

THE INDEPENDENT CATHOLIC



# The Independent Catholic



GO INTO  
ALL THE  
WORLD

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THE INDEPENDENT CATHOLIC

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1980 ,

# 3 ,

*Ecumenical Edition*

**Bellerose, N.Y.**

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# CHRIST IS RISEN ALLELUIA

## Editorial THE NEED FOR WORKER-PRIESTS

As old as the Church herself is the tradition of worker-priests. St. Paul earned his living as a tent maker and served the church with distinction.

From St. Paul's time to the present, the worker-priest has served the Church and has often opened new areas for the Church.

Recently in Paris, worker-priests were employed to offset the influence of the Communists in the factories and unions. Because the worker-priests labor side by side with the laity, they often can communicate more effectively with their fellow workers than can the more sheltered parish priest.

In the United States, worker-priests are needed for two important reasons. First, many of the clergy in recent years have been recruited from the middle class; and often disadvantaged areas they fail to communicate with the inhabitants. As a result, American churches are largely becoming middle class and are losing touch with the working class.

Christ Catholic Church believes a working and a married clergyman is normally better adapted to meet the Twentieth Century challenges to the Church than is a celibate Church-supported clergy.

## THE INDEPENDENT CATHOLIC

A celibate clergy is at a disadvantage in counseling concerning problems of birth control, abortion, or divorce. Further, it is difficult for a laboring man to identify with a spiritual leader who has no callouses on his hands and who knows nothing of the burden of supporting a family.

Finally, there are areas in the world where the Church must serve but where resources do not exist for the support of a full-time clergy. Through the worker-priest, the Church can bring the gospel and the sacraments to the smallest most economically disadvantaged community in the world.

Many will welcome such a priest who might otherwise fear him as a potential economic burden upon their community.

This is not the need of every community nor is it the calling of every priest. But there is a need and there are, fortunately, men who have been called.

Such men must have sufficient talents to serve two vocations and sufficient devotion to want to represent God both at the lathe and at the altar.



by  
ANTHONY  
RICHARDSON

## Why a New Church?



Why a new church? Why create a new schism at a time when most Christians, including the great Latin Church, once so aloof, are feeling their way towards unity? The question is phrased in various ways, but it is one which we are often asked, by Christians and non-Christians alike. The answer is not simple, and it demands careful thought on our part. In this modest pamphlet an attempt is made to provide an answer.

The Catholic Episcopal Church (the Church of the Servants of Christ) is not a "new church". Possibly it is the fact that its first church building was acquired and opened in England only some four years ago, which has given rise to this idea.

The Catholic Episcopal Church is a Church within the Old Catholic Tradition, and Old Catholicism apart from Utrecht began in England. Old Catholicism dates back to the breach with Rome made by the Church of Utrecht in 1701, when the Archbishop and Chapter were accused of heresy (an accusation fostered by the Jesuits, but not supported by the major universities of Europe). In 1870, when a minority of German, Austrian and Swiss Catholics refused to accept the "new Catholicism" of the Vatican decrees on the Infallibility and Universal Jurisdiction of the Pope, they were excommunicated by Rome, and were provided with a Succession by the Church of Utrecht.

In 1931, The Agreement of Bonn brought about full intercommunion between Canterbury and Utrecht; each Communion, by this Agreement, recognized the Catholicity of the other, and maintained its own.

It is not the intention of the writer to develop this pamphlet into yet another attack on the Anglican Communion, but in answering the question he sets out to answer, he must be truthful. The Catholic Episcopal Church cannot recognize the Catholicity of the Anglican Communion,\* and so could be no part of the Utrecht Union; hence its separate existence today.

Why create a new schism? Let it be clearly stated that the Catholic Episcopal Church regards schism, without due cause, as a heinous sin. This century has seen an impassioned move to break down the barriers that divide Christendom. The World Council of Churches is the living symbol of the Oecumenical Movement. Faced as the Church is, with apathy and indifference on the one hand, and with militant atheistic Communism on the other, Oecumenism has become the panacea for all ills. Doctrine is the great stumbling block, which is as it should be, for right teaching is all important. Modernism, "Christian Agnosticism", and "Honest to God" theology, are among the many dangers which confront the Church from within today. The Christian who believes that right teaching is essential if the Church is to present the Gospel to a needy world, is in a difficult position. Emotionally he is drawn to the idea of a visibly united Church, but if local schemes of union already entered into, or projected, provide a picture of the Coming World Church, this visibly united "Super Church" will be one with no real agreement (rather, an agreement to differ) on doctrine. This to the instructed Catholic is totally unacceptable.

