

Appendix I: A List of Some Autocephalous Churches

The exuberant naming practices of the *episcopi vagantes* are better understood if one sees a list of the churches which claim descent from them. They are grouped by “family,” i.e., under the name of the bishop from whom they claim their main episcopal descent. These names are taken from Anson’s table of contents in *Bishops at Large*, and follow his grouping. These lists are not necessarily complete, but simply provide a good representation.

Churches claiming the Ferette succession

- Ancient British Church
- United Armenian Catholic Church
- Free Protestant Church of England
- Free Catholic Church
- English Orthodox Church
- Evangelical Church of England
- English Episcopal Church
- South African Episcopal Church
- Indian Orthodox Church
- Western Orthodox Catholic Church
- Order of the Holy Wisdom

Churches claiming the Vilatte succession

- (a)
- American Catholic Church
 - American Catholic Church (Western Orthodox)
 - American Episcopal Church
 - American Catholic Church (Syro-Antiochean)
 - Catholic Church of America
 - American Catholic Church (Archdiocese of New York)
 - American Holy Orthodox Catholic Apostolic Eastern Church, affiliated with the Orthodox Catholic Patriarchate of America

(b)

- African Orthodox Church
- African Orthodox Church of New York and Massachusetts
- Afro-American Orthodox Church

Churches of the Mathew succession

(a)

- Old Roman Catholic Church (Western Catholic Uniate Church), now known as The Old Roman Catholic Church in Communion with the Primatial See of Caer-Glow
- Old Catholic Church in Ireland
- English (Old Roman Catholic Rite)
- Old Catholic Orthodox Church
- Liberal Catholic Church
- The Church Catholic
- Independent Catholic Church (renamed Apostolic Service Church, then Old Catholic Orthodox Church)
- Old Catholic Evangelical Church of God
- Old Holy Catholic Church (Church of the One Life)
- Free Anglo-Catholic Church
- Old Roman Catholic Church (English rite)

(b) Overseas

- Église Catholique Évangélique
- Old Catholic Church in America (known later as Catholic Church of North America, and Orthodox Old Catholic Church in America)
- North American Old Roman Catholic Church
- Old Catholic Church in North America
- Old Roman Catholic Church in North America
- Universal Episcopal Communion
- Universal Christian Communion
- Independent Episcopal Church of the U.S.A. and Canada
- Diocese-Vicariate of Niagara Falls
- Mexican Old Roman Catholic Church

The Catholicate of the West (Catholic Apostolic Church) and some bodies associated with it directly or indirectly

- Église Catholique du Rite Dominicain
- Apostolic Church of St Peter
- New Pentecostal Church of Christ
- Ancient Catholic Church
- New Catholic and Free Church
- Indian Episcopal Church
- English Episcopal Church
- Coptic Orthodox Church Apostolic Inc.
- New Ancient Apostolic Church
- Universal Apostolic Church of Life (Universal Life Foundation)
- Church and Order of the Servants of Christ
- United Hierarchy of the Ancient Catholic Church
- Pre-Nicene Gnostic Catholic Church
- Ecumenical Church Foundation

Appendix II: The Text of the “Affirmation of St. Louis”

The text is reprinted from *The Christian Challenge*, September/October 1997.

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PREFACE

The Fellowship of Concerned Churchmen, aware of its duty to serve the Church in a time of need, offers this Affirmation of St. Louis for the continuation of the life and witness of the traditional Anglican community of faith.

The Affirmation has two parts: First a brief positive statement of who we are and what must be done to save our heritage; and second, forthright Principles for continuing as faithful servants of Christ, grateful for His gifts to us, and ready to follow Him and do his will.

All Anglicans and Episcopalians are sincerely invited to join with those already fighting for the Faith, and to subscribe to this Affirmation as fellow-workers in this just and good cause.

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST. AMEN.

