any grievance, or there is no Guardian of Prefects, the matter may be referred to any other Prefect or a Magister(ra), who in this respect will act as Guardian of the Matter.**
- (c) The Guardian of Prefects or the Guardian of the Matter must refer any grievance to the Council of Prefects excluding any conflicted Prefect, within a reasonable time of communication with the member.**
- (d) A Conflicted Prefect is one about whom a grievance is asserted, or about whom the member feels may have a conflict of interest in regard to the matter.**
- (e) Any Conflicted Prefect should be declared as such by the member at the time a grievance is asserted.**
- (f) In cases of special concern, as determined by either the Guardian of Prefects, the Guardian of the Matter or a majority of the Council of Prefects, the matter must be presented to the Magistry Guardian by a Letter of Conference and Referral, clearly explaining the nature of the issue and requesting specific advice or action by the Magistry Guardian.**
- (g) Cases of special concern are those in which the conduct of a member or an attendant at liturgy or other meeting or activity is disruptive to the peace or well being of other members, raise issues of potential canonical violation, or issues of moral misconduct.**
- (h) The Guardian of Prefects, the Guardian of the Matter or a majority of the Council of Prefects, may present any matter to the Magistry Guardian by a Letter of Conference and Referral, clearly explaining the nature of the issue and requesting specific advice or action by the Magistry Guardian.**
- (i) If a matter is presented to the Magistry Guardian for consideration, he or she must act on it within thirty days of it being formally presented.**
- (j) The Magistry Guardian may decide to present the matter directly to the Magistry Council for action at any time during the thirty day period.**
- (k) If the matter is presented to the Magistry Council, it must be acted on within sixty days of the matter having been presented to the Magistry Guardian.**
- (l) If on the thirty-first day, the matter presented to the Magistry Guardian has not been acted on or presented to the Magistry Council, the Guardian of Prefects or Council of Prefects may present the matter directly to the Magistry Council for consideration, noting that the matter was presented to the Magistry Guardian but was not acted on.**
- (m) Any matter presented to the Magistry Guardian or the Magistry Council under this provision is considered acted on if a Letter of Opinion or Letter of Decision is received by the Council of Prefects from the Magistry Guardian setting forth his/her or the Magistry Council's opinion or decision.**

- (n) In any case in which the Council of Prefects determines that expedited action is required, it must clearly state the reasons for expedited action in its referral of the matter to the Magistry Guardian.**
- (o) All matters presented to the Magistry Guardian under this provision must be presented in the form of a Letter of Conference and Referral.**
- (p) Any Letter of Opinion or Letter of Decision issued by the Magistry Guardian must be immediately forwarded by electronic means, or if such is not possible, via a reasonable alternative, to the Guardian of Prefects or Guardian of the Matter and each non-conflicted member of the Magistry Council.**
- (q) The Guardian of Prefects must, within a reasonable time of its reception, act upon the Letter of Opinion or Letter of Decision per its instructions.**
- (r) If the Guardian of Prefects does not act, or is conflicted, the Magistry Council may take appropriate action per the Letter of Opinion or Letter of Decision.**
- (s) Any matter acted on by the Magistry Guardian without Council action, may be presented to the Magistry Council, for Superseding Action, within 10 days of a Letter of Opinion or Letter of Decision being issued.**
- (t) The action of the Council in subsection (s) above supersedes the Magistry Guardian's action on the matter, and may modify or replace the Magistry Guardian's action.**

Section 3.03 Issue of secular law violation

- (a) In circumstances where a member feels a law violation has occurred, proper secular authority should be contacted immediately, as such is outside the purview of these statutes.**

Section 3.04 Issues of Canonical violation and the Sacred Tribunal

- (a) Members of the Society who are accused of acting in violation of these statutes must be prosecuted by a Prosecutor of the Matter appointed by the Magistry Council, upon request by the Guardian of Prefects.**
- (b) The Guardian of Prefects, pursuant to an accusation being presented, shall request the appointment of a Prosecutor of the Matter within ten days of the reception of the accusation.**
- (c) Any accusation made must be presented to the Guardian of Prefects in writing and must name the individual, state the specific canon alleged to have been violated, the date or dates of violation, or when the violation became known, and the place where the violation occurred.**
- (d) An original and two copies of the accusation must be presented to the Guardian of Prefects.**
- (e) A copy of the accusation must be served on the accused member by the Guardian of Prefects within 10 days of the matter being referred for prosecution.**

