

THE WANDERING BISHOPS

Apostles of a New Spirituality



Meditation by Fr. John-Brian Paprock of the Mar Thomas Church

By
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PROLEGOMENA

The term *Episcopi Vagantes* was applied to independent Successors of the Apostles and their chosen Successors who traveled as missionaries far and wide to teach the Gospel of *Mar Yeshua*, the Master Jesus Christ. The term *Vagantes* meant “traveling” or “wandering.”

The Greek term *Episcopos* meant Shepherd or Overseer. It was first applied to the elected Head of the Apostles, the Successor to Master Jesus in the Jerusalem Church, James *Zaddik* or the “Just,” the brother of Jesus. The for this high office that finally came into use was “Bishop.” The title of this book, *The Wandering Bishops*, refers to the rich history of the modern *Episcopus Vagans* or Independent Bishop whose wandering is viewed as “straying” and heretical by Catholic and Orthodox hierarchies.

Jesus Consecrated perhaps seventeen of his closest and most competent disciples as *MeBasrim* or Apostles (later Greek *Apostoloi*). The term meant, “those who are sent forth,” even as Jesus had been sent forth, to proclaim the *Basor* (later Greek *Euangelion*) or Divine Message. Each of these Apostles wandered far and wide proclaiming the Message, baptizing, organizing churches, training leaders, and establishing worship—each in his own way and understanding of the Divine Message. They imparted a portion of Apostolic authority to their own disciples, who were known as *Nabi* (later Greek *Prophetai*) or Prophets and *Presbyteroi* or Elders of the early churches, who served under the authority of the Apostles.

Each Apostle selected his or her best disciple for Consecration as his/her Successor. I say “her,” because archaeological and other evidence shows that there were female disciples and Apostles, foremost of whom was Mary of Magdala, whose traditions were not supported in the male-dominated church organizations. The Successors of the Apostles, and their Successors in turn, were Consecrated by laying-on of hands and exsufflation or other pneumatic transmission.

The separate lines of Apostolic Succession were carried forward in geographically, politically, and theologically diverse locations such as Asia Minor, Rome, and Alexandria. In the diversity of their individual Apostolic traditions it was inevitable that there were to be increasing divisions among the early churches. Beginning with the division between “Hebrew” and “Hellenists” recounted in the Acts of the Apostles, through the gentile church excommunication of the *Nazoroi*, *Ebionim*, and other original Jewish Christian churches by the end of the first century, and continuing through the fourth century, when Constantine established Byzantine state Christianity, the Apostolic traditions of many churches were declared non-orthodox or even heretical by the politically dominant churches. Yet their traditions had devolved from only one Apostle, such as Peter in Rome (although most scholars admit that the only historical Petrine tradition probably developed in Antioch of Syrian—not in Rome.)

The separate churches often authorized and sent forth independent missionary Bishops to evangelize other territories. These Bishops established missionary churches that were virtually autocephalous or self-ruling. For example, St. Arius and his Bishops established Celtic Gnostic Christianity in Europe, and Nestorius established so-called Monophysite Christian churches in India. Later these churches were considered to be non-conforming and their founders were declared heretics, when in fact they merely transmitted the Apostolic Gnosis as they had received it.

In this century, all the extant lines of Apostolic Succession and tradition have been recovered through the work of legal and valid Independent Bishops. These contemporary *Episcopi Vagantes* are both men and women who have broken all ties with institutional Christianity. They

have opened new and vibrant dimensions of the Divine Message with which they have been entrusted—dimensions that are not limited to Christianity, but derive from shamanism, the mystery schools, all world religions.

Just as Christianity emerged as a heresy of Temple Judaism, so the many new and diverse forms of contemporary spirituality are emerging as a heresies of Christian and other religious institutions.

The Wandering Bishops are not only heralds of an emerging new world spirituality, but custodians of the most ancient and powerful continuous spiritual lineage that still exists—the Apostolic Succession from the Great Master Jesus. This is the universal Priesthood of Melchizedek. It is not the exclusive property of Christianity, but belongs to the faithful of all nations and all religions.

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PREFACE

Mar Yeshua, the Master Jesus, initiated his *Mebasrim* or Apostles into various levels and degrees of spiritual power and knowledge. This has always been done by Masters of all traditions, who tailored their teachings to the needs of each student. Thus it seems that there was not one original and monolithic “Apostolic Gnosis” given to any specific number of chelas or closest disciples, but several different kinds and levels of spiritual work done according to need and ability.

Evidence from the New Testament and other early Christian writings like the gospels of Thomas, Mary, and Secret Mark indicate that Jesus transmitted high Messianic and Merkabah Gnosis to his most advanced disciples through techniques similar to those used in the contemporary Egyptian Mysteries of Hermes Trismegistus. Mary, for example, was raised through the Seven Heavens into the Eighth, like the Brothers of the Hermetic Ogdoad, while James, Peter, and John were taught how to do an all-night vigil on a hilltop to enter into visions and communion with great Jewish Masters like Moses and Elijah. Others, like the young man in Secret Mark, were initiated one at a time into the Mysteries of the Messianic *Malkuth* by means of a dynamic ritual that lasted from sunset to sunrise. To a larger circle of Apostles he explained the inner meanings of his parables, and to an even larger circle he transmitted the power of exorcism.

Jesus initiated his closest disciples into Apostleship through chrismation and laying-on of hands, which was the traditional Jewish anointing for Kingship or High Priesthood now translated into Messianic terms, and also by exsufflation or breathing Divine Spirit into the Crown of the head. Chrismation is the use of Consecrated olive or other oil that is either poured on the Crown or applied upon the hands before they are laid upon the Crown. The Greek title Christ is from the root *chrism-*, which means “oil.” Thus a Christ is “One who has been Anointed both Spiritual King and High Priest.”

The High Priesthood was interpreted in the earliest Christian writings to be that of Melchizedek, the eternal High Priest of YHWH who served Abraham—Father and Patriarch of Israel—sacred Bread and Wine in the Judean desert long before Moses and Aaron were born. Thus he was considered to be the High Priest of God for Jews, gentiles, and all humanity. It was probably that High Priesthood that James, the Brother of Jesus, is said to have exercised in the Holy of Holies on the Day of Atonement. Historically, James the Just or *Zaddik* was the first collegially elected “Pope,” Primate, or Head Apostle.

There can be no doubt that the intention of the Apostolic Consecration was to initiate disciples into the *Imitatio Christi* or “Imitation of Christ.” They were sent into the world “even as the Father has sent me.” However, recent scholarship shows that Messianic Priesthood was the other important aspect of the Episcopate or Office of Bishop. Even today all Apostolic Priests are ordained with the words, “Thou art a Priest forever, after the Order of Melchizedek.”

Only Bishops can ordain Priests, Deacons, or members of lower Apostolic orders, which function only by virtue of the Apostolic authority of the Bishop and which can, at the Bishop’s discretion, be suspended or revoked. However, the Ordination itself cannot, by Western Catholic Augustinian rules, be undone. An ordinand can present him/herself to another Bishop for service. In this case he/she will request Letters Dimissory, which transfer Apostolic oversight to another Bishop who may restore the sacred functions of an office like that of Priest or Deacon.

Historically, one Bishop can validly make another Bishop by Consecration, although Roman Catholic canons require three Bishops to make one Catholic Bishop—a device to protect the Church from the proliferation of renegade or heretical Bishops. This is not required in other communions.

The original Apostles were independent Bishops who wandered to many different parts of the known world. Their disciples established separate and often competing schools of religion, each with only one or two lines of Apostolic Succession. Thus Apostolic Christianity, like later Protestantism, fragmented into many differing churches separated by geography, language, and tradition.

After the French Revolution, the clandestine Gnostic and Rosicrucian churches, who carried valid Apostolic Succession, emerged from their centuries of hiding from the Inquisition. Later in the nineteenth century the English Order of Corporate Reunion was founded to reunite the ancient Apostolic lineages and infuse the Anglican Church with indisputably valid Apostolic Succession by means of well-documented but clandestine mutual sub-conditional Consecrations. With the emigration of Orthodox, Coptic, and other ethnic Christians to America, new congregations with independent Bishops who grew away from the theology of the Old World were established. Three Catholic Bishops of Utrecht Consecrated Bishop Matthews, through whom valid Apostolic Succession was transmitted into the new Theosophical Liberal Catholic Church.

The stage was set for major reform and innovation of Apostolic Gnosis by a new breed of *Episcopi Vagantes* or independent “wandering” Bishops. Some were merely individualists who wanted the right to exercise independent Apostolic ministry. But others were as diverse and talented as the original Apostles of Jesus. They searched for the Divine Mysteries of the Master that had long ago been lost to gentile Christianity. They delved deeply into the Western Mystery Tradition that had been driven underground by the Church, and they made pilgrimage to other religions and traditions of the East and Near East.

This book tells the story of the twentieth-century *Episcopi Vagantes*, the Wandering Bishops. They herald the emergence of a new and powerful Apostolic Gnosis for the twenty-first century.

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INTRODUCTION

Sometime during the A.D. 90's Saint Clement of Rome wrote an epistle to the quarreling church factions at Corinth. Apparently one faction was attempting to replace the Bishops of Corinth with some of the popular leaders among the congregation. Clement reminded them that the Apostles had appointed and Consecrated the Bishops of Corinth as their valid successors, and that it would be against God's will to replace them.

This and other sub-apostolic records show clearly that from earliest times the Christian churches were understood to be under the divine authority of the Apostles and their chosen successors. The Bishop (Επισκοπος, *episkopos*) stood in place of the founding Apostle. By the laying-on of hands he was heir to the fullness of apostolic authority, and was free to delegate special functions (healing, teaching, forgiveness of sins) to specific ministers under his jurisdiction. Although the charisms of the Spirit were to be found freely distributed among Christians, it became a Bishop's duty to recognize or discern them for the up-building of church order. By the second century there were ranks and orders of healers, teachers and liturgical functionaries developing in all traditions under the auspices of apostolic Bishops.



Figure 1 KING ABGAR OF EDESSA AND APOSTLE WITH IMAGE OF JESUS A.D. 49.

Cloth of "Veronica" (*vero eikon*, "true image") probably Mandylion from Shroud of Turin. Wandering bishops converted the king of Armenia in the third century, which became first Christian nation and supported so-called "heretical" Monophysites and Gnostic non-Catholic Christians.

Only a Bishop could transmit the fullness of the Apostolic Succession by means of Consecration. Elders, Deacons, exorcists and other functionaries received ecclesiastical authority (as opposed to spiritual authority or charismatic gifts) directly from their Bishops, as an extension of his commission. They could not ordain others into their own rank.

For this reason when trusted evangelists were sent as missionaries to establish church order in a new jurisdiction, they were Consecrated Bishops. They carried full apostolic authority with them. Since this was before the age of church dogma and uniform order, they were free to adapt their theological and liturgical forms to suit the native culture (as Saint Basil did in Cappadocia). These were the first "Wandering Bishops" with authority to function independently, just as the original Apostles had done.

Although they had each been taught by the Master Jesus, the Apostles had been far from uniform in thought and personality. They had many differences of opinion. Peter and Paul disagreed in Antioch about eating with Gentiles. James the Righteous, brother of Jesus, did not try to stop Peter and the others from preaching outside of Israel, but he felt the first commitment was to Jerusalem and the Temple worship.

Others of the Apostles were strongly ascetic, such as Thomas, Bartholomew, Andrew, Simon and Jude. They wandered far from Jerusalem, even to India, and made renunciation of marriage a basic part of their gospel. Their traditions are preserved in early romances like the *Acts of Thomas*, *Acts of Andrew*, *Apostolic History of Pseudo-Abdias*. It is likely that an authentic form of early ascetic Christian Gnosis found in the *Gospel of Thomas* has close relations to original Jewish Messianic Christianity and the historical message of the Apostle Thomas. Yet Thomas is presented as the least comprehending of the disciples by the anti-Gnostic writers of the Fourth Gospel, whose Johannine tradition predominated in Asia Minor.

Because of the great diversity of thought among the early Apostles, it was inevitable that the churches which grew out of their separate missionary journeys would differ widely. For three centuries the diverse Christian traditions of India, Persia, Syria, Ethiopia, Palestine, Egypt, Greece, Rome and the Western Celtic regions developed in native freedom. As the rivalry for preeminence grew between the sees of Alexandria, Antioch and Rome, however, the influence of these specific cultures began to assert itself.

First came the quest for uniformity of scripture, with the desire to record and codify ecclesiastical history. Episcopal representatives as well as wealthy laypersons made the pilgrimage to Palestine and Jerusalem. Information was shared and liturgical practice compared. Soon issues of Christian philosophy, Christology and theology were discovered. The traditional thought of one church would try to dominate another. The larger and more powerful that church's city, the more influential her theology would become.

When Constantine came to power it was his dream to unify the Christian churches. In a few years he had brought Christianity from one of many small, impotent sects to the status of official religion. It was now patronized by the wealthy class of citizens under his protection. Colossal places of worship were constructed, and Constantine convened the first ecumenical or "world-wide" council to settle matters of faith and order. This Council of Nicaea, in attempting to legislate Christian unity, succeeded rather in starting a trend which, in the long run, would alienate the smaller, less influential churches from the mainstream of "orthodoxy" or "correct opinion." This orthodoxy was to be defined by an appalling collusion of political and ecclesiastical expedencies which quite often had nothing to do with the counsel of the wise. If there was to be a political territory annexed, or a political alliance to be formed, church doctrine was sure to come into play.

Many of the more sincerely religious yearned for a truer form of piety than the religion of the Empire could provide. They felt that the Church (for now it was the Church, and no longer the churches) had sold its birthright for gold, and they migrated to the deserts of Egypt with Saint Anthony. Others turned inward to their particular traditions in a quest for the mysteries which had been originally transmitted by the Apostles and founders. This independence of thought erupted in a rash of so-called "heretical" movements, many of them generated in that traditional hot-bed of heretics, Asia Minor, and sweeping West to Rome.

Once again the forces of history began to produce Wandering Bishops, but this time they were opposed by the Church, denounced as heretics and forced into exile. Nestorius, Bishop of Constantinople, incurred the enmity of Cyril, an Alexandrian divine commissioned to denounce him. After much political persecution he was driven from his see into Upper Egypt, where he died. His followers were further persecuted and left the Empire. They migrated East, finally coming to rest in the Christian community of India.

This was to be the style from now on. If a Bishop were found to hold unorthodox opinions, he might be excommunicated from the rest of the Church and driven into exile. In just this way the Western and Eastern Churches were parted by the Great Schism. Out of neglect the other "Third World" churches outside the Roman Empire and jurisdiction of the Church of Rome were

to be allowed to exist on their own, but only so long as the Roman Church did not know of their existence. Once it was known, legates were sure to be sent demanding submission to the See of Rome.

Thus from earliest times valid lines of Apostolic Succession were maintained outside of the Roman jurisdiction, and to this day many churches have retained their unique traditions and theological independence. It is largely through their lines of succession that the contemporary Wandering Bishops have arisen--still anathematized as heretics, but respected as possessing valid Apostolic orders. These *Episcopi Vagantes* or Wandering Bishops are the subject of this book.

Chapter One: THE STOLEN BLESSING

Non-Catholic Apostolic Succession

Over the centuries there have been many schisms among the churches, the greatest of which separated the Roman Catholic from the Greek Orthodox communion. Other non-Roman churches flourished anonymously until they were discovered through political expansion of the Empire. When found, attempts were soon made to bring them under the jurisdiction of Rome and the Pope.

Such had been the case with the ancient Celtic or Anglican churches of the British Isles. They had been established by missionaries of the late second or early third century. These founding fathers came from Rome or Gaul and undoubtedly possessed full apostolic authority as missionary Bishops, since a Celtic church ministry was established and perpetuated some two hundred years until the arrival of Augustine of Kent in A.D. 596. However a Celtic monk named Pelagius had been promulgating the silly idea that human beings should take responsibility for their own actions (Karl Barth, Deitrich Bonhoeffer) as children of God in the pattern of Christ, and that wasn't "orthodox."

This "Imitation of Christ" or *Imitatio Christi* was later tolerated among medieval monks such as Saint Francis, but only under the control of the Pope. This is why Francis submitted to the Papacy and the Roman Catholic Church can now claim him as one of its saints. In fact, many church historians agree that if Francis had not submitted to the Pope and established his movement as a monastic order, Europe would have been violently split into two forms of rival Christianity centuries before the Protestant revolution.

But the *Imitatio Christi* was not tolerated by the ancient Church hierarchy. Pelagius had gone too far as a preacher, and Celtic forms of Christian thought were pervading Rome. An orthodox Bishop was needed in among the Celts in A.D. 596, and Augustine of Kent was the choice.

Roman religion never really succeeded in England, and it was only through force of arms in the Norman Conquest that Celtic practices were controlled. Monks who persisted in saying the old Celtic prayers at the traditional times were mercilessly murdered by archers while huddled in prayer. Rome prevailed, but the seeds of the coming Protestant revolution were sown in English soil. The Church of England would again break free.

The Validity of Anglican Episcopal Orders

Although the Roman Catholic hierarchy still refuses to admit the validity of Anglican orders, there is no reason to doubt the existence of the historic Apostolic Succession in Celtic England. The original churches were established by apostolic missionaries. Later, during the Reformation, Anglican Bishops were careful to follow every protocol in continuing the Succession independent of Rome.

The objections to protocol which have been made by some Catholic theologians are based on canon laws enacted to create ultimate apostolic power for the Pope alone. These laws, however, are binding only upon those under the jurisdiction of Rome. Furthermore, the Augustinian premises of Roman canon law, which are based upon Rome's claim to an Apostolic line of succession, validate all other ancient church Apostolates.

There is biblical evidence for the Apostle Peter in Antioch, but only a weak tradition about Peter in Rome. The Church of Antioch therefore, by the rules of Rome, has a better claim to Apostolic

primacy than Rome. The historical fact, however, is that the politics of Rome made it the world's Babylon, and thus the center of secular power. The realistic historical foundations for the Roman Catholic claim to primacy has been politics and economics, rather than Apostolic tradition.

From earliest times one Bishop could Consecrate another Bishop. The tradition of using three co-consecrators was a safeguard for orthodoxy, and not a condition for validity. One Bishop may excommunicate another from his jurisdiction, but he cannot revoke or in any way invalidate Holy Orders. From the beginning the Apostles and Bishops have been collegiate rather than monarchical, each with independence and personality--like all the peoples and cultures of the earth, One is Consecrated "forever, after the order of Melchizedek." Once a Bishop, always a Bishop, regardless of doctrine. He must stand by himself to render an account before Christ.

Although the Anglican church always possessed a valid Apostolic ministry, it was so intimidated by Rome's claim to supremacy that special pains were taken to re-establish its native succession of the ministry. Still that wasn't good enough for Rome. The few Roman Catholic theologians who have grudgingly begun to accept the validity of Anglican orders do so on the basis that valid Greek Orthodox or other Third-World ministries recognized by the Roman church (such as that of India) have crept into the Anglican ministry like leaven in a loaf. This has occurred through centuries of English colonialism and inter-communion with other churches.

Third-World Orders and Orthodoxies

Because of the basis for its own line of Apostolic Succession, which the Roman Catholic Church used to bolster its claim to be the only "true" Church, it has been forced to recognize the validity of other minor churches throughout the world. These churches possess the same Apostolic authority that Rome claims, but independent of the so-called Mother Church of Rome.

The existence of such Third-World churches has always been somewhat known to Western Christendom, but never viewed with alarm. After all, these Bishops and congregations were far away and lacked political power. They could be approached with demands to submit whenever political contact made it expedient. In the meantime a certain amount of visitation could be allowed, as long as no doctrinal threat emerged.

If there was no political reason, recent times found another reason for submission to Rome. This was the Ecumenical movement. Under the guise of toleration and collegiality, Rome might ask one of the Third-World churches to enter into full communion by becoming a "uniat" church. This is a kind of ecclesiastical protectorate-territory retaining native ministry and tradition for a longer-range period of time, but ultimately destined to be absorbed into the "true" Church of Rome.

The Syrian-Antiochene Successions

The Syrian-Antiochene succession descends from several roots. The earliest, of course, is the ancient see of Antioch, founded by Peter and other Apostles. It was here that the Followers of the Way were first called "Christians." In A.D. 451 the Council of Chalcedon declared the Antiochene Christology to be false, and Bishop Jacob Baradaeus of Edessa to be a heretic. The Bishop disguised himself as a beggar to avoid arrest and wandered about for the rest of his life as one of the *Episcopi Vagantes*, teaching and preaching from Egypt to Persia. He was such a holy man that his preaching started a whole series of conversions and the establishment of new churches.

Orthodoxy had rejected him, probably for political expediency. However, the histories of Church dogma will describe him as a Monophysite, or one of those who claimed that Christ had a single rather than a dual nature (one human, one divine). That is to say, he probably used the same

Gnostic-Kabbalistic doctrine that the Alexandrian catechetical schools taught, and that may be original with the Master Jesus--that humanity is an emanation of Godhead, as the Prologue to John's Gospel implies, and all people (Pharisees or Publicans) have the spark of Divine nature, or what modern Buddhists call the "Buddha Nature." He also probably said that the Master Jesus was fully human and shared the same nature as all humanity. These have today become somewhat accepted ideas in Christian mysticism. But to the ancient theologians he was known as the founder of that hideous "wrong opinion" that Christ has a single nature.

Many contemporary Independent Bishops are Gnostic or Kabbalistic or Monophysitic in orientation. As opposed to Catholic Priesthood, which does the Blessing with two fingers extended to signify the dual nature of Christ, many of the independent Priesthoods consciously do the Blessing with only the index finger extended, signifying the unity of human and divine. The same is true for modern descendents of the Nestorian and other Monophysite traditions.

Like any other saint, Bishop Baradaeus started a whole revival of Christian religion from the Nile to the Euphrates. He transmitted the Apostolic ministry to those who were worthy, and the Jacobite or Monophysite churches were established as a perpetual bone in the craw of Western orthodoxy. They have survived the Moslem invasions of Egypt, and the later attempts of the medieval Roman church to take over its jurisdiction in Syria. The Patriarch of Antioch still maintains his authority, and the Liturgy of Saint James (Jacob) is still used. As a symbol of Christ's unity, but perhaps more as a fraternal badge of courage in resisting imperialistic orthodoxy, the Jacobite Christians still make the sign of the Cross with one finger, not two.

Another line of succession was brought into the Syrian church in 1783, when a Roman Catholic Bishop, Mar Michael Garweh, was appointed to the See of Aleppo. There has undoubtedly been a co-mingling of Roman and Jacobite lines of succession since the same jurisdiction has been claimed by two churches for many centuries. In addition, Syrian-Antiochene Bishops have established ecumenical relations with other Third-World churches, such as the Malabar Christians of India, and co-Consecration has strengthened both successions.

Original Indian and Nestorian Apostolic Succession

The Syrian-Malabar succession traditionally descends from the missionary preaching of the Apostles Thomas and Bartholomew in India. Although the historical accuracy of this claim cannot be fully verified, recent evidence points to an ancient community of Indian Christians previous to the second missionary sweep of the Nestorians. Cosmas Indicopleustes, an Alexandrian merchant of the sixth century who had no particular axe to grind, says that he found Christians in India about A.D. 550. This is too early for a settled community of Nestorians.

On the tomb of St. Thomas in India is found an ancient cross with inscriptions. The inscriptions are made in a form of the Hindu dialect that stopped being used after the second century. It seems likely that the St. Thomas Christians of India preserve the authentic Successions of the Apostles Thomas and Bartholomew.

The persecution of Bishop Nestorius and his followers led to another religious revival along Monophysite lines which produced monasteries and missionaries. In the sixth and seventh centuries Nestorian Christians began to flourish in Egypt, Persia (supplanting Zoroastrianism), and finally into China. Coming by way of the sea, Nestorians landed in Madras and joined existing Christian communities of South India. In A.D. 1490 they received new Bishops from the Patriarch of Bagdad, and a continuous contact with Syrian Christianity was maintained from the advent of Nestorianism. However, during the later period the orthodox-leaning Nestorians were assimilated into the Malankarese Uniat Church, while still using the Liturgy of Addai and Mari. The Jacobites survived, and have developed a *rapprochement* with the Church of England, due to 19th-century colonial expediency.

Through both the St. Thomas Christians and the later Nestorians, valid Apostolic Succession was established in India and other Asian locations. These traditions and their lineage holders survive into modern times, and their Apostolic lines of Succession have been assimilated by most contemporary Independent Bishops.

Similar stories could be told about many other Third-World church traditions with valid lines of Apostolic Succession. They all involve a formative period of apostolic founding, a later period of conflict during which one or several native Bishops were excommunicated or denounced by a Roman-dominated synod, and a separated church history much like that of the Greek Orthodox communion. In more recent history all or some of their community has been brought into communion with Rome, some as uniats, some retaining full native authority.

Other Valid Non-Roman Apostolic Successions

The Syro-Chaldaean succession was derived through the Nestorian communities which survived in Turkey and Persia as part of the same missionary wandering that brought Christianity to India. In 1830 the Chaldean-Uniat church was established by Pope Pius VIII under the Patriarch of Babylon. Syriac remains their liturgical language, but most of the Roman Rite has been assimilated by their clergy. Both Syro-Chaldaean and Chaldean-Uniat successions exist.

After the Council of Chalcedon with its denunciation of Monophysitism (the single nature of Christ), the entire Egyptian see became separated from the Roman-dominated orthodoxy. Dioscorus, Patriarch of Alexandria, was condemned and an orthodox Melchite group formed in his jurisdiction. However the rise of deep Egyptian monastic piety and the Desert Fathers and Mothers catapulted the Monophysite view into prominence. It was, after all, the more contemplative Christology of those seeking the monastic *Imitatio Christi*.

The Egyptian churches, using ancient Coptic (the last form of the Egyptian language), survived the Arab invasions and still exist today. There is even a Coptic outpost in Eastern Canada. In 1741 a small Coptic-Uniat church was also formed when the Bishop of Jerusalem joined the Roman Catholic Church. This body, however, has remained quite small, and the Coptic Orthodox Church represents the main body of tradition.

The Armenian was the first national church to come into existence. It was founded by Saint Gregory the Illuminator, a Wandering Bishop commissioned by the Metropolitan of Caesaria (Cappadocia) in A.D. 294. In the late third century Gregory converted and baptized King Tiridates and established the Catholicos or Archbishopric at Etchmiadzin near Mount Ararat, the traditional site of Noah's Ark. Armenian church history witnesses a series of terrible persecutions by Romans, Persians and Arabs--most recently the Turkish-supported genocide committed by the Ottoman Empire early in this century.

Armenian religion supported Manichaeism, Rosicrucian, and other suppressed spiritual traditions of Western Christianity. Bishop Torkom Saraydarian was a great Independent Bishop who brought these teachings to America. His works are published by the Aquarian Educational Foundation based in Sedona, Arizona.

A small Armenian-Uniat communion was attempted by Rome but with little success. The Church, which later began to assume doctrinal positions much like that of the Monophysites, has resisted attempts at union with either Roman or Monophysite sectors. There are Armenian communities in several European and American locations. They remain under the Patriarchate of Etchmiadzin, the Catholicate of Sis, and the Patriarchs of Jerusalem and Constantinople.

There are two classes of Priests--married (parish Priests) and unmarried *vardapets* or doctors, from whom Bishops are chosen. Unleavened bread in the shape of a large Latin host is used in

the Eucharist, and the wine is not mixed with water. The ancient Liturgy of Saints Basil is used. This was the liturgy idealized by Gurdjieff as transmitting pre-Christian wisdom, since it was designed by the *Episcopus Vagans* Basil to incorporate Christianity into native Armenian religious symbology.

Old Catholic, Theosophical, and Other Recent Lines of Valid Succession

In addition to these native church traditions with Apostolic successions, there are several new lines which have emerged recently through the actions of *Episcopi Vagantes*.

Perhaps best known is the Old Roman Catholic succession, which resulted when three Dutch Bishops connected with the See of Utrecht separated from Rome in refusal to accept the dogma of indulgences (Unigenitas). This apostolic line has been the starting-point for other new lines as well. The succession was given in sympathy by the French Jansenists, from whom other secret lines may have come.

The German, Austrian and Swiss Old Catholic Churches separated over the issue of Papal Infallibility during the following century, and in the early 20th-century the National Polish Church was formed by Kowalski, who was Consecrated in 1909 by an Old Catholic Bishop. This started the Mariavite line of succession.

In addition are the Russian Orthodox and Russo-Syrian Orthodox successions, with secret lines transmitted during times of communist persecution. Also the Ruthenian churches, or Slavic uniat bodies, still survive in many parts of the world, including South America.

The Gnostic-Templar Succession

It cannot be known for certain what secret lines of succession have been brought into Freemasonry, Rosicrucianism, or other occult societies, but according to the *Charter of Larmenius*, the Knights Templar were given a secret line of succession from the Johannite Church in Asia Minor, which was more ancient than Constantine's Byzantine or Eastern Orthodox Church. Recently a Swedish Bishop and scholar has recovered this Gnostic-Templar lineage from modern times well back into the seventeenth century in Europe. It probably represents the underground stream of esoteric Christianity persecuted by the Inquisition. Its details are listed in the Appendix.

The successions initiated by Mathew and Vilatte deserve special mention in the sections which follow. Finally it must be noted that the Free Protestant Church of England was founded with an Apostolic line through Bishop Leon Chechemian of the Armenian communion, and still exists.

Archbishop Mathew

Arnold Harris Matthews (later changed to Mathew) was a sincere Christian who had been baptized Roman Catholic in France, but raised Anglican. William J. Whalen (*Faiths for the Few*, Milwaukee, 1963, cf. pp. 124ff.) characterizes him as a man torn between Anglicanism and Catholicism, "more to be pitied than to be blamed, for even his enemies could not find anything with which to charge him except temperamental irresponsibility." He studied for the Scottish Episcopal ministry, but returned to the Roman church as a young adult. He was then rushed through doctoral studies and ordained a Priest in 1877. He spent twelve years as a Dominican. Then, after much inner struggle, he became a Unitarian.

He loved the liturgy and tradition of the Roman church, but was attracted to the more contemporary theology of Protestantism. After twelve years of religious vocation, he had come to the world-religions viewpoint of UnitarJanism, and out of integrity joined that body.

However, Unitarianism was not really "religious." It seemed more a kind of dropping-out point for Christians, and Matthews was drawn to the spiritual life. All this vacillation had cost him dearly, as it often does those who are crucified at the cutting edge of mammoth cultural change. So after leaving the Unitarian Church he rejoined the Church of England to serve as a curate in London. At this point he changed his name to Mathew and reclaimed the family title which had lapsed in 1833. He was the Fourth Earl of Landaff of Thomastown, Co., Tipperary.

Mathew's passion for titles and respectability must be understood in the context of his own religious vacillation. He had not gone from one denomination to another out of opportunism. With each successive change he lost, not gained, respect and position. It was pure integrity which drove him. But he needed a social prop to bolster his sagging ego, and found it in the revival of his familial title. This made life bearable, and insured him of social position. In 1892, using the title of the Reverend Count Povoleri di Vicenza, he married.

During his curatorship in London, Mathew came back full swing to Roman Catholicism. He converted again and lived the life of a layman. Between 1898 and 1908 he authored many books, and his name appeared in the *Catholic Who's Who*. Slowly, however, as he took the side of Roman Catholic apologetics year after year, he developed a deep distaste for the papacy, and asked the Archbishop of Canterbury to find him clerical work--without success.



Figure 2 CONSECRATION OF BISHOP MATHEW BY ARCHBISHOP GUL OF UTRECHT, 1908

This was the final stress for Mathew which motivated him to seek Consecration from the Old Catholics at Utrecht. Mathew was not alone in his vacillation. Although he had lost respect among the orthodox church members of all denominations in England, he had also built up a following of sympathizers. Like him, they were torn by the conflicting claims of Protestants and Catholics, and they were looking for the right vessel for worship. Like the Cambridge Platonists, they recognized the numinous reality of transcendental worship, but they also held to a Modernist view of biblical criticism, evolution and the value of scientific method.

In other words, Mathew and his people were a lonely minority of religious Christians born thirty years too soon. They needed a communion, but found themselves rejected in one way or another by all existing communities of worship.

After much consideration and a series of persistent requests by his associates, Arnold Mathew sought the Episcopate from the Old Catholic Bishops of Holland and Switzerland. On April 28, 1908, Mathew was Consecrated Regionary Old Catholic Bishop of England, and a most interesting chapter in church history was begun.

It took about two years for the stale theology of the Old Catholics to finally alienate Mathew and his congregations. It was decided to break from Utrecht. By this time, however, Mathew, like

Luther in his later years, had become eccentric and despotic. Seven times in the next nine years he changed the name of his church--English Catholic, Ancient Catholic, etc., etc., each one representing some new affiliation or attempt at unification with another body. He Consecrated twelve Bishops between 1910 and 1916, many of them alienated Roman Catholic clergymen, and ordained a great number of Priests.



Figure 3 BISHOP MATHEW

By 1915 the clear majority of his Priests were members of the Theosophical Society and Order of the Star of the East. Mathew did not understand their philosophical position, but did not question it either. In 1916 he announced his submission to Rome once again, having written an obligatory Pastoral Letter urging his clergy to give up Theosophical thought. His friends deserted him, and his wife asked for a divorce, which he refused. He then changed his mind about Rome and sought the Anglican Bishops to take him in. They would have none of him. He died in 1919 and was buried near London with Anglican rites.

In 1914 Archbishop Mathew had Consecrated Frederick S. Willoughby, a former Anglican Priest. Willoughby had come to Mathew after being most unfairly persecuted for alleged homosexuality and deposed from the Priesthood. Knowing the full story, and having read all documents relating to the incident, Mathew was convinced of Willoughby's innocence and chose not only to ordain, but later to Consecrate him Bishop of Saint Pancras. The next year Mathew came under pres-

sure from his Anglican friends to expel Willoughby. In a most unstable and unfair decision, Mathew gave in to the pressure. Willoughby could not be deposed, but he could be excommunicated. Willoughby became a Wandering Bishop.

Regarding the events which led to Willoughby's expulsion from the ministry of the Church of England, they were clearly circumstantial. In a letter reprinted by Bishop Wedgwood (*The Facts Regarding the Episcopal Succession in the Liberal Catholic Church*, Sidney, Australia, no date--Wedgwood later became associated with European Theosophists and the Liberal Catholic Church). Willoughby says the following:

"The whole affair of Stockton happened when I was absent from home. Behind my back, and entirely without my knowledge, a 'trial' was held by the Bishop's Official. No one possible chance was given for me to face my accusers in cross-examination, and the matter of inquiry thus cunningly got through *absente reo* was published broadcast in the town before I knew anything about it."

The slander was printed in private papers which were immune to suit, and Willoughby had been forced to retire his position in the Church.

"Hitherto, in reference to Press attacks, I have been silent, partly because they appeared in quarters in which I thought it useless to venture on any request for justice, and partly because I was hampered by professional confidence all along the line in clearing myself in a court of law. The newspapers were not the real enemy, but the cunningly devised distortions of fact with which they were fed."



Figure4 PRESIDING BISHOP OF THE THEOSOPHICAL LIBERAL CATHOLIC CHURCH JAMES INGALL WEDGWOOD

It is my opinion that Willoughby was innocent of any alleged immorality. This, however, bears little on the issue of Episcopate since he was validly Consecrated by a validly Consecrated Bishop. The "orthodoxy" c£ his successors is also not an issue, since the Augustinian theory of succession (which long ago was accepted by the West) states that even heretical orders are valid. The morality of Bishop Willoughby or his successors again makes no difference. The Apostolic Succession remains valid.

Bishop Willoughby sympathized with the many Theosophically-oriented Priests which Mathew had ordained and then later denounced in his attempt to gain the confidence of Rome. He offered to transmit the Episcopate to Theosophy, and after two years of consideration the offer was accepted. Consecrated were James Ingall Wedgwood, who held the Doctor of Science degree from the

University of Paris and had been converted by Mrs. Besant in 1904 and Charles W. Leadbeater, an ex-Anglican Priest who had worked closely with Madame Blavatsky in the 1880's. Thus Theosophy inaugurated the Liberal Catholic Church, which soon was established literally all over the world, from New Zealand and the Americas through Europe and Asia.

Much more must be said about the Theosophical Christian movement, but this is reserved for the next chapter. It is sufficient to say that Archbishop Mathew established lines of Apostolic Succession which branched out from England to the entire world. They survive under many names, such as Old Catholic (Anglican), Ancient Catholic, Liberal Catholic and several other nomenclatures.

