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Front Photo: Most Rev. Douglas Lewins
Dear Readers,

I am grateful to introduce this second edition of “One Faith.” The first publication was successful in preserving the memories of historical figures as well as disseminating further information about the Old Roman Catholic Church.

In this work I am grateful to all who have contributed. This includes Bishop Howard Weston-Smart who has contributed reminiscences of Archbishop Barrington-Evans as well as Treasures from the Sacristy. I am also grateful to Fr. James (Jim) Craig for contributing photos as well as Dr. Peter Dodds. Many participants ensure that our publication is both informative as well as well-researched.

Please feel free to contact me if you wish to make any contributions or have any questions/suggestions about our work with this periodical. May it be a beacon of light for all who read it.

Sincerely in Christ,

+William
Dear friends in Christ

2016 is upon us and I hope that the year will bring you all manner of good things through God’s grace.

Of course, as we begin this New Year, with hope for a better future, we are surrounded by stories of hatred, violence, poverty and ill-health from around the world. It is sometimes difficult to see that which is good - but it is there. God will never allow that which is evil to conquer His world for He is Love. We know that He is Love because Christ Himself is the ultimate expression of that love of our Creator. The love that took flesh and dwelt amongst us. The love that taught us. The love that suffered and died for us. The love that rose again on the third day, winning for us the gift of eternal life. The love that gave us the Church and the Sacraments that will be our shelter and food for the journey through this life. The love that sent the Holy Ghost to guide us. The love that gave us to the world as beacons of His love.

Yes, dear friends, we are part of God’s love and part of His plan. Our role is not just to love God but to take His love out into the world. The love that radiates through us - God’s love - is that which will bring goodness to our world and souls to Christ.

Let us ensure that, fed by the Body and Blood of Christ, 2016 will see us made bold to proclaim God’s love and mercy to the whole world in all that we do, say and pray. Let the heavenly light shining from us enlighten and banish evil from our world. And may Almighty God bless us, the Father the Son and the Holy Ghost.

+Douglas
Easter Letter of Archbishop Carfora

North American Old Roman Catholic Church

Chicago, IL

Easter, 1946

ARCHBISHOP CARMEL HENRY CARFORA, S.T.D.

Office of the Metropolitan Primate

Most Reverend Bishops, Rt. And Very Rev. Monsignors, Reverend Fathers

and Brethren of the Laity:

Greetings and benediction in the name of Our Lord Jesus Christ, Whose resurrection we are about to celebrate as we come to our first post-war Easter! The roar of cannon, the screaming shells, the thunderous explosions of hurtling bombs—these messengers of death have been silenced, and once again we are all able to hear the exultant alleluias that herald the Festival of Life.

RESURREXI, ET ADHUC TECUM SUM, ALLELUIA! I arose and am still with thee runs the Easter Introit. Nothing that has happened, none of the calamities that man has brought upon himself, have altered or destroyed that truth. On that first Easter Day the Lord of Life triumphed over death. Death has no more dominion over Him not those who are His. Because I live, ye shall live also He says. This is the central truth of our Faith. Some of us, indeed, have felt the sting of bereavement, but that is only a passing sorrow like that of parting when some loved one goes away to far places. Death for the Christian is not an end, but a beginning, an entrance into fuller and unending life, where we shall know as we are known; where there will be no more parting, but reunion with our loved ones who have gone before, with the Blessed Saints of all ages, and above all, with Our Lord Himself. There we shall enter into perfect life, possessing a body which like Our Lord’s resurrection body, will be recognizable as our own, but will be entirely subject to our wills, free from deformity, from fatigue, from suffering, and ready always to respond to our wishes.

What is the means by which we may enter into, and prepare, here and now, for this glorious future? I am the Living Bread...if any man eat of this bread he shall live forever...whoso eateth
My flesh and drinketh My blood hath eternal life and I will raise him up at the last day—this is the answer of the Lord’s Life. Every good communion is a link to the process by which we are gradually absorbed into His overmastering life. The Blessed Sacrament is the essential vitamin of spiritual death. How important then is our Easter communion, and all our communions! How thoroughly we should prepare for them! How careful we should be to bring our wills into cooperation with His will and to interpose no obstacle of sin that might impair the working of the Divine Life with us! Therefore, we urge upon all the faithful the duty and privilege of their Easter Communion.