The Catholic Episcopal Church has received, and unequivocally holds, the Faith of the Undivided Church, prior to the Great Schism of 1054. Its teaching is based on Holy Scripture, the Creeds, the decisions of the Seven General Councils, and the teachings of the Fathers. An acceptable united Church must, of necessity, incorporate these essentials of Faith. Any compromise on the nature and function of the Ministry, Sacramental Doctrine, or the teaching of undivided Christendom as expressed by the undisputed General Councils, must compel rejection by those believing in Historic Christendom.

\*For a statement of our position in this matter see "English Old Catholicism", by A. F. M. Clavier.

The Faith once delivered to the Saints cannot, *must* not, be sacrificed for organizational efficiency, or superficial unity. The dialogue between the Churches must continue, and our fervent prayer must be "that they may be one", but *only* "in the Apostles' Doctrine and fellowship".

With all this in mind, there is good reason why a small church holding the ancient Faith should continue to work and grow while people cannot find a home in which they can hold the faith in unity and truth. The Catholic Episcopal Church humbly believes that it provides such a home, but its most fervent desire is to lose its identity in a truly united Church in which there is no compromise or sacrifice of Catholic Faith or Order.

Why, we are often asked, could not your witness be more effectively achieved in one of the Churches already established in England which claim the Historic Faith—the Roman Church or the Church of England?

The Roman Church has embarked on a programme of reform and restatement of the Faith, but a Catholic whose faith is based on Holy Scripture, the Creeds, the undisputed General Councils of pre-schism, cannot accept the doctrinal innovations of Rome. These innovations are of the "esse" of the Roman Church; it is inconceivable that they will be abandoned.

The Church of England presents a more complex problem. Difficult to define, divided by mutually contradictory theologies, riddles with modernism and worse, speaking with a multitude of voices, it presents an alarmingly clear picture of the Coming World Church. A "unity without uniformity" in which there is no place for the convinced Catholic—nor the convinced Protestant, for that matter.

The Catholic Episcopal Church, aware of the sin of disunity, even more aware of a greater evil—false teaching, distressed by the "unhappy divisions", stands where it does because in conscience it can do not other in faithfulness to Our Lord and His Gospel. We dare to believe that in England today there are many who, holding the Ancient Faith are unaware of an alternative to their present position, and that within our Church they could be used to make a valuable contribution to the work of bringing their country back to the Faith of its Fathers.



Mar Georgius



Patriarch of  
Glastonbury

In Memoriam + Feb. 28, '79

# PRACTICAL CHRISTIAN UNITY

CHRIST'S CHURCH BY-THE-SEA A SYMBOL OF THE FUTURE TREND OF  
CHRISTIANITY IN NEW ERA OF RELIGIOUS RECOVERY.

by Henry J. Gaigher, Ph.D.  
Religious Research and Surgery

WITH the appearance of the reports of the U. S. Census of Religious Bodies for 1936, our attention was directed to Bulletin 71 issued in 1940 by the U. S. Department of Commerce, Bureau of the Census.

We found in this bulletin the name of a small Long Island, New York, congregation, known as Christ's Church-by-the-Sea, and we set out to obtain some further information about this church. This small congregation has its House of Worship on an island in Jamaica Bay (near the Rockaways) known as Broad Channel, a community of about 2800 all year residents. On inquiry we discovered that it originated in 1915 as a spontaneous religious society, sponsored by the Y.M.C.A., and for sometime under supervision of the Brooklyn Federation of Churches. In those days it was locally called "Union Church" because the membership was composed of Christians who were affiliated with a number of the principal denominations. We soon discovered one of the most unique Churches of our time, which in our humble judgment is an example of practical Christian unity. On last Easter Sunday one of our representatives attended one of the three services, and left the Church profoundly impressed with the beauty of its simple Apostolic liturgy.



