

The Ancient Fellowship



Christian Review

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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
✦ Mar Matthew



This picture was taken at the time of the consecration of The Most Revd. Joseph Rene Vilatte. Seated are the Bishops who were associated with the Consecrator, of The Syrian Orthodox Church of So. India and Ceylon. Reading from left to right: Abp. Vilatte; The Catholicos Mar Ivanios; Mar Dionysios; Mar Athanasios; Mar Gregorios (now considered one of the great saints of the Syrian Orthodox Church of So. India) and Mar Alvarez. Contrary to the author of "Episcopi Vagantes, etc." this picture would not bear out the fallacy of secrecy or private acts as implied by the author with regard to Abp. Vilatte's consecration.

(This picture is copyrighted and cannot be published without written consent of the Apostolic Episcopal Church, Calif., U. S. A.).

The Ancient Christian Fellowship

Announcement is hereby made that the establishment of The Ancient Christian Fellowship as a separate unit devoted to the causes as hereinafter enumerated shall be in effect as of Easterday, 1949. By Patriarchal decree The Fellowship will stand for the same Principles as are included in the "Ecclesia Sanctae Cratellae" and "The Apocalyptic Order of the Vision of Patmos."

The Ancient Christian Fellowship will function both as an ecclesiastical chivalric and religious order. Through agreements at the time of the conferring of honors upon His Grace Mar David I., by certain religious and chivalric orders in Europe and elsewhere, this new form of organization has become possible.

On the religious side The Fellowship,

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Questions about Anglican Orders

Since the publication of the book "Episcopi Vagantes and the Anglican Church," (SPCK '47. London), many persons of the evangelical churches as well as members of the Orthodox communions have asked us how the so-called "anglo-catholic" party of the Church of England can set itself apart as an authority on matters that within its own communion are under severe questioning. Mr. Henry R. T. Brandreth, the author of the above mentioned book, holds that no reputable body recognizes the validity of the apostolic ministry found in many non-anglican churches, and passed on by many non-anglican Bishops.

Not being able to answer the numerous letters we have received, and other inquiries on this matter, it is thought best to present our findings concerning the anglo-catholic claim as to possessing the apostolic ministry (commonly termed

apostolic succession).

The Roman Catholic opinion about Anglican Orders is contained in the pronouncement of Pope Leo XIII. Aside from the Edwardine Ordinal being deficient in "form," Parker's consecration was insufficient to confer valid Orders for lack of "intention" as the bishops who consecrated him did not believe in the necessity of Apostolic Orders and therefore had no intention of conferring them.

This statement of Pope Leo always intrigued us and after careful investigation over the period of several years we present the following facts for consideration.

Discarding the famous old "Nag's Head Story" does not thereby imply that all things concerning Parker's consecration were in order. The matter of Barlow's

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Moscow the Third Rome?

Ever since the baptism of Prince Vladimir of Kiev, Russian Christianity has been recognized as apart and of another variety when compared with what has come to be generally understood as our Western or Latinized Christianity. The Russian Church, while at all times a great admirer of its Mother-Church at Constantinople, felt it had an important and distinctive contribution to make to the world. From the very beginning, the Church interpreted the Christian message in its own way, and its members sincerely believed they were reproducing the Byzantine pattern under Divine sanction.

Credit must be given the Russian Church for being the first religious body of great consequence to refuse to use either Greek or Latin in its Liturgy. From the very beginning the gospel was preached and worship services were conducted in the Slavonic tongue. This act in itself isolated the Russian Church from other larger Christian Bodies for a time.

While Latin and Byzantine Christianity to varying degrees was influenced by Plato, Aristotle, Cicero and Virgil, the Russian Church was guided along its road of development through the channels of intuition and art as opposed to those of the dialectic and rational approach. For this reason alone the Russian Church may yet make a contribution to Western Christianity.

