

The Ancient Fellowship



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THE MOST REVEREND ARNOLD HARRIS MATHEW Biographical Sketch

Arnold Harris Mathew was born in France at Montpellier, on the 7th of August, 1852. He was the only son of Arnold Ochterlony Mathew, who succeeded to his father's title Earl of Landaff. The Mathew family is one of the most ancient in the county of Glamorgan. Arnold Harris Mathew's paternal grandmother was the Countess Povoleri, heiress of the Marchese Domenico Povoleri di Nogarole, Vicenza and Verona.

At the time of his birth in France Arnold Harris Mathew was baptized at the hands of a Roman Catholic priest. When the family returned two years later to England he was rebaptized by a clergyman of the Church of England for "family reasons", his mother being a member of that church.

Mathew attended Cheltenham College, and did additional work at Bonn and Stuttgart. Then followed a period of time at a Scottish Episcopal College. During his stay in Scotland, Arnold Harris Mathew decided to enter the Roman Catholic Church. He took up studies for the priesthood at St. Peter's College, Glasgow, and was ordained a priest on the 24th of June, 1877. Before giving Mathew the tonsure, the Roman Catholic authorities insisted upon another conditional baptism.

Arnold Harris Mathew served for some time as a secular priest but finally decided to enter the Dominican Priory at Woodchester, Gloucestershire, under the name of Jerome. However

(Continued on page 2)

rites and customs of the Eastern Churches

By

Mar David I.

Having traveled extensively and in this manner obtained information at first hand, certain conclusions are logically in order. Our church here in the West has striven whenever and however possible to work in harmony and co-operation with all the ecumenical as well as the Protestant churches. We are very much interested in the work of the Church Federation, particularly here in the immediate vicinity. We are not members as we are not a Protestant Church. This does not mean we are not aware of what the Protestant churches are striving to accomplish along ecumenical lines, and we lend a hand most willingly when called upon to do so. We are an Apostolic Episcopal Church, not a **Protestant** Episcopal Church.

It is our firm conviction that if the Protestant churches ever return to the One Holy Catholic Apostolic Orthodox Church it will be through the channels that are open in the Eastern Church. It grieves us sorely to see the members of the so-called Anglo-Catholic party within the folds of the Protestant Episcopal Church bending over backwards in the mimicry of Rome. With such a marvelous tradition planted in the Sacram Rite and its origin in the church of Palestine, by-passing Rome, the so-called Anglo-Catholics could, if they would, give to our Western Christendom a truly ancient ecumenical rite, faith and practice.

(Continued on Page 7)



Bishop, the Prince de Landas Berghes et de Rache. Consecrated by Archbishop Mathew June 29, 1913. Was elected Archbishop for America through the act of union of the National Catholics of America and the old Catholics.

THE WILLOUGHBY CONTROVERSY

(The Liberal Catholic Church)

It is not our intention to have our readers take what is to follow as a dogmatic pronouncement of either The Apostolic Episcopal Church nor the Catholicate of the West. We have investigated numerous phases of the development of the Liberal Catholic Church at first hand. It has been our privilege to read many if not all of the "attacks" against it. Last summer it was our good fortune to talk to

(Continued on Page 6)

39

THE MOST REVEREND ARNOLD HARRIS MATHEW

(Continued from page 1)

this experience was of short duration and Mathew re-entered the folds of the secular clergy, where he continued to function until June, 1889, when he resigned his charge and retired to private life.

It was in 1891, at the suggestion of the late Mr. W. E. Gladstone, that he made an attempt to serve the Church of England under the late Canon Eyton, at Holy Trinity, Sloane Street, S. W. This trial did not last long. Arnold Harris Mathew was fully aware of his peculiar position, being the last surviving male heir of an ancient and noble house. In view of this in February, 1892, he married and eventually became the father of three children.

It was in 1907 that Mathew again approached the Church of England. The Archbishop of Canterbury apparently was not very eager to have Mathew among his clergy for the conditions he made were so impossible he dropped the whole matter.

About this time the late Father Richard O'Halloran interested Mathew in the negotiations that were afoot to bring a branch of the Old Roman Catholic Church of Holland to England. In the early part of 1908 Mathew was elected Regionary Old Catholic Bishop for Great Britain and Ireland. Following this event he felt it necessary to return to the celibate life and lived apart from his family for the rest of his life.