Then with souls nourished by His grace, we may not only share in the exultant joy and glory of Easter, but nourished and sustained by constant communion with Him, we may continue to manifest that full-bodied abundant life, that others may take note, and seek the true source of that victorious life that satisfies the deepest longing of the human heart.

Christ dieth no more—His life is continuous and we, who share that life ought to persevere in it; to shed the past with its sin and shame, and live, work, and witness only and always for Him. Our perseverance is the pledge of our future glory. Our Lord does not ask that we be successful, socially prominent, or materially wealthy, but only that we be faithful.

He that endureth to the end shall be saved. By persevering correspondence with His mercy, we shall find grace to fit us for our eternal future. These, brethren, are the simple truths by which we may enter into life an dries above the dangers that beset us in this mortal existence. That this may be our portion in our earnest wish and prayer. May the Easter Alleluias find an exultant echo in your hearts, and may this be to every one of you a season of real rejoicing. God bless you all and—HAPPY EASTER.

Sincerely Your Father in Christ,

+ J. Carmel Henry Carfora

Metropolitan-Primate
Statement by the Bishops and Clergy of the Old Roman Catholic Church

WILFRID ANDREW, by the Grace of God, Lord Archbishop of Verulam, Primate of the OLD ROMAN CATHOLIC CHURCH and Metropolitan thereof in Europe, and

GEOFFREY PETER, by the Grace of God, Lord Archbishop of Walsingham, Coadjutor Archbishop,

To the Clergy and Faithful of OUR Rite

GREETING in the name of the Lord JESUS Christ.

Right Reverend, Very Reverend, Reverend and dear Fathers, and dear children in Christ,

Those of us who were born in the early years of this present century have witnessed immense changes in almost every sphere of life. In the sciences and in technical spheres advances such as we never dreamed of are now commonplace; in politics, in education, indeed in almost all things that affect our daily lives change, sometimes imperceptible, more often rapid, has been the order of the day, and we have all been profoundly affected in one way or another. Those of younger generations who have been born in a world so vastly different from that of sixty years ago are less affected, for those things to which the older folk have had to adapt themselves are normal to them and cause no problem. In the main these changes and advances have been to the advantage of us all for we are able thereby to enjoy a higher standard of living than would otherwise be possible and to do things which our parents could never do. But change and advance bring with them problems in the moral and ethical order which need to be considered and solved. There are inventions and techniques which are capable of destroying rather than benefitting mankind. There is the serious matter of a world divided into ‘haves’ and ‘have nots’ for whilst some people enjoy a multitude of good things others must live constantly on the verge of starvation. No individual, no single nation, can by itself contribute much to the solution of these problems, but none the less all should be ready to play some part in the efforts being made to achieve one. The Church has a special responsibility to give a lead, and all Christian people should support by all means in their power, especially in their prayers, the Holy Father and other leaders whose duty it is to make known the Christian answers to this kind of difficulty, and to encourage the world’s statesmen to put them into practice. It is not OUR intention to deal further with these matters in this Letter, as WE wish primarily to put before you at this time OUR thoughts on the subject of change as it is affecting Holy Church, which until recently seemed immune from change and rather to provide a secure and rock-like base against rends in modern life which have distressed a great many people.
There always comes a time in the life of any organization when change is not only desirable but necessary if it is to continue to serve a useful purpose. But, unfortunately, there are those to whom change is not only a means of improvement, but an end in itself, and these must be retrained, otherwise the Church will be so changed as to lose its identity entirely, and be no longer the source of spiritual comfort to millions which it has been hitherto and should continue to be. Today the Church is plagued with groups within its own ranks which seek, wittingly or not, to undermine its very existence by questioning not only its disciplines and practices but the Catholic Faith itself. WE, your bishops, have always stated clearly our position in regards to the attacks being made on the Faith in the “Statement” issued over our names last year in which we re-affirmed our adherence to every article of Faith defined by the unerring magisterium of the Church to be “De fide,” and said with all the firmness we can command that we will not countenance any diminution of that faith which we now profess and are under obligation to preserve and defend. More recently we have written to the Holy Father praising his appeal for a cessation of the attacks on the Faith and assuring him of our own entire loyalty to it.

