

**HISTORICAL and
DOCTRINAL SKETCH
of the
OLD
ROMAN CATHOLIC CHURCH**



Revised Edition

By

The Most Reverend Carmel Henry Carfora

Second Primate of The North American Old Roman Catholic Church

Revised by

The Most Reverend Edward J. Ford, T.O.R.

Eighth Primate of The North American Old Roman Catholic Church

*Dedicated to the Glory of Almighty God
and in Loving Memory of
all of our predecessors who labored in love for*

**The North American
Old Roman Catholic Church**



*The First Edition of this booklet was issued on the
Feast of the Assumption of the Blessed Virgin Mary, 1950*

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**THE NORTH AMERICAN
OLD ROMAN CATHOLIC CHURCH**
Primaatial See of Nova-Terra

*October 4, 2008
The Feast of St Francis of Assisi*

To the Reader:

It is my great privilege, as successor to Archbishop Carmel Henry Carfora, and as the Eighth Primate of The North American Old Roman Catholic Church, to issue this new and revised edition of his famous “*Blue Book*” the **Historical and Doctrinal Sketch of the Old Roman Catholic Church**. We have chosen to release it on the 92nd anniversary of his Episcopal Consecration at the hands of Archbishop Rudolph de Landas Berghes, an event which secured for all Old Roman Catholics in North America and elsewhere the guarantee of a true and valid line of Apostolic Succession in Holy Orders and a direct link to the Catholic Church via the ancient Archiepiscopal See of Utrecht.

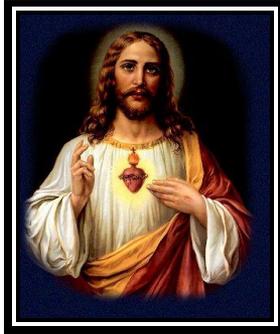
Generations of Old Roman Catholics have been educated, informed and edified by this little booklet, the work of our second Primate. While it has been necessary to update and revise minor portions of this booklet due to the passage of fifty-eight years, we have carefully preserved the integrity of the whole, without any major departure in substance, form or literary characteristics. The illustrations have been reproduced where possible and where it was not, newer versions of the original subjects have been used to maintain the intent of the original. Several additional illustrations have also been included.

We hope and pray that you will find this edition every bit as helpful as our predecessors found the original.

Ad Majorem Dei Gloriam.

✠ **Edward J. Ford, T.O.R., S.T.D.**
Boston, Massachusetts

Archbishop Carfora's Introductory Letter to the First Edition

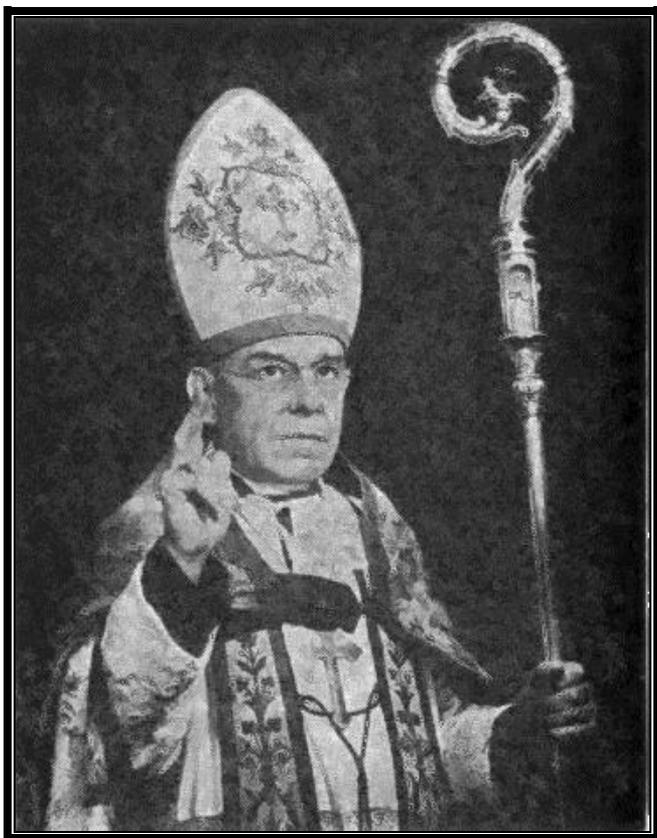


In a day when the forces of materialism have grown strong and are pervading all classes of society, it becomes more important than ever that we have a laity who has well-informed convictions in regard to the Church. In order that faith be articulate and operative it must be an intelligent faith,