The word Sobornost (Catholic) is a very good illustration showing that the ideas of the Russian Church are of a different hue than those shading the thought of Western Christianity. The word Sobornost could be translated as indicating togetherness, wholeness and holiness—communality without sacrificing the principle of individuality. The catholic church thus could be compared to the assemblage of an orchestra rendering a great symphony when assembled oecumenically, but each individual participant is an artist of the first degree. It is the blending of the various rites, ceremonies and doctrines that produces the true pattern for world Christendom. However, no individual artist can ignore the basic principles of the music score, i.e. the primitive teachings of the Apostles and their immediate followers.

In its growth and development, the Russian Church looked upon Constantinople as the second Rome, the true Christian centre of the world, shorn of the pagan philosophies and idolatrous worship of the Roman cultus. While Constantinople was gradually declining in its importance in world affairs, the Russian Church, with its seat in Moskva, having survived the Tartar raids, even before Moskva became the political head of Russia, was gaining in importance and respect among the Eastern Churches.

It is held by the Russian hierarchy that even though the light of the Christian East was extinguished by the Turks when they subdued Constantinople, the Chris-

tian East was not left alone and unguarded. Almost at the very time of the sacking of Constantinople, Moskva was liberated from the Tartars by John III, Prince of Moskva. Thus the Church holds that the new resurrected Russia, with its ecclesiastical headquarters in Moskva, was the only important power left to Eastern Christendom whose combined population exceeds three hundred and thirty-two millions of professed believers.

Space will not allow us to dwell upon the influence Peter the Great had on the Church, but it was of tremendous significance. Peter was responsible for bringing into the theological concepts of the Russian Church Fathers many evangelical principles. Peter realized, in his dealings with the Ukrainian Bishops who had lived for more than two hundred years under the rule of the Roman Catholic Kings of Poland and Lithuania, that those who had been "infected with Protestantism" would be of more use to him than either the hundred percent Romanists or the conservative isolated Orthodox. He sought out those who would stand behind him and share his ideals of enlightenment through the processes of education showing the dangers of exclusiveness.

In the long run, Peter the Great won his battle and the Isolationists of his day had to make way for the expansiveness of his conception of the "new empire" as protector of the Eastern Christians. Peter made much of the "installation charter" drawn up at the time the Metropolitan of Moskva was created a Patriarch: "Because the old Rome has collapsed on account of the heresy of Apollinarius, and the second Rome, which is Constantinople, is now in the possession of the godless Turks, thy great kingdom, O Tsar, is the Third Rome. It surpasses with its devotion everyone else, and all other Christian Kingdoms are now merged in thy kingdom. Thou art the only Christian Sovereign in the whole world, the master of all the Christians." In this vein the Russian Church has striven to fill the office of Mother to all the oppressed and suffering Eastern Christians despite the changes and corruptions at various times in its political life.

In the issue of the "Journal du Patriarcat de Moscou," (1948), the treatment of the Roman question is again given considerable thought, and the resolution adopted by the assembled Eastern Bishops is well worth reading. The concluding chapter of the resolution states: "Nous prions avec ferveur le Pontife Supreme, notre Seigneur Jesus Christ, afin qu'il eclaire par le lumiere de Sa Doctrine divine la hierarchie catholique et l'aide a comprendre dans quel gouffre de peches ils sont tombes, dans quel gouffre ils ont fait tomber l'Eglise d'Occident en inventant une nouvelle doctrine sur la Suprematie et l'infallibilite du Pape ainsi qu'en profitant de l'Eglise dans l'inter et de la lutte politique."

It is very difficult today to make any predictions as to what stand the vast bulk of the population of Russia will take in the final destiny of Russia. From all indications, and proven by historic tests of the past, no monarch or political system has yet been able to overcome the voice of the people expressed through their church leaders. The Russian Church through the past centuries has felt it has a message for the rest of Christendom. It believes this as strongly and with the same fierceness as the Pope of Rome believes that he is the supreme ruler of all Christendom, or the Anglican body through the offices of the Archbishop of Canterbury believes it is the bridge to take Protestantism back to Rome. Russian Churchmen speak in a prophetic voice in their proclamation that the seductive offer of Rome to use her power (blessing of soldiers before attacking lesser countries if necessary, e.g. Ethiopia) is a temptation to be spurned. Two thousand years of history prove that the theory of Rome, force and fear, cannot overcome Satan. Nor will the Archbishop of York's justification of the use of atom bombs help convert the world to Christ.

