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THE PROVINCE OF THE WEST

We are happy to announce THE EVANGELICAL ORTHODOX CHURCH IN AMERICA, with the approval of its Council and under the direction of its Primate, has entered into communion with the Apostolic Episcopal Church, Province of the West. This act has been approved by the Provincial Synod. To all intent and purpose we are one in spiritual matters.

H. B. Mar David I., will transfer all work of a Diocesan nature to the jurisdiction of The Rt. Rev. Frederick L. Pyman, Ed. D., S.T.D., D.D., and be free to devote his time to Provincial matters that have been sadly neglected. Southern

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THE BLESSED APOSTOLOS MAKRAKIS

There can be little doubt in the minds of the adherents to the Orthodox Faith that the Blessed Apostolos Makrakis should be numbered among its Saints; that his name should be invoked during the commemoration of the Saints in the Liturgy, and the spiritual guidance of his wisdom receive due acclaim from the Church Universal.

Apostolos Makrakis was born in Syphnos (an island of Greece) in 1831. His elementary education was completed at the place of his birth and later he entered The Great College of the Race at Xorokrono, Constantinople. Upon completion of his formal education he devoted himself to the Teaching Profession.

In 1853 Apostolos was appointed secretary to the Metropolitan Bishop of Methymna (Const.) and did considerable preaching of the Divine Word. For seven years, beginning in 1856, he filled the chairs of Philosophy and Mathe-

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St. James Evangelical Orthodox Church Santa Monica, Calif.

Under the leadership of Bishop Pyman, St. James' parish is doing a fine work for its youth. A Boys' Athletic Club has been organized and meets every Tuesday evening in the Social Hall of the Church. Various sports are taught including boxing and wrestling. The Boys' Club have their own elected officers and are under the direction of the adult Men's Club. This is a fine way to counteract the tendency of our young folk to "go wild".

Another very fine activity of St. James' Church is its Community Men's Club. Bishop Pyman has gathered together several Business men resident in the immediate vicinity.

St. James' Church is a member of the Santa Monica Bay area Council of Christian Churches.

The secret of the success of any parish is the degree to which it participates in the activities of the community. Bishop Pyman was recently elected Vice-President of the "Wonder Mile Association", comprised of business and professional leaders in the near-by area. It is chiefly devoted to public welfare and community activities.

St. James' parish is entering upon a building campaign and hopes to have a large Community House connected with the Church.

One of the most unusual items on St. James' calendar is the fact the Sunday School has eleven boys to every girl in attendance and in the adult attendance there are more men than women.

St. James' Church is located at 33rd and Pico Blvd. Santa Monica, California.



A MOST JOYOUS EASTER TO ALL

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Alleluia, Alleluia, Alleluia.

"This is the day which the Lord hath made; let us be glad and rejoice in it." Alleluia.

GREETINGS IN THE NAME
OF OUR RISEN LORD THE CHRIST

✦ Mar David I.,

and

The Synod of the Province
The Rt. Revd. Frederick L. Pyman

and

✦ Mar Matthew



The Ancient Orthodox Syrian Church, Cheppad, S. India

The St. Thomas Christians of Malabar

(The Syrian Orthodox Church of South India)

The majority of theological students attending our present day seminaries and divinity schools are given to understand the act concerning the establishment of the ancient Christian Church in India by St. Thomas the Apostle is purely a myth, or at best a pious opinion. Further, that there are no reliable evidences to support this claim and thus dismiss the whole matter. While this opinion may be justified because of our Western ignorance, it is not the truth. The Rev. I Daniel, D. D. makes this very clear in his little book, "The Syrian Church of Malabar". The book is now out of print, and with the assistance of H. B. Mar David I., the author is preparing a much more imposing volume which will include not only the history of the Church but also the Teachings and Doctrines of the Syrian Church of Malabar (Founded by St. Thomas).

The church went along very nicely until the Portuguese arrived in India. Then trouble set in. The Christians in India had never heard of that brand of Christianity they represented nor had the Portuguese heard of the St. Thomas Christians. The misguided Portuguese upon their arrival in the early part of the sixteenth century immediately began sowing seeds of Papal Christianity among the people claiming that all Christians regardless of beginnings rightfully belonged to the Pope. Their work

of a doubtful missionary character ended in brute persecution and death to many when the St. Thomas Christians refused to bow to the Pope.