In our opinion the Church is one of the most interesting developments in years, in the field of religious unity. While in all appearances an ordinary small urban parish, it is very significant, for this Church is demonstrating in a very practical manner a fundamental principle of unity; which we believe, is a forerunner and symbol of the trend of Christianity in the new era of religious recovery.

The Church is under the leadership of the Rt. Rev. Arthur Wolfert Brooks, D.D., an orthodox Bishop. What is most significant to us is the fact that in faith and order and ecclesiastical system of administration, this Church is so thoroughly representative of the basic principle of unity that prevailed in the early Apostolic Church. It is singular in Protestantism to find a typical Protestant Church conducted upon this basic principle of Christian unity. The membership of this Church is composed of communicants whose original religious backgrounds actually represents a composite of Catholic and Protestant heritage, yet visibly united on a very solid foundation. In 1927, this congregation formally elected to reorganize on the basis of the historic norm of the early Apostolic Church; and it may be aptly defined as an American adaptation of the Apostolic Church. It is no easy thing to forget one's early religious affiliation. But here in this Church, worshipping together every Sunday are Christians of Catholic and Protestant heritage, all united around the Altar and Lord's holy table.

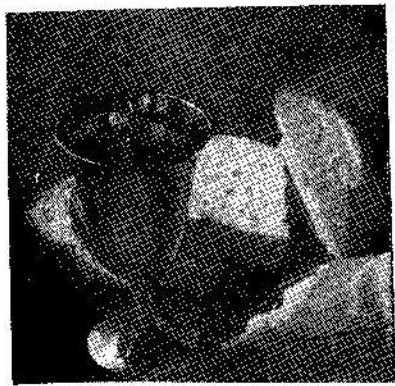
All the bitter religious conflicts of the centuries seem to be forgotten. In the great revolt in Europe, which gave birth to Protestantism, the severance of the Protestants from the Roman Catholic Church left many scars upon western Christendom. In the later controversies that arose in Protestantism were born many of the leading Protestant denominations. While there has been much serious talk of Church unity, and many conferences have been held to unite various sections of Protestantism, we have yet to see this goal realized.

However, in Christ's Church-by-the-Sea may be witnessed each Sunday a symbol of Christian unity, for that Church makes the Holy Communion indeed the blessed sacrament of unity, by uniting at the Lord's holy table all fellow Christians regardless of their prior religious heritage and original affiliation.

We think that future conferences of the Church unity movement might not do better to find a basis for reunion of the Churches than to turn back the pages of history to the Apostolic age and adopt the norm of the primitive Apostolic Church.

The Church is the pro-cathedral or See church of the group of Christians which for corporate and practical legal organization purposes is known as the APOSTOLIC EPISCOPAL CHURCH, classified as an Eastern Church by the U. S. Census authorities.

THE LORD'S  
10



SS. Bartholomew & Nello  
Apostolic Episcopal Mission

RISEN INDEED



BISHOP PERRY NIKOLAUS CEDARHOLM

M. Rev. P. N. Cedarholm 1890 - 1979

Rector Emeritus, Christ's Church By-the-Sea





# VIRILITE GUILD EXTENSION ACADEMY DIRECTORY

## Fratres Priores

Dr. Peter Day, Mary Meadow Cottage  
Farnborough Hill, Farnborough, Hants, GU14 8AT UK

Rev. Richard Greiner, P.O. Box 1004  
Zanesville, Ohio 43701

Bishop Jerome Joachim, 8753 Windom Ave.  
St. Louis, Missouri 63114

Fr. Joseph McCauley, 33 Conal Ave.,  
Winthrop, Mass. 02152

Bishop James L. Miller, Box 1055  
Washington, D.C. 20013

Dr. Bertil Persson, Box 7048  
Solna, Sweden S-171 07

Bishop Emanuel Silva, 39 Park St.  
Hulson, Mass. 01749

Francis C. Spataro, M.A. 86-11 Commonwealth B.  
Bellerose, Long Island, N.Y. 11426