His consecration was set for April 8th, 1908 at Utrecht. This had to be postponed as the matter of his marriage had not been made known. It is difficult to determine at this late date if Fr. O'Halloran and Bishop Herzog had simply assumed the Dutch Bishops were aware of it or felt it had little to do with the whole matter. The Dutch Bishops, upon being assured Mathew's marriage had nothing to do with his retirement from the priesthood in the Roman Catholic Church, decided in favor of Mathew's consecration. The consecration took place at St. Gertrude's Utrecht, April 28th, 1908. The Archbishop of Utrecht performed the ceremony assisted by the Bishops of



THE MOST REV. ARNOLD H. MATHEW, D.D. (4th Earl of Landaff, Count Povoleri de Nogarole, Vicenza and Verona), Archbishop of the Old Catholic Church in Great Britain.

Haarlem, Deventer and Bonn.

The persecution that has followed Mathew and his successors, by the Church of England and as a matter of fact the whole Anglican communion, started immediately after his consecration and even to this day is carried on.

The Lambeth Conference met

shortly after Mathew's consecration and passed a resolution "deprecating" the establishment of an Old Roman Catholic Movement in England and instructed the Archbishop of Canterbury to pass this resolution on to the Archbishop of Utrecht.

(Continued on Page 4)



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EDITOR: The Most Revd. Wallace David
de Ortega Maxey, Ph.D., D.Th., D.D.

MANAGING EDITOR: The Rt. Revd.
Matthew N. Nelson, Ph.D., D.D.

SECRETARY: The Revd. R. Reid, D.D.

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EDITORIAL

There must be strenuous effort on the part of those who speak officially for the Eastern and Western branches of the One Holy Catholic Apostolic and Orthodox Church of Christ to reawaken the spiritual life of the members, which has much in common. The whole teaching of the Latin Fathers may be found in the East, just as the whole teaching of the Greek Fathers may be found in the West.

Orthodox spirituality may be divided into six general classifications: the Scriptural; the primitive Christian; the intellectual; the early monastic; the liturgical; and the technical-contemplative.

The Word of God present in the holy and divinely inspired Scriptures remains the foundation of the whole Orthodox spirituality. "Sanctify them through Thy truth; Thy Word is truth" (John 17:17). This accounts for the Book of the Gospels always being on the center of the altar and is kissed by each approaching priest when celebrating at the Holy Table.

There have been many Evangelical Orthodox movements in modern times within the various divisions of the Eastern Church.

The Primitive aspect may be confined to the first three centuries. The first Christians lived in the eschatological hope, in the fervent expectation of the **Parousia**. We in Orthodoxy still maintain this attitude. To us, the life to come is not an appendix to the earthly life; our earthly life is but an introduction to the eternal Kingdom. Constantly with the first Christian generation we say: "Amen. Even so, come Lord Jesus," (Rev. 22:20).

The **Didaskaleion** (school for catechumens) at Alexandria does not only mark the beginnings of doctrinal elaboration, but also of a speculative spirituality. The great Alexandrines were not merely intellectualists but also heroic ascetics. Clement and Origen wanted to oppose to heretical gnosticism a Christian gnosis. Clement writes "Our own gnosis . . . is our Saviour Himself," (**Stromateis VI:1**). The Orthodox Church has often been called a Platonist Church but as a dispenser of divine revelation she has never allowed herself to be bound to any human philosophy. The Eastern Church Fathers might correctly be called Platonizers but hardly Platonists. The speculative and intellectualist stream has penetrated modern Orthodoxy, and Greek theologians are on the whole traditionalist, strictly patristic, and to a certain extent scholastic.

The Orthodox church was greatly influenced by the primeval monasticism of Egypt, Syria and Palestine. "The Fathers of the Desert" have spoken to the world through a series of writings of the fourth and following centuries. In this Desert movement we find the same elements of the evangelical nature that later inspired St. Francis of Assisi. In the monasticism of the Eastern Church, life is directed exclusively towards contemplation. Fortitude, daring, generosity — the **prothumia** of which Anthony spoke — become, if not the most important, at least the most apparent virtues.

The type of prayer called **monologistos**, i.e. prayer consisting of one or a few words, was

one of their favorite methods. It is good to note that the Eastern Fathers identify contemplative life, **bios theoretikos**, with apostolic life, **bios apostolicos**. They could speak knowingly of "the fire of **apatheia**" (the all-consuming Love); "the fiery prayer"; "flames of love". The true Orthodox Christian thinks that the first duty of man is to achieve the kingdom of God in his own soul and that, in order to attain such an end, the best way is to stand face to face with God in silence and retreat. In this manner the Orthodox Christian feels the mantle of Elijah will fall on many followers of Christ.