The Vilatte Successions

I have called this chapter "The Stolen Blessing" not because I believe that the Third-World churches or successions founded by Mathew his successors were somehow taken in stealth, but because the common apologetic slander which is aimed against them by "orthodox" churchmen accuses them of dishonor and theft. According to some, the Apostolic Succession has been stolen from its rightful caretakers by these heretical scoundrels, or at least circumstances have brought it to rest with unlettered minority cultures who are not worthy of it.

This accusation gives me great pleasure, since both Judaism and Christianity mark one of their foundational events with an inspired theft--the Blessing of Abraham.

Abraham's Covenant was transmitted to his son Isaac, the only-begotten, and was assumed to go to Isaac's elder son Esau. However, through trickery Jacob obtained the Blessing so that his line would become the true Israel of God. He caught Esau in a weak moment and bought his birthright for a mess of lentils or "pottage" as the King James says. Then with the help of his mother, he deceived Isaac, old and blind, into transmitting the divine Blessing of Abraham to him--standing cloaked in a goat-skin to simulate Esau's hairiness. Later he deceived Laban, who had tricked him into seven years of labor for love of Rachel, and made off with two wives and a large estate. For this he used fertility magic.

Who was Jacob, the blessed and mysterious Israel of God? He was a clever, self-reliant man who was able to finesse a trick and make his way by wits alone. He literally "stole" the Abrahamic Covenant from its rightful heir because that heir was unworthy of it. He is the legendary counterpart of Hermes, the thief.

Whether this was the case with Bishop Mathew and the Old Catholic Episcopate, as some have said, claiming that Mathew misrepresented his number of followers to the European Bishops--I don't know.

However, it seems possible that the Syrian-Malabar succession was "finessed" by an interesting and devout missionary named Joseph Rene Vilatte. He is the fountainhead of a major series of valid successions which have been dispersed all over the world, especially in Canada and the United States.

Vilatte was brought up an orphan, the rejected son of a Parisian butcher, who traveled to Canada in the later 19th century. Upon returning to France he refused induction into the Army, escaped to Belgium, and answering a call to the secular ministry sailed back to Canada. Under the Bishop of Montreal he studied for three years at Saint-Laurent. A renegade Priest who had turned Presbyterian minister had a great influence on him, and suffering religious doubts he entered McGill University for two more years of study. His friendship with Chiniquy, the Presbyterian minister, led him into Protestant evangelism. In 1884 he began work as a free-lance Presbyterian lay minister to the Belgian communities in Green Bay, Wisconsin. With the help of J. H. Hobart Brown, Protestant Episcopal Bishop of Fond du Lac, Vilatte was raised through diaconate and ordained a Priest by Herzog, an Old Catholic Bishop of Switzerland. Vilatte continued under Bishop Brown's protection until the old man died. Vilatte found it difficult to get along with his successor, Bishop Grafton.

Father Vilatte asked for his own Episcopate, for the sake of his independent congregations who did not want to be assimilated into the Episcopal Church. Grafton was almost ready to agree, but found that Vilatte had been seeking the same favor from another Roman Catholic, Russian Orthodox and Old Catholic Bishop simultaneously, and this put him off. On May 29, 1892, Vilatte was Consecrated by Bishop Julius Alvarez, Primate of the Independent Catholic Church of Goa and Ceylon, India. Alvarez was an ex-Roman Priest who had been raised to the Episcopate by Mar Paul Athanasius, Syrian-Antiochene Bishop of Kottayam, India. With the alleged permission of Ignatius Peter III, Jacobite Patriarch of Antioch, Vilatte was Consecrated "Mar Timotheas, Archbishop of the Old Catholic Church of America."

I say it was with the "alleged" permission of Peter III, for later the accusation was made that Vilatte had forged or otherwise falsified a document which led the Indian Bishops to believe that he had come with the blessings of the Patriarch of Antioch. This may have been true (again, not altering the validity of his orders), or it may have been a case of Mar Peter trying to cover his tracks when Vilatte's career became notorious. In any case, Vilatte went after the Episcopate and he managed to snatch the best-attested and most unquestionably valid line of succession there was-- the Syrian-Malabar.

Under Vilatte many Bishops were made, and many more Priests. He inaugurated a Polish Catholic succession for American immigrants by consecrating Stanislaus Kaminsky in Buffalo, New York. He inaugurated the Syrian-Gallican line of succession by consecrating Paolo Guloti and established an independent French Catholic Church. He started the American Catholic Church, which now has several divisions, and founded the African Orthodox Church for the black communities of the American East Coast.



Figure 5 ARCHBISHOP RENE JOSEPH VILATTE (Standing on Right)

The Vilatte successions have since co-mingled with the Mathew lines in America through the immigration of men like Bishop and Prince de Landas Berghes et de Roche and his suffragans, William Brothers and C. Henry Corfora. Many subdivisions of these single or double traditions have been reconciled to Rome, as were Vilatte and de Landas themselves before they died. However, many independent small churches, a few of them surviving on paper only, remain in existence.

It is alleged that Vilatte started the pure corruption of Holy Orders by commercializing them--that is, trading, bartering or selling them at times when he was down on his luck. I would respond that the practice was begun many years ago by the medieval Popes, who appointed Cardinals or "Red-Hats" and

sold offices as common political currency, and certainly without a bat of the eye when it came to saving their own skins. Pope Julius II, patron of Michaelangelo and Raphael, and certainly one of the more public-spirited, honorable pontiffs, was not at all ruffled to sell Cardinal's orders to thirty wealthy Italians to get enough money to finish the painting of his chapel or finance another military campaign. Is it so much worse if a starving evangelist secures patronage by ordaining a zealous Christian whose only fault is that he hasn't a theological education?

Certainly the *Acts of John* and other early Christian stories of the Apostles make it clear that theological or any other kind of education was not the prerequisite for Consecration as a bishop. Rather, the deciding qualifications were inward and spiritual qualities. Most of Vilatte's Consecrations seem to have been honorable and warranted.

Chapter Two: A NEW APOSTOLIC MYSTICISM

Whatever one thinks of these early *Vagantes*, their lives had resulted in a significant state of affairs. The Apostolic authority had been wrested free from centuries of bondage to church orthodoxies. The symbolic succession of Christ was once again the property of free and independent Wanderers. In the long haul, Christianity would be forced to assimilate radically new ideas.

Perhaps the most radical of these ideas was that other religions, most especially those of the East, were not only divinely inspired, but offered hitherto undiscovered wellsprings of wisdom and spirituality to complement the Christian revelation.

The Quest for a World Religion

The warfare of Science and Religion was old stuff to many of the advanced thinkers of the late 19th century. The discoveries of Science were taken to illuminate, not negate, the insights of Religion. Biblical criticism seemed the only intelligent way of arriving at the earliest text of the Bible. Archeology and geology seemed the best approaches to man and the earth. After all, the early Christians such as Paul had interpreted their Bible (the Old Testament, Apocrypha and Pseudepigrapha) allegorically rather than literally. Why should we not have the same freedom, under the guidance of the Spirit? We are under no obligation to consider our Holy Scripture as a textbook of geology, although it is useful if properly understood. The Spirit within us tells us that many of the things which we find repugnant in the Old and New Testaments, such as the subordination of women, belong to a past culture rather than an ongoing revelation. That same Spirit tells us that the Christ speaks to us through many other Scriptures as well, especially those of the East.

So reasoned many of the best educated persons of Europe and America, and a romance was developing about the exciting new discoveries in Egypt and India. It was a time of spiritual renaissance. The *numen* was rediscovered by no less a thinker than Rudolph Otto. The pre-historic Matriarchy was shown to be credible by Bachoffen in his researches on ancient law. New Scriptures of the early Christian churches were edited, and new papyruses made public. Ever since Napoleon had made his expedition to Egypt new discoveries were happening in the Near East--the Rosetta Stone, the Sumerian libraries. The historic city of Troy, long assumed to be mythical, was unearthed.

Scientific discovery led to more mystery than knowledge, and the simple Newtonian model of the Universe was shown to be inaccurate. The German expedition to Jericho showed that there had indeed been an ancient battle with Hebrew forces, and that indeed the walls had tumbled *outward*, rather than inward (as was the case with all other besieged cities of the Near East). What mysterious event had caused this effect, and the biblical story of Joshua's trumpet?

Anthropologists left their armchairs and ventured out to see for themselves. The tales they brought back were amazing, describing shamans who could foresee the future, yogins who could walk on fire and stop their hearts from beating, or even levitate. Great interest in the impossible asceticism of saints like Theresa, who lived on thin air and exhibited stigmata, was kindled in the mind of Europe.

Spiritualism attained a Golden Age, with the advent of British and American mediums, healers and mystics. The insights of Spiritualism, many of which were quite native and empirical, had astounding parallels to Indian and Tibetan religious thought. The comparison of religions came into great vogue, with deep interest in ancient traditions, the occult and Eastern philosophy. Even the mainstream of Western religious thought was expressed and felt more through the writing of the romantic poets and novelists. The German Hegelian idealism was wedded to the high humanism of Wagner and Nietzsche, and the hope for mankind's self-realization became indigenous to the liberal mentality.

Into this milieu came Madame Blavatsky, Arthur Conan Doyle, Sir Oliver Lodge and the open-minded sceptics who formed the British Society for Psychical Research, with a whole arena of mediums, mystics, gurus--most of them quite sincere and often quite authentic.

Everyone was searching for that Holy Grail, that new-age illumination which seemed so close at hand. To find a new understanding, a new model of reality, a new evolutionary stage of consciousness--this was the search, and esoteric traditions from all over the world competed for their terminology to become standard, their God-language to become the norm. It was like the period of the early churches, but now on a much more global scale. It was an ecumenical search for a world religion.

Bishop Leadbeater and the Theosophical Society

Charles Leadbeater began his association with the fascinating Madame Blavatsky at the beginning of her career. He traveled with her and Colonel Olcott, assimilating her spiritual teaching and learning all he could about the philosophies of India. He participated in much of the initial work of Theosophy, and is clearly a "founding father" of the movement.

Leadbeater became extremely sensitive, and claimed to see human auras. He co-authored a book on auras, and studied various occult philosophies on the subtle bodies and psychic potentials of human beings. In these experiences and researches Leadbeater was drawn back to religion and the Anglican Priesthood.

He saw with new eyes the "reality" of liturgy and the subtle forces that worked in the Christian Mass. He began to develop connections between the de-vas of India and "spirits" of Christianity. As a Spiritualist, he finally began to understand the Communion of Saints and ranks of Archons and Angels spoken about in Christian mysticism. He rediscovered the whole realm of Christian shamanism, white magic, liturgy, healing and the Holy Spirit--not in evangelical, but in noetic or "intellectual" terms. He began to grasp that Priesthood is a sacred science no longer understood by contemporary, logical-positivistic culture.

This led him to seek the Apostolic Priesthood under Archbishop Mathew, transferring orders a few years before the outbreak of World War I. He found himself in company with a great many Theosophists, and it was undoubtedly he who encouraged many of Mathew's Theosophical followers to seek Ordination. As previously mentioned, by 1915 most of Mathew's clergy were members of the Theosophical Society.

After Mathew abandoned his clergy and Bishops, Leadbeater's distinguished friend, the scientist Dr. J. I. Wedgwood, was approached by Bishop Willoughby with the idea of Consecration. Wedgwood and Leadbeater considered the offer very seriously, and after one year decided to form a Catholic church for "liberal-minded" seekers of truth. It would be founded with the canonical three Bishops, for the sake of Roman Catholic protocol and orthodoxy. In February, 1916, Wedgwood was raised to the Episcopate, and in July of the same year Leadbeater was made Bishop.

Thus began the Liberal Catholic Church, which functioned as a spiritual arm for Christians of the Theosophical Society, and traveled with it all over the world. Regionary Archbishops were appointed, with Suffragans and Auxiliary Bishops, in imitation of a full church order.

But it was an imitation. Because the emphasis in Theosophy was initiation into higher grades, Holy Orders became a kind of prize. Those who were ordained considered themselves to be of a more Gnostic rank than lay persons. Instead of becoming a servant, the Priest or Bishop became an esoteric guru. Naturally everyone wanted to become a guru, so minor orders were revived to slow the upward-mobile traffic of Ordination-seekers.



Figure 6 ANNIE BESANT in the Sanctuary of the Liberal Catholic Church. Was she the first modern woman Bishop?

After his death, Bishop Leadbeater was attacked by Bishop F. W. Pigott in *The Liberal Catholic* magazine for allegedly having sworn his successors to never alter his edition of the Mass. Bishop Charles Hampton came to Leadbeater's defense, joined by the Reverend Keith Dear, and eventually Pigott rescinded his accusation. However Pigott was determined to force Bishop Rogers into the American Episcopal Synod, a provincial arm of the General Episcopal Synod established by the Liberal Catholic Church, Rancorous Episcopal missives sped back and forth

over this issue. Soon everyone was joining the fracas, including Archbishop Wadle of the American Catholic Church. Pigott was supported by Richardson, Hubbard, Zollinger and other clergy, and an attack was launched upon Bishop Hampton and the validity of his office.

Figure 7 BISHOP CHARLES HAMPTON is Enthroned.

Hampton was the legitimately enthroned Regionary Bishop and head of St. Albans in Hollywood, the Pro-Cathedral of the West Coast Liberal Catholic Church. A small faction within the church gained the support of Pigott and his friends who were influential on the General Synod--which was currently "truncated" in membership because of World War II. Their persecution of Bishop Hampton lasted until after his death, when he was finally vindicated in a court decision.



In spite of the many faults of Theosophical Christianity, it must be seen in the larger view as a truly remarkable breakthrough for theology and ecclesiology. The reason that factionalism developed among the Liberal Catholics is not because they are worse than other Christians, but because they had adopted a church format for what was essentially a highly personal, mystic and individualistic path. Liberal Catholicism was really more akin to monastic orders or a secret brotherhood than a catholic church tradition. The spiritual problems which arose were those that a monk faces daily--pride, greed for spiritual advancement, pettiness over territories and identities.

As I will say again later, new things very often appear in their negative forms first. Some of the greatest spiritual advances have manifested first in history with a seemingly evil face. Women's Suffrage seemed for a while to threaten the whole fabric of society. Again today many view the Equal Rights Amendment as a harbinger of the destruction of man-woman relations, motherhood and normal sexuality. Yet few would seriously want to revoke Women's Suffrage, or still consider it to be a corrupting force in society.

One day, I believe, it will be recognized that the Liberal Catholic movement served a great purpose. It brought the Apostolic ministry into dialogue with world religions and Eastern mysticism. It revived the science of Priestcraft, and brought a first awareness of the mystic and subtle dimensions of liturgy.

Leadbeater's books on liturgy and the Mass are unique contributions to liturgical renewal which so far have made little impact on liturgical reform. Why is it that the old Latin Mass still has the power to make whole congregations apostate rather than change to the English Mass? What are the real elements of liturgical action? What are the *legomena*, the *deiknymena* and the *dromena* of effective worship? Leadbeater has scratched the surface.

Some of his basic assumptions seem incorrect to me. He is still, after all, more a seeker of "effective worship" than to know and do God's sacred Will. He is still more of a scientist than a saint, more of an experimenter than a lover of God. But in spite of his spiritual naivety, he writes as a sincere seeker of spiritual laws.



Figure 8 CHARLES W. LEADBEATER, Founding Saint of Theosophical Christianity.

His Apostolic mysticism has been seminal for many who have followed him. He was beloved and respected by nearly everyone who knew him, and certainly by all of the American clergy. The impact of his mysticism is greater than it now appears, and it has opened new doors for those who are yet to come.



Figure 9 LEADBEATER (Center, top) with some of the many Australian spiritual students who made pilgrimage to study and worship with him.

Chapter Three: THE PERIOD OF EPISCOPAL SYNTHESIS

One might characterize the first modern wave of *Episcopi Vagantes* as wandering founders. They traveled around the world setting up new Christian sects, ministering to ethnic communities, or innovating totally new styles of theology and ecclesiology.

The second generation of modern *Vagantes* began a process of synthesis and consolidation to strengthen their lines of succession. This was done by means of visitation to other independent catholic and orthodox Bishops and mutual Consecration *sub conditione*. The *sub conditione* is a means of exchanging and co-mingling respective lines of succession--a kind of Apostolic cross-pollination. Each Bishop can transmit his lines of succession to another and *vice versa*.

Using this process, the Wandering Bishops were able (in many cases) to accumulate and assimilate every known line of valid Apostolic succession', thus making their own successions more vital and valid than any those of any single church.

Ethnic Missions and Independent Orthodoxies

The legend of America drew an increasing flow of immigrants from Europe and Asia in the late 19th and early 20th centuries. Soon there were communities of Polish, Serbian, Armenian, Russian and every sort of Christian ethnic group encamped in the East and Midwest. It was incumbent upon the home churches to provide a ministry for these people, but the period of Third-World and Eastern-Orthodox-sponsored missions had ended a millennium ago. No provision really existed for this kind of situation. The orthodox home churches welcomed the ministries of the *Vagantes* in America.

Various missionary Bishops were Consecrated by separate churches for the communities in America, and soon the ethnic orthodox bodies were legally incorporated as American church bodies. Technically they were under the patriarchates of home churches, but for all practical purposes these new-world churches operated independently, adapting as necessary to contemporary American culture in the ethnic ghettos.

Closer relations began to develop between orthodox Bishops and totally free *Vagantes*, some of whom were taken in as Suffragans or Auxiliaries. Inter-communion was declared between certain independent sects and ethnic orthodox communions, and these declarations have remained legal and binding.

At times the Patriarchates would object to the co-mingling of orthodoxy and free-lance religion, and some of them declared *Episcopi Vagantes* without congregations to be invalidly Consecrated (as opposed to the Augustinian doctrine accepted in the West). The West had always allowed for titular Bishops without real jurisdictions or clergy--this was part of the medieval strategy of benefices and political rewards. The East had not degenerated to such a level, and many orthodox Bishops simply would not accept the validity of titular Consecrations. This, however, had little effect on the development of relations between *Vagantes* and orthodox Bishops in America.

Mar Joannes and Mar Georgius

During and after the Second World War a most remarkable association was maintained between two men who determined to provide an Episcopal "bridge" from Eastern to Western churches. Their idea was to accumulate every valid line of Apostolic succession through *sub conditione* Consecrations, so that their Holy Orders would be considered valid by every existing Christian church. They could then serve as the nucleus for an intermediary East-West church which eventually could be the vessel for full corporate reunion.

This was not a new idea. A century earlier, members of the Oxford Movement in England had created a secret organization with the same goals known as the Order of Corporate Reunion. Their motivation was to force ecumenical reunion of Anglicans and Catholics by removing all objections to the validity of Anglican Orders that Roman Catholic theologians had traditionally made. Their method was to gather valid lines of Apostolic Succession from minor third-world orthodoxies. By secretly re-ordaining and re-consecrating as many Anglican clergy as possible, a great obstacle to "corporate reunion" with Rome would be removed.

The "secret history" of the Order of Corporate Reunion is reproduced in an appendix to this book.

In the mid-twentieth century Mar Georgius I, Independent Patriarch of Glastonbury and Catholicos of the West, revived the Order of Corporate Reunion. He had started by trying to unify the many strands of succession and separate sects which had been spawned through the ministry of Archbishop Mathew in England. Later in the 1940's he Consecrated Dr. Harold Percival Nicholson as Mar Joannes and Titular Archbishop of Karim. (The Syriac word *Mar* means "Lord," and has been the traditional title of all Bishops of the Syrian-Antiochene succession.)

At this time Georgius and Joannes were attacked by a magazine, *Ye Two Worlds*, as charlatans holding invalid orders. Joannes brought suit for libel, and after a learned court hearing the two Bishops were vindicated fully. This victory was extremely helpful to them in their search for new lines of succession, and they were able to pursue their idea for several years with great success. By 1956 Georgius and Joannes had accumulated all sixteen lines of Apostolic succession known to exist at that time:

SYRIAN-ANTIOCHENE

SYRIAN-MALABAR

SYRIAN-GALLICAN

SYRO-CHALDAEAN

CHALDEAN-UNIAT

COPTIC ORTHODOX

ARMENIAN-UNIAT

ORDER OF CORPORATE REUNION

OLD CATHOLIC

MARIAVITE

NONJURING

ANGLICAN

RUSSIAN ORTHODOX

RUSSO-SYRIAN ORTHODOX

GREEK-MELKITE

LIBERAL CATHOLIC

Archbishop Wolsey and the Anglo-Canadian Successions

In March, 1955, a brilliant and charismatic man named William Franklin Wolsey was elected and Consecrated Archbishop for a new Canadian church. The consecrators were Mar Georgius, Mar Joannes, and a host of others. The new church was called the Universal Apostolic Church of Life.

Wolsey was born into a professional family in a Canadian agricultural area, studied mechanical engineering, business law, then after ten years was impressed by the effectiveness of psychic healing. He gave up regular pursuits to study metaphysics, parapsychology, and subtle arts with the Reverend Dr. William Marcus Taylor, who ordained him to the Spiritualist ministry. In 1946 Wolsey founded the Canadian Temple in Vancouver, British Columbia, continuing a ministry of healing until 1955. At that time he re-incorporated as the Universal Apostolic Church of Life and began his career as a Bishop.

There are many significant aspects to Archbishop Wolsey's ministry, but I haven't space to enumerate them. Instead I emphasize three things which seem most significant to me.

First, he was the earliest one, as far as I know, to Consecrate women Bishops. Wolsey was discerning in his transmission of the Apostolic authority, and I have been told by his protege, Archbishop Vannerus, that the women were truly outstanding Christian ministers.

Second, Wolsey gave his clergy very extensive training, and would not ordain them until they could manifest the charism of healing. They spent several years living in his large home, learning both intellectually and psychically the Apostolic ministry as Wolsey had received it through Dr. Taylor.

Finally, Wolsey was both a pastor and an innovator. He mastered not only certain areas of the subtle teaching, but manifested the grace of a real, human *pastor pastorum*. No one could succeed him, and after his death the Church became prey for ex-members and anyone else who wanted to make a claim to its bank-deposit. But his personal charisma could not be destroyed.

Archbishop Wolsey's ministry in Canada has been a new seminal point for future Apostolic lines that now include women Priests and Bishops.

Archbishop Spruit and the Federation of Catholic and Orthodox Bishops

In the United States the same process of synthesis was being carried on, both through the Liberal and American Catholic churches and through the work of other unaffiliated *Vagantes* who were hoping to start churches.

Bishop Anthony Aneed, a well-recognized leader of the new American Syrian-Melchite congregations, expressed interest in working with American independent Bishops to create a separate Exarchate or Apostolic jurisdiction for the United States that would not be subject to the rule of the Old World church hierarchy.

On September 10, 1944, Archbishop Wadle of the American Catholic Church met with Exarch Aneed of the Syrian-Melchite Uniat Church (which was in communion with Rome) and Bishop Verostek of the Mathew succession to establish the American Concordat Exarchate of America, with Aneed as Exarch of America.



Figure 10 BISHOP ANTHONY ANEED with Syrian-Melchite congregation before becoming Exarch of America.



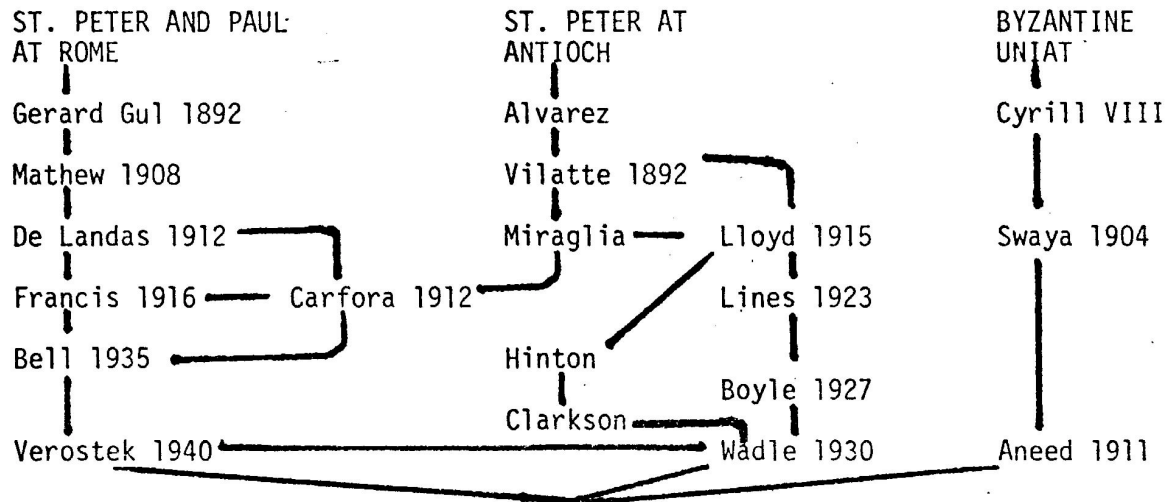
HIS HOLINESS PIUS X.

Sovereign Pontiff of the Roman Catholic Church.

Figure 11 BISHOP ANTHONY ANEED (back row, second from right) in 1908 was recognized by POPE PIUS X, ARCHBISHOP CYRIL VIII (Syrian-Melchite), and many other Episcopal heads of ancient churches.

The Exarchate was, "an association of non-papal prelates and federation of independent Catholic churches possessed of valid orders in a con-fraternity and association of brotherhood whereby an agreement of association shall be established looking toward the ultimate fusion of all independent Catholic churches under one name using an authorized liturgy or liturgies ..."

The following lines of succession were brought together:



The following year Bishop Lowell Wadle obtained the Russian Orthodox succession from Bishop Kleefisch, and met with Bishop Charles Hampton of the Liberal Catholic Church to produce a Codicil to the American Concordat. The two Bishops united their lines--Wadle (American Catholic) of the Eastern traditions, Hampton's (Liberal Catholic) of the Roman successions. Henceforth each carried both Eastern and Western successions.

Ten years later the major roster of valid Episcopal successions was finally brought together when Bishop Wadle traveled to England for a final concordat with Mar Georgius. According to a copy of a letter from Wadle to Bishop Spruit, the theologically conservative old man was shocked to find that Georgius and Joannes used women in the sanctuary (apparently as Deaconesses). He took a photograph of the situation and later sent it to Spruit with this comment:

[SEE PHOTOGRAPH ON NEXT PAGE]

"This picture shows Mar Georgius assisting Mar Joannes at a ceremony. Rome would say that because of the presence of women in the sanctuary that (sic) it was not a Catholic service. The undersigned (Wadle) pointed out that fact to Mar Georgius saying that he had in effect placed his claim of being Catholic in jeopardy. Insomuch as I had gone to England to confer upon Mar Georgius the validity of our succession, I had to decline to enter the sanctuary under the above pictured conditions." December 1st, 1957.

Figure 12 English Bishops Mar Georgius and Mar Johannes with Women Serving in the Sanctuary.



Judging from Archbishop Spruit's chart of his own successions, Wadle did transmit his line to Georgius, but received Georgius' successions through an intermediary, Bishop Maxey. Apparently he wished to avoid the feministic contagion which Mar Georgius had demonstrated!

In any case, Mar Georgius received a great part of the Episcopal puzzle from Wadle, and *vice versa*. They could each now lay claim to eleven valid lines of Episcopal succession.

Here, then, are the consolidated Apostolic lineages that Herman Adrian Spruit received when he was Consecrated by Bishops Aneed, Hampton and Wadle:

SYRIAN-ANTIOCHENE	From St. Peter in Antioch, ca. A.D. 39
SYRIAN-MALABAR	From St. Thomas in India or successors
SYRIAN-GALLICAN	Recent, via Vilatte (Syrian-Malabar) .
ARMENIAN-UNIAT	From St. Gregory the Illuminator
SYRO-CHALDAEAN	From St. Thomas and successors (Persia)
CHALDEAN-UNIAT	Syro-Chaldaean and Roman Catholic
COPTIC ORTHODOX	St. Peter, St. Mark and Alexandrians
OLD CATHOLIC	Roman Catholic and See of Utrecht
ORDER OF CORPORATE REUNION	St. Paul, See of Constantinople (Byzan- line), Roman, Armenian
ROMAN CATHOLIC	See of Rome and See of Spolato, Dalmatia
ANGLICAN	Celtic, Catholic, intermingling of others
[RUSSIAN ORTHODOX	From Kleefisch]

Although it would be difficult to prove or disprove in a court of law, it seems that the Russian Orthodox succession picked up by Wadle from Kleefisch is authentic, and Bishop Spruit had received a total of not eleven, but twelve Apostolic lines. The story that Kleefisch told is as follows.

Kleefisch, a journalist, was fleeing Russia during the Bolshevik Revolution in 1918 and found himself in the company of Archbishop Sergius (later Patriarch of Russia) and two Orthodox Bishops, Raban Ortinski and Theophilus. The four men were stopped by revolutionaries and imprisoned for summary execution. Since Kleefisch was an American, however, they were told that he could go free.

Realizing that their execution would literally end the Russian Orthodox Apostolic Succession, Archbishop Sergius asked to be given half an hour of prayer with his Bishops and Henry Joseph Kleefisch (who was soon to be released). When they were alone, the Archbishop explained the

situation and begged Kleefisch to accept the burden of the Episcopate, with the trust that he would later transmit it to a properly constituted Archbishop for the Russian Orthodox Christians.

Stunned by the gravity of the trust, Kleefisch accepted and was Consecrated under the Canon of Necessity at Harbin, Siberia. Shortly thereafter he was released and returned to Europe. Meanwhile, however, the Bolsheviks had decided to release the Archbishop and his companions, and the Russian Church was saved.

Some people will regard this as another Anastasia story, but a large number of sceptics had an opportunity to investigate Kleefisch's claim, and found it valid. The man was of highest character and had no desire to play the part of a Bishop. He did not realize that he possessed a coveted succession that otherwise would have been inaccessible because of communist politics and Russian isolationism. When he later came to understand the importance of his commission, he willingly shared the line for the sake of future unity among the churches.

When Bishop Aneed, Exarch of the Federation of Independent Catholic Bishops, died he willed his Exarchate and the corporation to Bishop Spruit, along with many beautiful relics of the Syrian-Melchite Uniat Church. Spruit then began a search to enlarge the Federation by bringing in any new lines possible, and by opening membership to Orthodox as well as Catholic Bishops. Through the late 1950's and 60's he enrolled many Bishops and was able (by concordat and mutual sub-conditional Consecration) to fill out almost the full roster of extant lines of Apostolic Succession.

He Consecrated Dr. Lewis Keizer as a full and independent Bishop on April 14, 1975, who since that time has reconfirmed Apostolic lines and added the final and most recently recovered lines of the suppressed Gnostic and Templar Bishops of Europe.

The full repertoire of all extant lines of historic and valid Apostolic Succession is given in the Appendix of this book. This complete and restored repertoire of Apostolic lineage is transmitted by the Bishops Lewis and Willa Keizer and the Home Temple Priesthood.

Chapter Four: CONTROVERSY, CORRUPTION, INNOVATION AND REFORM

By the early 1960's the wandering lines of Apostolic succession had been brought together and sealed in Europe and America. The seamless garment of Christ had, in theory, been restored for the first time in history.

But the reality was harsh. Tiny sects multiplied, and ordinands to the Priesthood were coming to outnumber their congregations. Ecclesiastical opportunists and congregation-snatchers began to flourish.

The successors of Wadle, Leadbeater and Carfora found it difficult to keep their congregations together. Suffragans separated from their Bishops to begin new splinter congregations. The Liberal and American Catholics began to develop splinter congregations under the leadership of new Bishops.

Soon there were many small churches, often existing only on paper, which claimed the title "Old Catholic." Even the ethnic churches divided into factions as community and ghetto life changed. That which was new found itself in perpetual conflict with traditionalism--the younger generation with their elders.

The Apostles of Dishonor

The Wandering Bishops had come to a life-or-death crisis of their movement by the 1960's. In their search for reform, they had brought corruption upon Holy Orders. In their search for honor and integrity of faith, they had found the pitfalls and snares which changing times seem to have set like snares for the overly-idealistic.

First the level of education among clergy had declined. That seemed acceptable at a time when intellectual growth transcended institutional and seminary schooling, but now the clergy were benighted. There was no discipline, no body of knowledge which could be agreed upon for transmission, no common philosophy to fall back on like the early Theosophists had developed.

Then the charismatic separationists began to manifest. They were sincere but ungenerous, inspired but egocentric. By leading congregations into separatism or "heresy" (the Greek word meaning "factionalism"), a few of the new *Vagantes* were really playing out their little Napoleon complexes. These leaders, who characteristically began as Priests of a communion, usually sought to build up their own personal fiefdom at the expense of unity. When they had enough of a following, they went begging for Consecration. The older *Vagantes* would not grant it in most case, but always there was one who, for some kind of personal or economic gain, would agree to make the man a Bishop.

Once this was done, the man was legally Consecrated. He could then barter his lines of succession with another Bishop to receive joint *sub conditione* Consecration. The two would then consolidate their Apostolic lines and gather more theoretical "validity." Validity became the great goal for these persons, each of whom wanted every line of succession for himself. In this way he could enhance his power and social standing among the other Bishops, and would be in the top-dog bartering position for Episcopal favors.

Finally a third threat to the Episcopate took hold--the threat of immorality.

Religion is, after all, a powerful and little-understood force. It especially fascinates people with neurotic and psychotic tendencies. The fetishes and sexual fantasies of abnormal psychology are filled with warped religious symbols.

Fine vestments and rites have always appealed to transvestites, homosexuals, sado-masochistic practitioners, and other compulsives. In the middle ages only the decadent wealthy class was able to afford and develop such pastimes. Good old American democracy, however, which has always aped European aristocracy in the search for its recreations and amusements, proved itself able to descend to the occasion. Soon the splinter churches were attracting a veritable menagerie of troubled persons who were desirous of Ordination.

I will not recount some of the incredible and perverse things which have apparently been done in some sanctuaries of independent Catholic and Orthodox churches. Suffice it to say that there have probably always been such atrocities, and they are not by any means peculiar to Christianity.

There is a great deal more homosexuality and transvestitism among celibate clergy of traditional Catholic and Orthodox churches than many would like to admit. The independent Catholic and Orthodox splinter groups of the *Episcopi Vagantes* attracted not only their share of them, but also heterosexual opportunists--sadists, seducers, and various kinky types.

To illustrate the kinds of abuses that have happened, let us look briefly at two of the Apostles of Dishonor. I will not mention their names (indeed, one of them has several names), nor will I reveal enough about them to identify them. This is partly for their own protection, since I respect the dignity of everyone including Episcopal thieves, and do not want to put an impediment in the way of future personal change. This is also for my own protection, because one of them is a clever and dangerous legal foe who will rush to court if identified. I don't want to be forced to take an offensive.

The first is a wanderer to begin with. His origins are obscure because he has experienced troubles with the law before, and does not use his real name. He has obtained the Priesthood in some manner and abused it, and now church-hops up and down the West Coast. He loves fine vestments and keeps a chest of them.

He presents himself to a Bishop for service. He wants to start a home for wayward boys that will be supported by money from a social agency of the government. The agency will authorize him to house the boys and give him a few hundred dollars every month for each boy if he can show that he is a member of a *bona fide* church. Will the Bishop take him in?

The Bishop spends a week with the fellow, talking, examining. He finds himself liking the young man and feeling sorry for him. At last he agrees to sponsor the Priest. The fellow sets up and goes into the orphan-business.

Two months later there is a major scandal in the city. Seems that a Priest of the [] Church has been taking in young boys and trying to turn them homosexual. One of the boys ran away and told his probation officer. There was an investigation and the Priest was caught red-handed (or with his pants down, or whatever one says in such a case). The Bishop deposes his Priest and exorcizes the buildings where this took place, ending with a de-Consecration of the Priest's chapel. He tries to explain to the newspapers that he had no idea what was going on.

The wandering Priest lays low for about a month, then shows up at the home of another Bishop. He gives a new false name and asks for money. He is collecting for Polish immigrants. The Bishop's wife recognizes the fellow, but feeling sorry for him they both contribute ten dollars to his cause. Six months later the fellow has been able to purchase the Episcopate from someone, and can be found (again, under a new name) making pastoral visits to the most prosperous Old

Catholic or other independent churches of an adjoining city. He loves to appear dressed in his Episcopal vestments, to bless and forgive people, and is starting to exhibit signs of wanting to form a congregation of his own.

The second example is a Bishop whose career started while he was an Episcopal Priest in the South. He first came into prominence when he testified at open hearing of an advisory education committee in the summer of 1956. The issue was segregation. He took a strong stand: "If God had wanted us to mix, he would have made us all one color."

This Priest followed the dictum of all those basically insecure souls who want the illusion of eternal security, yet who are egocentric enough to strongly seek a position of leadership. The dictum is, Go Conservative! It is much nicer to have the support of the older, staid community than the fleeting approval of the younger ones. Old people have money and position. They can elevate a person into prominence and give him high social status.