When the Portuguese lost their "Indian Empire" to the British, things for a time seemed better. At first the Anglicans, attracted by the novel type of ancient Christianity, viewed the situation solely on the merits of its academic value. This had short life. The London Missionary Society began to send out clergy to work among the St. Thomas Christians. At first this was accepted in good grace by the Hierarchy of the Church of Malabar and there is no doubt that some good work was accomplished. When the superior-minded Anglicans began to introduce their own Liturgy in place of that of the ancient one in use; termed obnoxious the custom of Prayers for the Dead; denounced the invocation of the Saints and belittled the celebration of the Eucharist as a Sacrifice, the ancient church rebelled against it just as it had done previously against the teachings of the Papists. The outcome was that they would have no more to do with Anglicanism as represented by the "Missionary clergy". This was officially treated and settled at the convocation of the Synod meeting at Mavelikara in 1836.

Both of these interloping rites however brought much dissension into the South Indian field especially among the St. Thomas Christians. Now that the area is free, due to the autonomy of the Indian Government, there is a marked trend toward a return to the jurisdic-

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My Understanding of The Eastern Position On Ordination

The Eastern theological position with respect to Orders is that they are derived from Christ, through the Holy Ghost; that it is the Church assembled in His name and presence at the Eucharist, guided by the Holy Ghost, which implements the ordination or consecration. Therefore, the Body of the Church assembled at the Eucharist, at which the Bishop presides, signifies, when the call and intention is announced, whether he who has been presented (taken from his place in the nave) is deemed apt and meet, and that under these circumstances the Holy Ghost guides the Church.

If there is a single dissent, expressed by the voice of anyone present (whether Bishop, Priest, Deacon or the laity) such voice of dissent will cause the Bishop to proceed no further with the Liturgy of ordination.

If there is no voice of dissent, this is accounted as evidence of the divine election, it being assumed that the Church is guided by the Holy Ghost—and, therefore, this is taken to signify that by Divine Providence the man is called to the Office.

Therefore, bringing the candidate from his place among the laity (which together constitutes those of the priesthood to participate in the Eucharist) when the call is given and the intention is announced, is always a most serious act — for it is demanded that anyone moved to speak may do so to safeguard the ministry, since only those clearly called of God should be accepted. A prayer is made which invokes (like in the case of the choice of Matthias) Divine guidance, "whether this person is chosen by God." If the will of the people (all present as a body, without a dissenting voice) is clearly shown in unity (without dissent), this is taken as divine ELECTION by the Church, assembled in the Name of the Blessed, Consubstantial and Undivided Trinity, that it is God's will they shall proceed. It is assumed the Church assembled is guided by the Holy Ghost, and therefore they should proceed in the name of the Blessed Trinity. If there is a single dissent, then it is taken to mean there is doubt — and therefore they cease with this part of the service, but they go on with the Eucharist as in any normal Eucharistic Sacrifice. No pre-

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This publication expresses the voice and
opinions of the Province of the West,
and not the whole church.

EDITORIAL

Due to numerous letters received we
are compelled to touch upon the unsa-
vory aspects of the recent publication
under the title "EPISCOPI VAGANTES
AND THE ANGLICAN CHURCH"
(SPCK LONDON). Had we the will
and energy it would be well to go over
every page of the ridiculous book show-
ing the real intention that lies behind
its pages. This we shall not do. We
are only concerned about the oft times
repeated and malicious statements made
concerning our own dear first Arch-
bishop, Joseph Rene Vilatte (R. I. P.).

We have always had a great respect
Anglican scholarship and many of
the great contributions it has made to
Christendom. However when the for-
mer General Secretary of the Church of
England Council for Foreign Relations,
lends his name in approval to such a
thesis as is here under discussion it
casts one view Anglican scholarship in
a new light. Least to say not to its
benefit.

Quite a number of the Prelates whose
names appear in this book have been

consulted and not one has been found who
was asked for personal information con-
cerning his jurisdiction, and about, which
the author took it upon himself to
write. Several of us do have in letter
form much of the material appearing
in this diatribe so it is easy for us to
discern where most of the "information"
came from.

If the opinions expressed in the book
were truly representative of the whole
Anglican Hierarchy it would be most
deplorable. Having been trained and
educated for the ministry of Christ in
the Anglican fold and still retaining a
great respect for its better side we re-
fuse to accept this book as truly autho-
ritative. It may express the views of
Anglo-Catholicism (whatever that may
be) but never those of the true Angli-
cans, and there is a great difference.
At one time we represented and helped
establish a branch of the Anglican So-
ciety in California, so we know whereof
we speak.