THE CONTINUATION OF ANGLICANISM—We affirm that the Church of our fathers, sustained by the most Holy Trinity, lives yet, and that we, being moved by the Holy Spirit to walk only in that way, are determined to continue in the Catholic Faith, Apostolic Order, Orthodox Worship and Evangelical Witness of the traditional Anglican Church, doing all things necessary for the continuance of the same. We are upheld and strengthened in this determination by the knowledge that many provinces and dioceses of the Anglican Communion have continued steadfast in the same Faith, Order, Worship and Witness, and that they continue to confine ordination to the priesthood and the episcopate to males. We rejoice in these facts and we affirm our solidarity with these provinces and dioceses.

THE DISSOLUTION OF ANGLICAN AND EPISCOPAL CHURCH STRUCTURE—We affirm that the Anglican Church of Canada and the Protestant Episcopal Church in the United States of America, by their unlawful attempts to alter Faith, Order and Morality (especially in their General Synod of 1975 and General Convention of 1976), have departed from Christ’s One, Holy, Catholic and Apostolic Church.

THE NEED TO CONTINUE ORDER IN THE CHURCH—We affirm that all former ecclesiastical governments, being fundamentally impaired by the schismatic acts of lawless Councils, are of no effect among us, and that we must now reorder such godly discipline as will strengthen us in the continuation of our common life and witness.

THE INVALIDITY OF SCHISMATIC AUTHORITY—We affirm that the claim of any such schismatic person or body to act against any Church member, clerical or lay, for his witness to the whole Faith is with no authority of Christ’s true Church, and any such inhibition, deposition or discipline is without effect and is absolutely null and void.

THE NEED FOR PRINCIPLES AND A CONSTITUTION—We affirm that fundamental principles (doctrinal, moral, and constitutional) are necessary for the present, and that a Constitution (redressing the defects and abuses of our former governments) should be adopted, whereby the Church may be soundly continued.

THE CONTINUATION OF COMMUNION WITH CANTERBURY—We affirm our continued relations of communion with the See of Canterbury and all faithful parts of the Anglican Communion.

WHEREFORE, with a firm trust in Divine Providence, and before Almighty God and all the company of heaven, we solemnly affirm, covenant and declare that we, lawful and faithful members of the Anglican and Episcopal Churches, shall now and hereafter continue and be the unified Anglican Church in North America, in true and valid succession thereto.

FUNDAMENTAL PRINCIPLES

In order to carry out these declarations, we set forth these fundamental Principles for our continued life and witness.

PREFACE:

In the firm conviction that “we shall be saved through the grace of the Lord Jesus Christ,” and that “there is no other name under heaven given among men by which we must be saved,” and acknowledging our duty to proclaim Christ’s saving Truth to all peoples, nations and tongues,

we declare our intention to hold fast the One, Holy, Catholic and Apostolic Faith of God.

We acknowledge that rule of faith laid down by St. Vincent of Lérins: “Let us hold that which has been believed everywhere, always and by all, for that is truly and properly Catholic.”

I. PRINCIPLES OF DOCTRINE

1. THE NATURE OF THE CHURCH

We gather as people called by God to be faithful and obedient to Him. As the Royal Priestly People of God, the Church is called to be, in fact, the manifestation of Christ in and to the world. True religion is revealed to man by God. We cannot decide what is truth, but rather (in obedience) ought to receive, accept, cherish, defend and teach what God has given us. The Church is created by God, and is beyond the ultimate control of man.

The church is the Body of Christ at work in the world. She is the society of the baptized called out from the world: In it, but not of it. As Christ’s faithful Bride, she is different from the world and must not be influenced by it.

2. THE ESSENTIALS OF TRUTH AND ORDER

We repudiate all deviation or departure from the Faith, in whole or in part, and bear witness to these essential principles of evangelical Truth and apostolic Order:

HOLY SCRIPTURES—The Holy Scriptures of the Old and New Testaments as the authentic record of God’s revelation of Himself, His saving activity, and moral demands—a revelation valid for all men and all time.

THE CREEDS—The Nicene Creed as the authoritative summary of the chief articles of the Christian Faith, together with the Apostles’ Creed, and that known as the Creed of St. Athanasius to be “thoroughly received and believed” in the sense they have had always in the Catholic Church.