In regard to matters of discipline the greatest clamor is being made about the celibacy of the Clergy. An increasing number of clerics are finding the Vow of Chasity too much for them and are leaving the Ministry in order to marry. Many others are demanding the right to marry without having to cease ministering. So far the Church has not indicated its attitude and until it does it would be premature for us to comment beyond saying that we see no reason to expect any radical alteration in Canon Law on this subject, and that equally we see no reason for a change in our own rule, which is in line with the Eastern Orthodox Churches, i.e. that a married man may be Ordained, but a Cleric in Holy Orders may never marry.

Since the Second Vatican Council reform of the Liturgy has proceeded apace, and the Mass in Catholic Churches is hardly recognizable! Now we are promised a new Missal and a new Kalendar. When the late Holy Father Pius XII began the reforms there was undoubtedly a good case for what he proposed, for the Rubrics were needlessly complicated, and the Kalendar overfull. But now matters have gone far beyond what he would have contemplated or wished, and many of the faithful are both disturbed and distressed by what has been done. We ourselves consider that too much attention has been paid to the demands of those who wish for the changes to placate those who from the outside of the Church want our Liturgical forms reduced to equate with theirs, and not enough to the doctrines behind liturgical words and actions. The end for which these changes are said to be made is the fuller participation of the laity, but we must question if this end is being attained. It may be that by the congregation joining with the celebrant in reciting such part of the Mass formerly said by the celebrant alone, or sung by the choir, there is fuller participation, but we do wonder if there is the same devotion and piety as before.
All the changes so far proposed by the Authorities of the Vatican have been most carefully considered by our Liturgical Commission with the result that we have felt unable to accept many of them. Those which we felt to be in the true interests of the Church were readily accepted; some of which we were less certain have been authorized for use at the discretion of the Clergy. The result of our deliberation was embodied in an “Instruction to the Clergy on the Celebration of the Mass” published last year.

The new Kalendar and the new Missal will in due course be subjected to close scrutiny, but general and informal discussions have already been held, and with these in mind it can be said that any further changes in the Liturgy as celebrated in our Rite are most unlikely. However, the consideration in detail which they will shortly receive may disclose some items in these new formulate which we shall wish to adopt, and we shall feel free to recommend them accordingly. Our principle has been to accept what we believe will promote piety whilst rejecting anything which we consider doctrinally unsatisfactory. We have not been against change just because it is change, but have endeavored to secure for the Rite a balanced liturgy which retains all that is good from the past whilst incorporating what is good and fitting from the newer versions. We believe we have achieved a mean between reform and reaction, and that our Liturgy will commend itself not only to us, but to many others who feel as we do that “Reform” has overreached itself.

We trust that what has been said here has sufficiently defined our position in these matters, and that we shall receive the full support of the Clergy and people; also that those who are at this time feeling a need of re-assurance as to our policy will be set at rest in mind.

And so WE commend you to Almighty God, Whom WE pray to bestow upon you every grace and blessing, and WE commend ourselves to your prayers.

GIVEN under OUR hands and Seals this Feast of Pentecost, the twenty fifth day of May in the year of our Lord God one thousand nine hundred and sixty nine, the eighteenth and thirteenth respectively of OUR Consecrations, and ordered to be read in all Churches, Chapels, and Oratories of Our Rite at the principal Mass on the Feast of the Most Holy Trinity next.

+ Wilfrid Andrew
Archbishop of Verlaum, Primate & Metropolitan

+ Geoffrey Peter
Archbishop of Walsingham; Coadjutor

+Robert Alfred
Archbishop of Chicago, Metropolitan for North America
I came into the jurisdiction too late to have known Archbishop Wilfrid Andrew personally, but, it having been only eight years since his death, I certainly did know many others, both lay and ordained, who had known him for a very long time. Even though many years had gone by since the two jurisdictions reconciled, to members of the jurisdiction Archbishop Barrington-Evans was either an ogre of pantomime proportions or was to be ranked with the blessed. Such years of division and unhappiness are now consigned to the pages of the history of the jurisdiction in the dim and distant past. It is high time for a reassessment of Archbishop Barrington-Evans, his personality, his role in making the jurisdiction in his own time, his achievements, and above all his bequest to us today.

Archbishop Barrington-Evans was born in London in 1903 the child of a mixed marriage, by which I mean his mother was a most earnest Anglican whilst his father was an uncompromising Baptist (who served as a deacon in that rite). This mixture had a profound impact on him throughout his whole life and above all gave him a deep sympathy and understanding of the points of view of others. Certainly he was required to have (and did indeed demonstrate) a wonderful patience in dealing with wayward souls which can only have resulted from he himself having had a lengthy and diverse spiritual journey.

