

THE HISTORY
OF
SPIRITIS CHURCH

By

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Introduction

It is with great humility, in respect of this true privilege, that I present the history of Spiritis Church. For in so doing, I am presenting evidence of the Original Church of Jesus and the Apostles continuing to spread in yet another generation. This is a story as old as the faith itself, moving through history in unbroken succession, one person at a time. This is not the story of institutional hierarchy and doctrine, although both of those powers were also important in shaping Christianity as we know it today. This is essentially the story of how the Jesus fellowship, known in his lifetime and for a generation beyond as “The Way” (or Ortha in Aramaic) moved through history under the power of the Holy Spirit and Love regardless of—and often in spite of—institutional organization and issues of doctrine.

Several months ago I was asked by one of our seminary candidates why I wanted to “found” a new church at a time when religious conflicts were reaching a fever pitch and enlightenment had demonstrated that faith was the greater power over organization anyway. Stunned for a moment by her unexpected question, I paused to examine the truth of my position. Just as quickly I surprised myself with the answer. “I did not found a church. The Church “found” me!” Were this not the case, and were it not for the splendid education and guidance of Bishop Lee Petersen and Bishop Larry Jensen I would not be in this position of furthering an ancient and eternal work.

Even though I have been blessed with a sacred visitation by Jesus Christ on more than one occasion, and the anointing of the Holy Spirit many times, it would not have been my choice to serve their will through organized religious venues. Until the time that I was chosen for inclusion in the original apostolic movement I had envisioned my service to be loosely and specifically under the guidance of Love alone. Even when I was first invited to accept an Apostolic Vicarage to protect the new messages of Jesus, I accepted only out of respect for the honor that was being paid to the labors of my heart. I also reasoned that by way of fellowship with others of similar dedication I would receive support and perhaps a tempering discipline that could only strengthen my service. Otherwise, I would have continued as before, with a spirit of freedom under the guidance of Love. Little did I know at the time that this is exactly what Jesus originally ordained? Through the guidance of the Holy Spirit, I had been lifted into “The Way” and not consciously realized it.

When Jesus said to his apostles, “Go into all the world and preach the good news to every creature,” he released them from all confining structures and commissioned them to serve with the utmost compassion, tolerance, and acceptance everywhere. This is a radical concept even now, but imagine the impact of such an instruction at a time when “The Way” was thought to be just another sect within Judaism! What happened in the succeeding 2000 years is a marvel and a miracle. Not every act within every chapter is something to be proud of, but the extraordinary victory of a small group of believers has changed the world. Not only did this faith surmount opposition from external forces, but also it resisted and survived the internal domination of corrupting structures. When Jesus said, “You shall know the truth, and the truth shall set you free,” he was referring most intimately to the future destiny of his own following.

The triumph of Christianity has immense historical significance. It began with a small group of faithful men and women from the backwaters of the Roman Empire and expanded so vigorously in three centuries that their beliefs permeated the whole Empire and somehow

become the official religion. In fact, by the end of the 4th century, it was the only tolerated religion of the Roman Empire! That is a truly remarkable phenomenon. How it happened is not clearly known but is definitely a miracle of perseverance. We can clearly identify various stages on the path of Christianity, as it moved toward its ultimate victory. In its first stage, Christianity begins not as a religion, but as a movement of people around the man we call Jesus—a single charismatic teacher. He offered a love-directed, egalitarian worldview at a time in Jewish history when unification was imperative if destruction was to be avoided. Those who followed him had often had different opinions about *who* he was, but we know that he was generally regarded as a holy man by those who assembled in crowds to hear him speak or receive healing.

The Way

In the New Testament stories, it is clearly revealed that Jesus was preparing his disciples for a level of leadership and spiritual knowledge that was not yet revealed to the throngs of people who crowded to hear him speak. In one particularly direct statement, Jesus is quoted as saying, “Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables.” (Mark 4:11) Jesus was teaching within a Jewish context having ancient laws, teachings, and prophecies, a new way to spiritual fulfillment and to reunion with God. He had no intention of changing that foundation, but rather of fulfilling it through providing an expanded understanding and more compassionate applications of it to life. As his teachings gained more notice and his followers became more cohesive, this new power being unleashed first emerged as a sect within Judaism known as “The Way” or *Ortha* in Aramaic, the language that Jesus and his followers spoke.

The arrest and crucifixion of Jesus had a terrifying impact on his followers—especially the inner circle of Apostles. But of greater importance was the miracle of revelation that the resurrection gave them. He appeared to them over a period of forty days and spoke about the kingdom of God. On one occasion, while he was eating with them, he gave this command: “Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit.” With their typical worldly orientation, they asked him: “Will the kingdom of Israel be restored at this time?” He said to them, “It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you. And you will be my witnesses in Jerusalem, and all Judea and Samaria and to the ends of the earth.” Upon saying this, he ascended into Heaven. The Apostles walked back to Jerusalem, spending much time together in prayer to strengthen their unity. But overall, they were despondent with the loss of their beloved leader and somewhat unfocused. Jesus had taught them “a way” of living and worshipping, of valuing and serving, but after his apparent departure there was a great slack in the line, and they were sad. The apostles remained together as instructed, along with the women beloved of Jesus and his family. Then a miraculous event happened on the feast day of Pentecost, an agricultural festival celebrating and giving thanks for the “first fruits” of the early spring harvest. On that day, some fifty days after the Resurrection, the faithful in Jesus received the baptism of Holy Spirit as Jesus had promised. Through the fulfilling of his covenant, the First

Church was born. This story may be found in the Book of Acts, Chapter 2. It reads as follows:

1. When the day of Pentecost came, they were all together in one place.
2. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting.
3. They saw what seemed to be tongues of fire that separated and came to rest on each of them.
4. All of them were filled with the Holy Spirit and began to speak in tongues as the Spirit enabled them.
5. Now there were staying in Jerusalem God-fearing Jews from every nation under heaven.
6. When they heard this sound, a crowd came together in bewilderment, because each one heard them speaking in his own language.
7. Utterly amazed, they asked: Are not all these men who are speaking Galileans?
8. Then how is it that each of us hears them in his own native language?
9. Parthians and Medes and Elamites and those who live in Bet Nahrein, Judeans and Cappodocians and from the country of Pontus and Asia,
10. And from the country of Phrygia and Pamphylia and Egypt and the countries of Libyans that are neighbors of Cyrenia, and those that came from Rome, Jews and adherents.
11. And those from Crete and Arabia, behold, we heard them speaking in our language, wonders of God!
12. Amazed and perplexed, they asked one another, "What does this mean?"
13. Others, however, laughed at them, as they said, "They have had too much wine."
14. Then Peter stood up with the Eleven, raised his voice and addressed the crowd: "Fellow Jews and all of you, who live in Jerusalem, let me explain this to you; listen carefully to what I say.
15. These men are not drunk, as you suppose. It's only nine in the morning!
16. No, this is what the prophet Joel spoke:
17. 'In the last days,' God says, 'I will pour out my spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.
18. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.

By the power of the Holy Spirit, on Pentecost the First Church was born. This was about ten days after the ascension of Jesus. The event was so profound, and those who experienced it were so ecstatic that 3,000 more people were baptized and added to the followers of Jesus that day. In this manner, the Church of The Holy Spirit (*Spiritus Sancti*) was established. This is the Church that would spread throughout the world. It would diversify greatly in the nature of service, acceptance, and inclusion. But two things were ever constant: there was reverence for the Holy Spirit, and all the sacraments that conveyed its presence and redeeming power. The love expressed and taught by Jesus was central to the message, which was retold endlessly in the stories of his life and resurrection. Though there

was no official organization of the Church at this time, the Power behind it was known by all, and the remembrance of this Power threads its way through all the sacraments celebrated through all the ages: It was the Church of *Spiritus Sancti*, which is Latin for Holy Spirit.

Christianity did not start out as a unified movement. We have to remember that the disciples were probably dispersed at the very beginning. That was at a time before they knew themselves as Christians, before there were any fixed ideas about what Christian beliefs or rituals should be. There were no uniform requirements even about their perceptions of Jesus or what they should tell others about him. The sources that we have tell us that Christianity started as a multiform process, and the Church adapted as it moved into very different cultural and language contexts. In the first century we would be more correct to call it the Jesus movement. In the early days after his departure, the teaching began to organize and reorganize around his memory. The central theme was the resurrection. That profound miracle seems to have spread very quickly among his followers, but the earliest form of that movement was still thoroughly a sect within Judaism. He was a Jewish Messiah. They were followers of a Jewish apocalyptic tradition, and they were expecting the coming of the kingdom of God on earth.

The earliest congregations were probably small sectarian groups. At least one of them seems to be based in Jerusalem, and there were others as well spread throughout the countryside. In all probability there's at least one or more in the Galilee. It is reasonable to believe that the earliest gatherings of people to celebrate Jesus' memory and practice his teachings were really small pockets of communal support all focused on this identity of Jesus as the Messiah and the healing power of the Holy Spirit.

It's hard to know in all the cases who the earliest group members were. We know a few names largely from the New Testament itself. In Jerusalem, James the brother of Jesus seems to have been the leader. There was a woman by the name of Mary in the Jerusalem congregation as well as Peter and some of the other original apostles of Jesus. Beyond that we know very few names. There were just small conclaves of people holding on tightly to their new beliefs and expectations while at the same time continuing in their Jewish tradition. The Jesus movement was at first a sect, and sects have an interesting behavior pattern. One of the things they must do is to distinguish themselves from their dominant cultural environment while remaining to some degree part of it. A sect always arises within a community with whom it shares a basic set of beliefs, and yet it needs to find some mechanism for identifying itself as different. The tension that arose from that was manifested in a variety of ways. There were controversies over belief and practice such as different ideas of purity and piety. But, another manifestation of tension was a restlessness and zeal to spread the message out, to hit the road, and to convince others that their version of the truth was better. What we would call evangelists today were called in those days "wandering charismatics," traveling preachers and prophets who continued vigorously proclaiming that the kingdom of heaven was at hand, apparently continuing the legacy of Jesus' own preaching. They traveled around without money or extra clothes, performing miracles and healing the sick for free. They apparently begged for food or expected the charity of those who received them. This is a different picture than what we've come to expect from the pages of the New Testament and yet, it's within the tradition itself. Even Paul reports that he encountered people who came from Judea with a different kind of gospel message. Variety—not conformity—was the typical presence of early Christianity.

This runs contrary to the view that mainstream Christianity has always, understandably, wanted to convey. That is, at the beginning there was only clarity and conformity of belief—that only gradually, under outside influences, did heresies arise and conflict emerge. One of the most challenging aspects of modern historical scholarship is precisely that easy answers elude us. The harder we work to determine the first moment when Christianity was unified and everything was clear, the more we must realize that the only true unity the Church has ever known is the person of Jesus Christ himself and the power of the Holy Spirit.

“The Way” was propagated through the service of love and development of communities with a strong will to find liberation and deliverance from Roman oppression. The voice of freedom would always be strong within it. This desire for liberation and the spirit of caring seemed to defy conformity. On the contrary it created a turn of heart and mind infinitely adaptable to the many cultures it would enter and infuse with its spirit.

Invisibility was the greatest ally of the early congregations, a sense of community was their greatest strength, and conviction in deliverance was their driving force. Therefore, “The Way” had little need for naming itself, and congregations rarely considered their collective unit to be a “church.” They were united in Spirit—*Spiritus Sancti*—but the congregations would not commonly refer to themselves as “Christians” until after the burning of Jerusalem by Rome in 70 AD. “The Way” was a sect within Judaism, and it considered its greatest value to be the fulfillment of messianic prophecy. For this reason, it upheld the greater good of Israel.

Ironically, the catastrophic destruction of Jerusalem created a new opportunity. For a short while, it was safer to be a “Christian” than a Jew! There was a need for distancing and protection, and it was in this pursuit that congregations first began to use openly the word Christian. But, I am moving ahead of the story. To understand the origins of the word “Christian” and its full impact, we need to first look at the contributions of Paul and the Apostolic movement in general.