TRADITION—The received Tradition of the Church and its teachings as set forth by “the ancient catholic bishops and doctors,” and especially as defined by the Seven Ecumenical Councils of the undivided Church, to the exclusion of all errors, ancient and modern.

SACRAMENTS—The Sacraments of Baptism, Confirmation, the Holy Eucharist, Holy Matrimony, Holy Orders, Penance and Unction of the sick, as objective and effective signs of the continued presence and saving activity of Christ our Lord among His people and as His covenanted

means for conveying His grace. In particular, we affirm the necessity of Baptism and the Holy Eucharist (where they may be had)—Baptism as incorporating us into Christ (with its completion in Confirmation as the “seal of the Holy Spirit”), and the Eucharist as the sacrifice which unites us to the all-sufficient Sacrifice on the Cross and the Sacrament in which He feeds us with His Body and Blood.

HOLY ORDERS—The Holy Orders of bishops, priests and deacons as the perpetuation of Christ’s gift of apostolic ministry to His Church, asserting the necessity of a bishop of apostolic succession (or a priest ordained by such) as the celebrant of the Eucharist--these Orders consisting exclusively of men in accordance with Christ’s Will and institution (as evidenced by the Scriptures), and the universal practice of the Catholic Church.

DEACONESSES—The ancient office and ministry of Deaconesses as a lay vocation for women, affirming the need for proper encouragement of that office.

DUTY OF BISHOPS—Bishops as Apostles, Prophets, Evangelists, Shepherds and Teachers, as well as their duty (together with other clergy and the laity) to guard and defend the purity and integrity of the Church’s Faith and Moral Teaching.

THE USE OF OTHER FORMULAE—In affirming these principles, we recognize that all Anglican statements of faith and liturgical formulae must be interpreted in accordance with them.

INCOMPETENCE OF CHURCH BODIES TO ALTER TRUTH—We disclaim any right or competence to suppress, alter or amend any of the ancient Ecumenical Creeds and definitions of Faith, to set aside or depart from Holy Scripture, or to alter or deviate from the essential prerequisites of any Sacrament.

UNITY WITH OTHER BELIEVERS—We declare our firm intention to seek and achieve full sacramental communion and visible unity with other Christians who “worship the Trinity in Unity, and Unity in Trinity,” and who hold the Catholic and Apostolic Faith in accordance with the foregoing principles.

II. PRINCIPLES OF MORALITY

The conscience, as the inherent knowledge of right and wrong, cannot stand alone as a sovereign arbiter of morals. Every Christian is obligated to form his conscience by the Divine Moral Law and the Mind of Christ as revealed in Holy Scriptures, and by the teachings and

Tradition of the Church. We hold that when the Christian conscience is thus properly informed and ruled, it must affirm the following moral principles:

INDIVIDUAL RESPONSIBILITY—All people, individually and collectively, are responsible to their Creator for their acts, motives, thoughts and words, since “we must all appear before the judgement seat of Christ...”

SANCTITY OF HUMAN LIFE—Every human being, from the time of his conception, is a creature and child of God, made in His image and likeness, an infinitely precious soul; and that the unjustifiable or inexcusable taking of life is always sinful.

MAN’S DUTY TO GOD—All people are bound by the dictates of the Natural Law and by the revealed Will of God, insofar as they can discern them.

FAMILY LIFE—The God-given sacramental bond in marriage between one man and one woman is God’s loving provision for procreation and family life, and sexual activity is to be practiced only within the bonds of Holy Matrimony.

MAN AS SINNER—We recognize that man, as inheritor of original sin, is “very far gone from original righteousness,” and as a rebel against God’s authority is liable to His righteous judgment.

MAN AND GOD’S GRACE—We recognize, too, that God loves His children and particularly has shown it forth in the redemptive work of our Lord Jesus Christ, and that man cannot be saved by any effort of his own, but by the Grace of God, through repentance and acceptance of God’s forgiveness.