We sincerely hope that this little booklet will be a useful aid to our own Old Roman Catholic laity and to the sincere inquirer who may not yet know the blessings of the Church. It will come as a surprise to many who are outside this Church that there exists in America a Church that is thoroughly Catholic, possessed of valid Catholic Orders and Sacraments, yet not under the jurisdiction of the Vatican. Many of our own people may gain a strengthening of their understanding of our Church and its glorious history by studying this humble little work. It is our prayer that it will fall into the hands of many Old Roman Catholics who not only "believe" but wish to "know" more thoroughly the history and doctrinal position of their holy faith, and of many outside the Church who are making a sincere effort "to come to a knowledge of the truth."

✠ Carmel Henry Carfora, S.T.D.

*Chicago, Illinois
Feast of the Assumption 1950*



**THE MOST REVEREND CARMEL HENRY CARFORA,
S.T.D.**

*Second Metropolitan-Primate of
The North American Old Roman Catholic Church*

Consecrated on October 4, 1916.

**HISTORICAL
AND
DOCTRINAL SKETCH
OF THE
OLD ROMAN CATHOLIC CHURCH**

OLD ROMAN CATHOLICISM is not a sect or schism as some of its self-constituted enemies may claim; it is an honored and historic part of the Catholic and Apostolic Church founded by Jesus Christ. This Church emerged into public work on the first Pentecost in Jerusalem and is built upon the apostolic labors and sufferings of the glorious Apostles and Martyrs. Despite formidable opposition, the Church spread rapidly in the first century and functioned under four autonomous Patriarchates; in the East at Jerusalem, Antioch and Alexandria, and in the West at Rome - whence it reached out to the far-flung confines of the whole Empire.

Second century Old Roman Catholicism united and rightly organized, on a conciliar basis of ecumenical unity, the primitive and struggling churches of the post-Apostolic era. The Church successfully repelled the intrusions of schismatic irregulars and laid the conciliar and other foundations for that world structure of ecclesiastical order and organization on which grew and unfolded the Great Church of the Patristic age.

In 312 A.D. when the Emperor Constantine became a Christian and persecution ceased, the Church was able to work openly and freely, and because of the prominence

of Rome at that time as the great city of the West, the Bishop of Rome acquired great prestige and became the leader of the Western Church. The union of Church and State which followed Constantine's conversion led to many changes within the Church. Bishops were not always elected by the faithful over whom they were to exercise jurisdiction, and Archiepiscopal and Patriarchal Sees were too often filled by favorites of ruling secular princes, not by valid choice of area councils of the Church. This corruption of basic conciliar order and function, starting in the fourth century, still continues in many parts of the world. Conflict over ecclesiastical order and regularity was later to have far-reaching effects in the Church in the Netherlands.

In the ecumenical era, the five Patriarchal Sees of Rome, Antioch, Constantinople, Alexandria and Jerusalem were regarded as co-ordinate, and of equal status in the Church, but the Roman Patriarch, because of the historic position of that city in the development of Christianity, was accorded the further title of "first among equals," and a precedence of dignity. Gradually, however, the Roman Curia began encroachments upon the rights and privileges of the Eastern and other national autonomous Churches. There was strenuous opposition to this by those who adhered to the Old Roman Catholic position of a conciliar basis of Christian unity. These defenders of the Apostolic order and regularity asserted their right to continue to choose their own bishops and to rule their local affairs under universally accepted Canons which could be changed only by the decision of a General Council of the whole Church. The Council of Constance (1414-1418 A.D.) like other Councils, defended the rights of autonomous national Churches and affirmed that it had *"its authority immediately from Christ; and that all men, of every rank and condition, including the Pope himself, (was) bound to obey it in matters*

concerning the Faith, the abolition of the schism, and the reformation of the Church of God in its head and its members."