All they ask is a young, energetic and committed spokesman for their inherent prejudices. They will give their all for a younger leader who is willing to take a conservative stand on issues like segregation, Viet Nam, draft-dodgers, premarital sex, contraceptives, male supremacy, white supremacy, the United Nations. Church-wise, they want a spokesman for their demand to retain the old Prayer Book (or the Latin rite, or other old and familiar repetitions which form the only nucleus they have for their non-spirituality).

The Episcopal Priest in question sees the situation, evaluates the opportunity, and makes his move to take over Episcopal powers in his diocese. His scheme fails. He is forced to resign his pulpit, taking with him a small but vocal coterie of ultra-conservative members.

Soon after, the Priest organizes sympathizers and forms the nucleus of an independent congregation. A willing independent Bishop Consecrates him with full rites and great publicity. For the next two years he builds his congregation, including an inner "church" of the Ku Klux Klan.

When a certain amount of wealth has been gathered, he designates it for evangelical purposes and starts a junket around the South. His goal is to establish tiny congregations of his new denomination, which has now become a Corporation Sole. He declares himself Archbishop with absolute control over canon law, personnel, and the bank account. Some of his congregations begin to grow under his chosen lay ministers, and he raises them to the Priesthood. Of these, a few find him to have become so arbitrary, corrupt, and unfair that they secretly seek affiliations with other Bishops. One of his loyal members spills the beans, and immediately the Bishop confiscates the congregational bank account.

Meanwhile his position has caused him to lose even the illusory balance he once had. He gets peeved at a major denomination and publicly, with great fanfare, excommunicates it! He begins to do things which even his most staid supporters find hard to swallow, and slowly they filter out of his congregations.

Now he has come upon lean pickings. His only course is to become an ecclesiastical con man. That means he must cultivate the patronage of the older communicants so that his church might be generously provided for in their wills. He battens down the hatches and gives up his missionary journeys, hoping to consolidate what little territory he now possesses. His sermons and pronouncements go from conservative to ultra-conservative, from segregationist to open racist. He finds that it is only the Gospel of Partisanship which gains him anything at all, and from this point on his Good News consists of taking pot-shots at youth, liberal politicians, blacks, and anything or anyone else that will bring back that old glow of conservative security. The Good News becomes Sour Grapes, and the Apostolic preaching has been totally corrupted.

Innovation and Reform

Fortunately what I have described above is only a part of the picture. The 1960's brought out a great many honorable persons and movements among the *Episcopi Vagantes* as well, and their story deserves far more space than I can provide in this brief book.

Bishops Aneed and Hampton died, and the other first-generation Bishops grew old, retired and passed away leaving successors in their various traditions. Archbishop Wolsey, of course, was the great Apostle to Canada, and he has now died. Major reforms began to be enacted in the 1960's and continued in the 70's.



One good example was the Anglican Episcopal Church of North America, which broke away from an ultra-conservative independent Bishop by asking Archbishop Spruit and co-consecrators to confer the Episcopate upon their chief lay minister, Mr. Walter H. Adams. This was done and the church began the work of setting itself in order. A Constitution and Canons were produced by democratic participation. They closely resembled those of the Protestant Episcopal Church. Standards were developed for theological education using proven Anglican guidelines which have been adapted to meet the needs of non-professional clergy. Negotiations were initiated to investigate intercommunion with other similar churches on the East Coast and the possibility of forming a larger ecumenical communion was put on the agenda.

Figure 13 BISHOP ADAMS of the Anglican Episcopal Church of North America.

In the mid-1970's the Anglican Episcopal Church of North America comprised the following parishes:

All Saints, Santa Ana, California; Rt. Rev. Walter H. Adams, Rector

St. Barnabas, Bellevue, Washington; Rev. John M. Hamers, Jr., Rector

St. James, Atlanta, Georgia; Rt. Rev. Frank H. Benning, Rector

Trinity, Bellevue, Washington; Rt. Rev. John M. Pafford, Rector

St. Luke, Los Altos, California; Rev. Dean Hewitt, Rector

Our Redeemer Mission, Bellevue Terrace Nursing Home, Bellevue, Washington; Rev. R. Lee Sterrett, Priest in Charge

South Bend Mission, South Bend, Washington; John O. Trent, Lay Reader

St. Matthew, Jackson, Mississippi; Roy Campbell, Lay Reader

There are several other examples of conservative and moderate congregations of the Anglican and Roman communions which have broken away and become independent. However, these congregations and their leaders are not racist or white supremacist in orientation. Usually the break has come because of general disaffection from the infamous attempts at liturgical renewal which have robbed faithful worshippers of the numinous and effective aspects of worship.

This blight of modern scholarship has ravaged both Anglican and Roman liturgies. New liturgies have been substituted which make perfect academic and historical sense, but simply don't work! It is quite understandable that older congregations would rather fight than switch. Many of them have gone about the business of becoming independent with a great deal of responsible forethought and care. For them, the *Vagantes* have been a God-send.

Interestingly enough, the move toward independence has brought together some unlikely alliances of liberals and conservatives. Bishop Spruit, for example, is known to be in the forefront of innovative theology. His tradition is Theosophical, and he has taken a great risk by being the first Bishop to openly ordain women Priests, which by the end of the twentieth century was still not being done in the Liberal Catholic Church. He carefully sought the advice and support of fellow Bishops in the Federation, but really had to go the battle alone. In the process he temporarily lost face among his equals and became the center of controversy in the women's issue. Yet it was Spruit who was asked to transmit his orders to Walter Adams when the conservative Anglicans needed to have a Bishop.

When Adrian Spruit introduced me to Bishop Adams in the mid-1970's, Adams enjoyed a close and personal relationship with Archbishop Spruit and apparently thought very highly of him as a person--in spite of the fact that Anglican Episcopalians would rather burn in Hell than ordain a woman!

This, of course, is the true and historic Apostolic example. Each Apostle is different and holds different opinions. Each one adopts a different discipline, a personal theology and Christology. Even so, *each one is willing to offer respect for the other's tradition and practice.*

The true Apostle has the love to honor his brother or sister, even by eating meat that has been (in his opinion) "sacrificed to idols." It is better to yield honor and preserve unity than to deal out a rebuke which may be rooted in one's own pride. This was the ancient ideal, and is still the mainstay of modern ecumenism.

So perhaps the greatest achievement of the contemporary Wandering Bishops is the ecumenism which many of them have been able to exhibit toward each another, regardless of doctrine or affiliation. Thus many have truly become the Apostles of Honor, far outnumbering and outweighing the dishonor of a small minority among their ranks.

Chapter Five: APOSTLES OF A NEW AGE: The New *Vagantes*

Today there are many contemporary independent Bishops. Most of them are what I call "Catholic and Orthodox Wannabees." Their churches perpetuate Roman Catholic or Eastern Orthodox liturgy and theology, but with their own schismatic ecclesiastical spin. For example, many denominating themselves as "Anglican" or "Episcopal" have formed in opposition to the recent ordination of women in the Protestant Apostolic churches. Others denominating themselves as "Catholic" have been formed specifically to serve a theologically traditional gay community that has been excluded by the Roman Catholic Church. Yet others calling themselves "Catholic" or "Orthodox" pride themselves in their ultra-conservative liturgical and theological links to the past, which they mistake for "original Christianity." Even the Liberal Catholic Church, which is basically Theosophical in its orientation, still refuses to ordain women!

These groups do not interest me. Their Bishops and founders will not be the subject of the following chapters. They do not contribute to the emergence of new forms of spirituality for what I call the New Humanity—an emergence to which I have dedicated my work as a Bishop. The interested reader will find scores of them listed in encyclopedias of independent Bishops and online at their many web sites, but not in this book.

I am devoting this chapter to the first wave of truly New Age Bishops who immigrated to the United States during the mid-century and brought with them visions of new spirituality for contemporary and future humanity. They are the new Wandering Bishops, the *Episcopi Vagantes* of the twentieth century. They have been immediate predecessors, colleagues, and associates. In this chapter I shall write brief sketches of their work. To me they stand in the authentic tradition of the Apostles in their courage and openness to Divine Spirit.

Few would agree with me. To most church people, and to the "Catholic and Orthodox Wannabees," these Bishops are the worst kind of heretic--the sort that ordains women and looks for divine inspiration in all sorts of esoteric and non-Christian religions. To the Catholic these renegades have broken with every theological and ecclesiological practice which has traditionally defined Catholicism. To the Protestant they have adopted supernatural and non-Biblical theories about liturgy and prayer which seem no more than a revival of pagan shamanism or medieval magic. To the evangelical fundamentalist especially they are anathema because they are in every way liberal, modernist, and willing to follow the *scientia cordis*, the "knowledge of the heart," in responding to divine guidance. They are anti-dogmatic, anti-evangelical, and very much willing to let God draw His worshippers to Him/Herself as He/She wills (each has upheld a strong stake in the "femininity" of Deity).

This, then, was a second generation of twentieth-century Bishops who were true *Vagantes* or Wanderers, having been born outside the United States--two of them women who received Episcopal Consecration after coming to the U.S. Each of these Bishops has independently transmitted a unique heritage that I feel provides an Apostolic bridge to the coming age.

These Bishops have distinguished themselves as spiritual teachers or hierophants whose Apostolic Gnosis developed through personal devotion and religious experience, rather than through the channels of dogma and orthodox philosophy. Like Saint Paul, they "conferred not with flesh and blood" but communed with the inner Spirit of Christ. Their approaches to spirituality have been very much alike, though drawn from entirely different personal experiences. They point toward future Apostolic spiritual modalities which must one day prevail in a world of many religious cultures.

Mother Jennie Maiereder (1879-1975)

Mother Jennie was my personal teacher. Born in Nottingham, England in 1879, she sailed to North America early in this century leaving behind an abusive ex-husband. For many years she homesteaded on the plains of Alberta, Canada, supporting herself as midwife and nurse. Finally she met Louis Maiereder, her soul-mate, and moved with him to California.

She never had children, but there are many people alive today who consider themselves to be Mother Jennie's spiritual children.

I quote from the introduction to my biography entitled, *Mother Jennie's Garden*. The book is privately published and available from the Home Temple Press on the world wide web at <http://www.hometemple.org.publications.htm>

"Mother Jennie was a woman called to God by the Christian ministry in an age when women were not recognized by the churches in this role. The only Christian-oriented churches who recognized the authority of female ministry were the transcendental and New Thought movements of the late nineteenth century. Spiritualism was part of this movement. Since Jennie was gifted with powers of clairvoyance, clairaudience and mediumistic sensitivity by the time she had reached her early thirties, it was inevitable that she be ordained in a spiritualistic church. Her particular one was called the Church of Scientific Natural Law, which no longer exists. Jennie became an associate of Mother Clark, who founded the Orrilla Sisterhood and Brotherhood. Under her tutelage and with the help of Maud Lord-Drake and two other gifted mediums, Jennie became a "Mother" along with her friend Francis Becker, who presided over the large spiritualist temple in San Francisco for many years.

"But mediumship and psychism were just a phase for Mother Jennie--a transition leading into a devoted inner life of prayer and meditation. She never allowed herself to go into trance. Instead, she would "listen" to the voices of her Teachers. They were not spirit-guides or "controls." Rather, they were sanctified and ascended Masters of Wisdom. They were not one, but many, who existed in the great *communio sanctorum* which comprehends all religions and human cultures. They included Omar, a Hindu of the Temple of Truth, and Savonarola, the martyred Florentine Christian monk. I often heard Jennie "greet" people in Sanskrit, Coptic, Greek, and other languages of which she had no personal knowledge, because she was speaking for her Teachers!



Figure 14 Bishop Maiereder with Members of the Orrilla Sisterhood and Brotherhood, Santa Cruz, 1974.

"Jennie was an ardent feminist, and called upon God as both Mother and Father. The Orrilla Sisterhood, founded in the nineteenth century, surely ranks as the oldest spiritual arm of the contemporary women's movement. God was a Divine Mother as well as Father for Jennie, and for this revelation alone she stands as a theologian of some importance to Western religion.

"She was a vital spirit, sharp as a whip-crack, and had achieved remarkable

mastery over self and flesh. She spoke about things that were universal, yet no one who attended the discourses failed to abstract something of critical importance to his or her specific circumstances, especially when in need of counsel. Her examples and illustrations were near at hand, being drawn from the matrix of things familiar to each person. She was warm, natural, down to earth and practical. Her words carried a power to transform and work in human consciousness, like the words of Jesus. They stuck, like barbed seeds

“The main impression one had upon meeting her was of sincere warmth and kindness. But she had tremendous courage and shamanic physical endurance for her tiny ninety-pound frame. These had been developed during her homesteading years as a plains nurse in Canada. Once in a long while someone would try to show her up or compete with the discourse. In such a case she would hand out a stunning rebuke with the precision of a surgeon removing a diseased organ. One was abruptly brought to understand why age was held in respect and awe before the advent of America's youth culture!

“Her spiritual power was rooted in the sensitive and poetic vocabulary that the Teachers brought and expressed through Jennie's vigorous humor. She was above all authentic. She treasured the things that nature and experience had proven for her. There was nothing hypocritical or theoretical about what she said. She taught what she knew to be true.

“I saw Mother Jennie perform incredible feats of mediumship on countless occasions. She insisted that I remain during intimate sessions with persons bereaved or caught up in tragedy. I learned about the healing of the soul -- dynamic work that would seem more like magic or mumbo-jumbo to clinical psychologists. I watched her bring dead plants back to life by caressing them, and helped her bring one of my students, paralyzed in a swimming accident and given no hope, through to an amazing recovery. Neurologists held a special convention on Debbie K.'s remarkable progress. These and many other phenomena occurred regularly around Mother Jennie, but always as a sign for the beholder pointing beyond the phenomena themselves to the reality which sustained them.

“Jennie's constant companion was a faithful black poodle named Cindy. The perfect communication between these two was reminiscent of the legendary ability of sages, saints and shamans to speak with animals. She maintained that all creatures, even plants and stones, have intelligence and can receive thoughts as "feelings."



Figure 15 Mother blesses my ministry.

When I began teaching Religious Studies at the University of California in Santa Cruz, our secretary introduced me to Mother Jennie, who was almost ninety years old. She became my spiritual teacher. Occasionally I brought her up to the U.C.S.C. campus to speak to my Western Mystery Tradition class of four hundred students. When she spoke, the huge cafeteria was absolutely quiet. Soon University students asked to see her, and so we established the regular Tuesday night meeting at Jennie's tiny home on Delaware Street.

“That is how the Tuesday evening meetings began. We started with eight or ten people, and within a month the meetings were jammed. Jennie always insisted that I sit in a special chair across the room from her. The old armchair was held for me even when I could not attend, and she rarely allowed anyone else to use it. Later I found that it

helped her to have a trusted man across the room, for the sake of "polarity" and the "lines" which sustained her during the discourse.

"The tiny living room had seating space for ten persons when all other chairs had been brought in from the kitchen. Most people sat on the floor, with some using spare cushions from the couch. People overflowed into the kitchen and closet-like dining room, and everyone signed his name on a sheet for Mother's prayer list. It was not unusual for over 50 people to attend."



Figure 16 Bishop Spruit Consecrates Mother Jennie as the first Woman Bishop in the United States, 1974.

In 1974 I introduced Bishop Herman Adrian Spruit of the Church of Antioch to Mother Jennie. He realized that she was what he called an "ontological Bishop," that is, a person who had achieved all

spiritual qualifications for the Episcopate without need of human training. He offered to Consecrate her a completely independent Bishop. She accepted. In a remarkable ceremony performed at Jennie's home with about fifty students and Initiates of the Orrilla Sisterhood and Brotherhood in attendance, Mother Jennie became the first validly Consecrated American woman Bishop. Mary Oliverio, Mother's appointed Successor in the Orrilla Sisterhood and Brotherhood, is seated second from the right in this photo. I later privately consecrated Mary.

Jennie was given a Stole by Bishop Spruit, but she refused to wear anything except her own special white linen robe for all spiritual functions. She left the body at the age of 97 years in 1975 and Bishop Spruit officiated at the funeral.

Torkom Saraydarian (1917-1997)

My association with Torkom Saraydarian lasted from 1976 until his death in 1997. Next to Mother Jennie, he was my most important teacher, colleague, and elder brother. He was a disciple, scholar, musician, writer, and educator. Like St. Paul the tent-maker, he supported his sacred ministry with his own labor, and very little with the donations of others. Like Mother Jennie, he believed that the Divine Gnosis could not be bought or sold. Funds received from counseling, selling books, seminars and his ministry were always given to the group. He lived on a very frugal salary and lived economically and simply. He never accepted money for copyrights of his books, music, tapes, and a myriad of his services. He was a unique, brilliant, and truly saintly individual who brought spiritual light to many people.

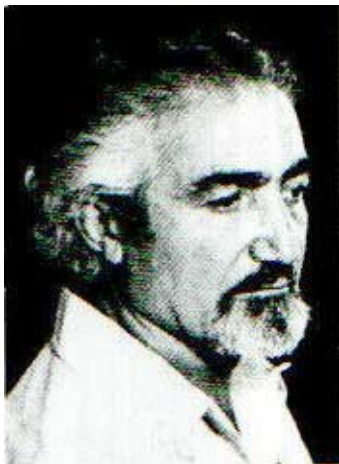


Figure 17 Torkom Saraydarian

Torkom Saraydarian was born in Sevas in Asia Minor on November 1, 1917. He had three sisters, and his mother was a devoted home-maker. Torkom's father was a pharmacist who nurtured the boy's spiritual education and [gave him opportunities to meet with spiritual teachers to further his understanding](#). It was during this period that Torkom tells us that by following intuition he was saved from a hideous death during the genocidal slaughter of Armenian Christians by the Turks early in the century

Below I quote from biographical information at <http://www.tsg-publishing.com> :

At the age of nine, Torkom began to receive education in the Ageless Wisdom under the guidance of his father. At that time, people did not discuss these things in the open, but would disappear to attend meetings - in caves, under the stars - where they would hold ceremonies and dramatizations to reveal the mysteries of the subtle worlds.

"One day my father said, 'Prepare your horse, we are going somewhere.' I had a white horse and his was black. I prepared my horse and jumped on his back. Under the light of the full moon we headed toward the desert. After two hours, three people stopped us. They blindfolded me and turned my horse around a few times so that I would not know the direction in which we were heading.

"After one hour of riding they removed the blindfold from my eyes. We were in front of a great cave. We went into the cave. It was huge. At first I could not see anything, then I started to see human beings all over the cave. There were around five hundred people. Inside the huge cave there was another cave opening which was used as a stage. There were three candles on the stage.

"We all sat in meditation in great silence. Then a man went to the corner of the stage and started to play the flute....If people only knew the power of sound! When the sound of the flute started, my consciousness started to expand....I felt that the universe was my home. I felt that there was only Space and that man has unlimited power."... (From *My Heart* by Torkom Saraydarian, pp. 421, 422, 425-427; 432, 433; 441, 442)

Intensely attracted to spiritual striving and discipline, he made deep meditation his daily discipline from the time he was a boy. As a young man, he made pilgrimages to many of the ancient temples and sacred sites of Asia Minor, learning from Sufis, dervishes, Christian desert mystics, and teachers of occult lore. In this way he absorbed the Ancient Wisdom from its living sources.

Quoting from the biographical information supplied online by the T.S.G. Publishing Foundation, now headed by his remarkable daughter, Gita Saraydarian:

In 1959, he came to the U.S.A. with his family. It was a different world from the one he left in Jordan - changing rapidly and in very demonstrative ways. He saw people in danger of losing themselves; in need of direction, of guidance. In response to this need, he began inviting them into his home in Van Nuys, California to study and to learn how to lead themselves into more productive, healthy, right living via the principles of the Ageless Wisdom. This was the inception of The Aquarian Educational Group. The following excerpts were told by Torkom at the 35th

anniversary celebration of the Aquarian Educational Group in Agoura, California:

"Now, how we started this group. This group was started in 1961 - unofficially. One day I was coming home from the church. I saw 15 boys sitting and doping themselves. All my neighbors - very beautiful boys and girls. When I saw them doping and smoking, my heart broke. I said, 'Don't they have fathers, don't they have mothers?' Because I was from the old country and could not understand America. (That was not America, but I say 'America.') I couldn't understand how people could drug themselves and dope themselves. So I went home, I meditated, I thought. I said, 'We must form a group to bring all these children in and slowly educate them.'..."

To this vision of helping and educating others, he dedicated himself and labored tirelessly. For the first ten years, he taught classes and lectured in a one-room garage - to "hippies," doctors, lawyers, philosophers - without a salary except for the small donations left by students. He took in strangers who came to him in crises and helped them to gain real independence. He asked for nothing in return.

Despite his total dedication, compassion, and sacrificial nature, he was not "soft" with people. His "straight words" and honesty, grounded in clear observation, were given freely as well.

By translating works of H. P. Blavatsky, Alice Bailey, and Helena Roerich into his native language, he learned English. [He had been ordained in the Armenian Church as a minister. In Los Angeles he served as minister to an Armenian church congregation and overseer of the Armenian school it supported.](#)

[Torkom felt he needed to expand his ministry to include the Ageless Wisdom Teachings, so for many years he ran his own private spiritual center in Van Nuys while maintaining the church ministry. Finally he was ready to devote himself to the Ageless Wisdom. Bishop Herman Adrian Spruit of the Church of Antioch offered to Consecrate Torkom a Bishop of the Church of Antioch, after which he would be free to do an independent ministry. Torkom accepted, made the difficult decision to resign from the Armenian Church, and founded](#) the Aquarian Educational Group. Working with many students, he managed to accumulate the capital to purchase and build a unique center near Agoura in the Santa Monica hills. He did a great deal of the manual labor himself.

After this he began a ministry of writing, lecturing, and teaching. By the time we became friends in 1976, he had already published twenty-three books that had been translated from English into German, Dutch, Danish, Portuguese, French, Spanish, Italian, and Greek. violin, piano, oud, cello, and guitar, e continued to compose hundreds of musical pieces that embody his training in the the Ageless Wisdom. He was in great demand as an international lecturer, not only at metaphysical and Theosophical conferences, but at psychological conventions.

In the late 1970's, Torkom was guided to purchase property in Sedona, Arizona, and begin construction of a second spiritual center. This he built next to a small river near the center of the small town *cum* art colony that was to become a popular new-age retreat and vacation

destination. The complex included guest cabins and a beautiful temple with offices that Torkom had designed according to sacred proportions and other esoteric parameters.

Torkom Saraydarian made Sedona his home and main headquarters, and here he held regular Sunday and week-day meetings, lectures, and classes. However, with the help of advanced students in the Los Angeles area, he managed to maintain an active schedule at the original center in the Santa Monica hills. For many years he made the all-night drive between Sedona and Agoura Hills twice monthly, in addition to travel for lectures as far away as Europe and Africa.

In 1997, his eightieth year, Torkom Saraydarian died. His legacy is a treasure-trove of books, tapes, and lectures that are now administered by the T.S.G. Publishing Foundation in Cave Creek, Arizona, under the management of Gita Saraydarian, his daughter, who is also a spiritual teacher.

Here are words offered by Saraydarian's students, who carry on his work:

Torkom Saraydarian's life is for us a great lamp. The light of his presence, his living example, and his hundreds of lectures, books, and musical compositions, shine on the path of humanity. He has helped us to see more clearly the magnificent potential of the human being and the way to actualize these potentials in daily life.

Through him, we can see our Future. By his light, our path to Infinity is illumined.

The writings and tapes of Torkom Saraydarian can be obtained through the T.S.G. Publishing Foundation, Inc. P.O. Box 7068, Cave Creek, AZ 85327, USA Tel: 480-502-1909 Fax: 480-502-0713 E-mail: info@tsg-publishing.com

Richard, Duc de Palatine (1916-1977)

Richard, Duc de Palatine, was a seminal figure in the development, transformation, and perpetuation of the English Gnostic tradition in this century, yet he is also one of the most misunderstood and maligned of the Gnostic teachers. Many of his ex-students derided him as a fraud, while others extolled him as the Gnostic genius that he truly was.



Figure 18 Ronald Powell: Richard, Duc de Palatine

Richard was a true *Episcopus Vagans*, born in Australia, later moved to Europe, and ended his life a somewhat lonely and rejected figure in the United States. He had been ennobled by H.I.H. Prince Alexander Licastro de la Chastre Grimaldi Lascaris of Deols, France, under the Seal of the Prefect of Rome, Italy, and taken the name Richard Jean Chretien Duc de Palatine. This was to confirm his attainment of Spiritual Nobility as a Prince of Light. We possess a copy of the document. His title was no less authentic than that of the Comte de St.-Germain or the Duke of Wales. We know very little else about his personal

life. However, what we do have is volumes about his work, ideas, and teachings. Most important, we have help from his student and successor, Bishop and Count George Boyer, and a few words from another famous student, Bishop Stephan Hoeller, quoted from his web site as follows:

The church bearing this name (*EcclesiaGnostica*) is the oldest public Gnostic sacramental body in the United States. It was organized as the Pre-Nicene Gnostic Catholic Church at first in England and since 1959 in the United States by the late Bishop Richard, Duc de Palatine. After the demise of the Duc de Palatine in the 1970's, the Church he established in America continued its work under the name *EcclesiaGnostica*.

The Regionary Bishop of the church is Dr. Stephan A. Hoeller, who was consecrated to that office by the Duc de Palatine in 1967. Dr. Hoeller is thus the senior holder of what is sometimes called the English Gnostic Transmission in America. (There are no other bishops living in the USA who were consecrated by the Duc de Palatine.) <http://www.monmouth.com/~equinoxbook/gnostica.html>

Palatine was born Ronald Powell of French and British noble parents in 1916. His mother descended from Captain John Hancock, first signee of the Declaration of Independence. He was educated at Melbourne University, the Western Orthodox University, and the Universite Philotechnique International.

According to an article entitled "Reminiscences" published in 1966, in the 1940's Richard was known as a charismatic lecturer on a wide range of subjects with an ability to "confound most scientists, religionists, and philosophers who came near him. His insight was uncanny, but for all this he was perceived as being a very humble person who seemed to extrude love and peace wherever he went. Some feared his power, whilst others just allowed themselves to fall under his magnetic spell. Young people in particular were drawn to him." (*Lucis Magazine*, VIII,2)

Bishop Leila Boyer, wife of Palatine's successor George, writes:

"In 1948 a change overcame Richard and he informed his friends that he would be leaving soon, as his work was not in Australia. He would go to seek his other half, and then his Father's work had to be done.

"Richard came to England and was eventually Consecrated as a Gnostic Bishop and claimed an unbroken line of succession from the College of Antioch, and linked twelve lines of Succession in his person. In 1953 he received a Charter from *The Ancient Mystic Order of the Fratrisc Lucis*, commonly called *The Brotherhood of the Illuminati*, to institute an 'Outer Section to be called The Brotherhood of the Illuminati, to be dedicated to the object of restoring to the outer world the mystic teaching of our Lord Jesu Christi.' The Charter also confirmed his office of Archon 'with full power and authority to rule and govern the said Order, to enact a Constitution for the same, to appoint all Officers therein, and to nominate and appoint his Successor.'...

"In 1960 the name of the Brotherhood of the Illuminati was changed to *the Brotherhood of the pleroma* and *The Order of the Pleroma*, and a Council of Three was appointed comprised of himself, John Martin-Baxter, and George William Boyer.

"Richard held high office in many orders and was Sovereign Grand Master of the United Rites of Memphis and Mizraim, Grand Hierophant of the Sovereign Imperium of the Mysteries, Sovereign Grand Master of the Ancient and Universal Pansophic Rites of Freemasonry, Senior Prelate and Great Prior of the Order of the True Rosy Cross, and Grand Master of the United Templar Rite. In July, 1964, he incorporated these bodies

into the *Disciplina Arcani*, an integral part of the Order of the Pleroma, in order to withdraw the Masonic influence and to cleanse the Order from all taint of being a political tool...

"He visited Pope John XXIII in the Vatican...and asked (him) to embrace his work as an Order within the Roman Church to enable it to reestablish its true mystical heritage, but was refused.

"From 1953 Richard carried out his work in Kensington, London, holding regular meetings of The Order of the Pleroma, the *Disciplina Arcani*, and the Pre-Nicene Catholic Church, at which he would give lectures on the Gnosis, the central theme being the Divine Nature of Man. The Brotherhood and Order of the Pleroma had branches in England, South Africa, Nigeria, Australia, and the U.S.A., and in 1959 he undertook a lecture tour in the U.S.A. ...

"In 1971 Richard moved his base to Los Angeles where he continued his work up to the time of his death in 1977. He left behind a rich heritage, and because of his pioneering work a breach was made in the consciousness of the people, and we see today the things that he taught available to the public in many books..." Quoted from a two-page *Profile of Richard, Duc de Palatine*, by Bishop Leila Boyer

Palatine could be confrontational, demanding, extremely narrow in his perception of people and relationships, and he alienated many of his students and closest associates. In trying to shape the esoteric world and societies of the 1950's and 1960's to his vision, he often high-handedly trespassed against tact and convention--not always for the better--and expected too much from his students. Some of his private correspondences in my archives reveal the extent to which his students disappointed him.

But it is important to understand the *zeitgeist* and spiritual environment of occultism in the fifties and sixties of this century if we are to have any understanding of the circumstances surrounding the life of Richard, Duc de Palatine, and why he was forced to develop the kind of personality that made him controversial.

After World War II, conventional and orthodox religion (which had waned in the 20's and 30's) made a vigorous resurgence in European and American spiritual life. There was much propaganda against the occult because of Hitler's reputed use of it. After the trauma of World War II, ordinary people yearned for the stability and simplicity of "old time religion."

In Australia, England, and America, where Palatine carried out his teachings, the Anglican and mainstream Protestant churches stressed the dangers of occultism in their seminary training. Catholic seminarians were taught that all esoteric and initiatic orders including Masonry were instruments of the devil. Paradoxically, Freemasonry itself had degenerated into a kind of male social and business club not unlike the Elks or Odd Fellows, with little or no emphasis upon esoteric work.

Palatine had plumbed the depths of Freemasonry through the Scottish Rite and attained the thirty-third degree, then gone into the esoteric Ultra-Masonic and Egyptian rites searching for spiritual enlightenment. The same quest had taken him into Theosophy and deep investigation of its monuments, especially the writings of Blavatsky, and he had made connections with various *Rose-Croix*, Martinist, and Illuminist orders still operating secretly in Europe and America. For this he suffered rejection by his Masonic peers. He learned early on that his path was lonely and easily misunderstood, so he developed a personality that was demanding, well-defended, and strongly individualistic.

Many of the traditional European esoteric orders had degenerated into dynastic traditions carried down in families more as titles and journal archives than living disciplines. Palatine saw his mission as *to reclaim their essences by gaining charters and warrants to properly reinstitute them with authority to modify and adapt them to the spiritual needs of contemporary humanity*. This principle guided everything controversial that he did, and the conservative opposition to his work--which resorted to character defamation and accusations of fraudulence--forced Palatine to develop the unyielding, take-the-offensive posture that ruled his personality. Without that characteristic, he simply could not have succeeded in anything, given the tenor of the times.

Exactly the same was true for Blavatsky. She was an iron-willed, pig-headed, totally self-confident dynamo. If she hadn't been the way she was, we wouldn't know her name today, and Spiritism would have triumphed over Theosophy more than a century ago.

As a scholar, I find Palatine's writings at times very knowledgeable, but at other times too much influenced by the one-dimensional perspectives of axe-grinders like John Allegro, Hugh Schoenfeld, and the nineteenth-century "Egyptian solar myth" school--all of which have been shown to be unbalanced. Palatine is most credible when speaking about European orders, least credible in the areas of ancient and Hellenistic cult and Christian origins. Yet even there he shows certain valuable insights. It seems to me that his forte was in the area of the European esoteric and initiatic orders, and in the *Disciplina Arcana*, which he transmitted and taught.

His most significant work was probably his synthesis and perpetuation of the full repertoire of European esoteric and Ultra-Masonic orders in a context of independent Gnostic Apostolic Succession. Palatine was essentially the founder of the English Gnostic *Ecclesia* that is today perpetuated by Bishops Boyer and others in England, and Bishops Hoeller and others (including myself) in America.

Palatine preserved and perpetuated the Pansophic or Antient Rites of Freemasonry that John Yarker had spent his career painstakingly collecting valid charters and warrants to preserve. Historically, English, Scottish, and French Freemasonry had preserved the outlines of European initiatic Rosicrucian, Templar, and other schools by adopting "higher degrees" beyond Master Mason into which worthy brothers could be initiated. Each of these was originally a school that could constitute a lifetime of study. Today, however, they have been minimized to a menu of *ala carte* productions that will allow Master Masons to pass through all or most higher degrees in one intensive weekend at a Scottish or York Rite Temple!

The authority for valid charters and warrants to the extant twenty-one European Non-Masonic, Masonic, and Ultra-Masonic initiatic orders (i.e., those that admitted women equally with men), many of which are no longer worked by regular Freemasonry, have been transmitted to me from Yarker through Palatine in the following way:

The Ill. Bro. John Yarker, Jr.: 33 , 90 , 96 , Initiated and Installed James Heard as the first Vicarius Salomonis, Conservator of the Rite of the Ancient Universal Pan-Sophic Rite of Masonry, (which synthesized all esoteric European lineages in the late 19th century), who transmitted to Ill. Bro. Hugh G. deWillmott, who transmitted to H.S.H. Duc de Palatine, who transmitted to Bishop and Count George Boyer, Grand Archon, Brotherhood and Order of the Pleroma, Hermetic Brotherhood of Light, Sanctuary of the Gnosis (which have authority to transmit the following extant lineages), who warranted the Grailmaster, on behalf of the Temple of the Holy Grail, to carry forth the authorities embodied in the Pansophic Rite, including:

- ILLUMINIST (ULTRA-MASONIC):
 1. *Fratres Lucis* or Brotherhood of the Illuminati
 2. Order of the Illuminati
 3. Order of the Martiniste
 4. Brotherhood of Luxor
- TEMPLAR:
 1. Knights of the Holy Ghost
 2. Knights of St. John
 3. Knights of Malta
 4. Knights of the Holy Sepulchre
 5. Knights of the Temple
- ROSICRUCIAN:
 1. Order of the True Rosy Cross
 2. Golden and Rosy Cross
 3. The Order of the True Rosy Cross
- GNOSTIC ECCLESIAE:
 1. Order of the *Ecclesiae Rosicrucianae Catholicae* (Catholic)
 2. Hidden Church of the Holy Grail (Protestant, Edgar Waite)
- ULTRA-MASONIC and MASONIC:
 1. Ancient and Primitive Rite
 2. Rite of Memphis
 3. Rite of *Mizraim*
 4. Ancient and Accepted Scottish Rite
 5. Swedenborgian Rite
 6. Order of the *Rose-Croix* of Hiredom
 7. Order of the Holy Royal Arch of Enoch

To these Bishop George Boyer has added and made available through T.:H.:G.::

- +OMR+, the Teaching, Healing, and Chivalric Order of St. Michael and St. Raphael, through a most ancient and esoteric chivalric authority revived by Grand Master Emperor Frederick II Von Hohenstaufen in the 13th century as the *Pactio Secreta*—a secret alliance of Christian and Islamic Chivalric Grand Masters to resist the imperial forces of the Pope of Rome. It has its roots in the original twelve-member Knighthood instituted by Numa Pamphilus as inner guard of the Roman Senate and carried forward into history by the *Magistri Comacenes*.

- The hitherto unknown hidden Apostolic lineage of the Knights Templar that was recovered through the research of Bishop Bertil Persson and his St. Ephrem's Institute

I have added and transmit through T.:H.:G.: and Pansophic Freemasonry the following:

- T.:H.:G.:, the Temple of the Holy Grail, First and Second Orders.
- +MOT+ or Martinist Order of the Temple, which offers all three of the traditional Martinist Philosophical Degrees through S::I::III and potential advancement into S::I::IV or Free Initiator. Operational *Elus Cohen* theurgical training with unaffiliated initiation through Master Elus Cohen is offered through the T.:H.:G.: Liturgist Empowerment. Our M.E.C. degree is unaffiliated with any existing Lodges because surviving *Elus Cohen* traditions have not preserved the skill of producing the essential phenomena of *La Chose*, and therefore are in my judgment not legitimate successors of the school of the Master Martinez de Pasqualies, known to some as the successor of Paracelsus' anticipated *Elias Artiste*.