The Apostolic Movement

The first Christian fellowships put a great emphasis upon unity amongst one another, yet the odd thing is they seemed always to have been squabbling over what kind of unity they were to have. The oldest authentic documents we have concerning their beliefs, customs, and struggles are Paul’s letters. In these letters, he is frequently defending himself against some other messenger of the faith who has refuted his message, saying, “No, Paul didn’t tell it right. We have now to tell you the real thing.” So, it is clear from the very beginning, that there are different ways of interpreting the fundamental message. There are different kinds of practice, with many arguments over how “Jewish” are they to be; how “Greek” are they to be; how do they adapt to and penetrate the surrounding culture? There were also no uniform answers about the real meaning of Jesus’ death; was the resurrection in body or spirit only; what teachings of Jesus were most important, and what did they mean?

Paul’s conversion as an Apostle may date as early as three years after Jesus’ death, and no later than the year 35. He was in Damascus when he was called, according to his own witness. So it looks like there are already, within two to five years after Jesus’ death, Greek speaking congregations outside of Palestine, and very early in Antioch. There were also very early communities in Samaria and Galilee.

The Apostle Paul is, next to Jesus, the most intriguing figure of the 1st century of Christianity, and far better known historically than Jesus because of his many letters that have survived as primary documents of the era. There are many astonishing things about him. Paul's mission carried Christianity through Asia Minor, and present-day Turkey, into Macedonia, and Greece, and before his life was over into Rome (although he did not found the Church of Rome). In his own time, he saw himself primarily as a prophet to the non-Jews, to bring to them the message of the crucified Messiah, and he does this in an extraordinary way. This is especially interesting because he began his career as one of the highest Jewish authorities. His impact has resounded throughout the history of Christianity through his writings which comprise about two-thirds of the New Testament.

In the writings of Paul we see for the first time the language that will become the hallmark of all the later Christian tradition. Indeed this is where we get much of the vocabulary that makes Christianity distinctive. The term "Christ" is a title. It's the Greek translation of the Hebrew word *Messioc* and they both mean exactly the same thing. They both refer to someone who is anointed. The term is identifying Jesus as a religious figure in a new way.

For Paul, however, the term "Christ" does not automatically signal a Christian frame of reference that everyone today would have recognized. The term Christ, Messiah, could have been used by any number of different Jewish people and still meant different things. So just to hear that term, even in the Syrian city of Antioch, probably wasn't all that unique, and yet it must have sparked some interest. It is significant therefore that the Book of Acts tells us that the term "Christian" (which meant Christ's men) was first coined in Antioch as a reference to the Apostle Paul and St. Barnabas, who were indeed Christ's men. This could have been as much as ten years after the death of Jesus.

It is good to remember, however, that while we think of the term Christian in lofty and positive terms, at the time that it was coined it was probably a slur. It was probably thrown at these early followers of Jesus as some derogatory designation of them. It is typical with any new religious movement that the insiders may have their own self-identity, while those outside label them with another term designed to exclude and repel. So when we hear at Antioch that they are called "Christians" we have to think of that more in the vein of them being called "Messianists" or "Christies."

But Paul had his opponents—sometimes from the leaders of the Jerusalem church led by James the brother of Jesus. With great concern they cautioned the congregation of Galatia. "Wait a minute, Paul told you a very simplified gospel that makes it easy for you to become a member of this new group. But we know, after all, that if you're really going to be a real Christian, you first have to be a real Jew and that means, you have to be circumcised and you have to keep dietary regulations of the Torah." And Paul would reply, "No, you don't understand how radically new this thing is, which God is doing here."

Paul commands with unprecedented authority this Jewish school, this Jewish philosophy, this Jewish sect, and declares that its teachings are so important that the entire map of the world needs to be redrawn. As this happens the simple dichotomy of Jews and gentiles fades away and we no longer simply have a Jewish school arguing with other Jews about interpretations of law and theology. We now have a new map of the world. The teachings of Jesus have within them the secret to understanding the new cosmic order. The old distinctions between Jews and gentiles are now obliterated. That distinction has been supplanted by a new, more wonderful and beautiful idea in which we have a new Israel that

will now embrace both Jews and gentiles. Through those who accepted the new covenant and the new faith we can see the beginnings of what might be called the emergence of Christianity as distinct from Judaism.

For some Christians, this never happens. They can't bring themselves to say that God has thoroughly redrawn the map of the cosmos and has taken them out of the Jewish world and pushed them onto the stage of history. Others disagree with Paul on exactly how to read this new map and exactly what it means, and most importantly, where do the Jews fit in now, those Jews who are "being left behind."... But, in any case, the Christian Church itself was now emerging as a new independent group by the middle of the 2nd century.

With this explosive spread of Christian churches it cannot be expected that everywhere, everybody was doing and believing the same thing, singing the same hymns and reading the same scriptures and telling the same story. So we have a beginning with great diversity, and the slow process, particularly in the second century, to establish a greater unity among the very diverse churches. Developing unity was already a process in Paul's church. In fact that was his main motivation for writing letters, to insure that these newly converted Christians in Ephesus and Philippi and Thessaloniki and in Corinth have some unanimity in their beliefs.

Christianity, or one would rather say "Christianities," of the second and third centuries were a highly variegated phenomenon. We really can't imagine Christianity as a unified coherent religious movement. Certainly there were some religious organizations. There were institutions developing in some Christian churches, but only in some. And, this was not universal by any means. We know from the literature recovered at Nag Hammadi, Egypt, that gnostic Christianity did not have the kind of clear hierarchy that other forms of Christianity had developed. They still clung to a charismatic leadership model.

There were also very different views of Jesus in the various types of Christianity. Perhaps the starkest contrast was among those who considered themselves as gnostic Christians, and those who considered themselves Christians in the old Pauline view of things. On the one hand, Paul, and Pauline Christianity, would have placed all of the emphasis on Jesus' death and resurrection, and the saving power of that death and resurrection. Gnostic Christianity, on the other hand, would have placed its prime emphasis on the message, the wisdom, the knowledge, the gnosis (which means 'knowledge' in Greek)—the knowledge that Jesus transmits, and even the secret knowledge that Jesus transmits. So one would have on the one hand faith in the saving event of Jesus' life and death, and on the other hand knowledge as the great source of adherence to the Jesus movement on the other hand.

The second century was the age of definition before Christianity. Now that it realized it no longer was Judaism, or no longer was a form of Judaism it had to figure out well then, what is it exactly? What is Christianity? What makes it not Judaism? How is it able hold on somehow to the Jewish Scriptures (the Old Testament), and still not be Judaism? This was one of the major questions confronting Christian thinkers, writers, and Church leaders of the second century. This was the great age of Christian diversity, sects, schools, and "heresies" of all kinds. It was only in the second century that we begin to see the emergence of what might be called orthodoxy, or something that might simply be called "Christianity" in a kind of uniform body of doctrines and text, that is to say the New Testament. The New Testament as a collection of texts is a product of the second century, as Church leaders decided which books were sacred, which books were authoritative and which ones were not.

By the third century of our era, we have something called Christianity with its own sacred books, its own rituals, its own ideas. But this is also the great age of confrontation with the Roman Empire. The third century was the great age of persecutions. The Roman Empire wakes up to realize that there is something new afoot, and from their perspective, sinister, in new groups that are threatening the social order and ultimately the political order of the Empire. And, the Roman Empire was correct. The Romans correctly intuited that the victory of Christianity would mean the end of the Roman Empire, the end of the classical world. When we think of persecution we see it, of course, from a Christian perspective. We see it as heroic martyrs confronting the might of Rome. The martyrs are indeed a spectacle of tragic devotion. Their sacrifices were magnificent demonstrations of Christian faith. On the other side of the coin, however, we must realize that the Roman Empire was doing what all bureaucracies do. It was trying to protect and to perpetuate itself.

The Romans tried to suppress Christianity but failed by such a staggering measure that in the fourth century, Christianity has become the state religion. By the end of the fourth century the newly official Christian Church of Rome is persecuting all non-Christian groups in the Empire! By the end of the fourth century it was illegal to practice any form of public worship other than Christianity in the entire Roman Empire. There is a great mystery here. How could there have been such an extraordinary reversal? Jesus was executed by the Romans as a public criminal and a threat to their way of life. Yet three centuries later he is being hailed as a God, as part of the one true God, who is the God of the new Christian Roman Empire. That is a remarkable progression of possibilities, an astonishing development in the course of three centuries. It's hard to understand exactly how it happened or why it happened that way, but it is important to realize that Christianity of the fourth century is not the same as the Jesus movement of the first or even the second century.

This of course takes place gradually. It doesn't happen everywhere all at once, in the same way. It's a complex protracted process that must allow for variety. Early Christianity, by moving into different cultures, different universes of thought and religion in the ancient world also adopted numerous concepts from other religions, which enriched the early Christian movement tremendously.

Constantine and the Council of Nicea

The transformation of Christianity over the first 325 years of its existence is really a profound one. The one who started out as a messianic claimant, or a religious-political rebel, a victim of the Pax Romana, had by the time of the conversion of Constantine established the official religion of the Roman Empire. Even then, that's not a simple transformation. It would take another hundred years before most of the Roman world really converted to Christianity. But still, with the conversion of Constantine, it was a very significant change, and that change was one that unfolds in several stages. What is originally a movement oppressed by Caesar, because it's a competitor, eventually becomes a cult of the Lord Christ. With the conversion of Constantine it becomes an imperial religion.

One of the most surprising founders in the entire Christian tradition was the Roman Emperor Constantine. As a young man he was a successful General in the Roman army destined to become Emperor. But before he can attain that position he must gain victory over another successful General. As their struggle unfolded Constantine had a vision on the battlefield. Luckily for the Church, there was a Bishop nearby to interpret what the vision

meant. Constantine never converted, at heart, to Christianity, but became a patron of one particular branch of the Church. It was not accidental that it was the branch of the Church that had the Old Testament as well as the New Testament as part of its canon. The significance of that is this: Inclusion of historical Israel as part of Christian redemptive history, provided an entire language for articulating the relationship of government and piety. It provided the model of King David and all the kings of Israel. Using this governmental concept the Bishop explained the vision to Constantine.

Moved by the power of his vision, Constantine did indeed conquer, and in a sense became the embodiment of a righteous King. He consolidated his power by conquering not only the west, but eventually also the Greek east. There were many more Christians concentrated in the eastern cities, which were the social power centers of that culture. Constantine had been given an amazing position of having a theology of government with which to consolidate his own secular power. And, it worked both ways. From the beginning of the Jesus movement, there were always problems negotiating the proper relation between the members of the movement, who owed their allegiance to a different Lord, and the powers of the state. There was no central organization at that time in church history, and a Bishop was not only the local officiating leader of a congregation, but its highest office as well. This made for diversity of faith and, often, serious disagreements. The answer had been provided and the opportunity for resolution was seized, as much by a few surreptitious, opportunistic Bishops, as by the Emperor.

After the union became an operative reality, those who propelled Constantine into victory would be given federal funding for sponsored committee meetings and urged to iron out differences of opinion about doctrine and creeds. Solving this problem was essential for the empire to seize control of the Church and for the consenting Bishops to obtain protection and legal state authority. But how could such agreement be accomplished when the great strength of early Christianity was its adaptive resilience, and rebellious defiance of all limiting structures? The resolution would come slowly and cautiously, as some of the eastern Bishops began to present the Emperor with a consensus of opinion on their ideas of true Christianity. Once he was confident that enforceable uniformity could be achieved, Constantine convened the Council of Nicea on June 19, 325. He did so at that time because he had just completed his consolidation of authority over the whole of the Roman Empire, which comprised the majority of the world at that time. Up until 324, he had ruled only half of the Roman Empire. And he wanted to have uniformity of belief as well—or at least no major disputes within the Church he desired to rule.