Moskva and the Church under the present Patriarch could fulfill a great need in the world today. So could Rome, so could Canterbury, if they had not already sold out to the status quo of dollar psychology and conquest. We do not need a third or even a fourth Rome; we need a New Jerusalem of peace and blessing. We need a conversion of all those who call themselves Christians but use the sword to obtain their selfish ends. We need the liberation of all God's children as was promised them by the framers of the Atlantic Charter—not their enslavement nor subjection.

THE APOSTOLIC EPISCOPAL CHURCH

Since there seems to be some misunderstanding concerning the origin of The Apostolic Episcopal Church it is thought good at this time to review the whole history briefly. The work began in 1922 under the leadership of Dr. Arthur Wolfort Brooks a former priest of the Protestant Episcopal Church. It gradually took form and in 1924 was identified as "The Anglican Universal Church of Christ in the United States of America (Chaldean)."

On May 4th 1925 Dr. Brooks was consecrated a Bishop according to the Chaldean Rite by Mar Antoine, Mar James and Mar Evodius, all refugees from the Near-East countries. It was not until 1927 that Bishop Brooks secured the property now known as Christ's-Church-By-the-Sea, Broad Channel, N. Y. In 1930 Bishop Brooks was duly enthroned at Broad Channel, and other independent bodies came into communion with his church. This necessitated the reorganization of the whole movement. At the

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Editorial

Reading of our daily newspapers is apt to make clergy and lay folk alike draw the conclusion the Third World War is just around the corner. We must bear in mind the editors and columnists, as well as radio commentators, do not necessarily represent the voice of our Government. However, we know how influential such opinions can be in formulating and influencing the common mind, psychologically speaking. If the masses are told a thing frequently enough, and with sufficient drama and emotion, they are bound to react one way or another. In this particular instance they are subconsciously having themselves conditioned for the supposedly "inevitable." The inevitable being a Third World War, and with the Soviet Republics. Now, this conditioning is bad enough for our own people, but the effects of such writings have upon the minds and behavior of people in other countries is far more devastating and tragic. We should bear in mind most Europeans and Asiatics have very little understanding of our American Free Press, so-called. They have been conditioned to the press speaking for the government, and those in power at the time, within their respective countries. It is too bad some of our own religious papers and magazines follow in the same steps of our secular press, reveling in the sensational and almost weird descriptions of the results

of a Third World War upon people in general. Perhaps for political reasons this is necessary, but it certainly has no part to play in the spreading of God's Kingdom on earth or the preaching of the Gospel of Christ.

As Christians and Messengers of Christ, many of us are gravely concerned over the lack of originality in the tactics of our Western political leaders. If these personages who nominally are supposed to represent the bulk of the world's Christian population, can only meet the forces of the Anti-Christ by using the very same methods employed by him, such as establishing spheres of influence and creating an atomic curtain, we had best resign ourselves to the implied ultimate destiny of wholesale carnage and destruction—the logical results of a Third World War. Why can't they practice the faith of love and brotherhood as advocated by Christ whom they profess to follow and worship, even to the extent of loving our "imaginary" and "potential" enemies? Why can't they take courage from His example and drive the harlots and money-changers from our Western temple of Mammon, of greed and exploitation?