CHRISTIAN’S DUTY TO BE MORAL—We believe, therefore, it is the duty of the Church and her members to bear witness to Christian Morality, to follow it in their lives, and to reject the false standards of the world.

III. CONSTITUTIONAL PRINCIPLES

In the constitutional revision which must be undertaken, we recommend, for the consideration of continuing Anglicans, the following:

RETAIN THE BEST OF BOTH PROVINCES—That the traditional and tested features of the Canadian and American ecclesiastical systems be retained and used in the administration of the continuing Church.

SELECTION OF BISHOPS—That a non-political means for selection of bishops be devised, adopted and used.

TRIPARTITE SYNOD—That the Church be generally governed by a Holy Synod of three branches (episcopal, clerical and lay), under the presidency of the Primate of the Church.

SCRIPTURAL STANDARDS FOR THE MINISTRY—That the apostolic and scriptural standards for the sacred Ministry be used for all orders of Ministers.

CONCURRENCE OF ALL ORDERS FOR DECISIONS—That the Constitution acknowledge the necessity of the concurrence of all branches of the Synod for decisions in all matters, and that extraordinary majorities be required for the favorable consideration of all matters of importance.

RE-ESTABLISHMENT OF DISCIPLINE—That the Church re-establish an effective permanent system of ecclesiastical courts for the defense of the Faith and the maintenance of discipline over all her members.

CONSTITUTIONAL ASSEMBLY TO BE CALLED—That our bishops shall call a Constitutional Assembly of lay and clerical representatives of dioceses and parishes to convene at the earliest appropriate time to draft a Constitution and Canons by which we may be unified and governed, with special reference to this Affirmation, and with due consideration to ancient Custom and the General Canon Law, and to the former law of our provinces.

INTERIM ACTION—In the meantime, trusting in the everlasting strength of God to carry us through all our trials, we commend all questions for decision to the proper authorities in each case: Episcopal, diocesan, parochial, encouraging all the faithful to support our witness as subscribers to this Affirmation, and inviting all so doing to share our fellowship and the work of the Church.

IV. PRINCIPLES OF WORSHIP

PRAYER BOOK THE STANDARD OF WORSHIP—In the continuing Anglican Church, the Book of Common Prayer is (and remains) one work in two editions: The Canadian Book of 1962 and the American Book of 1928. Each is fully and equally authoritative. No other standard for worship exists.

CERTAIN VARIANCES PERMITTED—For liturgical use, only the Book of Common Prayer and service books conforming to and incorporating it shall be used.

V. PRINCIPLES OF ACTION

INTERCOMMUNION WITH OTHER APOSTOLIC CHURCHES—The continuing Anglicans remain in full communion with the See of Canterbury and with all other faithful parts of the Anglican Communion, and should actively seek similar relations with all other Apostolic and Catholic Churches, provided that agreement in the essentials of Faith and Order first be reached.

NON-INVOLVEMENT WITH NON-APOSTOLIC GROUPS—We recognize that the World Council of Churches, and many national and other Councils adhering to the World Council, are non-Apostolic, humanist and secular in purpose and practice, and that under such circumstances, we cannot be members of any of them. We also recognize that the Consultation on Church Union (COCU) and all other such schemes, being non-Apostolic and non-Catholic in their present concept and form, are unacceptable to us, and that we cannot be associated with any of them.

NEED FOR SOUND THEOLOGICAL TRAINING—Re-establishment of spiritual, orthodox and scholarly theological education under episcopal supervision is imperative, and should be encouraged and promoted by all in authority; and learned and godly bishops, other clergy and lay people should undertake and carry on that work without delay.

FINANCIAL MATTERS—The right of congregations to control of their temporalities should be firmly and constitutionally recognized and protected.

ADMINISTRATIVE AFFAIRS—Administration should, we believe, be limited to the most simple and necessary acts, so that emphasis may be centered on worship, pastoral care, spiritual and moral soundness, personal good works, and missionary outreach, in response to God's love for us.