Some records state that 318 Bishops attended the Council and others say there were only 270 present. Either way, it was a small number compared to the thousands of Bishops leading congregations in the late Roman Empire. Specifically, the Council of Nicea was a response to a crisis that developed in the Church over the teachings of a presbyter or priest of the church in Alexandria. His teachings suggested that Jesus was not fully divine, that Jesus was certainly a supernatural figure of some sort, but was not God in the fullest sense. The Council of Nicea was called to mediate that dispute, and the Council did come down on the side of the full divinity of Jesus. But the Council did not limit itself to that mediation. All the major decisions of doctrine that have governed the conformity of Christian faith and practice for more than 1,600 years were established by the Council of Nicea, including the Apostles Creed so revered by most denominations. Many decisions were made about the authenticity of scripture, and official interpretations of it were publicly manifest. Because their

agreements were solid and enforceable, the Bishops were given their legal state authority and Constantine became the Emperor of the Church as well as Rome.

One of his first actions as Emperor of the Church was to authorize persecution of all Christians that disagreed with the newly established rules. The gnostic Christians were especially targeted. Christians who did not have the Old Testament as part of their canon were also targeted. The list of enemies was long. There was a kind of internal purge of diverse practices and beliefs as Constantine built a singular Church under to his personal authority.

The Bishops who were in agreement with the Council's decisions were terribly grateful for so much imperial support and reinforcement. The benefits of imperial patronage were enormous. In the late Roman Empire the lines of power were clear and unquestionable. Constantine was the absolute authority. Yet the Bishops were able to take advantage of Constantine's mood, and his curious intellectual interest in things like Christology, the Trinity, and Church organization. They were able to have Bibles copied at public expense. They were finally able to have public Christian architecture and big basilicas. Altogether there was a comfortable symbiotic relationship between the Empire and the Church.

Records plainly confirm that Constantine did not convert to Christianity as an exclusive religion. Clearly he was covering all bases. Constantine was a consummate pragmatist and a matchless politician. He gauged well the upsurge of interest and support that Christianity was receiving, and so he consumed it and exported it through his own rule. But what's important to understand and appreciate about Constantine is that he was a remarkable supporter of Christianity. He legitimized it as a protected religion of the empire and patronized it in lavish ways. With Constantine, in effect the kingdom had come. The rule of Caesar now had become legitimized and undergirded by the rule of God. That was a momentous turning point in the history of Christianity.

The imperialization of Christianity can be seen in many Roman monuments where imperial ideology and symbolism, along with the trappings of imperial grandeur, are brought into and overlaid onto the Christian tradition. An excellent example of that is the apse mosaic in the Church of Santa Podenziana at Rome. Here, we have what seems at first glance to be a traditional scene from the gospels. Jesus is seated in the middle of his apostles who flank him along either side. It resembles a Last Supper scene, except there are two women seated behind who are dressed like very noble Roman women. It's probably a Roman version of the Virgin Mary and Mary Magdalene. The greatest change however, is in the portrayal of Jesus. Jesus is now in a very elaborate, expensive toga, seated enthroned in an imperial chair. This Jesus looks like the Emperor himself, and here he sits enthroned in front of a very elaborate cityscape behind. But, it's not the city of Rome; it's the new imperial city of Jerusalem. Behind him we see Constantine's Church of the Holy Sepulchre that had only recently been completed in Jerusalem. Behind that is the rest of the new city of Jerusalem rebuilt for the first time, significantly, after it had been destroyed in the first revolt. So, Constantine's imperial patronage of the Church is reflected in a variety of ways—in the rebuilding of Jerusalem, in the establishment of Christian monuments, and now in one more way: in the characterization of Jesus and his disciples. They blend perfectly with the Roman aristocracy and are part of the mainstream of Roman society. This is an imperial Jesus who had been transformed into the Lord Christ of Heaven, with the Emperor Constantine ruling in his name. Constantine had successfully founded the Church of Rome, and in this gesture has established the governing principle through which the authority of Heaven could be delegated to one human being.

The Tree and The Branches

Diverse and conflicting factions within Christianity have often driven the faithful to seek unity through conformist organization and enforced doctrine. At times the imagination of Church leadership would envision and present the faithful with an idea of a golden age at the beginning of Christianity—an era blessed with perfect harmony and truth. But such a condition never existed. The only true unity the Church has ever known is the person of Jesus Christ, himself, and the dedication of those who have taken his message to heart. The core truth of Jesus' teachings has moved forward in time not by doctrine but by faith...not by organization but by the conveyance of the Holy Spirit from one through another by the power of Love.

The true power of Christian fellowship is through spiritual unity that has expanded beyond all expectation and defied the constraint of all limiting vessels. Even those who walked with Jesus would often disagree about the significance of His life and the nature of the mission He intended for them. Therefore, if we would understand the true character of the Church established by Jesus and the Apostles, we must see it as something more than an ever-widening straight line. A better image would be an immense tree with deep roots and countless spreading limbs. The tree sprang up from the seed of Jesus Christ, with its roots in the rich soil of Jewish faith, law, and custom. The trunk would be the spirit and love of Jesus Christ pouring out to succeeding generations through each person that took his message to heart and practiced it in faith and service. The inclusive nature of Christianity has accepted even the limitations of belief and practice, or the human insecurity of placing conformity and agreement over the search for truth. Whenever that would happen a new “branch” of the tree would bud and grow. Each denomination of belief, practice, and custom could be viewed as a new spreading branch. Even the largest denominations are only branches of the Great Tree. Because there is so much diversity within Christian faith and practice, the branches have often competed for dominance. To reinforce such contentions for dominance, the history of a “branch” has often been confused with the history of the Church. Though many have tried, however, never once has a branch successfully captured and redirected through itself the whole growth of The Tree!

With a botanical tree there is a different cellular organization in the trunk than in the branches. So fundamental is this difference that any tree will cease to grow vertically if its center stem is damaged or clipped—regardless of how strong the branches are. This is true also of the Great Tree of Christian faith. The Church of Jesus Christ is not entirely of this world, except that it instructs us to love one another and to convey the Holy Spirit to one another by love, support, charity, and communion. Those who know this understand the mystery and grace of the central trunk of the tree. As Jesus was ever mindful to assert, “I am in the world, but not of the world.” So too is the central trunk of the tree. Through loving grace and fathomless mystery He brought forth a vessel for faith with amazing adaptability. Those who follow it most closely often do so with the least amount of visible structure and remain close to center. Those who have less tolerance and flexibility typically develop specialized branches of faith and service. As with any tree, the branches are often more visible than the trunk until one moves in closely enough to see the true source of the tree's strength and centering. What is unique about the center? An eternal truth, abiding in love,

with enough simplicity, strength, and adaptability to support all the necessary adaptations for the survival of its branches.

When Jesus began his work with only twelve Apostles only the power of love could surmount the harsh conditions of conflict and oppression that spread across the earth at that time. “Love your God with all your heart, might, and soul, and your neighbor as yourself,” was a simple unifying message that dissolved resistance to build a new community through the hearts of men and women needing a new life. Soon that number would comprise the majority of the Roman Empire—which is to say also the majority of the world! Not only did the outreach of Christianity spread as a faith and a community, but also the original Apostles taught and consecrated other Apostles as Bishops to care for the growing flocks. So the central trunk of the tree would expand to carry its outer growth. For 2000 years there has been a lineage of stewardship that has protected and passed on the original message of love. Through every generation that central lineage has insured (through strange and diverse methods) the tolerance, acceptance, and application of these messages for the strength and furtherance of the Church corporeal. Often the keepers of the central trunk have served in an inconspicuous missionary fashion. Always the blessings and duties of responsibility have been conveyed person to person, rather than institution to person. Perhaps the greatest difference between the trunk and the branches is the relative unimportance of institutional power that exists near the true center. Those who are close to the center may have served within the various branches, or they may have swum like anonymous fish in channels of love known only to God and those they served. Stewardship of this power has been by dedication to God, service to man, and ordination or consecration by those who came before. Therefore, the members of this sacred fraternal trust have often been less well known than those who led the venerable branches, and more humble than those who had more fixed or prominent agendas. Yet like the spirit of Christianity itself, this central lineage continues to move forward in unbroken succession. It reemerges into public visibility every generation in often surprising ways of new service and inspiration. It has now reappeared as Spiritis Church. To tell the history of Spiritis Church is a bit like telling the history of sunshine. The sun has never changed in its direction or ceased in its warmth and radiance, but due to the revolving cycles of earth it seems to re-emerge each new day in a different position on the horizon. For this reason it is far more important to examine the character of the Original Church and the vital symbiotic relationship existing between all parts of the tree, than merely to retell the sequential dramas of history. Paul wrote in Galatians 3: 28 “You are all Sons of God through faith in Jesus Christ. There is neither Jew nor Greek, slave nor free, male nor female: for you are all one in Christ Jesus.”

Spiritis Church

Spiritis Church carries forward into the third millennium the Original Church of The Way and Spiritus Sancti. Spiritis Church accepts and affirms the value of all denominations of Christianity, and does not espouse any doctrinal limitations or exclude the truths of God in any way they may appear.

We find ourselves standing on a foundation of such ancient firmness that our perspective can embrace the heroic past of those who carried the light of Christ and the truth of the Holy Spirit forward through challenge and adversity. We can appreciate the guidance

of Spirit when it has surrendered to serve within vessels of human conformity and restriction. We can also see the indomitable courage of those who were chosen by Spirit to expand the envelope of faith and consciousness. And now, in respect of an international community of mankind emerging for the first time, we are humbled and awestruck by the majesty of Spirit unfolding from every nation. Through advances in communication, breakthroughs in technology, and discoveries through objective scholarship, we are finding similarities in the history of Truth, healing modalities, and inspirational fulfillment from every corner of the earth. We are discovering that the same kinds of mis-direction have hurt us all, and the same kinds of dedication to goodness, love, and service has fulfilled us all.

Perhaps it is significant that my own Consecration as a Bishop on the first morning of the third millennium marked a shift of emphasis from the branches back to the trunk of the tree. Strong connotations of controlling structure are often attached to situations of exclusive masculinity, and with the introduction of feminine virtue there is perhaps a subtle suggestion that priorities will now adjust toward nurturing and support in a more unconditional way.

The foundation of Spiritis Church is Jesus Christ. Its power is the Holy Spirit. And, its future is an uncharted frontier of unlimited possibilities for inclusion, love, and service as never seen before. We honor all faiths and beliefs that truly reside in the heart and are applied with benevolence for the communities of man and nature. As a living legacy of the “trunk of the tree” Spiritis Church stands in acceptance of the many branches that already exist and the many unborn branches that are beyond our capacity to envision. We hold that the Church is of God not man, to be created and recreated by the will of God not man, and to exist by revelations of Truth, not by limitations of structure. Therefore, Spiritis Church is all-denominational and is open to all the possibilities of God. In the words of Paul to the Ephesians (4:4-6) “There is one body and one Spirit—just as you were called to one hope, when you were called—one God and Father of all, who is over all and through all and in all.”

Creed

We are dedicated to...

Promoting that love is the most important power for mankind to know and master.

Promoting Jesus Christ as the physical embodiment and Master of Divine Love.

Promoting an end to separation and conflict.

Helping others to find and serve their covenant with God.

Helping others to strengthen their connection with God.

In support of our creed we hold as sacred all communion between God and man and uphold the never-ending empowerment of that connection.

We believe that the living receptacle of that connection is the Sacred Heart, living eternally within the human soul, which was exemplified by the life of Jesus Christ.

Through the Sacred Heart, revelations of truth (both Divine and practical) are made known to human kind and brought forth to serve the soul's ascension.

Principal to these revelations are the truths contained within The Holy Bible, to which may be added the devout and truly inspirational works of all the children of God.