The Amsterdam Conference made a bold statement when it declined, at least nominally, to champion either the system of Communism or that of Capitalism, but, like the statements in the Atlantic Charter, little confidence can be placed in such general mouthings when there is no evidence of further implementing the Council for putting these grandiose sentiments into action. In our humble opinion, the Amsterdam Conference was far more interested in maintaining the status quo, as advocated by the majority of Western political leaders, than in setting forth a truly inspired and prophetic voice announcing the ultimate design of God for His people of all races and nationalities regardless of, and in spite of, the geopolitical setup of today. Again the ears of the little countries were plugged with patent statements and apocryphal promises and platitudes. These people were let down by the United Nations when it bypassed the noble assurances contained in the Atlantic Charter. Could not the Amsterdam Conference, inspired by the Holy Spirit, give some real and divine assurance to these lesser people of the world who have been wooed to a sickening by certain Western politicians whose sole objective seems to be to obtain the "black gold" flowing through the red sands of the Levant?

These are facts our Western Christendom is going to have to face and meet in the not too distant future.

Fortunately, the Amsterdam Conference was Ecumenical only for Protestants. The Lambeth Conference was Ecumenical solely for Anglicans. The Moscow Conference of July 8, 1948, was a bit larger in its Ecumenical scope but was confined to members of the Orthodox Churches as the Vatican Councils are confined to the

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H. B. The Most Revd. Mar David I., D. D., successor to the late Most Revd. Arthur Wolford Brooks, D. D., (R. I. P.) as Primate of The Apostolic Episcopal Church.

News and Comments

From India comes word of the number of Anglican ministers seeking ordination from the Ordinaries of the Syrian Orthodox Church. This will partially compensate for the bitter attacks made by certain Anglicans against our own apostolic ministry brought to this country from the Syrian Orthodox Church of Malabar by Archbishop Vilatte.

Archbishop Safarian I., of the Old Holy Apostolic Catholic Church (Armenian) from Jerusalem, is visiting in Los Angeles. Mar David I has met with him at the home of Mr. Salem Bader, author and lecturer, and found many points of theological agreement. The Archbishop hopes to open a work here in Southern California.

The Most Revd. Mar Philippos, D. D., Primate of the A.E.C. for the Netherlands, reports considerable progress in the work in Europe. Mar David I hopes to be able to accept many of the invitations coming from Europe to make a visit there again in the forthcoming year.

The A.E.C. is sponsoring a Worldpeace Brotherhood to be identified under The Ancient Christian Fellowship. Details will be forthcoming in the next issue of

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Question about Anglican Orders

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consecration itself, is a matter of grave importance. We know Barlow believed that election conferred upon him all the Episcopal powers which he required. Further there is no record of his Episcopal consecration in Cranmer's Register, and in place of the necessary documents relating to a consecration there exists a document so worded as to provide for the avoidance of consecration in his particular case, which, with the co-operation of Cranmer, and with the King growing old beyond his years, weary and in bad health, would not have been a matter of difficulty.

If we were to use the words of the author of "Episcopi Vagantes etc." with a transposition of Names we could declare: "The circumstances of Bishop Barlow's consecration are so uncertain, that on a review of all the facts, we are unable to regard the so-called Anglican Church in Great Britain under the late Bishop Barlow and his successors, and its extensions overseas, disclaimed as it is by all Oecumenical Apostolic Bodies, as a properly constituted church, or to recognize the Orders of its Ministers."

Briefly, Parker's consecration could have been rendered invalid or null and void by the defect of the Edwardine ordinal, said to have been used, or by Barlow's lack of intention, or by Barlow's lack of consecration himself, and of course there is the old Nag's Head story which certainly had some grounds for its being concocted.

The following points of interest are to be covered fully in our larger and more detailed findings to be published in book form but for the moment just reference to discovered material will prove interesting reading.

Why did it take fifty-three years to produce the Lambeth Register? The new Bishops were constantly pressed to show proof of Consecration, by such men as Sander, Allen, Harding, Bristow, Reynolds and especially Stapleton in his confutation of Jewel's Apologie.

