

**”Pro Deo, pro ecclesia, pro patria”**

# **The Order of Corporate Reunion**

**By**

**Bertil Persson**



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## INTRODUCTION

In fact, we have only one scientific work which up to now thoroughly has treated the subject for this publication, *The Order of Corporate Reunion*. This is *Dr. Lee of Lambeth: A Chapter in Parenthesis in the History of the Oxford Movement*, London 1951, written by Rev Henry R T Brandreth. Thanks to many kind and helpful informants - I will especially mention Msgr Professor Dr Diederik Quatannens, Belgium, and Rev Dr Günther Thomann, Germany - and archives, I have been able to develop Brandreth's fundamental work. The last wish he expressed to me was just that I may continue his work on smaller Christian communities. I have made several attempts and this publication is another one. This is a second and totally revised version of the book with the same title I published in 1995. I repeat what I expressed at that time: I am very grateful to three close friends who all have encouraged me to compose a sketch on *The Order of Corporate Reunion*: Very Rev Canon Dr Paul Fauch (RIP), London, United Kingdom, Mt Rev Professor Dr Paul G W Schultz (RIP), Glendale, CA, USA, and Mt Rev Professor Dr Francis C Spataro, Queens, NY, USA.

The main intension with this work is to account the result of twenty years multidisciplinary research about the ideological background and complex origin of *The Order of Corporate Reunion*, but also to show how this Anglo-Catholic religious society has inspired to new development works in order to realize the prayer of Jesus "that all may be one" (Joh 17:21).

Finally two remarks of practical kind.

The booklet is composed as an anthology, as the primary sources today are difficult to obtain. Person mentioned only with family name has a biographical entry in Chapter 4.

Solna, Sweden, 8 September 2000

Bertil Persson, DD, ThD, FRSA

## FOREWARD

Because of recent papal decisions on the validity of Anglican Orders, I believe an updated foreward to the second edition has become quite necessary. When the predecessor of the Order of Corporate Reunion, the Association for Promotion of the Unity of Christendom, presented the Holy See with its four proposals for corporate reunion, the Holy Office responded negatively. These four proposals were: (1) the recognition of Anglican Orders; (2) the marriage of priests; (3) the giving of the chalice to the laity; and (4) the liturgy in the vernacular.

Since Vatican Council II, proposals (3) and (4) have definitely been met by the Church of Rome; as to (1) and (2) the present pope, Johannes Paul PP II, has reiterated Leo PP XIII's condemnation of Anglican Orders and very forcefully maintains the need for celibacy of his priests regardless of mounting shortages of clergy and calls to the contrary! However, since the mid 1990's the Church of England has been ordaining women as priests, and this certainly has complicated the entire question.

In two modern histories of the role of deaconesses in the Catholic Church, Aime Martimort's "Deaconesses" (Ignatius, 1986) and Ellen Gvosdev's "Female Diaconate" (Light & Life, Minn.), the decrees of both Nicaea I and Chalcedon concerning "gune diaconos" have been presented to the public as well as clarified as to the role of deaconesses in the early and ancient Catholic Church in the East and the West.

These councils of the undivided Catholic Church permitted the ordination of women deacons (gune diaconos) provided certain definite guidelines were followed. Thus when Johannes Paulus PP II says that he has no authority to ordain women to the priesthood, he is in fact stating that only an Ecumenical Council can decide to ordain women as deacons!

When it comes to the validity of Anglican Orders, this aged and infirm pope, whose pontificate has been the longest in recent history, has contradicted himself. First, he declares valid the orders of both the Polish National Catholic Church and the Old Catholic Churches of the Ütrecht Communion; secondly, he declares invalid the orders of the Church of England and the Anglican Communion. But this is an out and out contradiction and abuse of papal power. Since the Bonn Agreement of 1931, all consecrations of bishops of the Church of England have been performed with at least one co-consecrator from the Polish National Catholic Church or the Old Catholic Churches of the Ütrecht Communion whose orders the pope declared valid and the same as those of his own Church of Rome. This means that over the last 70 years all bishops of the Church of England have received the orders of The Union of Ütrecht and have passed them on to their clergy! If Old Catholic orders are valid so are those of the Church of England because they are the same as those of Ütrecht, which are the same as those of Rome!

The pope's condemnation of Anglican Orders and the marriage of priests are his personal whimsey and not Catholic Teaching just as Leo PP XIII's decision was based on the false belief that the matter for ordination of priests was the handing of the chalice and not the laying on of hands. Another pope in the near future can opt for the validity of Anglican Orders as well as for the marriage of priests. He might also revive the Ancient Order of Deaconesses. And a future Ecumenical Council of the Catholic Church, Western & Eastern, may pronounce in favour of ordaining women as priests following the guidelines set down by Nicaea I (Canon 19) and Chalcedon (Canon 15) for the ordination of deaconesses as well as

Canon 48 of the Trullan Synod in 691. Canon 41 of the Arabic translation of the Nicene Canons specifically describes the Order of Deaconesses.

Thus the validity of Anglican Orders has become intrinsically linked with both the revival of the Order of Deaconesses, the marriage of priests and the ordination of women as priests in the Catholic Church. All may be decided by either a future pope or a future Ecumenical Council of the entire Holy Church of all Christians in the Unity of Christendom. "THAT ALL MAY BE ONE."

Rt Rev Francis C Spataro, Bishop

# CHAPTER 1: HISTORICAL BACKGROUND

## **The idea on religious societies**

In order to have a broad perspective on the context in which we find The Order of Corporate Reunion it may be motived to start with a historical outline of the idea on religious societies.

This idea has its roots in the monastic orders and the societies of the original Societas Rosicruciana.<sup>1</sup> In *The Country Parson's Advice to His Parishioners*, 1680, we find the following definition: "If good men of the Church will unite together in the several parts of the kingdom, disposing themselves into friendly societies, and engaging each other, in their respective combinations, to be helpful to each other in all good Christian ways, it will be the most effectual means for restoring our decaying Christianity to its primitive life and vigour, and the supporting of our tottering and sinking church."

This idea on religious societies has been the impuls to many activities. In England we have the birth of Society for Promoting Christian Knowledge (founded 1698)<sup>2</sup> and Society for the Propagation of the Gospel in Foreign Parts (founded 1701) and the book by Dr. Josiah Woodward, *Account of the Rise and Progress of the Religious Societies in the City of London*, London 1712. This publication was very soon translated into German and professor August Hermann Francke (1663-1727) at University of Halle took its message to his heart. In the spiritual revival which arose from Halle, the pietism, the idea on religious societies became an important ingredience. In Sweden the idea became a source of inspiration for the Lutheran state church to inhebit religious societies without the attendance of a clergyman. A law was created, Konventikelplakatet, whose authority stamped the development of the religious life 1726-1858. The renewer of Unitas Fratrum (The Moravian Church), Count Nikolaus Ludwig von Zinzendorf (1700-1760), also took to his heart the importance of religious societies and initiated societies wherever in Europe and America he and his co-operators established missions.

In a letter published in *London Magazine* 1760, John Wesley (1703-1791) sheds the light on the origin of The Methodist Church, whose spiritual father he was. He refers to his reading of *The Country Parson's Advice to His Parishioners* and says: "... united together in the several parts of the kingdom, engaging, in like manner, to be helpful to each other in all good Christian ways". Thanks to his close life together with some bishops of The Moravian Church, including Zinzendorf, his heart became convinced of the importance of religious

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<sup>1</sup> The original Societas Rosicruciana was founded 1188 as a result of a knightly meeting in the castle d'Agini at Gisors in France. It came up as a politically independent crypto-society for scientific development. Among its most important learned men we find John Dee (1527-1608), Francis Bacon (1561-1626) and Johann Amos Comenius (1592-1670). The Lutheran clergyman Johann Valentin Andreae (1586-1654) established in Germany 1618/1619 several learned independent rosicrucian societies and 1645 rosicrucians founded Royal Society in London. It may be of interest to notice that Comenius, also Bishop of Unitas Fratrum, developed a pedagogy which has been fundamental for all future education. In *Didactica Magna*, 1657, he has substantiated his pedagogical ideas. About Societas Rosicruciana, see Dawkins, Peter, *Francis Bacon. Herald of the New Age*, Warwickshire 1997; McIntosh, Christopher, *The Rosicrucians*, Northamptonshire 1987; Yates, Frances A, *The Rosicrucian Enlightenment*, London 1986. The present author is also referring to new researches which will be in print, Persson, Bertil, *Some Scientific Glimpses of the Original Knights Templar*, in the MS, St. Ephrem's Institute, Solna 1992.

<sup>2</sup> *The Church of England Yearbook 2000*, p 306: "SPCK is the oldest Anglican mission agency and seeks to support the work of the Church in every part of the world through the production and distribution of Christian literature and other communication resources."

societies. The way to the establishing of The Methodist Church consists of a series of creation of religious societies.

### **The Oxford Movement**

Around 1800 The Church of England appeared to be nearly spiritually dead. A sermon at St. Mary's University Church, Oxford, Sunday 14 July 1833, preached by Rev. Professor John Keble (1792-1866), became the start of The Oxford Movement with refreshed spirituality, revival of ceremonial in public worship, a restored church and a consecrated life on its scheme. The idea of religious societies became one of the implements and a lot of societies were established. See Appendix 1.

Here reproduces some passages from Keble's sermon. His text was: "As for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way" (1 Sam. XII. 23):

"What [he asked] should be the tenour of their conduct, who find themselves cast on such times of decay and danger? How may a man best reconcile his allegiance to God and his Church with this duty to his country, which now... is fast becoming hostile to the Church, and cannot therefore long be the friend of God?..."

That combination of sweetness with firmness, of consideration with energy, which constitutes the temper of a perfect public man, was never perhaps so beautifully exemplified. He makes no secret of the bitter grief and dismay with which the resolution of his countrymen filled him. He was prepared to resist it at all hazards, had he not received from God Himself directions to give them their own way; protesting, however, in the most distinct and solemn tone, so as to throw the whole blame of what might ensue on their wilfulness. Having so protested, and found them obstinate, he does not therefore at once forsake their service, he continues discharging all the functions they had left him, with a true and loyal, though most heavy, heart. 'God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way'.

Should it ever happen (which God avert, but we cannot shut our eyes to the danger) that the Apostolical Church should be forsaken, degraded, nay trampled on and dispoiled by the State and people of England, I cannot conceive a kinder wish for her, on the part of her most affectionate and dutiful children, than that she may, consistently, act in the spirit of this most noble sentence...

I do not see how any person can devote himself too entirely to the cause of the Apostolical Church in these realms. There may be, as far as he know, but a very few to sympathize with him. He may have to wait long, and very likely pass out of this world before he see any abatement in the triumph of disorder and irreligion. But, if he is consistent, he possesses, to the utmost, the personal consolations of a good Christian: and as a true Churchman, he has that encouragement, which no other cause in the world can impart in the same degree: he is calmly, soberly, demonstrably, *sure*, that, sooner or later, *his will be the winning side...*"

### **The "Assyrian-fever"**

Contemporary with that The Oxford Movement arose, new discoveries reached England on the milieu of names and events well-known from The Old Testament and on the Christians in the former Assyria. An "Assyrian-fever" arose which inspired to many different churchly interactions. 1864 The Eastern Churches Association was founded by the famous hymnist and liturgiologist John Mason Neale (1818-1866) and 1866 The Archbishop of Canterbury,



Edward White Benson (1829-1896), initiated The Archbishop of Canterbury's Assyrian Mission.<sup>3</sup>

### The Old Catholic movements

During the 18<sup>th</sup> and 19<sup>th</sup> centuries a lot of critical voices arose within The Catholic Church in the western hemisphere. 1889 these Old Catholic movements in Western Europe generated into The Union of Utrecht of The Old Catholic Churches. The common sense for these movements consisted of a revival of the theology of The Council of Khalkedon 451 and the undivided church, and of a repudiation of opera supererogationis, celibacy for priests and bishops and that the pope according to the decree of 1870 is infallible when he speaks ex cathedra. And as a result of the victory of democracy through The French Revolution 1789 several national churches would like to be independent of papal control.<sup>4</sup>

### Summary

The context in which we may understand The Order of Corporate Reunion consists of a combination of many different dogmatic and practical positions in which The Oxford Movement and its religious societies appear as a melting-pot. A considerably simplified attempt to summarize may be the following key map. It is worth emphasizing that the goal of the activities is related to The Church of England while that of The Old Catholic movements is related to The Catholic Church. A review of The Anglo-Catholic Movement at the time of the growth of The Order of Corporate Reunion may have the following appearance:

<b>The Anglo-Catholic Movement</b>	
<b>The High Church Movement or Tractarians<sup>5</sup></b>	<b>The restoration societies</b>
Revival within The Church of England	Ambition of making The Church of England to a uniate church of The Western Patriarchate
	Emphasise on all doctrines of The Catholic Church
Emphasise on the authority of the apostolic succession	Emphasise on the restoration of the apostolic succession
Emphasise on the authority of the sacraments	
Emphasise on the importance of liturgies and vestments	
Initial interests for the churches in The Near East	

<sup>3</sup> See: Akan, Ishak & Persson, Bertil, *En kort introduktion av syrianerna/araméerna och Syrisk-Ortodoxa Kyrkan*, Stockholm 1995; Aprem, Mar, *Western Missions Among Assyrians*, Trichur 1982; Coakley, J F, *The Church of the East and The Church of England. A History of The Archbishop of Canterbury's Assyrian Mission*, Oxford 1992; Kawerau, Peter, *Amerika und die Orientalischen Kirchen*, Berlin 1958.

<sup>4</sup> This process of change is summarized in Persson, Bertil, *A Biographical Sketch on Joseph René Vilatte*, Solna 2000 pp 38-39.

<sup>5</sup> *Tractarians* became a name for the sympathizers of The High Church Movement, as they took to the heart the message from the prominent figures of the Movement through reading *Tracts for the Times*. 90 tracts appeared 1833-1841. Keble's sermon was published in this serie.

## CHAPTER 2: ORIGIN AND DEVELOPMENT

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<sup>6</sup> *Church Times* was founded by Mr. George J. Palmer as a mouthpiece for The High Church Movement. The first number was published 7 February 1863.

<sup>7</sup> A copy is extant at Pusey House, Oxford, which has been the main initial position for this study. Pusey House was founded 1884 to continue the work of the first ideological leader of The Anglo-Catholic Movement, Rev. Edward Bouverie Pusey (1800-1882), as a center for theological study and contains his library.

<sup>8</sup> *Reunion Magazine*, quarterly, official periodical of The Order of Corporate Reunion.

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## **Pastoral Letter by the Rector, Provincials, and Provosts of the Order of Corporate Reunion**

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*Pro Deo, pro ecclesia, pro patria*

**In the Sacred Name of the Most Holy, Undivided and Adorable Trinity, Father Son and Holy Ghost. Amen**

**†Thomas, by the Favour of GOD, Rector of the ORDER OF CORPORATE REUNION, and PRO-PROVINCIAL OF CANTERBURY; †Joseph, by the Favour of GOD, PROVINCIAL OF YORK, in the Kingdom of England; and †Laurence, by the Favour of GOD, PROVINCIAL OF CAERLEON, in the Principality of Wales, with the Provosts and Members of the Synod of the Order, to the Faithful in CHRIST JESUS, whom these Presents may concern; Health and Benediction in the LORD GOD Everlasting.**

EVERY faithful Christian must surely be distressed and bewildered at the spectacle afforded by the evil state into which the National Church of England has been brought by departure from ancient principles and by recent events. A long course of change, usurpation, and revolution has moved all her old land-marks. The evil is continually working; no man being able to foresee whereunto it will grow, or what will be the end thereof. Two things are certain, however: on the one hand, that all semblance of independent existence and corporate action has departed from the Established Church, so that she is given up, as it were, bound hand and foot, and blindfolded into the toils of her enemies; while, on the other hand, these enemies are waiting to rob her of her privileges and possessions, and are even now debating how to divide the spoil.

We affirm, that in the Providence of God, the evil itself has opened the door to a remedy. For the Bishops of the Church of England, having yielded up all canonical authority and jurisdiction in the spiritual order, can neither interfere with, nor restrain, Us in Our work of recovering from elsewhere that which has been forfeited or lost - securing three distinct and independent lines of a new Episcopal Succession, so as to labour corporately, and on no sandy foundation, for the healing of the breach which has been made.

In thus associating ourselves together, we solemnly take as the basis of this Our Order the Catholic Faith as defined by the Seven General Councils, acknowledged as such by the whole Church of the East and the West before the great and deplorable schism, and as commonly received in the Apostles' Creed, and the Creed of Nicaea, and the Creed of St. Athanasius. To all the sublime doctrines so laid down, We declare our unreserved adherence, as well as to the principles of Church constitution and discipline, set forth and approved by the said Seven General Councils. Furthermore, until the whole Church shall speak on the subject, We accept all those dogmatic statements set forth in common by the Council of Trent and the Synod of Bethlehem respectively, with regard to the doctrine of the Sacraments...