It does not seem impossible that Christianity sometimes borrowed from the vocabulary and rites of the "mystery-cults". At the bottom of all the ritual developments, however complex they may be, we find certain very simple elements drawn from the Old and New Testaments, such as baptism, unction with oil, the laying-on of hands, the breaking of bread, and drinking from the common cup. The greatest scholar of the Eastern Church concerning liturgical matters is Nicholas Cabasilas (c. 1371). He wrote an **Interpretation of the Divine Liturgy** but his chief work was **Life in Christ**. He was anxious to link liturgical piety with Christology and asceticism. He recommends meditation and mental prayer as the safest way to bind us to Christ. He states: "The one pattern is Jesus . . . The Saviour is more intimate to us than our own soul . . . We are concorporeal with Him, living His life, and have become His members." One of the aspects of liturgical piety is the veneration paid to ikons and relics.

It was in the course of the Byzantine Middle Ages that contemplation developed within the Orthodox Church as a special discipline and technique. This is mainly due to the movement called Hesychasm. Four main points seem characteristic of the hesychast method and are very worth while for the modern world.

i) the striving towards a state of total rest or quiet, which excludes reading, psalmody, meditation etc.

ii) the repetition of the

"Jesus-prayer."

iii) practices designed to help the concentration of the mind, such as physical immobility, control or suspension of breathing, fixation of the eyes on the heart, the stomach and the navel, in order to "let the mind go back into the heart"; this last operation was called **omphaloscopya or omphalopsychia**:

iv) the feeling of an inner warmth and physical perception of a "divine light" or "light of Tabor".

Hesychasm in the Eastern Church may be compared with the great Spanish school of mystics in the Latin Church of the sixteenth century. However beyond the contemplative mystics, beyond the Fathers themselves, the simple and pure Gospel remains central.

It has been our intention to give in a very brief manner some of the very instructive and illuminating discourses contained in the little book by a Monk of the Eastern Church, "Orthodox Spirituality" (SPCK London: Macmillan Co. N. Y. 1945). We urge all who are interested in Orthodoxy to procure a copy and study it very thoroughly.

**THE MOST REVEREND
ARNOLD HARRIS MATHEW**

(Continued from Page 2)

Bishop Mathew upon his return to England was made aware that Fr. O'Halloran had exaggerated the number of people in the so-called Old Catholic Movement in England and Ireland. He at once made this fact known to the Archbishop of Utrecht and even suggested that he retire into private life. To this suggestion the Dutch Bishops would give no ear and published in the GUARDIAN dated June 3rd, 1908, THE LETTER OF EXONERATION stating 'that after carefully perusing a large number of documents bearing upon the matter, their confidence in Bishop Mathew remained unshaken'. This did not however put the minds of the Anglican prelates at ease.

The following year Bishop Mathew attended the Old Catholic Conference held in Vienna and on October 5th assisted the Archbishop of Utrecht at the consecration of Bishop John Kowalski at Utrecht. The next

تذکار اجتماع الحبة و تائيد اتحاد يقدم با احترام و اكرام الى سيادة
لوغ الحية يا رب السيد مانيوس اسقف الكنيسة الكاثوليكية الغربية



*Toujours d'amitie et de respect
à Mgr. l'archevêque de Paris
1911*

THE MOST REV. GERASSIMOS MESSARRA.

The Prince Archbishop of Beirut, Syria, in the Patriarchate of Antioch, who, on 5th August, 1911, received Archbishop Mathew, and with him the Bishops, Clergy and Faithful of the Catholic Church of England, into union with the Orthodox Church.

The Arabic handwriting and signature above the portrait and the French signature and inscription below it are in Mgr. Messarra's own handwriting.

year Archbishop Kowalski invited Bishop Mathew to participate in the consecration of his two suffragan bishops at Plotsk.