This demand was not made in secret, the whole of England, and, above all, the See in Rome, wished to know the name of the consecrator of the first Bishop of the new Elizabethan Church. It has been said the Queen had forbidden the new Bishops to make known the source of the new Episcopate because she did not wish it to be known that she had failed to obtain the co-operation of a single one of the Latin Bishops, and that she was ashamed of having to fall back upon Barlow, and the episcopi vagantes named after him in her second Commission, the first having been totally ignored by the canonical Bishops. This is not impossible but it is more likely that no ceremony ever took place. If this alleged consecration took place, as it is now stated to have done, there must

have been many people who were parties to the secret. Is it at all likely under the circumstances that the secret would be so well kept as to be discovered as if by accident fifty-three years later?

If Barlow was indeed a Bishop, and the consecration did actually take place, why should there have been the least necessity for secrecy or even shyness on the part of the new Bishops with regard to making known the source of their Episcopate?

There is absolute silence on the part of all historians (contemporary), especially Stow, who not only recorded the particulars of Reginald Pole's consecration and first mass, but was very intimate with Parker. The same must be said of Hollingshead who mentions that Parker's prisoner at Lambeth, Bishop Tonstall, the Catholic Bishop of Durham, was consecrated at Lambeth.

Dr. Bramhall affirms that the record of the consecrations, including Parker's, were spoken of in the eighth year of Elizabeth's reign. It has now been proven that Bramhall refers not to the acts of consecration at all but to the Letters Patent.

Sutcliffe affirms that Parker was consecrated by Barlow assisted by Coverdale, Scory and two Suffragans, while the "Register" mentions only one Suffragan whom Mason calls Suffragan of Bedford, but Dr. Butler calls Suffragan of Dover.

The "Register" of the Bishops, found in Parker's *Antiquitates Britannicæ*, is not to be found in any copy before the printed edition of 1603, into which it was undoubtedly inserted at a later date without relation to the content, and it relates acts subsequent to the writing of the book. It is of interest to note that this "Register" does not mention either the "place" or the "form" of Parker's consecration. Fitzherbert, writing in the year of the discovery (?) of the Lambeth "Register," declares it to be a forgery.

Further it has been proved that Parker was at Lambeth, exercising his high-priesthood, and acting as warder to his prisoner, Bishop Tonstall, who died November 18th 1559, and that Parker assisted as Archbishop of Canterbury at the King of France's obsequies on the 8th and 9th of September 1557. Both of those events took place before the alleged consecration, which is stated in the very precise account which we now have of it to have taken place on the 17th of December 1559.

The attempt to stamp the account of Parker's consecration, which has come down to us, as authentic by its own internal evidence, is so overdone as to have the opposite result. Thomas Ward rather smiles at so much unnecessary detail. He also expressed surprise at there being a red carpet on the floor of the Chapel on a feria in Advent.

It is extremely significant that Parker

and his new Bishops in convocation altered Cranmer's Articles, and declared that "God ordained not any visible sign or ceremony for the five last commonly called sacraments whereof Holy Orders is one."

The English Bible, known as the Bishop's Bible, which was a revision of the Great Bible, and which was made by the new Anglican Bishops at Parker's suggestion, and ordered to be printed by the above mentioned convocation, contains no less than one hundred and twenty-five deliberate falsifications of the text. Of these, no less than twenty-five have regard to Episcopal Consecration and Ordination.

Certain anglo-catholic minded persons in their writings have implied of recent years that Orthodox Churches recognize the Anglican Communion as having a valid apostolic ministry. However, we can here quote what has actually been said.

The Rt. Revd. Raphael Hawaweeny, late Bishop of Brooklyn and head of the Syrian Greek Orthodox Catholic Mission in North America, said in his pastoral letter in 1912: "... I am convinced that the doctrinal teaching and practices as well as the discipline of the whole Anglican Church are unacceptable to the Holy Orthodox Greek Apostolic Church ... Anglican theologians are so hazy in their definitions of truth and so inclined toward pet heresies that it is hard to tell what they believe ... Sufficient has already been said and pointed out to show that the Anglican Communion differs little from all other Protestant Bodies, and, therefore, that there cannot be any intercommunion until she returns to the ancient Orthodox Faith and practices, and rejects Protestant omissions and commissions."