Articles of Faith

- We believe in one God, the Supreme Being and Creator, the Almighty who is present as One Holy Trinity.
- We believe that the Will of God is here on earth for all to see, for the purpose of teaching love, forgiveness, peace, and understanding.
- We believe that the worship of God shall be unrestricted, and that all persons have the right to diverse views. The devotion to God should be constant and never-ending.
- We believe that all persons have a Divine and Universal spark of God within them.
- We believe that the works of the Church should consist of spiritual, religious, and educational services; and, the freedom to provide comfort, wisdom, and guidance to all in the form of prayer, fellowship, sacraments, and/or other functions that provide for a positive state of physical, mental, and spiritual balance.
- We believe in the Bible as the Word of God, as far as it is translated correctly. We also believe that Jesus is eternally alive and continues to communicate and govern through present time prophets and apostles, as in His message “Love Without End...Jesus Speaks.”
- We believe that in truth there is freedom. This principle is fully embodied in God's word, the Laws of Nature, and all the laws of man that uphold liberty and human equality.
- We believe that God provides spiritual understanding to us through many forms of revelation, both ancient and modern.
- We believe that harmony of mind and body may be achieved through positive nutrition, positive thoughts, good deeds, exercise and prayerful communion.
- We believe in family unity and its service to God and mankind.
- We believe in faith: that as a person thinks and prays, so is that person. All things are possible for those who believe.
- We believe in freedom: to choose; to worship; to speak; to give and receive the abundance of God freely
- We believe in charity: to give freely from the heart without exception.

Service and Sacraments

In a free and ecumenical nature, Spiritis Church, bound by covenant as the Original Church, honors the many gifts that the Holy Spirit has given to its ministers. There are gifts of healing, speaking, teaching, nurturing, organizing, presenting and leading others in the pathways of life. There are as many ways to serve as human need can devise. To this we honor and support the unique talents and preparation of those who are called to serve.

At the same time Spiritis Church, as the Original Church of Jesus Christ, is also sacramental. The sacraments are performed to honor and manifest the presence of the Holy Spirit for the sanctification of holy occasions and the spiritual attainments of those faithful in Christ.

The sacraments consist of Holy Communion, Holy Baptism, Confirmation, Reconciliation and Absolution, Holy Marriage, Holy Unction (healing), and Holy Orders. The clergy according to their preparation, ordination, or consecration performs these rites.

Membership and Fellowship

According to Matthew 18:20 it is said, “Wherever two or three are gathered in my name, I will be among them.” Therefore, let it be known that the true and spiritual community of this Church is bound by the Holy Spirit and the Love of Christ, and not by human limitations or prescriptions, nor by set jurisdictions of physical properties and/or locations. In this spirit we present no physical or denominational limitations upon our membership, nor do we place restrictions on the hearts, faith, or beliefs of those who join with us in the Truths of God. By this trust and by this grace of God our membership is thus established and extended to all. (Article seven from the Articles of Association)

Organization

The following is a statement from the Articles of Association, which is the legal instrument by which Spiritis Church operates as a non-profit entity.

Spiritis Church is an unincorporated association established to provide New Testament discipleship as practiced by Christ and His Apostles in a manner similar to the practices and beliefs expressed during His life on earth. This is with due respect to subsequent practices and developments in all Faiths and denominations that are consonant with this True Beginning, and in disregard to all subsequent doctrines, decrees, and beliefs which have sought to dilute, distort, and otherwise alter the original message to suit the agendas of human and political regulation. (Acts 6:7, 11:26, and 14:20-23) Both our heritage and our spiritual covering is contained within the Order of Ecclesiastical Successions begun with the Power of Spiritus Sancti, and the founding Apostles of The Way (Ortha), an instrument created by Christ for reaching, assembling, and nurturing the Body of Christ in forwarding His Kingdom on Earth. The Original Church established by the Holy Spirit (Spiritus Sancti) on the day of Pentecost extends directly and specifically, in unbroken succession from St. Peter, St. Paul, St. Thomas, St. Barnabus, St. Ignatius, and St. Adai leading through generations of heirs to this authority until the present time.

1. **The Presiding Bishop.** The Head of the Church and chief officer of this association is the Presiding Bishop. The full spiritual authority of the Church is vested in the Presiding Bishop who has sole authority to grant or revoke ordinations of ministers and Bishops or local Church Chapters. The Presiding Bishop (or Bishops) are appointed for life. Succeeding leadership is determined in writing by the Presiding Bishop prior to his or her retirement or demise.

2. **The Councils.** Spiritis Church believes in theocratic, apostolic government and it is our desire to please Jesus, the Sovereign Shepherd, by being under authority in order to be in authority.

The governing authority of the Church and Association is vested in the Presiding Bishop in conjunction with the Board of Trustees, which in their combined authority shall be referred to as the "Executive Council".

3. **The Bishops.** The spiritual authority of the Church is vested in the Bishops who are Consecrated (or dismissed from service) by the Presiding Bishop. The Bishops are ministers of the church who have completed the prescribed requirements, are the missionary representatives of Christ and the Apostolic Order.

5. **The Local Churches.** The Presiding Bishop appoints the local Churches, or congregations of Spiritis Church Chapters. He or she may also revoke such chapters for good reason. A Bishop or minister heads each local Church, and each local Church shall be an autonomous body, under the spiritual authority of Spiritis Church.

4. **The Ministry.** The Ministers of the Church are ordained (and removable) by the Presiding Bishop after completion of the prescribed requirements and shall engage in continuing education through the Education Program. Priests and Bishops, who have been so ordained, shall have spiritual authority to administer to the spiritual and clerical needs of their congregations and may conduct baptisms, marriages, religious services, funerals, and other appropriate observances. The Clergy consists of:

- a. **Ministers (also designated as Chaplains)** These are men and women prepared through study and service and ordained by the Church to establish their own independent ministry or service work as they are led to do, according their talents and the guidance of Holy Spirit. Their service potential is unlimited. However, of all the sacraments, they are ordained only to perform marriages.
- b. **Order of Deacon.** This is the first level of ministry that is conveyed through Holy Orders, to hold a Church office, and to conduct Church duties. Deacons may also have an independent ministry, but may not pastor a parish Church. It is the duty of a deacon to continue his study in seminary or with a priest or Bishop for the furtherance of understanding about the Church and its sacraments; and to show progress in service to those in need. A minister ordained to the Order of Deacons may teach and assist at the altar, as well as perform the sacraments of baptism and marriage.
- c. **Order of Priests.** Priests are ordained to preach the truth, to shepherd the people, and to celebrate the sacraments. A diocesan priest is ordained to serve within Spiritis Church, in the same parish or in one established especially to implement his vow of service. By contrast, a religious priest (which most are envisioned to be) is not ordained for a specific diocese. He or she enters the Order of Priests to serve wherever his vow of service in the Universal Church may lead. A religious priest carries out his or her ministry within the broader context of community or mission, serving in the context of the great gift of being a priest. The vows of a

priest are to charity, integrity, obedience to God, and service to humanity. A Priest is ordained to perform all of the sacraments except for certain of the Holy Orders, which are reserved for Bishops alone. The ministries of religious priests vary greatly. Some priests work in parishes, schools, healing centers, or hospitals. Others preach, do missionary work, and conduct charitable services. Some serve their mission in study, research, or creative work. Other priests even serve as lawyers, web-masters, television and movie producers, or medical doctors.

- d. **Order of Bishops.** The Order of Bishop is the highest order in the Church. It is a position of autonomy except to the authority of Christ. The Bishop is the successor of the Apostles, sent out to guide the faithful in Christ and ensure the unity of the Church. The Bishop is a representative of Christ, commissioned to bear witness to him, to speak in his name, and to preserve all that has been handed down by means of the Apostolic Body.

The unique purpose of the Bishop is to build up the community of Christ until it reaches full maturity. Bishops are guardians and servants of that community. What one does follows from what one is. As an Apostle of Christ, he is a symbol of all that binds the community in faith and love. To the successors of the Apostles is entrusted the entire congregation. With the assistance of their priests, Bishops thus have the responsibility of preaching the Gospel, administering the sacraments, and guiding the future of the Church as well as governing its practical and legal needs.

A Bishop alone may establish a Church in the lineage of the Apostles and manage that Church in full and complete authority under Christ. A Bishop alone may ordain priests or consecrate other Bishops.



Apostolic Successions of Spiritis Church

Since the time of the Apostles, the Church catholic (universal) has existed. During the course of history, many branches of the One, Catholic, and Apostolic Church have evolved. One thing remains constant with all the branches, however, that each has maintained an unbroken line of succession from Christ and the Apostles to the present. The Apostles were the original Bishops of the Church, and their authority as episcopos has been passed down to this day. There are many Rites in the One, Catholic, and Apostolic Church. In designating the unity of these many Rites, the word catholic is used to mean universal, and does not infer preference to any one particular denomination. Such denominations would include the Roman Rite, Anglican Rite, Celtic Rite, and Orthodox Rite, to suggest a few—in addition to the many that go unnamed. There have been many Bishops who continued the lineage and served the teachings of Christ in a relatively unstructured way. Due to political factions, human disagreements, and poorly kept records, the fog of history has obscured some lines of succession. Oftentimes, missing records have been used to justify accusations of invalid authority. At the same time, other more devoted clergy and diligent scholars have set aside differences in favor of unity and historical accuracy. It is consistently true throughout history that the authority and character of the Apostolic Church have been preserved less by doctrine and more by the lineages of consecrated leadership. Jesus established this at the very

beginning when he sent the Apostles out to the world individually (not collectively) to teach the good news (Gospel). St. Augustine was one of the early pillars of Christian philosophy. In his theology it is stated that because of the indelible character of a consecration, a validly consecrated Bishop permanently retains episcopal powers notwithstanding any schisms or ex-communications.

Hugh George de Willmott Newman, Mar Georgius I, Patriarch of Glastonbury, conducted extensive research and reconstructive history of the Church earlier this century, and published a work entitled "Successio Apostolica". In this work he explains how he sought to discover, clarify, and reinstate many different lines of succession. Desiring to restore Orthodox Apostolic Catholicism of Undivided Christendom, he and those with him in the early days of his pontificate, became reconciled that all consecrations and ordinations of proven validity were equally efficacious regardless of any particular denomination or line of Apostolic Succession. He fortified the authenticity of Apostolic Succession by achieving Episcopal Consecrations in many authentic lines of succession. This brought into being an Ecumenical Apostolic Succession derived from every part of The One Holy Catholic and Apostolic Church.

The lines of succession enumerated on the following pages are a result of the reconstructive research conducted by Mar Georgius I, sixth Patriarch of Glastonbury, England. As this history reveals, twenty lines of succession lead to the consecration of the Bishops of Spiritis Church. What is known of these lines is presented with the desire to cement ecumenical relationships and shorten the period until the whole Church, the Body of Christ, will be fully united.