THE CHURCH AS WITNESS TO TRUTH—We recognize also that, as keepers of God's will and truth for man, we can and ought to witness to that will and truth against manifest evils, remembering that we are as servants in the world, but God's servants first.

PENSIONS AND INSURANCE—We recognize our immediate responsibility to provide for the establishment of sound pension and

insurance programs for the protection of the stipendiary clergy and other Church workers.

LEGAL DEFENSE—We recognize the immediate need to coordinate legal resources, financial and professional, for the defense of congregations imperiled by their stand for the Faith, and commend this need most earnestly to the diocesan and parochial authorities.

CONTINUATION, NOT INNOVATION—In this gathering witness of Anglicans and Episcopalians, we continue to be what we are. We do nothing new. We form no new body, but continue as Anglicans and Episcopalians.

NOW, THEREFORE, deeply aware of our duty to all who love and believe the Faith of our Fathers, of our duty to God, who alone shall judge what we do, we make this Affirmation.

Before God, we claim our Anglican/Episcopal inheritance, and proclaim the same to the whole Church, through Jesus Christ our Lord, to whom, with the Father and the Holy Ghost, be all honor and glory, world without end. Amen.

Appendix III: Chronology of the “Continuing Church” Movement and Its Predecessors¹

1800s	
Dec. 2, 1873	Former Protestant Episcopal Bishop George David Cummins organizes the Reformed Episcopal Church.
1900-1950s	
Sept. 2, 1921	The Rev. George Alexander McGuire founds the African Orthodox Church.
1932	The Rev. Arthur Wolfort Brooks, an Episcopal priest, founds the Apostolic Episcopal Church.
1960s-1971	
1962	Burnice Hoyle Webster organizes the Southern Episcopal Church in Nashville, Tennessee.
Nov. 16, 1963	The Rev. James Parker Dees, an Episcopal priest in Statesville, N.C., organizes the Anglican Orthodox Church.
May 18, 1968	Delegates from some independent parishes and four former Anglican Orthodox Church parishes create the American Episcopal Church.
Feb. 1, 1969	James Dees, who became a bishop on March 15, 1964, founds and becomes the metropolitan of the Anglican Orthodox Communion
1972-1976	
1972	Jack Capers Adam organizes the Old Episcopal Church
Oct. 10, 1972	The Anglican Episcopal Church of North America is founded in California
1973	The Fellowship of Concerned Churchmen is founded. It becomes the primary agency for creating a “Continuing Anglican” Church

¹ Much of this information comes from the article “Episcopal Splinter Groups: Schisms in the Episcopal Church, 1963-1985,” by Don S. Armentrout, *Historical Magazine of the Protestant Episcopal Church* (December 1986). Other information comes from *The Christian Challenge*.

- Nov. 28, 1976 St. Mary's Church, Denver, Colo., votes itself out of the Episcopal Church because of the denomination's decision to ordain women. It is the first parish to do so.
- Sept. 11-23, 1976 65th General Convention of the Episcopal Church, which approves the ordination of women to the priesthood, and the *Draft Proposed Book of Common Prayer*.
- Sept. 14-16, 1977 The Congress of St. Louis, sponsored by the Fellowship of Concerned Churchmen, takes place in St. Louis, Mo. It adopts as its manifesto the "Affirmation of St. Louis," which provides the structure for a new ecclesiastical structure. This new church is provisionally titled the "Anglican Church in North America."
- Feb. 18, 1977 The Alliance of Anglican Parishes is formed at St. Mathias Church in Sun Valley, California. It is an alliance of parishes which have seceded from the Episcopal Church, as well as newly-formed independent missions.
- April 29-30, 1977 The Alliance of Anglican Parishes organizes itself as the nongeographical diocese of Holy Trinity at St. Mary of the Angels, Hollywood, California.
- Dec. 10, 1977 The nongeographical Diocese of Christ the King is organized at Glendale, California, with Robert S. Morse elected to be the bishop.
- Dec. 16, 1977 The diocese of the Southwest is organized and Peter Francis Watterson elected as its bishop.
- Jan. 7, 1978 The diocese of the Mid-Atlantic States is organized at Charlottesville, Virginia, and Charles Dale David Doren is elected the bishop.
- Jan. 28, 1978 The Anglican Church in North America consecrates four bishops:
C. Dale David Doren, Robert S. Morse, James O. Mote, and Peter F. Watterson. The Rt. Rev. Albert A. Chambers and Bishop Francisco J. Pagtakhan perform the consecrations; a letter of consent from the Bishop Mark Pae of the Korean Anglican Church (scheduled to be the third co-consecrator) takes the place of an actual third consecrator.