Probably due to his mother’s influence he early became attracted to the Church of England, which at that time was enjoying something of a revival. He became more and more involved in the affairs of the local, diocesan, and national church. By the early 1930s he was a much sought after lay reader in the Dioceses of London, Southwark, and Oxford. He earned his living working in a bank and rose to a position of some responsibility. He married in 1922, but sadly

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1 The archives of the Jurisdiction were consulted for this article as well as the recollections of Msgr. George Saintsbury.
most detailed reminisces of his life at this date are now lost. Even his family had limited knowledge of the churches he worshipped and served in, except for his time at the parish church at Colnbrook (now part of Slough but then in Buckinghamshire). As this was the time of the Anglo-Catholic Congresses he must have conducted himself in a very large number of parishes over a very wide area. It was recorded by his close friend George (later Mgr. George Saintsbury) that he was involved with guilds, societies, confraternities, pious unions, and organizations beyond number. He exercised a meticulous grasp both of their organization and affairs.

It was known that he enjoyed a life-long friendship with Fr. Douglas. Fr. Douglas was Vicar of S. Luke Camberwell, later parish priest of St. Michael Paternoster Royal, and chief-founder (with his brother) of the Anglo-Catholic Society of Faith. From this sprung Faith Craft, several of whose products now grace our jurisdictional headquarters at Gosberton. Because of this friendship Barrington-Evans realized that it was the Catholic faith which mattered and to this he was to devote the whole of his life, albeit in several rites. By the mid-1940s he looked set fare to go far. He was well respected in three major dioceses as a lay reader, in charge of numberless religious and devotional societies, advancing in his professional life in the world of banking, and the father of a growing and loving family.

As the Second World War came to an end, however, the Church of South India scheme (which had been held in abeyance due to the war) raised its ugly head. As Old Roman Catholics we need not concern ourselves with this issue. Serve to say it was, and in the eyes of some still, is a schism (if not a heresy). It certainly was in the eyes of Archbishop Barrington-Evans and he could not countenance anything to do with it, or the Church from which it rose and was supportive.

We are informed by George Saintsbury that Archbishop Barrington-Evans already knew a lay member of the Old Roman Catholic Church and through him made contact with Archbishop Bernard Mary Williams, then the head of the Church. They corresponded exhaustively and Archbishop Barrington-Evans made many visits to the Archbishop Williams (then resident in Gloustershire). Much theological studying was done and accomplished successfully. In 1946, having passed all the examinations required of a future cleric joining the Old Roman Catholic Church, Archbishop Barrington-Evans started his way through the minor and major orders. He was ordained to the Sacred Priesthood in May, 1947.

From that point forward the Old Roman Catholic Church was his focal point, though never to the exclusion of the other very significant elements in his life. Saintsbury relates that very few and far between were the occasions when every day he did not commence reciting his Breviary with him in the chapel followed by a solitary Mass. This was before facing the long journey
from his home at Iver in Buckinghamshire into the city of London. He did relate that this time allowed him to recite the offices as he would be too busy to say them at their correct time later in the day due to business commitments. It also permitted him to extend his reading and catch up on correspondence.

Archbishop Williams was without a doubt an autocrat, expecting absolute obedience from all those set under him, which worked for a while (and sometimes worked well). In these heady days after the end of the war the jurisdiction grew quite considerably, taking in men of many and undoubted talents. But by the end of the decade Archbishop Williams began to suffer most acutely not only from the years of isolation which he had inflicted on himself but also years of persecution which he suffered at by the Anglican authorities. Even though faced with a growing and well-organized jurisdiction he began to first of all think and publically advocate for the closure of the jurisdiction upon his death.