Thanking Almighty God most humbly for the restoration of Brotherhoods, Sisterhoods, and Guilds, We solemnly affirm that the Monastic Life, duly regulated according to the laws of the Catholic Church, is a most salutary institution, in perfect harmony with the spirit of the Gospel; and is full of profit to those who, being carefully tried and examined, make full proof of their calling thereto. Our services will always be at the disposal of such - upon whom We invoke the Divine blessing.

As regards the chief aim of this new Order - Corporate Reunion - it is needful to remark finally, that, while We have to deplore the divisions existing amongst the churches, We cannot unchurch any having a true succession. Therefore, We pray for all, We remove all stumblingblocks in the way of union amongst the baptized, whom We hail and regard as brethren, while, on disputed points of Church opinion not yet defined by lawful Authority. We appeal to a free General Council, with earnest prayers to God for its speedy assembly and guidance by the Holy Ghost. Amen.

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*Pastoral Letter* was published in *Reunion Magazine* 1877 and in *The Tablet* 23 January 1909. The text above is an excerpt.

At least in 1875 a rough draft to the proclamation on The Order of Corporate Reunion was compiled. De Lisle and Lee et al. had worked a long time for preparing it. In the beginning of 1876 it was disclosed in a pamphlet distributed by 'Presbyter Anglicanus'.<sup>9</sup> It had the form of an open letter addressed to Henry Edward Cardinal Manning (1808-1892), Archbishop of Westminster. De Lisle distributed copies among his friends, and 12 January 1876 he wrote to Manning (letter published in Purcell, *op.cit.*, Vol II, p 23):

"I hear from various quarters - all more or less good and reliable sources - the actual number of whom Presbyter Anglicanus as the deputed mouthpiece variously estimated as from 500 to 1,000 of the clergy and from 50,000 to 100,000 of the laity. Be this as it may, if the snowball is favoured by the Holy See, it will gather round it even millions - all who care for Christianity in our very dear old England! - and of one thing I am perfectly certain, that WE with our *countless encumbrances* and our *frightful burden of abuses from one end of the Earth to the other*, shall never win England or any other nation again, but shall continue to lose every day more and more of the few that remain to us. But behold the Lord send us an offer of new Life, which may be the germ of moral regeneration for the whole earth under the fostering care of the Holy See."

*Morning Post* 5 July 1877:

"The first synod of the new organization - regarding which such varied rumours and reports have been current for some months past - was held in London on Tuesday and Wednesday, the 3<sup>rd</sup> and 4<sup>th</sup> of this month. The proceedings, which, so we are informed, were conducted with all the order and gravity common to solemn synods, was opened by Mass of the Holy Ghost, according to Sarum Rite, followed by prayers and intercessions given in Gavantus. The work undertaken by the promoters was carried on and completed in perfect unanimity.

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<sup>9</sup> *Presbyter Anglicanus*: According to Anson, Peter F, *Bishops at Large*, London 1964 p 64, the penname of Rev. Edmund Huff, 1853-1891 rector of Little Cawthorpe, Lincolnshire. According to Pawley, Bernard & Margret, *Rome and Canterbury through four Centuries*, London & Oxford 1974 p 198, the penname of Rev. Edmund S. Grindle, vicar of St. Paul's, Brighton.

We understand that a formal pastoral of the rector and provincials will be issued early in September.”<sup>10</sup>

At this first synod, which was held in secrecy, *Pastoral Letter* with addition of the prefatory episcopal greetings was approved. Seccombe has in a letter written to Lee said (published in Brandreth, *op.cit.*, p 120):

”I have been working hard at the scheme, not without result, as I will show you when we meet. There is nothing like having a definite course chalked out, for when the time of action comes it often happens that mistakes are made by want of consideration. But whatever is done, I hope the Establishment may remain for many years - even though we may not share the advantages of it.”

After the founding Bishops have informed De Lisle about the first synod, De Lisle answered in a letter published in *Reunion Magazine* 1877 p 355:

”I hail the meeting of the first Synod of the new Ecclesiastical organization as one of the most important steps that has been taken since the era of the Reformation. I shall commend it to the prayers of our chaplain in the celebration of the most Holy Mysteries in our chapel tomorrow, and most heartily do I pray that God will pour out His Blessing upon the Synod, and guide it by His Holy and Life-long Spirit, so that it may become a great instrument towards promoting the Reunion of Christendom, and thus paving the way for the full development of the Kingdom of Jesus Christ over the whole world. The hearts of all good men seem now more and more turned towards Rome, and the healing of our deplorable divisions; but we have all sinned and we must all humble ourselves before God, and implore His mercy and assistance. The Holy Sacrifice will also be celebrated for this intention tomorrow in the Church of St Bernard’s Abbey.”

According to *Reunion Magazine* 1877 p 11:

Saturday 8 September 1877, at dawn, *Pastoral Letter* was read on the steps at the west end of St. Paul’s Cathedral in London in the presence of witnesses whose names have not been made public.

*The Tablet* 16 September 1877:

”We have been looking out since the spring for a phenomenon about which divers dark and mysterious hints have been privately dropped from time to time. It has at length burst upon an astonished world. This phenomenon is nothing less than a kind of Ritualistic crypto-hierarchy.

On Saturday last, being ‘the Feast of the Nativity of Our Lady St Mary, the Blessed Mother of God, in the year of Our Lord, and of the World’s Redemption, One Thousand, Eight Hundred and Seventy-seven, was drawn up, approved, ratified, and solemnly promulgated in the divinely protected City of London’ - a phrase which gives a quite deliciously Oriental flavour

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<sup>10</sup> A similar article was published in *The Tablet* 7 July 1877. - The founders wished to maintain *The Sarum Breviary and Missal*. In *Reunion Magazine* 1877 p 99 it is stated that ”in all chapels and oratories of this Order... the Ancient Liturgy of the Church of England according to the use of Sarum be used in the celebration of the Sacred Mysteries of the Altar”. This liturgy, originally composed of several local liturgies, was of the Cathedral and Diocese of Salisbury (Sarum) in Wiltshire and has usually been ascribed to St. Osmund, the second bishop of the See (1077-1099). However, there is no evidence for this ascription. It was given the definite form during the 13<sup>th</sup> century by Richard Poore (Poor, Poure or Le Poor, dead 1237), bishop of Salisbury, Chichester and Durham. Ref. *Directorium Anglicanum*, London 1858, 1865 and 1878. The 1<sup>st</sup> edition was edited by Rev. John Purchas and the others were edited as revised editions by Lee. Yates, Nigel, *Anglican Ritualism in Victorian Britain 1830-1910*, Oxford 1999 pp 121-123, gives an outline of the revisions of this liturgical work. - *Gavantus* refers to *Thesaurus sacrorum rituum, Seu Commentaria in rubricas Missalis et Breviarii Romani*, Roma 1628, composed by Bartholommeo Gavanti (1569-1638).

to the proceedings - a kind of Bull, Brief, or Encyclical to all 'the Faith ful whom these Presents concern'. It may be naturally asked by whom it is issued. We regret that here the information becomes somewhat defective. The surnames which appear on the face of the document are 'Irons', as the delineator and engraver of the somewhat ambitious decoration prefixed to it, and the original of which is apparently intended to be worn round the neck of somebody, and that of 'Adrian de Helte', Notary Apostolic, which testifies that on the 15<sup>th</sup> of August this is a true copy of an instrument which we are informed was drawn up on the 8<sup>th</sup> of September.

We regret to be unable to inform our readers who these gentlemen are. We do not for a moment suppose that the first name has anything to do with that of a well-known Anglican clergyman. Of the second we know nothing whatsoever... Now for the object of all this solemn fooling - for without wishing to speak harshly, or even unsympathetically, we can call it nothing else. Its authors have opened their eyes to the fact that, as all the authorities of their communion being against them, they are somewhat in the position of rebels. Therefore, by way of mending matters, they have resolved to invent amateur superiors of their own kidney. Nor is it even a pretended Religious Order which the Superiors are to govern. It is rather 'a Church within a Church', to which anybody is admitted who can prove that he is baptized, or will submit to conditinal baptism, unless he be 'a presbyter' who has been twice married, a divorced person or a deceased wife's sister, a Freemason, or a member of a similar secret society."

## Principal characters

Behind The Order of Corporate Reunion we find five principal characters. The following is a summary of informations, important for the understanding of their role for the origin of The Order of Corporate Reunion.

### **Ambrose Phillipps De Lisle (1809-1879)**

1824 De Lisle was received into The Catholic Church. His whole life he worked for a reunion of The Church of England with The Catholic Church. 1835 he began to re-establish The Cistercian Order in England through building The Monastery of St. Bernard, Witwick, Leicestershire, and here he drew up the scheme for a uniate church in England. Quite privately, in the church of St. Bernard's Abbey a uniate church began to take form. He is 1838 co-founder of Society for Prayers for the Conversion of England and 1857 co-founder of Association for the Promotion of the Unity of Christendom.<sup>11</sup> He maintained a life-long interest in the Armenian Mekhitarist monastery in Venezia. His daughter, Margret De Lisle, was 10 May 1877 presented to Pius PP IX. She handed over a letter from De Lisle who was asking for blessing over his strategies for reunion of the churches. 13 May 1877 Pius PP IX returned the letter to the chaplain of The Monastery of St. Bernard, Fr. Cesario Tondini di Quarenghi,<sup>12</sup> and with the words "Benedicat et exaudiat vos Deus" he blessed prayers for the

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<sup>11</sup> In Association for the Promotion of the Unity of Christendom he met Rev. E.F.K. Fortescue, 1851-1871 Provost of St. Ninian's Cathedral, Perth. He tried to create a union between The Church of England and The Armenian Catholic Church in his church through introducing "Anglican and Armenian Liturgies". See Fortescue, E F K, *The Armenian Church*, London 1872, which is "dedicated to the members of The Eastern Church Association and The Society for Promoting the Union of Christendom, as these two societies - the one by its work, the other by its prayers - have for their object the re-union of Christendom, which may it please Almighty God in His own good time of accomplish". Fortescue was also a member of The Society of the Holy Cross.

<sup>12</sup> Fr. Cesario Tondini di Quarenghi belonged to The Barnabites, Clerks Regular of St. Paul (C.R.S.P.), an order founded 1530 in Milano by St. Antonio Maria Zaccaria (1502-1539). The order is most noted for its work with

reunion of The Church of England, the Eastern churches and The Catholic Church. Margret De Lisle then visited the Armenian monastery in Venezia 27 May 1877.<sup>13</sup> It is an obvious fact that it is De Lisle who has "opened the doors" to the different consecrators. By his contemporaries he was regarded as the effective organizer of The Order of Corporate Reunion. As Primate of The Evangelical Catholic Communion 1858-1870 he had many clandestine contacts.

De Lisle letter 9 July 1877 published in Purcell, *op.cit.*, Vol II p 175:

When De Lisle intermediary Fr. Cesario Tondini got the letter from Pius PP IX, he at once informed Ex Prime Minister William Ewart Gladstone (1809-1898), writing: "The Pope has now committed himself over head and ears to the two points for which I have always agitated through good report and evil report. The first is for the Principle of Corporate Reunion. The second is for the special Prayers for the Reunion of the Graeco-Russian Church with our Latin Church".

### **Frederick George Lee (1832-1902)**

A bit simplified we can state, that The Order of Corporate Reunion is raised on two pillars: De Lisle is the ideologist and the originator of contacts, Lee is the episcopal authority who stands up for the realization.

### **Thomas Wimberley Mossman (1826-1889)**

Mossman in *Essays on the Reunion of Christendom*, 1867 p 288-289:

"Let us be assured, that the Roman and Greek Churches cannot, if they would, hold out the right hand of fellowship to us, *so long as we are uncatholic in our practice...* We see then most clearly, as the conclusion of the whole matter, that by adopting and promoting really Catholic Ritual observances, we are, as far as in us lies, promoting in the most effectual way possible the accomplishment of Visible Unity and intercommunion amongst all parts of the Church; and that by neglecting or opposing Catholic Ritual we are doing our best, or our worst, to hinder the glorious consummation of the visible corporate Reunion of the whole Christian family."

Centre for Kentish Studies, *op.cit.* [résumé]:

Mossman was since 1856 member of The Society of the Holy Cross. When it was known that he was secretly consecrated, the Master demanded to know "what are the names of the three Bishops of the 'Order', where they live, by whom they were consecrated, and what was the diocese of the consecrator... The only See from which we, in this country, can obtain valid orders, and valid jurisdiction is the See of Canterbury, and if the so-called Bishops of the 'O.C.R.' do not derive their succession from this source, they are clearly schismatics". At a later meeting the Master described The Order of Corporate Reunion as "a proselytising Society [which] did much harm in promoting the belief that the Catholic Clergy were doubtful as to the validity of their Orders... He looked on the 'Order' as fraught with the gravest possible evil to the Catholic party in the Church of England; the dark and underhand way in which the work was conducted, of itself condemned it". After further debate the society voted that membership of The Order of Corporate Reunion was "inconsistent with membership of" The Order of the Holy Cross and in due course Mossman's name was removed from the roll of members.

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St. Charles Borromeo (1538-1584), Cardinal-Archbishop of Milano, who 1560-1583 was Primate of the secret ecumenical Evangelical Catholic Communion, founded 1518 by Gasparo Cardinal Contarini (1483-1542) from Venezia.

<sup>13</sup> All informations about Margret De Lisle are from *Diary of Laura de Lisle*.

### **George Nugée (1819-1892)**

Wright, *op.cit.*, p 32:

Wright tells that Nugée was "surrounded by a number of helpers, including Mr Richard C Jackson (or the Reverend Brother à Becket, to use his monastic name) and the Reverend E. Salisbury".

As the first secretary of Association for the Promotion of the Unity of Christendom Nugée - together with Mgr. George Talbot, Canon of St. Peters - was received in audience by Pius PP IX. In *Weekly Register* 19 and 26 November 1864 he commented on "the heartiness of the Holy Father's commendation... I shall not easily forget the zeal he evinced during that in urging the claims of the Association of the Unity of Christendom of the Holy Father".

16 September 1864 letter *Ad omnes episcopos Angliae* Constantinus Cardinal Patrizi Naro (1798-1876) forbade Catholic membership in A.P.U.C. as Catholic, Orthodox and Anglican bodies were considered being of equal validity.<sup>14</sup> Accordingly, De Lisle left his membership.

De Lisle letter 11 April 1864 to Nicholas Patrick Stephen Cardinal Wiseman (1802-1865), Archbishop of Westminster:

De Lisle introduced Nugée: "... he laid before His Holiness the general plan for the Reconciliation in a conversation of great interest, and the Pope expressed his great delight and gave him his Blessing for the success of the work - on the same occasion he presented to the Pope the Mother Superior of a Convent of Sisters of Charity... and His Holiness gave her his Blessing and expressed his amazement at such an institution having been established in the Church of England".

As Association for the Promotion of the Unity of Christendom also recruited members from the Eastern churches, he came in touch with Ferrette, who in August-September 1866 ordained him priest and consecrated him. Later Nugée consecrated Rev. William Petterson Whitebrook.

### **John Thomas Seccombe (1835-1895)**

In his younger days, Seccombe stayed at The Monastery of St. Bernard, Witwick, Leicestershire, founded 1835 by De Lisle.

*Diary of Laura de Lisle* 15 November 1866:

"Jules Ferrette, friend of Nugée arrives", i.e. at Witwick, Leicestershire, and stayed with De Lisle 15-17 November 1866. 18-19 November 1866 Ferrette visited Seccombe in Terrington St. Clement, King's Lynn, Norfolk, and ordained him all orders inclusive baptism and consecrated him. In accordance with his agreement with his consecrator, Ferrette August 1866-March 1867 organized the mission on The British Isles of The Syrian Patriarchate of Antioch and All the East through consecrating Nugée, Seccombe and Rev. Richard Williams Morgan.<sup>15</sup> Morgan became his successor when he at the end of March 1867 moved to USA. In the frame of this mission Seccombe translated and 1867 "printed by the authority of the

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<sup>14</sup> About Nugée's audience and the later development of A.P.U.C., see Butler, Cuthbert, *The Life and Times of Bishop Ullathorne 1806-1889*. Vol II, London p 345.

<sup>15</sup> It may be mentioned that these consecrations originally had nothing to do with The Order of Corporate Reunion but we may suppose that Nugée's and Seccombe's friendship with Ferrette has stimulated the preparatory work for The Order of Corporate Reunion. 1856 Ferrette had founded Ordo Fratrum Praedicatorum Unionis in order to bring together Eastern and Western Christianity.



Bishop of Iona” *The Great Catechism of the Eastern Orthodox Church and The Holy Canons of the Syrian Oecumenical Synods.*

Seccombe was a member of The Odd Fellow Order, and this may strengthen his ecumenical vision.<sup>16</sup>

## On the basics

The following excerpts may illustrate the basics in *Pastoral Letter*.