- (f) A tribunal, designated as The Sacred Tribunal, shall be convened to hear the matter. The tribunal shall consist of the Magistry Guardian, the Guardian of Prefects, and a randomly selected Companion.**
- (g) The Sacred Tribunal shall set the matter for a hearing, which may be held by affidavit, teleconference or live testimony. The date of the hearing should be set no earlier than thirty days, and no later than ninety days, after the tribunal is convened.**
- (h) In cases in which a conflict exists, any member of the Sacred Tribunal may be replaced with another member, randomly selected, or agreed upon by the Magistry Council, excluding the vote of the conflicted member.**
- (i) Conflicts are determined under this section upon request made by any member, by majority vote of the Council of Prefects.**
- (j) The accused is entitled to representation by counsel of their choice, and at their own expense, unless they request defense counsel to be appointed by the Tribunal.**
- (k) Counsel must be appointed from a list of qualified individuals, approved to act as defense counsel by the Magistry Council.**
- (l) The burden of proof is by clear and convincing evidence.**
- (m) The rules of evidence for proceedings are subject the discretion of the Sacred Tribunal and any applicable statutes.**
- (n) Upon proof of a violation, the Tribunal has the power to decide punishment by private or public censure, reprimand or expulsion, that is dismissal, from the Society.**
- (o) There is no appeal of a decision of the Sacred Tribunal.**
- (p) The power of one member to accuse another shall not be taken lightly, and the Sacred Tribunal has the power to censure any member making what appears to the Tribunal to be a frivolous or malicious accusation.**

Section 3.05 The Magistry Council

- (a) The Magistry Council is comprised of the governing Magisters and Magistras of each Cenacle of the Society and the Magistry Guardian.**
- (b) The Magister(ra) is the presiding or convening priest(ess) or prelate of the Cenacle.**

Section 3.06 Abbot and Magistry Guardian

- (a) Because the Society considers itself to promote a spirit not of the world but residing within the world, the principle or presiding member of the Society shall be called by the ancient religious designation of Abbot.**
- (b) The Abbot is appointed by the current Abbot in consultation with the Mariavite Apostolic Council of the Mariavite Mission Society.**

- (c) The Abbot shall be the cleric of the Society who is the titular *abbot nullius dioceseos* of the Marian Orders of the EADM and who is the Mitred Abbot member of the Marian Administration of EADM.**
- (d) The Abbot is charged with providing episcopal guidance, as appropriate, and special legislative oversight to the clergy of the Society, especially those who form the Magistracy Council.**
- (e) The Abbot is charged with keeping any special altar jewels, antimensia, or official antimensia designs, as provided by the Magistracy Council for use by priests of the Society.**
- (f) The Abbot is charged with providing holy oils as needed by the clergy.**
- (g) If the Abbot is of the rank of Apostle, the Abbot is charged with providing episcopal services to the Society as needed and as circumstances allow.**
- (h) The Abbot shall serve as the Magistracy Guardian.**
- (i) If there is no Abbott appointed, a Magistracy Guardian is elected by the Magistracy Council every seven years.**
- (j) The Magistracy Guardian must be a professed member with at least the rank of priest(ess).**
- (k) The Magistracy Guardian's duties are comprised of acting as the general representative for the Society for external affairs, of keeping the official seal of the Society, of affixing the Society seal to official documents, of presiding over the Society Novena Council in the absence of the President and Vice President, and of offering special legislation to the Magistracy Council for their consideration.**
- (l) The Magistracy Guardian is a special representative for the Society to the EADM.**
- (m) The Magistracy Guardian may request one or more other priests, bishops, or the Guardian of Prefects of the Society to assist with the administration of the duties of office.**

Section 3.07 The Council of the Gate and Rose

- (a) The Council of the Gate and Rose is comprised of the Guardian of the Rose, the Magistracy Guardian, and any other individuals jointly appointed by them.**
- (b) It is the duty of the Council of the Gate and Rose to maintain jurisdictional and initiatory continuity for members of the Society within the western esoteric tradition.**
- (c) It is the duty of the Council of the Gate and Rose to appoint or devise and maintain a sacramentarium arcanae for use by Companions in the oratories of the Society.**
- (d) It is the duty of the Council of the Gate and Rose to devise and manage any program of ritual and blessing constituting part of the cultivation of the Rose of Our Lady.**
- (e) It is the duty of the Council of the Gate and Rose to select the species and variety of rose grown as the Rose of Our Lady.**

- (f) It is the duty of the Council of the Gate and Rose to oversee the design, construction and maintenance of the Little Ark of Our Lady.**
- (g) It is the duty of the Council of the Gate and Rose to maintain a list of esoteric orders or groups recommended to the professed in regard to the western esoteric tradition, especially in regard to Rosicrucianism, Kabbalah and Alchemy.**