Most of the clergy profoundly disagreed with this, but could take no steps to counter it. Only Archbishop Barrington-Evans could see the folly of this and broke away from Williams in late 1950. He took with him just one or two priests and their mission parishes. For a while those who departed continued to work in their parishes. Archbishop Barrington-Evans realized that it was a situation that could not continue. Early in 1951 an attempt was made to reconcile disparate elements and to persuade the Archbishop to relent. He would not and the breach became formal, public, and permanent. Archbishop Barrington-Evans turned to Bishop DTJ Tolenaar, a Dutch bishop, whose pedigree initially seemed faultless.2 He consecrated Barrington-Evans in August 1951 as Bishop of Verulam, the Roman name of the town in Buckinghamshire where St. Alban, the Proto-Martyr of the English, had been executed in the 4th Century. This action gave birth to the Old Roman Catholic Church (English Rite). During the early years of his Pontificate he was to carry out a program of ceaseless activity which the Rite had not seen since the days after Archbishop Mathew’s consecration. It is from this time onward that his life became much more clearly documented, as Saintsbury became a member of the Rite in 1952. Archbishop Williams died in July, 1952 without the breach ever having been healed despite the attempts of the few clergy with him. They were headed by the little known and secretive Canon Mathew and by Fr. Geoffrey Paget King who had been constrained by Archbishop Williams’ decision that the Rite would terminate. Privately they were determined that it would not, but felt they should publically follow the injunctions of the Archbishop.

The English Rite under Barrington-Evans’ firm, experienced hand flourished. A small public chapel had been opened and was working well in central London, the first time since the 1920’s.

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2 Tolenaar was originally ordained a Liberal Catholic priest. He was consecrated on January 8, 1950 by Charles Saul of the Catholicate of the West and the English Episcopal Church. Saul was considered a “militant Protestant” (Ref: Anson, Bishops at Large).
There were several other flourishing mission parishes in various parts of the country. There was no shortage of well trained, educated, and devoted clergy were also present with a loyal band of laity. All looked set fair for the future. Barrington-Evans was the ideal chief, always anxious that one should learn to do everything and to do it as well as possible. It was a “slum parish,” the greater pear of which lay between the Great Western Railway and Whieley’s. Few families had more than one room and some of them were in appalling conditions. Despite the atmosphere Barrington-Evans regularly did parish visitations and also helped sort out pensions, etc. Most of them were subscribers to the parish magazine which was sometimes the only link to parishioners given their life situations. The magazine actually showed a profit and Barrington-Evans himself duplicated it.

Saintsbury relates “some of my pleasantest memories of his rectorship are of the days we would spend, twice a year, sitting outside the church door collecting gifts for church maintenance. He made extraordinary acquaintances on those occasions, and more than once an erring soul was brought back to the Sacraments. Sometimes I would try to prevent his generosity being imposed upon by beggars and scroungers, but was rebuked “Father, as priests of Christ we must do it.” He was also fond of Exposition of the Blessed Sacrament.

His was a busy life as he cared for the parish, conducted secular employment, administered the sacraments, said the Office, instructed ordinands, edited “Onward!,” and kept up correspondence with people from all over the world. It should be noted, however, that Barrington-Evans was not a keen ceremonialis. He had little interest in the minutiae of ceremonial and was considered to have had a poor hand in this area. Despite this there were occasions at which he excelled. A particular occasion was the Synod and Ordination at Ewell on the eve of the Assumption in 1955. His celebration of the Pontifical Mass of the Holy Ghost in Latin that day showed him at his best. He was also known for acting as a deacon at High Mass so that a young priest might gain experience as a celebrant. Although the use of Latin in the rite was rare he was not a poor Latinist. It was he who, so far as it was known, made the first English translation of the decree “Cum Nostra” and circulated it in this country within a few weeks of its promulgation.

He also cared greatly about the unity of the Church. Archbishop Robert Alfred Burns of Chicago, who had been consecrated by Archbishop Marchenna in 1961, signed an instrument of Union with him on May 11th, 1963. This brought the Churches together with Barrington-Evans acting as Primate yet still respecting the autonomy of each group. He also began correspondence with Archbishop Geoffrey Peter Paget King in 1962. The relationship further developed and in 1965 resulted in a full union between the two groups—a healing of the break some 14 years previous. Barrington-Evans was chosen as Primate although he did not act
sacramentally as a bishop. This was largely due to suspicions about Tolenaar’s succession, although Barrington-Evans did not submit to re-consecration.

Barrington-Evans continued as Primate until his death on January 2, 1971. His wife, Esther Milicent predeceased him on June 6, 1968. Both are buried in Buckland Newton Cemetery in Dorset.³

June 20, 2015 – Archbishops Lewins and Myers gathered in Ottawa, Canada for the investiture of the Order of St. Joachim. Archbishop Lewins serves as Grand Prior of the Order and Archbishop Myers serves as the Chaplain for the Order in the United States. Prior to the meeting the Bishops met together to discuss issues related to the Church.