The Old Roman Catholic Church, while affirming its historic continuity with the Apostolic Church of the first century, and while possessing a line of Holy Orders held in common with the Undivided Church of earlier centuries, traces its Apostolic Succession in more recent centuries through the ancient See of Utrecht in Holland. St. Willibrord, the Apostle of the Netherlands, was consecrated to the Episcopate by Pope Sergius I, in 696 A.D. at Rome. Upon his return to the Netherlands, he founded his See at Utrecht. One of his successors in that See was the great St. Boniface, the Apostle of Germany. The Church of Utrecht also provided a worthy occupant for the Papal See in 1552 in the person of Pope Hadrian VI, while two of the most able exponents of the religious life, Geert Groote who founded the Brothers of the Common Life, and Thomas a Kempis who is credited with writing the *Imitation of Christ*, were from the Dutch Church.

For reasons which were for the most part political, the Jesuits began to invade the jurisdiction of the Archbishop of Utrecht in 1592, and although they were more than once rebuked therefore by the Pope and ordered to submit themselves to the authority of the Archbishop, their machinations against the Church of Utrecht continued unabated. In 1691, the Jesuits falsely accused Archbishop Peter Codde, the occupant of the See of Utrecht, of favoring the so-called Jansenist heresy. We say so-called Jansenist heresy because no one has ever yet succeeded in finding the repudiated heretical statements, either in substance or in form, in the AUGUSTINUS of Bishop Cornelius Jansenius, where the Jesuits pretended to have discovered them.



**HIS EMINENCE, ANTONIO CARDINAL BARBERINI, JR.
(1607-1671)**

*Archbishop of Rheims,
Cardinal-Priest of the Roman Catholic Church.*

*It is to him that The North American Old Roman Catholic
Church traces its Apostolic Succession.*

Despite the Archbishop's proved innocence of heresy, the influence of the Jesuits was so great that they persuaded the Pope to issue a secret brief suspending and deposing Archbishop Codde. Neither the names of his accusers, nor the charges made against him, were ever made known to him, nor was he permitted to offer any defense. This created a breach which was never healed, though Pope Clement XIV was favorably disposed towards the grievously wronged Church of Utrecht. We believe and maintain, as we have always done since 1691, that these irregular proceedings against the Church of Utrecht, based, as they were, upon charges which were proved at the time to have been groundless, were null and void, and that we have remained, and are still in actual fact, and not according to any fanciful or far-fetched theory, part and parcel of the Roman Catholic Church.

In 1739 Dominique Marie Varlet, Roman Catholic Bishop of Ascalon, consecrated Peter John Meindaerts to fill the vacant See of Utrecht, without having asked for or received a Papal Bull authorizing the consecration. Since then, the Church of Utrecht, while retaining in every detail her worship and doctrine as formerly, became known as the **OLD** Roman Catholic Church of Holland. The name is significant as witnessing her fidelity to that "Old" Catholicism universally accepted throughout the world and her disavowal of the "New" Catholicism which involved innovations of doctrine and discipline so different from Apostolic practice and tradition. Old Roman Catholicism is simply the same Mystical Body of Christ as in the first Christian centuries. There have been no essential changes. The decrees of the Second Council of Utrecht, held under Archbishop Meindaerts in 1763, are a monument of orthodoxy and respect for the Holy See. In a declaration made by Archbishop Van Os, and his two suffragans, to

the Papal Nuncio who visited Holland in 1823, they said: *"We accept without any exception whatever, all the Articles of the Holy Catholic Faith. We will never hold nor teach, now or afterwards, any other opinions than those that have been decreed, determined and published by our Mother, Holy Church...We reject and condemn everything opposed to them, especially all heresies, without any exception, which the Church has rejected and condemned... We have never made common cause with those who have broken the bond of unity."*