Lee in *Morning Post* 14 July 1877:

”Absolutely denouncing all lawlessness, with sacramental basis on which no dark shadow of doubt can henceforth ever fall, and with dogmatic principles accepted by both East and West, we bind ourselves together anew under godly obedience and discipline for necessary self-defence, for co-operation, and for promoting the grand and most necessary work of Corporate Reunion, the highest and greatest need of our time... Even the lower animals, when attacked, have the instinct to herd together for self-defence. We shall do no more, but we shall do no less.”

Mossman, *Br. Mossman’s Report on the Order of Corporate Reunion. Presented to S.S.C.*, p 10:

”The O.C.R. admits none but those who accept the whole Catholic Faith; and its work is to gather them together, and form them into one great spiritual Order: and then, when the time appointed comes, as most surely in God’s Providence it will come, whoever lives to see it, we shall go with our thousands of faithful clergy and laity, and we shall say to the Patriarchs of the East and West, ‘We all hold the Catholic Faith in its fulness and integrity, can you refuse to admit us to intercommunion?’ I have the best possible ground for believing that, whatever might be the action of the other Patriarchs, the Patriarch of the West [the Pope] would not look coldly on our plea, and would not only grant it, but would give besides every concession that could in reason be demanded.”

Lee, *Order Out of Chaos*, p 50 and pp 60-62:

”As I am personally challenged on this point, I hold, *and have always held* (mere rough contradictions have no effect on me) that *the Pope is the Archbishop’s* [of Canterbury] *direct spiritual superior both in rank and authority...* The government of the Catholic Church by Bishops, Primates, Metropolitans, and Patriarchs, with One Visible Head, is so exactly of that practical nature, that no wholly independent and isolated religious body can possibly partake either in its government or in the blessing of being rightly governed, so long as it remains independent... The Visible Head of that One Christian Family, as Christendom has universally allowed, is the Bishop of the See of St. Peter. Unlike all other Bishops, he has no superior either in rank or jurisdiction. Now, when any part of a family, by misunderstanding and perverseness, becomes disobedient to, or out of harmony with, its Visible Head, weakness and confusion, as regards its oneness, are certain to supervene.”

Seccombe in *Reunion Magazine* 1877 p 242:

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<sup>16</sup> The Odd Fellow Order was founded in England in the beginning of 1740’s as a breakaway faction from The Freemasons with accentuation on a fraternal and popular solidarity (“the poor man’s Freemasonry”). Its motto, based on an essentially Judeo-Christian nature, is “Friendship, Charity & Truth”. During 1980’s the present author was a member of an academic society within the scope of The Odd Fellow Order of Sweden. Concerning the origin of the order, he has published a series of articles in *Svensk Odd Fellow Tidning*, Stockholm 1982.

"It is quite true that we [O.C.R.] do not assume an attitude of independence towards the Holy See. We frankly acknowledge that, in the Providence of God, the Roman Pontiff is the first Bishop in the Church, and, therefore, ITS VISIBLE HEAD ON EARTH. We do not believe that either the Emperor of Russia or the Queen of England is the head of the Church. As the Church must have some executive head, and as there is no other competitor, we believe the Pope to be that head. But he is more to us than this, for he is our Patriarch as well. So that we admit this claim to the veneration and LOYALTY of all baptized men, and in a special degree of all Western Christians, and in these capacities we prayed for him in our Constituent Synod."

Mossman in *Church Review* 3 November 1881 p 531:

"I used to be as opposed to the doctrine of Papal Infallibility as it was possible for anyone to be. Deeper reflection has, however, convinced me that there is really nothing in it to which exception need be taken. Granting an administrative Head of the whole Catholic Church, granting a Primate of Christendom, by the same right even that the Archbishops of Canterbury profess to be Primates of the English Church - namely, 'by Divine Providence', it is surely only reasonable to believe that, if this Head of the Universal Church were to teach ex-cathedra, or authoritatively, anything pertaining to faith or morals, to the whole flock of God, of which he is the Chief Shepherd upon earth, he would most surely be guided by the Holy Ghost in such a way as not to teach Satan's lie instead of the truth of God. This is the way in which I should feel disposed to understand the Vatican Decree. And so far from seeing anything inconsistent with reason, or history, or Holy Scripture, or the Catholic Faith, in that Decree, thus understood, it appears to me that natural piety itself, and a belief in God's providential guidance of His Church, would lead us to accept it."

Grant, *op.cit.*, p 12:

The clergy who were members of The Order of Corporate Reunion were bound to "obey the State bishops *in foro externo*, which is all the obedience the State bishops or the law can claim. *In foro interno* they will preserve their freedom, and as an Order they will not cease to administer the Seven Sacraments as Catholic priests and Catholic bishops have the inalienable right to administer them".

## **On the consecrations**

Fletcher *op. cit.*, p 441:

"Lee was consecrated by a bishop by some catholic prelates, whose names were kept - even from members of the 'Order' - a profound secret, at or near Venice in the summer of 1877; he took the title of 'Bishop of Dorchester'. On his return to England he consecrated two other Anglicans in the little chapel at All Saints' vicarage, Lambeth, as bishops - the Rev. Thomas Wimberley Mossman, rector of East and West Torrington, Lincolnshire, as 'Bishop of Selby', and Dr. J. T. Seccombe, an Anglican layman, as 'Bishop of Caerleon'. In this chapel, too, Lee and his coadjutors re-ordained some few clergy who felt doubtful about their orders, and administered confirmation to laity who felt the like scruples."

This biographical entry, composed by Rev. W.G.D. Fletcher, has been examined by the second son of Lee, Ambrose Lee. In a letter 29 June 1912 to Fr. Thurston he writes (Crehan, *op.cit.*, pp 356-357):

"I was consulted about the *Dictionary of National Biography* some time ago, and think that a proof of my father's life was submitted to me... In any case, I supplied most of the *facts* contained therein. I never heard the statement to which you refer as to 'consecration by the

Abp. of Milan in his private Chapel', and do not attach the slightest credence to it. Whatever was done was done not at Milan but at Venice, and, I believe, out at sea there. Very few of the initiated of the O.C.R. were told the actual circumstances of the consecration, but all were invited to take the facts on trust. Those who did know were bound to secrecy. My mother, who followed me into the Church in 1881 - being reconciled by your Fr. Galwey - was one who knew everything and disclosed enough to demonstrate that she had been validly confirmed by one of the O.C.R. bishops - Mossman, I think. She never corrected my references to the Venice consecration, and always led me to believe that she concurred in my attribution of this event to that city... The whole idea of the O.C.R., I am positive, was my father's. I recollect the initiation of it and his journey to Italy perfectly well..."

Ambrose Lee in *The Tablet* 5 December 1908 p 894:

Ambrose Lee states that his father has consecrated Mossman and Seccombe.

Whitebrook, *op.cit.*:

Whitebrook writes as a reaction on Ambrose Lee's statement in *The Tablet* 5 December 1908 that the origin of the episcopates of Mossman and Seccombe was not so. His assertion was inconsistent with an explicit statement made by Lee and a document, a copy of which was in his possession.

Mossman in *English Churchman* 5 March 1885 p 110:

"I believe, that the Bishops of England ought to be elected by the Christian people of England, and that the election ought to be approved and confirmed by the Pope, as the *visible head* of God's Catholic Church here on earth... *All I have ever claimed for myself is to be in what are termed Episcopal Orders, and even that not publicly.*"

Lutgen, *op.cit.*, p 6:

"... le troisième catholique romain. Ce dernier, au témoignage de J. Elphinstone Robertson, aurait été l'archevêque de Milan. Il existe peu de précisions à ce sujet, mais il est indéniable que le Vatican, qui en possède plus de détails dans ses archives secrètes, n'a jamais contesté la validité de ces consécrations épiscopales."<sup>17</sup>

Mossman letter in *S.S.C. Report of Committee on the Order of Corporate Reunion*, pp 9-10:

"I can only speak profitably of what I am able to testify of my own personal knowledge. The most important part of this is that a Consecration has undoubtedly taken place. I have been frequently asked what is meant by 'three distinct and independent lines of Episcopal Succession' in the First Pastoral of the Order of Corporate Reunion. Let me distinguish carefully between what I have been told and what I know. What I have been told is, that three Anglican clergymen have been consecrated Bishops from three distinct sources. That may be true, or it may be the reverse. What I know is, that one Anglican clergyman has been consecrated a Bishop by a Catholic Bishop; and by a Catholic Bishop I mean one who is now at this present time, and who was when he performed the act of consecration, in full communion with either the See of Rome, the Patriarch of Constantinople, or the Archbishop of Canterbury. It will thus be seen that the Bishops of all so-called heretical or schismatical bodies are excluded *vi terminorum*. More than this I am pledged not to reveal at present. I know it will appear very strange to many that such a thing could have taken place. I am not sure that I should have been able to believe it myself, had not the documents which attest the consecration, signed and sealed by the consecrating Prelate himself, attested by witnesses, and

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<sup>17</sup> Rev. John Elphinstone Robertson was 12 November 1881 ordained priest by Mossman.

other corroborative evidence, been placed in my hands for examination in the most frank and unreserved maner possible.”

Brandreth, *op. cit.*, p 140:

Mossman to Henry Edward Cardinal Manning (1808-1892) Archbishop of Westminster: ”... my character of a Catholic Bishop by which I mean possessing true episcopal orders”.

*Trowbridge Chronicle* 16 October 1886:

Rev. A. Jerome Matthews asserts that Lee was reputed to be ”one of three Anglican clergymen who went in a vessel for a sea voyage in company with three foreign schismatical but real Bishops. That when in mid-ocean, the three clergymen were conditionally baptized, ordained Deacons and Priests, and then consecrated Bishops. That they went to mid-ocean to be in nobody’s diocese, and that Dr. Lee does not deny the allegation... He [Lee] is undoubtedly a bishop, which is more than can be said of his neighbour at Lambeth Palace.”

Mathew, *op. cit.*, pp 119-120:

”By 1879 he [Lee], in concert with the Rev. T.W. Mossman of Torrington, and a Mr. Seccombe, conceived the idea of forming an ‘Order of Corporate Reunion’, for the purpose *inter alia* of revalidating the halting Orders of the Church of England. These three clergymen were conditionally baptised, confirmed and ordained absolutely, and then consecrated Bishops by the sympathetic Roman Catholic Cardinal Archbishop of Milan, in his private chapel... The story of a Consecration at sea is fabulous.”<sup>18</sup>

Crehan *op. cit.*, pp 354-355:

”In summary, Mr. Brandreth thinks that of the three, Seccombe was made bishop in 1866 by Ferrette, and that he may have been the *machinator doli* for the others. Mossman, he thinks, was consecrated by a suffragan of the Archbishop of Milan, at or near Milan, and in the Ambrosian rite, while Lee was consecrated at or near Venice, possibly by some Armenian prelate in communion with Rome: ‘though the name of the Bishop of Murano has been constantly connected with the affair’... Mr. Brandreth thinks that the mystery of the consecration began and ended in Milan: ‘It would seem probable that the Archbishop of Milan engineered the whole business, though he was concerned directly with only one of the consecrations. It seems certain that this consecration was that of Mossman. There is no documentary evidence now available for either theory, but a Roman Catholic priest who was in the Diocese of Milan at the time, and later became a Professor at Womersley, implicated his Archbishop in the proceedings.’ As evidence for the last statement Mr. Brandreth offers the information that the priest in question gave these facts to the late Canon Ollard in a private letter... He was personally known to the Archbishop of Milan (Calabiana) of the time and received tonsure and Minor Orders from him.”<sup>19</sup>

## Eye witnesses accounts

Mr. William Grant, ”Registrar, O.C.R.”, has in *Church Times* 22 August 1879 p 528 answered a letter to the press:

”In reply to one paragraph in the letter printed in your last issue from ‘H.A.B.’... Personally, I have received, at the very least, over fifty letters of inquiry and ‘Goodspeed’ from eminent

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<sup>18</sup> The year 1879 must be an error. - Concerning the story of the consecration at sea, due to Mathew’s contact with Lee it is evident that he has here rectified his statement in *Trowbridge Chronicle* 16 October 1886. Note that Rev. A. Jerome Matthews and Archbishop Arnold Harris Mathew is the same person!

<sup>19</sup> *The Ambrosian Rite* is a Catholic liturgy used in The Archdiocese of Milano, its surroundings and in Schweiz.

Roman Catholic priests and members of Religious Orders, and well-known Roman Catholic laymen. I was lately shown a letter addressed by his Eminence Cardinal Manning to an Anglican layman, who had requested the Cardinal's opinion of the O.C.R., in which his Eminence, whilst insisting on the fact that individual secession was the rule of his Church in England, utterly refused to condemn the aims and objects of the O.C.R., stating that every organization which tended to a restoration of unity was to be respected."

Lee in *Nineteenth Century* November 1881 p 755:

"Already there are representatives of the O.C.R. in almost every English diocese."

[A ritualistic clergyman] in *Catholic Standard and Ransomer* 22 November 1894 p 323:

"We have heard just lately that there are now *eight hundred* clergymen of the Church of England who have been *validly* ordained by Dr. Lee and his co-Bishops of the Order of Corporate Reunion. If so, Dr. Lee's dream of providing a body with which the Pope could deal seems likely to be realized."

Ambrose Lee in *The Tablet* 5 December 1908 p 894:

Ambrose Lee speaks of a number of ordinations of Anglican clergy which took place in the Order's Chapel at Lee's vicarage in Lambeth.

Anson, *op. cit.*, p 80:

Archbishop Frederick Temple (1821-1902), who during his time as Archbishop of Canterbury 1896-1902 lived at Lambeth Palace, has said: "If you want an undoubted bishop, he lives just over my garden wall, Lee, the vicar of All Saints', practically all the strands of apostolic succession meet and unite in him."

Rev. Trailies in *Trowbridge Chronicle* 29 November 1886:

Rev. Trailies writes that "the Order of Corporate Reunion is under Dr. Lee, who is undoubtedly a Bishop, which is more than can be said by anybody of his neighbour at Lambeth Palace".<sup>20</sup>

## **The origin of The Order of Corporate Reunion: An attempt to conclusion**

At first commentaries to some subjects which often appear in the hearsays on the origin of The Order of Corporate Reunion.

### ***The Mekhitarists***

Within The Armenian Church in Constantinople Fr. Frank Manugh (1676-1749) in 1701 founded The Order of St. Antonius. The order was in 1711 approved by Sancta Sedes (but substituted The Rule of Benedictus for that of St. Antonius). 1712 Fr. Frank was appointed Abbot-General of the order. Owing to the Turkish occupation in 1714, the order was 26 August 1717 given the islands of San Lazzaro, just outside Venezia, where it still is. When the founder in 1691 received the religious habit he took the name Mekhitar (=Comforter). He was ordained priest 1696. One of his main efforts was to unite The Armenian Catholic Church with Sancta Sedes. (The Armenian Catholic Church was created already during the 17<sup>th</sup> century in Constantinople but entirely and officially in 1740.) He died 27 April 1749. From

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<sup>20</sup> Rev. W.F. Trailies was a priest of The Catholic Church in England & Wales.

1800 The Abbot-General of Ordo Mechitaristarum Venetiarum ("The Mekhitarists") is a bishop.<sup>21</sup>

### **"Bishop of Murano"**

Since 8 October 1451 The Archbishop of Venezia holds the office of Patriarch, after a fusion of The Bishopric Castello and The Patriarchate Grado, made by Nicholas PP V (pope 1447-1455). The Patriarch of Venezia signs himself as "primat de la Dalmatie et abbé comm. Perpétuel de St-Cyprien de Murano".<sup>22</sup> This is the true explanation of why the expression "Bishop of Murano" sometimes exists in the hearsays. Murano is an island in Laguna Veneta (outside Venezia).

### **"Right Rev. J. B. Gigli, Bishop of Chardica"**

Fr. Thurston according to Crehan, *op.cit.*, p 350:

"Fr. Thurston... left some notes on the subject of Lee's consecration from which I take the following: 'The widow of Mr. Seccombe found among some old treasures in 1923 a little phial labelled 'Holy Chrism supplied by Rt. Rev. J.B. Gigli, Bp of Chardica and conveyed to me by the Rt. Rev. F.G. Lee, D.C.L., 15 Nov. 1877. J.T. Seccombe.' This was apparently found in the house of the Rev. C.E. Seccombe, rector of Plympton St. Maurice, Devon."

In The Catholic Church there was at the time of the consecration(s) a Titular Bishop of Cardicensis in Thessalia Prima. In the official books of Sancta Sedes<sup>23</sup> we find the remarkable matter that noone holds this office between 12 May 1848 (when Bishop Alphonsus Maria di Donato died) and 5 May 1885 (when Bishop Augustus Bonetti succeeded), and no J B Gigli is to be found. In The Church of Greece there is a Metropolitanate of Larissa in which the bishopric of Khardhitsa exists but The Apostolic Exarchate for Catholics of Byzantine Rite was created first 1923.