This letter was reaffirmed as being still in effect by the successor to Bishop Raphael and strictly forbade members of the Orthodox Church to receive ministrations at the hands of Anglican clergy. The same letter was indorsed by the Russian Church in America in 1944.

For more recent pronouncements regarding the valid apostolic ministry of the Anglican Communion we refer our readers to the statements made in Moscow at the Convocation held in July, 1948. Here were assembled representatives of every branch of the Eastern Church. They rejected in toto the appeal of the Anglicans for recognition of their Orders.

In the light of what we have put forth in a very brief manner we once again ask Mr. H.T.R. Brandreth and his anglo-catholic party if they had not best set their own house in order before putting themselves in the seat of judgment concerning other truly catholic and orthodox bodies whose apostolic ministry has been accepted by both Eastern and Western reputable Church Leaders.

✦ Mar David I

The Apostolic Episcopal Church

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convocation held at the time of the enthronement of Bishop Brooks he was elected Primate and Ecclesiastical-Administrator.

In 1932 the legislature of the State of New York gave legal status to this movement by enacting a special article of the Religious Corporation Law (art. 3-A, Chap. 597 of the Laws of 1932) and was signed by the late Hon Franklin Delano Roosevelt then Governor of New York. It is under this charter that the Apostolic Episcopal Church is incorporated.

In 1934 (Sept. 16th) Bishop Brooks consecrated the Revd. Charles William Keller D. D. as Chorepiscopi with the Rt. Revd. Count Victor Alexander de Kubinyi (Consec. by Archbishop J. R. Vilatte, Syrian-Malabar Succession) acting as co-consecrator.

In the Spring of 1946 The Most Revd. Wallace de Ortega Maxey D. D. (Mar David I.) visited with Abp. Brooks at Long Island after considerable correspondence. Abp. Maxey was enroute to England and Europe at the invitation of His Beatitude Mar Georgius of the Catholic Apostolic Church. Abp. Maxey was the Primate of The Ancient Christian Fellowship (The Old Catholic Church of America) which had been re-established in 1930 as a continuation of the movement initiated by Abp. Joseph R. Vilatte and for which he was consecrated in 1892. At this visit it was planned for a merger of the two religious bodies. Upon his return from Europe in the summer of 1946 Abp. Maxey was received by Abp. Brooks according to Eastern custom in St. Michael's Hellenic Orthodox Church (Taxiarchai) 327 West 43rd St. New York, N. Y. Abp. Brooks was assisted by the Revd. David Leonardides, Rector, and the Revd. Stamatios Koustoudis. At this time, "did anoint and lay on hands of blessing and pray for the said Mar David I... and he touching the encased relics; with the Greek Book of the Holy Gospels placed upon his head, there was chanted in Greek the salutation Axios, Axios, Axios. And on Sunday July 14th, the said Archbishop Maxey was received at our Pro-Cathedral, Christ's-Church-By-the-Sea, where he participated at the altar at the Divine Liturgy." (Recorded Document No. 1146-32, 32R, 7-17-46).

Upon his return to the Pacific Coast Abp. Maxey called the annual session of the Synod and at this time a unanimous vote was taken for the merger of the two religious bodies. Later a document was issued approving the incorporation of the Apostolic Episcopal Church in California, and the merger of the two bodies according to law. This document was signed and sealed by Abp. Brooks, the Vicar-General, the Chancellor and other witnesses, dated Feb. 1st 1947.

At this time a Concordat was drawn

up between the two respective religious bodies with a legal counsel advising as to the necessary steps to comply with the laws of the various states concerned. One of the conditions for the merger was that neither Abp. Brooks nor Abp. Maxey would have a coadjutor Bishop. The one surviving the other would succeed the departed Archbishop as Primate. At his death or during his lifetime, the successor to the surviving Archbishop, could be elected by the General Synod of the whole united Church.

This Concordat was signed, sealed, attested and filed in the office of the Clerk of the Supreme Court and County Court in Queens County L. I., N. Y. Oct. 15th 1947.