I. SYRIAN - ANTIOCHENE

The gospel was first preached in Antioch in Syria by Jewish converts returning there from Jerusalem after the Day of Pentecost and afterwards by refugees who fled Jerusalem during the persecution at the time of the martyrdom of St. Stephen. Some years later, St. Barnabas fetched St. Paul from Tarsus and they went to Antioch, being called to the Apostleship: "And the disciples were called Christians first at Antioch" (Acts 11:26) then taking it to Rome and consecrated as his successor in Antioch, St. Evedius who was in turn succeeded by St. Ignatius, called "Theophoros." The 125th Patriarch of Antioch, counting from St. Peter, was Ignatius Jacobus II (1847-1872), upon whose instructions:

1. Mar Ignatius Peter in, Syrian-Orthodox Patriarch of Antioch, then Metropolitan of Emesa (Horns) on June 2, 1866, consecrated:
2. Raimond Ferrette, Mar Julius, Bishop of Iona, who, on March 6, 1874, consecrated:
3. Richard Williams Morgan, Mar Pelagius I, First British Patriarch of the Patriarchate of Antioch, who on March 6, 1879, consecrated:
4. Charles Isaac Stevens, Mar Theophilus I, Second British Patriarch, who on May 4, 1890, consecrated:
5. Leon Chechemian, Mar Leon, Archbishop of Selsey, who on November 2, 1897, consecrated:
6. Andrew Charles Albert McLaglan, Mar Andries, Fourth British Patriarch, who on June 4,

- 1922, consecrated:
7. Herbert James Monzani Heard, Mar Jacobus II, Fifth British Patriarch, who on June 13, 1943 consecrated:
 8. William Bernard Crow, Mar Basilius Abdullah III, Patriarch of Antioch of the Ancient Orthodox Catholic Church, who on April 10, 1944, consecrated:
 9. Hugh George de Willmott Newman, Mar Georgius I, Patriarch of Glastonbury, Catholicos of the West, Sixth British Patriarch, who on July 6, 1956, consecrated sub-condition by way of additional commission:
 10. Charles Dennis Boltwood, who on October 16, 1966, consecrated:
 11. Albert J. Fuge, who of May 27, 1972, consecrated:
 12. John Lawrence Brown, who on December 31, 1973, consecrated:
 13. Donald Lawrence Jolly, who on March 16, 1980, consecrated:
 14. Robert Vincent Bernard Dawe, for the Independent Catholic Church International, Archbishop of California and later ICCI Primate of the USA and International Primus, who on October 18, 1981, consecrated:
 15. Francis Thorne-Coley of San Antonio, Texas, for the Community of the Companions of St. Francis, who on August 20, 1998, consecrated:
 16. Lee Allen Petersen, who on November 18, 1998 consecrated:
 17. Laurence Allan Jensen, Ph.D, D.D., who on January 1, 2000, in company with Lee Allen Petersen, consecrated:
 18. Glenda Alen Green, D.D., who on May 18, 2002, in company with Laurence Allan Jensen, Ph.D, D.D, for Spiritus Sancti, consecrated:
 19. Christopher J. Hegarty, Ph.D, D.D.



II. SYRIAN - MALABAR

The Apostle St. Thomas and the indigenous Indian first preached Christianity in India Church was called "The Christians of St. Thomas." Being without a bishop, the St. Thomas Christians seceded in some numbers in 1665 and placed themselves under the jurisdiction of the Syrian Orthodox Patriarchate of Antioch. The origin of which is given in Table I, from which See they received a hierarchy and were thereafter called the Syrian-Orthodox Church of Malabar, being under the jurisdiction of those Patriarchs of Antioch:

1. Moran Mar Ignatius Yacob II, Syrian Patriarch of Antioch, who on February 12, 1865, consecrated:
2. Joseph Pulikottil, Mar Dionysios V, Metropolitan of the Malankara Orthodox Syrian Church, who on July 29, 1889, consecrated:
3. Antonio Francisco Xavenda Alvarez, Mar Julius, Archbishop of the Malankara Orthodox Syrian Church in Ceylon, Goa and India, who on May 29, 1892, consecrated:
4. Joseph Rene Vilatte, Mar Timotheos, Archbishop-Exarch of North America, who on December 29, 1915, consecrated:
5. Frederick Ebenezer John Lloyd, Bishop of Illinois, afterward Primate of the American Catholic Church, who on September 8, 1929, consecrated:
6. John Churchill Sibley, Missionary Archbishop for England, who on October 6, 1935, consecrated:

7. John Sebastian Marlow Ward, Archbishop of Olivet, who in August 25, 1945, consecrated:
8. Hugh George de Willmott Newman, Mar Georgius I, who on July 6, 1956, consecrated:
9. Charles Dennis Boltwood, who on October 16, 1966, consecrated:
10. Albert J. Fuge, who of May 27, 1972, consecrated:
11. John Lawrence Brown, who on December 31, 1973, consecrated:
12. Donald Lawrence Jolly, who on March 16, 1980, consecrated:
13. Robert Vincent Bernard Dawe, who on October 18, 1981, consecrated:
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III. SYRIAN - GALLICAN

In the dispute between France's Third Republic and the Roman Catholic Church, Archbishop Villatte arrived at an understanding- with the French politicians in an attempt to rally the Gallican school of Roman Catholic thought and institute the Catholic Apostolic Gallican Church in opposition to Rome. Though that church did not thrive in France, it did survive.

1. Joseph Rene Vilatte, Mar Timotheos, on May 6, 1900, consecrated:
2. Paulo Miraglia Gullotti, Bishop of Piacenza, who on December 4, 1904, consecrated:
3. Ernest Louis Rene Houssay, Mar Julius, Metropolitan of the Gallican Catholic Church, who on June 21, 1911, consecrated:
4. Louis Marie Francois Giraud, Archbishop of Almyra, Gallican Patriarch, who on December 28, 1921, consecrated:
5. Pierre Gaston Vigue, who on June 3, 1924, consecrated:
6. Aloysius Stumpfl, Mar Timotheos II, Regionary Bishop of Aquileia, who on June 28, 1947, consecrated:
7. Charles Leslie Saul, Archbishop of Suthronia, Mar Leofric, who on July 14, 1947, consecrated:
8. Hugh George de Willmott Newman, Mar Georgius I, who on July 6, 1956, consecrated:
9. Charles Dennis Boltwood, who on October 16, 1966, consecrated:
10. Albert J. Fuge, who of May 27, 1972, consecrated:
11. John Lawrence Brown, who on December 31, 1973, consecrated:
12. Donald Lawrence Jolly, who on March 16, 1980, consecrated:
13. Robert Vincent Bernard Dawe, who on October 18, 1981, consecrated:
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IV. SYRO - CHALDEAN (Called Nestorian)

East Syrian, Assyria, Persia and Mesopotamia were evangelized by St. Thomas the Apostle, assisted by St. Adai, one of the Seventy sent by Christ (Luke 10:1) and one of their disciples. Proceeding- from Palestine, they preached in those lands, and St. Thomas eventually reached India. The Metropolitan of Seleucia-Ctesiphon governed the Persian Church from its earliest days, the twin capitols of the Persian Empire, who was subject to the Patriarch of Antioch and of the East, but owing to difficulties of communication, the Patriarchal jurisdiction was delegated to the Metropolitan who was designated, "Catholicos of the East" (i.e. "holder of all") and Patriarch. The Syro-Chaldean Church (the official designation of the Catholicate of the East) at one time became the largest body of Christians in the world, extending throughout all Persia, Mesopotamia, India and China. It was eventually reduced to small numbers by the barbarian invaders. The Indian branch remained in communion with the Catholics until the Synod of Diamper in 1599, when the Latin missionaries forced the Indian Christians to sever their connection with the See of Seleucia-Ctesiphon and submit to Rome. As stated in Table II, a number of them effected a union with the Syrian-Orthodox Patriarchate of Antioch in 1665 and were constituted as the Syrian Orthodox Church of Malabar. For some 250 years, though cut off from their historic center of jurisdiction, a faithful remnant was perpetuated, and it was not until 1862 that the Syro-Chaldean jurisdiction in India was restored; and in this manner:

1. His Sacred Beatitude, Maram Mar Rowell Shimun XVIII, Reuben, Patriarch of Seleucia-Ctesiphon and Catholicos of the East, who on December 17, 1862, consecrated:
2. Anthony Thondanatt, Mar Abd Ishu, Metropolitan of Trichur, who on Jul 24,1899, consecrated:
3. Luis Mariano Scares, Mar Basileus, Metropolitan of India, Ceylon, Mylapore, Socotra and Messina, who on November 30, 1902, consecrated:
4. Ulric Vemon Herford, Mar Jacobus, Bishop of Mercia and Middlesex, who on February 28, 1925, consecrated:
5. William Stanley McBean Knight, Mar Paulus, Bishop of Kent, who on October 18, 1931, consecrated:
6. Hedley Coward Bartlett, Bishop of Siluria, who on May 20, 1945, consecrated:
7. Hugh George de Willmott Newman, Mar Georgius I, who on July 6, 1956, consecrated:
8. Charles Dennis Boltwood, who on October 16,1966, consecrated:
9. Albert J. Fuge, who of May 27, 1972, consecrated:
10. John Lawrence Brown, who on December 31, 1973, consecrated:
11. Donald Lawrence Jolly, who on March 16, 1980, consecrated:
12. Robert Vincent Bernard Dawe, who on October 18, 1981, consecrated:
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V. CHALDEAN-UNIATE

In 1445 a section of the Syro-Chaldean Church (Table IV) resident in Cyprus entered into union with Rome and Pope Eugenius IV threatened with ex-communication anyone who dared to continue to call them "Nestorianas." In 1552, owing to a contested patriarchal election, a division took place in the main body in their homelands and part seceded to Rome. Pope Julius VI invested their leader, John Sulaka, as Uniate Patriarch on April 20, 1553. However, his eventual successor, Mar Shimun XIII repudiated the union with Rome in 1662 and is the predecessor of the Syro-Chaldean Patriarchs from then until the present time. A group remaining in communion with Rome were for some years governed by a line of Patriarchs all bearing the name of Joseph, but on July 5, 1830, Pope Pius VIII suppressed the Josephite line and declared John VIII Homez to be Patriarch of Babylon of the Chaldeans and as such, head of the Chaldean-Uniate Rite, of which:

1. Petrus Elia XIV, Abu-Al-Yunan, Patriarch of Babylon for the Chaldean Catholic Church, on July 24, 1892, consecrated:
2. Yosif Khayatt, Maran Mar Yosif Emmanuel II Thomas, Patriarch of Babylon for the Chaldean Catholic Church on May 27, 1917, consecrated:
3. Antoine Lefbeme, Special Commissariat (Legate), who on May 4, 1925, consecrated:
4. Albert Wolfert Brooks, Mar John Emmanuel, Titular Bishop of Sardis, afterwards Titular Archbishop of Ebbsfleet and Administrator of the Metropolitan Synod of the Apostolic Episcopal Church of the USA, who on November 16, 1934, consecrated:
5. Charles William Keller, who on April 29, 1945, consecrated:
6. Hugh George de Willmott Newman, Mar Georgius I, who on July 6, 1956, consecrated:
7. Charles Dennis Boltwood, who on October 16, 1966, consecrated:
8. Albert J. Fuge, who on May 27, 1972, consecrated:
9. John Lawrence Brown, who on December 31, 1973, consecrated:
10. Donald Lawrence Jolly, who on March 16, 1980, consecrated:
11. Robert Vincent Bernard Dawe, who on October 18, 1981, consecrated:
12. Francis Thorne-Coley, who on August 20, 1998, consecrated:
13. Lee Allen Petersen, who on November 18, 1998 consecrated:
14. Laurence Allan Jensen, Ph.D, D.D., who on January 1, 2000, in company with Lee Allen Petersen, consecrated:
15. Glenda Alen Green, D.D., who on May 18, 2002, in company with Laurence Allan Jensen Ph.D, D.D, for Spiritus Sancti, consecrated:
16. Christopher J. Hegarty, Ph.D, D.D.