### **"... three distinct and independent lines of a new Episcopal Succession"**

Brandreth, *op. cit.*, p 124:

"Certain facts are beyond dispute: namely, that a consecration did take place in the summer of 1877; that it took place in Italy; that the bishops consecrated were Lee and Mossman; that the consecrating prelates had Orders accepted as valid at Rome; It is probable that the prelates were in communion with Rome. The remainder of the story is open to question. Seccombe was almost certainly a bishop before 1877, though he was probably given conditional re-consecration by Lee and Mossman on their return from Italy. A picturesque addition to the story is that it took place on the high seas, but, that too, is probably not true. The whole business was so shrouded in secrecy that it probably impossible today to arrive with any certainty at the facts of the case..."

*The present author's contribution to the debate on The Order of Corporate Reunion:*

Based on accessible facts, we are today able to state,

1. *that* influenced by the spirit of The Oxford Movement and miscellaneous information from the "Assyrian-fever" a team of like-minded persons, consisting of De Lisle, Lee, Mossman, Nugée and Seccombe, began to draw up a scheme for making The Church of England to a

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<sup>21</sup> The first six Abbot-Generals: 1712-1749 [Mekhitar] Frank Manugh, 1750-1799 Etienne Melconian, 1800-1824 Etienne Cuvert Acoutz, 1824-1846 Soukias (Placide) Somal, 1846-1876 Georges Hurmuz, 1876-1921 Ignas Gurégh [Ignatius Ghiurekian]. Ref. André, Alexandrian, *Histoire Abrégée des Sièges Archiépisopaux et Episcopaux du Patriarcat de Cilicie*, Beyrouth 1908 p 88-90.

<sup>22</sup> *Annuaire Pontifical Catholique de 1930*, Paris 1930 p 182.

<sup>23</sup> *Giornale di Roma and Hierarchia Catholica Medii et Recentioris Aevi*, Vol VIII:1846-1903.

uniatic church of The Western Patriarchate. De Lisle played the role of principal originator and later also organizer.

2. *that* Association for the Promotion of the Unity of Christendom was a religious society for preparing a uniatic church.

3. *that* the church of St. Bernard's Abbey, Witwick, Leicestershire, was an "experimental theatre" for a uniatic church.

4. *that* - as Mossman has pointed out - "the 'Order of Corporate Reunion' was simply the A.P.U.C. in action". In this forum, everyone of the principal characters - from his qualifications and personal contacts - contributed to draw up and realize the scheme of The Order of Corporate Reunion.

5. *that* Seccombe was ordained priest and consecrated 18-19 November 1866 in Terrington St. Clement, King's Lynn, Norfolk, by Ferrette. See Appendix 4.

6. *that* Lee was consecrated in June 1877 in Venezia by Abbot-General Ignas Gurégh [Ignatios Ghiurekian] and that in some way Patriarch Giuseppe Luigi Trevisanato has played a role during the planning stage.<sup>24</sup> See Appendix 3.

7. *that* Mossman was consecrated in June 1877 in Milano by Archbishop Luigi Nazari di Calabiana. See Appendix 2.

8. *that* the "new Episcopal Succession" acting through The Order of Corporate Reunion is a merger of the apostolic succession from Chiesa Cattolica in Italia and The Syrian Patriarchate of Antioch and All the East. The merger has taken place at the First Synod 3-4 July 1877 in London, when "the work undertaken by the promoters was carried on and completed in perfect unanimity" (*Morning Post* 5 July 1877).

9. *that* at the First Synod 3-4 July 1877 the following organization took effect:

- Rt. Rev. Frederick George Lee: †Thomas, Bishop of Dorchester, Rector of The Corporate Reunion, Pro-Provincial of Canterbury
- Rt. Rev. Thomas Wimberley Mossman: †Joseph, Bishop of Selby, Provincial of York
- Rt. Rev. John Thomas Seccombe: †Laurence, Bishop of Caerleon, Provincial of Caerleon
- Rt. Rev. George Nugée: Provost
- Mr. William Grant: Registrar

10. *that* "Rt. Rev. J.B. Gigli, Bp of Chardica" is de facto an incorrect, hand-written notice made by Seccombe which is spread out in a wrongly way of decoding. The person in question is Bishop Josephus Cigliano (1854-1906), Titular Bishop of Cymaensis, who has had nothing to do with the consecrations referred to. As the ordaining Bishop of Carfora he has been an important link to implement the scheme of The Order of Corporate Reunion in North America.

11. *that* the chronology of *Pastoral Letter* and the consecrations is as follows:

- 18-19 November 1866 Seccombe was consecrated by Ferrette.
- At least 1875 a rough draft to *Pastoral Letter* was composed by the teamwork of De Lisle, Lee, Mossman, Nugée, Seccombe et al.
- June 1877 the consecrations of Lee and Mossman took place.
- 3-4 July 1877 during the First Synod the "new Episcopal Succession" was regularized.
- 3-4 July 1877 during the First Synod *Pastoral Letter* with additional prefatory episcopal greetings was approved.
- 15 August 1877, The Feast of the Assumption, copies of the approved *Pastoral Letter* was signed and then distributed to Pius PP IX, Queen Victoria, Ex Prime Minister William

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<sup>24</sup> Mgr. Diederik D.J. Quatannens letter 19 April 1994 to the present author: "OCR was founded under the authority of Mgr. Trevisanato, Patriarch of Venice, during the period 1874-1877. But the consecration was realized by his successor Mgr. Agostino [Dominicus Agostino] on 24 June 1877, Anniversary of the Birth of Saint John the Baptist."

Ewart Gladstone, Archbishop Henry Edward Cardinal Manning of Westminster, Archbishop Archibald Campbell Tait of Canterbury, Archbishop William Thomson of York, Presiding Bishop Benjamin Bosworth Smith of The Protestant Episcopal Church and many others.

- 8 September 1877 *Pastoral Letter* was formally promulgated through its reading at the step of St. Paul's Cathedral.

**”Already there are representatives of O.C.R. in almost every English diocese”**

The following clergymen are known as consecrated by the founding Bishops of The Order of Corporate Reunion:

Consecrand	Originally ordained priest of	Date of consecration	Consecrator(s)
Richard Williams Morgan	Church of England	6 March 1879	Lee, Mossman, Seccombe
Charles Isaac Stevens	Reformed Episcopal Church	6 March 1879	Lee, Mossman, Seccombe, assisted by Morgan
Henry Arthur Stanton	Church of England	26 December 1882	Lee, Mossman, Seccombe
Henry Barclay Swete	Church of England	26 December 1882	Lee, Mossman, Seccombe
Alexander Melville Bell	Order of Corporate Reunion	27 August 1885	Lee, Mossman, Seccombe
Dominic Albert Godwin	Order of Corporate Reunion	29 April 1889	Lee and/or Seccombe
Frederick Cornwallis Conybeare	Armenian Orthodox Church of Ejmiatsin	15 August 1894	Lee and/or Seccombe
Percy Dearmer	Church of England	15 August 1894	Lee and/or Seccombe
Richard Charles Jackson	Order of Corporate Reunion	24 June 1896	Lee
Frederick Temple	Church of England	Date unknown	At least by Lee
John Cudworth Whitebrook	Church of England	Date unknown	Lee
William Patterson Whitebrook	Church of England	Date unknown	Lee

## **The Revived Order of Corporate Reunion**

*The Torch* 19 June 1912:

”Since the extinction of the O.C.R. by the death of its three Bishops, the Rt Rev. Fredk. George Lee, of All Saints’, Lambeth, the Rt Rev. Thomas W. Mossman of Torrington, and the Rt Rev. Dr Seccombe, who were all of them consecrated to the Episcopate by the Most Eminent Cardinal Archbishop of Milan in his domestic chapel, no definite step has been taken in the direction of Corporate Reunion with the Holy See. The letter of ‘Sacerdos Hibernicus’ in *The Torch Monthly Review* of May 15<sup>th</sup>, created a profound interest, and brought together a body of persons who decided to revive the O.C.R.



Facing the facts that the Roman Church has repeatedly denied the validity of Anglican Orders, and that the Ordinations of the Church of England are not recognized by any church claiming to be Catholic, the promoters of the Revived Order felt that all doubt must be set at rest so far as the Orders of its clerical members were concerned, and they appealed to Archbishop Mathew of the Old Roman Catholic Church, asking if he would accept the position of Honorary Prelate of the Order, and in that capacity give conditional ordination to such members as had received Anglican Ordination. His Grace has replied expressing his willingness... and to conditionally ordain such members as are Clergy of the Established Church and who, having received conditional Baptism and the Sacrament of Confirmation, sign a Profession of the Catholic Faith.

*The Archbishop stipulated that it must be made perfectly clear to all concerned, that his services, in connection with this delicate and important matter will be given on the express condition that no fee or reward of any description shall be offered to or will be accepted by him.*

The Order has now started on its way and seeks to enrol members. Mere Ritualists are not invited, but earnest minded Catholics who sincerely desire to help forward the work of Corporate Reunion with the Holy See will be cordially welcomed.”

The main person behind The Revived Order of Corporate Reunion is Mathew. At the same time as he has oscillated between Anglicanism and Catholicism he found a home in Old Catholicism. At the same time he was close to The Order of Corporate Reunion. 1910 Mathew published a book titled *Are Anglican Orders Valid?*. This book plays a special role which by no means has been observed. In this book Mathew expresses very clearly his standpoint. In his criticism of The Church of England he consistently refers to *Pastoral Letter* as a code of laws and to *Reunion Magazine* as its commentary. Why this fundamental standpoint so strongly proclaimed from the beginning of 1900's? The answer is that 1 November 1909 he was consecrated by three bishops who have been consecrated by the three founding Bishops of The Order of Corporate Reunion. This inspired him to a new phase of The Order of Corporate Reunion, The Revived Order of Corporate Reunion, which he has expressed in the advertise  
19 June 1912 in *The Torch*.<sup>25</sup>

From 1908 Mathew was a Bishop of The Old Catholic Church in Great Britain of The Union of Utrecht of the Old Catholic Churches and it is in the authority of his situation after 1909 he was able to sign two decrees on intercommunion. 5 August 1911 he signed Act of Union with The Syrian Orthodox Patriarchate of Antioch and All the East through The Archbishop of Beyrouth, Gerassimos Messarah, and 13/26 September 1912 Act of Union with The Greek Orthodox Patriarchate of Alexandria through Patriarch Photios. 22 February 1916 he created a churchly side of The Revived Order of Corporate Reunion, which appeared under several names, inter alia The Uniate Western Catholic Church.<sup>26</sup> In reality this church was a continuation of a party in The Old Catholic Church in Great Britain after a schism among his bishops. Today this church exists only as an 'inner operational circle' of The Order of Corporate Reunion.

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<sup>25</sup> *The Torch* was founded by Mathew 1912. Only few issues were published.

<sup>26</sup> The Uniate Western Catholic Church also named The Uniate Western Catholic and Apostolic Church, The Western Catholic and Apostolic Church, The Old Roman Catholic and Apostolic Church.

The following clergymen are known as consecrated by Mathew and most of them have been members of The Order of Corporate Reunion:

<b>Consecrand</b>	<b>Originally ordained priest of</b>	<b>Date of consecration</b>
Ralph Whitman	Methodist Church	8 June 1910
Herbert Ignatius Beale	I	13 June 1910
Arthur William Howarth	I	13 June 1910
Francis Herbert Bacon	IV	7 January 1911
Cuthbert Francis Hinton	IV	7 January 1911
Frederic Clement Christie Egerton	IV	7 January 1911
Victor Alexander de Kubinyi	Catholic Church in Hungary	15 June 1913
Rudolphe Francois Edouard de Landas Berghes et de Rache	IV	29 June 1913
James Arron Bell	IV	7 October 1914
Frederick Samuel Willoughby	III	28 October 1914
James Charles Thomas Ayliffe Williams	IV	14 April 1916
James Columba McFall	II	2 July 1916
John Arnold Carter	III	22 August 1917
William Noël Lambert	Congregational Church	22 August 1917
Allen Hay	III	19 December 1919
I: The Catholic Church in England & Wales; II: The Old Catholic Church in Great Britain of The Union of Ütrecht of the Old Catholic Churches; III: The Church of England; IV: The Old Catholic Church of Great Britain		

One of these bishops, Bacon, was 1914-1919 in North America and in the name of The Order of Corporate Reunion performed ordinations and consecrations of several Anglo-Catholic clergymen.

It is the present author's privilege to unveil the following facts.<sup>27</sup> Many Episcopalian and Presbyterian clergymen in USA were influenced by The Anglo-Catholic Movement. Carfora, who had got many vital impressions on The Order of Corporate Reunion from his ordaining Bishop Josephus Cigliano (1854-1906) became consecrated.<sup>28</sup> Carfora instructed his bishops to ordain and consecrate any clergy who applied to them. They had to maintain separate registers of these conditional ordinations and these were to be kept confidentially. In this respect the object of The Order of Corporate Reunion is today an invisible reality, inaccessible to survey. One thing seems to be quite clear. When Carfora introduced The Order of Corporate Reunion to Crummey, that inspired him to found The Universal Christian Communion/The Universal Episcopal Communion 1930.

<sup>27</sup> Among the present author's main sources are Very Rev. Canon Paul Fauch (1913-1995), Archbishop Richard Arthur Marchenna (1902-1982), Archbishop Paul G W Schultz (1931-1995).

<sup>28</sup> Mostly this statement is regarded as a tall story. But this is the fact behind: Just after Bishop Louis Prota Giurleo Miraglia Gulotti (1857-1916) from Italy had settled in USA, he travelled to England and 27 December 1908 consecrated Bishop William Patterson Whitebrook. At this time Gulotti was consecrated sub conditione by the said Whitebrook, who in his turn had been consecrated by the founding Bishops of The Order of Corporate Reunion. 14 June 1912 Gulotti consecrated Carfora, who 4 October 1916 was consecrated by Bishop Rudolphe Francois Edouard de Landas Berghes et de Rache.

The following clergymen are known as consecrated by Carfora:

Roman W Slocinski	30 May 1921
Samuel Durlin Benedict	12 June 1921
Edwin Wallace Hunter	10 February 1924
Victor Alexander von Kubinyi	3 May 1925
Charles Alphonse Blanchard	21 September 1926
José Joaquin Pérez y Budar	17 October 1926
Antonio Benicio Lopez y Sierra	17 October 1926
José Macario Lopez y Valdes	17 October 1926
Ference Lorenz	?
Benigno Gómez Rubalcaba	17 October 1926
William S Hammond	7 May 1929
H Frederick Van Trump	15 December 1929
Pamphile Cyril Depew	15 December 1929
Hieronymo Maria Bonaz (Ehrenberg)	24 December 1929
Henry Peter Riel	21 November 1930
Mather Williams Sherwood	19 March 1931
James Christian Crummey	19 March 1931
Wasil Drapak	29 November 1931
Armin von Monte de Honor	26 June 1932
Vincente José Linan	29 June 1932
Francisco José Duran de la Vega	26 February 1933
José Pedro Ortiz-Rodriguez	29 June 1933
John Richard Weld	8 December 1940
Francis Xavier Resch	8 December 1940
Richard Arthur Marchenna	16 April 1941
Hubert Augustus Rogers	30 July 1942
Frederick Littler Pyman	15 August 1943
J Morrison Thomas	8 December 1943
Alfred Thomas Bennett Haines	8 December 1943
Zigismunt K Vipartas	15 August 1944
E James Cyrus	17 September 1944
Paul A R Markiewicz	20 April 1945
Francis Mazur	27 May 1945
Earl Anglin Lawrence James	17 June 1945
Charles G Vestle	3 November 1946
Francis Michael Donahue	3 November 1946
Robert Alfred Burns	25 August 1956

## **The Revived Order of Corporate Reunion: An attempt to conclusion**

*The present author's conclusion:*

1. The Revived Order of Corporate Reunion was not a new order but a temporary attempt to renew The Order of Corporate Reunion, an achievement started up by Mathew.
2. Mathew was originally consecrated by Bishops of The Union of Ütrecht of the Old Catholic Churches and then 1909 by Bishops of the "new Episcopal Succession" of The Order of Corporate Reunion, why we through Mathew have an expansion of the number of apostolic successions of The Order of Corporate Reunion. See Appendix 2-5.

3. There are reasons for supposing that most of the bishops consecrated by Carfora are sharing the apostolic successions represented by The Revived Order of Corporate Reunion.
4. The Revived Order of Corporate Reunion had one churchly side, The Uniate Western Catholic Church, and one churchly outgrowth, The Universal Christian Communion/The Universal Episcopal Communion. All organizations are today headed by the Universal Primate of The Order of Corporate Reunion.

## **The vision of abbé Portal and Lord Halifax**

The discussions about The Order of Corporate Reunion gave utterance to different opinions in The Anglo-Catholic Movement. When the ideological leader of the Anglo-Catholicism, Rev. Edward Bouverie Pusey (1800-1882) died, Rev. Charles Lindley Wood, from 1885 Viscount Lord Halifax (1839-1934), became de facto his successor. In winter 1889-1890, by chance, he met in Madeira abbé Portal, teacher at the Seminary at Cahors, France. Abbé Portal suggested that a recognition of the Anglican orders should be the first stage in a process of reunion between The Church of England and The Catholic Church. Thanks to this meeting Lord Halifax caught the full vision of the unity of the church.