- Feb. 6, 1978 The Episcopal Church Presiding Bishop John M. Allin writes to all the bishops of the Episcopal Church, decrying Bishop Chambers' action. Allin states that the Anglican Church in North America is not in communion with the Episcopal Church or the Church of England.
- May 20-22, 1982 Union of the American Episcopal Church and the Anglican Episcopal Church, under the name American Episcopal Church. Several bishops of the Anglican Episcopal Church refuse to ratify the merger, and continue under the name of "Anglican Episcopal Church."
- June 1983 The American Episcopal Church petitions Episcopal Church Presiding Bishop John M. Allin for talks which could lead to official Episcopal Church recognition and oversight for the AEC.
- Sept. 26-30, 1990 A worldwide alliance of Continuing Churches, known as the Traditional Anglican Communion (TAC), is formed by bishops who gather for a convention in Victoria, British Columbia. The founding bodies are the Anglican Catholic Churches in Australia, Canada, and the United States.
- Oct. 2-5, 1991 The Conference on Anglican Unity is held in Deerfield Beach, Florida. The conference includes the formation of the Anglican Church in America as a merger of part of the Anglican Catholic Church with the American Episcopal Church. The part of the ACC which does not participate in the merger becomes known as the "Anglican Catholic Church (Original Province)." The conference is reckoned as the largest gathering of traditionalists outside the Episcopal Church since the Congress of St. Louis in 1977.
- 1995 Formation of the Anglican Province of America out of the Anglican Church in America's (ACA) Diocese of the Eastern United States (DEUS), due to a dispute over authority. Election of Walter Grundorf as the new church's diocesan bishop.
- 1997 The four main Continuing Churches in the United States are the Anglican Catholic Church (ACC), the Anglican Church in America (ACA), the Anglican

Province of Christ the King (APCK), and the Episcopal Missionary Church (EMC). Increasing amount of church-planting and ecumenical contacts.

Appendix IV: Biographical Summaries of Some *Episcopi Vagantes*, and Persons Important to the “Continuing Church” movement

Anglican Orthodox Church

Dees, James Parker

Born: Dec. 30, 1915, Greenville, North Carolina

Died: Dec. 25, 1990

Father: James Earle Dees

Mother: Margaret Burgwin (Parker) Dees

Wife: Margaret Lucinda (Brown) Dees (married August 10, 1940)

Children: Margaret Dees Lane, Genie Dees Osteen

Education:

1938 B.A. in political science and economics, University of North Carolina at Chapel Hill

1938-1939 year of graduate study in international relations

1949 B.D., Virginia Theological Seminary

1965 D.D. (honorary), Bob Jones University

Career Highlights:

1939-1942 Worked Atlantic Coast Line Railroad in Greenville, N.C.

1942-1945? Served with the United States Army 88th Infantry Division in Italy during World War II

June 29, 1949 Ordained as a deacon in the Protestant Episcopal Church

Jan. 19, 1950 Ordained as a priest in the Protestant Episcopal Church

1950-1963 Served in the Protestant Episcopal Church’s Diocese of North Carolina, in charges in Aurora, Beaufort, and Statesville

Nov. 15, 1963 Resigned from the Protestant Episcopal Church

Nov. 16, 1963 Founded the Anglican Orthodox Church, headquartered in Statesville, N.C.

March 15, 1964 Consecrated by Bishop Wasyl Sawyna, primate of the Ukrainian Autocephalic Orthodox Church in Allentown, Pa.; served as the Anglican Orthodox Church’s first bishop.