October 4, 2015 – Archbishop Douglas Lewins accepted a check from Grand Master Stephen Lautens, LL.B, Lord of the Manor of Prior’s Hall, of the Order of Saint Joachim. Archbishop Lewins serves as Grand Prior of the Order and the funds went to assist Parkinson’s Research.
October 10, 2015 – A Synod of the Old Roman Catholic Church in America was held at St. Anne’s Old Roman Catholic Mission. The group conducted a SWOT analysis for the future of the Church as well as discussed pastoral responses to modern issues. A Votive Mass of the Holy Ghost was offered by Archbishop Myers. Present were Archbishops Lewins and Myers, Canon Kelly, Fr. Craig, Deacon Ontko, Br. Alaniz, and Mr. Gierke.

October 11, 2015 – Through the efforts of Canon Kelly a gravestone was placed on the grave of Archbishop Carfora. The previous gravestone was removed decades ago due to vandalism. A solemn blessing occurred by Archbishop Douglas Lewins. Present were Archbishop Myers, Archbishop Kortenhof (ORCC-English Rite), Canon Kelly, Fr. Craig, Br. Jamie Alaniz, Dr. Peter Dodds, and Mr. Thomas Gierke. Following the blessing a Pontifical Low Mass was held at St. Anne’s Old Roman Catholic Mission. Archbishop Lewins presided and administered the minor order of Doorkeeper to Br. Jamie Alaniz.
October 18, 2015 – Archbishop Douglas Lewins blessed the Oratory of Our Lady of Victory in Goshen, Kentucky and offered Mass in the same.
BOOK REVIEW

Old Roman Catholicism: An Introduction by William Myers

as reviewed by Rev. Raphael Villareal Falquez

In the spiritual marketplace that is early 21st century America, waves of well read, highly educated young Christians have embarked on a quest to live the most ancient and genuine expressions of the Christian faith which still breathe Life and speak Hope for today. This journey leads many through the classical traditions of the Roman, Orthodox, and pre-reformation Anglican Spiritualities, and is characterized by the search for one thing in particular; authenticity.

Like many great socio-historical-spiritual quests, the answers and greatest treasures are often discovered in the humblest and most unassuming of places.

In his introduction to what scholars and seekers speak of as “a most beautiful and hidden tradition”, Archbishop William Myers presents Old Roman Catholicism in all its glorious and unembellished authenticity. Beginning with the 7th century missionary apostolate of St. Willibrord, Myers paints a lyrical and sweeping picture of Old Roman Catholicism’s resilient commitment to the transforming power of the Gospel, despite persecutions, wars, marginalization, and isolation.

Forged in the vicissitudes and cruelties of its particular history, Myers presents a Church that has retained and currently re-presents authentic and valid Christian ministry in direct and unbroken succession to Jesus Christ and His Apostles. Similar to the ancient Eastern Catholic and Orthodox churches, rites and bodies, the Old Roman Catholic Church has been the subject of Vatican pronouncements attesting to its sacramental and ministerial validity.

So why has this “most beautiful and hidden tradition”, remained so unknown in America? Myers provides a clue... for much the same reason as the Catholic churches of the Ukrainians, Ruthenians, Albanians, Chaldeans, Syro-Malabars, and others; the far-reaching historical exigencies of the particular periods in which these churches came ashore with the immigrant communities of their origin.

Fr. Raphael Villareal Falquez is a priest of the Anglican Church in North America resident in Texas.
When the Prince Bishop Rudolph de Landes-Berghes brought Old Roman Catholicism to America in 1914, he was fleeing, like the multitudes mentioned above, the horrors of war and genocide. Missionary work in the U. S. was difficult as survival and assimilation took precedence.

Yet today, the Old Roman Catholic Church continues this witness of 1300 years, and enjoys new life and interest as scholars and seekers alike are drawn to its unassuming authenticity and rich tradition. Even among the varied Old Catholics groups extant in America, the Old Roman Catholic Church enjoys renewed interest for unity and shared mission and ministry.