Nearly twenty years later, 24 January 1921, before Malines Conversations, abbé Portal wrote to Désiré Joseph Cardinal Mercier (1851-1926), Archbishop of Malines (Mechelen), Belgium: "The question of Holy Orders was chosen as providing a suitable meeting ground for Anglicans and Catholics, where they could discuss, not only the validity of Anglican Orders, but also other problems which separate them. As regards Holy Orders, there was agreement on certain basic principles: the need for uninterrupted transmission: of sufficiency of matter and form, and of an intention to do that which the Church does. I thought there were sufficient points of contacts to enable the question to be discussed profitably. It was not really necessary to come to any final decision on the validity of Anglican Orders; that could have been left to the end, after all the other problems had been discussed."

As a strategy in this debate abbé Portal 1895-1896 published in France *La Revue Anglo-Romaine* with Catholic and Anglican contributors and also a study of Anglican Orders, *Les Ordinations Anglicanes*,<sup>29</sup> in both cases assisted by abbé Louis Marie Olivier Duchesne (1843-1922).<sup>30</sup> Early 1895 Lord Halifax and abbé Portal had two audiences at Leo PP XIII, who in his letter 22 April 1895 *Ad Anglos* encouraged the possibility of reunion of the two churches. The debates generated in a document, worked out by a committee with representatives from both sides, *Dissertatio Apologetica de Hierarchia Anglicana*, which was presented to Leo PP XIII. Herbert Cardinal Vaughan (1832-1903), Archbishop of Westminster, and his chief assistant Dom Francis Neil Aidan Gasquet (1846-1929) had hurried to Roma in order to start a campaign against the work of the committee. Vaughan expressed that he did not accept French interference in his jurisdiction. He also stated that Anglo-Catholicism was inspired by Satan. The meeting with Leo PP XIII resulted in the papal encyclica *Apostolicae Curae* of 13 September 1896 declaring that the Anglican orders are "absolutely null and utterly void". This condemnation of Anglican orders did not, however,

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<sup>29</sup> *La Revue Anglo-Romaine* was published November 1895-November 1896 with 51 numbers. *Les Ordinations Anglicanes*, Arras 1894, was published under the pseudonym Fernand Dalbus.

<sup>30</sup> A close friend of Mathew. Mathew, who had French as one of his mother tongues, translated into English some of his books. See the biographical entry of Mathew. Duchesne was a radical researcher in church history and revealed many iniquities in The Catholic Church why some of his books were placed on *Index Librorum Prohibitorum*.

damp Lord Halifax's and abbé Portal's struggle for reunion, based on the vision of a uniate church of The Church of England.<sup>31</sup>

Abbé Portal letter 5 October 1896 to Lord Halifax:

"Our first thought was for you and our friends in England - Puller, Lucey, etc. Poor friends, who have been so good, so generous, so loyal. There is nothing for it but to bow the head and keep silence. I talk to no one. Besides, the blow is so heavy and the grief so overwhelming that I am quite benumbed.

May our Lord have pity on us. May He at least grant us the consolation of seeing with our own eyes that we have not done more harm than good. You and yours have shown too much faith, too much abnegation, for your praiseworthy deeds and your sacrifices of every kind to be lost. They will help immensely in the salvation of your souls, and also (against all hope I hope) towards reunion."

Lord Halifax replied in a letter 21 September 1896 to abbé Portal:

"Your letter fills my eyes with tears; but it does me inexpressible good. Assuredly it was love of souls that moved us: we did not think of anything else. May something be done to put an end to the divisions among those who love our Lord Jesus Christ - those divisions that keep so many souls far away from Him - so that those who love each other, communicating at the same altars, may love each other more...

We tried to do something which, I believe, God inspired. We have failed, for the moment; but if God wills it, His desire will be accomplished, and if He allows us to be shattered, it may well be because He means to do it Himself. This is no dream. The thing is as certain as ever. There are some bitter things which are worth all the joys of earth, and I prefer, many thousand times, to suffer with you in such a cause, than to triumph with the whole world. Your letter is more precious to me than I can possibly say. Troubles shared are already half assuaged; only I know that if we suffer, you are suffering still more, and it is this thought that hurts me most."

## Malines Conversations

The common vision of abbé Portal and Lord Halifax generated in a series of four conversations between Anglican and Catholic delegates in Malines (Mechelen), Belgium, 1921-1925. The prime movers were Cardinal Mercier and Lord Halifax. From The Church of England participated: Lord Halifax; Dr. J. Armitage Robinson, Dean of Wells; Bishop Walter H. Frere of Truro; Bishop emeritus Charles Gore (1911-1919 Bishop of Oxford); Dr. Beresford J. Kidd, Warden of Keble College. From The Catholic Church participated: Cardinal Mercier; Msgr Josef-Ernst van Roey, Vicar-General of Malines; Abbé Portal,

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<sup>31</sup> Some very authoritative books on this subject are Hughes, J J, *Absolutely Null and Utterly Void*, London & Sidney 1968; Hughes, J J, *Stewards of the Lord*, London 1970. Very important are also: Halifax, Lord, *Leo XIII and Anglican Orders*, London 1912; Lacey, T A, *A Roman Diary and Other Documents relating to the Papal Inquiry into English Ordinations*, Green 1910; Lockhart, J G, *Charles Lindley, Viscount Halifax*, Vol I London 1935, Vol II London 1936. - It may be of some interest that the following Byzantine orthodox churches acknowledged the Anglican orders already in the beginning of the 20<sup>th</sup> century: 1922 The Ecumenical Patriarchate of Constantinople, 1923 The Greek Orthodox Patriarchate of Jerusalem, 1923 The Orthodox Church of Cyprus, 1930 The Greek Orthodox Patriarchate of Alexandria, 1936 The Romanian Orthodox Church, Patriarchate Bucaresti. Ref. Amzar, D C, *Die orthodoxe Kirche und die Wiedervereinigung der Kirchen in Kyrios*, 1966 p 197.

Congrégation de la Mission,<sup>32</sup> Paris; Msgr Pierre Batiffol, Canon of Notre Dame, Paris; Abbé Hippolyte Hemmer, Curé de la Sainte Trinité, Paris. In the last conversation the Catholics raised the possibility that The Church of England may be a uniate church to The Catholic Church with The Archbishop of Canterbury as Patriarch, but the conversations pretended out with Cardinal Mercier's and abbé Portal's death 1926.<sup>33</sup>

## Monastère Bénédictin de Amay-sur-Meuse

This monastery, located in Belgium (diocese of Liège), was founded 1925 by Dom Lambert Beauvuin (1873-1960), a monk of Monastère Bénédictin de Mont César (Louvain, Belgium). Since 1927 it is publisher of the quarterly *Irénikon*. Abbé Portal, who at that time was active in Paris for creating a uniate church, became connected to this monastery. It was established as a center for clandestine work for a uniate church and contact was created with The Chaldean Catholic Church, a uniate church in The Near East. Its Patriarch, Maran Mar Yosif Emmanuel II Thoma (1852-1947), consecrated a lot of bishops, among them abbé Portal.<sup>34</sup> As this was done without approval by Sancta Sedes, the Patriarch was reprimanded and the monastery was excommunicated for many years. 1939 the monastery moved to Chevetogne (diocese of Namur, Belgium), its present site.

## The growth of The Apostolic Episcopal Church

1921-1923 Rev. Arthur Wolfort Brooks was professor of English Bible Interpretation and Secretary at St. Athanasius Greek Theological Seminary, Astoria, Long Island, New York. Brooks was an Anglo-Catholic clergyman of The Protestant Episcopal Church. The seminary was founded 1921 by Bishop Alexander of Rhodostolon, The Greek Orthodox Archdiocese of North and South America, with Archimandrite Philaretos Iohannidos (later Bishop of Chicago) as Dean.<sup>35</sup> Here Brooks ran across his future consecrator, Mar Antoine (Lefebüre), a close friend of abbé Portal and belonging to Ordo Antonianus S. Hormisdæ Chaldaeorum.<sup>36</sup>

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<sup>32</sup> Belonged to Congregatio Missionis (C.M.), ("The Lazarists" or "The Vincentians"), founded 1625 by St. Vincent de Paul. Abbé Portal had joined 1874.

<sup>33</sup> The final report was published 19 January 1928, *The Conversations at Malines, 1921-1925*. Ref. *The Malines Conversations*, Chapter LXXIX, pp 1254-1302 in Bell, G K A, *Randall Davidson, Archbishop of Canterbury*, Vol II, London 1935; Bivort de la Saudée, Jacques de, *Documents sur le Problème de l'union Anglo-Romaine, 1921-1927: Anglicans et Catholiques*, Paris 1949.

<sup>34</sup> For discussing the establishment of a uniate church abbé Portal founded and published 1904-1908 a successor of *Revue Anglo-Romaine*, *Revue Catholique des Églises*, which became a prototyp for *Irénikon*. An important article by Ladous, Régis, *Dom Lambert Beauvuin et Monsieur Portal*, is published in *Veilleur avant l'aurore. Colloque Lambert Beauvuin*, Chevetogne 1978, pp 97-133. - One of the main areas for the French Lazarist mission was the former Assyria. The first mission started 1838 in Salmas, a district just west of lake Urmiah (a region of today's Azerbajdzjan). It is essentially through the French Lazarists as the connection with The Chaldean Catholic Church was established. Recently the present author has discovered that it is in the frame of the French Lazarists as Maran Mar Yosif Emmanuel II Thoma paid his visits in Europe and performed some clandestine consecrations. He was accompanied by Pierre Aziz Ho (1866-1937), Bishop of Salmas and Patriarchal Vicar (15 August 1910 consecrated in Mousul by Maran Mar Yosif Emmanuel II Thoma), who assisted in at least some consecrations. - Paul Bedjan (1838-1920), trained by the Lazarists in Salmas and later priest of The Chaldean Catholic Church, has played an important role as introducer of Chaldean Church traditions in Europe as publisher of liturgical and other ecclesiastical books. - The present author is very thankful to Very Rev. Dr Salvatore Cajozzo, Stockholm, Sweden, who has supplied with many inside informations about the activities at Monastère Bénédictine de Amay-sur-Meuse/Chevetogne, dating from his time during the 1950's at Chevetogne. About the clandestine consecrations he states: "They are an open secret."

<sup>35</sup> *The Orthodox Catholic Review*, 1927, No 3, p 118.

<sup>36</sup> This order was founded 1808 in the Couvent of Rabban Hormiz, Iraq, by abbé Gabriel Dambo (murdered 1832). Its constitution were approved by Gregorius PP XVI 26 September 1845. Ref. *Regula et constitutiones*

Mar Antoine had a common interest with Brooks: To concretize the vision of a uniate church. With support from Titular Bishop of Iconium, Petro di Maria, and Titular Bishop of Tarsus, Alexis Lépicier,<sup>37</sup> both of The Catholic Church, and from Bishop William T. Manning of New York of The Protestant Episcopal Church, 4 May 1925 Mar Antoine and abbé Portal consecrated Brooks in New York and 1930 the uniate church, The Apostolic Episcopal Church (The Holy Eastern Catholic and Apostolic Orthodox Church), was officially founded.<sup>38</sup> See Appendix 6.

The Apostolic Episcopal Church is the only concret result of the vision of a uniate church, once created by abbé Portal and Lord Halifax, and that has its ideological root in The Order of Corporate Reunion. This church is today a world-wide communion.

## **CHAPTER 3: SITUATION 2000 AD**

As is stated on previous pages The Order of Corporate Reunion has worked as an order in its strictly sense. So also today as a clandestine religious society, which is continuing to sow corns for realizing the words of Jesus "that all may be one".

It may be motivated to repeat that The Order of Corporate Reunion and The Revived Order of Corporate Reunion are not two organizations. It seems so, but this is depending on the special personal presumptions which are connected to the two first stages of the development, 1870's - 1890's and 1910's. Since then, great restoration progress has been made. Now, when we have passed the threshold to the new millennium, the Universal Primate states:

"In the consequence of the current bible-scientific and ecumenical progress the following ideas from *Pastoral Letter* are the basics for the activities today. Jesus is our spiritual authority. Further, we accentuate the fact that it is impossible to capture God in human categories why the main task for the order is that in an interchurchly, interreligiously and interdisciplinarily way continue to contribute to bring God to life and by this realize the words of Jesus 'that all may be one'".

According to the present Universal Primate, The Order of Corporate Reunion has Pro-Regionals and Regionals in Europe and North America.

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*monachorum Chaldaeorum ordinis S. Antonii abbatis congregationis S. Hormisdas in Mesopotamia*, Roma 1898; Bello, Stephane, *La fondation de la congrégation des moines de S. Hormisdas et l'histoire de l'Église chaldéenne dans la première moitié du XIXe siècle*, Roma 1939.

<sup>37</sup> Letter 23 October 1987 No. 17.571 from Archivio Segreto Vaticano to the present author. See also Persson, Bertil, *An Apostolic Episcopal Ministry. Archbishop Arthur W Brooks and Christ's Church By-The-Sea in Memory and Inspiration*, Phoenix 1992

<sup>38</sup> Brooks quoted in Mar Philippus (Abbinga) letter 19 November 1962 to Rev. Henry R.T. Brandreth, now in the possess of St. Ephrem's Institute.

## CHAPTER 4: SHORT BIOGRAPHIES

### **Remark**

*Person mentioned only with family name has a biographical entry in this chapter.*

### **abbé Portal >>> Portal, Fernand**

#### **Agostino, Dominicus**

1825-1891. 22 January 1851 ordained priest, Chiesa Cattolica in Italia. 2 November 1871 consecrated. 22 June 1877 - 7 July 1886 Patriarch of Venezia. 1882 Cardinal.

#### **Bacon, Francis Herbert**

7 January 1911 ordained priest and consecrated as Bishop of Durham by Mathew. On lecture tours 1914 - 1919 in USA and Canada. Coadjutor 17 January 1920 - 16 February 1920 to Archbishop-Primate James Charles Thomas Ayliffe Williams (dead 1952), The Old Roman Catholic Church (Pro-Uniate Rite). Archbishop-Primate 16 February 1920 - 4 October 1920 of The Old Roman Catholic Church (Pro-Uniate Rite). 1 October 1920 received into The Church of England by The Bishop of London Arthur Foley Winnington-Ingram (1858-1946). 21 December 1920 ordained priest, The Church of England, by Winnington-Ingram. Resigned 8 December 1927.

#### **Brooks, Arthur Wolfort**

1888-1948. 11 January 1916 ordained priest, The Protestant Episcopal Church, by The Bishop of Kentucky, Charles Edward Woodcock (1854-1940). 4 May 1925 consecrated as Mar John Emmanuel by Mar Antoine (Lefebüre), Patriarchal Exarch of Western Europe and Delegate and Special Commissary in USA of The Chaldean Catholic Church, who was assisted by Mar James (Fernand Portal) and Mar Evodius (Edward Robert Smith). 23 June 1926 elected Titular Bishop of Sardis of The Anglican Universal Church of Christ in the United States of America (Chaldean). 18 November 1926 resigned of his own volition from the ministry of The Protestant Episcopal Church. 1929 consecrated by Bishop William Montgomery Brown (1855-1937), The Old Catholic Church in America. 19 November 1930 enthroned as Archbishop-Presiding Bishop of The Apostolic Episcopal Church (The Holy Eastern Catholic and Apostolic Orthodox Church). 16 May 1937 member of The Archbishop John Carroll Original Synod. 9 April 1939 member of The Evangelical Catholic Communion. 8 October 1941-10 April 1944 Presiding Bishop of The Old Catholic Orthodox Church in the United Kingdom and Northern Ireland. 29 June 1944 elected Titular Archbishop of Ebbsfleet and Legate of The Patriarchal Throne of Antioch as Exarch of the Americas. 16 October 1947 member of The High Church World Union. Published *The Divine Liturgy...According to the Order and Usage established in the Apostolic Episcopal Church*, New York 1943. - Monograph: Persson, Bertil, *An Apostolic Episcopal Ministry. Archbishop Arthur W Brooks And Christ's Church By-The-Sea In Memory And Inspiration*, Phoenix 1992

#### **Carfora, Carmelo [Carmel] Henry**

1878-1958. 15 August 1901 ordained priest, Chiesa Cattolica in Italia, by Josephus [Giuseppe] Cigliano (1854-1906), Titular Bishop of Cymaensis. 7 June 1907 consecrated as Bishop of Chiesa Episcopale Nazionale Italiana by Metropolitan-Primate Joseph René Vilatte (1854-1929), The Old Catholic Church of America. 1908 he left The Catholic Church and opened independent Catholic missions in West Virginia, Brooklyn and New York. April 1909



pastor of St. Rocchus National Church [Parochia San Rocco], Youngstown, Ohio. 14 June 1912 consecrated by Bishop Prota Giurleo Miraglia Gulotti, The Old Catholic Church of America.