It might be well to mention here that Bishop Mathew's

ethos was never that of the Old Catholics which came into being under Dr. Dollinger in 1873. Further it must be kept in mind that The Old Roman Catholic Church of Holland from

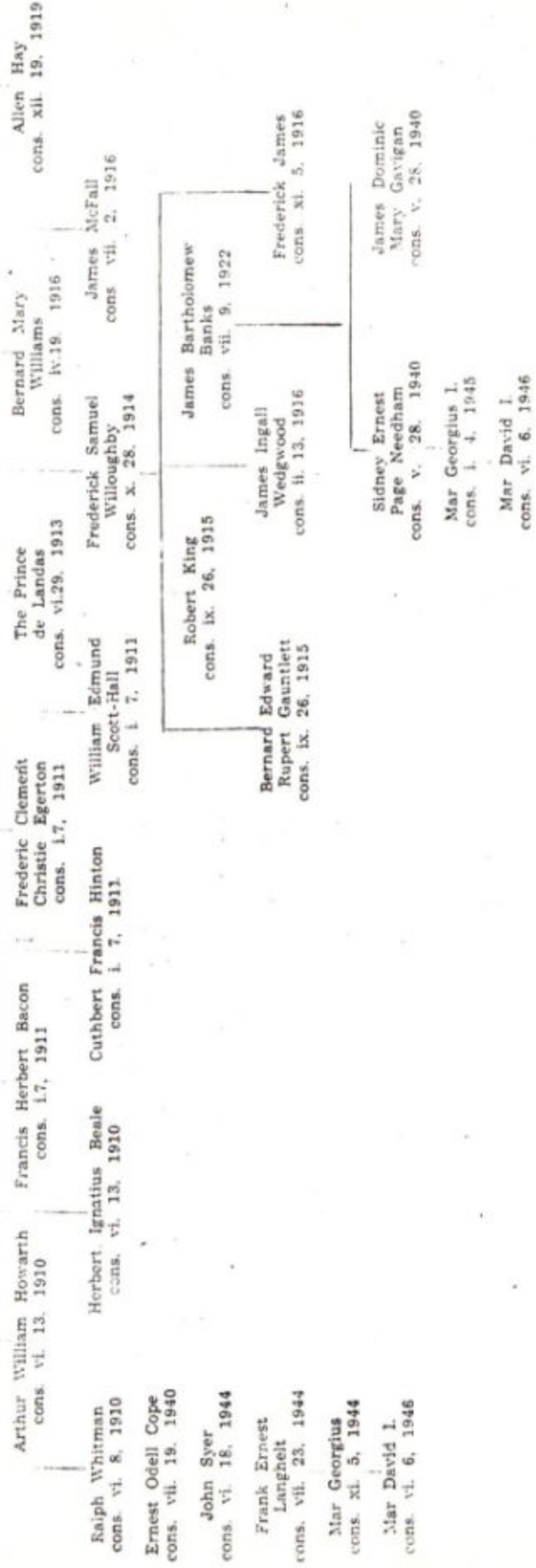
C H A R T

of

THE OLD CATHOLIC LINE OF APOSTOLIC SUCCESSION

GERARDUS GUL
Archbishop of Utrecht
cons. May 11, 1892

ARNOLD HARRIS MATHEW
cons. Apl. 28, 1908





Abp. Vilatte and Fr. Francis S. Kanski (right), and Fr. Peshkoff. Picture taken in Chicago in 1917.

the time of Archbishop Codde in 1702 to 1873 was not identical with what is popularly known today as Old Catholicism. Bishop Mathew was well aware the theology, teachings and practices of the Church in Holland were being greatly influenced by this neo-catholicism of the Dollinger school of thought, as well as receiving a peculiar veneer of Anglicanism.

It was with these views in mind that Bishop Mathew consecrated Mgr. Ralph Whitman, June 8th 1910 and Mgr. Beale and Mgr. Howarth on June 13th 1910. He was fully aware the Continental Bishops, due to Anglican influence, would never consecrate a new Bishop should he die. Further, Bishop Mathew felt it was up to him and his successors to perpetuate the unquestionable orthodoxy professed by the historic Old Roman Catholic saints and ancestors.

I not subscribe to the betrayal being propagated by the Continental Bishops. He strongly felt Old Roman Catholicism was degenerating into another Protestant sect.

On August 5th, 1910, Bishop Van Thiel of Haarlem made known through the *GUARDIAN* that Bishop Mathew and his Movement in England was in communion with the Old Catholics of Holland, Germany, Aus-

tria, Poland and Switzerland, but that Bishop Mathew's attitude or theology did not of necessity represent that of the Old Catholics in other countries. He further pointed out that continental Old Catholics' views might vary and differ with those held by English and American Old Catholics.