Thus, the Old Roman Catholic Church received and still preserves not only the true Apostolic Succession, but the doctrines and rites of the Church of Christ and the Apostles as well. This Church is called **OLD** because it rejects Modernism and every recent innovation of doctrine while adhering faithfully to the doctrine and discipline of the Church of Apostolic times. She is called **ROMAN** because the line of her Apostolic Succession from the first century until 1739 was held in common with the Roman Catholic Church and also because she uses the Roman Rite without addition or change, employing the Pontificale, Missale and Rituale Romanum with great care and exactness as to matter, form and intention in the administration of the seven Sacraments. The Church is **CATHOLIC** because she is not confined to any one nation or place or time, but ministers to all men, in all places, for all time, teaching the same Faith once delivered by her Founder, Jesus Christ, to the Apostles. The honest inquirer must be cautioned not to confuse the Old Roman Catholic Church with those groups calling themselves "Old Catholic". Much which, in this age, calls itself "Old Catholic" represents some compromise with Protestantism, or, in wider digression, with such non-Christian cults as theosophy. Old Roman Catholicism has no affiliation with such groups as the Polish National

Catholic Church, the Utrecht Union of Churches, the Liberal Catholic Church, the Old Catholic Church on the Continent or any of the various independent groups which abound in the United States and elsewhere. The heterodoxy of these groups makes union with them impossible.

In 1870, Dr. Ignaz von Dollinger brought the "Old Catholics" into being to offer resistance to the dogma of Papal Infallibility. In 1873, the Old Roman Catholic Church of Utrecht was most unhappily prevailed upon to provide these "Old Catholics" with a Bishop. In 1889, an amalgamation took place between the Church of Utrecht and the "Old Catholics", and thus the Church of Utrecht laid the foundation of her subsequent fall into Modernism. Before the great See of Utrecht abandoned her historic position, however, God in His Divine Providence provided for a way for the continuation of Old Roman Catholicism. Though Utrecht was eventually to abandon Old Roman Catholicism, the Church was not to perish. Archbishop Arnold Harris Mathew of England was consecrated to the Episcopate by Archbishop Gerard Gul of Utrecht at a time when Utrecht was still truly orthodox. At the time of Archbishop Mathew's consecration at Utrecht, no serious inroads had been made upon the Catholic Faith by the Church of Utrecht, nor had she yet departed in any way from Catholic traditions and practice. In this she differed very considerably from "Old Catholics", with whom she had been so unwise as to unite. By the end of 1910, however, the heterodox influence of the "Old Catholics" had proved too much for Utrecht, and had overwhelmed her, and so great and far-reaching were the changes which she was prevailed upon to make in her formularies and doctrinal position, that on December 29, 1910, Archbishop Mathew was forced to withdraw the Old Roman Catholic Church in England from Communion

with Utrecht in order to preserve its orthodoxy intact. Utrecht is no longer Old Roman Catholic but simply "Old Catholic." Thus it comes about that the ancient and glorious Church of St. Willibrord and St. Boniface has its continuation and perpetuation through the present day Old Roman Catholic Church which is compelled, in defense of its orthodoxy, to refuse to hold union with either Utrecht or the "Old Catholics."

The Roman Catholic Church has repeatedly affirmed its recognition of the validity of the Orders and Sacraments of the Old Roman Catholic Church in North America and throughout the world. See Addis and Arnold's **Roman Catholic Dictionary**, which says of this Church, "*They have retained valid Orders... We have been unable to discover any trace of heresy in these books,*" (i.e. those officially ordered for use in the North American Old Roman Catholic Church). **A Catholic Dictionary**, by Donald Attwater, bearing the imprimatur of Cardinal Hayes of New York, states of the Old Roman Catholic Church: "*Their orders and sacraments are valid.*" A more recent statement concerning the North American Old Roman Catholic Church, appears in the work by Father Konrad Algermissen, **Christian Denominations**, published in 1948 and bearing the imprimatur of John Cardinal Glennon of St. Louis: "*The North American Old Roman Catholic Church (has) received valid episcopal consecration...*" (p. 363). In 1928, **The Far East** magazine, published by the St. Columban Fathers of St. Columban's, Nebraska, answered an inquiry concerning the validity of the orders conferred in the North American Old Roman Catholic Church. The magazine article mentions Archbishop Carfora favorably and states that "*these orders are valid..*" (p. 16, Jan. 1928 issue).