The author makes much of the error
that those having the Vilatte succession.
are dependent upon a "solo consecra-
tion". But did not the Church of Eng-
land extend "recognition" to the Old Ro-
man Catholics of Holland who are in
the same fix? We have in our archives
due notices from the present Hierarchy
of the Church of Malabar asserting Mar
Timotheus had proper authority to con-
secrate Bishops. If some of these Bish-
ops have misused this power the whole
Order cannot be challenged.

The author also declares no reputable
Catholic Body recognizes as valid the
Orders possessed by Bishops or priests
in the Vilatte succession. This certainly
does not square with the pronounce-
ments of the Apostolic Nunciature in
Paris numbered 5,900, dated July 6th
1925, made after he had examined "ir-
refutable documents" concerning the va-
lidity of the Vilattian succession. We
feel sure the author would grant that
the Church of Rome is a reputable Ca-
tholic Body.

We give here a letter written by
Canon Ingram W. Irvine, dated March
25th, 1919, that expresses our own views
today and is still quite interesting:

".....His Grace, Archbishop Vilatte, is
a very dear friend of mine and I regret
that we are so far apart and have
not met more often.

I think I may safely say in reference
to his letters of Consecration, and the
history of the whole transaction, that—
no Prelate of the Holy Catholic Church
could have any better claim to valid Or-

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The Revd. Fr. I. Daniel, D.D. Pastor
of the Church at Cheppad, Travancore,
S. I. Fr. Daniel was recently awarded
the degree of Doctor of Divinity by the
Erasmus Theological College.

A Stigmatist In The Syrian Church of Malabar

Manna fell as a result of prayer.

By

The Rev. Fr. I. Daniel, D. D.

There lives at Niranam, near the an-
cient church founded by St. Thomas the
Apostle, a lady by the name of Miss
Susan who for the last three years has
been bearing wounds in the shape of
the cross on the palms of her hands,
on her feet and around her head. Those
wounds do not swell nor dry up, but
are always fresh and bleed with great
pain and fragrance, generally on Tues-
days and Fridays during midday prayer.
Besides, the stigmatist has taken no food
since January, 1945, and is free from the
calls of nature, sleep, and even saliva.
She has the gift of casting out evil spi-
rits from those who are thus possessed.
She claims to be fed every night by St.
Mary with three pieces of manna of
the size of pea seeds. All except the
last are so clear and need no proof.

To convince friends of the reality of
the divine food, she prayed down manna
in the Parumala Church Seminary on
Tuesday, the 28th of April, and on Sun-
day, the 1st of June, last year (1947),
which several people witnessed including
His Holiness the Catholicos of the East.

At 9 p. m. on Friday, the 28th of
November, 1947, there was also a simi-
lar shower of manna. About a hundred
pieces fell down on the floor of the room

(Continued on page 6)

We have been led to understand the Bishops of the Anglican Communion who are to meet in conference at Lambeth Palace this summer are going to give consideration, through one of their sub-committees, to what their attitude should be in respect to "episcopi vagantes." It will be well for them to weigh their conclusions very carefully lest they set the meter for their own pronouncement should the Anglicans ever be considered by the Eastern or Latin Churches for the same purpose.

The work of Mar Philippus in the Netherlands is prospering and he is active in many fields. He made a hurried trip to England and was the guest of H.B. Mar Georgius I. We have hope of being able to visit with both the Archbishops this year. Many matters have arisen that makes this almost imperative.

We wish to call to the attention of our readers another gross error in the book referred to in the EDITORIAL. It is stated that Archbishop Lowell Paul Wadle participated in the "consecration" of Frank W. Robinson of Psychiana. This we know to be an untruth. Archbishop Wadle was not present at the "consecration" so he could not have participated.

Here in America there seems to be a very strongly concentrated effort by certain types of Protestants against Roman influence, in politics especially. It would appear to us that were the Protestant Churches to present a united front with the complete support of their membership, petty bickering would not be necessary. The main controversies seem to be centered around the question of Parochial Schools. The Romans feel the need for educating their children according to the Teachings and Doctrines of their Faith. There is nothing wrong with this and if the Protestant churches object they must remember we do still have religious freedom in America. If the Protestant Churches did half as good a job in the education of their own children along lines of Christian understanding we would have a much better country to live in.