Section 3.08 Guardian of the Rose

- (a) The Guardian of the Rose is appointed by the Magistracy Guardian with consent of the Magistracy Council.**
- (b) It is the duty of the Guardian of the Rose to advise the Council of the Gate and Rose in matters regarding esoteric tradition and theurgy.**
- (c) It is the duty of the Guardian of the Rose to insure the quality of scholarship and integrity of esoteric studies advocated and conducted within the Society.**
- (d) The Guardian of the Rose has the duty of reviewing and providing an imprimatur, on behalf of the Council of the Gate and Rose, to official programs of esoteric and theurgical study advocated and respective materials disseminated within the Society.**
- (e) The Guardian of the Rose has the duty of monitoring the esoteric practices of Companions within the Society when called upon by the Magistracy Council or the Guardian of Prefects, and of providing assistance and counsel in regard to the rectification of abuses.**
- (f) When called upon by the Magistracy Council, or the Guardian of Prefects, the Guardian of the Rose has the duty of prosecuting abuses regarding esoteric practices within the Society under these statutes before a Sacred Tribunal called to hear such complaints.**
- (g) The Guardian of the Rose is the principal faculty member for esoteric studies within the Athenaeum Mariavitae.**
- (h) The Guardian of the Rose maintains the duty of opening the Lady's Gate and drawing the Veil to the Holy of Holies to expose the Little Ark of Our Lady on the Friday evening prior to the Feast of Pentecost in any year of the Great Novena.**
- (i) The Guardian of the Rose maintains the duty of overseeing the quotidian cultivation and growth of the Rose of Our Lady, and of keeping the Rose, which is given to the Abbot, or the Abbot's designee, to place before the Little Ark of Our Lady after the Lady's Gate is opened and the Veil parted.**
- (j) If the Abbot, or the Abbot's designee, is unable to place the Rose before the Little Ark of Our Lady, the Guardian of the Rose assumes the duty.**
- (k) The Guardian of the Rose may appoint a Rose Mage, who is preferably a Companion or Associate, to assist in the cultivation and growth of the Rose of Our Lady.**
- (l) It may also be the duty of any Rose Mage to advise and encourage the practice of growing gardens in Our Lady's honor.**

Section 3.09 Apostolic Guardian

- (a) The Apostolic Guardian is an appointed member of the Council of Three of the Ecclesia Apostolica Divinorum Mysteriorum, or their designee.**
- (b) If no member of the Council of Three is appointed, then the Apostolic Guardian is elected by the Novena Council every three years during the regular session of the Novena Council or, interregnum, by appointment of the Abbot or Magistry Guardian in consultation with the Magistry Council, if the Magistry Council is instituted.**
- (c) It is the duty of the Apostolic Guardian to maintain jurisdictional and apostolic continuity within the Liberal Catholic Movement.**
- (d) In the absence of the Abbot, and if requested by the Magistry Council, the Apostolic Guardian is charged with providing episcopal and special legislative oversight to the clergy of the Society who form the Magistry Council.**
- (e) In the absence of the Abbot, the Apostolic Guardian is charged with keeping any special altar jewels, antimensia, or official antimensia designs, as provided by the Magistry Council for use by priests of the Society.**
- (f) The Apostolic Guardian should be a bishop who is preferably a professed member of the Society.**
- (g) The Apostolic Guardian is an officer of the Society, regardless of membership within the Society.**
- (h) Regardless of membership in the Society, the Apostolic Guardian, while acting in said capacity, is subject to these statutes and must defer to them, including matters of doctrine and liturgical functions within the Society or other functions in which the Society participates.**
- (i) Any Mariavite may nominate a Bishop for consideration of the position of Apostolic Guardian if the office is vacant for more than one year.**

Section 3.10 The Novena Council

- (a) The Novena Council is the comprehensive legislative body of the Society.**
- (b) The Novena Council convenes in a regular legislative session during the Great Novena, every three years which lasts for a nine week period beginning on the Eve of the Feast of Pentecost.**
- (c) The Novena Council convenes in special session when called upon to do so as provided by these statutes.**
- (d) Special prayers for the work and needs of the Mariavites in the form of Seven Novenas of the Holy Ghost are to be made by all members of the Novena Council throughout the period of The Great Novena. Other members or friends of the Society are encouraged to participate in The Great Novena as well.**
- (e) The each novena making up the Seven Novenas of the Holy Ghost is to be dedicated to one of the seven gifts of the Holy Spirit, so that a novena shall be prayed for each gift during the Great Novena.**