One of the most serious charges made by Palatine's enemies is that on one occasion he sold charters and warrants for the Pansophic Rites to a close associate. However, on that occasion (which I have personally investigated), he was sharing an expense that he had himself borne, and it was proper to require that his associate bear half the cost. It was also proper to redeem the charters and warrants for great esoteric rites that were no longer being worked in order to preserve and synthesize them for posterity. In my opinion, that he did was necessary as part of that process.

In reference to the charge of selling authorities for the Pansophic Rites, although Palatine has been characterized by his enemies as a "collector" of titles and charters, this description is much more applicable to the person who sought the Pansophic authorities from him--an English occultist who had himself purchased and collected many other such charters, and who had thereby preserved and "worked" many of the rites in a legitimate and authentic way that none of his contemporaries fault. He survives in London, as of this writing, as a respected occultist whose contributions to the field are well recognized. The fact is that any accusations against him or Palatine in this matter are simply unfair. Without the work of "collectors" like Palatine and the other man (whose name I shall not mention), many of the rites would have disappeared.

Palatine was criticized not only for being too demanding and his training too long and difficult, but on the other hand for advancing people through initiatic orders without sufficient training! I'd like to comment on this seeming paradox.

Masons do not provide any better training than many other esoteric schools--many of whom operate through the mail or even online. Today it is possible to become a Master Mason at age 18 and to achieve the degree in just a few months in certain Masonic jurisdictions. Why? Part of the reason is to make Masonic membership easier in an age when people's time is at a premium, and when Masonic lodges are steadily losing membership.

But there is another and better reason for swift advancement through older initiatic orders. People today are far more sophisticated in their psychological, intercultural, and scientific attitudes than they were in parochial European villages a century ago. Their souls are older, and they are spiritually ready to recapitulate initiations they probably underwent in previous lifetimes so that they can make progress into the new and emerging field of spiritual initiation, many of which in older times were provided only by a few obscure esoteric schools.

Thus today it is *quite legitimate to elevate certain advanced people through many degrees of initiation in one transmission*. The Dalai Lama, having spent much time in exile in the West, chose to initiate Westerners into the most advanced of the Vajrayana tantras--the Kalachakra--on the basis of their own self selection! If that is so, then how can a developed initiate like John Yarker be criticized for advancing spiritually ripe colleagues through the degrees of Memphis and Mizraim in the late nineteenth century? How can Palatine be criticized for the same?

All this is to clarify the fact that there are several practices done in this century that would have been fraudulent in previous centuries, but are quite appropriate for now, such as:

1. fast advancement through certain initiatic degrees;
2. ordination and consecration of seemingly "untrained" persons into Holy Orders;
3. deletion of the requirement for Masonic membership for initiation;
4. Ordination, consecration, installation, and initiation of women into traditionally male offices;
5. synthesis of older, crystallized orders into revitalized vehicles under new names.

Palatine deleted the Masonic requirement (good for him!), synthesized authorities, warrants, and charters ("collected?"), used spiritual discernment as a basic canon for ordination and consecration rather than seminary training, and was willing to quickly advance people to higher degrees when appropriate. For this he was unfairly designated a fraud by some. In fact, he was a pioneer of modern Gnostic spirituality.

However, as one critic of Palatine points out, "most lineages are only valid when passed down a line of successful practitioners [i.e., Tibetan Buddhism, Sufism, etc.]. I therefore find myself sceptical of any lineages passed via 'collectors' of degrees (who make no attempt to practice), such as may/will be the case with anything received via the Duc de Palatine."

We must assume that by "practice" our critic does not mean (for example) performing the Rites of Memphis and Mizraim or producing the degrees of the various Rose-Croix initiations, for these are the Pansophic Rites transmitted through de Palatine, which he in fact did practice.

But our critic does not understand that these and other such rites are mere external group exercises or liturgies through which invisible Cabalistic and Hermetic forces are contacted to *potentiate the interior unfoldment of lodge members*. These rites are not the essential Gnosis or the primary *Ontos* of any school or tradition. They are merely ritual instruments that were appropriate in a medieval setting, and that are secondary to the essential transmission.

Also, one must ask, how many of those who work the Rites of Memphis and Mizraim still have the entire ninety-nine degrees, and of those, how many actually do the "internal alchemy" work related to the material in the Quarantines of Cagliostro? (Nobody, I hope, unless they want a dose of Mercury poisoning!)

If one studies the transmission of *Dzogchen* illumination in Tibetan Buddhism, for example, its realization comes in a thousand ways entirely independent of formal practices. In any spiritual system, it is a fact that students can practice, recite mantras and prayers, perform sacred rites, do prostrations, etc., until their hair turns gray and they drop dead--without ever making any kind of spiritual attainment. By the same token, people can work all of the rites of every secret society that ever existed in Europe without earning even one spiritual initiation or making one spiritual achievement.

The issue is not to practice these rites. Rather, it is to *realize, incarnate, and make practical the essential nature of what they represent and symbolize*.

Did the Duc de Palatine have such realization? Absolutely! The evidence (for anyone with a modicum of discrimination) is clear in his taped lectures, which are preserved in my archives. The man was a great Gnostic teacher.

Palatine leaves behind volumes of passionate writings that reveal great familiarity with the inner teachings of European occult schools, deep psychological understanding, and surprisingly good academic knowledge of the European esoteric vehicles and their relationship to the Eternal Gnosis.

Much that the Duc de Palatine instituted or accomplished continues to serve the future of new and emerging spirituality. He held a high vision of this future. There was method to what he did, and time is proving the wisdom and fruit of his efforts, such as collecting, preserving, and reinstituting many of the ancient charters under what he called the Order of the Pleroma, which are still maintained under other names by Bishop Boyer and, through him, the Temple of the Holy Grail and Pansophic Freemasonry.

Rosamonde Miller



Figure 19 Bishop Rosamonde and two favorite cats.

Of French origin, Rosamonde was born at sea near the West Indies at the time of the German occupation of France. She grew up in several different cultures and attended universities in several countries. Her father's diplomatic work took him one last time to Havana, Cuba right before Fidel Castro's takeover. Rosamonde registered at the University there, but in 1961 he came under suspicion of the Cuban authorities.

The result was that Rosamonde was arrested, first to be questioned as to her father's whereabouts, and then herself accused of "sedition and attempt against the powers of the state." She remained for nearly a month in different locations of the secret police where she was interrogated and tortured. Rosamonde received many internal injuries, some of which still bother her today.

She managed to escape prison and flee to Spain with the help of a Carmelite priest of her previous acquaintance. In January 1962, upon her arrival in Paris, France, she was contacted by representatives of the hierophant (bishop) of the Mary Magdalene Order (Holy Order of Miriam of Magdala). She went with them to Carcassonne where the Hierophant was expecting her and, in the presence of all their priests and hierophants, was offered and given the equivalent of ordination and consecration. Just as in every previous ordination performed by the MM Order, only women were invited into their order. No candidate, including Rosamonde, had ever known of the Order's existence prior to their first contact. She became at that time, in spite of, or perhaps because of, her young age, the successor to the Lady (bishop/hierophant) as well as their seventh and last Marashin, a title given every few centuries and with no counterpart in other traditions. The last Marashin, just as a Rosicrucian Grand Master, had the right to do as she saw fit with the Order.

The Order is structured under very simple guidelines, with only three living Hierophants at any one time. While she is one of the three living Hierophants and their last Marashin, she remains spiritually linked but operates independently of the original order.

The Mary Magdalene Order claims its lineage of succession from Mary Magdalene herself. According to their tradition, after the death of Jesus, given the attitude toward women at that time, it became necessary for Mary Magdalene to leave if she and her lineage were to survive. According to tradition, Mary Magdalene, along with Joseph of Arimathea and a few trusted ones fled to the West. They landed in the British Islands where they stayed until Joseph's death. Once her work with Joseph was completed, she sailed with some of the women to the Continent. Her successors survived despite bigotry and persecutions by the careful selection of candidates; by the passing of their orders exclusively to women; and by maintaining the most strict secrecy throughout the centuries.

The Mary Magdalene Order never had a ban against ordaining men. That women only had been ordained was not doctrine, but necessity. Rosamonde currently trains and ordains men as well as women in this line of succession. The Mary Magdalene Lineage cannot be understood or studied in the same manner as the other fifteen traditional lines of apostolic succession to which she is also heir. To this day the Order remains partially secret. Even in our more progressive times there is still danger, and the protection of the identity of the others is still necessary were there to be an open resurgence of hostility toward women in spirituality.

When she moved to the United States, she lived in Chicago for a few years, where she kept herself free of religious affiliations, except attending the Vedanta Temple and being initiated in the Ramakrishna Order by Swami Bashyananda in 1971.

She moved to California in January 1973 and, in the latter part of 1973, she was again offered ordination. This time in the traditional lines of apostolic succession preserved and transmitted through a masculine priesthood. Dr. Stephan Hoeller, a Gnostic bishop of long standing had been interested for some time in opening the priesthood to women. He heard of Rosamonde through various sources and, after discussing his plans with three other bishops, +Neil Jack, +Forrest Barber and +Herman Spruit, he wrote her a letter extending an invitation to be ordained. This was the first time a woman would be publicly ordained since the times of the First Council of Nicea in 325c.e.

This was an opportunity to open the door for women to be accepted as priests. As Rosamonde had already been ordained and consecrated bishop in the Mary Magdalene Order, she did not answer immediately. She meditated on the invitation for a few weeks and consulted with her hierophant in France. She was reminded that in her oaths of secrecy there was one clause. That when the time came, she was to lift the veil of secrecy surrounding their existence, as long as she remained discrete as to names and exact locations. Furthermore, her vow required her not to openly divulge her ordination until and unless she became publicly ordained through the traditional lines of succession. She was struck by the significance of the offer and that same day called Bishop Hoeller to discuss the possibility with him.

All four bishops expressed their rejection of jurisdiction, especially +Stephan Hoeller and +Neil Jack. They agreed that none of them had any intention of making her part of any of their churches or of placing her under any of their jurisdictions. The ordination would carry no expectations and have no strings attached. At that time, she had no plans to start a church, for while being deeply spiritual, she is not religious in the traditional meaning of the word.

She met +Stephan for the first time and was ordained in a moving ritual at +Stephan's Chapel of the Holy Sophia in Hollywood, Ca. on January 19, 1974. Thus, she embraced the role of "ecclesiastical guinea pig."

On January 18, 1981, seven years after her ordination by +Hoeller and with the same terms agreed at ordination, she was consecrated bishop in her church in Palo Alto, Ca., at the Sanctuary of the Holy Shekinah. Bishop Stephan Hoeller presided, assisted by the same ordaining bishops, the late +Forest Barber, of the *Ecclesia Gnostica*, the late Herman Spruit, of the Church of Antioch, and +Neil Jack, of the Church of the Sacred Wisdom.

When I first met her in the late 1970's, she had just married a successful businessman named Michael Miller. Since the beginning he has spiritually and emotionally supported her spiritual work. A number of her students encouraged her to rent a second-floor office suite on Alma Street in Palo Alto, California, and she felt that the time was appropriate to give a try to creating a sacred space where anyone could attend. She consecrated the main room as a Gnostic Sanctuary, and called it "Sanctuary of the Holy Shekinah." It is filled it with beautiful stained glass, a carved marble altar, and other sacred art.

As of the turn of the Millennium, The Church of Gnosis has regularly offered Sunday services for more than two decades and is a member of the local ministerial association and of the National Council of Christians and Jews. Just a few years after its establishment, the Church sponsored Gnosticon I, a convention and seminar on Gnosticism at the Tree House Inn in Mt. Shasta, where I was one of the seminar presenters. In the 1980's, Rosamonde's work was prominently featured in a B.B.C. documentary on the revival of Gnosticism. In the mid 1990's she was also featured with Dr. Elaine Pagels and Dr. June Singer in another documentary by IKON Television of the Netherlands, called "Passions of the Soul."

Since the mid 1980's, each year in the month of July at the celebration of the Feast of Mary Magdalene, Rosamonde offers admission into the communion of the tradition of Mary Magdalene during a special and beautiful Sunday service. This is not an ordination to the priesthood. Men and women are admit into this mythological communion and united with all of those that were, are, and are to come that bear her mark. What this does is acknowledges in this short ritual (which is done by covering the head with the mantle of the veil she wears at the time of communion) the candidate's internal knowledge of belonging in her lineage. I was brought under the Veil in 1993.

Rosamonde does not teach. She knows that the Gnosis cannot be taught—it must emerge from within. So she does not offer an academic or intellectual program of seminary studies. Rather, she incubates her students in the Gnosis. What she offers is transmitted in person and by association—not long-distance.

Bishop Rosamonde's Gnostic Mass is celebrated by either a male or a female priest and her liturgies are taken directly from ancient Gnostic literature, using their language and *Zeitgeist*.

In the early 1980's, Rosamonde and I organized a federation of Independent Bishops with an annual convention. After two years, we were both disappointed in the federation. We bowed out and let it slowly unwind of its own inertia over the next few years. Since that time Rosamonde has scrupulously avoided making any association, except that of mutual friendship and respect, with outside groups. As always, she prefers to be totally independent and unaffiliated. The website for The Church of Gnosis is www.gnosticsanctuary.org. The Sanctuary's last regular newsletter was published more than a decade ago. I am unable to provide a more detailed biography of Rosamonde because she rejects centering on herself, preferring to remain focused on her work. In her own words,

"Neither my formal education nor my ordinations and consecrations were what prepared me for my work, of which The Church of Gnosis is not an end, but a field of action.

"Since my earliest recollections, the awareness of a Presence, a Love so pervading, so utterly fulfilling, so completely and extraordinarily present has been with me at my every breath.

Neither the pleasure nor the pain that I have experienced has ever been able to dim That. Dare I call it God? It is beyond names. There is little more I can say about myself, for I do not matter and all my words would have to be of That...and That cannot be touched by words."

She is a mysterious and powerful Priestess who prefers the privacy of her own Church and associates to publicity. Yet she generously welcomes any and all visitors to the weekly Sunday services.

The address is:

The Church of Gnosis, formerly *Ecclesia Gnostica Mysteriorum*
3437 Alma no.23. Palo Alto. CA 94306

The telephone number is 1(650) 494-7412

The website is <www.gnosticsanctuary.org>

Father Paul

The Most Reverend William C. Vannerus would rather be called Father Paul. I imagine that he was Consecrated Mar Paul, since the giving of Apostolic names is traditional for Bishops made in the Eastern Orthodox traditions, and that he has simply adapted to American ways with "Father Paul."

Father Paul and his wife lived several years with Archbishop Wolsey in Vancouver, British Columbia, where they both trained and served in the Universal Apostolic Church of Life. They worked in elementary education and, under Wolsey's guidance, became practiced in healing. When this charism began to manifest in Father Paul, he was ordained. After a greater length of time he was invited to become a Bishop.

When Archbishop Wolsey died, there was no one to succeed him. His ministry had been his own, and he alone could hold sway over the Church. The institution itself elected through its board of directors to dissolve the current status and revert to a multiple missionary format, with the Vannerus family moving into the United States. Father Paul was given a large sum of money to establish whatever he thought best, with full freedom to chose whatever location he felt would best serve the Church.

When it was known that Wolsey's death and the changed status of the corporation had freed Church money for missionary purposes, several of the ex-members tried to cash in on the boodle. They went to court challenging the validity of the current board ruling, claiming that the money should be equally distributed to all who had ever held membership in the Universal Apostolic Church of Life. The suit was doomed to eventually fail.

Meanwhile the Vannerus family had chosen Santa Cruz, California, as their location. They purchased a small trailer park with several buildings, and began the process of renovation. Like the pioneers of last century, they worked long hours salvaging wood, digging draining trenches, putting in a road. They built a chapel in the basement of their house, refinished inside and outside of the buildings and simply did everything possible on the property. The process was still going on when I visited them, more than two years after they had come to Santa Cruz. Father Paul had started clearing ground for a redwood church building up behind the house.

The first I heard about Father Paul was from a lawyer who had been retained by the people making suit against the Universal Apostolic Church of Life.

He told me there was some kind of phony, self-styled Bishop living on Branciforte Drive who had absconded with church money and purchased property.

I learned later from Father Paul that the local newspapers, especially the Watsonville paper, had written derogatory articles about him. He had been referred to as a "self-styled Bishop," and it had been implied that he was a shyster and a thief. He hadn't bothered to sue the paper because he knew that a single individual, especially an immigrant from Canada, hadn't any chance of getting justice for slander in a newspaper. More than that, he was tied up in the suit by the Canadian ex-church members and simply hadn't the funds to initiate his own suit.

The Canadian suit was settled in 1974 and Father Paul, along with the rest of his clergy and church people, were completely vindicated from scandal. But the suit, which had at times taken on the dimensions of persecution, was a prolonged and draining experience, and the solitude of the Santa Cruz redwoods provided a much-needed retreat.

During this period Father Paul had done the major manual labor in creating an idyllic home and church. These were self-sustaining, since income was derived from the trailer rental space, and the church-goers were the trailer inhabitants themselves.

He and his sons had also built and furnished a beautiful chapel below his home, where he held regular Sunday and other services and gatherings. Some of his congregation were renters in the park, while others came from the local area. He showed me lovely ritual items that had been given to him by Bishop Wolsey. He treasured these and kept them almost like religious icons.

Like his life-style, Father Paul's approach to religion was ruggedly individualistic. He had no use for dogma or creed, and strongly championed the "knowledge of the heart" as the best spiritual authority. He felt that this inner knowledge, which is more than mere culturally-conditioned "conscience," is the voice of the Holy Spirit, which speaks to each person who will listen. It is this gut-level knowledge which must guide our interpretation of Scripture, execution of laws and path through life.

He firmly maintained the value of discipline in every life, yet without seeming repressed or conservative in his approach. If someone in the trailer court couldn't make a rental payment, Father Paul employed him in manual labor and made certain the fellow didn't shirk or cut corners. Yet this was done in a most open and good-willed fashion. The man did not take advantage of anyone's situation, yet had the moral strength to prevent others from taking advantage of his good-willed humanitarianism.

In his basic approach to religion he resembled Leo Tolstoy more than any other person I know. "The Kingdom of God is within," as the old Russian liked to say.

The Vannerus family not only built its own home and grew its own food, but it delivered its own babies. Father Paul became a rather good midwife over the child-bearing years.

Although his attitude seemed slightly patriarchal at times when I knew him in the 1970's and 1980's (he and his wife maintained well-defined husband-wife roles), he did not recognize a theological "divine order of the sexes," or spiritual male supremacy. He recognized the feminine aspect of Deity, and spoke proudly of the first women Bishops which were made in Canada under Archbishop Wolsey.

Again, he was not Theosophical in training or orientation, and he seemed un-conversant with details of other world religions. Yet he was deeply mystical and stressed the reality of healing and other charisms. He spoke with reverence of Archbishop Wolsey and his teacher, Dr. William Marcus Taylor (who established a metaphysical school of "bio-psycho-dynamic sciences"). While he did not hold to the reality of formalism in the Mass, he strongly emphasized the subtle

forces and spiritual realities associated with intention. The magic of the Mass, then, was not in repetitions or forms, but in spiritual intent.

My overall impression of Archbishop Vannerus (Archbishop of the American Catholic Christian Apostolic Church) was very positive. He was an intelligent man of great integrity. His pioneer life-style forced him and his wife into relatively traditional roles, but his attitude was in no way chauvinistic. He worked for his living and did not cling to the medieval idea that clergy should be supported by their congregations. His spirituality was the true *scientia cordis*, and his approach to mission was warmly ecumenical.

Stephan Hoeller, *Tau Stephanus*

The Most Reverend Stephan A. Hoeller, Ph.D., was born in Budapest and did his doctoral studies at the University of Innsbruck, Austria. For many years he was Associate Professor of Comparative Religions at the College of Oriental Studies (Graduate School) in Los Angeles. He is on the lecturing faculty of Manly Hall's Philosophical Research Society, and serves as Director of Sophia Gnostic Center in Hollywood. He has been the author of many books and articles for *Gnosis Magazine* and other related magazines and journals, and he maintains an active lecture schedule.



Figure 20 Bishop Stephan Hoeller of the *Ecclesia Gnostica*.

He is truly inspired. I heard him deliver a discourse for the Buddhist Festival of Wesak that stirred me to my depths. His encyclopedic knowledge of world religions is tempered with the authenticity that years of personal experience confer. Even the dullest of ears cannot fail to find something meaningful in his words because they are rooted in a syncretical hermeneutic view which has taken account of the full range of human spiritual understanding. Tau Stephanus is a scholar who places "meaning" before technique, and "relevance" before detail. Like Manly Hall, he is the perpetual student and sage.

He signs his letters *Tau Stephanus*, a name given at Consecration by Richard, Duc de Palatine, the great English Gnostic Bishop and Freemason with whom he studied for nearly a decade.

It is appropriate that his be the name of the first Christian martyr who was stoned for his heresy. *Stephanos* means "a crown given to victors" in the Greek of the New Testament, and Bishop Hoeller is a man who has suffered much for his spiritual knowledge. I was told that he was brutalized by communist invaders of Hungary many years ago before emigrating to the U.S., but he prefers not to speak of his past.

In a letter to me of March 31, 1975, Hoeller says that the "sub-microscopic movement" with which he is associated refuses to style itself as a church. It is rather a ceremonial-sacramental "activity" which functions as part of a wider effort aimed at restoring Gnosis to the spirit of our culture. Nevertheless today, in the year 2000, his movement has made significant growth. As of this writing, Bishop Hoeller's ecclesiastical organization has been expanded to parishes in Los Angeles, CA; Seattle, WA; Salt Lake City, UT; and Oslo, Norway.

The Gnostic Society, founded in 1928, is the first arm of Sophia Gnostic Center. Its activities include lectures, classes and seminars in Gnosticism, Kabbalah, comparative mysticism and Jungian Psychology. The second association is The Gnostic Brotherhood of Light, or G.'. B.'. L.'. , which carries out Kabbalistic "lodge work," based mainly on the ceremonial and curriculum of the Hermetic Order of the Golden Dawn.

It is the *Ecclesia Gnostica*, or *Ecclesia* (Church) of the Gnosis, which continues the Apostolic Succession, with a hierarchy of Bishops, Priests, Deacons and lesser offices. It uses its own Liturgy, with special Missal, Collects, Gospels and Lessons, with its own formulae for administering six sacraments other than the Eucharist. Scripture includes the *Pistis Sophia*, Apocryphon of John, and Gospels of Thomas, Philip and Truth (*Evangelium Veritatis*)--which are preferred over the four traditionally canonical Gospels. The Church Year is followed with additions for Gnostic and Manichaean saints and martyrs. The figure of the Blessed Virgin Mary is replaced by Holy Sophia (Wisdom). Communion is in both bread and wine, and the Western vestments are used.

The *Ecclesia* has one main sanctuary located in Hollywood, and since July of 1975 has been located in the Lodge of the Theosophical Society, to which most of the clergy belong. There is seating for 150, but average attendance is 25. Eucharist is celebrated every Sunday morning and evening.

Following a sacramental theology which I suppose must be rooted in the tradition of Philip's Gospel, strong emphasis is put upon male-female syzygies. For this reason Bishop Hoeller fought strong opposition in 1973 and 1974 to create a female Priesthood.

Hoeller says, "Our ultimate objective is the practice of frequent con-celebrations of the Eucharist by a Priest and Priestess in order to represent a psychological balance within the mythology of the sacrament. The term Priestess is preferred to that of woman Priest, in order to indicate the continuity between the ancient, pre-Christian feminine Priesthood and our own."

All clergy are self-supporting, and the idea of collecting money for the administration of Sacraments, in Hoeller's words, "is considered reprehensible." In other words, like Father Paul, clergy of the *Ecclesia* are "workers." In addition, it is held that Bishops of the *Ecclesia* do not hold territorial jurisdictions, but rather possess Hierophantic powers. Thus all groups deriving authority from the Bishops are self-governing and have absolute freedom--both in ecclesiastical matters, and personal sanction to join any other groups. Although a general agreement to adhere to Gnostic philosophical principles is made by clergy, there are no dietary restrictions or other injunctions given regarding race, age, sex or sexual preference. Friendly relations are maintained with other ecclesiastical and non-ecclesiastical bodies, but clergy of other denominations are not welcome in the *Ecclesia* sanctuary unless they have professed and received indoctrination into Gnostic principles.

Like Father Paul, Tau Stephanus is a pioneer. He has studied the religions of the world and found that the traditional viewpoint of Christian church apologetic regarding what was "orthodox" and what was "heretical" has very often been horribly distorted. He has had the existential courage to bear this knowledge and speak out on it. Like Father Paul he works for his living and tries to maintain the *Gnosis kardias*, the *scientia cordis*--the "knowledge" of the heart. Like Father Paul, he has been willing to trust the inner voice of Spirit, rather than the shrill injunctions of dogma and creed. His Apostolate creates a bridge from the ancient past to the coming new age.

The Gnostic Society and *Ecclesia Gnostica* maintain excellent web sites on the internet. They can be found at: <http://www.webcom.com/~gnosis/gnostsoc.htm>

and <http://www.webcom.com/~gnosis/eghome.htm>

Archbishop Spruit, The "Bish" (c. 1910-c. 1990)

I was introduced to the Most Reverend Herman Adrian Spruit, Archbishop of the Church of Antioch, in 1974 by Professor John Kiley, one of his Priests.

Kiley was an intense man of Roman Catholic background who earned a Ph.D. in philosophy, with special work in Thomism. He had taught at various universities and graduate schools in San Francisco and Monterey, and maintained ubiquitous interests in all things spiritual. The last time I saw him he hooked me up to a brain-wave machine to see what my meditation looked like.



Figure 21 Bishop Herman Adrian Spruit

"The Bish," as Archbishop Spruit was affectionately known by his friends, had recently come to Pacific Grove from Cambria, California, where he had maintained a large Liberal Catholic church for many years. His companion, Helen, was one of the first women ordained to the Priesthood. She greeted me at the door of their small apartment.

Scattered throughout the tiny rooms of the apartment were various sacred objects which obviously belonged in a church. To one end of the living room a small altar was standing with candles, Missal, and reserve Sacrament. At another end of the room a collection of horoscopes drawn up by Helen were gathered on a small table.

I was interested in nourishing the small but enthusiastic new alternative religious congregations which had been springing up in the last decades. As Humanities Dean of a small partially accredited six-year college, the Academy of Arts and Humanities in Seaside, California, I had developed plans for an accredited graduate seminary which could serve Christian, Jewish, Buddhist, Theosophical, Spiritualist, and other groups outside the pale of their institutional orthodoxy. As Director of the School of Humanities I had wanted to meet Archbishop Spruit and any other independent Bishops who might be interested in making an affiliation to set standards for the education of their clergy.

I explained these things to the "Bish," and he listened attentively. By the end of the visit we had become fast friends. Archbishop Spruit was definitely interested in the project for his Sophia Divinity School. He proposed to introduce me to other Bishops of his Federation. It was then that I determined to write *The Wandering Bishops*.

What I learned from Bishop Spruit about the independent Episcopate and its recent history was more than interesting to me. After graduating from theological seminary in the Episcopal Church and subsequently from a Ph.D. program in Religious Studies, all the while active in Civil Rights and Anti-War work, while trying to maintain my status as unpaid assisting minister in various local parishes, I had come to realize that professional ministry was not for me. I could not allow my family to depend upon a parish income that forced me to compromise philosophical, spiritual, political, and moral convictions. For this reason I had stayed my Ordination in the Episcopal Church at Deacon until completing the doctoral program. During this time I had become a spiritual student of Mother Jennie and had realized that true ministry could be teaching, manual labor, or anything else. I wished to remain independent and non-professional in my life's ministry. Should I leave the Episcopal Church for the independent movement?

The "Bish" and I had many subsequent visits, some of which I recorded on tape. He freely loaned me irreplaceable documents and photographs, many of which appear in this book. It was through his encouragement and invaluable assistance that I persevered in the project.

After a few weeks of intense association, Bishop Spruit offered to Ordain me Archpriest of his Church and to Consecrate me. He made the offer in a letter that I took to Mother Jennie. She held the unopened letter for a moment in psychic meditation and then said, "Take the step. But remember, Lewis, don't ever let yourself come under anyone else's thumb. You are One by yourself, and you must be free to follow the promptings of Spirit."

I accepted Bishop Spruit's offer. In a large public ceremony that spring he Ordained me to the Priesthood and then, in a clandestine ceremony one week later, Consecrated me to the Apostolate of Bishops.

Here is the story of his life as he told it to me.

Adrian Spruit was the son of a tailor in Holland. The old man had converted from traditional Dutch Old Catholicism to Methodism, and all his children were raised Methodists.

At the age of seventeen, young Adrian emigrated to the United States. He arrived in Los Angeles with four dollars in his pocket. It was the height of the Great Depression, so he was forced to work at whatever he could find for a living--tailor, bus boy, dish washer, factory worker, often for as little as 25 cents an hour. Meanwhile he attended night-school and special English classes, taking care to read people's lips as they spoke, or to read the comics to coordinate English words with the actions pictured in the newspapers.

During this period he felt a strong, personal call to the ministry. He approached his Methodist Bishop, but was flatly turned down. He was told that a foreigner simply couldn't minister to a congregation unless his English was good.

Taking this as a challenge, Herman Adrian redoubled his efforts. In two years he was preaching English sermons in San Clemente, and at Calvary Church in Oakland. He was accepted as a postulant for the Methodist ministry and began his formal training,

His first seminary work was through the ultra-conservative Bible Institute of Los Angeles. Working as an apprentice house-painter, he labored many days each week to support his studies. Then he went on to Los Angeles Pacific College, then to Chapman College. Finally he was Ordained and served in two pastorates for a period of fifteen years.

During this time he found that the fundamentalist, so-called "Bible believing" religion with which he had been indoctrinated was terribly wrong. As his range of pastoral experience broadened, he saw that this kind of religion was at best a substitute for true spirituality. It was an easy pill which promised peace, comfort, joy, and eternal security. But in the long haul it poisoned the "believer," dulling the intellect and hardening the heart to God's Spirit. It was a harsh religion of dogma and creed, with little toleration for anyone or anything. It was not the religion of Christ.

He began searching for the Way of Christ. At first this brought him into doctoral studies in religion at the University of Southern California. He studied other religions and the writings of Christian mystics. The new things he was learning, in combination with the reality of his own experience as a minister, began to bring him to the realization that things were not at all what they seemed. Christ was very much alive and well outside of the Christian churches, while the churches were manifesting very little of the fruits of that Holy Spirit to which they laid absolute claim.

After years of deliberation and hard work within the confines of Christian fundamentalist orthodoxy, Spruit realized that a fateful choice had to be made. Either he must follow the very "inner voice" which had called him into the ministry, or he must drown it out with the shrill

demands of what church dogma called faith. After fifteen years of prayer and service he knew that this blind "faith" of "Bible believing" churchmen was just an excuse for faithlessness, an apologetic for non-discipleship with Christ. He must follow what he knew with his heart to be right. He must resign from this ministry.

This was a shattering experience. Adrian Spruit had tried his best to work within the boundaries of orthodoxy. He had preached the truth of Christ as he personally knew it. He had served as a representative to the founding meeting of the World Council of Churches in Amsterdam, 1948. He was Vice President of the American Ministerial Association. But integrity drove him out of the Methodist orthodoxy to search for a higher ministry to which God was calling him.

In the early 1950's he associated with Ernest Holmes, founder of the Science of Mind. Holmes was a great healer and a master of wide esoteric understanding. Adrian learned a great deal during these years and found himself attracted to the new philosophies of Bishop Leadbeater and the Theosophical movement.

Through Leadbeater's writings, Spruit was brought full-cycle back to the Old Catholic Apostolate. Not, however, the religion which his father had rejected so many years ago in Holland, but the emerging spirituality which was arising through the American foundations of the Independent Bishops. Finally he joined with Bishop Hampton of the Liberal Catholic Pro-Cathedral in Hollywood and was ordained a Priest. In 1954 he was Consecrated a Bishop.

Archbishop Spruit's activities in synthesizing the lines of Apostolic succession have been summarized in a previous chapter. He served as a prime mover and ecumenical activist among the *Episcopi Vagantes* of America. He was elected President of the Federation of Independent Orthodox and Catholic Bishops.

In all these things, and throughout the vicissitudes of church work in the 1950's and 60's, Spruit did his best to follow the *scientia cordis*. He incurred a great deal of criticism, especially when he pioneered the Ordination of women. He admits to making a great many mistakes as well. He told me,

"Mistakes are the occupational hazard of an innovator. But throughout his career shines the light of his integrity, a lone figure proclaiming an inspired and heart-felt truth."

The "Bish's" wisdom was simple and humanitarian:

"People are to be loved, and things to be used. Immorality occurs when things are loved and people are used."

He wrote widely and knew the powers as well as the limitations the limitation of language:

"Words are like clouds afire with the sun, but they are not the sun. At best they are rumors, not wholly true. but with truth in them somewhere; but even then very different from the truth. They are like a clever hand that clutches a butterfly and shows the beautiful thing. But the jeweled wonder is dimmed in the catching. A word is a hint, a suggestion, a flavor of something beyond itself, and then it is a living thing. When it becomes a description, a definition, a finality, it is a dead thing."

He combined a basically Augustinian theological approach with seemingly incompatible structures like Kabbalah, Theurgy, Theosophy, and the Hermetic Sciences. He was concerned about the education of non-orthodox clergy and for many years maintained Sophia Divinity School as part of the Church of Antioch, where he managed to give clergy basic background in some of the areas he was forced to learn outside of an orthodox seminary--areas like healing, the subtle science of liturgy, counseling, the *scientia cordis*, comparative mysticism, personological sciences.

Unlike Father Paul, the "Bish" considered esoteric knowledge to be important in his ministry. Unlike Tau Stephanus, he did not adhere to specific historical forms of Gnostic and Hermetic tradition. He used more than one liturgy, basing his judgment upon the effectiveness of them, and cannot be placed within a particular tradition of thought, not even Theosophy.

But like the other Bishops of his generation, Herman Adrian Spruit lived the integrity of obedience to the "knowledge of the heart." That is what led him to many of the same positions as the others, such as women's Ordination. He was a seminal figure in the survival and integrity of independent Apostolates in America. He should be recognized and honored for his achievements as an important founder of new vessels for the wine of this new age that Spirit pours into the hearts of humanity.

Chapter Six: APOSTLES OF A NEW AGE: Emerging and Future Apostolic Spirituality

Since my own Consecration in 1975 I have been in communication with scores of independent Gnostic, esoteric, and otherwise New Age Bishops worldwide. They represent many facets of emergent Apostolic applied spirituality. I say “applied,” because one characteristic of their new modalities is practice, which incorporates not only liturgical, but initiatic, theurgical, alchemical, Kabbalistic, meditative, yogic, and other means of spiritual communion and empowerment.

I consecrated many of these Bishops. Many of them are also First or Second Order Initiates of the Temple of the Holy Grail, which I was moved to found in 1988. Many are also members of the Synod of Bishops of the Home Temple—a distance-learning training program for ordination I established in 1997. I will indicate these affiliations in the short sketches that follow, as well as include titles of major books each has authored, web sites of their own programs and institutions, and other important data.

These sketches are about my personal association with these Bishops and my remembrances of them. They reflect different ways I have collaborated with these remarkable people—not well-research biographies of their lives. My sections on Bishops Miller, Boyer, Payne-Towler, and Vannerus were corrected by themselves, and my section on Torkom Saraydarian was corrected by his daughter Gita. I have used information published on the Internet for many others, as well as information furnished to me by Bishops LaCava, Storlie, and the Whitworths, among others.

I love and value each of these people. I feel that they point the way to our human spiritual future.

George and Leila Boyer

The Bishop who has done more than any other to assist and empower my ministry is Count George Boyer of London. As of this writing he is a youthful and dynamic man approaching his eightieth birthday. He and wife Leila live in an upstairs flat in the Collier's Wood area of London. George is retired and Leila works as a nurse. They are warm, generous, and straightforward people with no pretensions. They host unadvertised weekly meetings in their home to which all are welcome.

Here is an account of how George learned in dreams through his own invisible teachers of the private esoteric impulse that I was working with to create T.:H.:G.: in the late 1980's and was guided to empower it with valid European esoteric lineages.