It was on December 29th, 1910 that Bishop Mathew broke off ecclesiastical relations with the See of Utrecht and declared the autonomy and independence of his Movement in England, which it enjoyed in the other countries. Due to this declaration Bishop Mathew was duly elected by his constituents Archbishop for Great Britain and Ireland, January 7th, 1911. In the following month, February 11th, Pope Pius X, excommunicated Archbishop Mathew for having dared to consecrate Mgr. Beale and Mgr. Howarth. Mgr. Whitman was not mentioned inasmuch as he was not formerly of the Roman communion.

In 1912 union was brought about between the church movement headed by Archbishop Mathew and the Orthodox Patriarch Gregorius of Antioch and the Prince Archbishop of Beyruth. Again the good Anglican Bishops attempted to interfere. The *GUARDIAN* published a statement in the April issue, said to have been authorized by the Patriarch of Antioch, denying that Archbishop Mathew and the movement he headed had been received into union with the Orthodox Church of Antioch. We can state on good authority no repudiation of the Act of Union was ever communicated to Archbishop Mathew, nor has the Instrument of Union ever been cancelled or recalled.

Archbishop Mathew endured a great deal of persecution and deception from many sources through the years 1913, 1914, and 1915. Dec. 18th, 1916, he opened negotiations with the Roman Catholic Church, looking toward the possibility of establishing his own personal reconciliation with the See of Rome. These attempts proved absolutely futile and he resumed his former position of Archbishop of the movement he had established in England.

The death of Archbishop Mathew came suddenly while he was living at South Mimms,

Herts. He was duly succeeded by a coadjutor Bishop whom he had consecrated for the purpose of perpetuating his own work. However as Archbishop Mathew had made so many bishops, the majority of whom had left his movement, there was little hope for their rallying to the banners of his successor, whom we have been given to understand was in poor health at the time he took office and has remained inactive to the present day so far as any active pastoral work is concerned.

It is only fitting to say that the Lambeth conference made a most shameful attack upon Archbishop Mathew in July, 1920, only six months after his death.

The work Archbishop Mathew established has spread over the world and much real good has been done despite certain unpleasant aspects of its growth and its misuse by some people. May his name be held in high esteem by all ecumenical prelates and religious bodies.

BRIEFS

Great hope is placed in Mar Philippus, of Amerfoort, who is doing a missionary work for the AEC and the Catholicate. By the time this issue is in circulation he will have opened his Pro-Cathedral in Amsterdam. He has been invited to attend the World Congress of Churches this winter.

The Evangelical Orthodox Church under the jurisdiction of Bishop Pyman has declared its independence from all other bodies, and we are sure under its Presiding Bishop's leadership it will go far in the ecumenical scheme of truth and wisdom.

The Revd. Gareth Hughes is doing a great work in the State of Nevada and it would not surprise us if he is nominated shortly as a candidate for the office of Missionary Bishop for Nevada.

Mar Matthew has been giving of his very best in service and devotion to the Patriarch during his trying days of ill health and worry over the recent fire. The whole Province thanks him for

(Continued on Page 7)

THE WILLOUGHBY CONTROVERSY

(Continued from Page 1)

many of the surviving "old timers" of the LCC. For various reasons quite a few have seen fit to sever their connections and are now in the folds of the Catholicate. There has always been a minor or greater division within the fold of the LCC here in America and abroad. There are some who consider the interpretation given by individuals as contrary to the Orthodox Faith. However according to the recent edition of the LCC Liturgy there seems to be nothing that would justify this attitude.

Regardless of what various individuals may think or believe, the important question is, "What is the official attitude of the Church itself?" We are quite sure that there are men, and we know some, who make claims to apostolic succession and yet their theology would bear scrutinizing. For instance we are acquainted with certain Bishops who serve in the employment of such denominations as Congregational, Presbyterian, Universalist, Episcopalian (Protestant and Anglican) etc., whose "heresies" are really no worse than those attributed to certain members of the LCC. We are sure no real Orthodox Christian could accept the "doctrines" of Bishop Barnes of the Anglican Communion, yet the "validity" of his orders is not challenged by the English Divines.

The first question of importance seems to be whether Willoughby received a valid consecration from Archbishop Mathew. According to all standards he most certainly did. No service performed by Mathew, that is, ordinations and consecrations, have ever been seriously challenged as to proper matter, form and intention.