- (f) Traditional fast rules are to be observed during The Great Novena, except for Saturdays, Sundays and Major Feast days.**
- (g) Voting power is equally distributed among the individual members of the Novena Council.**
- (h) The President of the Novena Council is the presiding officer of the Novena Council and is elected by the Novena Council members during the Regular Session which falls every three years.**
- (i) The President is selected from the Council of Prefects.**
- (j) The Vice President is an officer appointed by the President to assist in the President's duties, and who replaces the President in case of incapacity.**
- (k) The Secretary of the Novena Council is an officer elected by the Novena Council members at the start of The Great Novena and is responsible for keeping the minutes of meetings of the Novena Council.**
- (l) The term of office for officers of the Novena Council lasts until replacement occurs via the next election for that office, or otherwise as provided by these statutes.**
- (m) In any case of Novena Council action, the Rules of Parliamentary Procedure as laid out in the most recent edition of Robert's Rules of Order, shall apply.**
- (n) The Novena Council is comprised of the following officers:**
 - (o) The Abbot or Magistray Guardian**
 - (p) The members of the Magistray Council**
 - (q) The members of the Council of Prefects**
 - (r) The President of the Novena Council**
 - (s) The Vice President of the Novena Council, who does not have the right to vote on matters before the Novena Council, unless acting on behalf of the President, or in case of the President's incapacity.**

Article IV. Special Legislation

Section 4.01 Statutes

- (a) Statutes can be proposed by any Magister(ra) of the Society to the Magistray Guardian.**
- (b) The Magistray Guardian will then present the proposed statute to the Magistray Council.**
- (c) If a 2/3rds majority of the Magistray Council agree that the proposed statute should be enacted, it will be enacted forthwith.**
- (d) If the Magistray Council does not approve the legislation, but a simple majority declares a referendum is needed, the statute will be presented to the Novena Council for consideration in special session.**
- (e) If the Novena Council approves the legislation by majority vote, it will be enacted forthwith.**

- (f) The Novena Council has the power to convene a committee for the consideration of any legislation or matter presented to it.**
- (g) Any committee of the Novena Council shall have the power to advise the Novena Council in regard to proposed legislation placed under its purview.**
- (h) Any special legislation which passes per these statutes is to be enacted forthwith, and is considered promulgated and effective, unless otherwise specified, on the closest subsequent feast day of Our Lady as listed on the Calendar of the Society.**

Section 4.02 Directives

- (a) Directives are binding in the same manner as statutes and can be issued at any time by the Abbot *sua sponte*, although normatively, after consultation within a Sacred Tribunal, called for such purpose, and constituted as described by Section 3.04(f) of these statutes.**
- (b) There are three kinds of directives: Religious, Pastoral and Legislative.**
- (c) Religious Directives concern the quotidian life of professed and associate members of the Society, and may address issues of prayer, liturgy, education, conduct, decorum and discipline as Mariavites.**
- (d) Pastoral Directives address issues affecting members of missions and other communities managed by the Society.**
- (e) Legislative Directives are issued to amend the SSMV Statutes.**
- (f) Any Companion may present a Letter for Amendment or Recension to the Abbot and the Magistracy Council for reconsideration of any directive issued.**
- (g) The Abbot may amend or rescind a directive on the basis of a Letter presented pursuant to (f) above after consultation with the Magistracy Council.**
- (h) If the Abbot does not amend or rescind a directive per a request under (f) above, the directive may be recalled by a 2/3rds decision of the Magistracy Council, with the Abbot's vote excepted.**
- (i) Legislative Directives shall result in republication of the statutes, then designated as "Revised by Directive of (the date)", with the date of promulgation and effect per the closest subsequent feast day of Our Lady, unless otherwise specified.**
- (j) Directives are to be appended to these statutes and subsequent statutes under the title "Directives".**
- (k) Directives are to be numbered and identified as follows:**
 - (l) Religious Directives are to be designated as RD-the last two digits of the year-the number of the directive, e.g., RD-11-01**
 - (m) Pastoral and Legislative Directives are to be designated similarly, e.g., PD-11-01, or LD-11-01.**
- (n) Directives which are no longer in effect shall be appended to these statutes and subsequent statutes under the title "Archived Directives".**

Article V. Regular Session Legislation during the Great Novena

Section 5.01 In General

- (a) Every three years a regular legislative session, entitled the Great Novena, is to be called by the Abbot or Magistry Guardian on Eve of the Feast of Pentecost.**
- (b) The regular legislative session will then last for the nine weeks beginning on the Feast of Pentecost which constitutes the period of the Great Novena.**
- (c) Legislation may be proposed in the regular legislative session by any member of the Novena Council.**
- (d) During regular session, such legislation is then presented to the general Novena Council membership for consideration.**
- (e) Any legislation which passes in regular session is to be enacted forthwith, and is considered promulgated and effective, unless otherwise specified, on the closest subsequent feast day of Our Lady.**