ARCHBISHOP GERARDUS GUL, D.D.

*Old Roman Catholic Archbishop of Utrecht
Consecrator of Archbishop Arnold Harris Mathew
of England.*

*It is through Archbishop Gul that the North American Old
Roman Catholic Church traces its orders back into the ancient
Archiepiscopal See of Utrecht.*

THE APOSTOLIC SUCCESSION OF THE NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH

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

The following table of Apostolic Succession shows the direct and unbroken continuity of the Orders of the Bishops of this Church. For the sake of brevity we have not here recorded the Succession prior to 1668. The records in the Archives at the Vatican in Rome trace the common line of Succession before that date.

- 1. HIS EMINENCE, ANTONIO CARDINAL BARBERINI**, born in 1607, was the nephew of Pope Urban VIII. On August 30, 1627 the Pope nominated him Grand Prior of the Order of the Knights of Malta at Rome and Cardinal of the Roman Church. As Cardinal Deacon he received the title of Santa Maria in Acquiro. When he received the Ordination to the priesthood and promotion as Cardinal Priest, he took the title of Trinita' dei Monti. In 1628 he became Legate at Avignon. In 1655 he was consecrated Bishop of Frascati at Rome. The consecrating prelate was Monsignor Scannarolo, Bishop of Sidonia, assisted by Bishop Bottini, domestic prelate of the Pope, and Bishop Laurenzio Gavotti of Vintimigiia. On December 22, 1667, Cardinal Barberini became Archbishop of Rheims in France. In 1668 he consecrated as his coadjutor, with right of succession, Monsignor LeTellier, and towards the close of the year 1669 he journeyed to Rome for the last time. He took up

his abode at the Castle of Nemi, a few miles from Rome, where he died on August 3, 1671.

2. **CHARLES MAURICE LE TELLIER** was consecrated by Cardinal Barberini in the Church of the Sorbonne, at Paris, on November 12, 1668. He later became Archbishop of Rheims. Archbishop Le Tellier, by order of Pope Clement X, in the Church of the Cordeliers at Pontoise, France, consecrated on the 21st of September, 1670-
3. **JAMES BENIGNE BOSSUET**, as Bishop of Condom, in the department of Gers. Bishop Bossuet was transferred by Pope Clement X to Meaux in 1671 and was ordered by the Pope to consecrate as his successor, in 1693, at the Church of Chartreuse, in Paris-
4. **JAMES GOYON DE MATIGNON**, as Bishop of Condom. By order of Pope Clement XI, Bishop De Matignon on Quinquagesima Sunday, February 12, 1719, consecrated at Paris-
5. **DOMINIC MARIE VARLET**, as Bishop of Ascalon, in partibus, and Coadjutor to Bishop Pidou de St. Olon, of Babylon in Persia. On the evening of his consecration, Bishop Varlet received intelligence of the death of Bishop Pidou de St. Olon, whom he automatically succeeded in the See of Babylon. While traveling to Persia, however, Bishop Varlet administered Confirmation in Holland, where the Church of Utrecht was without a bishop. For this act of charity he was suspended and then retired to Holland where he resided with the Carthusian Fathers. Bishop Varlet consecrated four Arch-

bishops of Utrecht for the Dutch Old Roman Catholic Church, the first three dying without perpetuating the Episcopate. The fourth was consecrated by Bishop Varlet on October 17, 1739 and was named-