Certain cranks have maintained that the Revd. Frederick Samuel Willoughby, M. A. (Contab.) withheld certain of his "erroneous ways and habits" from Archbishop Mathew; that he did confess his "sins" but sought an easier way out by receiving "conditional baptism" and then minor and major Orders. Now, due to the fact so many baptisms have been found to have been conducted in an

improper manner by ministers of the Church of England, this in itself does not at all seem peculiar. One of Willoughby's most zealous attackers has stated, "he was a very able man of considerable attainments." We do know that he had been engaged in preparing candidates for the Anglican ministry.

From all the writings circulated against Willoughby, one would gather that he was incapable of repentance; that it was impossible for him to change his "erroneous ways and habits"; that at no time was he ever really serious concerning his obligations as a priest and bishop. If this were really the case it is very difficult to account for his final submission to the Church of Rome, and being accepted by it.

The whole proposition seems to resolve itself into a question or statement as follows. "If Willoughby knowingly and without remorse misled Archbishop Mathew, thus obtaining his episcopate, according to accepted canon law he could not perform a valid consecration or ordination." In this case none of the persons consecrated by him would have valid Orders. On the other hand, if this were not true, they would have received valid consecrations. These men in turn would determine the validity of their own consecrations as to matter, form and intention, as involved in each case. To our knowledge we are willing to admit that there were certain individuals, as they are known from available data, consecrated by him, who certainly at no time subscribed to the teachings and doctrines of the Ancient Catholic and Orthodox Faith. I doubt if this could be held against Willoughby himself.

The Eastern Orthodox Church does not recognize the Orders of the LCC. But for that matter it does not recognize the validity of the Anglican nor any other Western church's Orders. Without being properly informed, and confusing what certain individuals have written as their personal beliefs and interpretations, many people have been grossly led astray in making sudden pronouncements, denouncing the LCC. Even Dr. Algermissen, considered an eminent scholar (so far as the Roman

Church is concerned), in his book, "Konfessionskunde" (1939, p. 288), states: "The Liberal Catholic Church has neither external nor internal relations with Old Catholicism, but is a modern theosophical awakening of the old gnostic, in the dress of Catholic sacramental acts, a basic pantheistic movement and cannot be recommended to the Christian Confession". Now this is sheer nonsense so far as many of the Church's members are concerned in the United States. We personally have received quite a few people into our own communion who have had previous membership in the LCC. In most instances there was no LCC in their vicinity. In not a single instance were any of these persons members of the theosophical fold. In fact we found them far better grounded in the Orthodox Faith than for example many Protestant Episcopalians who have come to us at different times.

Many of those who have been most bitter toward the LCC have been overly influenced by a certain type of old Roman theology and practice. Were these persons to spend a few weeks reading the works of the late saint and martyr of the Greek Church, Apostolos Makrakis ("A New Philosophy and the Philosophical Sciences," (Putnam)) they would easily see how far behind the times they are. These works have the approval of all the Eastern Bishops in the U.S.A. Further, were these generous critics of the LCC to read "The Spirit of Catholicism" by the famous Catholic historian, Karl Adam, they would turn ashen pale when he states: ". . . and must regard Catholicism as the coalescence of evangelical and non-evangelical elements of Jewish and heathen and primitive constituents, as a vast syncretism which has simply taken up into itself all those religious forms in which men have ever expressed their religious striving and hope, and has fused them together into a unity . . . A religious historian of the fifth millennium A. D. will without difficulty discover in Catholicism conceptions and forms and practices which derive from India, China, and Japan, and he will have to recognize a far more obvious 'complex of opposites'." Now these statements of Adam

hear the imprimatur of the Roman Catholic Church.

In conclusion let it be said, Willoughby's consecration cannot be questioned solely on the basis that he consecrated the founders of the Liberal Catholic Church. Nor can it be safely said he withheld all his personal sins from Archbishop Mathew, in the light of the evidence available. Furthermore, had he not been quite sincere and serious in the whole matter, it is very probable he would have submitted to Rome. Finally, did the non-theosophists he consecrated receive valid consecrations? Perhaps some day this whole matter will be thoroughly aired and the Truth made public.

rites and customs of the Eastern Churches

(Continued from Page 1)

The sanctuary of the Eastern Church (unless it is a Uniat body) has the altar standing away from the east wall, and in cathedral churches the Bishop's seat is behind the altar facing the congregation and altar. Veneration is directed toward the whole sanctuary recognizing the Divine Presence everywhere.