4 October 1916 consecrated by Archbishop-Primate Rudolphe Francois Eduard de Landas Berghes et de Rache (1873-1920), The North American Old Roman Catholic Church. 1919-1958 Primate of The North American Old Roman Catholic Church. June 1931 Honorary Protector for USA of Ordensgesellschaft Signum Fidei. Author of *Answer to Harding, alias Dom Cipolline, alias Dom Cypriam, alias Dom Augustine etc.*, Chicago 1919; *Historical and doctrinal Sketch of the Old Roman Catholic Church*, Niagara Falls 1950. 1945-1950 editor of *The Augustinian*.

### **De Lisle, Ambrose Phillipps**

1809-1879. Born as Ambrose Lisle March-Phillipps. Originally member of The Church of England. 1824 received into The Catholic Church of England & Wales by Rev. Thomas Macdonell, Birmingham. 1835 re-established The Cistercian Order in England. 1837 received the habit of Third Order of St. Dominic. 1838 with Rev. George Spencer [Fr. Ignatius] founder of Society for Prayers for the Conversion of England. 6 September 1857 co-founder of Association for Promotion of the Union of Christendom. 1858-1870 Primate of The Evangelical Catholic Communion. Published *A letter... on the re-establishment of the hierarchy*, London 1850. - Monograph: Pawley, Margaret, *Faith and Family. The Life and Circle of Ambrose Phillips de Lisle*, Norwich 1993.

### **di Calabiana, Luigi [Aloysius Josephus] Nazari**

1808-1893. 29 May 1831 ordained priest, Chiesa Cattolica in Italia, by The Bishop of Torino, Colombano Chiavarotti. 6 June 1847 consecrated by Ugo Pietro [Hugo Petrus] Cardinal Spinola, who was assisted by Bishop Dominicus Lucciardi and Bishop Ioannes Carolus Gentili. Archbishop of Milano 27 March 1867 - 23 October 1893.

### **Ferrette, Raimond (Mar Julius)**

1828-1904. Originally a Protestant. 1850 received into The Catholic Church. 19 June 1856 founder of Ordo Fratrum Praedicatorum Unionis (Magister General to 23 April 1879). 2 June 1855 ordained priest, Chiesa Cattolica in Italia, by Constantinus Cardinal Patrizi Naro (1798-1876). 16 June 1856 returned to Protestantism. 1856-1859 Presbyterian missionary in The Near East. Around the turn of the year 1860 Presbyterian missionary in Belfast, Ireland. 1860 - 1862 Presbyterian missionary in Syria and Libanon. 1863 in Europe. Presbyterian missionary in Syria and 30 March 1865 became retired and returned to England. Summer 1866 back in Syria and was 2 June/6 June 1866 consecrated as "Mar Julius, Bishop of Iona and its dependencies" by Mar Julius, Metropolitan of the World, The Syrian Patriarchate of Antioch and All the East (1799-1894; 1872-1894 as Moran Mor Ignatius XXXIV Peter [Boutros] III/IV Patriarch). July 1866 back in England he made a tour around England and Scotland and November 1866 returned to London. March 1867 left for USA. Lived in Cambridge, Mass. to 1880, when he moved to Lausanne. From 1896 lived in Geneva. During his time in Schweiz he became a reputed advisor in interconfessional matters. Author of works as *The Romish Baptism as judged by Protestant Theology*, Belfast 1858, *The Gospel of Matthew...in Arabic*, 1863, *The Damasqus Ritual. A complete Arabic liturgy extracted partly from the Greek euchologium and partly from the common prayer book*, Oxford 1864, *Euchologion. The Eastern Liturgy of the Holy, Catholic Apostolic and Orthodox Church, simplified and supplemented...Translated by the author from his Greek manuscript*, 1866, *The Essential Rites of the Seven Sacraments, a Pastoral Epistle*, Cambridge, MA, 1876, *Les Rites*

*Essentiels de l'Église*, Geneva 1901, *Les Rites Essentiels du Christianisme*, Geneva 1903. Contributor to *Union Review*.

**Gurég, Ignas [Ghiurekian, Ignatios]**

1834-1921. 17 January 1854 ordained priest, The Armenian Catholic Church. 2 August 1876 elected as the 6th Abbot-General of The Mekhitarists in Venezia. 8 May 1877 Titular Archbishop of Trajanopolis and Rhodope. 20 May 1877 consecrated by Alessandro Cardinal Franchi, Titular Archbishop of Thessalonika.

**Lee, Frederick George**

1832-1902. 21 September 1856 ordained priest, The Church of England, by The Bishop of Oxford, Samuel Wilberforce (1805-1873). 6 September 1857 co-founder of The Association for Promotion the Union of Christendom, for which he 1863-1869 edited *Union Review*. 1879 DDhc at Washington and Lee University, Lexington, VA, USA. 11 December 1901 received into The Catholic Church. Author of works as *Essays on the Reunion of Christendom*, 1867, *The Validity of the Holy Orders of the Church of England maintained and vindicated*, 1869, *A Dictionary of Ritual*, 1871, *Pastoral Letter by the Rector, Provincials, and Provosts of the Order of Corporate Reunion*, 1877, *A Glossary of Liturgical and Ecclesiastical Terms*, 1877, *Hymns for Several Occasions*, 1880, *Order out of Chaos: Three Sermons*, 1881, *The Need of Spiritual Authority*, 1882, *Sights and Shadows*, 1894. Edited 1877-1879 *Reunion Magazine*. - Monograph: Brandreth, Henry R. T., *Dr Lee of Lambeth: A Chapter in Parenthesis in the History of the Oxford Movement*, London 1951.

**Lefebüre [Lefberne], Antoine (Mar Antoine)**

1862-1953. Joined Ordo Antonianus S. Hormisdæ Chaldaeorum. 6 January 1893 ordained priest, The Chaldean Catholic Church, by Maran Mar Petros Elias XIV Abu-Al-Yunan, Patriarch of The Chaldean Catholic Church. 27 May 1917 consecrated by Maran Mar Yosif Emmanuel II Thoma, Patriarch of The Chaldean Catholic Church, and appointed Patriarchal Exarch of Western Europe and Delegate and Special Commissary in USA. During 1930's created a small monastery of Ordo Antonianus S. Hormisdæ Chaldaeorum in Paris (closed 1940). Around 1940 started a small monastery in Bruxelles, which was closed 1941 and Mar Antoine joined The Franciscan Father's Monastery, Bruxelles. 1942 arrested by the German intelligence service.

**Lord Halifax >>> Wood, Charles Lindley**

**Mathew, Arnold Harris**

1852-1919. Born as Arnold Harris Ochterlony Matthews. 13 October 1875 joined The Catholic Church. 24 June 1877 ordained priest, The Catholic Church in Scotland, by Charles Eyre (1817-1902), Titular Bishop of Anazarba in partibus. July 1889 retired from all church duties. Was for around one year engaged in The Unitarian Movement. 1892 joined The Church of England. 1899 rejoined The Catholic Church of England & Wales as a layman. 28 April 1908 consecrated as Bishop of The Old Catholic Church in Great Britain of The Union of Ütrecht of the Old Catholic Churches by Archbishop-Primate Gerard Gul (1847-1920), who was assisted by Bishop Johannes Jacobus van Thiel and Bishop Nicolas Bartholomäus Petrus Spit of Oud-Katkolieke Kerk van Nederland and Bishop Josef Demmel of Alt-Katholische Kirche in Deutschland. 7 January 1909-October 1909 Vice President of The Society of St. Willibrord. 29 December 1910 broke the relation to The Ütrecht Communion but remained in full communion with The Old Catholic Church of the Mariavites (Plock). 7 January 1911 elected Archbishop of London and Presiding Bishop of The Old Catholic

Church in Great Britain. 11 February 1911 excommunicated by Pius PP X. 5 August 1911 signed Act of Union with The Syrian Orthodox Patriarchate of Antioch through The Archbishop of Beyrouth, Gerassimos Messarah. 13/26 September 1912 signed Act of Union with The Greek Orthodox Patriarchate of Alexandria through Patriarch Photios. June 1913 received Abbot-Bishop William Henry Francis Brothers (1887-1979) and his Old Catholic mission in USA as a Western-Rite-Mission. 16 December 1914 wrote to Benedictus PP XV offering complete submission, placing the entire movement under his authority; formally abdicated jurisdiction over The Old Catholic Church in Great Britain. 22 February 1916 founder of The Uniate Western Catholic Church. Author of works as *The old Catholic missal and ritual, prepared for the use of English-speaking congregations of old Catholics, in communion with the ancient Catholic archiepiscopal*, 1909, *Are Anglican Orders Valid?*, London 1910, *Articles of Belief of the Old Catholics of Great Britain and Ireland, of the Western Orthodox Church*, 1911, *The Catholic Church of England, its Constitution, Faith, Episcopal succession*, 1914, *An Episcopal Odyssey*, 1915. Editor of *The Torch. A Monthly Review advocating the Reconstruction of the Church in the West and Reunion with the Holy Orthodox Church of the East* (only few issues of 1912). Translator of Duchesne, Louis Marie Olivier, *The churches separated from Rome*, 1907, and idem, *The beginnings of the temporal sovereignty of the popes, A.D. 754 - 1073*, 1907. - Monograph: Georgius, Mar, *Being an Account of the Late Most Reverend Arnold Harris Mathew, DD, and the Old Catholic Movement in the British Isles*, Anvers 1954; Persson, Bertil, *A Brief Biographical Sketch on Arnold Harris Mathew*, Solna 2000.

#### **Mossman, Thomas Wimberley**

1826-1885. 26 May 1850 ordained priest, The Church of England, by The Bishop of Lincoln, John Kaye. 1856 member of The Society of the Holy Cross. 1859-1885 rector of East Torrington and vicar of West Torrington, Lincolnshire. 1866 founder of The Brotherhood of the Holy Redeemer. 1881 DDhc at University of the South, Sewanee, TN, USA. 1885 received into The Catholic Church of England & Wales by Henry Edward Cardinal Manning (1808-1892), Archbishop of Westminster. Author of works as *A Glossary of the Principal Words used in a figurative, typical, or mystical sense in the Holy Scriptures, with their significations gathered from the sacred writers, or from the works of the ancient fathers*, London 1854; *Sermons*, London 1857; *Ritualism in its relation to Re-union* (in Lee, F G, *Essays on the Reunion of Christendom*), 1867; *The Followers of the Lamb. A sermon [on Rev. XIV. 4]*, London 1867; *A history of the Catholic church of Jesus Christ, from the death of Saint John to the middle of the second century; including an account of the original organisation of the Christian ministry and growth of episcopacy*, 1873; *Epiphanius; the history of his child and youth, told by himself. A tale of the Early Church*, London 1874; *Freedom for the Church of God: an earnest and affectionate appeal to my High Church brethren*, London 1876; *The Keys of the Kingdom of Heaven (sermon on OCR)*, 1879; *The Relations which at present exist between Church and State in England. A Letter to the Right Hon. W. E. Gladstone*, London 1883; *A Latin Letter (with an English translation) to his Holiness, Pope Leo XIII*, London 1884. - Monograph: Burton, A. H. (ed), *The Order of Corporate Reunion. Reminiscences of one of its "Bishops" (= T. W. Mossman)*, 1899.

#### **Nugée, George**

1819-1892. 30 May 1847 ordained priest, The Church of England, by The Bishop of London, Charles James Blomfield. 1865 founder of The Order of St. Augustine. The first secretary of The Association for the Promotion of the Union of Christendom. 1858 founder of The Community of St. Mary the Virgin. Rector of Widley and vicar of Wymering, Cosham and Portsmouth 1859-1872. August-September 1866 consecrated by Ferrette. Published works as

*The Spirit of Romanism; a sermon [on Hosea IV. 17]*, London 1847; *The Lame Man healed at the Temple Gate: a sermon [on Acts III. 4-8] on Church Dispensaries*, London 1852; *The Holy Women in the Gospel:... A series of seven lectures, delivered in... Lent, 1854*, London 1856; *Conversion: a Sermon preached...in aid of the London diocesan Penitentiary [on 1 Tim. I. 15]*, Oxford 1857; *A Letter to the Lord Bishop of London on the subject of a London Church Mission for assisting the Parochial Clergy in seeking out the Lost*, London 1865; *A Conference of Theologians, suggested as a further step towards promoting the Re-union of Christendom* (in Lee, F G, *Essays on the Reunion of Christendom*), 1867; *St. Austin's Mission Handbook of prayer and praise for the people*, London 1875. *England and the Jews; their destiny and her duty*, London 1881.

### **Portal, Fernand**

1855-1926. 1874 joined Congregatio Missionis (C.M.) ("The Lazarists"). 1880 ordained priest, Église Catholique de France. 1880-1882 teacher in Oran, 1882-1886 teacher in Cahors. Owing to weak health he spent a time in Madeira. 1898-1906 "supérieur du séminaire université Saint-Vincent de Paul", Paris. 1909-1926 priest, Congrégation de la Mission, Paris. 1926 joined Monastère Bénédictin de Amay-sur-Meuse. 29 December 1918 consecrated by Mar Antoine (Lefebüre). 7 November 1920 consecrated by Maran Mar Yosif Emmanuel II Thoma, Patriarch of The Chaldean Catholic Church, assisted by Mar Antoine. 1921-1925 member of the committee of The Malines Conversations. - Monograph: Hemmer, Hippolyte, *Fernand Portal, 1855-1926: Apostle of Unity*, New York 1961; Ladous, Régis, *Mr Portal et les siens. Mission chrétienne et union des Églises*, diss., Université de Lyon 1982.

### **Seccombe, John Thomas**

1835-1895. 1864 settled in Terrington St. Clements, King's Lynn, Norfolk, as Medical Officer. Magistrate. 18-19 November 1866 ordained priest and consecrated by Ferrette. Published works as *Science, Theism and Revelation, considered in relation to Mr. Mill's Essay on Nature, Religion and Atheism*, London 1875. Translator of *The Holy Canons of the Seven Oecumenic Synods, translated from the original Greek* (preface: Jules Ferrette), London 1867; Platon [Petr Georgievich Levshin, Archbishop of Tver, Metropolitan of Moscow], *The Great Catechism of the Holy Catholic, Apostolic and Orthodox Church. Translated from the Greek edition by J. T. S.*

### **Trevisanato, Giuseppe Luigi [Josephus Aloysius]**

1801-1877. 13 March 1824 ordained priest, Chiesa Cattolica in Italia. 16 January 1853 consecrated by Fabius Maria Cardinal Asquini, assisted by Gaetano Bedini, Titular Archbishop of Thebae, and Antonio Ligi-Bussi, Titular Archbishop of Iconium. 7 April 1862 - 28 April 1877 Patriarch of Venezia. 16 March 1863 Cardinal.

### **Wood, Charles Lindley [Lord Halifax]**

1839-1934. 4<sup>th</sup> Baronet and 2<sup>nd</sup> Viscount Halifax. 1868-1919 and 1927-1934 President of English Church Union. 1921-1925 member of the committee of The Malines Conversations. Published *Leo XIII and Anglican Orders*, London 1912; *A Call to Reunion*, Oxford 1922; *The Conversations at Malines, 1921-25*, 1930. - Monograph: Lockhart, J G, *Charles Lindley, Viscount Halifax*, Vol I, London 1935, Vol II, London 1936.

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# APPENDIX 1:

## Outline of some religious societies in The British Isles 1830-1910

### **Society for Prayers for the Conversion of England**

Founded 1838 by De Lisle and Rev. George Spencer [Fr. Ignatius] of The Catholic Church of England & Wales.<sup>39</sup> The society was created under influence of the spirituality of the Rosminians.<sup>40</sup>

### **Society of the Holy Cross [Societas Sanctæ Crucis] (SSC)**

Founded 1855 by Rev. Charles Fuge Lowder, Rev. Alfred Poole and Rev. Joseph Newton Smith, all of The Church of England, "for priests 'maintain and extend the Catholic faith and discipline and to form a special bond of union between Catholic clergy'"<sup>41</sup> The society grew up from a merger of the spirituality of The Oxford Movement and the idea on restoration of the apostolate of The Catholic Apostolic Church ('The Irvingites').<sup>42</sup>

### **Association for Promotion of the Union of Christendom (A.P.U.C.)**

Founded 1857 by De Lisle and architect A W Pugin from the Catholic side and from the Anglican side Alexander Penrose Forbes, Bishop of Brechin (1847-1875) of The Scottish Episcopal Church and Lee in order to promote a Catholic uniate church in The British Isles. Nugée was its first secretary.<sup>43</sup>

Magazine: *Union Review*, founded 1863, 1863-1869 edited by Lee.

### **English Church Union**

Founded 1859 "at the time of the 'Oxford Movement', to promote catholic faith and order, it continues this work today by providing support and encouragement to those lay people and priests who wish to see catholic faith, order, morals and spirituality maintained and upheld, and who wish to promote catholic unity".<sup>44</sup> 1868-1919 Lord Halifax was president.

Magazine: *Church Review*, 1861-1864, from 1864 *Monthly Circular*.

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<sup>39</sup> Together with De Lisle, Spencer was among the so called "Cambridge converts" who during the studies at Trinity College, Cambridge, converted to Catholicism.