VI. COPTIC-ORTHODOX

Ancient tradition points to Alexandria where there was a large colony of Jews as the scene of the Missionary activities of St. Mark the Evangelist. The APOSTOLIC CONSTITUTIONS (VIII, 46) tells us that he consecrated one Anienus as the first Bishop of Alexandria and that St. Luke the Evangelist consecrated the second of that See, Abilios. The Gospel spread rapidly throughout Egypt of which Alexandria became the primatial See, being subsequently raised to the dignity of a Patriarchate, ranking third in order next after Rome and Constantinople. Despite severe Moslem persecutions, and today sadly shorn of its former strength, the Coptic-Orthodox Church has managed to continue its existence down to our own times and owing to the presence of numerous Africans in the USA, established a mission there, under:

1. Archbishop St. John-the-Divine Hickersayon, who on May 27, 1947, consecrated:
2. Davison Quartey Arthur, Mar Lukos, Bishop of Lagos, Accra and Trinidad, who on February 19, 1951, consecrated:
3. Hugh George de Willmott Newman, Mar Georgius I, who on July 6, 1956, consecrated:
4. Charles Dennis Boltwood, who on October 16, 1966, consecrated:
5. Albert J. Fuge, who of May 27, 1972, consecrated:
6. John Lawrence Brown, who on December 31, 1973, consecrated:
7. Donald Lawrence Jolly, who on March 16, 1980, consecrated:
8. Robert Vincent Bernard Dawe. who on October 18, 1981, consecrated:
9. Francis Thorne-Coley, who on August 20, 1998, consecrated:
10. Lee Allen Petersen, who on November 18, 1998 consecrated:
11. Laurence Allan Jensen, Ph.D, D.D., who on January 1, 2000, in company with Lee Allen Petersen, consecrated:
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13. Christopher J. Hegarty, Ph.D., D.D.



VII. AMENIAN-UNIATE

The original foundation of the Holy Apostolic Church of Armenia may be traced to Sts. Thaddeus and Eustatius (two of the Seventy). The honor of converting the Armenians, as a nation, to Christ, was gained by St. Gregory the Diuminator, who in 302 was consecrated Archbishop of Etchmiadzme by St. Leontius Exarch of Caesarea in Cappadocia, originally within the Patriarchate of Antioch, and afterward within that of Constantinople. In 364, the Armenian church was granted full autonomy as an autocephalous catholicate within the One Holy and Apostolic Church under the Patriarch of Etchmiadzine, Supreme Catholicos of all the Armenians. In the 12th century, some of the Armenians began to contemplate union with Rome and the Catholicos was present as a guest of honor at the Latin Council of Antioch

C1141) and later, at the Council of Florence (1439), formal union was proclaimed; but it remained a dead letter. From 1701 attempts were made to found a Uniate body and in 1712, a line of Patriarchs of Cihcia of the Armenians was inaugurated by Rome in the person of Peter Abraham I, from which time the Armenian-Uniate Church has continued to this day. During the reign of the Patriarch, Antonios Peter DC (Hassun):

1. Archbishop Charchorunian on April 23, 1878. consecrated:
2. Leon Chechemian, Mar Leon, who on November 2, 1987, consecrated:
3. Andrew Charles Albert McLaglan, Mar Andries, Fourth British Patriarch, who on June 4, 1922, consecrated:
4. Herbert James Monzani Heard, Mar Jacobus II, Fifth British Patriarch, who on June 13, 1943, consecrated:
5. William Bernard Crow, Mar Basilius Abdullah III. Patriarch of Antioch of the Ancient Orthodox Catholic Church, who on April 10, 1944, consecrated:
6. Hugh George de Willmott Newman, Mar Georgius I, who on July 6, 1956, consecrated:
7. Charles Dennis Boltwood, who on October 16, 1966, consecrated:
8. Albert J. Fuge, who of May 27, 1972, consecrated:
9. John Lawrence Brown, who on December 31, 1973, consecrated:
10. Donald Lawrence Jolly, who on March 16, 1980, consecrated:
11. Robert Vincent Bernard Dawe, who on October 18, 1981, consecrated:
12. Francis Thorne-Coley, who on August 20, 1998, consecrated:
13. Lee Allen Petersen, who on November 18, 1998 consecrated:
14. Laurence Allan Jensen, Ph.D, D.D., who on January 1, 2000, in company with Lee Allen Petersen, consecrated:
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16. Christopher J. Hegarty, Ph.D., D.D.



VIII. GREEK MELKITE UNIATE CHURCH

The word "Melkite" is derived from the Semitic word "meiek," meaning, "king" and literally means "royalists." Those known by that name are so called because in the disputes around the time of the council of Chalcedon (451) they followed the Emperor in repudiating the Monophysite heresy, and in denouncing the occupants of the Antiochene and Alexandrian Patriarchates as Monophysites. In most cases this is a matter of grave doubt. However, the cause of the Melkites was espoused by the Byzantine Patriarchate. They attached themselves loyally, and in the Great Schism of 1054 remained among the eastern churches. In 1686, under their Patriarch Athanasius IV of Antioch, they submitted to Rome and have since continued as the Greek Melkite Uniate Church. In the twentieth century, quite a number fled from Turkish persecution and from the troubles of the two World Wars to the United States. In the meantime, (c 1911) those who had already migrated here were visited by:

1. Athanasios Sawoya, Greek Melkite Archbishop of Beyrouth and Gebeil in Syria, who on October 9, 1911, consecrated:

2. Antoine Joseph Aneed, Exarch of the Greek Melkite Rite in the USA. Both bishops were in full communion with Rome. Bishop Aneed, thereafter, on July 28, 1946, consecrated:
3. Odo Acheson Barry, Mar Columba, Titular Archbishop of Canada, who on July 17, 1955, consecrated:
4. Hugh George de Willmott Newman, Mar Georgius I, who on July 6, 1956, consecrated:
5. Charles Dennis Boltwood, who on October 16, 1966, consecrated:
6. Albert J. Fuge, who of May 27, 1972, consecrated:
7. John Lawrence Brown, who on December 31, 1973, consecrated:
8. Donald Lawrence Jolly, who on March 16, 1980, consecrated:
9. Robert Vincent Bernard Dawe, who on October 18, 1981, consecrated:
10. Francis Thorne-Coley, who on August 20, 1998, consecrated:
11. Lee Allen Petersen, who on November 18, 1998 consecrated:
12. Laurence Allan Jensen, Ph.D, D.D., who on January 1, 2000, in company with Lee Allen Petersen, consecrated:
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14. Christopher J. Hegarty, Ph.D, D.D.



IX. RUSSIAN ORTHODOX

According to ancient tradition, the Apostle St. Andrew first preached the Gospel in Russia and planted a cross at Kiev. Missionaries from Constantinople, however, accomplished the actual conversion of the Russian people. In 867 and in 988 St. Vladimir, Grand Prince of Kiev, ordered the nation to become Christian. In 1589, Jeremiah H, Patriarch of Constantinople, raised Job, Metropolitan of Moscow, to the Patriarchal dignity and thus the Patriarchate of Moscow came into being. This authority was suppressed by Peter the Great, Czar of Russia, in 1721 (with the consent of the Oriental Patriarchs) and restored again in 1917 by Patriarch Aikkon, who was afterward imprisoned by the Bolsheviks and was for some years represented by:

1. Ivan Nikolaevich Stragorodskij, Metropolitan of Nizhni-Novgorod, afterward Sergij, Patriarch of Moscow. In 1918, at Harbin, Russia, (or Irkutsk, in 1917) under a "Canon of Necessity," he consecrated:
2. Henry Joseph Kleefish, who on July 29, 1946, consecrated:
3. Odo Acheson Barry, Mar Columba, who on July 17, 1955, consecrated:
4. Hugh George de Willmott Newman, Mar Georgius I, who on July 6, 1956, consecrated:
5. Charles Dennis Boltwood, who on October 16, 1966, consecrated:
6. Albert J. Fuge, who of May 27, 1972, consecrated:
7. John Lawrence Brown, who on December 31, 1973, consecrated:
8. Donald Lawrence Jolly, who on March 16, 1980, consecrated:
9. Robert Vincent Bernard Dawe, who on October 18, 1981, consecrated:
10. Francis Thome-Coley, who on August 20, 1998, consecrated:
11. Lee Allen Petersen, who on November 18, 1998 consecrated:
12. Laurence Allan Jensen, Ph.D, D.D., who on January 1, 2000, in company with Lee Allen

Petersen, consecrated:

13. Glenda Alen Green, D.D., who on May 18, 2002, in company with Laurence Allan Jensen Ph.D, D.D, for Spiritus Sancti, consecrated:
14. Christopher J. Hegarty, Ph.D, D.D.



X. RUSSO-SYRIAC

There are in the United States a number of faithful, Syrian by race, but conforming to the Greco-Russian liturgy and customs. For these, the Russian Orthodox Church appears to have accepted some responsibility, so that on the instructions of the Russian Holy Governing Synod:

1. Archbishop Evdokim on May 11, 1917, consecrated:
2. Aftimios Ofiesh, Archbishop of Brooklyn, who on September 27, 1932, consecrated:
3. Ignatius William Albert Nichols, Bishop of Washington, D. C., who in 1940 consecrated:
4. Frank Dyer, who on March 16, 1947, consecrated:
5. Matthew Nicholas Nelson, Titular Bishop of Hawaii, who on July 21, 1947, consecrated:
6. Lowell Paul Wadle, Archbishop of the American Catholic Church, who on October 3, 1948, consecrated:
7. Odo Acheson Barry, Mar Columba, who on July 17, 1955, consecrated:
8. Hugh George de Willmott Newman, Mar Georgius I, who on July 6, 1956, consecrated:
9. Charles Dennis Boltwood, who on October 16, 1966, consecrated:
10. Albert J. Fuge, who of May 27, 1972, consecrated:
11. John Lawrence Brown, who on December 31, 1973, consecrated:
12. Donald Lawrence Jolly, who on March 16, 1980, consecrated:
13. Robert Vincent Bernard Dawe, who on October 18, 1981, consecrated:
14. Francis Thorne-Coley, who on August 20, 1998, consecrated:
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18. Christopher J. Hegarty, Ph.D, D.D.



XI. ROMAN CATHOLIC (Brazilian)

(Copy of a document in Portuguese, as transcribed by a non-Portuguese speaker)

Nos, + DOM MILTON CUNHA, pela Graca de Deus e da Santa Igreja, Acrse-Bispo Primaz do Brasil, fazemos saber que nesta data, conferimos a Sagracao Episcopal, "Sub-Condicione", a S. Sxcia. + DOM EUSEBIO PACE a Nossa Successao Apostolica, proveniente de IGREJA

CATOLICA APOSTOLICA ROMANA, por intermedio da IGREJA CATOLICA APOSTOLICA BRASILEIRA, recebida a 5 Junho de 1960, das maos do Saudoso Bispo + DOM CARLOS DUARTE COSTA, ex-Titular de Maura.

ROTEIRO DE SUCESSAO:

0 PAPA LEO Xin, sagrou o Cardeal Rampola,
0 CARDEAL ARCOVERDE sagrou o Cardeal Leme,
0 CARDEAL LEME, sagrou o Dom Carlos Duarte Costa,
DOM CARLOS DUARTE COSTA, este, sagrou Dom Milton Cunha,
DOM MILTON CUNHA, que por su vez, sagra "Sub-conditione". Dom Eusebio Pace,
DOM EUSEBIO PACE, Em Capela Particular. Em Sao Paulo, as 12 Horas do dia 3 de
Octubro de 1969 Secula XX de Era Crista (Signed) DOM MILTON CUNHA PRIMAZ DO
BRASH.

Clarification:

1. Sebastian Leme de Silveira Cintra, Roman Catholic Bishop of Rio de Janeiro, on December 8, 1924, consecrated:
2. Carlos Duarte Costa, who on June 5, 1960, consecrated:
3. Milton Cunha who on October 3, 1968, consecrated, sub-conditione:
4. Giuseppe Santo Eusebio Pace, who on October 15, 1978, consecrated:
5. Antonio Pietroburgo, "Chiesa Cattolica Ortodossa," Patriarch of Rome, American Orthodox Catholic Church, who on January 16, 1980, consecrated:
6. Donald Lawrence Jolly, Ph.D., who on March 16, 1980, consecrated:
7. Robert Vincent Bernard Dawe, who on October 18, 1981, consecrated:
8. Francis Thorne-Coley, who on August 20, 1998, consecrated:
9. Lee Allen Petersen, who on November 18, 1998 consecrated:
10. Laurence Allan Jensen, Ph.D, D.D., who on January 1, 2000, in company with Lee Allen Petersen, consecrated:
11. Glenda Alen Green, D.D., who on May 18, 2002, in company with Laurence Allan Jensen Ph.D, D.D, for Spiritus Sancti, consecrated:
12. Christopher J. Hegarty, Ph.D, D.D.