Feb. 1, 1969

Founded the Anglican Orthodox Communion

Sept. 19, 1971

Founded and dedicated the Anglican Orthodox Church's Cranmer Seminary in Statesville, N.C.; served as its first president.

Publications Include:

"Reformation Anglicanism" (1971), an address at the dedication of the AOC's Cranmer Seminary, Statesville, North Carolina.

Godfrey, Robert J.

Born: Sept. 7, 1937, Detroit, Michigan

Father: Claude Burdette Godfrey

Mother: Elizabeth (Eichorn) Godfrey

Wife: Bettejane (Burgis) Godfrey (married 1961)

Children: Elizabeth, Robert Jr., Gregory

Education: B.S., M.Ed., Ed.S., Ph.D., M.Div., D.Min.

1960 B.S. in mathematics, chemistry education, The Citadel,
South Carolina

1965 M.Ed. in counseling, Western Maryland College

1973 Educational Specialist Certificate in Pupil Personnel
Services and Counseling, Wayne State University, Detroit,
Michigan

1978? Ph.D. in Administrative Leadership Theory and Pupil
Personnel Services, with a double minor in Sociology and
Special Education, Wayne State University
M.Div. and D.Min., joint program, Trinity Theological

Seminary

Career Highlights:

taught mathematics and science at Boys' Latin School in
Baltimore, Md.,
the University of Southern California, the University of
Maryland, University of La Verne, Chapman College, City
College of Chicago, Cranmer Seminary, Trinity
Theological Seminary
worked for the United States government overseas,
including at Supreme Headquarters Allied Powers Europe
(SHAPE)

1993 Ordained to the priesthood of the Anglican Orthodox
Church by Bishop Hesbon O. Njera in Kenya

Publications Include:

“The Anglican Orthodox Church: A Jurisdiction of the One, Holy,
Catholic, and Apostolic Church” [undated]

Badertscher; *The Measure of a Bishop*

Fellowship of Concerned Churchmen
Perry Laukhuff, president

Reformed Episcopal Church
Cummins, George David

Anglican Church in North America (and its successor churches)

Chambers, Albert Arthur

Born: June 22, 1906 (Cleveland, Ohio)

Died:

Father: Arthur Samuel Chambers

Mother: Eleanor Jenny (Terbrack) Chambers

Education:

1928

B.A., Hobart College, New York

1931

S.T.B., General Theological Seminary, New York

City

Career Highlights:

May 1931

Ordained a deacon in the Protestant Episcopal

Church

Feb. 1932

Ordained a priest in the Protestant Episcopal

Church

1933-1936

Served as curate of St. John's Church, Dunkirk, New York, and was also assistant to the Chautauqua Deanery, Diocese of Western New York

1936-1942

Served as rector of St. Thomas Church in Neenah-Menosha, Wisconsin

1942-1949

Served as rector of St. Peter's Church, Auburn,

New York

1949-1962

Served as rector of the Church of the Resurrection in New York City

1962-1972

Served as bishop of Springfield, Illinois

1978

Consecrated four bishops for service in the "Anglican Church in North America": C. Dale David Doren, Robert S. Morse, James O. Mote, and Peter F. Watterson.

Doren, C. Dale David

Morse, Robert S.

Mote, James O.

Watterson, Peter F.

Philippine Independent Church

Pagtakhan, Francisco J.

Badertscher; *The Measure of a Bishop*

Rosete, Lope

Korean Anglican Church
Pae, Mark

Anglican Catholic Church of Canada

Catanzaro, Carmino Joseph de

Born: March 16, 1916 (Brooklyn, New York)

Died: June 23, 1983

Father: Guiseppi de Catanzaro

Mother: Elva (Svenningsen) de Catanzaro

Wife: Joan de Catanzaro

Nickname: "Bruno"

Children: Gregory Thomas, Basil and Elizabeth (both premature, died),
Rosemary, Christine Dagmar, Denys Anthony, Nicholas Michael and
Philip Mark (twins)