Rev. Gregory J. Tillett, 3 Henley St.  
Como, Western Australia 6152

Fr. Edward H. Wilkes, 133 Liberty St.  
Trenton, N.J. 08611

Fr. Lloyd Worley, 151-3 Evergreen Terrace  
Carbondale, Ill. 62901

## Fratres Coadiutores

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Abbot Lawrence K. Langley, 7 Henley St.  
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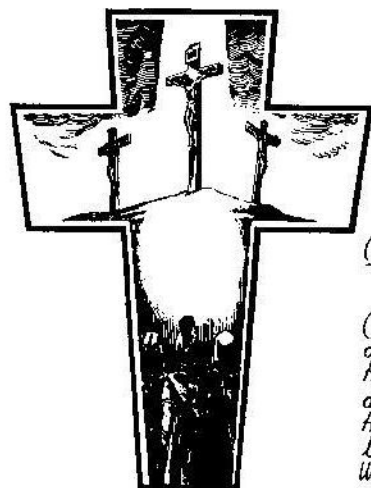
Dr. Eml Ryzzy-Ryski, 231 East 14 St.  
N.Y., N.Y. 10003

Mar Youssef Said, Box 7048, St. Ephrem's  
Solna, Sweden S-171 07

Bishop C.R. Schroder, Good Shepherd Church  
Rookwood Rd., London N16 655 UK





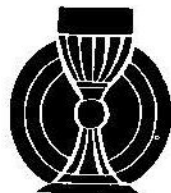


### Christ Dies Forever

Christ dies forever  
and forever more;  
He dies in you  
and me,  
He dies in every  
living thing  
When Breath of Life  
is gone.

Christ prays  
with those about  
To die,  
Sweats drops of  
Blood,  
Is crowned with  
Thorns  
and Hangs  
beside them  
on their Cross  
so they'll not  
Die alone.

Poetry by F.C. Spataro



### NEWS BRIEFS

June Ordination: In June 1980, Richard Greiner

of Zanesville will be ordained to the sacred  
priesthood by Bishop Roman of Holy Apostles  
Orthodox Catholic Church, 1783 W. 44 St.,  
Cleveland, Ohio 44113.

New Location: Theophany American Orthodox  
Mission now meets at St. Peter's Lutheran  
Church, 1725 Michigan Ave., N.E. Wash., DC at  
7 PM every Saturday for the Liturgy. Their  
mailing address: Box 4409, Wash., DC 20017  
Attn: Fr. Edward F. James, Pastor.

Election Results: The three newly elected re-  
gionary secretaries of the Vilatte Guild are  
for Europe, Australia and North America respec-  
tively: Bertil Persson, G.J. Tillett and Francis  
C. Spataro. Also passed were resolutions  
abolishing the presidency and amending the By-  
laws to reflect the changes. Robert Zaborowski  
is no longer president of the Vilatte Guild and  
his Wyandotte Chapter is not in union with the  
Guild in America or overseas. The December '79  
Open Letter from the Prior Master gave an ex-  
planation of the facts. In Issue 86 of Light  
of Understanding, page 6, appeared a very in-  
accurate account of the whole story. Following  
the News Briefs is a reproduction of the Letter  
from Bishop Gregory.

Mariavite Old Catholic Church  
Province of North America  
Administrative Center  
2805 Tenth st.  
Wyandotte, Mich. 48192

October 16th, 1979

Sirs,

Papers have been received from your Office concerning the  
V.Rev. Abbott Konon.

Please be advised that according to the canons of the Holy  
Apostles 75th and the Council of Carthage 144 the Synod may not  
accept any charges against an orthodox clergyman from heterodox  
persons.

Respectfully,

*+ Bishop Gregory*  
Bishop Gregory,  
Secretary

## Teach Yourself Aramaic

### INTRODUCTION

This book is for the beginners who desire to learn the words of Jesus Christ contained in the four gospels. The main selection is from the sayings of Jesus Christ. The Lord's prayer and, the Beattitudes recorded in the Gospel of Saint Matthew, the seven "I am's" from the Gospel of St. John, the seven sayings from the Cross taken from different Gospels and many other direct statements of our Lord and Saviour Jesus Christ are reproduced here.