“Immediately following these events, Keizer was contacted by Bishop George Boyer of London, an extremely sensitive world server and successor of Richard, Duc de Palatine, a great Gnostic Bishop. In dreams Boyer had been notified of the new initiatic impulse entrusted to Bishop Keizer as *Graalmeister*. He was guided to transmit to the new Temple all of the charters, titles, and authorities necessary to preserve the esoteric European lineages deriving from older *Graal* traditions. Two years later, Boyer would travel to Santa Cruz, California, at his own expense to physically confirm transmission of the lineages and other authorities to the Grailmaster, which he now granted by written documents. Under the auspices of the Temple of the Holy Grail and the Grailmaster, Bishop Boyer began to undertake the new Initiations and Empowerments as they

developed. He both studied and contributed to the Teachings that flowed through the Grailmaster.” (From Chapter One of *Initiation into the Grail Mysteries* by Bishops Timothy Storlie and Lewis Keizer, to be published in 2000)

This remarkable man was born on November 19th, 1921, near Boston in Lincolnshire, from which the Pilgrim Fathers sailed to America. He later lived in Robin Hood country--a small place called Edwinstowe in Nottinghamshire--where he was educated at an Anglican school until he was about sixteen years old. He joined the church choir at the local church. This was, in his recollection, the beginning of his spiritual awakening.

George's father was a joiner/carpenter in the building trade, so the family was required to travel and live at different addresses during this period. When he was almost twenty years old, World War I began, and George worked in various government centers as a machinist manufacturing armored tanks and anti-aircraft guns. Later during the war he worked as a specialist manufacturing agricultural machinery, where his first contact with a wide spectrum of society motivated him to undertake a study of human nature and personality.

At the end of the war he moved back home with his parents. During this time he found himself interested in a variety of metaphysical subjects, embarking upon wide research into spiritual healing, esoterism, Buddhism, spiritualism, and many related subjects. Soon he founded a private metaphysical psychotherapeutic clinic. This was quite an oddity for a farming community in the Lincolnshire area!

Through various studies he obtained a Doctor's Degree in Psychology from an organization that specialized in many kinds of natural therapies. Later he took on a post as Secretary and Tutor for an interested group in Surrey. Here he met hypnotists, graphologists, spiritualist mediums--all engaged in metaphysical healing of some kind. However, he soon realized the limitations of these modalities and expanded his metaphysical search.

At this time he began to experience visitations from spiritual beings who told him that his calling was of another nature, that humanity was to undergo even more cataclysmic difficulties than World War I in its growth to spiritual maturity, and that he had an important role to play in the drama of human spiritual evolution.

He considers his first “real” ministry to have been the Correspondence School that he registered under the title of *The School of Christian Psychology*. He did all the work himself and charged nothing – paying for everything out of his own pocket--as I had been taught by invisible mentors. He also received a form of initiation from these mentors—taking him into their realms and accepting him as one of themselves. More than this he doesn't reveal.

At this time he was introduced to a psychologist who lectured at London University who advised him to enter the independent Apostolate. Through him he was introduced to an Old Catholic Bishop who ordained him as Priest then later as Bishop in his church. After this, he met Richard, Duc de Palatine, holding several high offices in esoteric Freemasonry along with authorities in Hermetic, *Rose-Croix*, and the Gnostic Church. He sub-conditionally re-ordained George as Priest, then Bishop, into his Pre-Nicene Catholic Church.

From the 1950's through the 1970's George served with English esoteric luminaries like Desmond Burke, John Maxey, and other associates of Palatine on the boards and archontates of all the Palatine esoteric and ecclesiastical institutions. The Duc de Palatine had many students, but George was always his chela, and it was George that he designated as Successor to all of his institutions.

During the final quarter of the 20th century George, now retired and on a pension, met and married Leila Boyer—the most significant woman in his life. She had been one of his most brilliant students. He ordained and consecrated her Bishop.

One of his closest associates in the work with Palatine was Prince August, the last in the royal line of the remarkable Emperor Frederick II Von Hohenstaufen, who was Grand Master of the ancient *Pactio Secreta*. The thirteenth-century Emperor has been called the most intelligent and erudite of European rulers. He was patron to alchemists and hermetic philosophers, and he personally invented and tested the first submarine for undersea exploration. Reviving the ancient *Pactio Secreta*, a kind of United Nations of Islamic and Christian royal families, he dedicated himself to defending what would later be known as Germany from the incursion of papal forces. Although he was not completely successful, his vision preserved a sanctuary and stronghold for the later development of Protestant Christianity, German mysticism, and Rosicrucianism.

Through excommunication, the Pope had cursed Von Hohenstaufen's royal lineage and generations "to the last bastard," directing that all records of the royal house of Von Hohenstaufen be destroyed in perpetuity. Because the Vatican is a main source used by genealogists to determine royal lineage, Prince August spent much of his life reclaiming the line. Finally, through records kept in the private archives of other European royal houses, the lineage was recovered and, in the early 1990's, fully verified by genealogists. This meant that Prince August could revive or create valid chivalric orders of Knighthood. At this time he chartered the Chivalric Healing and Teaching Order of St. Michael and St. Raphael with George Boyer as its Head and Abbot. George transmitted this to me as Knight Commander of North America for specific use in the First Order of T.:H.:G.:



Figure 22 (From right to left) Templar Bishops Bertil Persson and George Boyer with Grand Prior of Germany for OSMTH Templars Dr. Werner Rind and Ordenspralat Andreas Gruber.

Soon after this, George, now in his seventies, was

formally inducted into royalty and became Count George Boyer. Then through the efforts of another close associate, Bishop Bertil Persson of the St. Ephrem's Institute in Sweden, he was inducted into the *Ordo Supremus Militaris Templi*

Hierosolymitani, The sovereign and Supreme Order of the Knights of Jerusalem, which has the only possibly legitimate claim to direct succession from the Knights Templar. He was appointed to serve as Templar Bishop of Britain. Persson, then Primate of the Apostolic Episcopal Church, also appointed George as Archbishop of his church for the United Kingdom.

As a member of royalty, Count Boyer was able to assist when our one-year-old male-female Masonic lodge lost its charter from the *Grand Loge Mixte de France* due to a conservative takeover after an election. Using historical precedent in which Mason obediences were founded either by royal charter or unanimous election of all lodge members, we unanimously voted to create a new male-female Masonic obedience called Pansophic Freemasonry. Count Boyer

consented to grant us a charter based on thirteen the Pansophic Rites synthesized by Bro. John Yarker, including the Egyptian, Scottish, Swedenborgian, and Templar Rites.

George's Melchizedekian order and teachings, which he developed independently soon after the association with Palatine, have as of this writing developed into what he calls the Solar Teachings, and he is developing a second Solar Chivalric order in which women, like men, will be dubbed Knights instead of Dames.

Bishop Boyer then says in the biographical sketch he offered me by e-mail the following:

"After the death of Richard, Duc de Palatine I discovered that I was the inheritor of most of his esoteric orders that stemmed from important European sources. I later met Dr. Lewis Keizer whom I felt was the right person to pass on some of the authorities I had gained. These he merged with his own work, and he now is an important authority in this field of activity.

"As for myself, I am still finding more interesting things in which to get myself involved such as trying to resurrect the ancient Solar and Stellar philosophies that had been erased by the later arrival of the Christian Churches who, through ignorance, deprived themselves of information that would give back to their own teaching the fire that it lost."

Warren Prall Watters

Bishop Watters was a lifelong Theosophist, as was his wife Ellen, who at one time served as Secretary of the Theosophical Society in Wheaton, Illinois. She remembers sending Albert Einstein his third copy of Blavatsky's *Secret Doctrine* (he had worn out the other two copies!).



Figure 23 Bishop Warren Prall Watters

Warren did undergraduate and graduate work at Grinnell, Northwestern, Drake, and the University of California. He was a concert pianist and undertook doctoral studies at the Conservatory of Music in Paris.

My young family and I spent many wonderful hours with Warren and Ellen at their home on Anapamu Street in Santa Barbara in the 1970's and 1980's. Our visits always included a brief piano recital and meditation in the beautiful chapel they maintained in a separate unit behind their home.

Warren Watters was one of the kindest, gentlest men I ever knew. He was always more interested in others than in himself, and he made people feel that they were really important. Yet he was a person of great talent and vision whose church and work

continue to thrive in this new millenium. At his death, at 102 years of age, he was still very active in teaching and ordaining interested individuals.

He and Ellen published a quarterly journal called *The Esoteric Review* as part of his Center of Esoteric Studies. They published many of my articles in the *Review*. Because the Liberal Catholic Church refused to ordain female Priests, Warren finally resigned and was welcomed into Bishop Spruit's Church of Antioch, where he headed the Esoteric Studies activities of the Church for many years while serving as Spruit's Archpriest.

In 1973 Bishop Spruit consecrated Warren into the Episcopate of the Church of Antioch. Several years later, when Spruit declared himself “Archbishop” of the Church of Antioch, Bishop Watters joined with Bishops Branch, Saraydarian, and others to form the Independent Church of Antioch so that they could each freely operate their own diverse independent ministries. But Warren always had a soft spot in his heart for Adrian Spruit and continued to help him out financially and in many other ways whenever he could.

Finally Bishops Warren and Ellen Watters founded a new church in Santa Barbara—the Free Church of Antioch. Today his wife, Archbishop Ellen Watters, and the Synod of Bishops guide the Free Church. Including her, there are currently nine Bishops in the Synod who guide and direct the basic spiritual and legal areas of the Church. There is also a sister organization founded by Bishop Arnold Michael that now continues under the direction of Bishop Charles Sommer as the Madonna Ministry. Here are some personal memories posted on the Madonna web site:

“I was first drawn to the Most Reverend Arnold Michael by his book, *Blessed Among Women*, first published in 1949. We became friends. A few years later Nov. 14, 1987, Arnold Michael, D.D., L.H.D. ordained me into the Church of The Talking Pines. At the time, I was in the process of resigning from my duties of pastoring a Church of Religious Science and as Director of the New Thought Center. Bishop Michael named the church ‘The Church of the Talking Pines’ because Arnold had a mystical experience with the spirits of pine trees while in the woods of Northern California, near where he was pastoring a church...On December 12, 1987, the feast day of the Lady of Guadalupe, The Most Rev. Michael made his transition. His spouse Kay Michael continued the work for almost two years. On October 7, 1989, the board of directors of the not for profit Church of the Talking Pines, announced as the new president and director, Reverend Father Charles Sommer.

“Charles had been ordained into the same Apostolic Episcopal church and later consecrated by Archbishop Warren Prall Watters, D.D., who founded the Free Church of Antioch (A sister Church to the Madonna Ministry). Many years earlier, Archbishop Watters consecrated our founder Arnold Michael and later his spouse Emily Kay. The following year, on April 9, 1990, the church name was legally changed from Church of the Talking Pines to The Madonna Ministry. One of the major focal points of the ministry became the practice of spiritual healing.”

No one who knew Bishop Watters will ever forget him. He offered his gifts of love freely with no strings attached. When he recognized spiritual talent and leadership in a person, he offered to empower his or her ministry with ordination. He believed that Spirit was the true Teacher, and that specific training for ordination in his own metaphysical modality was secondary to the ontological status of an enlightened soul. He was a wonderful student and teacher of the Mysteries of the Soul, and he conveyed whatever seekers sought without demanding obedience or the rights of a guru. He was a musician and healer of the soul.

Most of all, Bishop Warren Prall Watters always saw what was good in people. His naturally radiated unity and good will, inspiring all who knew him to strive for beauty, harmony, and Divine synthesis. His favorite motto was the Sanskrit word, *Namaskar*, “I honor the Divine in you.” He not only lived up to his motto—he inspired and generated it in others.

Barbara Marx Hubbard

In 1985 Warren told me about a woman who had written a most inspired interpretation of the Book of Revelations. Her name was Barbara Marx Hubbard. I was moved to send her a copy of *The Gospel of Jesus Christ: The Simple Word of the Master Jesus*, which was my translation

and paraphrase of the historical teachings of *Mar Yeshua*. Meanwhile, sitting in her meditation circle, she had received a message about being contacted by someone with an important message. My book arrived at just that time, so she telephoned and arranged to meet me in Santa Cruz shortly when she would be speaking to one of her nationwide Positive Future groups.



Figure 24 Barbara Marx Hubbard being interviewed on Radio.

Barbara is a futurist and has been an associate of Buckminster Fuller and many other great visionaries. Heir to the wealth and political influence of a major corporation, she tells us that she grew up in an agnostic Jewish family. In that spiritual vacuum she became a seeker of meaning. Finally she discovered Abraham Maslow, Teilhard de Chardin, and Buckminster Fuller.

In *The Revelation: A Message of Hope for a New Millennium*, she says,

“Gradually, in the 1960s, as I entered my thirties, I found my way to the light, to the new shared story. Three great modern thinkers provided me with the logic of hope. They laid the foundation for a new vision of our future that is

equal to our power and aspiration. They provided clues to the mystery of the meaning of our power.”

Fundamentalist and apocalyptic religion, movies, pop songs, and cynical national politics of the 1970’s and post-Vietnam era was providing American with a vision of an extremely negative future—nuclear destruction, plundering of the environment, continued expansion of megapolitan cities. Young people cared less about the future and more for immediate gratification because they were not given a positive view of the future.

But the Guides of Humanity were preparing a potent antidote to this poison, for as she grew spiritually and intellectually, Barbara Marx Hubbard became more than a philosopher—she became an incredibly charismatic visionary of a positive human future. In the 1980’s she founded a campaign for a positive future that quickly developed organized groups all over the United States. Finally, she became a candidate for Vice-Presidential running mate of the Democratic nominee and spoke at the Democratic National Convention in San Francisco.

It was during that summer that I met her. I was so impressed with her personally, and with her campaign, that I organized a national convention of Youth for a Positive Future at the University of California in Santa Cruz.

I was educating mentally gifted students at my own school in Santa Cruz, and both they and scores of other young people from Barbara’s groups all over the country converged on the campus to hear Barbara speak and to offer their own speeches and ideas. Barbara keynote address was stunning, and the students, aged ten to eighteen years, were brilliant. I learned a great deal from the convention that I was later able to apply in my own school. Later that summer my students sent a delegation to the Democratic National Convention with a petition for issues to be addressed by the party platform that were taken quite seriously by political organizers.

Barbara expressed a great deal of interest in independent Holy Orders. I didn't have time to prepare her, so I sent her to my dear friend and colleague who loved her writings and had introduced them to me--Bishop Warren Watters of Santa Barbara. I knew he'd be thrilled. He trained and elevated Barbara and her closest associates to Diaconate and then to the Priesthood. I had intermittent communication with Barbara after this. With the failure of the Democratic ticket and the prospect of four more Reagan years, she crashed, burned, and went into seclusion for a while.

But you can't keep a good woman down, and in the spring of 1986 she contacted me again. She was helping to organize a synchronized worldwide hour of meditation for human unity and world peace—the first planetary liturgy in history. It came to be known as the December 31st Global Peace Meditation. Would I help her get people together in Santa Cruz to organize the area? Of course I would!

She met with me and about twenty others at the home of Bishop Vannerus (Father Paul) at Santa Vida Woods. One of the attendees was the artist Michael Abbey. He was very enthusiastic, as were several other members of our local Unity Church. Since I had to be away for part of the summer, I asked him to chair the December 31st Committee. When I returned, I was amazed to see how beautifully Michael had expanded the committee and gotten things organized. He also had painted a wonderful poster that later appeared in a story about the event in *Newsweek Magazine*. Since the academic year was demanding my attention, I turned everything over to Michael and took a lesser role.

The December 31 event was amazing. It was scheduled for Greenwich Mean Noon all over the world, which was 4 A.M. in Santa Cruz. Five thousand gathered at the main auditorium in Denver, almost ten thousand at the Kingdome in Seattle, and hundreds of thousands in smaller groups from Australia and Moscow to London. Twenty-three nations declared the event a national day, including India, Pakistan, and most of the African nations.

When the time came in Santa Cruz, 2500 people showed at the Civic Auditorium in the light drizzle at about 3 A.M. to sit for a full hour in meditation. That is an ambitious project for inexperienced meditators! Several hundred could not be admitted because the Auditorium was full, so they huddled outside under the porch meditating. Joel Andrews, the inspired harpist-healer, worked with me to produced harmonic chants, which I led antiphonally as the time for the hour's meditation approached. Joel struck a soft harp arpeggio every fifteen minutes to help people pace their time.

About halfway through the hour, I experienced what we later found thousands of others had felt all over the world—a sudden, radical, almost unbalancing “shift.” It became known as the Planetary Shift. After December 31, 1986, some powerful changes occurred in the world. Gorbachev took down the Iron Curtain and the Soviet Union fell apart. Computer technology and the internet developed to network humanity worldwide. The doom prophecies of Nostradamus, for the first time, began to fail.

The intention everywhere was to keep the December 31st Global Peace Meditation every year. We did this in Santa Cruz, but by the early 1990's very few attended the group gatherings I sponsored. Many were doing the meditation privately, and continue to do so worldwide. For me, it became a new global sacred time that Willa and I observe every year as part of T:H:G:.. It is a powerful esoteric altar for human unity that humanity has established in the Noosphere, and it can be fruitfully operated by only a few adepts for the benefit of all beings.

Pressures had been building on Barbara and Bishop Watters from Bishop Spruit, who wanted to keep Barbara as his Priest and had interposed himself between Barbara and Warren not to

elevate her into the Episcopate. Warren was too gentle to deal with the situation. But I knew that for the sake of her mission, Barbara had to be under no one's thumb.

She had stopped for a visit in Santa Cruz, and I had taken her to my friend Bishop Montoya, who was a biofeedback specialist. He wanted to look at Barbara's internal energy control.

Barbara sat in the apparatus and he proceeded through the testing. We were both amazed to see that she could enter into a fully receptive "higher-triad" oracular trance in a matter of seconds! This further confirmed the validity and authenticity of her inspired vision.

As we drove to Los Altos to visit Bishop Rosamonde Miller, I said, "Barbara, I would be honored to consecrate you as a Bishop today."

"But don't we need witnesses?" she asked.

"I was guided to prepare all the documents and materials we need to make it valid and legal, and I have them with me," I said. "I am the only witness you will need."

So that afternoon when we were alone in Rosamonde Miller's beautiful chapel of the *Ecclesia Gnostica Mysteriorum*, I privately consecrated Barbara Marx Hubbard to the Episcopate. I supplied her with a proper Certificate of Consecration and a Xeroxed book I had written detailing her lines of Apostolic Succession and other legal information she might someday need.

Several years later I saw Barbara again at the alchemical castle of our mutual friend Christopher Hills in Boulder Creek, California. She was working on a world hunger project and meeting other colleagues there, hosted by Hills. She was, as always, vibrant, positive, and charismatic.

It is appropriate to close my section on Barbara Marx Hubbard with her own words that preface her recent book entitled, *The Revelation*:

"We are the seed of a fully human species. Our desire to grow is the pulse and power of evolution itself, motivating us to realize and fulfill our life purpose. Deep personal stories often reveal the pattern of the future human.

"Each of us is an expression of the overall evolutionary journey. By tracing our individual stories, we discover our unique participatory role in the great transformation of our time.

"My own personal story led me to the planetary story, which in turn led to my awareness of the universal potential of the human race and to my participation in a communion of pioneering souls attracted to the evolution of the world.

"Everything that rises, converges. As we live our own stories fully, we discover our vocations of destiny, we attract to us our life partners, and we actualize our unique potential as vital members of the evolving world, at the time of its Quantum Transformation:

*Behold, I show you a mystery:
We shall not all sleep;
but we shall all be changed . . ."*

Bob Love

I met Bob as one of the inner circle of Barbara Marx Hubbard in the mid-1980's. He told me that he had come full circle from a ministry in charismatic Christianity to the esoteric work that was centering around Barbara, her writings, and lectures.

Today he is in correspondence with me and Eugene Whitworth, and he visits whenever his is on the West Coast. He lives in Canada with his wife and child but operates through a center in Colorado.

Here is his own description of his ministry for the new millennium as it appears on his Order of Sanctuary web site.

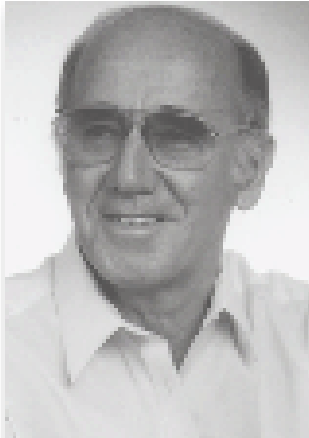


Figure 25 Bishop Bob Love.

The awareness of Spirit and Mysticism came early in the life of Robert Love. During world War II all of the inhumanities which man can perpetrate on his brother was brought vividly into Robert's awareness. After numerous near-death combat experiences, Robert was told by Spirit that he would not die, that he had other work to do in this lifetime. "At seventeen while prospecting in the Colombian jungles, Robert Love was singled out as having special powers by an ancient spiritual chief of the Caribe' Indians and was initiated into the very ancient Shamanistic traditions of that tribe. "Over a period of forty years, Love has received seven initiations into ancient mystical traditions and has been recognized as a Shaman or mystical teacher around the world.

In 1976, Love had a deep experience with Christ and the Holy Spirit in which he had a vision of Christ and was told to begin his healing work. He became a healing minister in the Charismatic Christian Church and served in various ministries until one day he realized that his ego had gotten in the way of the healing work. Even though there were many miraculous healings from his ministry, he realized that he was getting in the way. Love then began working with young street kids on drugs and founded several centers where love was the only treatment used to help those who came.

In 1979, Love began a renewed spiritual search to find his truth and his place in the spiritual world. He began serving with those people and organizations he felt were making a contribution to healing the world or at least making it a safer place to live. His search took him into many spiritual teachings and he began to integrate his deep mystical shamanistic understanding, with a sound understanding of modern religions. Love discovered that historically, the teachings of Christ, which had spread throughout the world during the first century, were for several hundred years transmitted along with the actual gifts which Christ had given to his disciples. These same miraculous gifts were passed on from family to family for over five generations. These powers were what Christ had promised all of us in his covenant: "These Things and even greater things shall you do."

From his research, Love found that the Ancient Church of Antioch, founded by Christ's disciples in 37 A.D., still existed. His inquiries led him to Archbishop Warren Prall Watters, Director for Esoteric Studies for the

Church of Antioch. Love was offered ordination into the priesthood of the church which he accepted in April of 1985.

This accelerated his hunger for more and ever more understanding of the powers Christ said were to be ours. Through the process of integrating his many mystical experiences of healing and spiritual access with the powerful historical truths of Christ's teachings to his Disciples, Love began to realize the potential this church held for humanity right now. These realizations of the reality of this church and its power- potential today led to the founding of the Order of Sanctuary within the Church of Antioch. The purpose of this Holy Order is to reintroduce to the world the first century Church with all of its power intact. These powers are available and will manifest from within the hearts of those who choose to prepare themselves for a life of Love, Joy, Peace and Service.

Love was consecrated and received Holy Orders as Bishop in the Church of Antioch in 1988 and resides at The Sanctuary in Durango, Colorado as presiding Bishop of the Order of Sanctuary.

Under The Order of Sanctuary, the Priests and practitioners operate the Antioch Center for Healing and Wellness, through which all of their activities are aligned with the teaching and demonstration of those powers which Christ promised would be ours. They offer various healing practices, spiritual and nutritional education and work with every level of illness from normal health maintenance to treating the terminally ill.

Their work in the center includes teaching each individual the powers available to them in Self-Healing through true spiritual access. They regularly offer classes and retreats in all of these advanced practices. There are presently seven Sanctuary centers operating and offering services in healing and trainings in spiritual access, Life Force Healing and Life Force Therapy. Bishop Love and all in Sanctuary hold a vision of The Fellowship of World Servers, an existing network of people aligned to living and demonstrating their spiritual truth, regardless of its source. These Servers are now seeded in communities around the world and are growing in numbers daily. Potentially, they are the core of a new reality for living Peace, Joy, and Love throughout our world. The Sanctuary offers a program of practices and experiences to open all those who choose this life of service to reach and live their fullest potential.

Love has also enjoyed a very successful business career and still serves as a corporate consultant in the areas of Teambuilding, Quality and Excellence in business. Through his unique experience in business, Love has developed techniques for accelerating the implementation of change processes within the business culture, making things happen faster by application and practice. He demonstrates that by raising the quality of life in a business, you naturally raise the quality of the business. Via a network of associates whom he has trained in these skills and techniques, Love stays active as a senior consultant in the international corporate community.

Bishop Love and the Order of Sanctuary can be contacted at the following internet site:
<http://www.sanctuarycenter.com/> :

Michael Zaharakis

I first heard of Michael when he was one of Adrian Spruit's Priests serving in Portland, Oregon. Spruit was reading a letter from another Priest in Portland who complained that Father Zaharakis was devoting his ministry to the Burnside area "bums" and homeless people. Furthermore, Michael was a socialist and a Wobbly. Adrian was embarrassed. He fired off a letter to Michael telling him to get with the program. But I was impressed! An independent Priest actually doing a ministry to the poor and dispossessed? When Michael Z. (as we called him) showed up on my doorstep with his new wife next year because Bishop Spruit had disaffiliated him, I was overjoyed to meet them. Would I take him on as a Priest? It would be an honor!



Figure 26 Servant (Bishop) Michael Zaharakis

Michael had just finished successfully organizing Winchell's Doughnut House employees into a union and was planning to relocate to Santa Cruz. He wanted to start a ministry to the growing homeless population that was moving into the area, and this he did. Soon he was baptizing children, offering Communion, and holding regular classes for the poor and homeless in Watsonville and Santa Cruz. Not only this, but he was developing as a clairvoyant and receiving amazing transmission of things he couldn't possibly have known about—for example, channeled Coptic writings he brought to me for translation. After a few months I was moved to offer him consecration, which he at first refused and finally accepted.

For several months we did open training sessions for him that were attended by many of his associates and congregational members. I wanted to ensure that he knew enough about biblical studies, church history, liturgics, and all the "academic" subjects to carry on the Episcopal tradition. How amazed I was to discover the breadth of his own previous private studies! When the time came for his consecration, he had my full confidence. He was the first Bishop I ever consecrated. His self-given title was "Servant" Michael Zaharakis—not "Bishop."

He worked his own ministry for several years and was instrumental in helping Rosamonde Miller and me to organize the first Federation of Independent Bishops, which met in Santa Cruz in the Methodist Church facilities leased by my school. After Vicky gave birth to their daughter, he told me that they planned to move to the inner city of San Francisco to establish a low-income hostel ministry. I strongly urged him not to go. He was too psychically sensitive to work in that kind of an environment, and what about his daughter? Was that any place for her to grow up?

But they made the move and began work to build a small church in facilities he had made arrangement to renovate and run. He and the people who organized to help him had almost completed the work when the owner, seeing the improvements, arbitrarily dispossessed them. When Michael objected, he was savagely beaten by hired thugs.

He had close associates in the Swedenborgian Church and, at one point, had nearly become a Swedenborgian minister. From this point forward, Michael and Vicky were greatly helped by a wonderful Swedenborgian minister in Berkeley named Horand Gutfeld. He had been one of Hitler's fighter pilots, was shot down, taken prisoner, experienced a major illumination, shed his Nazi brainwashing, became a spiritual seeker and finally a Swedenborgian minister. The Gutfeld's helped Michael and Vicky to find a better place to live, and Michael began an active jail and hospital ministry.

Not long after this I got a call for help from Michael. His right to visit the jails had been revoked because another Bishop—one who was unworthy of the title—had written false accusations against him to the jail administration. Since Michael was not affiliated with a “regular” church, they disenfranchised him.

First, I wrote and telephoned the people in charge of clergy visitation and vouched for Michael Z. They reinstated his visitation rights.

Then I did something quite radical. I convened an Episcopal hearing and trial to get at the truth of the matter. I already knew that Michael had been unjustly attacked, and it was no less than I had expected when I advised him to remain in Santa Cruz. At that time, San Francisco was under the rule of very dark forces. But I wanted to kick some butt.

I summoned all the principals. Everyone came except the accuser. Most important, witnesses came who completely exonerated Michael. I formally and officially declared the other Bishop in the wrong and promulgated a synopsis of the hearing to many other Bishops. The next week I was told the man had moved away from San Francisco in disgrace. He was one of those whom I have designated an “Apostle of Dishonor.”

After another year I got a call from Vicky. She was extremely distraught. Last month Michael developed huge bruises all over his body. They went to the Veteran’s hospital (he had served in the Army as a conscientious non-combatant) and he was diagnosed with the most dangerous form of leukemia. They had given him injections and radiation to kill all white cells, so that new ones could be produced in his bones. But it had now been three weeks and no new cells were being produced. He was lying in a completely sterile environment without any defense against disease, and the doctors couldn’t do anything for him.

“Why didn’t you call me earlier?” I asked.

“He didn’t want to worry you,” she sobbed.

Within two hours I was at his bedside in San Francisco. I prayed, laid hands on him, did the esoteric energy work required, and went home. Vicky called the next day.

“Lewis, Michael got one-third of his white cells back overnight! The doctors are amazed.”

In two more days his white count was normal and, most important, the abnormal cell count was extremely low. He could leave the hospital in a few days, but he would be required to return several more times to undergo the same treatment if there were to be any chance of remission. I gave thanks to God.

Many weeks later I got another call from Vicky. She said that he had returned for another treatment and again the white blood cells weren’t being regenerated. He had been in the hospital for two weeks without regeneration after treatment. Again I went to Michael and did the work, and again the cells regenerated immediately.

“Next time, Vicky, call me when he goes in so he doesn’t have to waste time.” I told her.

A month later she did call me. I went to the hospital and laid hands on Michael the day after treatment. His white blood cells immediately regenerated fully within three days.

By this time Michael’s doctor was intrigued. He asked me what I did. I told him that because Michael was so psychically sensitive, he could receive benefit from subtle energy work and suggestion at the cellular level by someone able to focus these forces. How to focus the forces? He didn’t have time to hear more.

We continued in this way over the long winter for Michael's treatments, and by spring he was declared in remission. He was to come back for blood counts, but didn't need any more treatment.

Michael went back to his ministries with renewed vigor and was fine. But a year later, his blood count showed above 5% abnormal white cells. He was healthy, no bruises, and felt fine. The doctor suggested more treatment, but left it up to Michael. He did not want any more treatment, but Vicky finally persuaded him to return to the hospital. She asked me to again come to the hospital a few days after his treatment to help stimulate white cell regeneration.

When I came into Michael's room, he was barely conscious. He knew I was with him, but was unable to communicate because of the opiates he'd been given. I did the work and left.

The next morning Vicky called. Neither she nor Michael had realized that the treatment was possibly more deadly than the disease, because it thinned the blood and set the stage for massive brain hemorrhage. This is what had happened to Michael. Sometime in the night he had suffered a massive stroke that left him brain-dead. Right now he was hooked up on a table with respiratory support and no brain waves. It was expected that his body would die naturally within a few hours.

I rushed to San Francisco and joined Vicky and others in the death vigil. Michael's body was flat on his back. "He" was not there, but was connected by a thread of vital force to the flesh that continued to live in a vegetative modality. The doctor said that within the hour he would die.

He didn't die. After eight hours I went back to Santa Cruz. The next day his body was still alive. By the fourth day, the doctors were doing all the legal work and mutual concurrences they needed to withdraw the respirator and force death.

I telephoned Rosamonde Miller and told her the story. I knew that by giving Michael the energy work, I had vitalized his flesh to the extent that he could die a natural death. His heart could continue to beat and his flesh continue to live for an extraordinarily long time under these conditions.

She told me that she had once done the same thing with a similar result, and not to blame myself for what was happening. The body would have to be disconnected from the respirator to release Michael from his flesh.

I helped my then-wife Tess to go into a mediumistic trance so that we could see how Michael was. The second night she saw him happy and teaching people. The third night she saw him in a monk's cowl climbing a mountain. He needed to be free.

On the sixth day they disconnected Michael's body from the respirator. Within a short time his body jerked once and his heart stopped beating. Now he was legally dead, and his subtle bodies were free.

Vicky brought Michael's ashes to me, and I still keep a small amount of them in a container along with another of Mother Jennie's ashes on my altar. To me, they are both saints.

I took Vicky and a few close people onto my boat to scatter Michael's ashes in Monterey Bay. When we got to the boat, the man I sometimes leased boat-time to was sitting there full of beer. He was in a jovial mood—totally out of character for our sacred task at hand. But he wanted to come, and Vicky said okay.

We set out into the Bay with our inebriated friend cracking inappropriate jokes. Jostled by high wind and waves, we finally managed to drift, say some prayers, and then try to empty the sack of ashes into the stream of wind. Without warning the wind made a 180-degree shift and blew all Michael's ashes back into our faces, all over our clothes, and all over the boat.

That was it. We all fell down and started to laugh. Pretty soon it was one of those laughing sessions you just can't stop. Our drunk friend laughed so hard he started vomiting into the sea. We were having paroxysms of laughter and tears, and we couldn't stop for several minutes. When we finally stopped, the wind had died down to a whisper and we all fell silent. Even our drunk friend had become sober.

I looked at Vicky, and she said, "I think that's the way Michael wants it. I feel so much better!"

Reverend Gutfeld and his family took Vicky into their home where she served as an *Au Pere* for many months and recovered from Michael's death. Then she moved to Portland, Oregon, where she enrolled in school. We visited her on two or three occasions over the next few years, and she did well, as did her lovely daughter.

Lawrence Williams

I was introduced to Lawrence Williams by Torkom Saraydarian in the early 1980's. Torkom wanted us to meet because he felt both Lawrence and I were "world servers" working in the same vital area—educational reform. My ex-wife Tess Popper and I had founded Popper-Keizer Honors School for highly gifted students in Santa Cruz. Torkom felt that it is always important for colleagues to come out of isolation and meet in person so that subtle syntheses can occur for the benefit of the work. He strongly urged me to visit Lawrence and Bonny Williams.

As usually, Torkom was right. Both schools had been founded by spiritual impulse—in my case, by a vivid lucid dream in which I was given detailed guidance. Popper-Keizer Honors School went on to achieve international recognition over the two decades we administered and taught in it, and Oak Meadow became one of the nation's largest and most successful home schooling programs, now relocated to Vermont and using the latest distance-learning technologies.

Bonny and Lawrence lived in Ojai, California, with their children. They operated Oak Meadow School out of their home by mail. The program was based on extensive materials and syllabi they had developed in their experience home-schooling their own children. It was overseen according to California statute by qualified trained mentors available in many locations.

My first contact with Oak Meadow had come through members of the Santa Cruz Theosophical community, so on my first visit to meet them I wasn't surprised to learn that Lawrence and Bonnie were committed Theosophists. However, I was impressed to find that Lawrence was a not only a Priest of the Liberal Catholic Church (LCC), but Director of its nationwide theological seminary in Ojai. He was a man of broad education and high intelligence whom I instantly liked and admired. Bonnie was equally impressive for similar qualities.

Lawrence was interested in my status as an ex-Episcopal non-professional minister who was now an independent "worker" Bishop. His long-time frustration with the Liberal Catholic Church for its policy against women's ordination and other crystallized philosophy had often pushed him to the brink of resignation. But he was in line for future elevation to the Episcopate—an office from which he might be able to lead the Church into better policies.

He introduced me to the outgoing and incoming Presiding Bishops, with whom I later conducted a taped interview for a radio program I was hosting at that time. I interrogated them both on the issue of women's ordination. Neither was opposed to it, but both agreed that the older and more conservative lay congregations would never accept the idea. After the interview covering this and many other issues, I understood much better Lawrence's pessimism about the LCC. Nevertheless, I still encouraged him to hold firm with the Church for the future. Yet if he ever decided to leave the LCC, I offered to consecrate him as an independent Bishop.

After a few years, Lawrence contacted me. Nothing would change in the LCC, and he wanted to get on with his own spiritual future. Would I consecrate him? Yes, it would be an honor!

So Lawrence traveled to my little home in Watsonville, California, and in a private but fully legal and valid ceremony at my home altar Lawrence was elevated to the independent Episcopate.

A few years later when their teenagers had left them a virtually empty nest, they moved their entire operation to a retreat in Vermont, from which they continue to operate their large and extremely successful Oak Meadow home school.

My wife Willa and I met with them briefly while they were traveling to speak to a home schooling convention in Sacramento. Willa, like me, was extremely impressed with both of them. We were also very pleased to find that Bonnie has become a fine homeopathic practitioner. We didn't ask, but suspect that by now Bonnie has probably been ordained or even consecrated by her husband. She certainly qualifies in all ways.

Their web site is: <http://www.oakmeadow.com/IndexFlash.htm>

Eugene and Ruth Whitworth

Eugene and Ruth Whitworth were born before World War I. Ruth was one of the original woman military officers in World War II and Eugene's goddess soul-mate. Eugene is a Stanford graduate who is revered by thousands of metaphysical students of the Great Western Brotherhood, which he and Ruth founded in the late 1950's in San Francisco.

A few years later the Brotherhood established Great Western University as a legal California degree-granting graduate school with an impressive curriculum of Eugene's detailed student syllabi, handbooks, and over 700 hours of taped lectures for a wide variety of courses in comparative religion, metaphysics, and philosophy integrated with ministerial and other sacred studies. These include the core curriculum of breathing and other practices for the Brotherhood, whose members continued their studies for masters and doctoral degrees.