In a recent Gallup Poll the statement was made that 94 per cent of the American population believe in God. Of the Countries polled France had the lowest rate 66 per cent. One must not construe this to mean those who profess to believe

in God do anything about it. The figures of church membership by way of comparison would be quite different.

From Paris comes the news that Pope Pius XII has authorized partial use of the French language in the administration of the sacraments of Baptism, Extreme Unction, Matrimony and at funerals. The new ritual contains the Latin text and in parallel columns the French translation of those parts for which use of French has been authorized. The reason given for this departure is the desire to foster understanding on the part of the faithful.

Another convert to Rome from Anglicanism is the august visitor the sixty-seven year old Lord Abbot of Prinknash (The Rt. Revd. Dom Wilfrid Upson) a Benedictine. The members of his monastery have two special privileges from the Pope. Choir members who do not intend to become priests may be professed as monks; the members wear a white habit instead of the black. This is of ancient custom, the white being in honor of the Blessed Virgin Mary.

Editor

THE PROVINCE OF THE WEST

(Continued from page 1)

California is to be designated as a diocese with proper jurisdiction. This was agreed upon by the Synod, and Mar Matthew will continue as Auxiliary to H. B. Mar David I. at his own request.

Many plans for expanding the work are in the making. Our first great need is to secure funds to carry on the planned activities.

H. B. Mar David I. will start on his Provincial visit toward the middle of May. The trip will require a great deal of time as last year's trip had to be postponed due to illness and pressing duties here in Southern California.

We might as well be very frank. Our members away from the immediate Los Angeles Metropolitan area have not been giving the assistance deemed proper and necessary. This must be remedied. The fault lies probably in H. B. David I. being so encumbered and tied to the needs here in Southern California. This is about to be remedied. Bishop Pyman is well qualified to carry on the local work being both a gentleman and a good executive.

The Rev. Gareth Hughes, D.D., Vicar-General for Nevada, has been carrying on as a true and devoted worker for
(Continued on page 6)

Recent Books Recommended

"THE JEW OF TARSUS" an unorthodox portrait of Paul. (Macmillan \$2.50)
by Hugh J. Schonfield

Well worth every student's attention. The author's Jewish background helps him to understand many things about Paul that Gentiles overlook. Both scholarly and fascinating.

"THE APOSTOLIC FATHERS" and "THE WRITINGS OF ST. AUGUSTINE"
(Cima Pub. Co. \$4.00 per vol.)

The first two volumes available of the series of the writings of THE FATHERS OF THE CHURCH.

Although written by members of the Roman Catholic Church, this series in no way departs from the scholarly manner of dealing with such an imposing work. Every clergyman of whatever church should have them in his library.

"THE MODERN MESSAGE OF THE MINOR PROPHETS" (Harper \$3.00)

By Raymond Calkins

This book brings the minor prophets into our everyday world and shows the great need for us today to understand the problems they faced. The author clearly makes known the relationship of the teachings of these prophets to that of Jesus. Well worth reading and re-reading.

"THE APOSTOLIC MINISTRY" Essays on the History and The Doctrine of Episcopacy. Prepared under the direction of K.E. Kirk, Bishop of Oxford. (Morehouse-Gorham, \$10.00)

No Bishop, Priest, Deacon or Minister for that matter can afford to miss reading this book. While there is a good deal of non-essential matter concerning the Church of England (Anglican Communion) thrown in for effect, the book does not lose its value. With this book as with THE SHAPE OF THE LITURGY the authors unfortunately (perhaps not with intention?) by-pass much that would enhance it had more time been given to the theology of the Eastern Churches.

"MIRACLES" A Preliminary Study. (Macmillan \$2.50) by C.S. Lewis.

From the pen of the popular writer, Mr. Lewis, comes what may really be called his masterpiece. No person can afford to miss reading this book if they really believe in the Teachings of Jesus Christ. The Humanists and others of that ilk will probably be offended. He meets them on their own level but takes them into the realm they fear to tread. By all means EVERYONE read this book.

Comments by the Editor

The Apostolos Makrakis

(Continued from page 1)

matics at the Lyceum of Spyridon, Patmos (Const.) and in addition was religious instructor. Apostolos Makrakis was considered an authority on Greek classical writers of prose and poetry.