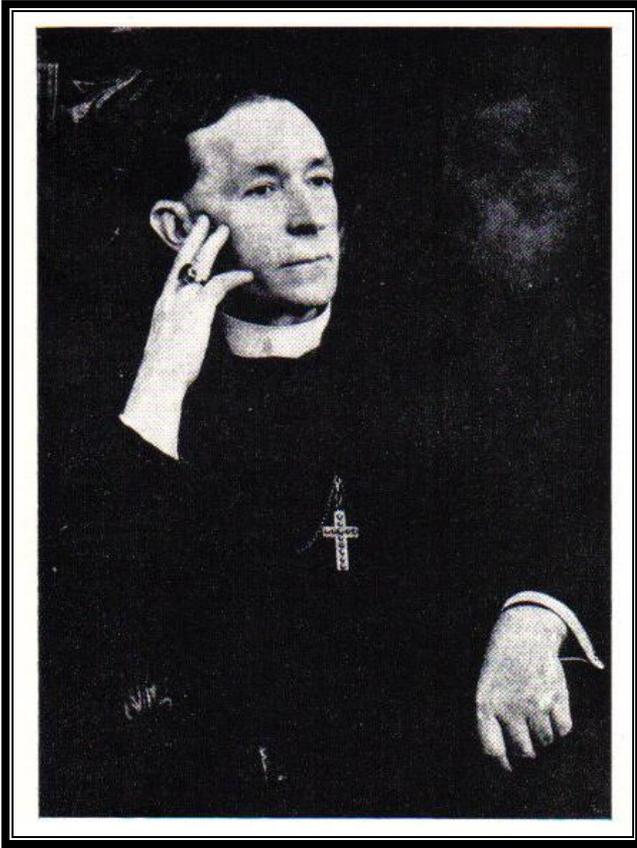
6. **PETER JOHN MEINDAERTS**, who had been ordained priest by Bishop Luke Fagin of Meath, afterwards Roman Catholic Bishop of Dublin, Ireland. On July 11, 1745, Archbishop Meindaerts consecrated as Bishop of Haarlem in Holland-
7. **JOHN VAN STIPHOUT**, who died December 16, 1777. Bishop Van Stiphout consecrated as Archbishop of Utrecht, on February 7, 1768-
8. **WALTER MICHAEL VAN NIEUWENHUIENZ**, who died April 14, 1797. Archbishop Van Nieuwenhuienz on June 21, 1778, consecrated as Bishop of Haarlem-
9. **ADRIAN BROCKMAN**, who died in 1800. Bishop Brockman consecrated as Archbishop of Utrecht, on July 5, 1797-
10. **JOHN JAMES VAN RHIJN**, who died in 1808. Archbishop Van Rhijn consecrated as Bishop of Deventer on November 7, 1805-
11. **GISBERT DEJONG**, who died in 1824. Bishop DeJong consecrated as Archbishop of Utrecht on April 24, 1814-
12. **WILLIBRORD VAN OS**, who died in 1825. Archbishop Van Os, on April 12, 1819, consecrated as Bishop of Haarlem-



**ARCHBISHOP ARNOLD HARRIS MATHEW
(1852-1919)**

First English Archbishop of the Old Roman Catholic Church

13. **JOHN BON**, who died in 1841. Bishop Bon, on June 14, 1825, consecrated as Archbishop of Utrecht-
14. **JOHN VAN SANTEN**, who died in 1858. Archbishop Van Santen on July 17, 1854, consecrated as Bishop of Deventer-
15. **HERMANN HEYKAMP**, who died in 1874. Bishop Heykamp consecrated on August 11, 1873, as Bishop of Haarlem-
16. **GASPARD JOHN RINKEL**, who died in 1906. Bishop Rinkel on May 11, 1892, consecrated as Archbishop of Utrecht-
17. **GERARD GUL**, who assisted by Bishop Van Thiel of Haarlem, Bishop Spit of Deventer and Bishop Demmel of Germany, at the Church of St. Gertrude at Utrecht, Holland, consecrated as Old Roman Catholic Bishop of Great Britain and Ireland, on April 23, 1908-
18. **ARNOLD HARRIS MATHEW**, who had been ordained a priest in the Roman Catholic Church. In 1911 Bishop Mathew was elected Archbishop. On June 29, 1912, Archbishop Mathew in his episcopal Chapel at London, England, consecrated-
19. **PRINCE DE LANDAS-BERGHES ST. WINOK ET DE RACHE**, who was sent to America to establish the Church here. On October 4, 1916, Archbishop De Landas-Berghes, in his domestic Chapel at Waukegan, Illinois, consecrated-