They have maintained their office on the Fourth Floor at 545 Sutter Street, two blocks from Union Square, for over four decades. Approaching his ninetieth year, Eugene is still in demand for his two-week Life-Force Seminar, which is a virtual initiation into Brotherhood practices, and shorter week-end or mid-week seminars. In 1999-2000, for example, he did major seminars in Hawaii, Toronto, Texas, and Napa, California, and untold hours of Pastoral/Divine Counseling or Epignosis.

I first heard of the Whitworth's when I was working on the boards of Lawrence and Sylvia Schecter's Alcyone and Baconian foundations. Lawrence sent me a book entitled, *The Nine Faces of Christ* by Eugene E. Whitworth. It was about the education, trials, and initiations of Joseph Bar Joseph, an Essene who achieved Christhood (popularly confused with Jesus). I didn't read it because I had too much on my plate and people were always sending me their favorite books with the expectation that I'd read them.

A few years later, when I had undertaken special esoteric work with Warren Smith of the *Crystalli Prima Lux* in Hygiene, Colorado, he excitedly told me that he was working with Whitworth to show *Nine Faces* to a Hollywood movie producer in order to get it produced, and would I like to meet Whitworth in San Francisco? Warren felt that *Nine Faces* was one of the most significant books ever written. I still didn't read the book, but I went up to San Francisco with Warren to meet the Whitworths.

Warren's film production didn't work out. The producers demanded too much liberty with the story. Eugene wouldn't allow it. He wanted full artistic control because he story is an esoteric masterpiece that requires metaphysical knowledge and sensitivity that modern film directors generally lack. But Warren did publish Eugene's novel *Genesis*. After this Warren--a brilliant visionary whom I ordained and consecrated--went into seclusion. At this writing he is still attempting to fund and develop a revolutionary new source of electrical energy that has attracted more enemies and opposition than supporters. I haven't heard from him for years.

But my introduction to the Whitworths developed into a deep friendship and mutual admiration that has grown over the years. At the time of the Fall Equinox in 1993, at their Temple of the Jade Sun where they have held regular Sunday services for decades, I both ordained and consecrated Ruth and Eugene Whitworth to the Sacred Episcopate.



Figure 27 Consecration of Bishops Eugene E. and Ruth Whitworth. (Left to Right Standing: Bishops Warren Smith, Tess Popper, and Lewis Keizer)

Neither of them had any need of training—they were both teachers of sacred studies and practicing ministers. Yet Eugene, like Bishop Saraydarian, undertook Initiation into the First Order of the Temple of the Holy Grail and did many of the Empowerments as part of his

continuing growth and study. He later wrote a wonderful endorsement of T:H:G:. that appears on the back cover of the introductory book by Bishop Timothy Storlie and me about the Grail Temple entitled, *Initiation into the Grail Mysteries*.

With the enactment of complex new California statutes governing degree-granting institutions in 1989, the Whitworth's struggled each year to meet the paperwork to keep Great Western University qualified. In the early 1990's the state demands became too much, and after a year of struggle with paperwork, they decided to let their approval lapse. Great Western University remained in limbo for several years.

In 1998 Eugene telephoned me. Would I be interested in consulting with them to re-apply for GWU's degree-granting status? This began a two year collaboration in which the board of directors approved my proposal to develop Great Western University to distance-learning format, develop many existing courses for a two-year, post-junior-college BA. Degree completion, create a web site, and base everything on a core curriculum that would open the door to any student to apply for admission to Great Western Brotherhood.

Eugene remained as Board Chairman of Great Western Brotherhood, but he placed Ruth as the President and C.E.O. of the University. The rebirth of GWU would be her baby, and I was to be her right-hand man. I accepted the title of Academic Dean for Great Western University, recruited faculty, developed the academic program, and worked intensively with Ruth to produce catalogue, handbook, web site, update course materials and reformat written materials. The Brotherhood (and Sisterhood, as I often argue) operates on volunteer labor, so we were assisted by volunteers to upgrade the office computers, transfer taped lectures to CD-ROM, move furniture, and scores of other things. Finally in the spring of 2000 all the work was done

and the application and fees were submitted to the California State Bureau for Post-Secondary Education. At this writing, we are hoping to commence operations this year.

The web site for Great Western University is: <http://www.GreatWesternUniversity.org>

I had shown Eugene a copy of my unpublished manuscript, *The Astral Man*. He loved it and offered to co-author it with me pending changes that he, as an experienced and successful author, would make. As a young man he had a career writing for radio. Each day he'd wake up, write for hours on a script, run it down to the studio just in time for the deadline, and fall exhausted into bed. He learned how to write spontaneous, hard-hitting text that told a story in a way that people could "get it."

"You need 'hooks' to grab the reader's attention, and potent phrases for character description. You can take this story much further—into cosmic meanings, if you wish. You have a great metaphysical dissertation here, but I can turn it into a marketable novel."

I agreed, and for many months I became apprentice to a great metaphysical story-teller. He changed less than 2% of the text, but he helped me take the story into even more profound realms, and he made the story move and sing. He taught me scores of tricks and techniques for telling a story. Finally, he changed the title.

"I sense that we must have the word 'Christ' in the title, Lewis."

So the title became, *From Astral Man to Cosmic Christ*.

Many decades ago Eugene and Ruth traveled worldwide investigating sacred place and receiving initiations and fellowship from masters of many traditions. They were the first Westerners to whom the shamans of Peru revealed their secret herbs and medicines, and they were able to bring to the West such herbal remedies as Cat's Claw, which was used as an anti-carcinogenic.

Eugene was trained and initiated as a Taoist Priest. He was allowed into the Golden Temple of the Sikh's and given forbidden copies of their sacred literature. During these and many other excursions, they documented sacred rites and dancing on film and tape. Photos of these journeys adorn the walls and shelves of their office on Sutter Street, many of the documentary films still awaiting editing and narration.

In one of their journeys they attempted to find the legendary Lotun Caves of the Mayas on the Yucatan Peninsula, where it was said that the gold tablets of the Mayan Priesthood had been hidden from the Spanish conquerors. This was decades before most of the Mayan ruins had been excavated or roads had been built. They searched for weeks, asking local Mayans who knew nothing and hacking through jungle.

Sitting exhausted next to a dirt road in the middle of nowhere and quite ready to give up their quest, they were surprised to see a man walking toward them. He was a short, smiling Mayan man who walked confidently up to them.

"Can I help you?" He asked in halting English.

"We are trying to find the Lotun Caves," Eugene said.

"I'll take you there," the man offered. "You're not far away. Follow me."

The man turned out to be Miguel Xui descendant of the Mayan Xui royalty that ruled many great cities at the time of the Spanish conquest. His family had preserved knowledge of esoteric Mayan religion—not merely the magical techniques of shamans and sorcerers still practiced in rural communities, but the Initiate Religion, concerning which even contemporary archeologists and scholars have no knowledge.

“here is the only entrance that remains,” the man said. If they wanted to enter they’d need ropes and flashlights. It was pitch black inside. There was no way of knowing what they’d find, or even if they could return safely. They rigged a rope pulley to a large tree overhanging the area and began the descent.

Finally reaching the cave floor, they were astounded to make out the outlines of the largest underground cavern they’d ever seen, with extensions and cathedral-like rooms extending for miles underground. Today we know that the Lotun Caverns were used by human beings as long as 35,000 years ago and that they contain drawings and handprints as old as those of Altamira in Spain.

Finally they found the underground cave-rivers that flow throughout the Yucatan and began their search for the gold plates. They never found them, but they found something almost as good. When they returned from the caverns, Miguel offered to teach them what he knew about the Initiate Religion. Eugene took copious notes.

When the time came for Eugene and Ruth to leave, Eugene made a promise.

“If I ever write a book about the Initiate Religion, I will return and personally deliver a copy of it to you.” He knew that postal mail would never get the book to Miguel.

Eugene returned home and wrote a novel based on what he had learned about the Mayan Initiate Religion. It was called, *The Jaguar Prince*. After this he was so busy with other things that the manuscript lay unread for decades. Finally in 1999, Eugene published the book. In late summer of 1999 he said to me,

“Lewis, I made a promise to a man long ago that if I ever published this book, I’d hand-deliver it to him. Here is a letter I just received from him. Miguel Xui is still alive and would love to see me again. He is now a retired professor of Spanish. I’m going to go to the Yucatan in November to personally present him a Spanish translation I’ve had done of *The Jaguar Prince*. I want you to be there.”



Figure 28 Eugene Whitworth and Miguel Xui Meet Again after Half a Century (Keizer Looks from Left).

where the descendants and chiefs of Mayan Xui, Cocom, and other tribes made speeches and presented gifts to each of us.

For the rest of the week we toured Mayan sacred sites found in the novel, including an unexplored secret site, and ending at *Chichen Itza*, where Ruth and Eugene ordained several members of the Brotherhood before the Great Pyramid, and Willa and I taught harmonic intoning to all of them.



Figure 29 Ruth and Eugene Accept Gifts from Mayan Chiefs for Each Member of the Group from Great Western Brotherhood.

Early on, Eugene and Ruth Whitworth chose not to have children. They dedicated themselves to establishing an institution capable of carrying initiatic work into the next millennium. But like Mother Jennie, who also was childless, they have opened the portal of Initiation to hundreds of

spiritual seekers. Today they have thousands of spiritual “children” whom they have helped to achieve some of the Divine potential that had lain unawakened within.



Figure 30 Lewis and Willa Keizer Prepare for Meditation in the Lotun Caves.

They have explored the past, plumbed the depths of metaphysical sciences, organized a wealth of educational materials, and pioneered the trails that future spiritual striving will follow.

Christine Payne-Towler

Christine was one of the early Initiates of T.:H.:G.: She lives in Eugene, Oregon, and got to know Bishop William Wise, whom I had consecrated in the late 1980's and had been an even earlier Initiate of the Temple. A computer engineer and health consultant, William held services in his Church of Mary Magdelene. Christine joined forces with him and brought together a group of remarkable women, who also received T.:H.:G.: Initiation and Empowerments. I consecrated Christine a in 1995, and she was advanced into the Second Order of T.:H.:G.: in 1996. She had proven herself in spiritual work and counseling over many years.

Her special work and expertise was in esoteric Tarot. While her husband Solala published his Taoist magazine *The Empty Vessel* and taught Taoist practices through his Abode of the Eternal Tao, Christine contributed to the family budget by doing Tarot readings, traveling weekly to Portland for appointments.

She is an avid researcher and her office is full of rare books that she introduces to me on our biennial visits. Last year she finally published the book she had been researching for years

entitled, *The Underground Stream: Esoteric Tarot Revealed*, for which she asked me to contribute a chapter. Equally important, she was contracted to put together all the readings for a new and very effective computer Tarot reader called, *Tarot Magic*, which is not only available through bookstores but has been licensed to AOL as its Tarot reader.

Rather than being based on a simple randomization like earlier unsatisfactory computer readers, *Tarot Magic* was developed by a group that had already learned to apply highly complex mathematics to their computerized *I Ching* reader. After exhaustive consultation with Christine, they applied multi-layered fields of math to *Tarot Magic* that exactly replicate all areas of Tarot. For example, after the operator uses one of the nine decks for a reading, it remains in the same order that he or she left it for the next shuffling, riffing, or cutting. Also, the operator determines how long and in what fashion a deck is shuffled, riffled, or cut by means of the mouse control. I have found *Tarot Magic* to do what none of the previous computer readers were able to do—deliver correct readings.



Christine not only collaborates with Bishop Wise in his public liturgies, which are based on Liberal Catholic Church rituals. She maintains her own inner Magdalenic group using the Liturgy of the Holy Grail (T.:H.:G.:) and modified or Gnostic liturgies.

Timothy and Deborah Storlie

Bishops Tim and Deb Storlie are professional psychotherapists living in Camas, Washington. They have been T.:H.:G.: Initiates for many years and advanced into the Second Order.



Tim is a scholar of esoteric literature and a devotee of The Ageless Wisdom, attending and presenting conferences, and constantly researching. He co-authored with me a book entitled, *Initiation into the Grail Mysteries*, which is an introduction to the Temple of the Holy Grail.

He has been initiated into many important mysteries schools, including esoteric Freemasonry. He and Deb were the first Pansophic Freemasons initiated into the Apprentice Degree. They are also both members of the faculty of Great Western University. Their web site is <http://www.interfaithinstitute.org>.



Figure 31 (Left to Right) Bishops Lewis and Willa Keizer, Deb and Tim Storlie, and Christian Payne-Towler.

Jessica Burkhart and Timothy Harris

I first met Jessica in the late 1970's, when she was a student of Master Marian Carter of the Holy Order of MANS (HOOM). She maintained a private sanctuary in a separate building behind her home that was beautifully furnished. She had been a member of the Order since 1974, which was founded by Father Paul Blighton, a former Episcopal Priest, as the Science of Man Church, later the Holy Order of MANS.



Figure 32 Bishop and Holy Order of MANS Master Jessica Burkhart.

In 1983 Master Marian acknowledged Jessica as a Master Teacher and endowed her with the Mantle of Sisterhood. In 1984, Jessica received her ordination as Priest and Independent Apostolic Bishop through Bishop Nathan Colvin, also a HOOM veteran. In 1985, Master Timothy Harris passed The Rights of Ordination to Jessica with the concurrence of Master J. Anderson (also of HOOM). She is also founder and co-director of The Immaculate Heart Servants of Mary, a sub-order of The Gnostic Order of Christ, formed for those members of the Gnostic Order of Christ called to specific missions and devotion through Mary the Mother of Christ.

Master Jessica works as a tutor in the San Jose school system and has an M.A. in Asian History. She intends to publish her master's thesis "Finding the Tibetans in Ancient History-Prehistoric Era to 200 C.E." and to write a history of the "Journeys of Christ." With Master Timothy she teaches, trains others in spiritual work, and counsels in the Gnostic Order of Christ.



Figure 33 Bishop and Holy Order of MANS Master Timothy Harris.

Master Timothy D. Harris joined The Science of Man Church in 1967 and was ordained a priest in the same year by Father Paul Blighton. In 1968 the Science of Man Church became The Holy Order of MANS. In that year he was initiated as a Master Teacher, an event formally acknowledged by Father Paul. In 1970, Father Paul passed The Rights of Ordination to Master Timothy. While in the Order until 1972 when he left, Master Timothy taught classes, managed a number of brother and sister houses, and counseled and initiated numerous students.

From 1972 until 1984 Master Timothy taught privately and in 1984 he was ordained as an Independent Apostolic Bishop. In the following years he obtained a B.A. Degree in the Social Sciences and with Master Jessica founded The Gnostic Order of Christ in 1988. He has continued to teach and train others in spiritual work while writing his early memoirs. His book *The Journey* recounts his spiritual experiences during the early years of The Science of Man Church before he became a Teacher. The first chapters are on the Gnostic Order of Christ website. He is also currently writing with Master Jessica a book of the Ancient Mystery Teachings and continues to teach and counsel.

Master Timothy and Master Jessica hold private classes in Metaphysics, Ancient Wisdom Teachings, Healing, Bible and Meditation in San Jose, CA. followed by meditation and communion in the chapel, affectionately called the "Upper Room." Spiritual counseling and guidance is also available. All are welcome and Communion is open to all. Seminarians are welcome. They are interfaith.

Bishops Jessica and Timothy can be contacted through the San Jose Gnostic Order of Christ web site at: <http://gnostic.org/sanjose/gocsanjose.htm>

Bishop Ken Keach

I met Ken in Bellingham, Washington, in 1995 while establishing a private high school for its board of directors. We became close friends and continue to collaborate. Ken has worked in international banking and finance, Currently he serves as C.F.O. for the Computer Technology department of the San Francisco Airport.



Figure 34 Consecration of Bishop Ken Keach.

Ken spent many years in the Holy Order of MANS. He worked through all the higher degrees of American Freemasonry, both York and Scottish Rites, and has traveled worldwide obtaining membership in Masonic lodges of many nations like Japan.

He is a Second Order Initiate of T.:H.:G.:, a Third Degree Martinist, and was made a Bishop by me at the Fall Equinox of 1996 in a ceremony at Popper-Keizer Honors School in Santa Cruz. He is in line for Grand Master of Pansophic

Freemasonry and serves as a Board Member of the Home Temple.

Currently he lives on Bainbridge Island in Washington State. He is affiliated with the Gnostic Order of Christ.



Elias Ibrahim

Elias has been teaching Kabbalah and Martinist studies for four years in Sydney and is an archivist and student of initiatic orders. He was born in Lebanon forty-four years ago to a Maronite family. He has been a student of esoteric Christianity, Martinism, and Theosophy. For many years he was the close student of a Sufi master

After an e-mail correspondence of five years, I was finally able to meet with Elias Ibrahim and other Australian colleagues in Sydney during the first two weeks of November, 1998. In a liturgy celebrated at the Theosophical Society facilities on November 10, I consecrated Elias as a



Home Temple Bishop, dubbed him as Knight of the +OMR+, transmitted the highest Martinist office of Free Initiator or S::l::IV, and chartered Respectable Lodge No. 2, the Southern Cross, of the new male-female Pansophic Free-masonry, of which I was Grand Master. Since that time Elias has become even more active in international Martinism, translating and posting documents on the internet and organizing the Australian esoteric community. He and I are in weekly e-mail communication, and he generously shares the treasures of his research with me and many others worldwide.

Figure 36 Bishop Ibrahim Performs a Marriage at the Theosophical Temple in Sydney, Australia.

Lewis and Willa Keizer

Willa and I work together. She and I are eternal soul-mates. We weren't ready for each other until we'd each experienced a great deal of life, each survived two marriages, and each raised



two families. We had to burn a lot of *karma* to find each other, get together, and finally marry on the Full Moon of May, 1998. But the results have been miraculous for both of us. We know that the fruit of our spiritual union will become a sacred garden for many others whose lives will be touched by our mutual work.

Figure 37 Bishops Lewis and Willa Keizer on a Mediterranean Cruise with the Tenth Avenue Jazz Band.

Figure 38 Dr. Lewis Keizer



After college and three years of theological seminary I was ordained Deacon by Bishop Carman of the Episcopal Diocese of Oregon in 1968. I had been awarded a three-year Episcopal Church Foundation fellowship to complete my Ph.D. at the Graduate Theological Union in Berkeley, California, so I “stayed” my ordination at Deacon instead of progressing to the usual Priesthood ordination in six months.

In Boston, Portland, and Berkeley I had been active in civil rights and the anti-Vietnam War movement doing conscientious objector counseling that had caused me to be criticized and even condemned by my home parish. Clearly I had to choose between professional Priesthood, in which my income would be tied to pleasing a church board, or being a “worker” Priest free to follow conscience. My commitment to women’s ordination, the Anti-War Movement, and other radical social issues meant that professional Priesthood wouldn’t provide financial security for my young family, so I decided for the time being to serve as an independent “worker Deacon.” During these years I served as Assisting Minister at Episcopal churches in Oakland, Brookdale, and Capitola.

In 1969 I accepted a position at the University of California, Santa Cruz, where I served as a faculty member in Religious Studies, Classics, and Humanities and produced much scholarly research, including a textbook on Coptic (Egyptian), the language of the Nag Hammadi Gnostic Library--subject of my doctoral dissertation. I also began my apprenticeship with Mother Jennie, who taught me far more vital things than I had learned in three years of seminary education. In 1975 with Jennie’s blessing I resigned from the Episcopal Church and accepted independent Apostolic ordination and consecration.

Over the next few years I decided to leave academe, privately teach highly gifted students as my living and main secular ministry, and devote research, writing, and teaching to spiritual work outside the context of institutional and denominational religion. This would include more detailed research on the historical teachings and practices of *Mar Jeshua*, the Jewish Master Jesus, which by now I knew had little to do with what was called Christianity.

As an independent Bishop, scholar, lecturer, and professional educator, I guided men and women through spiritual studies for over a quarter of a century. However, because my time was monopolized by secular responsibilities, I was never able to give people a thorough program of training, much of which was done on the fly through the First Order work of the Temple of the Holy Grail.

In 1997 Willa and I together developed a program separate from T.:H.:G.: called the Home Temple Priesthood. It filled a previous void by screening and training people for ordination and consecration through the modality of distance-learning tapes, video-tapes, books, and manuals that we created. Our web site is <http://www.hometemple.org>.

Currently I teach extension courses in the Western Mystery Tradition, Jesus, and the Hermetic Sciences for the University of California, Santa Cruz. I serve as a consultant with various educational institutions, as Academic Dean for Great Western University in San Francisco, and teach sciences full-time at Westmont High School in Silicon Valley. With Eugene Whitworth I published *Astral Man to Cosmic Christ*. I am also writing a novel called *Yeshua* that will dramatize the life of Master Jesus as I understand it from both scholarly research and intuitive guidance. Bishop Tim Storlie and I are currently publishing *Initiation into the Grail Mysteries*, which is an introduction to the work of the Temple of the Holy Grail. I have also recently published the biography of my teacher entitled *Mother Jennie’s Garden*, as well as a book with tapes teaching the techniques of harmonic intoning and chant. These and many of my other self-publications can be found at <http://www.hometemple.org/Publications.htm>.



Figure 39 Consecration of Bishop Willa Esterson Keizer in 1996.

My wife, Bishop Willa Esterson Keizer, studied Silat--a meditative martial art--for ten years in Indonesia with the Spiritual Master Bapak Subur Rahardja. She was chosen to become a Lineage Holder of the ancient Chinese *Shao Lin* temple. Since the same power that kills or wounds in martial arts can also be used to heal, and since Willa showed strong potential as a healer, her Master selected her to study and transmit a special form of Silat energy work used for healing. She organized and headed his healing center in Bogor. After

Suhu's death, Willa returned to the U.S. and became a certified teacher and practitioner of both classical homeopathy and hypnotherapy. Today she has a busy homeopathic practice in Santa Cruz, and through her Caduceus Institute of Classical Homeopathy trains people all over the world in homeopathy using the world wide web and distance learning formats. Her web site is: <http://www.homeopathyhome.com/Caduceus>

Willa co-directs the Home Temple Priesthood seminary with me, for which she has developed the curriculum in Mind-Body as well as aspects of Liturgics and Kabbalistic Harmonic Chant. Like me, she has been initiated into many high-grade Eastern and Western spiritual schools. She serves as Bishop Templar and Grail Mother of T:H:G:., and she operates the most advanced practices of our Second Order with me. She and I also concelebrate public and private Eucharistic and theurgical services together, and we are planning several important projects for the future.



APPENDICES

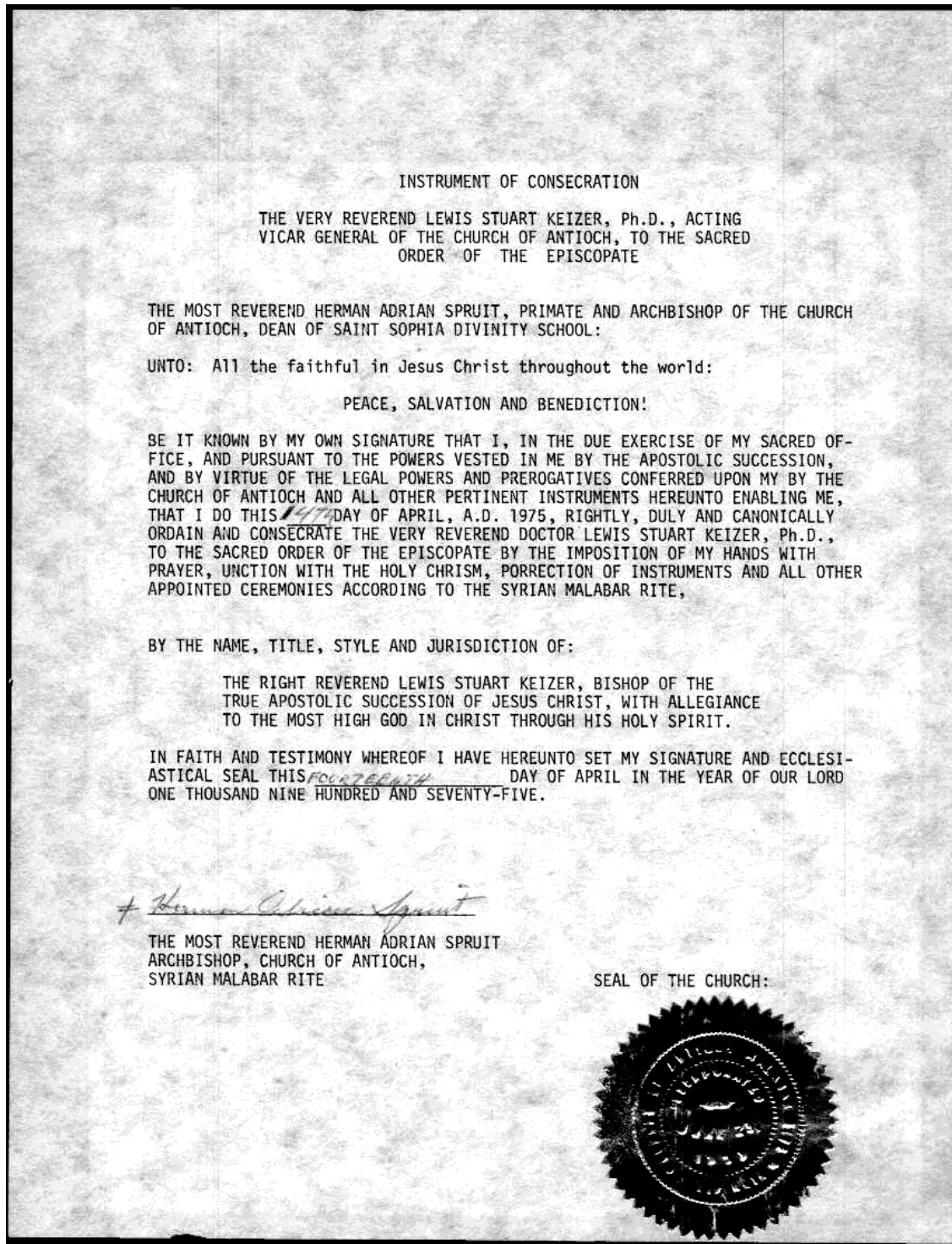


Figure 40 Consecration Certificate of Dr. Lewis S. Keizer with Signature and Seal of Archbishop Herman Adrian Spruit: April 14, 1975, Pacific Grove, CA.



Bishop Lewis S. Keizer, M.Div., Ph.D.
Grailmaster
TEMPLE OF THE HOLY GRAIL
350 Santa Cruz Street
Boulder Creek, CA 95006
Ph. [Fax/Modem] 408-338-7130

DECLARATION OF MUTUAL SUBCONDITIONAL CONSECRATION

This day, July 12, 1993, we, the undersigned, did mutually subconditionally consecrate each other with the intention of:

1. Strengthening the full repertoire of extant lines of Apostolic Succession we each hold;
2. Receiving for the American Apostolic priesthood of the Temple of the Holy Grail, T.H.G., the sublineage of the Roman Succession known as the French Gnostic and Templar Lineage from Koye, Mauviel, and Fabre-Palaprat through Boyer for the purpose of transmitting specific hieratic Templar offices and ordinations, which lineage is reproduced on the attached document;
3. Transmitting to Bishop Boyer the full title and authorities of BISHOP TEMPLAR OF GREAT BRITAIN AND PRO-TEM OF EUROPE of the Temple of the Holy Grail;
4. Contributing to the synthesis of the old esoteric orders with the new impulses of Hierarchy that we have already initiated with the foundation of the Temple of the Holy Grail.

These mutual subconditional consecrations were done in the witness of T.H.G. Initiates during the Liturgy of the Holy Grail at 350 Santa Cruz Street in Boulder Creek, California, with the assistance of Bishops Tess Popper and Leila Boyer, whose signatures appear below.

DR. LEWIS S. KEIZER, Grail Master and Bishop Templar

[Signature]

TESS POPPER, Bishop Templar

[Signature]

MARIE LUMAZAR, Grail Mother and Bishop Templar

[Signature]



COUNT GEORGE BOYER, Bishop Templar

[Signature]

LEILA BOYER, Bishop Templar

[Signature]

[Signature]
[Signature]
[Signature]

ST. MICHAEL	ST. RAPHAEL
	
THE ORDER OF ST MICHAEL AND ST RAPHAEL (Healing, Teaching and Chivalric Order)	
Be it known that	
<u>Lewis S. Keizer</u>	
Has been accepted into this Order and has been duly invested with the Rank, Title and Dignity of	
<u>Knight Commander</u>	
of the Healing, Teaching and Chivalric Order of St Michael and St Raphael with all the rights and privileges appertaining thereto.	
Given this day <u>15th</u> July 1993 by our hand and seal	
<i>[Signature]</i> Grand Master and Lord Abbot	
Witness: <u>Leila Boyer</u>	
Registration No: 003/4/93	

Church of Antioch - Malabar Rite

CERTIFICATE OF ORDINATION

In the Name of the Father, ☒ and of the Son, and of the Holy Spirit. Amen.

To all the faithful in Christ, peace and apostolic benediction:

BE IT KNOWN that We, Herman Adrian Spruit by the grace of God consecrated First Bishop of the Church Universal on the Twenty and Second Day of June, in the year of our Lord MCMXVII by the Most Reverend Fathers, Charles Hampton, Regional Bishop of the Liberal, (Old Roman) Catholic Church of the United States and Canada; Lowell Paul Wadle, Archbishop of the American Catholic Church, Antiochian Succession, Francis H. Marshall, Bishop Auxiliary of the American Catholic Church; and subsequently having been set apart as Archbishop of the Church of Antioch, Malabar Rite, did impose, in the course of a Pontifical Celebration of the Holy Liturgy, our hands upon the head of the Deacon

LEWIS S. KEIZER

with the intention that he receive the twelve lines of Apostolic Succession held by the Federation of Independent Catholic and Orthodox Bishops and be ordained to the

HOLY OFFICE OF THE CATHOLIC PRIESTHOOD

WHICH ORDINATION TOOK PLACE AT PACIFIC GROVE, CALIF.

And in testimony whereof We affix our Hand and Seal.

Given this 30th day of March A.D. 1975

Attest: *[Signature]*
Archbishop
Province of the United States
Church of Antioch
Malabar Rite

WITNESSES

Ecclesiae Veteris Catholicae Evangelicae Orthodoxae His Omnis curis, Salutem in Domino. This Certifies That LEWIS S. KEIZER is hereby canonically ordained by Bishop H. ADRIAN SPRUIT as PRIEST According to the Order of Melchizedek in the Holy Catholic and Apostolic Church in the Name of the Father, and of the Son, and of the Holy Spirit. By authority of the Church of Antioch SYRIAN MALABAR RITE This 30th day of March in the year of our Lord 1975 Place Pacific Grove <i>[Signature]</i> Archbishop H. Adrian Spruit <i>[Signature]</i> John Cantwell Kelly Secretary - Priest

Figure 41 Mutual Sub-Conditional Consecration between Bishops Boyer and Keizer, Boulder Creek, CA 1993; Installation of Keizer by Abbot Boyer as Knight Commander of +OMR+ for North America; Certificates of Keizer Ordination from Bishop Spruit, 1975.

The Brotherhood & Order of the Pleroma
The Sanctuary of the Gnosis

Hidden Church of the Illuminati

Arcane Discipline



I, George W. Boyer, Grand Archon of the Brotherhood and Order of the Pleroma and the Hermetic Brotherhood of Light, formerly known as the Brotherhood and Order of the Illuminati (Fratres Lucis), in which is also incorporated the Arcane Discipline (DISCIPLINE OF THE SECRET) which also received the full authority to:- "implement, change, amend or add to the Rites of the said bodies - Namely:- the United Rites of Memphis and Mizraim, Ancient and Universal Pan-Sophic Rites of Freemasonry, Order of the True Rosy Cross and the United Templar Rite". Being the only surviving member of the original Council of Three convened by the late Richard, Duc de Palatine, do hereby grant this CHARTER OF AUTHORITY to:-

BISHOP LEWIS KEIZER, M.Div., Ph.D.

Grailmaster of the Temple of the Holy Grail

To maintain the powers, as shewn above, as authorised by the late Director and to teach and initiate sincere persons into the INNER GNOSIS and to guide all souls into the WAY OF LIGHT.

.....

IN FAITH AND TESTIMONY whereof we have hereunto set our SIGNATURE this Thirteenth day of September in the year One Thousand Nine Hundred and Ninety Two.

WITNESS

George W. Boyer

George W. Boyer
Grand Archon



Figure 42 Bishop Boyer Grants Keizer Charters to all Major European Esoteric Orders for the Temple of the Holy Grail (T:H.G:.) in 1992.

"Have you an Apostolic Succession? Unfold the line of your Bishops"—(*Tertullian, 3rd Century*)

THE PRE-NICENE CATHOLIC CHURCH

TABLE OF APOSTOLIC SUCCESSION

The Apostolic Succession of the Pre-Nicene Catholic Church is derived through eleven lines and constitutes what is now known as THE OECUMENICAL APOSTOLIC SUCCESSION AND ALL THESE LINES are linked in the person of HIS SACRED BEATITUDE MAR GEORGIUS I, PATRIARCH OF GLASTONBURY and PRINCE-CATHOLICOS of THE CATHOLICATE OF THE WEST which was incorporated in India under Act XXI of 1860.

Monsignor Richardvs (The Right Reverend Richard John Palatine) was consecrated on 25th of September, 1953, as the first Presiding Bishop of The Pre-Nicene Catholic Church by His Sacred Beatitude Mar Georgius I, Patriarch of Glastonbury, assisted by The Rt. Rev. Mar Phillipvs, Titular Bishop of Hebron.

By virtue of this act of consecration The Pre-Nicene Catholic Church now possesses the following lines of succession:

- | | |
|------------------------------------|---|
| 1. The Syrian-Antiochene: | derived from S. Peter through the Syrian Orthodox Patriarchate of Antioch. |
| 2. The Syrian-Malabar: | derived from an Indian branch of the same line. |
| 3. The Syrian-Gallican: | derived from a French branch of the same line. |
| 4. The Armenian-Uniate: | derived from S. Gregory, the Illuminator, who was consecrated by Leontius, Exarch of Saesarea in Cappadocia, in the line of S. Bartholomew. |
| 5. The Syro-Chaldean: | derived from S. Thomas, through the Patriarchal See of Seleucia-Ctesiphon in Persia. |
| 6. The Chaldean Uniate: | derived from the same line. |
| 7. The Coptic Orthodox: | derived by S. Peter through S. Mark, and through the Patriarchal See of Alexandria in Egypt. |
| 8. The Old Catholic: | derived from S. Peter through the Roman Pontiffs and the Ancient Archiepiscopal See of Utrecht in the Netherlands. |
| 9. The Order of Corporate Reunion: | derived from S. Paul through the Patriarchal See of Constantinople, as well as including Roman and Armenian. |
| 10. The Roman Catholic: | derived from S. Peter through the See of Rome and the Archiepiscopal See of Spolato in Dalmatia. |
| 11. The Anglican: | Owing to the uncertainty of their validity at the present they may be accepted for what they are worth. |

The Syrian-Antiochene: "Orders and Sacraments are valid"—The Catholic Encyclopaedic Dictionary (page 514).

The Old Catholic Line from America: "Their Orders and Sacraments are valid"—The Catholic Encyclopaedic Dictionary (page 373).

The remainder of the lines can be verified by documents now in the Archives of the Catholicate of the West.

Figure 43 Apostolic Lines of Succession Received by Richard, Duc de Palatine from Mar Georgius in 1953.

A COMPLETE LIST OF THE LINES OF SUCCESSION OBTAINED BY ARCHBISHOP WOLSEY FROM MAR GEORGIUS AND MAR JOANNES OF THE ENGLISH CORPORATE REUNION, 1956. THESE WERE SUB-CONDITIONALLY VALIDATED IN 1957 WITH BISHOP WADLE, WHO IN THE SAME YEAR TRANSMITTED THEM TO BISHOP SPRUIT, WHO CONSECRATED KEIZER

TABLE 1. SYRIAN-ANTIOCHENE: - (1) Ignatius Peter III, Patriarch of Antioch, then Metropolitan of Emesa, on 2nd June 1866 consecrated (2) Mar Julius, Bishop of Iona, who in 1874 consecrated (3) Mar Pelagius, Archbishop of Caerleon-upon-Usk, 1st British Patriarch, who in 1879 consecrated (4) Mar Theophilus, Archbishop of Caerleon, 2nd British Patriarch, who in 1890 consecrated (5) Mar Leon, Archbishop of Selsey, who on 2nd November 1897 consecrated (6) Mar Andries, Archbishop of Claremont, 4th British Patriarch, who on 4th June 1922 consecrated (7) Mar Jacobus, Archbishop of Selsey, 5th British Patriarch, who on 13th June 1943 consecrated (8) Mar Basilius Abdullah III, Patriarch of Antioch of the Ancient Orthodox Catholic Rite, who on the 10th April 1944 consecrated (9) Mar Georgius I, Patriarch of Glastonbury, 6th British Patriarch, who on 27th May 1950 consecrated (10) Mar Joannes, Titular Archbishop of Karim, The Most Rev. Dr. Harold Percival Nicholson, Primate of The Ancient Catholic Church, who on 20th March 1955 consecrated (11) Mar John 1st, Archbishop of The Universal Apostolic Church of Life, His Grace The Most Reverend Monsignor William Franklin Wolsey C. H. P., B-P. D., D. D., Sc. M., Ph. D., D. Th.