Education:

B.A. and M.A. in Classics, Kings College in Dalhousie
University, Halifax, Nova Scotia, Canada

1938-1939 year of study in theology at Keble College, Oxford
University, England

1941? finished the theological course at Trinity College, Toronto,
Canada

1957 Ph.D. in Semitic languages, University of Toronto

Career Highlights:

June 1941	Ordained a deacon by Bishop Robert Jefferson in the Anglican Church of Canada, Diocese of Ottawa
1942	Ordained a priest in the Diocese of Ottawa
1959-1965	Served as a professor at Seabury-Western Seminary, Evanston, Illinois
1965-1972	Served as a parish priest at St. Barnabas' Parish, Peterborough, Ontario, Anglican Church of Canada
1972-1977	Served as a parish priest at St. Barnabas' Parish, Ottawa, Ontario, Anglican Church of Canada
Feb. 1978	Resigned from the Anglican Church of Canada
1978	Put those members of his St. Barnabas' Parish (Ottawa) who remained with him, under the jurisdiction of Bishop C. David Dale Doren of the Anglican Church in North America. The persons organized as the Parish of the Annunciation
Oct. 12, 1980	Was consecrated as bishop of the Anglican Church of Canada

Publications Include:

Translations

- for the Claremont College in California, a section of the Nag Hammadi Coptic texts
- translation of Richard of St. Victor's *De Sacramentis* for the Library of Christian Classics
- *The Life in Christ*, by Nicholas Cabasilas, translated from Greek (1974) for St. Vladimir's Orthodox Seminary
- for the Paulist Press, the *Discourses of St. Symeon, the New Theologian*, translated from the Greek, for their series the Classics of Western Spirituality

Palmer, Roland Ford, Father, Society of St. John the Evangelist (Cowley Fathers)

Born: Dec. 12, 1891 (London, England)

Died: Aug. 24, 1985 (Victoria, British Columbia)

Education:

The Grove, Lakefield, Ontario, Canada

Trinity College, Toronto, Ontario, Canada

Career Highlights:

- | | |
|-----------|---|
| 1916 | Ordained a deacon in the Diocese of Algoma |
| 1917 | Ordained a priest in the Diocese of Algoma. Served for a time as rector of Englehart and St. George's, Port Arthur |
| 1919 | Entered the novitiate of the Society of St. John the Evangelist (SSJE; Cowley Fathers), Cambridge, Mass. |
| 1922 | Made his profession to the Society |
| 1922-1928 | Taught for a time at Nashotah House, Wisconsin; served as Novice Master of SSJE in the United States for two years; served as superior of the SSJE House in San Francisco, California and rector of the Church of the Advent) |
| 1928 | Returned to Canada, founded the Society in that country. |
| 1938 | Wrote the musical preface for the Book of Common Praise of the Anglican Church of Canada |
| 1947 | Built a western Canadian branch of the Society |
| 1952 | Was appointed Diocesan Missioner of the Diocese of Algoma |

- 1955 Marie Was appointed Canon of St. Luke's Cathedral, Sault Ste.
1977 Resigned his canonry in the Diocese of Algoma, and had his name removed from the clergy list of the Anglican Church of Canada
1979 Moved from Toronto to Victoria, British Columbia

Publications Include:

"What Mean Ye?"; *His Worthy Praise; Introits and Graduals; When Ye Pray; Readiness and Decency; Psalms, Then and Now; Good News; A Handbook for Catechists; At One; Mother Said So*; tracts including "Questions and Answers," "What an Anglican can say to..." series, "The Rosary," and "Catholic and Protestant"

Traditional Episcopal Church

Melli, Richard G.

Career Highlights:

Oct. 11, 1980	Ordained as a deacon in the Diocese of the South, Anglican Catholic Church
April 1981	Ordained as a priest in the Diocese of the South, Anglican Catholic Church
1991	Founded the Traditional Episcopal Church

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Mathew, Arnold Harris
Vilatte, Joseph René

The Christian Challenge

Faber, Dorothy A.

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