**ARCHBISHOP RUDOLPH PRINCE DE LANDAS BERGHES
(1873-1920)**

Rudolph Francis Edward St Patrick Alphonsus Ghislain de Gramont Hamilton
de Lorraine-Brabant, Prince de Landas Berghes et de Rache et
Duc de St Winock

*First Primate of
The North American Old Roman Catholic Church*

20. **CARMEL HENRY CARFORA**, as Perpetual Coadjutor with Right of Succession. Bishop Carfora was elected Archbishop of the United States and Canada on October 12, 1919 and Primate of all the Old Roman Catholic Churches on March 19, 1923. From Archbishop Carfora has been derived the succession of the Old Roman Catholic Bishops in the United States, Canada and Mexico. On January 24, 1948, Archbishop Carfora designated the Rt. Rev. Francis Donahue as his Perpetual Coadjutor, with Right of Succession and this appointment was confirmed at the General Synod held at Niagara Falls, N.Y., after election by the Bishops of the Church, on July 30, 1948. Archbishop Carfora died on January 18, 1958. On July 30, 1942 Archbishop Carfora had consecrated as Bishop of New York –
21. **HUBERT AUGUSTUS ROGERS**, who was later elevated by Archbishop Carfora to Archbishop of New York and who was subsequently named as Co-Adjutor to the Primate. Archbishop Rogers was elected by the General Synod in 1958 upon the death of Archbishop Carfora, as the Third Primate of The North American Old Roman Catholic Church. On January 21, 1967 Archbishop Hubert Augustus Rogers, assisted by Archbishop George T. Koerner and Archbishop James H. Rogers at St Paul's Church in Brooklyn, New York consecrated –
22. **JAMES EDWARD BURNS**, as Bishop of Staten Island. On May 30, 1978 at Marsh Chapel on the grounds of Boston University located in

Boston, Massachusetts Bishop Burns
consecrated –

23. **EDWARD JAMES FORD**, as Titular Archbishop of Amida. Archbishop Ford was later named the first Diocesan Bishop for the Diocese of New England. On September 1, 1991 at a Special Synod of the Church, Archbishop Ford was elected as the fifth successor to Archbishop de Landas Berghes in the Office of Primate of The North American Old Roman Catholic Church, succeeding Archbishop **HERVE LIONEL QUESSY** of French Canada, who had been consecrated by Archbishop Ford on June 14, 1986. Archbishop Quessy served as Primate for a little less than one year due to persistent health conditions. Archbishop Ford resigned from office for personal and for health reasons in 2002. He was succeeded by **EDMUND FLOYD LEEMAN** who had been consecrated by Archbishop Ford on September 8, 1984 as Bishop of New Jersey. Archbishop Leeman served as Primate from 2002 until 2007 when he resigned for reasons of health and Archbishop Ford was subsequently re-elected as Primate and was enthroned on June 16, 2007.

N.B. The following article in **THE LAMP** published by the Graymoor Franciscans of Garrison, N. Y., April, 1920, reads as follows concerning our first American Archbishop Prince de Landas:

"The Prince was born in Naples in 1873, and was educated at Oxford, Paris and Brussels. He served as a Captain on Lord Kitchener's staff in the Soudan. He received Priest's Orders from the late Archbishop Arnold Harris Mathew, by whom, some time afterwards (in 1913) he was consecrated to the Epis-

copate, but he was never a clergyman of the Established Church (Anglican). The de Berghes of St. Winock were kings of Brittany. The Heiress of this family married John II, 'the Pacific', Duke of Lorraine-Brabant. The Emperor Louis, 'the Barbarian' created the family Princes and Princesses of Lorraine-Brabant in 1344. The title of Prince de Rache was conferred upon Eugene Louis de Berghes, Captain-General, Grand Bailie and Governor of Hainault, by Charles II, the last Austrian to sit on the throne of Spain, in 1861. In 1827, Charles X, of France, created the head of the house Hereditary Duke. These titles were recognized as vested in the present holder,—Archbishop de Landas—and approved by Leopold, King of the Belgians, on January 5, 1909, and by Francis Joseph, Emperor of Austria on December 1, 1910. The Prince is a Grandee of Spain of the First Class, and is LL.B. and Ph.D. He is related by blood to the Royal houses of England, Austria, Saxony, Hesse, Germany and Holland. The Prince was a British subject, but apparently he has naturalized himself as an American citizen. A lawsuit in the U.S.A. against a man who questioned his titles and identity was settled in favor of the Prince."