TABLE 2. SYRIAN-MALABAR: - (1) Mar Ignatius Peter III, Patriarch of Antioch, in 1877 consecrated (2) Mar Paul Athanasius, Bishop of Kottayan, who on 29th July 1889 consecrated (3) Mar Julius, Archbishop of Ceylon, Goa and India, who on 29th May 1892 consecrated (4) Joseph Rene Vilatte, Archbishop of North America, who on 29th December 1915 consecrated (5) Frederick Ebenzer John Lloyd, Bishop of Illinois, who on the 8th September 1929 consecrated (6) John Churchill Sibley, Missionary Archbishop for England, who on 6th October 1935 consecrated (7) John Sebastian Marlow Ward, Archbishop of Olivet, who on 25th August 1945 consecrated sub conditione (8) Mar Georgius I, Patriarch of Glastonbury, who on 27th May 1950 consecrated (9) Mar Joannes, Titular Archbishop of Karim, who on the 20th March 1955 consecrated (10) Mar John 1st, Archbishop of The Universal Apostolic Church of Life.

TABLE 3. SYRIAN-GALLICAN: - (1) Archbishop Joseph Rene Vilatte referred to in Table 2, on 6th May 1900 consecrated (2) Paolo Miraglia Gulotti, Bishop of Piancenza, who on 4th December 1904 consecrated (3) Jules Houssaye, Bishop of the Gallican Church, who on 21st June 1911 consecrated (4) Louis Francois Giraud, Archbishop of Almyre, Gallican Patriarch, who on 28th December 1921 consecrated (5) Pierre Gaston Vigue, Gallican Bishop, who on 3rd June 1924 consecrated (6) Mar Timotheos, Metropolitan of Aquileia, who on 28th June 1947 consecrated (7) Mar Leofric, Archbishop of Suthronia, who on 14th July 1947 consecrated sub conditione (8) Mar Georgius I, Patriarch of Glastonbury, who on 27th May 1950 consecrated (9) Mar Joannes, Titular Archbishop of Karim, who on 20th March 1955 consecrated (10) Mar John 1st, Archbishop of The Universal Apostolic Church of Life.

TABLE 4. SYRO-CHALDEAN: - (1) Mar Shimun XVIII, Reuben, Patriarch of Seleucia-Ctesiphon and Catholicos of the East, on 17th December 1852 consecrated (2) Mar Abdeeso Antonios, Metropolitan of Malabar, who on 24th July 1899 consecrated (3) Mar Basilius, Metropolitan of India, Ceylon, Mysore, Socotra and Messina, who on 30th November 1902 consecrated (4) Uric Vernon Herford, Bishop of Mercia and Middlesex, who on 28th February 1925 consecrated (5) Mar Paulus, Bishop of Kent, who on 10th October 1931 consecrated (6) Mar Hedley, Bishop of Siluria, who on 20th May 1945 consecrated sub conditione (7) Mar Georgius I, Patriarch of Glastonbury, who on 27th May 1950 consecrated (8) Mar Joannes, Titular Archbishop of Karim, who on 20th March 1955 consecrated (9) Mar John 1st, Archbishop of The Universal Apostolic Church of Life.

TABLE 5. CHALDEAN-UNIATE: - (1) Mar Emmanuel Thomas II, Patriarch of Babylon of the Chaldeans in 1917 consecrated (2) Mar Antoine Leberne, who on 4th May 1925 consecrated (3) Mar John Emmanuel, Titular Bishop of Sardinia, who in 1934 consecrated (4) Mar Carolus, Titular Bishop of Amesbury, who on 29th April 1945 consecrated sub conditione (5) Mar Georgius I, Patriarch of Glastonbury, who on 27th May 1950 consecrated (6) Mar Joannes, Titular Archbishop of Karim, who on 20th March 1955 consecrated (7) Mar John 1st, Archbishop of The Universal Apostolic Church of Life.

TABLE 6. COPTIC ORTHODOX: - (1) Archbishop St. John the Divine Hickerson on 27th May 1947 consecrated (2) Mar Lukas, Archbishop of the West Indies, who on 19th February 1951 consecrated sub conditione (3) Mar Joannes, Titular Archbishop of Karim, who on 20th March 1955 consecrated (4) Mar John 1st, Archbishop of The Universal Apostolic Church of Life.

TABLE 7. ARMENIAN-UNIATE: - (1) Archbishop Chorchorunian on 23rd April 1878 consecrated (2) Mar Leon, Titular Bishop of Malatia, who on 2nd November 1897 consecrated (3) Mar Andries, Archbishop of Claremont, who on 4th June 1922 consecrated (4) Mar Jacobus, Archbishop of Selsey, who on 13th June 1943 consecrated (5) Mar Basilius Abdullah III, Patriarch of Antioch of the Ancient Orthodox Catholic Rite, who on 10th April 1944 consecrated (6) Mar Georgius I, Patriarch of Glastonbury, who on 27th May 1950 consecrated (7) Mar Joannes, Titular Archbishop of Karim, who on 20th March 1955 consecrated (8) Mar John 1st, Archbishop of The Universal Apostolic Church of Life.

TABLE 8. ORDER OF CORPORATE REUNION: - (1) Bishop Frederick George Lee, O. C. A. R., in 1879 consecrated (2) Mar Theophilus, Archbishop of Caerleon-upon-Usk, who in 1890 consecrated sub conditione (3) Mar Leon, Archbishop of Selsey, who on 2nd November 1897 consecrated (4) Mar Andries, Archbishop of Claremont, who on 4th June 1922 consecrated (5) Mar Jacobus, Archbishop of Selsey, who on 13th June 1943 consecrated (6) Mar Basilius Abdullah III, Patriarch of Antioch of the Ancient Orthodox Catholic Rite, who on 10th April 1944 consecrated (7) Mar Georgius I, Patriarch of Glastonbury, who on 27th May 1950 consecrated (8) Mar Joannes, Titular Archbishop of Karim, who on 20th March 1955 consecrated (9) Mar John 1st, Archbishop of The Universal Apostolic Church of Life.

TABLE 9. OLD CATHOLIC: - (1) Gerardus Gul, Archbishop of Utrecht, on 28th April 1908, consecrated (2) Arnold Harris Mathew, Regionary Old Catholic Archbishop for Great Britain, who on 29th June 1913 consecrated (3) The Prince de Landas Berghes, Bishop for Scotland, who on 4th October 1916 consecrated (4) Carmel Henry Carfora, Archbishop of the North American Old Roman Catholic Church, who on 10th February 1924 consecrated (5) Edwin Wallace Hunter, Archbishop of the U.S.A. and Canada, who on 24th March 1929 consecrated (6) Wallace David de Ortega Maxey, who on 9th June 1946 consecrated sub conditione (7) Mar Georgius I, Patriarch of Glastonbury, who on 27th May 1950 consecrated (8) Mar Joannes, Titular Archbishop of Karim, who on 20th March 1955 consecrated (9) Mar John 1st, Archbishop of The Universal Apostolic Church of Life.

TABLE 10. MARIAVITE: - (1) Gerardus Gul, Archbishop of Utrecht, on 5th October 1909 consecrated (2) Michael Maria John Kowalski, Archbishop of Felicianow, Poland, who on 4th September 1938 consecrated (3) Marco Marie Paul Fatome, Mariavite Bishop of France, who on 9th October 1949 consecrated (4) Paul Maria Helmut Narberto Maas, Mariavite Bishop of Germany, who on 24th May 1953 consecrated (5) Elfrim Maria Mauro Fusi, Mariavite Bishop of Italy, who on 26th May 1954 consecrated (6) Clemente Alfio Sgroi Marchese, Mariavite Bishop of Italy, who on 18th September 1954 consecrated sub conditione (7) Mar Joannes, Titular Archbishop of Karim, who on 20th March 1955 consecrated (8) Mar John 1st, Archbishop of The Universal Apostolic Church of Life.

Figure 44 Canadian Archbishop Wolsey's Listing of the Lines of Succession of the Corporate Reunion in 1956 as Synthesized by English Bishops Mar Georgius and Mar Joannes, transmitted by Palatine, Wolsley, Spruit, Boyer, Keizer.

CORPORATE REUNION, 1956 (Continued)

TABLE 11. NONJURING: - (1) Robert Kilgour, Nonjuring Bishop of Aberdeen, on 14th November 1784 consecrated (2) Samuel Seabury, Bishop of Connecticut, who on 17th September 1792 consecrated (3) Thomas John Claggett, Bishop of Maryland, who on 7th May 1797 consecrated (4) Edward Dass, Bishop of Massachusetts, who on 18th October 1797 consecrated (5) Abraham Jarvis, Bishop of Connecticut, who on 29th May 1811 consecrated (6) John Henry Hobart, Bishop-Coadjutor of New York, who on 25th October 1827 consecrated (7) Henry Ustick Onderdonk, Bishop of Pennsylvania, who on 7th July 1836 consecrated (8) Samuel Allen McCoskry, Bishop of Michigan, who on 8th December 1875 consecrated (9) William Edward McLaren, Bishop of Chicago, who on 24th June 1898 consecrated (10) William Montgomery Brown, Bishop of Arkansas, who on 2nd January 1927 consecrated (11) Wallace David de Ortega Maxey, who on 5th June 1946 consecrated sub conditione (12) Leo Iric, Archbishop of Suthronia, who on 1st August 1946 consecrated sub conditione (13) Mar Georgius I, Patriarch of Glastonbury, who on 27th May 1950 consecrated (14) Mar Joannes, Titular Archbishop of Karim, who on 20th March 1955 consecrated (15) Mar John Ist, Archbishop of The Universal Apostolic Church of Life.

TABLE 12. ANGLICAN: - (1) William Montgomery Brown, (2) Wallace David de Ortega Maxey (3) Mar Leo Iric (4) Mar Georgius I, as in Table 11, who on 27th May 1950 consecrated (5) Mar Joannes, Titular Archbishop of Karim, who on 20th March 1955 consecrated (6) Mar John Ist, Archbishop of The Universal Apostolic Church of Life. In this line Bishop Brown traced his orders back through the ordinary line of Anglican Succession to Archbishop Mathew Parker of Canterbury, which it is unnecessary to give in detail, as Bishop Brown was from 1898 until 1925 the actual Anglican Bishop of Arkansas.

TABLE 13. RUSSIAN-ORTHODOX: - (1) Metropolitan Sergius, afterwards Patriarch of Moscow, in 1918 consecrated (2) Henry Joseph Kleofisch, who on 29th July 1946 consecrated (3) Odo Acheson Barry, Mar Columba, Titular Archbishop of Canada, who on 17th July 1955 consecrated (4) Mar Joannes, Titular Archbishop of Karim, who on 1st July 1956 consecrated (5) Mar John Ist, Archbishop Primate Universal of The Universal Apostolic Church of Life, His Grace, The Most Reverend Monsignor William Franklin Wolsey, C.H.F., B-P.D., D.D., D.B., Sc.D., M.D., Ph.D., D.Th., O.S.M., O.S.J., O.M.

TABLE 14. RUSSO-SYRIAN ORTHODOX: - (1) Archbishop Evdokim, upon the instructions of the Russian Holy Governing Synod, on 11th May 1917 consecrated (2) Afimios Ofiesh, Archbishop of Brooklyn, who on 27th September 1932 consecrated (3) Ignatius William Albert Nichols, Archbishop of Washington, who in 1940 consecrated Frank Dyer, who on Rose Sunday 1947 consecrated (4) Matthew Nicholas Nelson, who in 1948 consecrated (5) Lowell Paul Nadie, Mar Paul, Primate of The American Catholic Church, who on 3rd October 1948 consecrated (6) Odo Acheson Barry, Mar Columba, Titular Archbishop of Canada, who on 17th July 1955 consecrated (7) Mar Joannes, Titular Archbishop of Karim, who on 1st July 1956 consecrated (8) Mar John Ist, Archbishop Primate Universal of The Universal Apostolic Church of Life.

TABLE 15. GREEN-MELKITE: - (1) Athanasius Sawaya, Archbishop of Beyrout in Syria, in 1911 consecrated (2) Antonios Joseph Anead as Exarch for the United States, who on 29th July 1946 consecrated (3) Odo Acheson Barry, Mar Columba, Titular Archbishop of Canada, who on 17th July 1955 consecrated (4) Mar Joannes, Titular Archbishop of Karim, who on 1st July 1956 consecrated (5) Mar John Ist, Archbishop Primate Universal of The Universal Apostolic Church of Life.

TABLE 16. LIBERAL CATHOLIC: - (1) Arnold Harris Matthew - see Table 9 - on 28th October 1914 consecrated (2) Frederick Samuel Willoughby, Titular Bishop of S. Pancras, who on 13th February 1916 consecrated (3) James Ingall Hedgwood, 1st Presiding Bishop of The Liberal Catholic Church, who on 13th July 1919 consecrated (4) Irving Steiger Cooper, Auxiliary Bishop for the United States, who on 15th September 1931 consecrated (5) Charles Hampton, who on 29th July 1946 consecrated (6) Odo Acheson Barry, Mar Columba, Titular Archbishop of Canada, who on 17th July 1955 consecrated (7) Mar Joannes, Titular Archbishop of Karim, who on 1st July 1956 consecrated (8) Mar John Ist, Archbishop Primate Universal of The Universal Apostolic Church of Life.

ON THE FOLLOWING PAGE (17)
I HAVE REPRODUCED THE SUC-
CESSIONS OF MAR PETRUS I,
BISHOP OF AMBUR, INDIA.
THESE ORDERS HAD BEEN SYN-
THESIZED BY BISHOP WADLE,
AND WERE HANDED DOWN TO
KEIZER AND ZAHARAKIS THROUGH
ARCHBISHOP SPRUIT.



Figure 45 Continuation of Corporate Reunion Successions in 1956.

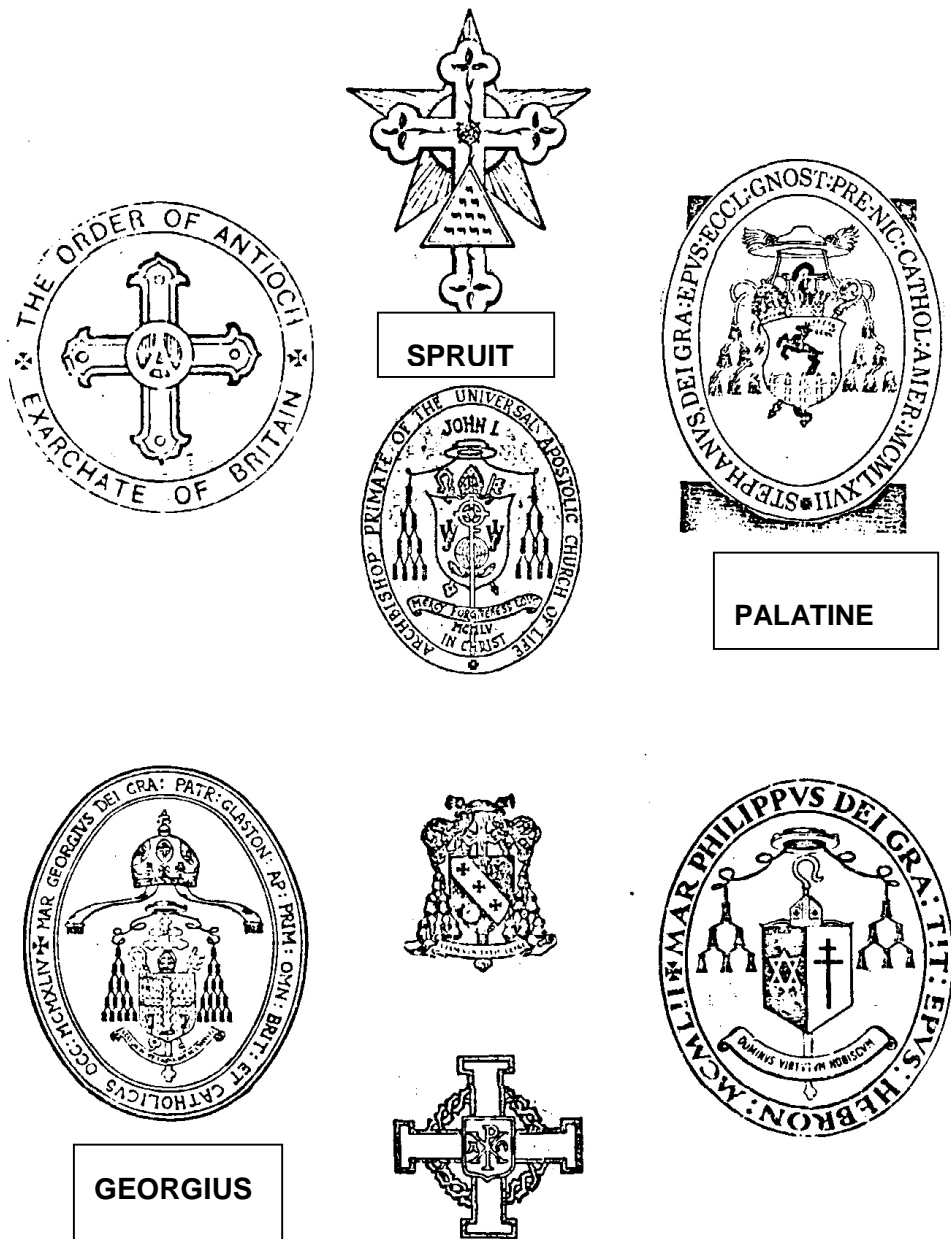


Figure 47 Seals of Bishops Georgius, Palatine, Spruit, and Others.

IN THE NAME OF THE ETERNAL AND EVER BLESSED TRINITY,
GOD THE FATHER, GOD THE SON, AND GOD THE HOLY SPIRIT
AMEN!

Aneed
↓
Wade
↓
Spruit
↓
Keizer

X
X
X
X
XXXXXXXXX
X
X
X
X
X
X

JOSEPH ANEED RECEIVES THE GREEK
MELCHITE OR BYZANTINE SUCCESSION
FROM SAWOYA AND TRANSFERS THE EX-
ARCHATE TO AMERICA, WITNESSED BY
SEVERAL BISHOPS.

WHEREAS, both in secular and religious history it becomes desirable, from time to time, to outline important events in that history, and to specify definitely agreements that have been entered into, whether in relation to the past, the present or the future, in order that a clear understanding may be reached, and may become available for the information and instruction of later generations. Therefore, we have determined to provide such an outline in relation to the PATRIARCHATE of the BYZANTINE UNIVERSAL (CATHOLIC) AND ORTHODOX CHURCH OF THE AMERICAS, carrying that intention and purpose to fruition in the following statement and instrument, which supersedes and cancels any previous instruments that may have been in effect temporarily, and which is the only instrument recognized by us as Authoritative and Effective within the Byzantine Universal (Catholic) Orthodox Church and accepted by it's Bishops, all of whose signatures are attached below.

F I R S T: It was manifestly the intention of His Grace, the late Greek-Melchite Archbishop, The Most Reverend ANTONIOS SAWOYA, Archbishop of Beyrouth and Debeil, Syria that ANTHONY JOSEPH ANEED, consecrated Exarch Krelato (representative of the Bishop) on the 5th day of October A. D. 1911, who (the said Archbishop because of his serious illness and impending death desired and had the intention that the said Anthony Joseph Aneed should be endued with all the Spiritual and Apostolic requisites necessary for him to function as a Bishop in America, and to administer the rites of the church according to the ancient usage of the EASTERN CHURCH, while the MELCHITE PATRIARCH OF ANTIOCH, CIRILL MOJABGAB, did not hesitate to address the said Anthony Joseph Aneed as Exarch in a letter dated April 2nd, A.D. 1926, and this letter contained a promise for promotion to a certain distinguished position, if the said Exarch was willing to return to Syria. "Tahli el Fatat" a Syrian Newspaper mentioned about the PATRIARCH'S statement in it's issue No. 32 of July 25th, 1934.

The Consecration Ceremony by Archbishop Sawoya on October 9th, 1911, at which time Anthony Joseph Aneed was consecrated, (Anthony) Exarch Krelato and practices of the Church Catholic (Eastern Rite) took place in a private chapel, which was erected for the purpose in Brooklyn, N. Y. The Consecration document was sent to the Exarch on January 6th, 1919 from Marseilles, France, just a short time before Archbishop Sawoya's death.

S E C O N D: The Exarch Prelate, Anthony Joseph Aneed, having been appointed to the charge of the Syrian-Melchite Christians in the United States of America, discovered that the Syrian-Melchite Church was not free; That the Roman See, unfortunately, had been allowed progressively to usurp authority over the Syrian

Figure 48 Bishop Aneed Transfers the Exarchate to America.

Greek-Melchite Church, as of and beginning under the Greek-Melchite Patriarch of Antioch in 1686; and further, at the beginning of the First world war, had deprived the Patriarch and his religious Orders of privileges which they had enjoyed from antiquity, so that the Greek-Melchite Patriarchs were, as from that time on, virtually prisoners of the Roman Catholic See of Rome. 22

ILLUSTRATIVE of that condition was the experience of the present Patriarch, resident in Syria, Cyrill Mogabgab (formerly Archbishop of Zahle, Mt. Lebanon), who in 1904 was driven out from the residence of the Bishop of Boston, Mass. the door being slammed shut after he (the Patriarch) had been put out. The reason for this was; that he had dared to come to the United States without first obtaining permission from Rome. A witness to this gross discourtesy and mistreatment, who inquired whether there was any particular reason for such an outrageous departure from every Christian principle, received the curt response: "Tell that man to get out of my diocese, and you get out too. I received an urgent telegram from the Apostolic Delegate to chase that man out and to tell him to go back where he belongs."

Then, in 1911, Rome refused permission for the late Archbishop Sawaya (The Consecrator of Anthony Joseph Anead) to come to this country. But he came just the same, and eventually left with a broken heart, because Bishop McDonnell of Brooklyn, N.Y. refused him the use of his church for divine services. And,

WHEREAS, the true wishes of the late Melchite Patriarch PETER IV, and of his successors, were known to the above named individuals, the translation into action of those wishes, as well as the practices of Rome which were not known in the first epoch of the Eastern Church together with the many errors of Rome, led to the separation from the Roman See of the Exarch Arelate, Anthony Joseph Anead, and the elevation of His Grace to the rank of Archbishop and Exarch of America by the Concordat imposition of the Hands of friendly and sympathetic Bishops on the 10th day of September A.D. 1944. By this Concordat action there was united with the Greek Melchite and Syrian Orthodox Successions already possessed by the said Anthony Joseph Anead, the succession of the Syrian ORTHODOX, The Russian Orthodox and the Old Roman Catholic from Utrecht (derived from the Roman Succession). This act was designed to free the Melchite Church, if possible, from foreign domination, and to give it freedom under the authority of Jesus Christ to go into all the world and preach the Gospel of the Love of God, and further, through the agency of this instrument to confirm the nomination and election of His Grace, Archbishop Anthony Joseph Anead, as an Independent Catholic and Orthodox Patriarch, and thus to continue the line of Patriarchs as they were, prior to the unwarranted and uncanonical usurpation of Jurisdiction by the Church of Rome, in the name of the mother See of all Christianity, the See of Antioch

To that end, therefore, we have caused to be recorded herein the List of the Greek-Melchite Patriarchs of Antioch, who received their Apostolic Succession originally through the Greek Orthodox Church in Syria, the Mother of All Churches, called the Antiochian See of St. Peter. These are as follows:

Cyril VI, Thanas (who united with Rome)	1724 to 1759
Maximos II, Hakoem	1760 to 1761
Theodosius V, Dahhan	1761 to 1788
Athanasios IV, Jowhar	1788 to 1794
Cyrill VII, Siage	1794 to 1796
Agabios II, Matar	1796 to 1812

Figure 49 Anead Exarchate 2.

Agnatios IV, Jarour	1812 to 1813
Athanasios V, Matar	1813 to 1814
Makarion IV, Taweel	1814 to 1815
Agnatios V, Kattan	1816 to 1833
Makdomos III, Mazloum	1833 to 1855
Clemandos I, Bahouth	1855 to 1864
Gregory II, Sayour	1864 to 1897
Peter IV, Geragiry	1898 to 1902
Cyril VIII, Goha	1902 to 1916

For Three years 1916-1919, the see was Vacant, due to the world war.

Dimitrios I, Kady	1919 to 1925
Cyril IX, Mogabgab	1925 to 1947

The Independent Catholic and Orthodox Line was restored through Antonius Joseph I, Aneed in 1945

T H I R D: It is made a matter of record through this instrument that it is the intention and purpose of the Patriarch Antonius Joseph I, to carry on and develop work amongst the Syrian Melchites within the United States of America, and wherever else he may be called upon to officiate, according to the ancient Rite of the Syrian Greek Melchite Church primarily; Then, as and if occasion demands, to follow the same Rite of the Eastern Orthodox and Catholic Church in the English Language. Also it is his purpose and intention to provide for other Christian people who are unable to accept Roman Domination, but who are not familiar with the Ancient Eastern Rites of the Orthodox Catholic Church, if and when the need may arise.

Thus, his original purpose is extended in the interest of all Christian people who reject the domination of the Roman See, but who accept and believe in the Holy Apostolic Catholic Faith. At the same time it is his desire to be in friendly relations with all churches that possess Apostolic Succession of Bishops and Priests and which adhere to the Catholic Faith; working with them to whatever extent may be desirable, and agreeable to them. He will also welcome such friendly associations with those who call themselves Protestant, recognizing that all those who honestly accept the Doctrine of the Holy Trinity in an Orthodox sense are working for the good of mankind and the salvation of souls, in the love of God expressed through the Incarnation of our Divine Lord of the Blessed Virgin Mary by the power of the Holy Ghost.

Figure 50 Aneed Exarchate 3.

We, THEREFORE, have affixed our signatures on our own behalf, and on behalf of all the Clergy and Faithful attached to our jurisdiction, as on the occasion of the Feast of St. Basil, the Great, in approval of this instrument and as witnesses to the Vote, Acceptance and Approval of the Installation of His Beatitude Antonius Joseph I, Aneed to the Patriarchal See, the Enthronement taking place in the Cathedral of St. Michael the Archangel, San Francisco, California, the first day of January 1946, and at which time it was also canonically and legally determined that the newly enthroned patriarch should rule over the BYZANTINE, UNIVERSAL (CATHOLIC) and ORTHODOX CHURCH OF THE AMERICAS, the same being later evidenced by a charter granted by the Sovereign State of California.

WITNESS OUR HANDS AND SEALS this 29th day of August 1948.

<i>Antonius Joseph I</i> Antonius Joseph I, D.D., Exr. P. Patriarch of the Byzantine Universal (Catholic) Orthodox Church of the Americas.	<i>Henry Joseph Klefflich</i> Henry Joseph Klefflich, Bishop of Alaska, Chancellor, U.O.C.
<i>Narcis Willes Esch</i> Narcis Willes Esch, Bishop of the U.O.C.	<i>John A. Kitch</i> John A. Kitch, Bishop of Tyre Sidon, U.O.C.
VERY REV. VASILIOS MARKOPOULOS BISHOP-ELECT R.U.O.C.	MICHAEL STRAN U.O.C.

Figure 51 Aneed Exarchate 4.

**CONCORDAT BETWEEN VEROSTEK, WADLE AND
ANEED, UNITING ROMAN, ANTIOCHENE AND
BYZANTINE (GREEK MELCHITE) SUCCESSIONS**

THE AMERICAN CONCORDAT EXARCHATE OF AMERICA

TO ALL THE FAITHFUL IN CHRIST, PEACE AND APOSTOLIC BLESSING:-

BE IT KNOWN THAT WE, ANTHONY ANEED, LOWELL PAUL WADLE AND EDGAR RAMON VEROSTEK EXERCISING OUR DIVINE OFFICES IN THE ONE HOLY CATHOLIC AND APOSTOLIC CHURCH OF THE ORTHODOX FAITH, IN THE UNITED STATES OF AMERICA, ON THE TENTH DAY OF SEPTEMBER, IN THE YEAR OF OUR LORD NINETEEN HUNDRED AND FORTY FOUR, IN THE CATHEDRAL OF SAINT MICHAEL THE ARCHANGEL, SAN FRANCISCO, CALIFORNIA, DID THERE AND THEN IN TESTIMONY OF OUR GREATER CATHOLIC FELLOWSHIP INDIVIDUALLY AND COLLECTIVELY EXISTING AMONGST AND BETWIXT OUR COMMUNION AND EPISCOPAL SUCCESSION, DEEM IT EXPEDIENT THAT WE, WITHOUT JEOPARDY TO OUR INDIVIDUAL EPISCOPAL SUCCESSION AND WHILE CO-PONTIFICATING AND CO-CELEBRATING THE MYSTERY OF THE HOLY EUCHARIST, DID REPEAT UNCONDITIONALLY WHILE LAYING HANDS UPON OUR SEVERAL HEADS, THE WORDS SPOKEN ON THE OCCASION OF OUR INDIVIDUAL CONSECRATION TO THE OFFICE OF SUCCESSOR OF THE HOLY APOSTLES, THE BISHOPS, THE WORDS:-

RECEIVE YE THE HOLY GHOST
FOR THE OFFICE AND WORK OF A BISHOP IN THE CHURCH OF GOD.

THIS EXPRESSION OF FELLOWSHIP TOOK PLACE DURING THE COURSE OF A PONTIFICAL CELEBRATION IN STRICT ACCORD WITH ANCIENT AND TRADITIONAL RITES, IN WHICH WAS SAID THE CREED OF THE EARLY AND UNDIVIDED CHURCH, THE NICENO-CONSTANTINOPOLITAN WAS REPEATED AS THE PROFESSION OF FAITH.

THE CREED IS DEEMED NECESSARY TO IMPLEMENT THE INTENTION TO CONSECRATE, TO ORDAIN AND OFFER THE HOLY SACRIFICE OF THE MASS, THE COMMISSION OF WHICH NECESSITATES THE INVALIDATION OF THE INTENTION TO DO WHAT THE CHURCH WANTS DONE. (NONE OF THE BISHOPS AFFECTING THE CONCORDAT HAVING RECEIVED ORDERS WHEREIN EITHER THEMSELVES OR THEIR PREDECESSORS RECEIVED ORDERS WHEREIN THE CREED HAD BEEN OMITTED).

THIS CONCORDAT IS ESTABLISHED AS AN INSTRUMENT WHEREBY THE INDEPENDENT CATHOLIC SUCCESSION, THAT IS THE CATHOLICS EXERCISING SELF-SUFFICIENCY SHALL BY MUTUAL RECOGNITION AND RECIPROCATION SAFE-GUARD FROM INVALIDATION FROM WITHIN AND AS A PROTECTION FROM WITHOUT, PROTECT THEIR BLESSED POSSESSION OF HOLY ORDERS.

WE, THEREFORE HAVE CAUSED TO BE RECORDED HEREIN OUR SEVERAL TABLES OF SUCCESSION THAT THIS DATE HENCEFORTH SHALL BE AS ONE AND WHO SHALL SAY TO THE CONTRARY, LET HIM BE ANATHEMA, OR WHO SHALL SAY THAT WE DO NOT POSSESS HOLY ORDERS, LET HIM BE ANATHEMA, OR WHO SAY WE POSSESS DOUBTFUL ORDERS, LET HIM BE ANATHEMA.

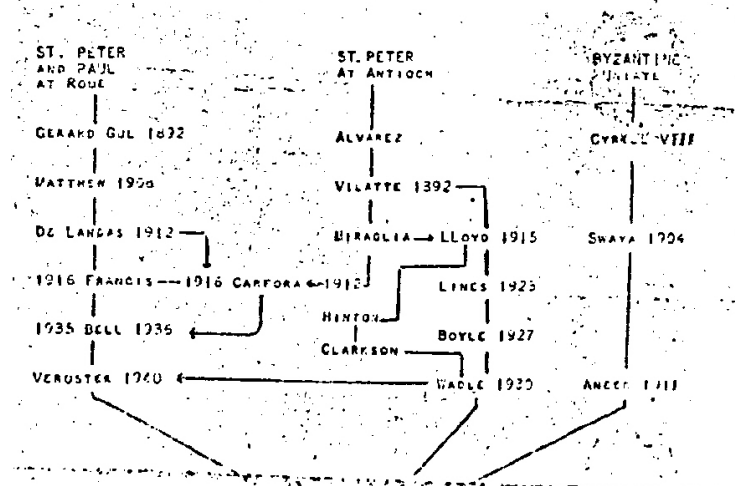


Figure 52 American Concordate Between Aneed, Verostek, and Wadle Uniting Lineages.



PROCLAMATION GRANTING ELECTION TO HAMPTON
BY BISHOP WADLE AND OTHERS

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT.

THIS IS TO CERTIFY that the Right Reverend Charles Hampton, ordained Priest at Los Angeles, California, in the Old Catholic Church, August 17th, 1917 by Presiding Bishop James Ingall Wedgwood of Great Britain; and after due election by the Bishops, Clergy and Laity of the Liberal Catholic Church in the United States, canonically and legally consecrated as Auxiliary-Bishop in the said Church September 13th, 1931, by the Regionary Bishop for the United States, the Rt. Rev. Irving Steiger Cooper, assisted by the Rt. Rev. George Sydney Arundale, Regionary Bishop for India and the Rt. Rev. Ray Marshall Wardall, Auxiliary Bishop in the United States; and having been elected and enthroned Regionary Bishop for the United States and Successor-in-Office to the late Bishop Cooper on Whitsunday, 1935 by authority of the General Episcopal Synod, with all votes of Bishops, Clergy and Laity affirmative; and being already an Episcopal member of the Federated Independent Catholic and Orthodox Churches, in conformity with the canon requiring that Bishops of the Federation possess the same Orders and thus be enabled to perpetuate the same Traditions and the same Lines of Apostolical Succession, WE, the undersigned did during the course of a pontifical celebration of the Holy Eucharist on October sixteenth, nineteen hundred and forty eight, at the Oratory of the Exarch-President of the Federation in Long Beach, California, reimpose Our Hands on the head of the Rt. Rev. Charles Hampton with the Intention that he should share with us the Apostolical Successions derived from the following historic sources:

Antioch, Rome, Greek-Melchite, Orthodox (Russian)
Syro-Chaldean, Chaldean Uniate, Order of Corporate
Reunion, Armenian Uniate, Non-Juring Bishops of England,
Irish (Armagh) and Anglican.

FURTHER BE IT KNOWN that our Brother Charles Hampton is herewith commissioned to establish Churches and to consecrate Bishops for them, said Churches and Bishops to be in communion with the Federation; it being understood that membership in the Federation is limited to those who practice the Orthodox and Apostolic Faith, the test of which shall be acceptance of the Nicene Creed and the practice of the Sacramental life.

The attached Protocol was read at the above mentioned pontifical Eucharist as setting forth the Intention.

Witnesses:



Rev. Hilarion Kuznetsov
Kathleen Barry

† Lowell Paul Wadle
+ Bruce Gordon Kingale
+ Odo A. Barry

Figure 54 Election of Bishop Hampton through Bishop Wadle listing Lines of Apostolic Succession United through Wadle and Aneed.