Descartes and Hegel were seriously studied by Makrakis while he was in Paris in 1862. Modern philosophical systems intrigued him but in no manner converted him to their beliefs. The more he studied them the stronger was his conviction for the need of a re-interpretation of the Orthodox Faith, bringing it, as it were, up to date, but not in any sense forsaking the Oecumenical concepts.

When Apostolos returned from Paris he wrote his really enlightening book, "Memoir of the Nature of The Church of Christ," which is now available to us in the English language. Pseudo-Christian Churches were denounced and advised to turn from their foolish ways and re-embrace the One Holy Catholic Apostolic and Orthodox Faith of Christ.

Makrakis did not confine his interests to Theology and Philosophy but was sorely disturbed by the condition of politics and social influence within his own country. The corruption that was rampant in the Greek Church did not escape his denunciation. Because of this he was bitterly attacked by the Hierarchy.

In 1876 he had established the "New Philosophical and Educational College of the Logos" in Athens. Also he founded the society known as "John the Baptist", a highly mystical organization wherein the members would strive to make man into a real pattern and example after the image and likeness of God, as it was intended man should be.

In every sense of the word, Apostolos Makrakis was a reformer. In this work of reforming he had the assistance of many of the truly spiritually minded persons of his day. These included such outstanding personages in the Greek world as the monk Eusebius Matthopoulos, a preacher and pastor of the college chapel. Hierotheos Metropoulos also was an able professor in the "Logos" college, later being made Archbishop of Patras. The college of the "Logos" operated for ten years and bore admirable fruit, winning the acclaim and esteem of the public.

On December 18th, 1878, the Holy Synod, then sitting under the metropolitan bishop Prokopios, denounced Makrakis as not adhering to, much less observing, certain ecclesiastical procedure.

As Apostolos Makrakis had incensed the Hierarchy by making public certain of their acts and transgressions, every effort was exerted to have his college disestablished. They finally won out by obtaining a decree from the Government dissolving the college on the ground of heresy. The "heresy" cited that, "man is composed of body, soul and spirit," and that, "Jesus Christ in His Manhood attained perfection in the Jordan," was held to be contrary to the doctrine of the established Church.

After the dissolution of the college, with the banishment of its clergy, Apostolos Makrakis declared himself the leader of the political opposition party in Greece and on March 25th, 1879, he founded a pan-hellenic political society called "Constantine the Great," the aim being set to pursue the Kingdom of God on earth and His Justice, Constantinople to a Christian ruler. For it also advocated the return of Constan-
tinople to a Christian ruler. For this, Makrakis served a term of two months imprisonment for resistance and insolence to the authorities. Upon his release from prison he issued a proclamation to the Greek people in which he declared that he would continue his fight for the TRUTH with increased courage. However, the Holy Synod again through official channels had him thrown into prison. This culminated in a public trial, the charges being that he had "insulted the Metropolitan Bishop Prokopios" in his publication the "Logos." However, he was acquitted of this charge. The Holy Synod was not satisfied and he was again tried, this time for insulting the Holy Synod, and was given eight months in prison.

From prison he wrote two letters to all his brethren in Christ, urging them to be of good cheer and to feel glad, because he was suffering in behalf of Truth and Justice. Important citizens drew up a petition to the Government, which finally resulted in his being absolved of all charges by decree of the Court of Appeals in Athens.

In 1882, Chrysanthos Makris, later archimandrite, wrote a book against the teachings of Apostolos, entitled "THE BICOMPOSITE NATURE OF MAN PROVED BY REFERENCE TO THE GREAT FATHERS OF THE CHURCH." This was refuted by Makrakis in articles under the heading, "THE TRICOMPOSITE NATURE OF MAN VERIFIED ALSO BY REFERENCE TO THE GREAT FATHERS OF THE CHURCH, AND THE BESTIAL BICOMPOSITE NATURE OF THE SYNOD. LAPSED FROM ORTHODOXY, REFUTED TOGETHER WITH ALL THE PARALOGISMS AND BLASPHEMOUS SOPHIS-

TERI.
SANTHOS MAK-
RIS."

In 1884, Makrakis founded the martyr society of "John the Divine," the objective being set for its members to follow more closely in the footsteps of Christ. The following year he published the "Divine and Sacred Catechism," from which he had taught and brought upon himself the ire of the Hierarchy. He claimed that this Catechism represented the true interpretation of the Christian Teachings as given through the illumination of The Holy Spirit and His official instruments from the day of Pentecost down to the end of the Seven Oecumenical Councils, in opposition to the current catechism which represented the work of Satan.