XII. OLD CATHOLIC (Senior Line)

The conversion to Christianity of the Netherlands was chiefly due to the labors of St. Willibrord in the late 7th and early 8th centuries. After his consecration by Pope Sergius in 696, he established his Chair at Utrecht, which was forever after the Primatial See of Holland. Ultimately this authority became a Prince-Bishop of the Holy Roman Empire until 1528. At that time the Prince-Bishop, Henry of Bavaria, ceded the sovereignty to the Emperor Charles V. As a result of Jesuit intrigue the Roman Catholic Church in Holland (comprising the Archepiscopal See of Utrecht and the Bishoprics of Haarlem and Deventer) became separated

from the rest of the Roman Catholic Church in the year 1702. This was largely due to the unjust suspension of the saintly Archbishop Peter Codde. After his death, Dominique Marie Varlet, Bishop of Babylon restored the apostolic succession, and the Dutch church became known as The Old Roman Catholic Church. This was to distinguish it from those who adhered to a new hierarchy intruded by the Roman Curia.

After the Vatican Council of 1870, certain Roman Catholics in various parts of the world, protested against the dogma of Papal Infallibility decreed by that council, and were known as OLD Catholics to denote that they adhered to the old teaching of Christendom, and not to the new teaching of Rome. The OLD Catholics obtained their episcopal succession from the Old Roman Catholics of Holland, and the two bodies formed a loose federation of non-papal Catholic Churches under the title of the Union of Utrecht.

An Old Catholic Church was established in Great Britain and Ireland in 1908 when the Earl of Landaff was consecrated its first bishop. In 1910 he severed connection with the Union of Utrecht on account of the growing influence of the Modernist and Anglican heresies in the other churches of the Union, which culminated in inter-communion being established between churches of the Utrecht Union and those of the Anglican Communion in 1932. In the following table, the succession is traced from Cardinal Antonio Barberini, nephew of Pope Urban VIII who was nominated to the Archiepiscopal See of Rheims by King Louis XIV of France, recognized by the Pope, and the record of whose entry and enthronement at Rheims is preserved in Fisquet's LA FRANCE PONTIFICALE, and so:

1. Antonio Cardinal Barberini, on November 12, 1668, consecrated:
2. Due Charles Maurice Le Tellier, as his perpetual Coadjutor cum jure successionis, who on September 21, 1670, consecrated:
3. Jacques Benigne Bossuet, Bishop of Meaux, who in 1671 consecrated:
4. Jacques Goyon De Matignon, Bishop of Condom, who on February 19, 1719, consecrated:
5. Dominique Marie Varlet, Bishop of Babylon, who on October 18, 1739, consecrated:
6. Peter Johann Meindaerts, Archbishop of Utrecht, who on July 11, 1745, consecrated:
Johann Van Stiphout, Bishop of Haarlem, who on February 7, 1768, consecrated:
8. Walter Van Nieuwenhuisen, Archbishop of Utrecht, who on June 21, 1778, consecrated:
9. Adrian Broekman, Bishop of Haarlem, who on July 5, 1797, consecrated:
10. John James Van Rhyn, Archbishop of Utrecht, who on November 7, 1805, consecrated:
11. Gisbert De Jong, Bishop of Deventer, who on April 24, 1814, consecrated:
12. Willibrord Van Os, Archbishop of Utrecht, who on April 25, 1819, consecrated:
13. John Bon, Seventh Bishop of Haarlem, who on November 13, 1825, consecrated:
14. John Van Santen, Archbishop of Utrecht, who in July of 1854 consecrated:
15. Herman Heykamp, Bishop of Deventer, who on August 11, 1873, consecrated:
16. Gaspard John Rinkel, Bishop of Haarlem, who on May 11, 1892, consecrated:
17. Gerardus Gul, Archbishop of Utrecht, who on October 9, 1909, consecrated:
18. Arnold Harris Mathew, 4th Earl of Landaff, Regionary Old Catholic Bishop for Great Britain and Ireland, afterward Archbishop of London, who on June 29, 1913, consecrated:
19. Rudolphe Francois Edouard de Gramant Hamilton de Brabant, His Serene Highness, Prince de Landas Berghes et de Rache et Due de St. Winnock, Archbishop of the Old Roman Catholic Church (See Tables XIV and XV) who on October 4, 1916 consecrated:
20. Carmel Henry Carfora, Archbishop and Primate of the North American Old Roman

- Catholic Church, who on June 17, 1945, consecrated:
21. Earl Anglin Lawrence James of Toronto, Canada, who on October 17, 1970, consecrated:
 22. William Vincent Paul Hains-Howard, who on May 3, 1971, consecrated:
 23. Peter Wayne Goodrich, Archbishop and Primate of the Liberal Catholic Church International, who on March 16, 1980, consecrated:
 24. Robert Vincent Bernard Dawe, who on October 18, 1981, consecrated:
 25. Francis Thorne-Coley, who on August 20, 1998, consecrated:
 26. Lee Allen Petersen, who on November 18, 1998 consecrated:
 27. Laurence Allan Jensen, Ph.D, D.D., who on January 1, 2000, in company with Lee Allen Petersen, consecrated:
 28. Glenda Alen Green, D.D., who on May 18, 2002, in company with Laurence Allan Jensen Ph.D, D.D, for Spiritus Sancti, consecrated:
 99. Christopher J. Hegarty, Ph.D, D.D.



XIII. OLD CATHOLIC (Junior line)

Rudolphe Francois Edouard de Gramant Hamilton de Brabant, His Serene Highness, Prince de Landas Berghes et de Rache et Due de St. Winnock, Archbishop of the Old Roman Catholic Church, on October 3, 1916, consecrated:

1. William Henry Francis Brothers, who on August 25, 1935 consecrated:
2. Albert Dunstan Bell, who on March 9, 1940, consecrated:
3. Edgar Ramon Verostek, who on December 7, 1941, consecrated:
4. Lowell Paul Wadle, who on October 3, 1948, consecrated:
5. Odo Acheson Barry, Mar Columba, who on July 17, 1955, consecrated:
6. Hugh George de Willmott Newman, Mar Georgius I, who on July 6, 1956, consecrated:
7. Charles Dennis Boltwood, who on October 16, 1966, consecrated:
8. Albert J. Fuge, who of May 27, 1972, consecrated:
9. John Lawrence Brown, who on December 31, 1973, consecrated:
10. Donald Lawrence Jolly, who on March 16, 1980, consecrated:
11. Robert Vincent Bernard Dawe, who on October 18, 1981, consecrated:
12. Francis Thorne-Coley, who on August 20, 1998, consecrated:
13. Lee Allen Petersen, who on November 18, 1998 consecrated:
14. Laurence Allan Jensen, Ph.D, D.D., who on January 1, 2000, in company with Lee Allen Petersen, consecrated:
15. Glenda Alen Green, D.D., who on May 18, 2002, in company with Laurence Allan Jensen Ph.D, D.D, for Spiritus Sancti, consecrated:
16. Christopher J. Hegarty, Ph.D, D.D.



XIV. OLD CATHOLIC

(English Line)

Shortly after the outbreak of World War I, Archbishop, the Earl decided that it was necessary to make arrangements for the safeguarding of the succession and called upon his priests to elect a suitable candidate for the Episcopate. They elected the Reverend Frederick Willoughby, a former Anglican Clergyman, who was duly consecrated as recorded below, but whose connection with the Old Catholic Church in Great Britain was formally terminated on May 19, 1915 and he eventually submitted to Rome. Archbishop Mathew died on December 20, 1919, by which time the movement had become known as The Old Roman Catholic Church in Great Britain. Thereafter a more pro-Roman policy was adopted. In 1914 a decision was made to restore the original Old Catholic as distinct from Old Roman Catholic basis and the following line of succession came into being:

1. Arnold Harris Mathew, who on October 28, 1914, consecrated:
2. Frederick Samuel Willoughby, who on July 9, 1922, consecrated:
3. James Bartholomew Banks, James I. Sovereign Primate and Primate of The Service Church, who on May 28, 1940 consecrated:
4. Sidney Ernest Page Needham, who on January 4, 1945, consecrated:
5. Hugh George de Willmott Newman, Mar Georgius I, who on July 6, 1956, consecrated:
6. Charles Dennis Boltwood, who on October 16, 1966, consecrated:
7. Albert J. Fuge, who of May 27, 1972, consecrated:
8. John Lawrence Brown, who on December 31, 1973, consecrated:
9. Donald Lawrence Jolly, who on March 16, 1980, consecrated:
10. Robert Vincent Bernard Dawe, who on October 18, 1981, consecrated:
11. Francis Thorne-Coley, who on August 20, 1998, consecrated:
12. Lee Allen Petersen, who on November 18, 1998 consecrated:
13. Laurence Allan Jensen, Ph.D, D.D., who on January 1, 2000, in company with Lee Allen Petersen, consecrated:
14. Glenda Alen Green, D.D., who on May 18, 2002, in company with Laurence Allan Jensen Ph.D, D.D, for Spiritus Sancti, consecrated:
15. Christopher J. Hegarty, Ph.D, D.D.



XV. LIBERAL CATHOLIC

Shortly after the outbreak of World War I, Archbishop Arnold Mathew Harris decided that it was necessary to make arrangements for the safeguarding of the succession of the Old Catholics in England and called upon his priests to elect a suitable candidate for the episcopate. They elected the Reverend Frederick Willoughby, a former Anglican Clergyman, who was duly consecrated on October 28, 1914. His connection with the Old Catholic Church in Great Britain was formally terminated on May 19, 1915, and he eventually submitted to Rome.

When, the Old Catholic priests in England elected Willoughby, the next in order of voting was the Rev. James Ingall Wedgewood who had introduced a number of Theosophists into the Old Catholic Church. On August 6, 1915, Archbishop Mathew issued a Pastoral letter

condemning Theosophy as a heresy and calling upon those of his clergy who were Theosophists to recant. They refused and so left the Old Catholic movement. These clergy and their lay followers did for a time continue to operate under the title "The Old Catholic Church," which was available to them because the followers of Archbishop Mathew had chosen to use of the title Old Roman Catholic. Eventually they adopted the title The Liberal Catholic Church, which they felt to be more appropriate to their views. Bishop Willoughby was in negotiation with Rome with a view to reconciliation, but nothing final had been arranged. When approached by the Theosophical clergy, he consented to consecrate Wedgewood. It appears that Willoughby believed it only honorable to pass on to the clergy who had elected him the episcopal office in which he no longer intended to serve. Thus, on February 13, 1916 he consecrated:

1. James Ingall Wedgewood as Presiding Bishop of the Liberal Catholic Church, who on July 22, 1916, consecrated:
2. Charles Webster Leadbeater, Regionary Bishop for Australia, who on October 17, 1926, consecrated:
3. Ray Marshall Wardall, Regionary Bishop for the USA, who on September 14, 1947, consecrated:
4. Edward Murray Matthews for the USA, who on October 22, 1955, consecrated:
5. William Henry Dawe for Canada, who on April 27, 1978, consecrated:
6. Peter Wayne Goodrich, who on March 16, 1980, consecrated:
7. Robert Vincent Bernard Dawe, who on October 18, 1981, consecrated:
8. Francis Thorne-Coley, who on August 20, 1998, consecrated:
9. Lee Allen Petersen, who on November 18, 1998 consecrated:
10. Laurence Allan Jensen, Ph.D, D.D., who on January 1, 2000, in company with Lee Allen Petersen, consecrated:
11. Glenda Alen Green, who on May 18, 2002, in company with Laurence Allan Jensen Ph.D, D.D, for Spiritus Sancti, consecrated:
12. Christopher J. Hegarty, Ph.D



XVI. NON-JURING

In 1688, at the time of the Glorious Revolution in England, there was a group of clergymen who refused to break their oath of allegiance to James II in order to take the oath to William III. Thereby they earned for themselves the name of Non-jurors. They upheld the principles of hereditary succession and the divine right of kings, and their refusal to recognize William as king led to their removal from office. In 1690 they were joined by a number of Scottish clergymen who were unwilling to accept the establishment of Presbyterianism in Scotland. Ultimately, their numbers dwindled, and the Non-jurors faded from the scene in the early 19th century. Their succession continues most notably through Samuel Seabury, first bishop in the Protestant Episcopal Church.