Article VI. The Cenacle

Section 6.01 Purpose of Cenacles

- (a) Cenacles are to exist as local or discreet entities which manifest the Society's ideals in a practical way, through the admission and benefit of members, and the evangelical promotion of the Sophian-Mariavite Gnosis by providing opportunities for study, prayer and theurgical action. In addition, cenacles should engage in acts of apostolic charity and service appropriate to their means.**
- (b) All members of the Society are to be attached to a cenacle, but no more than one cenacle, with the exception that any Society member may be a member of the Cenacle of the Most Holy Name of Mary in addition to other cenacle membership.**

Section 6.02 Cenacle of the Most Holy Name of Mary

- (a) The Cenacle of the Most Holy Name exists for all Society members, and especially all at-large members of the Society who are not attached to any other Cenacle.**
- (b) All members are automatically admitted to this Cenacle upon registration of the member's admission to the Society.**

Section 6.03 Cenacle Formation

- (a) A cenacle may be formed upon petition to the Magistry Guardian.**
- (b) A cenacle must have at least two members.**
- (c) Upon receiving the petition, the Magistry Guardian will present it to the Magistry Council for consideration.**

- (d) The format of petition and requirements of cenacle formation and operation will be determined by the Magistry Council, or, interregnum, by the Magistry Guardian in consultation with the Guardian of Prefects and communicated to the petitioner.**
- (e) A cenacle is governed by its own Council of the Cenacle, or in its absence, by the Magister(ra) of the Cenacle in consultation with the Magistry Guardian.**

Section 6.04 Council of the Cenacle and Matters of Special Concern

- (a) The Council of the Cenacle is comprised of the Prefect of the Cenacle, the Magister(ra) of the Cenacle, and no more than three other members elected by secret ballot.**
- (b) Voting power is equally distributed among the members of the Council of the Cenacle.**
- (c) In matters of special concern, as determined by either the Magister(ra) or a majority of the Council of the Cenacle, the matter must be presented to the Magistry Guardian by a Letter of Conference and Referral, clearly explaining the nature of the issue and requesting specific advice or action by the Magistry Guardian.**
- (d) If a matter is presented to the Magistry Guardian for consideration, he or she must act on it within thirty days of it being formally presented.**
- (e) The Magistry Guardian may decide to present the matter directly to the Magistry Council for action at any time during the thirty day period.**
- (f) If the matter is presented to the Magistry Council, it must be acted on within sixty days of the matter having been presented to the Magistry Guardian.**
- (g) If on the thirtieth day, the matter presented to the Magistry Guardian has not been acted on or presented to the Magistry Council, the Council of the Cenacle, by majority vote may withdraw the matter and consider it tabled.**
- (h) On or following the thirty-fifth day, if the matter is not acted on and is not withdrawn, the Council of the Cenacle must present the matter to the Magistry Guardian for general action before the Magistry Council.**
- (i) Any matter presented to the Magistry Council under this provision is considered acted on if a letter of Opinion or Decision is sent to the Council of the Cenacle by the Magistry Guardian setting forth his/her or the Magistry Council's opinion or decision.**
- (j) In any case in which the Council of the Cenacle determines that expedited action is required, it must clearly state the reasons for expedited action in its referral of the matter to the Magistry Guardian.**
- (k) All matters presented to the Magistry Guardian must be presented in the form of a Letter of Conference and Referral.**

Section 6.05 Magister(ra) of the Cenacle

- (a) The Magister(ra) of the Cenacle is the appointed professed member priest(ess) or prelate of a Cenacle.**
- (b) The Magister(ra) of the Cenacle is appointed by the Magistry Council or interregnum, by the Magistry Guardian, and must be a professed member of the Society.**
- (c) Candidates for the position of Magister(ra) of the Cenacle may be nominated by any member of the cenacle, including the candidate.**
- (d) The Magister(ra)'s duty is to support the work of the cenacle, especially in regard to advising the Council of the Cenacle, providing spiritual direction, and in the administration of sacraments to members.**
- (e) The Magister(ra) must also make an Annual Report to the Magistry Council of the Cenacle's progress, in consultation with the Council of the Cenacle and Prefects. The date such Annual Report is due is the Third Sunday of Lent, or a date set by the Magistry Council, who will give the Magister(ra) at least thirty days notice of the report being due.**
- (f) The members of the cenacle may petition the Magistry Council to remove the Magister(ra) for "good cause" upon a two-thirds vote of the cenacle membership.**
- (g) Upon a removal petition being presented, the Magistry Council may remove the Magister(ra) by majority vote and appoint a new Magister(ra).**

Article VII. Oratories

Section 7.01 Oratory Formation

- (a) Any professed member or cenacle of the Society, with advice and consent of the Magistry Guardian, may found a local oratory for the administration of the sacraments, for religious and esoteric study, corporate worship and devotion.**
- (b) A cenacle should be formed by the founders of the oratory if a cenacle has not established the oratory whenever there is at least one other Society member who participates at liturgy.**