The following eleven years that remained to him were spent in untiring efforts to actually bring about a reformation within the Church of Greece as well as in the National Political setup. He traveled intiringly wrote voluminously. On December 24th, 1905, he passed to his higher reward. Following his death the work of his college was carried on by his disciples S. D. Philaretos and D. Georgiou, and others. In 1909 his remains were disinterred and removed to his birthplace, Syphnos, where they were taken to the Church of the Evangelistria in Kayabate, over which a marble stone was placed with the following inscription, "Here lie, brought from Athens, the bones of a man of Godly Wisdom, Apostolos Makrakis, where taught and wrote a great many wise things and in whose glory Syphnos rejoiceth."

To have a true understanding of the teachings of Blessed Apostolos Makrakis, one must read his complete works, especially "A New Philosophy and The Philosophical Sciences," in two volumes, now obtainable in the English language (See Advertisement).

In closing we present a letter appearing in No. 1537 of the newspaper "Peloponnesus" of Patras, Greece, which is self-explanatory:

To the Manager:--

"Dear Sir:

In the last issues of your esteemed paper I read many things relative to the College of the Logos in Athens that were true. Out of respect for the TRUTH I wish to add today the following:

Damascenos, late Archbishop of Patras, shortly before his death, told me: "Makrakis was not nor is a heretic; on the contrary, a unique champion of the Scriptures and of the Orthodox (Continued on page 6)

Faith. Simony was the cause of his waging war upon the Holy Synod, because the latter failed to enforce canons against the three well known high priests who were deposed. He engendered fears in those connected with the Synod because the laity stood by him as they became enlightened concerning its iniquities. It was I (Damascenos of Patras) who then suggested as Secretary of the Holy Synod the idea of its excommunicating him as a heretic, which was done, and the document alleging heresy was drawn up by me and signed by the members of the Synod of 1879, and, as you know, was read in the churches to the people of the State.

It is as a friend of TRUTH that I am bringing these facts to the notice of the public.

I am,

Your truly,
Hieronymos Economou,
Priest."

* Mar David

EDITORIAL

(Continued from page 3)

ders from his own Patriarch; and all that any other portion of the Church can say is that she is 'not in union with that Patriarchate' . . . I refer you to the Archbishop himself on this point. His papers are genuine. I had occasion, while Patriarch Tikhon of Moscow was Archbishop of the Aleutian Isles and North America, to examine into the whole subject.

The Orthodoxy of Archbishop Vilatte is unquestionable in my mind. For in my presence, and in that of others, he signed a full profession of the Orthodox Faith as the Russo-Greek Holy Orthodox Catholic Church holds the same.

The whole affair between the Protestant Episcopal Church and Archbishop Vilatte is purely a matter of peculiar spite (As is the present book under discussion. Ed.) both unchristian and narrow. The Archbishop was never canonically under the Bishop of Fond du Lac Wis., Father Vilatte, I speak of him as a priest of the Old Catholic Church and a person who had received his Orders, not from the Anglican Communion but from the former, was subject to the Old Catholic Authorities of Europe. He received aid in Wisconsin from the Protestant Episcopal Church to minister to Old Catholics. I will not go further into this matter. The Bishop of Fond

du Lac (P. E.) had no more authority to depose him than you or I. I recall the whole controversy. I was then a priest in the Episcopal Church. . . .

As to the matter of Anglican Orders, the Russo-Greek or any other part of the Greek Orthodox Church has never in a Council recognized the validity of Anglican Orders. Personally, Bishops and Priests have done so, but never any Patriarchate or National (Eastern) Church has done anything akin to recognition . . . Here in America some Greek Orthodox have by their vacillation misled Anglicans as to the matter of recognition, which afterwards they have regretted. I have always chided them for so doing, for I believe in perfect frankness. I do not believe in double dealing much less in denying a fact, e. g. as the validity of Archbishop Vilatte's Orders and consecration for ecclesiastical political reasons. . . ."

All that has been said by this ecclesiastic can be said again and again when referring to the way Anglo-Catholics attack any line of succession other than that which they think they have.