1. Mario Antonio de Dominis, Archbishop of Spalato, on December 14, 1617, consecrated:
2. George Monteig-ne, Bishop of Lincoln, afterwards Bishop of London, who on November

- 18, 1621, consecrated:
3. William Laud, Bishop of St. David's, afterwards Archbishop of Canterbury, who on June 17, 1638, consecrated:
 4. Brian Duppa, Bishop of Chichester, who on October 18, 1660, consecrated:
 5. Gilbert Sheldon, Bishop of London, afterwards Archbishop of Canterbury, who on December 6, 1674, consecrated:
 6. Henry Compton, Bishop of Oxford, later of London, who on January 27, 1677, consecrated:
 7. William Sancroft, Archbishop of Canterbury, who on October 25, 1685, consecrated:
 8. Thomas White, Bishop of Peterborough, who on January 24, 1693, consecrated:
 9. George Hickes, Suffragan Bishop of Thetford, later Primus of the English Non-jurors, who on February 24, 1712, consecrated:
 11. Thomas Rattray, Bishop of Dunkeld, who on September 10, 1784, consecrated:
 12. William Falconer, Bishop of Caithness, who on September 21, 1712, consecrated:
 13. Robert Kilgour, Bishop of Aberdeen, who on November 14, 1768, consecrated:
 14. Samuel Seabury, Bishop of Connecticut, who on September 17, 1792, consecrated:
 15. Thomas J. Claggett, Bishop of Maryland, who on May 7, 1797, consecrated:
 16. Edward Bass, Bishop of Massachusetts, who on May 7, 1797, consecrated:
 17. Abraham Jarvis, Bishop of Connecticut, who on May 29, 1811, consecrated:
 18. John H. Hopkins, Bishop co-adjutor of New York, who on October 25, 1827, consecrated:
 19. Henry U. Onderdonk, Bishop of Pennsylvania, who on July 7, 1836, consecrated:
 20. Samuel A. McCoskry, Bishop of Michigan, who on December 8, 1875, consecrated:
 21. William E. McLaren, Bishop of Chicago, who on June 24, 1898, consecrated:
 22. William Montgomery Brown, Bishop of Arkansas, who on January 2, 1927, consecrated:
 23. Wallace David de Ortega Maxey, who on June 5, 1946, consecrated sub- conditione by way of additional commission:
 24. Charles Leslie Saul, who on August 1, 1946, consecrated sub-conditione by way of additional commission:
 25. Hugh George de Willmott Newman, Mar Georgius I. who on July 6, 1956, consecrated:
 26. Charles Dennis Boltwood, who on October 16, 1966, consecrated:
 27. Albert J. Fuge, who of May 27, 1972, consecrated:
 28. John Lawrence Brown, who on December 31, 1973, consecrated:
 29. Donald Lawrence Jolly, who on March 16, 1980, consecrated:
 30. Robert Vincent Bernard Dawe, who on October 18, 1981, consecrated:
 31. Francis Thorne-Coley, who on August 20, 1998, consecrated:
 32. Lee Allen Petersen, who on November 18, 1998 consecrated:
 33. Laurence Allan Jensen, Ph.D, D.D., who on January 1, 2000, in company with Lee Allen Petersen, consecrated:
 34. Glenda Alen Green, who on May 18, 2002, in company with Laurence Allan Jensen Ph.D, D.D, for Spiritus Sancti, consecrated:
 35. Christopher J. Hegarty, Ph.D, D.D.



XVII. INDEPENDENT CATHOLIC

Foreseeing an imminent break-up of the Liberal Catholic Church International in Canada, Archbishop William Henry Dawe and the Canadian Primate, Peter Wayne Goodrich, elected to erect an international church having no allegiance to the Liberal Catholic Church. Dawe and Goodrich passed a Primate of the LCCI in the USA. Joseph Neth summoned Archbishop John Shelton Davis of Texas, and on March 16, 1980, in Corona Del Mar, California, with Bishop Donald Lawrence Jolly-Gabriel, consecrated Dawe's second cousin, the International Legate Canon, the Very Reverend:

1. Bernard Dawe, as first USA Primate and Primus of the Independent Catholic Church International, who on instructions of the LCCI 1980 Synod, on October 18, 1981, consecrated:
2. Francis Thorne-Coley, who on August 20, 1998, consecrated:
3. Lee Allen Petersen, who on November 18, 1998 consecrated:
4. Laurence Allan Jensen, Ph.D, D.D., who on January 1, 2000, in company with Lee Allen Petersen, consecrated:
5. Glenda Alen Green, D.D., who on May 18, 2002, in company with Laurence Allan Jensen Ph.D, D.D, for Spiritus Sancti, consecrated:
6. Christopher J. Hegarty, Ph.D, D.D



XVIII ROMAN CATHOLIC, SYRO-CHALDEAN RITE

When Anthony Thondanatt accepted consecration from the Nestorian Patriarch Maram Mar Rowell Shimun XVIII, (Table IV) his action severed him from communion with Rome. However, after three years his relationship with Rome was restored. Ultimately, he was reconsecrated, as follows:

1. Hanna Sahhar, Mar Elia Johannan Mellus, of the Chaldean Catholic Church, on March 5, 1882, consecrated:
2. Anthony Thondanatt, Mar Abd Ishu, Metropolitan of Trichur, who on July 24, 1899, consecrated:
3. Luis Mariano Scares, Mar Basileus, who on November 30, 1902, consecrated:
4. Ulric Vemon Herford, Mar Jacobus, who on February 28, 1925, consecrated:
5. William Stanley McBean Knight, Mar Paulus, who on October 18, 1931, consecrated:
6. Hedley Coward Bartlett, who on May 20, 1945, consecrated:
7. Hugh George de Willmott Newman, Mar Georgius I, who on July 6, 1956, consecrated:
8. Charles Dennis Boltwood, who on October 16, 1966, consecrated:
9. Albert J. Fuge, who of May 27, 1972, consecrated:
10. John Lawrence Brown, who on December 31. 1973, consecrated:
11. Donald Lawrence Jolly, who on March 16, 1980, consecrated:
12. Robert Vincent Bernard Dawe, who on October 18, 1981, consecrated:
13. Francis Thorne-Coley, who on August 20, 1998, consecrated:
14. Lee Allen Petersen, who on November 18, 1998 consecrated:
15. Laurence Allan Jensen, Ph.D, D.D., who on January 1, 2000, in company with Lee Allen Petersen, consecrated:

16. Glenda Alen Green, D.D., who on May 18, 2002, in company with Laurence Allan Jensen Ph.D, D.D, for Spiritus Sancti, consecrated:
17. Christopher J. Hegarty, Ph.D, D.D.



XIX. ROMAN CATHOLIC / CORPORATE REUNION

The dispute over the validity of Anglican orders produced a desire among some in the Church of England for orders that Rome would be compelled to acknowledge as valid. This desire led to a clandestine attempt to secure indisputable orders for the English clergy. Two priests from the Church of England and one Englishman from the Syrian Patriarchate were consecrated in a service that was kept secret, apparently to protect the consecrator. They were Frederick George Lee and Thomas Wimberley Mossman, both Anglican priests, and John Thomas Seccombe, who had been ordained by Ferrette. Subsequently, the three reportedly re-ordained a number of Anglican priests. They called their effort the Order of Corporate Reunion. However, because the effort did not bear the official sanction of the Church of England, and because it seemed intended to manipulate the Roman Church into giving recognition to Anglican orders, the movement failed. The orders conferred, however, were recognized as valid:

1. Ugo Pietro Spinola, a Bishop of the Roman Catholic Church, on June 6, 1847, consecrated:
2. Luigi Nazari, subsequently Archbishop of Milano, who in the summer of 1877 consecrated:
3. Frederick George Lee, Thomas Wimberley Mossman and John Thomas Seccombe, for the Order of Corporate Reunion; who, with Richard Williams Morgan, on March 6, 1879, consecrated:
4. Charles Isaac Stevens, Mar Theophilus I, Second British Patriarch of the Patriarchate of Antioch, who on May 4, 1890, consecrated:
5. Leon Chechemian, Mar Leon, who on November 2, 1897, consecrated:
6. Andrew Charles Albert McLaglan, Mar Andries, who on June 4, 1922, consecrated:
7. Herbert James Monzani Heard, Mar Jacobus n, who on June 13, 1943, consecrated:
8. William Bernard Crow, Mar Basilius Abdullah III, who on April 10, 1944, consecrated:
9. Hugh George de Willmott Newman, Mar Georgius I, who on July 6, 1956, consecrated:
10. Charles Dennis Boltwood, who on October 16, 1966, consecrated:
11. Albert J. Fuge, who of May 27, 1972, consecrated:
12. John Lawrence Brown, who on December 31, 1973 consecrated:
13. Donald Lawrence Jolly, who on March 16, 1980, consecrated:
14. Robert Vincent Bernard Dawe, who on October 18, 1981, consecrated:
15. Francis Thorne-Coley, who on August 20, 1998, consecrated:
16. Lee Allen Petersen, who on November 18, 1998 consecrated:
17. Laurence Allan Jensen, Ph.D, D.D., who on January 1, 2000, in company with Lee Allen Petersen, consecrated:
18. Glenda Alen Green, D.D., who on May 18, 2002, in company with Laurence Allan Jensen Ph.D, D.D, for Spiritus Sancti, consecrated:
19. Christopher J. Hegarty, Ph.D, D.D.



XX. ANGLICAN/REFORMED EPISCOPAL

The Reformed Episcopal Church was founded in Philadelphia on December 2, 1873., by Bishop George David Cummins, formerly the Assistant Bishop of Kentucky in the Protestant Episcopal Church in the USA. On December 14, 1873, Cummins consecrated:

1. Charles Edward Cheney, who on June 22, 1879, consecrated:
2. Alfred Spencer Richardson, who on May 4, 1890, consecrated:
3. Leon Chechemian, who on November 2, 1897, consecrated:
4. Andrew Charles Albert McLaglan, Mar Andries, who on June 4, 1922, consecrated:
5. Herbert James Monzani Heard, Mar Jacobus n, who on June 13, 1943, consecrated:
6. William Bernard Crow, Mar Basilius Abdullah III, who on April 10, 1944, consecrated:
7. Hugh George de Willmott Newman, Mar Georgius I, who on July 6, 1956, consecrated:
8. Charles Dennis Boltwood, who on October 16, 1966, consecrated:
9. Albert J. Fuge, who of May 27, 1972, consecrated:
10. John Lawrence Brown, who on December 31, 1973, consecrated:
11. Donald Lawrence Jolly, who on March 16, 1980, consecrated:
12. Robert Vincent Bernard Dawe, who on October 18, 1981, consecrated:
13. Francis Thome-Coley, who on August 20, 1998, consecrated:
14. Lee Allen Petersen, who on November 18, 1998 consecrated:
15. Laurence Allan Jensen, Ph.D, D.D., who on January 1, 2000, in company with Lee Allen Petersen, consecrated:
16. Glenda Alen Green, D.D., who on May 18, 2002, in company with Laurence Allan Jensen Ph.D, D.D, for Spiritus Sancti, consecrated:
17. Christopher J. Hegarty, Ph.D, D.D.