After some initial lessons on the alphabets, vowels etc, the student is encouraged to plunge into the sayings of Jesus. Vocabulary of a thousand words are given from time to time so that the student can quickly learn the language. In vocabulary and in other sentences the Aramaic is written in its own script. The second column gives the pronunciation. The third column is for its meaning in English. The fourth column is left blank except in the few initial lessons where the translation in Swedish language is provided. Because this book is primarily meant for several people in Sweden who expressed an earnest desire to learn the language of Jesus. But it is also meant to be used by Germans, Indians and others who may write the translations of their own language in the fourth column. Anybody who knows English can use these lessons and learn the Aramaic language.

I am not trained to be a teacher of that language. But I have used it for the last 25 years for liturgy. Moreover, I was forced to teach this language to the students in our Seminary near Trichur, Kerala, India when better qualified teachers were not available. I do not claim to be an expert in Aramaic. But I felt a need for such a book. Therefore when the request was made to me by Dr. Bertil Persson of St. Ephrem's Institute, Solna, Sweden for such a book I ventured to write it.

Although I have written several books on the biographies of my predecessors and on the history and faith of

our Church, the writing of a language text book is a new experience to me. I have found help from the Aramaic Grammar of Fr. Thomas Arayathinal published in Kerala in 1957 which I have been using since I began to teach this language in 1963 in our Seminary. The selection of lessons from the sayings of Jesus was a difficult task. But the Gospels provided the necessary help. For the few words in Swedish I used, I got help from the small book "Aramaic Idioms of Eshoo (Jesus), Explained" published from St. Ephrem's Institute, Solna, Sweden.

The lessons are simple enough for a 5 year old child to learn. At the same time it is also useful for an old man to learn this language for the first time. If a student studies this book regularly for four months, I hope that he will have a working knowledge of this ancient language.

The Vilatte Guild

86-11 Commonwealth Boulevard

Bellerose, Long Island 11426

Aramaic is not much used for speaking. It is a liturgical language for the Assyrians. The Assyrians who live in Iraq, Iran, Syria, Lebanon and who are scattered throughout Europe, America, Australia, etc. speak modern Assyrian language. Their spoken language is slightly different from the liturgical language which they call Lishana Atieka (old language). This book will be useful to them to understand their modern Assyrian too as most of the words are the same.

In the liturgical language too, I have followed the East Syrian script and pronunciation used by Christian denomination often called Nestorians. It is slightly different from West Syrian script and pronunciations. They say Kadisho Aloho when we in Eastern Syriac say Kaddisha Alaha for Holy God.

I am grateful to Mar Narṣai Press, Trichur, one of the best Printing Presses in the world, where Aramaic language could be printed. I hope that generations to come will use this book to learn the language of Jesus Christ.

Metropolitan's Palace

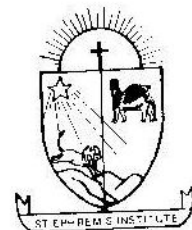
MAR APREM

TRICHUR - 1, Kerala, India

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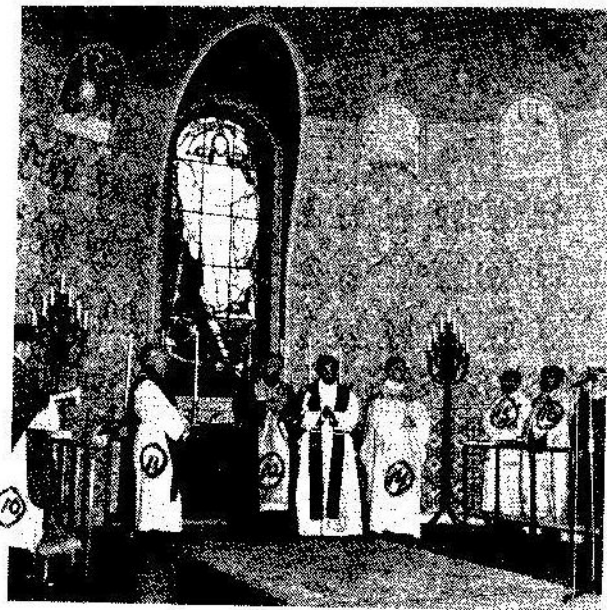