The Greek scholar Androustos has stated, "The Anglican Church rejects the sacrament of Orders as conveying a special Grace...so their service of the Laying on of Hands cannot be recognized as valid. . . . As to the historical question it has not yet been shown clearly that the consecration of their first bishop Parker, was done canonically and that their Orders have an unbroken and genuine Apostolic Succession" (The Validity of English Ordinations etc. London, 1909).

We feel that a certain type of Anglicanism has played a far too important role in influencing the Protestant thinking all over the world. Especially is this true in the United States. It is a pity Protestants have not picked up where their great exponents Martin Luther and Melancthon left off in their contacts with the Eastern Church. In the Eastern Fathers they found likeminded souls who knew nothing of, or completely rejected, papal supremacy and in spirit united with them, entering the ranks of those souls who were pledged to fight against ecclesiastical tyranny and corruption.

Since the louder voice seems to be speaking through the vehicle of this type of Anglo-Catholicism, represented by the author of the above named book, and gives the impression this sort of thing is truly representative of the Anglican Communion all over the world it is well to look carefully before being unduly influenced.

This book has done one good thing.

It has . . . clear the opposition . . . Anglican . . . presses toward any movement other than its own in the matter of attempting to foster a truly eccumenical work in the Name of Christ Jesus our Chief High Priest. Here in America the Anglo-Catholics hold great fear lest a true Eastern Branch of the One Holy Catholic Apostolic and Orthodox Church should really do anything other than write books. This is shown quite clearly in the limitations that were put upon the activities of the Polish National Church when it entered into a concordat with the Protestant Episcopal church.

Our constant prayer is that they may be forgiven by Our Heavenly Father for impeding His work on earth and be ultimately enlightened by the Holy Spirit being sufficiently endowed with the power of discernment to be able to read the handwriting on the wall.

A Stigmatist In The Syrian Church of Malabar

(Continued from page 3)

in which Susan prayed for the same. They were white, hard and very sweet. Nearly fifty people were present on this occasion, among whom were Mr. K. P. Padmanabhan Tampy, B. A., the Asst. Information officer to the Government of Travancore; the Very Rev. Remban Fr. M. C. Kuriakos, B. A.; the Rev. Fathers K. K. Pannoose, A. W. Ghevarughese, Thomas Maret, K. B. Mathews, and myself. All us were convinced of the genuineness of the miraculous phenomenon. She is indeed a living witness to Christ and His Cross, and a glory not only to the Orthodox Syrian Church of Malabar but also to Christendom as a whole.

THE PROVINCE OF THE WEST

(Continued from page 4)

Christ. Recently he has been made professor of Drama at the University of Nevada. This has required a great deal of time and energy on his part but we know he will be rewarded many times in the opportunity thus afforded by a wider field for activity.

Bishop Pyman is planning an active campaign for the raising of the urgent needs of the Province and we hope everyone will respond according to means, even straining a few points if necessary.

My Unders: The Eastern Position on Ordination

(Continued from page 2)

vious designation of a person to be ordained (no matter how it is processed) can dispense with this liturgical call and announcement of the intention and prayer for guidance.

Eastern theologians believe that under these circumstances, since Christ promised His Church guidance, the Church assembled is guided by the Holy Ghost, whether to sanction or not such a solemn act it is purposed to perform.

If we believe the Holy Ghost guides the Church in the choice of those called of God, and I do, at what better time than at such a solemn moment, with the Church assembled at the Eucharist, could the Holy Ghost give guidance? Here assembled are Bishops, Priests and all the ranks of the priesthood and the laity. Full participation of every order.

Many is the time thru the ages in Eastern Churches when it has not been clear (when a dissenting voice has spoken, without bias and prejudice), an ordination has ceased. But many a time there has been a majestic silence and the voice of acclaim: "AXIOS, AXIOS, AXIOS!" as though inspired by the Holy Ghost, and the ordination or consecration has proceeded.

To invoke the Holy Ghost for guidance is a solemn act of FAITH. Done in such a sincere and solemn way (intention clearly stated), we believe the Holy Ghost doth work mightily in the channel — the Church assembled — and makes known whether the man is or is not called.

If called of God, a divine ELECTION is assured, and the Holy Ghost will surely move the Church to solemnize the ordination or consecration by the proper form and acts.

If there is no taint of simony, then under these circumstances the ordination or consecration can never be called irregular and invalid — since there is no dissent at the moment, it is assured the Church has been properly and rightly guided by the Holy Spirit.