Section 7.02 Oratory Governance

- (a) Every Oratory of the Society shall be governed by the attached Cenacle whose Council shall act as the managing body of the Oratory.**
- (b) If there is no local Cenacle, the Oratory shall be governed by its professed member with advice and consent of the Magistry Guardian, or the Magistry Guardian's designee.**

Article VIII. Establishment of the Society Governance Ab Initio or After Interregnum

Section 8.01 Governance ab initio, or after a period of interregnum

- (a) Ab initio, or after a period of interregnum in which no officer remains or can act in council, the Magistracy Guardian of the Society is the Elder Cleric of the Society who manifests the Society by the rule and these statutes, with the majority assent of any remaining members.**
- (b) If no Elder Cleric exists, the Elder Prefect will act as Prefect Guardian. In either case, the Magistracy or Prefect Guardian will act with full authority to establish the Society governance until such time as a Magistracy Council is formed and can appoint a Magistracy Guardian.**
- (c) The Elder Cleric is the remaining Cleric who is the eldest Cleric willing to act.**
- (d) The Elder Prefect is the remaining Prefect, or other member who is the eldest Prefect, or member willing to act.**

Article IX. Liturgy

Section 9.01 The importance of liturgical form

- (a) The importance of liturgical form within the Society is a grave matter as it carries great significance in regard to esoteric as well as exoteric meaning and effect, and although the Society is non-dogmatic, liturgy demonstrates the wealth and holiness of ancient tradition, and the Society's connectedness to it.**
- (b) The novus ordo liturgy of the Roman Church is completely suppressed within the Society, including within the Mariavite Mission Society.**
- (c) No member of the clergy, regardless of rank, who is associated as a member of the Apostolic Council or Magistracy Council within the Society should regularly celebrate, or promote the celebration of the novus ordo liturgy, nor any rite specifically found within the current missal of the Roman Church, excepting the so called extraordinary form which uses the 1962 missal.**
- (d) Except under extraordinary circumstances, the form of mass in which the altar is reversed from its proper state so that it faces the people is prohibited in any liturgy in which a Mariavite Companion is to celebrate or concelebrate.**
- (e) The celebration of a circle Eucharist in a manner consistent with that of The Young Rite is permitted, despite (d) above.**

Section 9.02 Private celebration and Public celebrations outside of the Society

- (a) Subject to subsection (b) of this section, any cleric of the Society is free to celebrate any liturgy according to the rite and regulations of their apostolic jurisdiction.**

- (b) No cleric of the Society may officially promote any liturgy to Society members contrary to the liturgical policy and the Marian, Sophian, and Mariavite Orthodox charism of the Society.**

Section 9.03 Public celebration within the Society

- (a) Any liturgical celebration occurring within the Society, that is, as part of a Society meeting or worship must be in a form authorized by these Statutes.**
- (b) Any paraliturgical celebration, such as prayer meetings or public rites of theurgy or other ceremonial activity occurring within the Society, that is, as part of Society meetings or worship must be in a form authorized by these Statutes, or not contrary to the policy and Marian, Sophian, and Mariavite Orthodox charism of the Society.**

Section 9.04 Prescribed and approved liturgies

- (a) Preference and precedence is to be given to the Mariavite Rite, Calendar and Ordo devised pursuant to these statutes.**
- (b) Mariavite liturgies of the Society and other Mariavite groups upon approval of the Magistracy Council may be celebrated.**
- (c) In general, approved liturgies should be amenable, or capable of being amended, to feminine preferred or gender neutral references to the Holy Trinity (as in Holy Mother Trinity), or otherwise and as appropriate, to the Godhead.**
- (d) In general, the person of the Holy Spirit is to be referred to by the feminine gender, in line with Sophianic mysticism and ancient Syriac Christian practice.**
- (e) The use of the *filioque* is prohibited.**
- (f) The Lady Mary should be petitioned during liturgy and may be asked to have mercy or to intercede; however, She is not to be asked to “pray.”**
- (g) Specifically approved liturgies, albeit modified if necessary, to be in conformance with subsection (a) through (f) above:
 - (i) The Liberal Catholic Rite and all liturgies approved by the EADM.**
 - (ii) The Old Catholic Rite (Mathew/Gul).**
 - (iii) The Roman Rite, in its Tridentine form, and preferably as celebrated before the Vatican mandated liturgical reforms of the mid-twentieth century.**
 - (iv) The liturgies and offices prescribed by the Antiochian Orthodox Christian Archdiocese of America and its Western Rite Vicariate.**
 - (v) The liturgies, pastoral and prayer offices and other rites found in the American Missal and the Orthodox form of the Book of Common Prayer published by the Lancelot Andrewes Press.**
 - (vi) The Sarum Rite, including its scholarly modification by the Holy Synod of Milan (Old Calendarist Orthodox).**
 - (vii) The Gallican Rite of *l'Eglise Orthodoxe de France* (ECOF)**
 - (viii) All liturgies and offices authorized by the Russian Orthodox Church Outside Russia.****