A FURTHER CONCORDAT UNITING THE PREVIOUS
SUCCESSIONS WITH THE ENTIRE ORTHODOX COM-
MUNION IN THE PERSONS OF BISHOPS WADLE
AND HAMPTON, WHO WERE CO-CONSECRATORS OF
BISHOP SPRUIT

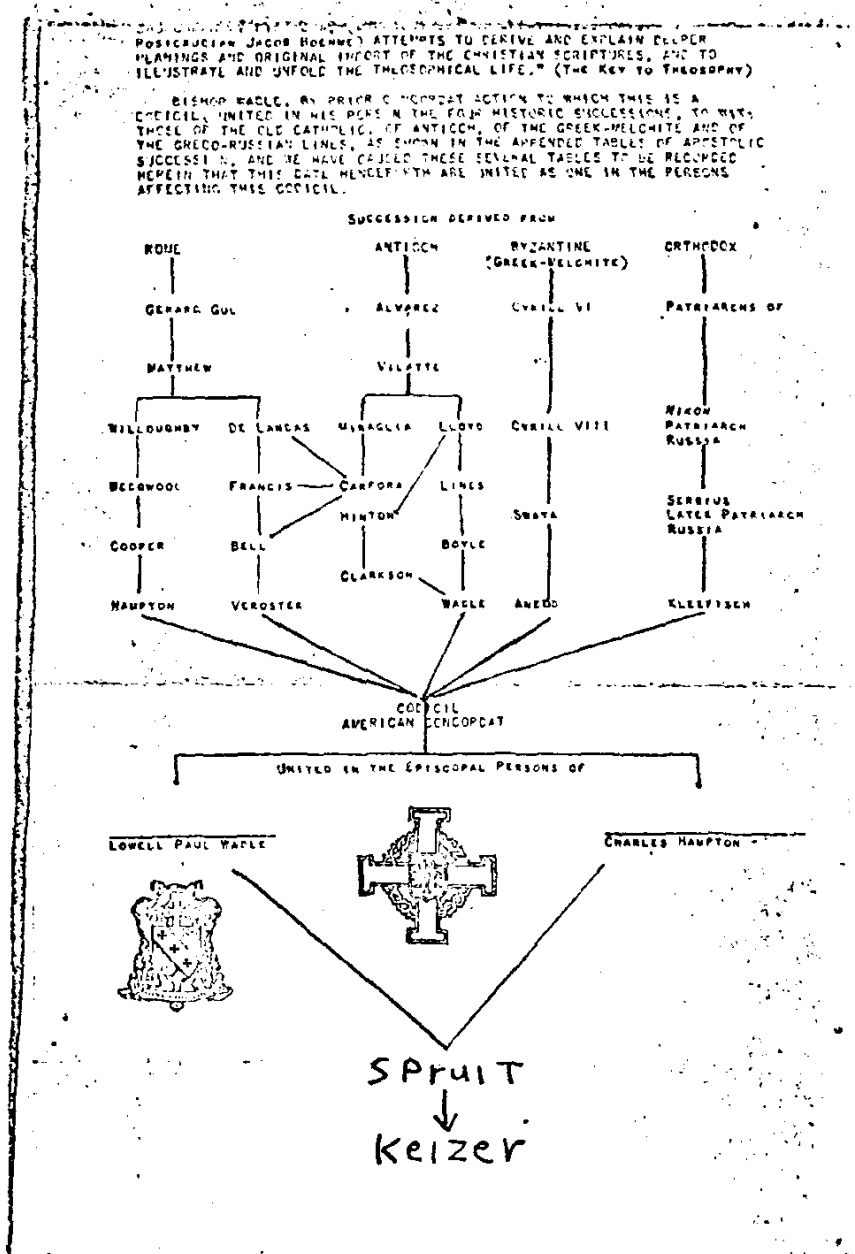


Figure 55 Later Concordat between Bishops Wadle and Hampton Synthesizing some of the Apostolic Lines that were later transmitted to Bishop Spruit.

SOME OF THE VARLET-GUL-MATHEW SUCCESSIONS

The validity of the consecration conferred by Bishop Varlet was, of course, unquestionable, and, in consequence, the Orders of the so-called Dutch Jansenist Church are everywhere acknowledged as valid.

When the Vatican Council of 1870 decreed the infallibility of the Pope, a number of the leading scholars of the Continent of Europe, headed by Dr. von Döllinger, the foremost ecclesiastical historian of the day, refused to accept so serious an innovation in doctrine. Independent congregations were formed, who took the title of "Old Catholics" in contradistinction to the new Catholicism of Rome, and this movement was able to secure the episcopal succession from the Dutch Church, which presently united with it. The Old Catholic Church is therefore a Catholic Church, independent of Rome, having indisputably valid Orders.

TABLE OF SUCCESSION

1. DOMINICUS MARIE VARLET.
2. PETRUS JOHANNES MEINDAARTS. Consecrated by the above in 1793 as Archbishop of Utrecht. Abp. Meindaarts had been ordained priest by Luke Papin, Bishop of Meath and afterwards Archbishop of Dublin, who was favorable to the Dutch cause.
3. JOHANNES van STEINOUT. Consecrated by the above in 1745 as Bishop of Haarlem.
4. GUALTHERUS MICHAEL van NIEUWENHUIZEN. Consecrated by the above in 1768 as Archbishop of Utrecht.
- JOHANNES BROEKMAN. Consecrated by the above in 1778 as Bishop of Haarlem.

6. JOHANNES JACOBUS van RIJN. Consecrated by the above in 1797 as Archbishop of Utrecht.
7. GISEBERTUS CORNELIUS de JONG. Consecrated by the above in 1893 as Bishop of Deventer.
8. WILLIBRODUS van OS. Consecrated by the above in 1814 as Archbishop of Utrecht.
9. JOHANNES EON. Consecrated by the above in 1819 as Bishop of Haarlem.
10. JOHANNES van SANTEN. Consecrated by the above in 1823 as Archbishop of Utrecht.
11. HERMANUS HEINKAMP. Consecrated by the above in 1853 as Bishop of Deventer.
12. CASPARUS JOHANNES BINKEL. Consecrated by the above in 1873 as Bishop of Haarlem.
13. GERARDUS GUL. Consecrated by the above in 1892 as Archbishop of Utrecht.
14. ARNOLD HARRIS MATHEW, D.D., *de jure* Earl of Llandaff of Thomastown. Consecrated by the above at Utrecht on 28th April, 1914, as Bishop for Great Britain and Ireland; elected Archbishop 1911; repudiated Old Catholicism and offered his submission to the Roman Obedience, 1926, from which time the movement had no further connection with him; died 1919. Formerly priest in Roman Catholic Orders.

Abp. Mathew, having consecrated various Auxiliary Bishops (all of whom eventually allied themselves with other Churches), consecrated the following as Bishop-Auxiliary "to safeguard the succession":

15. FREDERICK DANIEL WILLOUGHBY, M.A. (Cantab.). Consecrated by Abp. Mathew at Bromley on 28th October, 1914. Formerly priest in Anglican Orders, re-ordained conditionally by Abp. Mathew. Bishop WilloUGHBY, prior to his reception into the communion of the Roman Catholic Church in 1916, perpetuated the succession for those clergy who continued the

movement after the withdrawal of Abp. Mathew by consecrating the clergy following bishops:

16. RUPERT GANNETT. Consecrated by Bishop WilloUGHBY at London on 29th September, 1916. Ordained priest by Abp. Mathew. The recognition of this Bishop was accepted by the Episcopal Synod of the Liberal Catholic Church on March 14th, 1921.
17. ROBERT KING. Consecrated by Bishop WilloUGHBY at London on 20th September, 1916. Ordained priest by Abp. Mathew. Appointed Assistant Bishop in England in 1916.
18. JAMES INGALL WEDGWOOD. Elected 1917; consecrated as Presiding Bishop by Bishop WilloUGHBY, assisted by Bishops King and Gannett, at London, on 13th February, 1916. Ordained priest by Abp. Mathew. Received the office of Presiding Bishop in March, 1921. Appointed Regional Bishop for Parts of Europe in 1926.
19. CHARLES WEBSTER LEADBEATER. Consecrated by Bishop Wedgwood at Sydney, N.S.W., on 22nd July, 1916, as Bishop for Australasia. Formerly priest in Anglican Orders, re-ordained conditionally by Bishop Wedgwood. Elected to the office of Presiding Bishop in March, 1923.
20. The Hon. JULIAN ADRIAN MAZEL. Consecrated by Bishop Wedgwood, assisted by Bishop Leadbeater, at Sydney, on 21st June, 1917, as Bishop-Auxiliary for Australasia. Ordained priest by Bishop Leadbeater. Appointed Regional Bishop for the Netherlands Indies in 1919, and additionally for the Netherlands in 1921.
21. IRVING STENGER COOPER. Consecrated by Bishop Wedgwood, assisted by Bishops Leadbeater and Mazel, at Sydney, on 12th June, 1917, as Bishop for the United States of America. Ordained priest by Bishop Leadbeater.
22. FRANK WATERS PIGOTT, M.A. Consecrated by Bishop Leadbeater, assisted by Bishops Mazel and Cooper, at Sydney, on 9th March, 1921, as Bishop for Great Britain and Ireland. Formerly

priest in Anglican Orders, re-ordained conditionally by Bishop Wedgwood.

23. JOHN ROSS THOMSON. Consecrated by Bishop Leadbeater, assisted by Bishops Cooper and Pigott, at Sydney, on 1st October, 1917, as Bishop-Suffragan for New Zealand. Ordained priest by Bishop Wedgwood.
24. JOHN WALKER. Consecrated by Bishop Leadbeater, assisted by Bishops Cooper and Pigott, at Sydney, on 29th June, 1921, as Bishop-Suffragan for South Africa. Ordained priest by Bishop Wedgwood.
25. GEORGE SYDNEY ARUNDAL, M.A., LL.B. (Cantab.), D.L. Consecrated by Bishop Wedgwood, assisted by Bishops Leadbeater and Pigott, on 4th August, 1923, at Limerick, N. Ireland. Ordained priest by Bishop Wedgwood. Appointed Regional Bishop for India in 1925.
26. JOHN NOYNNIAN TETTERER. Consecrated by Bishop Leadbeater, assisted by Bishops Cooper and Arundale, at Sydney, on 20th May, 1926, as Auxiliary Bishop for the United States of America. Formerly priest in Roman Catholic Orders. Ordained priest by Cardinal Ruffini. Appointed Bishop-Suffragan for the United States of America in May, 1927.
27. EDWIN BURT BICKWITH, A.B., M.D. Consecrated by Bishop Wedgwood, assisted by Bishops Cooper and Pigott, on 18th July, 1926, at Limerick, N. Ireland, as Bishop-Suffragan for the United States of America. Ordained priest by Bishop Wedgwood.
28. RAY MARSHALL WARDALL. Consecrated by Bishop Leadbeater, assisted by Bishops Arundale and Tetterer, at Sydney, on 17th October, 1926, as Bishop-Suffragan for the United States of America. Ordained priest by Bishop Wedgwood.

HAMPTON WADLE SPRUIT,
KEIZER

Figure 56 The Varlet-Gul-Mathews Successions.

28

PROTOCOL OF ELECTION AND
GRANTING OF FACULTIES

To the Right Reverend Charles Hampton,
Legal Regionary Bishop of the Liberal Catholic Church;

BISHOPS WADLE AND HAMPTON AGREE TO
CONSECRATE A BISHOP FOR SPRUIT'S
CHURCH

Right Reverend Father:

WHEREAS Dr. Herman Adrian Spruit of Bormey, California and Dr. Roy Bertram Oliver of San Francisco, California desire to establish a Catholic Ministry in connection with their already registered Universal Church, which desire is also sponsored by Dr. Warren L. Chedester of Las Vegas, Nevada, and Dr. M. Wayne Brown, Director of Education of the International Round Table of the Harmony of Life and Faith, all members of their General Council; and

WHEREAS the above officers find themselves, through the study of the works of the late Presiding Bishop Charles Webster Leadbeater in enthusiastic harmony with the Liberal Catholic Statement of Principles, Liturgy, and Constitution(s), and particularly wish to establish groups throughout the country for the further dissemination of the Neo-Platonic Philosophy as a rightful background of Christianity, do hereby respectfully ask that you, being free from all organizations, yet in possession of valid Catholic Orders, will confer upon

Dr. HERMAN ADRIAN SPRUIT and Dr. ROY BERTRAM OLIVER

such Ordination as may be needed to function as a Sacramental Church with the necessary ecclesiastical faculties for exercising such Catholic Ministry with its Neo-Platonic approach in modern church work, so that we, in turn, may be secure in our Sacramental Ministry; and

WHEREAS we learn that in the quarter of a century of your Ministry as a Catholic Bishop you have inherited eleven lines of the Apostolic Succession without any solicitation on your part; and

WHEREAS we are fully aware, historically, that any advance in religious thinking invites attack, even on morals, character, and mental integrity of those who undertake "the sweet and heavy burden of the Priesthood," we desire to record that we have examined your unimpeachable record from the date of your ordination to the Priesthood in 1917, a period of nearly forty years, and can find no successful attack that might mar your Episcopate; so, in like manner, we earnestly aspire "to keep the vessel of our Ministry pure and undefiled," and this not alone for our sake, but also for protection of the posterity of our Universal Church;

WE THEREFORE PRAY that you will confer this universal Catholic Priesthood upon us for our church, The Universal Church.

Dr. Roy Bertram Oliver
Dr. Roy Bertram Oliver

Herman Adrian Spruit
Dr. Herman Adrian Spruit

Saint Patrick's Day
March 17th, 1956

In responding to this application, Bishop Hampton wrote that all Clergy in any way affiliated with the Federation of Independent Catholic and Orthodox Churches shall possess the same Holy Orders in conformity with the Canon of the Federation and thus be enabled to perpetuate the same traditions and the same lines of Apostolic Succession. These Successions are: Antioch, Old Roman Catholic, Greek Melchite, Russian Orthodox, Syro-Chaldean, Order of Corporate Reunion, Armenian United, Non-Juring Bishops of England, Irish Reunion, Armenian United, Syro-Russian, and Anglican. The ability to perpetuate these succession depends upon the adoption of a Statement of Principles, a Liturgy, and Constitutions governing the holding of property, incorporation, voting and elections in the democratic orbit under the protection of the California Civil Code. All of this is the responsibility of your General Council. We are concerned that no barriers shall be erected against the people in the administration of the Seven Sacraments.

Bishop Hampton communicated with Archbishop Lowell Paul Wadle, Church-President of the Federation asking for his cooperation, which was graciously given. In the interim, pending the election and consecration of an independent Bishop for the Universal Church, we undertake to keep up the supply of Priests for your Church, just as from 1761 - 1769 friendly Roman Catholic Bishops, including the Archbishop Luke Beghin of Dublin, Ireland, and others, kept up the supply of Priests for Our mother (Old Roman) Catholic Church of England when they suffered Jesuit persecution. The sermon to be delivered at this service will sufficiently identify the eleven Lines of Apostolic Succession you will receive as a free gift at Our Hands on this historic occasion.

Dated, Saturday, April 7th, 1956

Authorized as Protocol and for the Granting of Ecclesiastical
Faculties:

Charles Hampton
CHARLES HAMPTON
Regionary Bishop, Liberal Catholic Church

Lowell Paul Wadle
LOWELL PAUL WADLE
Archbishop, American Catholic Church

Figure 57 Herman Adrian Spruit is Elected Bishop.

THE APOSTOLIC SUCCESSION FROM *MAR YESHUA*, THE MASTER JESUS, TO THE HOME TEMPLE PRIESTHOOD THROUGH BISHOPS LEWIS AND WILLA KEIZER

The Apostolic Succession is the most ancient spiritual lineage that can be traced through history. It is more ancient than any historically extant Tibetan, Hindu, Buddhist, Chinese or other lineage of priesthood or discipleship. It is nearly 2000 years old. Embedded in the lineages are not only the divine Apostolic powers and energies transmitted directly from the Master Jesus by the laying-on of hands, but also the centuries of dedicated work of heart, soul, and spirit that all those who labored in the lineages transmitted through their striving and service. It links members of the Home Temple with their spiritual ancestors.

Below are charts of the twenty-two extant historic lines of Apostolic Succession from the Master Jesus, through his Apostles, and through each of the successors of the Apostles (now called "Bishops"), through the twentieth century and the Home Temple. These are lists of Bishops who consecrated other Bishops. Peter, for example, laid hands on both Evodius in Antioch and Linus in Rome, and these Bishops consecrated their successors Ignatius Martyr and Anecletus, who later laid hands on their successor Bishops.

These lists were compiled by the head of the American branch of the Apostolic Episcopal Church, which was overseen worldwide by Bishop Bertil Persson, Director of St. Ephraim Institute in Sweden, until his recent retirement. Bishop Persson keeps the world's largest and most accurate record of independent Bishops.

These are the full repertoire of eighteen to twenty-two valid extant lineages (depending upon how they are reckoned) that Dr. Lewis and Willa Keizer, Presiding Bishops of the Home Temple, have synthesized through mutual subconditional consecrations with other Bishops for ordination of Home Temple Subdeacons, Deacons, Priests, and consecration of Home Temple Bishops. This is the fully reconstituted Priesthood of Melchizedek as it was transmitted through our Master and High Priest, *Mar Yeshua*.

These lineages can be analyzed into scores of sub-lineages. Sometimes Bishops or churches will claim thirty or forty lineages, not realizing that many are merely sub-lineages of one of the major streams of Apostolic Succession. Here, however, is the entire repertoire of extant and surviving lines of Apostolic Succession, fully reconstituted and synthesized for the Apostles of the New Age.

After unfolding the full historical succession of the Antiochene (Eastern Orthodox) and Roman (Western Catholic) lineages, we include brief outlines of the other twenty extant Apostolic lineages that have been restored for the Home Temple Priesthood.

1. The Antiochian - Jacobite Succession (Full Detail):

- (1) Peter, 38;
- (2) Evodus 40;
- (3) Ignatius I, 43;
- (4) Aaron, 123;
- (5) Cornelius, 123;
- (6) Eodos, 142;
- (7) Theophulus, 157;
- (8) Maximinus, 171;
- (9) Seraphim, 179;
- (10) Astlediaes, 189;
- (11) Philip, 201;
- (12) Sebinus {Zebinus}, 219;
- (13) Babylos, 237;
- (14) Fabius, 250;
- (15) Demetrius, 251;
- (16) Paul I, 259;
- (17) Domnus I, 270;
- (18) Timotheus, 281;
- (19) Cyrilus, 281;
- (20) Tyrantus, 296;
- (21) Vitalius, 301;
- (22) Philognius, 318;
- (23) Eustachius, 323;
- (24) Paulinius, 338;
- (25) Philabianus, 383;
- (26) Evagrius, 386;
- (27) Phosohorius, 416;
- (28) Alexander, 418;
- (29) John I, 428;
- (30) Theodotus, 431;
- (31) Domnus II, 442;
- (32) Maximus, 450;
- (33) Accacius, 454;
- (34) Martyrius, 457;
- (35) Peter II, 464;
- (36) Philadius, 500;
- (37) Serverius, 509;
- (38) Segius, 544;
- (39) Domnus III, 547;
- (40) Anadtasius, 560;
- (41) Gregory I, 564;
- (42) Paul II, 567;
- (43) Patra, 571;
- (44) Domnus IV, 586;
- (45) Julianus, 591;
- (46) Athanasius I, 595;
- (47) John II, 636;
- (48) Theodorus I, 649;
- (49) Severus, 668;
- (50) Athanasius II, 684;
- (51) Julianus II, 687;
- (52) Elias I, 709;

- (53) Athanasius III 724;
- (54) Evanius I, 740;
- (55) Gervasius I, 759;
- (56) Joseph, 790;
- (57) Cyriacus, 793;
- (58) Dionysius I, 818;
- (59) John III, 847;
- (60) Ignatius II, 877;
- (61) Theodosius, 887;
- (62) Dionysius II 897;
- (63) John IV, 910;
- (64) Basilus I, 922;
- (65) John V, 936;
- (66) Evanius II, 954;
- (67) Dionysius III, 958;
- (68) Abraham I, 962;
- (69) John VI, 965;
- (70) Athamasius IV, 987;
- (71) John VII, 1004;
- (72) Dionysius IV, 1032;
- (73) Theodorus II, 1042;
- (74) Athanasius V, 1058;
- (75) John VIII, 1064;
- (76) Basilus II, 1074;
- (77) Abdoone, 1076;
- (78) Dionysius V, 1077;
- (79) Evanius III, 1080;
- (80) Dionysius VI, 1088;
- (81) Athanasius VI, 1091;
- (82) John IX, 1131;
- (83) Athanasius VII, 1139;
- (84) Michael I, 1167;
- (85) Athanasius VIII, 1200;
- (86) Michael II, 1207;
- (87) John X, 1208;
- (88) Ignatius III, 1223;
- (89) Dionysius VII, 1253;
- (90) John XI, 1253;
- (91) Ignatius IV, 1264;
- (92) Philanus, 1283;
- (93) Ignatius Baruhid, 1293;
- (94) Ignatius Ismael, 1333;
- (95) Ignatius Basilus III, 1366;
- (96) Ignatius Abraham II, 1382;
- (97) Ignatius Bacalius IV, 1412;
- (98) Ignatius Behanam I, 1415;
- (99) Ignatius Kalejih, 1455;
- (100) Ignatius John XII, 1483;
- (101) Ignatius Noah, 1492;
- (102) Ignatius Jesus I, 1509;
- (103) Ignatius Jacob I, 1510;
- (104) Ignatius David I, 1519;
- (105) Ignatius Abdullah I, 1520;
- (106) Ignatius Naamathalak, 1557;
- (107) Ignatius David II, 1577;
- (108) Ignatius Philathus, 1591;

- (109) Ignatius Abdullah II, 1597;
- (110) Ignatius Cadhai, 1598;
- (111) Ignatius Simeon, 1640;
- (112) Ignatius Jesus II, 1661;
- (113) Ignatius Messiah, 1661;
- (114) Ignatius Cabeeb, 1686;
- (115) Ignatius Gervasius II, 1687;
- (116) Ignatius Isaac, 1708;
- (117) Ignatius Siccarablak, 1722;
- (118) Ignatius Gervasius III, 1746;
- (119) Ignatius Gervasius IV, 1768;
- (120) Ignatius Mathias, 1781; (121) Ignatius Behanam, 1810;
- (122) Ignatius Jonas, 1817;
- (123) Ignatius Gervasius V, 1818;
- (124) Ignatius Elias II, 1839;
- (125) Ignatius Jacob II, 1847;
- (126) Mar Ignatius Peter III, 1872.
- (127) Paulose Mar Athanasius (Kadavil Kooran) was consecrated on December 4, 1907 by Mar Ignatius Peter III as Syrian Antioch Bishop of Kottayam and Metropolitan of Malabar (India).
- (128) Mar Julius I (Antonio Francis Xavier Alvares) was consecrated July 28, 1889, by Paulose Mar Athanasius, under authority of Patriarch Ignatius Peter III to be Archbishop of the Latin Rite Independent Catholic Church of Ceylon, Goa and India.
- (129) Joseph Rene Vilatte was consecrated on May 29, 1892 in Columba, Ceylon at Our Lady of Good Death Cathedral by Mar Julius I, under authority of a Bull of Mar Ignatius Peter III, to serve as Archbishop of North America.
- (130) Fredrick E. Lloyd, 1915;
- (131) Samuel Gregory Lines, 1923;
- (132) Justin Boyle, 1927;
- (133) Lowell Paul Wadle, 1940;
- (134) Herman Adrian Spruit, 1957
- (135) Lewis S. Keizer to HOME TEMPLE, 1975**

2. The Roman-Old Catholic Succession (Full Detail):

- (1) Peter, 38;
- (2) Linus, 67;
- (3) Ancletus {Cletus}, 76;
- (4) Clement, 88;
- (5) Evaristus, 97;
- (6) Alexander I, 105;
- (7) Sixtus I, 115;
- (8) Telesphorus, 125;
- (9) Hyginus, 136;
- (10) Pius I, 140;
- (11) Anicetus, 155;
- (12) Soter, 166;
- (13) Eleutherius, 175;
- (14) Victor I, 189;
- (15) Zephyrinus, 199;
- (16) Callistus I, 217;
- (17) Urban I, 222;
- (18) Pontian, 230;
- (19) Anterus, 235;
- (20) Fabian, 236;
- (21) Cornelius, 251;
- (22) Lucius I, 253;
- (23) Stephen I, 254;
- (24) Sixtus II, 257;
- (25) Dionysius, 259;
- (26) Felix I, 269;
- (27) Eutychian, 275;
- (28) Caius, 283;
- (29) Marcellinus, 296;
- (30) Marcellus I, 308;
- (31) Eusebius, 309;
- (32) Melchiades {Miltiades}, 311;
- (33) Sylvester I, 314;
- (34) Marcus, 336;
- (35) Julius I, 337;
- (36) Liberius, 352 Liberius was expelled from Rome by the Arian Emperor Constantius, during his absence, the See of Rome was held by Felix II, who resigned upon the return of Liberius from his two year exile;
- (37) Damasus I, 366;
- (38) Siricius, 384;
- (39) Anastasius I, 399;
- (40) Innocent I, 401;
- (41) Zosimus, 417;
- (42) Boniface I, 418;
- (43) Celestine I, 422;
- (44) Sixtus III, 432;
- (45) Leo I, 440;
- (46) Hilary, 461;
- (47) Simplicius, 468;
- (48) Felix III, 483;

- (49) Gelasius I, 492;
- (50) Anastasius II, 496;
- (51) Symmachus, 498;
- (52) Hormisdus, 514;
- (53) John I, 523;
- (54) Felix IV, 526;
- (55) Boniface II, 530;
- (56) John II, 535;
- (57) Agapitus, 535,
- (58) Sylverius, 536;
- (59) Vigilus, 537;
- (60) Pelagius I, 556;
- (61) John III, 561;
- (62) Benedict I, 575;
- (63) Pelagius II, 579;
- (64) Gregory I, 590;
- (65) Sabinianus, 604;
- (66) Boniface III, 607;
- (67) Boniface IV, 608;
- (68) Deusdedit {Adeodatus I}, 615;
- (69) Boniface V, 619;
- (70) Honorius, 625;
- (71) Severinus, 640;
- (72) John IV, 640;
- (73) Theodore I, 642;
- (74) Martin I, 649;
- (75) Eugene I, 654;
- (76) Vitalian, 657;
- (77) Adeodatus II, 672;
- (78) Donus, 676;
- (79) Agatho, 678;
- (80) Leo II, 682;
- (81) Benedict II, 684;
- (82) John V, 685;
- (83) Conon, 686;
- (84) Sergius I, 687;
- (85) John VI, 701;
- (86) John VII, 705;
- (87) Sisinnius, 708;
- (88) Constantine, 708;
- (89) Gregory II, 715
- (90) Gregory III, 731;
- (91) Zachary, 741;
- (92) Stephen II, 752;
- (93) Paul I, 757;
- (94) Stephen III, 768;
- (95) Adrian I, 772;
- (96) Leo III, 795;
- (97) Stephan IV, 816;
- (98) Paschal I, 817;
- (99) Eugene II, 824;
- (100) Valentine, 827;
- (101) Gregory IV, 827; (102) Sergius II, 844;
- (103) Leo IV, 847;(104) Benedict III, 855;
- (105) Nicholas I The Great (106) Adrian II, 867;
- (107) John VIII, 872; (108) Marinus I, 882;

(109) Adrian III, 884; (110) Stephan V, 885;
 (111) Formosus, 891; (112) Boniface VI; (113)
 Steven VI, 897; (114) Romanus, 897;
 (115) Theodore II, 897; (116) John IX, 898;
 (117) Benedict IV, 900; (118) Leo V, 903; (119)
 Sergius III, 904; (120) Anastasius III, 911; (121)
 Landus, 913; (122) John X, 914; (123) Leo VI,
 938; (124) Stephan VII, 928; (125) John XI, 931;
 (126) Leo VII, 936; (127) Stephen VIII, 939;
 (128) Maginus II, 942; (129) Agapitus II, 946;
 (130) John XIII, 955; (131) Leo VII, 963; (132)
 Benedict V, 964; (133) John XIV, 965; (134)
 Benedict VI, 973; (135) Benedict VII, 974; (136)
 John XIV, 983; (137) John XV, 985; (138)
 Gregory V, 996; (139) Sylvester II, 999; (140)
 John XVII, 1003; (141) John XVIII, 1004; (142)
 Sergius IV, 1009; (143) Benedict VIII, 1012;
 (144) John XIX, 1024; (145) Benedict IX, 1032;
 (146) Sylvester III, 1045; (147) Benedict IX
 {Second time}, 1045; (148) Gregory VI, 1045;
 (149) Clement II, 1046; (150) Benedict IX {Third
 time}, 1047; (151) Damasus II, 1048; (152) Leo
 IX, 1049; (153) Victor II, 1055; (154) Stephan
 IX, 1057; (155) Nicholas II, 1059; (156)
 Alexander II, 1061; (157) Gregory VII, 1073;
 (158) Victor III, 1087; (159) Urban II, 1088;
 (160) Paschal II, 1099; (161) Gelasius II, 1118;
 (162) Callistus II, 1119; (163) Honorius II, 1124;
 (164) Innocent II, 1130; (165) Celestine II, 1143;
 (166) Lucius II, 1144; (167) Eugene III 1145;
 (168) Anastasius IV, 1153; (169) Adrian IV,
 1154; (170) Alexander III, 1159; (171) Lucius
 III, 1181; (172) Urban III, 1185; (173) Gregory
 VIII, 1187; (174) Clement III, 1187; (175)
 Celestine III, 1191; (176) Innocent III, 1198;
 (177) Honorius III, 1216; (178) Gregory IX,
 1227; (179) Celestine IV, 1241; (180) Innocent
 IV, 1243; (181) Alexander IV, 1254; (182)
 Urban IV, 1261; (183) Clement IV, 1265; (184)
 Gregory X, 1271; (185) Innocent V, 1276; (186)
 Adrian V, 1276; (187) John XXI, 1276; (188)
 Nicholas III, 1277; (189) Martin IV, 1281; (190)
 Honorius IV, 1285; (191) Nicholas IV 1288;
 (192) Celestine V, 1294; (193) Boniface VIII,
 1294; (194) Benedict XI, 1303; (195) Clement
 V, 1305; (196) John XXII, 1316; (197) Benedict
 XII, 1334; (198) Clement VI, 1342; (199)
 Innocent VI, 1352; (200) Urban V, 1362; (201)
 Gregory XI, 1370; (202) Urban VI, 1378;
 (203) Boniface IX, 1389; (204) Innocent VII,
 1389; (205) Gregory XII, 1406; (206) Martin V,
 1417; (207) Eugene IV, 1431; (208) Nicholas V,
 1447; (209) Callistus III, 1455; (210) Pius II,
 1458; (211) Paul II, 1464; (212) Sixtus IV, 1471;
 (213) Innocent VIII, 1484; (214) Alexander VI,
 1492; (215) Pius III, 1503; (216) Julius II, 1503;

(217) Leo X, 1513; (218) Adrian VI, 1522; (219) Clement VII, 1523; (220) Paul III, 1534; (221) Julius III, 1550; (222) Marcellus II, 1555; (223) Paul IV, 1555; (224) Pius IV, 1559; (225) Pius V, 1566; (226) Gregory XIII, 1572; (227) Sixtus V, 1585; (228) Urban VII, 1590; (229) Gregory XIV, 1590; (230) Innocent IX, 1591; (231) Clement VIII, 1592; (232) Leo XI, 1605; (233) Paul V, 1605; (234) Gregory XV 1621; (235) Urban VIII, 1623; (236) Innocent X, 1644; (237) Alexander VII, 1655;

(238) In 1655, Antonio Barberini, nephew of Urban VIII, was consecrated to the Episcopate under authority of the Bishop of Rome, by Bishops Scanarello, Bottini and Govotti. He was Archbishop of Remes 1657 until his death in 1671, and was made a Cardinal. It is from Bishop Barberini that the Roman Succession from Peter branches off from the Bishops of Rome.

(239) Michael le Tellier was consecrated by Barberini in 1668. He was confessor to King Louie XIV of France, and a Jesuit Provincial.

(240) Jaques Benigne de Bousseut, was consecrated by le Tellier in 1670 as Bishop of Mieux, France.

(241) James Coyon de Matignon, was consecrated by de Bousseut in 1693.

(242) Dominicus Marie Varlet, Consecrated in 1719 in Paris by Bishop de Matignon, assisted by the Bishop of Quebec and the Bishop of Claremont. He was named Coadjutor to the Roman Catholic Bishop of Babylon who died on November 20, 1717 and Bishop Varlet succeeded to the title. After a period in Persia at Schamake, he was suspended from office for alleged technical irregularities, including the conformation of 604 candidates in Holland, whom he had confirmed at the request of the Church in Amsterdam. The Dutch Church had been without a Bishop for 18 years as a punishment from Rome because the Dutch Church refused to cooperate in the persecution of the Jansenists in Holland. Following the election of (243) Cornelius Van Steenhoven to serve as Archbishop of Utrecht, the Primatial See of Holland, Varlet agreed to perform the Consecration, which he did on October 15, 1724, thus making Van Steenhoven the seventh Archbishop of Utrecht and canonical successor to Saint Willibrod, the British missionary who had brought the faith to Holland. In this consecration was born the Old Catholic Church.

(244) Johannes Van Stiphout, 1745; (245) Gaultherus Michael Van Niewenhuizen, 1786; (246) Adrian Brockman, 1778; (247) Johannes Jacobus Van Rhijin, 1797; (248) Gilbertus de

Jong, 1805; (249) Wilibrordus Van Os, 1814;
(250) Johannes Bon, 1819; (251) Johannes Van
Santen, 1825; (252) Hermanus Heijkamp, 1854;
(253) Casparus Johannes Rinkel, 1873; (254)
Geradus Gul, 1892.

(255) Arnold Harris Matthew was consecrated on
April 28, 1908 by Archbishop Gul of Utrecht,
assisted by Bishop J. J. Van Thiel of Haarlem,
Bishop N. B. P. Spit of Deventer and Bishop J.
Demmel of Bonn, Germany, to serve as the First
Old Catholic Bishop of Britain.

Continuation in the United States:

(256) Fredrick Wiloughby, 1914;

(257) James I Wedgewood, 1916;

(258) Irving S. Cooper, 1919;

(259) Charles Hampton, 1931. Hampton was
Principal consecrator of

(260) Herman A. Spruit, consecrator of

(261) Lewis S. Keizer to the HOME TEMPLE

OTHER APOSTOLIC LINEAGES THROUGH H. A. SPRUIT AND BISHOP GEORGE BOYER TO KEIZER AND THE HOME TEMPLE:

- 3. Armenian Uniate:** Chorchurian -
Chechamian - Crow - Newman - Maxey - Wadle
- Spruit - Keizer
- 4. Syro-Chaldean:** St. Thomas - Shimun
XVIII - Antony - Bartlett - Newman - Maxey -
Wadle - Spruit - Keizer
- 5. Anglican, Celtic origin:** Moore - White -
Hopkins - Chechemian - Crow - Newman -
Maxey - Wadle - Spruit - Keizer
- 6. American Greek Melchite:** Cyril VI -
Savoya - Aneed - Spruit - Keizer
[Spruit was appointed Patriarch of the Byzantine
Orthodox Catholic Church by Bishop Aneed,
whom he succeeded in that position.]
- 7. Orthodox Patriarchate:** (Constantinople) -
Sergius - Kleefish - Aneed - Wadle - Spruit -
Keizer
- 8. Russian Orthodox:** Nikon - Makarius -
Ortinsky - Kleefish - Aneed - Wadle - Spruit -
Keizer
- 9. Non Juring Bishops of Scotland:**
Montaigne - Seabury - Richardson - Newman -
Maxey - Wadle - Spruit - Keizer
- 10. Syrian-Malabar:** Alvares - Vilatte -
Miraglia - Lloyd - Lines - Raleigh - Wadle -
Spruit - Keizer
- 11. Syrian-Gallican:** Alvares - Vilatte -
Miraglia - Lloyd - Lines - Raleigh - Wadle -
Spruit - Keizer
- 12. - 20.**
**Coptic; Coptic Uniate; Anglican, Non-Celtic;
Irish; Welsh; Mariavite; Old Greek Melchite
(Byzantine); Old Armenian; Corporate
Reunion**
Mar Georgius (Corporate Reunion) - Maxey -
Spruit - Keizer
- 21. Liberal Catholic:** Wedgewood - Cooper -
Hampton - Sheehan - Hadaway - Spruit -
Keizer
- 22. Templar and Gnostic:**
[This is the clandestine Gnostic, Templar, and
Rosicrucian line of Europe that kept no written
records for fear of the Inquisition, but whose

**lineage Bertil Persson of St. Ephraim's Institute
has been able to verify back to 1726.]**

**Benedictus PP XIII (1726) - De Polignac (1735)
- De Grammont II (1744) - Von Baldenstein
(1759) - De Montenach (1772) - Gobel (1791) -
Lamourette (1791) - Royer (1800) - Fabre-
Palaprat (1810) - Mauviel (1810) - Machault
(1831) - Chatel (1836) - D'Adhemar (1857) - De
Brion (1860) - De Marraga (1899) - L-F Jean-
Maine (1953) - H-F Jean-Maine (1966) -
Bertiaux (1979) - Barber (1987) - Persson (1989)
- Boyer (1990) - Keizer (1993)**