In this time of well-informed and intentional spirituality, this book is at once an introduction and an invitation to discern, explore and live this authentic living tradition in its truth and fullness.
GALLERY

(Fr Craig at Mass)

(Abp. Lewins at Mass)

(Abp. Myers at Mass)

(Cleric T. Gierke, Fr. Craig, and Br. J. Alaniz at Benediction)

(Abps. Myers & Lewins, Canon Kelly)

(Bp. Weston-Smart celebrating Easter Mass)
Most Rev. Theodore J., DD, OSJ, 71, Patton, entered into eternal life Jan. 27, 2016, at UPMC Altoona Regional Hospital. Born Jan. 16, 1945, in Spangler, Pennsylvania son of Joseph and Alice (Haffly) Rematt. Preceded in death by parents; brothers, Richard D. Rematt and infant brother, Kenneth; nephew, Bobby Rematt; sister-in-law, Elizabeth (Kane) Rematt; and brother-in-law, William Lann. Survived by brothers and sisters, Robert Rematt, Carrolltown; Diana (Elwyn) Tomkinson, Michigan; Donna Lann, Northern Cambria; Frances (Leo) McConnell, Northern Cambria; Thomas Rematt (Nancy Firment), Hastings; Penny (Ron) McMurray, Hastings; Josie (Harry) Costello, Homer City; and Debbie (Donny) Eagler, Cherry Tree; and many nieces and nephews. Also survived by longtime friend and caregiver, Bul Morales and his faithful companion, his dog, Wallace. A U.S. Navy veteran. Formerly employed as a banker in New Jersey for 25 years prior to entering the priesthood.

He was ordained to the Holy Priesthood on May 28, 1982, and consecrated Bishop on June 22, 1987, by the Most Rev. John E. Schweikert in Colorado. After serving in the Chicago area for many years, Father Ted returned home in 2004, where he began SS. Lazarus, Martha and Mary Catholic Church in the former St. Lawrence Catholic Church. Father Ted also served the area as chaplain for Horizons Hospice until 2015.

Friends will be received from 2 to 4 and 6 to 8 p.m. Friday at Moriconi Funeral Home Inc., Northern Cambria, and from 9:30 a.m. until time of funeral Mass at 11 a.m. Saturday at SS. Lazarus, Martha and Mary Church, the Most Rev. Bishop Louie Milazzo and the Rev. Father Leonard Bealko, concelebrants. Interment, church cemetery. Military honors by local veterans organizations.

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TREASURES FROM THE SACRISTY AND ARCHIVES

Letter from Archbishop Mathew

Our treasured item from the archive this time continues the theme established in the last occasion we opened the archive. It is an even more personal item relating to the Servant of God Archbishop Arnold Harris Mathew.

It is a hand-written letter from the Archbishop dated August 16th, 1910 and sent from Fellows Road in northwest London, where he was living at the time. It is addressed to Mr. W. Hicks and, after a brief apology for the delay in replying to Mr. Hicks’ own note, goes on to mention a friend of Hicks named Mr. Tebbutt. The Servant of God is familiar with him but has not yet had the pleasure of meeting him personally. He confirms a meeting for the next day at 7 PM. Trouble of an unknown nature seems to be afoot in Brighton (where there was almost certainly an established mission at the time) though Mathew seems uncertain how to help. At the bottom of the page are two named works of a theological nature and the name T. Buckley. In itself it is not much but for us it is a link with Mathew and a relic of his time.

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6 Submitted by Bishop Howard Weston-Smart.
Archbishop Schweikert was born on July 15, 1924. He was ordained at Holy Cross Cathedral on June 4th, 1955 by the Most Rev. Z. K. Vipartas. He was consecrated on June 8, 1958 by the Most Rev. Z. K. Vipartas, assisted by Most Rev. J. Patrick Mahoney, Most Rev. Cyrus A. Starkey, and Most Rev. Francis Parkins. The North American Old Roman Catholic Church split in 1958 on the death of Archbishop Carfora, as both Archbishops Cyrus Starkey and Hubert Rogers had claims to succession. Schweikert was part of the Starkey camp and, on June 15, 1959, was appointed Bishop of the Western Province. This consisted of the “Western and Mid-Western States.”

He succeeded Starkey in 1965 as Archbishop of their branch of the North American Old Roman Catholic Church.

He earned a Ph.D from Northwestern University and taught English at Chicago Technical College, also serving as its chaplain. He also acted as pastor of Sacred Heart of Jesus Old Roman Catholic Church in Chicago. He died on May 29, 1988 at age 63 and was succeeded by Archbishop Theodore Rematt.

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7 With thanks to Fr. J. Craig for providing the photos for this piece.
8 Act copy in possession of Archbishop Myers.