Upon the death of the late Archbishop Arthur Wolfort Brooks D. D. Archbishop Wallace David de Ortega Maxey D. D. automatically became Primate, and was duly installed at appropriate ceremonies.

Bishop Charles William Keller D. D. will succeed Abp. Brooks as Rector of Christ's-Church-By-The-Sea. All other official acts must be decided when the General Synod next meets.

Abp. Mar Philippus D. D. until now Missionary Bishop for The Netherlands and the Dutch East Indies has been elevated to the office of Archbishop for Continental Europe, and Regional Administrator.

The Most Revd. Mar Matthew (Exarch Matthew Nicholas Nelson, D. D.) is Chancellor to the Primate.

The Apostolic Episcopal Church has striven to draw into itself all reputable independent Bishops representing various incorporated catholic-orthodox communions. In this manner it has brought into the church the apostolic ministry through various channels of succession. As years transpire there will be but one recognized source that of the merged Apostolic Episcopal Church, as a branch of the One Holy Catholic and Orthodox Church of Christ.

News and Comments

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the REVIEW.

We do not feel "THE ECUMENICAL REVIEW" (Geneva World-Council of Churches) approaches the quality or completeness of its predecessor CHRIST-ENDOM. However, the section devoted to BOOK REVIEWS is quite catholic so perhaps there is hope for the entire magazine to improve.

The report of The Lambeth Conference leaves a very dry and disappointing feeling among those who take the trouble to read it.

It appears the Lambeth Conference served simply as a prelude to the Amsterdam Conference where the leaders of the former seemed to exert considerable

influence. Some Anglicans even "dared" to participate in the Communion service held in the New Church, August 29th.

"APOSTOLIC SUCCESSION: IS IT TRUE?" (Felix L. Cirlot . . . privately published, El Paso, Texas) has certainly a considerable amount of original thought on the subject, but the subtle feud, carried on through the book, between the author and the great English scholar, Dr. B. H. Streeter, does not contribute to the author's thesis nor enhance his cause for Anglicanism. However, as the author is one of the leaders of the Anglo-Catholic movement he may be justified in his approach to the subject.

"AUTHORITY IN THE CHURCH" (The Most Revd. Alexander Turner, SSB) appears as an article in the Autumn, 1948, issue of THE BASILIAN. It would serve as a great contribution to all Orthodox as well as other branches of the Orthodox-Catholic Church if this article were printed in pamphlet form so that all might familiarize themselves with the very excellent and scholarly treatment of the subject. (THE BASILIAN - 340 E. 55th St., New York 22, N. Y.)

Dedication Services were held August 29, 1948, presided over by The Most Revd. Antonius Joseph I. (Anced), assisted by others, marking the opening of the Seminary of St. Anthony, The Star of the Desert, Sunnymead, Calif. Representatives of several church bodies were present and a very enjoyable time was had by all.

We are very sorry space will not permit us to publish the address given by His Grace Mar Theodosius, Metropolitan of the Orthodox Syrian Church of So. India, upon his return from the Amsterdam Conference. In accordance with the views of all Orthodox religious bodies the following extract will prove interesting: "When the non-Episcopalians and the non-Conformists discuss the reunion of the churches, what they have mostly in mind is a loose federation . . . based on a sort of common factor agreement and the restoration of inter-communion, with no reference whatsoever to agreement in Faith or Doctrine."

THE ANCIENT CHRISTIAN FELLOWSHIP REVIEW is mailed to interested parties in ten countries. Many of these people would like to subscribe for regular copies but the exchange limitations prevent them from doing so. As a consequence we have to mail the REVIEW gratis. We solicit your contributions toward defraying the expense. The REVIEW will be published as frequently as our funds permit. Please make contributions as generous as possible.