On the north side of the altar is the altar-like table called the **prothesis** for the preparation of the elements. To the south is another altar-table for the vesting of those participating in the Liturgy known as the **diakonikon**. Certain other aspects are present according to the Rite, such as **eikons**, and the **eikonostasis** (the screen separating the sanctuary from the choir), a hanging **pyx** or tabernacle, and several **proskynetaria** (small desks). The book of the Gospels and a flat eastern type crucifix is always resting on the altar. The rites and offices are arranged in separate books.

THE ANCIENT CHRISTIAN FELLOWSHIP

Spiritual Counseling
and
Healing Services

Marie Hunt, D.D.
Roberta Reid, D.D.

Telephone FE. 1918

During the Liturgy the altar is covered by an **antimension**, a piece of linen or silk about eighteen inches square, embroidered and containing the relics of some saint. The chalice and paten are always larger than those used in the Latin Rite. In addition there is a lance, a star, a mousa or sponge for cleansing purposes and a small silk veil for chalice and paten with a larger one to cover both. The thurible usually has shorter chains than that used in Western churches.

The bread used is a flat round cake of leavened substance with the letters IC XC NI-KA (Jesus Christ Conquers) embossed upon it. That portion of the bread to be reserved has been dipped into wine at the consecration, and is again dipped into unconsecrated wine when administered to the sick or from the tabernacle (**artophorion**).

The Liturgy, according to country, is read in Old Greek, Slavonic, Arabic, Ukrainian, Roumanian, Georgian, Albanian, Estonian, Finnish, Lettish, Tartar, Eskimo, Chinese, Japanese and English as well as French. Other languages are used when the need arises.

The Eastern churches have no liturgical cycles, but the time before Septuagesima to Saturday after Whitsunday (Pentecost) has special attention. The feasts of saints vary according to country. There are about one hundred saints days in common with the Western calendars of saints but usually on different dates.

Fasting and abstinence is practiced to a greater extent than in the Western churches. Fasting allows one meal only and that after sunset.

There are no popular devotions in the Eastern churches. Most of the "pious practices" advocated by the Roman church are confined to the monasteries of Eastern Christendom. Holy water is in use to a limited extent and there is a rosary (**konbologion**) of one hundred beads on which the Prayer of Jesus is generally recited. The **Akathistos** Hymn, an office hymn in honor of our Lady Mary, is quite popular and is used privately to a great extent. Both the Holy Eucharist and the anointing with consecrated oil is regarded as a healing sacrament.

It is not our intention to go into doctrinal matters but in passing a few comments are in order. The generally accepted belief concerning purgatory may be summed up in the words of Kallinikos: "A foretaste and pledge of its (the soul) final condition after its resurrection," but all Eastern theologians seem to deny and assert at the same time a particular judgment at death.

Kallinikos also makes comment in regard to Penance (confession): "Penance is an admirable institution of psychotherapy". The Eastern churches maintain that absolution delivers the penitent immediately from all further guilt. If the penitent is contrite he is forgiven, there is no conditional watering down. All Eastern churches deny the doctrine of indulgences.

In regard to the Immaculate Conception, there are varied views, but generally it is held Our Lady was freed from original sin at the time of the Annunciation.

In closing it is only fitting to state that we in the Apostolic Episcopal Church, Province of the West, adhere to these general practices and teaching of the Eastern Church. It is our desire to bring about a blending of the Eastern and Western Churches. For this reason we hold Benediction of the Blessed Sacrament, and other pious devotions. This is left to the Presbyter or Bishop as the case may be. Further we allow those who see fit to use the Western Vestments if their background justifies it. However matters of Faith and Dogma are strictly ecumenical.

BRIEFS

(Continued from Page 5)

his loyalty and untiring work and ability.

Further thanks goes to Deaconesses Marie and Roberta for their devotion and hard work for the Greater Leader. May God bless them in their faith and loyalty.

Thanks and gratitude from the whole church are due our beloved sister Alice Mary Rich for her great and blessed help. May her health be restored and may she once again grace our

services with her pleasing personality.

We are sorry to announce the loss of two members, Elsie Armstrong Smith, and Hugh Patrick Amick. May God bless them wherever they may find peace and solace. We fully realize we are a small Church and that due to lack of the proper support we cannot do all the things we would like to do for God's Kingdom. Ad multos annos.