- (ix) **The Oratorium Stella Majorem Roman Rite Mass**
- (x) **The Missae Maria-Sophiae**
- (xi) **The Mass of the Mother of The Gnostic Church of Mary Magdalene**
- (xii) **The Mass of the Gate and the Liturgy of the Seven Gates**

Section 9.05 Prescribed Rite and Calendar

- (a) The Mariavite Rite, Calendar and Ordo shall be the normative calendar and ordo employed within the SSMV and the Mariavite Mission Society.**
- (b) The Magistracy Council is charged with devising the Mariavite Rite, Calendar and Ordo which will be recommended for default usage.**
- (c) In the absence of a Mariavite Rite usage, Calendar and Ordo being put into effect, the provisions of section 9.06 are applicable.**

Section 9.06 The Unified Rite

- (a) The Calendar of the Society is based principally upon the traditional Orthodox Calendar of the Western Rite as expressed in combination with the Liberal Catholic Rite and, in general, the English parochial traditions of the traditional Roman Rite.**
- (b) The calendar is also informed by consultation and reference to the Tridentine ordo of the universal calendar of the Roman Church in effect prior to the Conciliar-Bugnini changes of 1950, 1956, 1960, and 1962, and corresponding to the Missale Romanum and the Breviarium Romanum.**
- (c) For purposes of these statutes, the traditional Roman Rite is substantially defined as the Tridentine usage as described in subsection (b) above.**
- (d) The date of Pascha, the Feast of the Risen Light (Easter) is, by default, set in accord with the Julian date; however, and upon consensus, the Magistracy Council may decide to follow the Gregorian date calculation, provided that such a decision is made by the Trinity Sunday prior to the next liturgical year.**
- (e) The principal feast on January 1st is the Solemnity of Mary.**
- (f) Daily commemorations of the Marian feast calendar may be included in all masses.**
- (g) Additional Gnostic commemorations and propers may be added, such as those of the Lectionary of the Ecclesia Gnostica.**
- (h) Orthodox commemorations may be added.**
- (i) Commemoration of the "saints of orthodox doctrine," East or West, are pastorally discouraged in so far as such individuals may have led or participated in the persecution of Righteous Gnostic brethren and freethinkers.**
- (j) "The Feast of the Sunday of Orthodoxy," which is celebrated six Sundays before Pascha in the Eastern rite, may be commemorated, but under the title "The Feast of the Holy Icons."**

Article X. Theology and Doctrine

Section 10.01 In General

- (a) The Society is part of the Orthodox Church, that is, the One, Holy, Catholic and Apostolic Church established by Jesus Christ, proceeding through His apostles, and guided by the Holy Spirit.**
- (b) The theology of the Society is mystical and metaphorical and is not to be given dogmatic, strict or fundamentalistic interpretation.**
- (c) The theology and doctrine of the SSMV is Marian and Sophian Gnostic and is explicated by approved statements and writings disseminated to the public by the Abbot and Magistry Council.**
- (d) Official statements and writings concerning the theology and doctrine of the Society must first be reviewed by the Abbot, or the Abbot's designee, who will then provide an imprimatur if approval is granted.**
- (e) The symbolic and liturgical theology of the Society is Orthodox Christian while being reflective of the Marian-Sophian Gnostic tradition of the Society.**
- (f) The Society considers the Orthodox tradition to properly include the Marian and Sophian Gnosis of the Society and the western esoteric tradition.**
- (g) The Orthodox tradition mandates that the metaphor of the Holy Trinity is used to describe the Godhead.**
- (h) The Person of the Holy Spirit is normatively to be referred to with the feminine gender, or as neuter; this does not diminish the Athanasian formula regarding the metaphor of the Holy Trinity.**
- (i) The Marian Gnosis within the universal Orthodox tradition mandates that the title “Lord” is normatively not to be used in referencing the Holy Trinity as a whole, that is the Godhead, instead the title “Lady” shall apply.**
- (j) The metaphorical dogma of the Society states that the Lady Mary Sophia is Divine because She exists in *hypostasis* with the Holy Spirit. Accordingly, the Lady Mary is not to be referred to as merely a saint, or normally asked to pray. Instead, She is petitioned like the persons of the Holy Trinity are petitioned, for She is one with Sophia, as manifested through the Holy Spirit’s overshadowing and union with Her, and by Her sharing in the fruits of the Resurrection through Her glorious Assumption.**

Section 10.02 Mariavite Orthodoxy, the Great Ecumenical Councils and Conciliar Orthodoxy