MANAGING EDITOR

Editorial

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Latin Communion. It is good for scholars to keep this in mind. The chief contribution made by the Moscow Conference was of putting Anglicans in their proper classification as Protestants. The dramatic claims of Anglicans as to being the "bridge" (frail as it is) over which Protestantism may pass to be properly initiated into the mysteries of the Apostolic Ministry, has been squelched once again; this time not by Rome but by the assembled Heads of all the important Eastern Churches. If the Anglicans hope to revive the reputable Catholic and Orthodox Churches of Anglicanism's catholicity they had best discard the Thirty-Nine Articles first. These Articles alone would invalidate the Apostolic Ministry if they ever did have it. Lutheranism, Calvinism, Humanism and Empire Philosophy are not fit bedfellows for either Latin Catholicism or the Orthodox Faith. The very fact Anglicans have to spend so much time in writing and lecturing to convince their own members of the truth of their "apostolic ministry" (sic), should serve as sufficient evidence most of the members of their ministry are unaware of its existence. This being the case, there is little else to say in this respect.

With all these serious matters before our Western Christendom it should be less difficult to understand why perplexity and confusion emanated from Amsterdam. Even two such outstanding Protestant theologians as Karl Barth and Reinhold Niebuhr had to enter into a lesser feud, much to the consternation of their respective followers.

The missionary work is in a sad plight due to the meddling of missionaries in affairs of state during the last war. All missionaries must make up their minds once and for all that they always are messengers of the Kingdom of God not politicians or nationalists. The necessity for internationalization of all missionary work is evident. All missionaries should be compelled to belong to an international society along the pattern of the Red Cross, pledging their allegiance to God alone as a messenger and servant of Christ. They should be obliged to take vows affirming their allegiance to Christ alone, and be looked upon as citizens of the world, truly catholic in their mission and orthodox in pledging their lives to our One Lord Master Jesus Christ.

When one glances through the reports of the Amsterdam Conference there seems to be more than a proportionate Anglican influence. The strong desire to impress the Latin Hierarchy seems to underlie the intent and phraseology of most reports. It is important to remember that representatives of the lesser Orthodox Bodies at Amsterdam, while few in number, were those who in the past have been brought into contact with Anglicanism through Empire Philosophy and Suasion.

It is our conviction the World Council

missed its greatest opportunity to make the Amsterdam Conference truly OECUMENICAL, and thus more Christian, by giving far too much consideration to current political ideologies. The Christian Faith and ecclesia throughout the ages has lived and grown under governments of all sorts and conditions, and there is no justifiable reason to think the world design has changed. The present trend of Christian Leadership in the West seems to be toward the idea or conviction that the Christian Faith can only survive if it underwrites and subscribes to Western ideologies. Of course this is a characteristic of Protestantism that was born with the present economic order. Those who take this stand forget that Christianity was conceived and born in the East, the very section of the Levant where present day turmoil is so tense. All of Christianity's childhood was spent in a truly pagan world with social, economic and cultural influences diametrically opposed to its ethics and morals. In its youth (and it is still a young religion) it has spread all over our world and has continued to inspire and give peace and the blessings of love, despite the opposition from the outside forces of evil and the confusion that exists within its own ranks. We must not forget the promise of Christ Himself, that the Holy Spirit, the Comforter, would guide and direct the true followers of Christ until the end of time.

The Ancient Christian Fellowship

Continued from page one

under the guidance of The Holy Spirit and the patronage of St. John the Divine, will foster prayer circles, study groups of the mystical life, participation in Faith Healing work as well as enclosed religious work.

Its outward or secular work will consist of active participation in World-peace movements, especially devoting its attention to programs of an East-West oecumenical nature that will promote a better understanding in our Western World of the great benefits to be derived from a clearer comprehension of Eastern or Oriental Christianity.

For organizational purposes The Fellowship will be comprised of ten degrees both for the religious and secular aspects of the work. Membership is not confined to communicants of The Apostolic Episcopal Church although The Fellowship is an adjunct of the same.

The Ancient Christian Fellowship will confer earned and honorary certificates of recognition upon those who in its opinion deserve the same for outstanding oecumenical or Worldpeace work.

Secretary, A.C.F.

"INTERPRETATION of the BOOK of REVELATION"

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