Director International

BERTIL PERSSON

Secretary International

ܪܘܕܝܢ ܗܠܠܫܬܪܡ  
ROLF HELLSTROM



- 10 Rev Paul Öhrnberg of the Lutheran Finnish Church
  - 11 Rev Tore Norrby
  - 12 Rev Dr Michailovitch of the Serbian Orthodox Church
  - 14 Rev Dr Bertil Persson
  - 15 Rev Dr Jean Paillard of the Roman Catholic
  - 16 Rev Prof Dr Yousef Said of the Syrian Orthodox
- 20 **True Strength!**



+ Archbishop Uladyslau Rzyz-Ryski



Born: April 26, 1925 Poland  
March 1, 1978 USA

ULADYSLAU I

Founder, Peoples' University of the Americas

American Orthodox Church, 318 Waverly Av. Medford, N.Y. 11763

July 8, 1979

THE 50th ANNIVERSARY OF THE DEATH OF  
JOSEPH RENE VILATTE

by Francis Cajetan Spataro, M.A.  
past-President of The Vilatte Guild

As the past President of The Vilatte Guild, named in honor of Joseph Rene Vilatte (1854 - 1929), the first Old Catholic priest in the United States, I feel qualified to make a brief statement on the condition of Old Catholicism in this country. When the Guild was founded on June 25, 1976, it came out of a small but active congregation of the Philippine Independent Church in New York City. This Old Catholic denomination is in communion with the Mother Church in Utrecht, Holland, and since 1965, the Philippine Church has been a member of the Old Catholic Union of Utrecht formed in 1889.

The success of The Vilatte Guild in the United States has encouraged Old Catholic Clergy in both Australia, and Europe, to establish similar ecumenically-minded organizations. While Old Catholics' in the United States are still fragmented into many denominations, like their Protestant brothers, the example of The Vilatte Guild is an encouragement to both clergy and laity, who finally realize that the Old Catholic Church has contributed, is contributing, and will continue to contribute to the modern thrust of ecumenism. The Union of Utrecht can be considered one of the first such ecumenical reunion movements in the world, bringing together churches of the Old Catholic family from Europe, America, and Asia. The two largest Old Catholic denominations in the world, the Polish National Catholic Church and the Philippine Independent Church belong to this international union.

THE VILATTE GUILD

86 - 11 Commonwealth Blvd.  
Bellerose, Long Island 11426

On July 8th, of this year, The Vilatte Guild will commemorate the 50th Anniversary of the death of Joseph Rene Vilatte, who was a pioneer of Old Catholicism in the United States. Ordained in 1885 by the Swiss Old Catholic bishop, Dr. Edward Herzog, Villatte worked, until his retirement in 1925, to spread the message of Old Catholicism as a viable middle way between Ultramontanum and Modernism. A lasting memorial to him in the United States, the vigorous African Orthodox Church with a membership well over 20,000, is living proof of this insight in consecrating, in 1921, a black man, George Alexander McGuire, to lead this Church.



C E R T I F I C A T E

"The Russian Ecclesiastical Consistory of Alaska,  
San Francisco, Cal:

May 9, 1891.

By the Grace of God and the Authority bestowed on me by the Apostolic Succession, I, VLADIMIR, Bishop of the Orthodox Catholic Church announce to all clergymen of the different Christian denominations and to all Old Catholics that The Reverend Joseph Rene Vilatte, Superior of the Old Catholic Parish in Dycbesville, Wis., is now a true Old Catholic Orthodox Christian, under the patronage of our Church, and no Bishop or Priest of any denomination has the right to interdict him or to suspend his religious duties ; except the Holy Synod of the Russian Church, and myself. Any action contrary to this declaration, is null and void on the basis of liberty of conscience and the law of this country.

†† VLADIMIR,

Bishop of the Greco-Russian Orthodox Ch."

*From p. 50, My Relations With the Episcopal Church  
by J. R. Vilatte*