<sup>40</sup> Fr. Antonio Rosmini-Serbatì (1797-1855), Chiesa Cattolica in Italia, founded Institute of Charity ("Rosminians"). His metaphysics and epistemology were grounded in the immediate intuition of ideal being as the basis for every act of knowledge. He was supposedly best known for his writings on behalf of Church reform, why some of his books were placed in *Index Librorum Prohibitorum*.

<sup>41</sup> Quotation: *The Church of England Yearbook 2000*, p 308. About the foundation, see Ellsworth, L E, *Charles Lowder and the Ritualist Movement*, London 1982.

<sup>42</sup> An outstanding work is Gretason, Mark Nicholas, *The Idea of the church in The Catholic Apostolic Church*, unpublished PhD-thesis, London n.d.. Ref. Also: Norton, Robert, *Reasons for believing that the Lord has restored the Church apostles and prophets*, London 1852; Norton, Robert, *Truths and untruths respecting a restored apostolate*, London 1876; Ståhl, Bo R & Persson, Bertil, *Kulter Sekter Samfund*, Stockholm 1971 pp 23-30. - The idea on restoration of the apostolate was characteristic of the age, a movement in which we also find the pre-pentecostal movements and The Church of Jesus Christ of Latter-Day Saints ("The Mormons"). Cf Lively, Robert L, *The Catholic Apostolic Church and the Church of Jesus Christ of Latter-day Saints. A Comparative Study of Two Minority Millenarian Groups in Nineteenth-Century England*, (diss.), Oxford University 1977

<sup>43</sup> About the foundation, see Butler, Cuthbert, *The Life and Times of Bishop Ullathorne 1806-1889*, Vol I, London 1926, pp 334-468.

<sup>44</sup> Quotation: *The Church of England Yearbook 2000*, p 282.



### **Confraternity of the Blessed Sacrament**

Founded 1862 with three objects: "1. The honour due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood. 2. Mutual and Special Intercession at the time of, and in union with the Eucharistic Sacrifice. 3. To promote the Observances of the Catholic and Primitive practice of receiving the Holy Communion."

### **Anglican and Eastern Churches Association**

Founded 1864 by the hymnist and liturgiologist John Mason Neale "to promote mutual understanding of, and closer relations between, the Orthodox, Oriental and Anglican Churches".<sup>45</sup>

### **Society of St. John the Evangelist**

Founded 1866 by Rev. Richard Meux Benson, The Church of England, with Rev. Charles Grafton, The Protestant Episcopal Church, as co-founder "to seek that sanctification to which God in His Mercy calls us, and in so doing to seek, as far as God may permit, to be instrumental in bringing others to be partakers of the same sanctification".<sup>46</sup>

### **Brotherhood of the Holy Redeemer**

Founded 1866 by Mossman for poor ordinands. The brotherhood was short-lived.

### **Order of the Holy Redeemer (OHR)**

Founded 1880's. It had an inner circle, supposedly as a revival of The Brotherhood of the Holy Redeemer, *Brotherhood of the Holy Cross*, which "was started by a few friends who were studying for Holy Orders". These societies acted for a time as inner circles of The Order of Corporate Reunion. Superior General of OHR was consecrated by Lee.<sup>47</sup>

Magazine: *Catholic, The Official Publication of the Order of the Holy Redeemer*.

### **Society for the Restoration of Apostolic Unity**

Founded 1905 by Bishop Henry Bernard Ventham, Bishop John Cudworth Whitebrook and Bishop William Patterson Whitebrook, all of The Independent Catholic Church of Great Britain of the American Catholic Church Communion, as a regional branch of The Order of Corporate Reunion.<sup>48</sup>

Published a *Pastoral Letter* 1905.

### **Society of St. Willibrord**

Founded 1908 as **The Anglican and Old Catholic Society of St. Willibrord** "to promote friendly relations between the Anglican and Old Catholic Churches, including the fullest use of the full Communion established between them in 1931".<sup>49</sup> 1909-1913 Mathew was Vice President.

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<sup>45</sup> Quotation: *The Church of England Yearbook 2000*, p 268.

<sup>46</sup> In Anson, Peter F, *The Call of the Cloister*, London 1958 pp 75-83 there is an informative historical sketch on the society. Grafton later returned to his native country, USA, and as Bishop of Fond du Lac of The Protestant Episcopal Church played a shady role in the early history of the Old Catholic Church. See Persson, Bertil, *A Biographical Sketch on Joseph René Vilatte*, Solna 2000. The society still exists "engaged in retreats, missions and educational work". Quotation: *The Church of England Yearbook 2000*, p 251.

<sup>47</sup> Walsh, Walter, *The Secret History of The Oxford Movement*, London 1899 pp 233-239, gives a good report on OHR.

<sup>48</sup> Ref. Persson, Bertil, *A Biographical Sketch on Joseph René Vilatte*, Solna 2000.

<sup>49</sup> Quotation: *The Church of England Yearbook 2000*, p 308. Ref. Burley, John, *The Society of St. Willibrord*, in Huelin, Gordon (ed), *Old Catholics & Anglicans 1931-1981*, Oxford 1983 pp 62-85.

## **APPENDIX 2:**

### **The apostolic succession of Chiesa Cattolica in Italia (I)**

**Bonifaz, Emmanuel Quintano (-1774)**

Archbishop of Pharsala

Archbishop Bonifaz consecrated 11 August 1765

**de Lorenzana, Francisco Antonio (1722-1804)**

Archbishop of Toledo (1772)

Cardinal (1789)

Cardinal de Lorenzana consecrated 30 September 1798

**Spina, Iosephus Maria (1756-1828)**

Cardinal (1820)

Cardinal Spina consecrated 12 November 1826

**Spinola, Ugo Pietro [Hugo Petrus] (1791-1858)**

Cardinal (1831)

Assisted by Bishops Dominicus Lucciardi and Ioannes Carolus Gentili, Cardinal Spinola consecrated 6 June 1847

**di Calabiana, Luigi [Aloysius Iosephus] Nazari (1808-1893)**

Never been a Cardinal

## **APPENDIX 3:**

### **The apostolic succession of Chiesa Cattolica in Italia (II)**

**Castiglione, Francesco Saverio (1761-1830)**

Ordained priest, Chiesa Cattolica in Italia (1785)

Cardinal (1816)

Archbishop of Spoleto (1827)

[As Pius PP VIII Vicarius Christi (1829)]

Cardinal Castiglione consecrated 3 June 1827

**Mastai-Ferretti, Giovanni Maria (Pius PP IX, 1792-1878)**

Ordained priest, Chiesa Cattolica in Italia (1819)

Vicarius Christi (1846)

Pius PP IX consecrated 6 July 1856

**Franchi, Alessandro (1819-1878)**

Ordained priest, Chiesa Cattolica in Italia (1842)

Titular Archbishop of Thessalonika (1856)

Cardinal (1873)

Apostolic Nuncio (1874)

Cardinal Franchi consecrated 20 May 1877

**Gurégh, Ignas [Ghiurekian, Ignatios] (1833-1921)**

Ordained priest, The Armenian Catholic Church of Kilikia (1854)

Abbot-General of The Mechitarists, Venezia (1876)

Titular Archbishop of Trajanopolis and Rhodope (1877)

## **APPENDIX 4:**

### **The apostolic succession of The Syrian Patriarchate of Antoch and All the East**

**ibn Salmo Mesko, Boutros (Mar Julius, 1799-1894)**

Consecrated 1846 as Mar Julius by Moran Mor Ignatius XXXII Elias II, later appointed as *Julius, Metropolitan of the World* [1872-1894 as Moran Mor Ignatius XXXIV Peter [Boutros] III/IV Patriarch]

Mar Julius consecrated as *Mar Julius, Bishop of Iona and its dependencies* (The Catholic Apostolic Church of the West [The Ancient British Church]) 2 June 1866 (old style)/6 June 1866 (new style)

**Ferrette, Raimond (Mar Julius, 1828-1904)**

Ordained priest, Chiesa Cattolica in Italia (1855)

Mar Julius, Bishop of Iona and its dependencies (The Catholic Apostolic Church of the West [The Ancient British Church]), consecrated August-September 1866

**Nugée, George (1819-1892)**

Ordained priest, The Church of England (1845)

Mar Julius, Bishop of Iona and its dependencies (The Catholic Apostolic Church of the West [The Ancient British Church]), consecrated 18-19 November 1866

**Seccombe, John Thomas (1835-1895)**

Ordained priest, The Catholic Apostolic Church of the West (The Ancient British Church) (1866)

## **APPENDIX 5:**

### **The apostolic succession of The Union of Ütrecht of the Old Catholic Churches**

**Gul, Gerard (1847-1920)**

11 May 1892 consecrated by Bishop Gaspart Johannes Rinkel, Bishop of Haarlem of Oud-Katholieke Kerk van Nederland, assisted by Bishops Cornelius Diependaal, Oud-Katholieke Kerk van Nederland, Josef Hubert Reinkens, Alt-Katholische Kirche in Deutschland and Eduard Herzog, Christkatholische Kirche der Schweiz/Église catholique-chrétienne de la Suisse

Archbishop, The Union of Ütrecht of the Old Catholic Churches (1892)

Assisted by Bishops Johannes Jacobus van Thiel and Nicolas Bartholomäus Petrus Spit, Oud-Katholieke Kerk van Nederland, and Bishop Josef Demmel, Alt-Katholische Kirche in Deutschland, Archbishop Gul consecrated 28 April 1908

**Mathew, Arnold Harris (1852-1919)**

Ordained priest, The Catholic Church in Scotland (1877)

Archbishop-Primate, The Old Catholic Church in Great Britain (1911)

Archbishop-Primate, The Uniate Western Catholic Church (1916)

## **CHAPTER 6:**

# **The apostolic succession of The Chaldean Catholic Church**

**Khayatt, Yosif (Maran Mar Yosif Emmanuel II Thoma, 1852-1947)**  
Patriarch, The Chaldean Catholic Church (1900)

Assisted by Bishop of Salmas and Patriarchal Vicar Pierre Aziz Ho, Maran Mar Yosif Emmanuel II Thoma consecrated 27 May 1917

**Lefebüre [Leberne, Lefberne], Antoine (Mar Antoine, 1862-1953)**  
Member, Ordo Antonianus S. Hormisdæ Chaldaeorum  
Ordained priest, The Chaldean Catholic Church (1893)

Patriarchal Exarch of Western Europe (1917)  
Delegate and Special Commissary in the USA (1917)

Assisted by Mar James (Fernand Portal) and Mar Evodius (Edward Robert Smith), Bishops of The Chaldean Catholic Church, Mar Antoine consecrated 4 May 1925

**Brooks, Arthur Wolfort (Mar John Emmanuel, 1889-1948)**  
Ordained priest, The Protestant Episcopal Church (1916)

Archbishop-Primate, The Apostolic Episcopal Church (1930)

## **CHAPTER 4: SHORT BIOGRAPHIES**

### ***Remark***

*Person mentioned only with family name has a biographical entry in this chapter.*

### **Agostino, Dominicus**

1825-1891. 22 January 1851 ordained priest, The Roman Catholic Church. 2 November 1871 consecrated. 22 June 1877 - 7 July 1886 Patriarch of Venezia. 1882 Cardinal.

# on Murano

### **Bacon, Francis Herbert**

7 January 1911 ordained priest and consecrated as Bishop of Durham by Mathew. On lecture tours 1914 - 1919 in USA and Canada. # Coadjutor 17 January 1920 - 16 February 1920 to Archbishop-Primate James Charles Thomas Ayliffe Williams (dead 1952), The Old Roman Catholic Church (Pro-Uniate Rite). Archbishop-Primate 16 February 1920 - 4 October 1920 of The Old Roman Catholic Church (Pro-Uniate Rite). 1 October 1920 received into The Church of England by Winnington-Ingram. 21 December 1920 ordained priest, The Church of England, by Winnington-Ingram. Resigned 8 December 1927.

# on Carfora

### **Beale, Herbert Ignatius**

1862-1927. 6 February 1887 ordained priest, Catholic Church of England & Wales, by The Bishop of Nottingham, Edward Gilpin Bagshawe. 1896 founder of Missionary Brotherhood of

Franciscan Tertiaries and became Father-Superior (suppressed 1900). 1897 joined Association of St Anthony of Padua. Deprived. August 1903 reconciled. 1909 deprived. 13 June 1910 consecrated by Mathew. 11 February 1911 excommunicated by Pius PP X. 1913 reconciled. In USA, where 2 July 1914 The Bishop of Nebraska, Tommaso Bonacum, placed him in the mission of Wahoo. Already 6 July 1914 left this mission and returned to England. March 1915 received into The Church of England. 17 May 1916 reconciled and became a Catholic layman. Later priest of The Church of England.

### **Bell, Alexander Melville**

1819-1905. 19 June 1884 ordained priest by Lee. 27 August 1885 consecrated by Lee et al.

### **Brooks, Arthur Wolfort**

1888-1948. 11 January 1916 ordained priest, The Protestant Episcopal Church, by The Bishop of Kentucky, Charles Edward Woodcock (1854-1940). 4 May 1925 consecrated as Mar John Emmanuel by Mar Antoine (Lefebvre/Lefberne; 1862-1953), Patriarchal Exarch of Western Europe and Delegate and Special Commissary in USA of The Chaldean Catholic Church, who was assisted by Mar James (Fernand Portal) and Mar Evodius (Edward Robert Smith). 23 June 1926 elected Titular Bishop of Sardis of The Anglican Universal Church of Christ in the United States of America (Chaldean). 18 November 1926 resigned of his own volition from the ministry of The Protestant Episcopal Church. 1929 consecrated by Bishop William Montgomery Brown (1855-1937), The Old Catholic Church in America. 19 November 1930 enthroned as Archbishop-Presiding Bishop of The Apostolic Episcopal Church (The Holy Eastern Catholic and Apostolic Orthodox Church). 16 May 1937 member of The Archbishop John Carroll Original Synod. 9 April 1939 member of The Evangelical

Catholic Communion.# 8 October 1941- 10 April 1944 of Presiding Bishop The Old Catholic Orthodox Church in the United Kingdom of Great Britain and Northern Ireland. 29 June 1944 elected Titular Archbishop of Ebbsfleet and Legate of The Patriarchal Throne of Antioch as Exarch of the Americas. 16 October 1947 member of The High Church World Union. Published *The Divine Liturgy...According to the Order and Usage established in the Apostolic Episcopal Church*, 1943. - Monograph: Persson, Bertil, *An Apostolic Episcopal Ministry. Archbishop Arthur W Brooks And Christ's Church By-The-Sea In Memory And Inspiration*, Phoenix 1992  
# on The Evangelical Catholic Communion

### **Carfora, Carmel [Carmelo] Henry**

1878-1958. 15 August 1901 ordained priest, Chiesa Cattolica in Italia, by Giuseppe Cigliano (1854-1906), Titular Bishop of Cymaensis. 7 June 1907 consecrated as Bishop of Chiesa Episcopale Nazionale Italiana by Metropolitan-Primate Joseph René Vilatte (1854-1929), The Old Catholic Church of America.# 1908 he left The Catholic Church and opened independent Catholic missions in West Virginia, Brooklyn and New York. April 1909 pastor of St. Rocchus National Church [Parochia San Rocco], Youngstown, Ohio. 14 June 1912 consecrated by Bishop Prota Giurleo Miraglia Gulotti, The Old Catholic Church of America. 4 October 1916 consecrated by Archbishop-Primate Rudolfe Francois Eduard de Landas Berghes et de Rache (1873-1920), The North American Old Roman Catholic Church. 1919-1958 Primate of The North American Old Roman Catholic Church. June 1931 Honorary Protector for USA of Ordensgesellschaft Signum Fidei. Author of *Answer to Harding, alias Dom Cipolline, alias Dom Cypriam, alias Dom Augustine etc.*, Chicago 1919; *Historical and doctrinal Sketch of the Old Roman Catholic Church*, Niagara Falls 1950. 1945-1950 editor of *The Augustinian*.  
# on my book on Vilatte

### **Carter, John Arnold**

1887-1967. Ordained priest, The Old Catholic Church in Great Britain, by Mathew. 22 May 1921 ordained priest, The Church of England, by The Bishop of London, Winnington-Ingram. 1946-1951 examining Chaplain to The Bishop of Coventry. 30 June 1958 retired from ministry of The Church of England.

### **Conybeare, Frederick Cornwallis**

1856-1924. 15 August 1894 consecrated by Lee and Seccombe et al. According to Armenian scholars he was "a distinguished armenologist". Among his many books *The Key of Truth. A manual of the Paulician Church in Armenia*, 1898, and *Rituale Armeniorum, being the administration of the sacraments and the breviary rites of the Armenian Church*, 1905, are still of very great importance.