- (a) The canons and decrees of the Ecumenical Councils of the Conciliar Orthodox Churches provide a substantial basis for the Society’s theological milieu and dogmatic metaphor, and are considered precedentially informative but do not command the intellectual assent of anyone and do not specifically bind anyone.**

- (b) Conciliar pronouncements of the church East and West, including the pronouncements of the Great Ecumenical Councils, if appealed to, must be analyzed and interpreted through the lens of the progressive revelation of the Sophian Gnosis.**
- (c) While creedal statements of the Great Ecumenical Councils are enshrined by history, Holy Tradition is progressive, and revelation of the Faith continues to the present day.**
- (d) The Blessed Virgin Mary's role in redemption was never fully defined through any metaphor or statement of the Great Ecumenical Councils.**
- (e) The use of the *filioque* is completely suppressed within the Society.**
- (f) Understanding that the vast majority of Christians who consider themselves Orthodox, do not exoterically or officially ascribe to any form of progressive revelation, esoteric tradition, Marian or Sophian Gnosis, the Society uses the term Mariavite Orthodoxy to describe its relative position, as apart from the doctrinal position of Conciliar Orthodoxy.**
- (g) The theology and doctrine of the Society is also informed by the Western Esoteric Tradition, including Theosophy and the Jewish and Christian Kabalistic traditions.**

Article XI. Mariavite Mission Society

Section 11.01 The Mariavite Mission Society (MMS)

- (a) The MMS is a mission episcopate of the Ecclesia Apostolica Divinorum Mysteriorum and operates as an Ecclesia Mariavitae (Mariavite Church), i.e., a denominational church of the SSMV.**
- (b) The purpose of the MMS is to promote and establish the Mariavite way as an instrument of the SSMV, especially through the formation of clergy, church missions, and evangelical outreach.**
- (c) The MMS is comprised of all professed clergy of the rank of deacon or higher within the SSMV.**

Section 11.02 The Mariavite Apostolic Council

- (a) The MMS is governed by the Mariavite Apostolic Council.**
- (b) The Council is comprised of the Abbot or Magistris Guardian, all professed clergy of the rank of apostle within the Society and one or more clerics of the rank of priest as determined by the council.**
- (c) The Council is charged with governance of the Mariavite Mission Society.**
- (d) The Council's duties of governance are comprised of:**
 - (i) the regulation of clergy in matters of formation, discipline and promotion.**
 - (ii) the authorization and regulation of church mission development.**
 - (iii) the authorization and regulation of mission outreach activity.**
- (e) The Council governs the Mission Society by consensus.**

Section 11.03 Parishes of the MMS

- (a) A mission, also called a mission parish, is a local church community centered around an oratory of the SSMV, which serves as a spiritual, liturgical and esoteric outreach to the public.**
- (b) A church parish, as distinguishable from a mission, is a local church community which has a permanent place of worship and twelve or more adult communicants regularly in attendance at liturgy.**
- (c) A mission or church parish may perform social outreach activities upon approval of the Mariavite Apostolic Council.**
- (d) Every mission parish, church parish or outreach of the MMS is governed in accordance with these statutes and by action and consent of the Mariavite Apostolic Council.**
- (e) Mission Parishes of the MMS are to be designated in a manner similar to: Most Holy Name of Mary Parish - a mission parish of the Mariavite Mission Society, or simply, Most Holy Name of Mary Mariavite Mission.**
- (f) Church Parishes of the MMS may use the term "Church" in describing their permanent place of worship, as in, e.g., Most Holy Name of Mary Church.**
- (g) Mission parishes, parishes, and mission outreaches are financially self-supporting, and must comply with the SSMV statutes and the canons of the EADM.**

Section 11.04 Athenaeum Mariavitae

- (a) These statutes hereby create an institute of theological, liturgical, pastoral and esoteric education and training which will be designated the Athenaeum Mariavitae.**
- (b) The Athenaeum Mariavitae is responsible for overseeing the theological, liturgical, pastoral and esoteric education and training of the clergy in the Society.**
- (c) The Athenaeum Mariavitae issues a diploma, in the form of a license to practice and teach the theological, pastoral and esoteric arts while acting in a clerical capacity within the MMS; this diploma is called a *Sacrae Theologiae Licentiatus* (Licentiate of Sacred Theology) (STL).**
- (d) The Athenaeum Mariavitae also issues a lay diploma, in the form of a certificate of Mariavite Studies.**
- (e) The curriculum and requirements for the STL and Certificate are developed and designated by the faculty of the Athenaeum Mariavitae.**
- (f) The faculty is composed of Companions and qualified others appointed by the Magistracy Council of the SSMV, and also, by the Council of the Gate and Rose.**

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