Under such a solemn call, invoking Divine guidance, if one is ordained or consecrated (without a single dissent), it would be profane to say the ordination or consecration was invalid or irregular.

In every ordination or consecration in an Eastern rite, there is the Epiklesis

or the Invocation of the Holy Ghost "to supply all that is deficient and wanting," which comes after the laying on of hands. Why? Because after every human power has done what it can do, the belief is that the gifts, character and grace of the Order or Office, with the authority, comes from CHRIST the Great High Priest, by the operation of the Holy Ghost. It is this from on high Power of Pentecost (for it is a perpetuation of Pentecost) which BESTOWS the spiritual gifts.

Under such circumstances it is a very serious, profane and sacrilegious charge to say one's ordination is not valid—if after all, Orders come from Christ the High Priest.

In the Western Church there have been disputes many as to whether so and so had the authority to ordain—to consecrate. How can Bishop X presume to have such exceptional insight as to question whether Bishop Y had the authority? After all, Bp. Y's act is being questioned by Bp. X's opinions or private judgment. The point is: Did the Holy Ghost, assumed to be guiding the Church as it was assembled, move the Church to proceed — there being no voice of dissent?

I have refused repeatedly to question the ordination or consecration of any of the numerous bishops. Why should I? The act was done, and I cannot say (without the risk of being profane and sacrilegious) that the Holy Ghost did not guide the Church assembled on the occasion, when in all sincerity, earnestness and pious supplication at the Eucharist, there was the Invocation of the Holy Ghost in all good faith.

In simply refuse to be a party to all these petty disputes about so and so's acts of ordination and consecration.

I have never gotten into these conflicts among the various Independent Catholic Bishops in these constant questionings of this and that one — and do not intend to involve our Church in any of these Western "complications."

As a Church we will be better off to follow the Eastern theological concept. I am not going to question the mighty working of the Holy Ghost in the Church of Christ by the Word and Sacraments. I must assume the Holy Ghost guides the Church, and, since the Bishop is an organ and spokesman and a channel at every ordination, I have no justifiable cause to interpose any technical objection when it is assumed he acted in good faith, honest and sincere belief, in full reliance upon the Holy Ghost.

If I am to believe that there is clearly a divine Election (which is from

above) — the Will of Providence, I am not justified ever in saying the Holy Ghost did not guide the Church assembled at such a time and under such circumstances.

Of course, it may well be noted here that Simony is considered such a sin against the Holy Ghost — proof of simony is proof that no ordination or consecration really ever took place, and the act was void *ab initio*. Gifts of the Holy Ghost cannot be purchased by a price as an agreed condition to procure from a Bishop an ordination or consecration. But apart from simony it is difficult to say otherwise.

I have expressed what I understand from able Eastern theologians to be the concept of Ordination, as clearly as I understand their ideas. It is reasonable, and seems to me to be sound.

✦ Arthur W. Brooks, D. D.

The St. Thomas Christians of Malabar

(Continued from page 2)

tion of the Ancient Syrian Orthodox Church, both from Roman and Protestant denominations.

The present incumbent of the Metropolitan See of Niranam, The Most Reverend Mar Thoma Dionysius, is making great strides in his missionary endeavors. It is reported that those who had been influenced for various and sundry reasons, common in all missionary fields, are coming back into their rightful fold by the thousands, as well as many new converts are being added.

The Province of the West (Apostolic Episcopal Church and affiliates) at a duly convened Synod, took action to render such assistance as is possible to the St. Thomas Christians. In view of this we have selected the parish at Cheppad, under the direction of Fr. Daniel, D. D., to be the beneficiary of anything we may be able to do.

Fr. Daniel speaks English, though a native and is a very fine type of priest and scholar. His church, the picture of which appears in this issue of the REVIEW, has played a very important part in the history of the ancient Church. It was built in the year 1300 A. D. and as can easily be discerned from its appearance is badly in need of repairs. Should any of our readers be inspired to render assistance in a financial way, such offerings may be sent to the "SOUTH INDIA CHRISTIAN ASSISTANCE LEAGUE". The Rt. Rev. Frederick L. Pyman, S. T. D., D. D., has been appointed chairman by H. B. Mar David I. A full report of the work will be given at a later date.

NOTICE:

Subscribers will kindly note that this issue of the Review includes Sections 7, 8, and 9.

This is to bring the Review up to date. You will receive four copies as issued. We are sorry to be so late but a number of things have prevented us getting the Review out sooner.

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