We are obliged to announce that Mar David I. has made the firm resolution and had it backed by the Synod that no further affiliations, or letters patent, will be granted through the process of correspondence. Many priests of other persuasions have asked to affiliate with the Apostolic Episcopal Church or the Catholicate of the West. All future applicants must have an active work under their charge and come to the Provincial Synod House or make arrangements for Mar David I., or his delegate to visit them on the spot. This has become necessary due to gross misrepresentation.

The ACFR will be reduced in size beginning with the next issue due to lack of proper support from our own members and those who have been receiving copies gratis. It is our hope we may be able to work with the Province of the East in putting out a joint publication and making it a really worth while venture for all interested persons. This will be discussed when Mar David I. is in the East.

We are sorry to say we have no official information in regard to a Johnson P. Kutch and his elevation to the episcopate. We would advise all interested parties to address Archbishop Aneod of San Francisco, Calif.

Candidates for the Priesthood must be able and willing to take at least six months (5 units) at the University of Southern California and an additional twenty

units of study at the Synod House. A diligent student can accomplish this in twelve months, and it would be equal to the studies given in the general seminary of other churches over a three year course. The cost would be approximately \$1500.00. In lieu of this we are willing to accept twelve credit units from any accredited University or Seminary plus a course of study under our direction by correspondence. This second method would take a considerably longer time.

Again we ask those interested in our work and Church movement, not to forget that we are operating on a purely voluntary basis. Contributions for the furthering of our work are always appreciated. Every letter received requires time and effort from those who are overburdened at present. Please be as generous as the Good Lord will allow.

**"MEMOIR OF THE
NATURE OF THE
CHURCH OF CHRIST"**

**"DIVINE AND SACRED
CATECHISM"**

Both by

Apostolos Makrakis

(Memoir - \$1.50; Catechism - \$2.00)

These above named books are fundamentally the teachings and doctrines of the Province of the West, with only slight differences by way of interpretation.

They may be ordered from the Synod House in Los Angeles or from the publisher: K. Andronis, 1956 Henderson St., Chicago 13, Illinois.

**LIST OF BOOKS OF THE
PRIMITIVE CHRISTIAN
CHURCHES**

For the past several years H. B. Mar David has been receiving requests from candidates for Holy Orders and others interested in the Eastern and Primitive

Churches for available information concerning the same. The following list of books has been carefully compiled and is here submitted.

1. "The Story of the Church of Egypt" by E. L. Butcher Vol. 1 (Smith-Elder & Co.)
2. "Validity of Anglican Ordinations" by Mgr. Chrysostom Papadopoulos. Trans. by J. D. Douglas (The Faith Press Ltd. London)
3. "The Greek Orthodox Catechism" by Constantine N. Callinicos, D.D. (20, Newton Rd. Bayswater W2, London)
4. "The Assyrian Church 100-640 A. D." by W. A. Wigram (S. P. C. K.)
5. "The Church and Faith of Armenia" by Abel Abrahamian (Faith Press)
6. "Churches in the U. S. S. R." by Stanley Evans (Cobbett Pub. Co. Ltd. London)
7. "The Church of the Greek People — Past and Present" by Euphrosyne Kephala (Williams and Norgate, London)
8. "Patriarchs of Constantinople" by C. D. Cobham (Cambridge Univ. Press)
9. "The Redemption of St. Sophia" by J. A. Douglas (Faith Press)
10. "The Abyssinia Church" by Archdeacon Dowling (Cope & Fenwick 16 Clifford's Inn, E. C. London)
11. "Assyrian Church Customs and the Murder of Mar Shimun" by Surma d'Bait Mar Shimun (Faith Press)
12. "The Russian Church" by Nicholas Brian-Chaninov (Burns, Oates & Washbourne Ltd. London)
13. "The Greek Orthodox Church" by Constantine Callinicos (Longmans, Green & Co.)
14. "Holy Moscow" by Nicholas Arseniev (S. P. C. K. & Macmillan)
15. "The Russian Church Since the Revolution" by G. P. Tedotoff
16. "The Patriarchate of Jerusalem" by Archdeacon Dowling (S.P.C.K.)
17. "The Egyptian Church" by Archdeacon Dowling (Cope and Fenwick)

(Continued next issue)