### **Dearmer, Percy**

1867-1936. 1892 ordained priest, The Church of England. 15 August 1894 consecrated by Lee and Seccombe. During World War I Chaplain to The British Red Cross in Serbia. 1919-1936 Professor of ecclesiastical art, King's College, London. 1909-1914 member of the committee of The Society of St Willibrord (founded 1908 by Rev George Barber "to promote friendly relations between the Anglican and Old Catholic Churches, and to prepare the way for the restoration of full intercommunion with them").# 1924 received by Bishop-Primate Ulric Vernon Herford (1866-1938), The Evangelical Catholic Communion,# to assist in an interdenominational Congregationalist church. 1931-1936 Canon of Westminster Abbey. Author of hymns and works as *Parson's Handbook*, 1899; *Reunion and Rome*, 1910. Editor



of *English Hymnal*, 1906; *Songs of Praise*, 1925; *The Oxford Book of Carols*, 1928; *Songs of Praise Discussed*, 1933. - Monograph: Dearmer, Nan, *Life of Percy Dearmer*, 1940

# on The Society of St. Willibrord

# on The Evangelical Catholic Communion

### **De Lisle, Ambrose Phillipps**

1809-1879. Born as Ambrose Lisle March-Phillipps. One of the main figures behind the birth of OCR. Originally member of The Church of England. 1824 received into The Catholic Church of England & Wales by Rev. Thomas Macdonell, Birmingham. 1835 founder of a Cistercian monastery. 1837 received the habit of Third Order of St Dominic. Introduced The Rosminians# into England. With Rev George Spencer founder of Society for Prayers for the Conversion of England (approved by Nicolaus Cardinal Wiseman). 6 September 1857 with Lee and Nugée founder of The Association for Promoting the Union of Christendom (condemned 1864 and he withdrew).# 1858 - 1870 Primate of The Evangelical Catholic Communion.# Together with Seccombe the promoter of OCR. - Monograph: Pawley, Margaret, *Faith and Family. The Life and Circle of Ambrose Phillips de Lisle*, Norwich 1993

# on The Rosminians

# on A.P.U.C.

# Ref Brooks

### **di Calabiana, Luigi (Aloysius Josephus) Nazari**

1808-1893. 29 May 1831 ordained priest, Chiesa Cattolica in Italia, by The Bishop of Torino, Colombano Chiavarotti. 6 June 1847 consecrated by Ugo Pietro (Hugo Petrus) Cardinal Spinola, who was assisted by Bishop Dominicus Lucciardi and Bishop Ioannes Carolus Gentili. Archbishop of Milano 27 March 1867 - 23 October 1893.

### **Ferrette, Raimond (Mar Julius)**

1828-1904. Originally a Protestant. 1850 received into The Roman Catholic Church. 19 June 1856 founder of Ordo Fratrum Praedicatorum Unionis (Magister General to 23 April 1879).# 2 June 1855 ordained priest, Chiesa Cattolica in Italia, by Constantinus Cardinal Patrizi Naro (1798-1876). 16 June 1856 returned to Protestantism. 1856-1859 Presbyterian missionary in The Near East. Around the turn of the year 1860 Presbyterian missionary in Belfast, Ireland. 1860 - 1862 Presbyterian missionary in Syria and Libanon. 1863 in Europe. Presbyterian missionary in Syria and 30 March 1865 became retired, and returned to England. Summer 1866 back in Syria and was 2 June/6 June 1866 consecrated as Mar Julius and Bishop of Iona and its dependencies by Mar Julius, Metropolitan of the World, The Syrian Patriarchate of Antioch and All the East. July 1866 back in England he made a tour around England and Scotland and November 1866 returned to London. March 1867 left for USA. Lived in Cambridge, Mass. to 1880, when he moved to Lausanne. From 1896 lived in Geneva. During his time in Schweiz he became a reputed advisor in interconfessional matters. Author of works as *The Romish baptism as judged by protestant theology*, 1858, *The Gospel of Matthew...in Arabic*, 1863, *The Damasqus Ritual. A complete Arabic liturgy extracted partly from the Greek euchologium and partly from the common prayer book*, 1864, *Euchologion. The Eastern Liturgy of the Holy, Catholic Apostolic and Orthodox Church, simplified and supplemented...Translated by the author from his Greek manuscript*, 1866, *The Essential Rites of the Seven Sacraments, a Pastoral Epistle*, 1876, *Les Rites Essentiels de l'Église*, 1901, *Les Rites Essentiels du Christianisme*, 1903.

# on O F P U

**Ghiurekian, Ignatios**

1833-1921. 1854 ordained priest, The Armenian Catholic Church. 1876 elected as the 6th Abbot-General of The Mekhitarists in Venezia. 1877 consecrated. 8 May 1877 Titular Archbishop of Trajanopolis.

**Godwin, Dominic Albert**

1846-1914. 29 April 1889 consecrated by Seccombe.

**Howarth, Arthur William**

1867-1942. 21 December 1892 ordained priest, The Catholic Church of England & Wales, by The Bishop of Nottingham, Edward Gilpin Bagshawe. Domestic Prelate to Leo PP XIII. 13 June 1910 consecrated by Mathew. 11 February 1911 excommunicated by Pius PP X. Reconciled. 21 December 1919 - 8 August 1933 Archbishop-Primate of The Uniate Western Catholic Church. Author of *A Protest against the Tyranny of the Roman Inquisition and of His Holiness Pope X*, 1919 (privately printed).

**Jackson, Richard Charles**

1851-1937. Member of The Order of St Augustine (founded ca 1865 by Rev George Nugée) and adopted the monastic name Brother à Becket.# Ordained priest, OCR, by Lee. 24 June 1896 consecrated by Lee. Is said to has been "at once an authority on Dante and Greek Art, a Platonist, a Monk, and a Reunionist". Vice President of The Dante Society. Fellow of The Royal Historical Society. Author of works as *In memoriam the Lord Bishop of Oxford, the Right Revd. William Stubbs*, 1901, *His presence. Spiritual hymns and poems of the blessed sacrament of the altar, for devotional use at Holy Communion*, 1886, *Jackson's Sarum and Roman kalendar*, 1892-1893, *The golden city. Sonnets and other poems written at Keble college, Oxford, with a sonnet "In memoriam" of Dr E. B. Pusey*, 1883.

# Ref Nugée

**Lambert, William Noël**

Pastor of The Congregational Church, Islington, London. 9 February 1909 ordained priest, The Old Catholic Church in Great Britain, by Mathew. Christmas 1910 and definitely 23 May 1913 received into The Church of England, by The Bishop of London, Winnington-Ingram. 22 August 1917 consecrated by Mathew. Dead 1954.

**Lee, Frederick George**

1832-1902. 21 September 1856 ordained priest, The Church of England, by The Bishop of Oxford, Samuel Wilberforce (1805-1873). 6 September 1857 with De Lisle and Nugée founder of The Association for Promoting the Union of Christendom, for which he 1863 - 1869 edited *Union Review*.# 1979 DD at Washington and Lee University, Lexington, VA, USA. 11 December 1901 received into The Catholic Church. Author of works as *Essays on the Reunion of Christendom*, 1867, *The Validity of the Holy Orders of the Church of England maintained and vindicated*, 1869, *A Dictionary of Ritual*, 1871, *Pastoral Letter by the Rector, Provincials, and Provosts of the Order of Corporate Reunion*, 1877, *A Glossary of Liturgical and Ecclesiastical Terms*, 1877, *Hymns for Several Occasions*, 1880, *Order out of Chaos: Three Sermons*, 1881, *The Need of Spiritual Authority*, 1882, *Sights and Shadows*, 1894. Edited 1877 - 1879 the magazine of OCR, *Reunion Magazine*. - Monograph: Brandreth, Henry R T, *Dr Lee of Lambeth: A Chapter in Parenthesis in the History of the Oxford Movement*, London 1951

# on A.P.U.C. see De Lisle

### **Mathew, Arnold Harris**

1852-1919. 13 October 1875 joined The Catholic Church of England & Wales. 24 June 1877 ordained priest, The Catholic Church of England & Wales, by The Bishop of Glasgow, Charles Eyre (1817-1902). July 1889 retired from all church duties. Was for around one year engaged in The Unitarian Movement. 1892 joined The Church of England. 1899 rejoined The Catholic Church of England & Wales as a layman. 28 April 1908 consecrated as Bishop of The Old Catholic Church in Great Britain by Archbishop-Primate Gerard Gul (1847-1920), who was assisted by Bishop Johannes Jacobus van Thiel and Bishop Nicholas Bartholomaeus Petrus Spit of The Old Catholic Church in The Netherlands and Bishop Josef Demmel of The Old Catholic Church in Germany. 7 January 1909-1913 Vice President of The Society of St Willibrord. 29 December 1910 broke the relation to The Utrecht Communion but remained in full communion with The Old Catholic Church of the Mariavites (Plock). 7 January 1911 elected Archbishop of London and Presiding Bishop of The Old Catholic Church in Great Britain. 11 February 1911 excommunicated by Pius PP X. 5 August 1911 signed Act of Union with The Syrian Orthodox Patriarchate of Antioch through The Archbishop of Beyrouth, Gerassimos Messarah. 13/26 September 1912 signed Act of Union with The Greek Orthodox Patriarchate of Alexandria through Patriarch Photios. June 1913 received Abbot-Bishop William Henry Francis Brothers and his Old Catholic mission in USA as a Western-Rite-Mission. 16 December 1914 wrote to Benedictus PP XV offering complete submission, placing the entire movement under his authority; formally abdicated jurisdiction over The Old Catholic Church in Great Britain. 22 February 1916 founder of The Uniate Western Catholic Church. Author of works as *The old Catholic missal and ritual, prepared for the use of English-speaking congregations of old Catholics, in communion with the ancient Catholic archiepiscopal*, 1909, *Are Anglican Orders Valid?*, 1910, *Articles of Belief of the Old Catholics of Great Britain and Ireland, of the Western Orthodox Church*, 1911, *The Catholic Church of England, its Constitution, Faith, Episcopal succession*, 1914, *An Episcopal Odyssey*, 1915. Editor of *The Torch. A Monthly Review advocating the Reconstruction of the Church in the West and Reunion with the Holy Orthodox Church of the East* (only few issues of 1912). Translator of Duchesne, Louis Marie Olivier, *The churches separated from Rome*, 1907, and idem, *The beginnings of the temporal sovereignty of the popes, A.D. 754 - 1073*, 1907. - Monograph: Persson, Bertil, *A Brief Biographical Sketch on Arnold Harris Mathew*, Solna 2000.

### **Morgan, Richard Williams**

1815-1889. 2 October 1842 ordained priest, The Church of England, by The Bishop of St. David's, Connop Thirlwall. 6 March 1879 consecrated by Lee, Mossman and Seccombe. 1874-1889 as Mar Pelagius I Patriarch of The Ancient British Church. Accepted The Druidic Order as the forerunner of Christianity in The British Isles and was a Bard with the name Mor Merion (= Foaming Sea). Wrote and taught on the subject of the British being descended from the Lost Tribes of Israel. Published *Liturgy of the Ancient British Church*, 1874. Author of works as *A Vindication of the Church of England*, 1851, *Scheme for the Reconstruction of the church Episcopate and its Patronage in Wales*, 1855, *The Church and Its Episcopal Corruptions in Wales*, 1855, *The British Kymry or Britons of Cambria*, 1857, *St Paul in Britain, or the Origin of British as opposed to Papal Christianity*, 1861.

### **Mossman, Thomas Wimberley**

1826-1885. 26 May 1850 ordained priest, The Church of England, by The Bishop of Lincoln, John Kaye. 1856 member of The Society of the Holy Cross (a secret ritualist society).# 1866 founder of The Brotherhood of the Holy Redeemer.# 1885 received into The Catholic Church of England & Wales by Henry Edward Cardinal Manning (1808-1892), Archbishop of

Westminster. Author of works as *A glossary of the principal words used in a figurative, typical, or mystical sense in the Holy Scriptures, with their significations gathered from the sacred writers, or from the works of the ancient fathers*, 1854, *A history of the Catholic church of Jesus Christ, from the death of Saint John to the middle of the second century; including an account of the original organisation of the Christian ministry and growth of episcopacy*, 1873, *Freedom for the Church of God: an earnest and affectionate appeal to my High Church brethren*, 1876. *The Keys of the Kingdom of Heaven (sermon on OCR)*, 1879.  
# on The Society of the Holy Cross  
# on The Brotherhood of the Holy Redeemer

### **Nugée, George**

1819-1892. 30 May 1847 ordained priest, The Church of England, by The Bishop of London, Charles James Blomfield. Founder ca 1865 of The Order of St Augustine.# 6 September 1857 with De Lisle and Lee founder of The Association for the Promoting of the Union of Christendom (condemned by The Holy See 16 September 1864 by a letter signed by Constantinus Cardinal Patrizi Naro).# 1858 founder of The Community of St Mary the Virgin. Rector of Widley and vicar of Wymering 1859-1872. August 1866 consecrated by Ferrette. Published *Conversion: a Sermon preached...in aid of the London diocesan Penitentiary*, 1857.  
# on The Oder of St Augustine  
# on A.P.U.C. see De Lisle

### **Seccombe, John Thomas**

1835-1895. Medical. Magistrate. November 1866 ordained priest and consecrated by Ferrette.

### **Stanton, Henry Arthur**

1839-1913. Member of The Society of the Holy Cross (of The Oxford Movement). 26 December 1882 consecrated by Lee, Mossman and Seccombe. Author of works as *Catholic Prayers for Church of England People*, 1891. - *Monograph: Russell, George W E, Arthur Stanton: a Memoir*, 1917  
# see

### **Stevens, Charles Isaac**

1835-1917. Ordained priest, The Reformed Episcopal Church (USA). Trained to organist. 6 March 1879 consecrated as Bishop of Caerleon-upon-Usk by Morgan, assisted by Lee, Mossman and Seccombe. 1889-1917 as Mar Theophilus I Patriarch of The Ancient British Church. 1897 consecrated by Archbishop-Primate Leon Chechemian (1848-1920), Free Protestant Church of England. Author of *An essay on the theory of music*, Göttingen 1863.

### **Swete, Henry Barclay**

1835-1917. 1859 ordained priest, The Church of England, by The Bishop of Bath and Wells, Robert John Eden. 26 December 1882 consecrated by Lee, Mossman and Seccombe. Most of his time professor in London and Cambridge related to various topics in liturgy, theology and Bible interpretation of the early Christianity. Issued *The Old Testament in Greek*, 1887-1891. 1899 founder of *Journal of Theological Studies*.

### **Trevisanato, Giuseppe Luigi (Josephus Aloysius)**

1801-1877. 13 March 1824 ordained priest, The Roman Catholic Church. 16 January 1853 consecrated by Fabius Maria Cardinal Asquini, assisted by Gaetano Bedini, Titular Archbishop of Thebae, and Antonio Ligi-Bussi, Titular Archbishop of Iconium. 7 April 1862 - 28 April 1877 Patriarch of Venezia. 16 March 1863 Cardinal.#

# see Agostino

**Ventham, Henry Bernard**

1873-1944. 23 December 1898 ordained priest by Metropolitan-Primate Joseph René Vilatte (1854-1929), The Old Catholic Church of America. 15 June 1903 consecrated as Bishop of Worcester by Bishop Henry Marsh Marsh-Edwards (1866-1931), The Independent Catholic Church of Great Britain of the communion of The Old Catholic Church of America, who was assisted by Archbishop Vilatte. 19 February 1905 with J. C. Whitebrook and W. P. Whitebrook founder of The Society for The Restoration of Apostolic Unity and took the name and title as Thomas, Bishop of Worcester. Ordained priest by Mathew, The Uniate Western Catholic Church. 29 June 1924 ordained priest, The Church of England, by The Bishop of London, Winnington-Ingram.

**Warwick, William Geoffrey**

14 July 1920 ordained priest and supposedly consecrated for OCR by Bacon. Dead 1955.

**Whitebrook, John Cudworth**

1873-1961. Ordained priest, The Church of England. Consecrated by Lee. 19 February 1905 with his brother W. P. Whitebrook and Ventham founder of The Society for The Restoration of Apostolic Unity and took the name and title as Cuthbert, Bishop of Lindisfarne. Genealogist. Author of *A Chapter of Secret History*, 1922, *The consecration of the Most Reverend Matthew Parker, archbishop of Canterbury, effected by the Rt. Rev. Anthony Kitchen called Dunstan; monk of the Order of St Benedict; sometime prior of students at Gloucester college, and abbot of Eynsham, thereafter bishop of Llandaff*, 1945. 1960 joined Catholic Church of England & Wales.

**Whitebrook, William Patterson**

1871-1915. Ordained priest, The Church of England. Around 1905 consecrated by Bishop Andrew Charles Albert McLaglen, The Free Protestant Episcopal Church. Consecrated by Nugée. 19 February 1905 with his brother J. C. Whitebrook and Ventham founder of The Society for The Restoration of Apostolic Unity and took the name and title as Vergilius, Archbishop of Whitby. 27 December 1908 consecrated by Bishop Louis Prota Giurleo Miraglia Gulotti (1857-1916), The Old Catholic Church of America. Author of *The Independent Catholics of Great Britain*, n d.

**Winnington-Ingram, Arthur Foley**

1858-1946. 1884 ordained priest, The Church of England. 1897 consecrated. 1901-1939 Bishop of London, The Church of England. Author of works as *Fifty Years in London*,