SAINT WILLIBRORD, BISHOP AND CONFESSOR
(658-739)

Founder of the Archiepiscopal See of Utrecht
Apostle to the Frisians
Patron Saint of the Old Catholic Church



**THE CONSECRATION OF
THE MOST REVEREND ARNOLD HARRIS MATHEW
OF ENGLAND
April 28, 1908**

*at Saint Gertrude's Cathedral in Utrecht
by Archbishop Gerardus Gul (Utrecht), Bishop Johannes van
Thiel (Haarlem), Bishop Nicholas Spit (Deventer) and
Bishop Josef Demmel (Germany).*



DOCTRINAL STATEMENT

THE OLD ROMAN CATHOLIC CHURCH is a legitimate part of the One, Holy, Catholic, and Apostolic Church of Christ, having provable unbroken Succession of Orders from, and teaching the full faith of, the undivided Universal Church. She adheres to the forms and formulae established by the early Church Fathers, in order to preserve for succeeding generations the deposit of Faith received from our Lord and His Apostles. Of particular interest to sincere inquirers may be the following:

ECCLESIASTICAL AUTHORITY: The Old Roman Catholic Church can no longer hold communion with the Church of Utrecht or the "Old Catholics" because of their heterodoxy. This Church recognizes the primacy of honor and dignity due to the Papacy. Our position

remains exactly what it was in 1763 when the Second Council of Utrecht affirmed its reverence for the Holy See. Until such time as it may please God to permit the solution of the problems which have caused Rome unjustly to censure this Church, our status must continue to be that of an autonomous Church, under the spiritual jurisdiction of our Archbishop-Primate and other members of our hierarchy.

SPHERE OF ACTIVITY: One out of every two persons in the United States today belongs to no Church. Many of these unchurched souls are fallen-away Christians who for one reason or another refuse to return to the practice of their faith within the particular fold. Certainly, here among the unchurched and the fallen-away Christian there is a fruitful vineyard into which our clergy can be sent. It is to these souls that the Old Roman Catholic Church addresses its appeal and opens its doors, here in America and in other parts of the world. Old Roman Catholicism, despite every persecution and obstacle, must follow the command of its Divine Founder to go forth and teach all nations. Even the narrowest Ultramontanist cannot deny that this Church is "*a channel of Grace and Salvation.*"

rites and Ceremonies: To safeguard the validity of its sacramental ministrations, this Church conforms strictly to the prescriptions of the *Pontificale*, *Missale*, and *Rituale Romanum*. Many of the clergy use Latin in the Divine services but dispensation is granted to parishes desiring the use of the approved vernacular translations of the *Missale Romanum* and for other services. All episcopal functions are conducted in Latin, as prescribed by the Niagara Synod of 1948 (*the vernacular is now permitted as well, provided it is a true,*

authentic, and authorized translation of the original Latin Typical Edition).

Clergy use the Breviary and the Little Office of the Blessed Virgin in the recitation of the Divine Office.

Each of the seven Sacraments is administered according to the traditional Canons and prescriptions of the Roman Catholic Church. All the usual Sacramentals are also used and devotion to the Blessed Virgin, veneration of the images and relics of the saints is taught, while avoiding the excesses that often lead to superstition.

THE CLERGY: The Archbishop-Primate holds Primary jurisdiction in all provinces of the Church and he is assisted by the bishops who hold either Ordinary or Delegated jurisdiction. No candidate may be advanced to Holy Orders until he has successfully completed seminary training and a suitable period of observation. In the case of clergy from other ecclesiastical bodies desiring incardination, it is the practice of the Church to ordain all such men unless their Orders are of indisputable validity. The ordination of worthy men who are living in the estate of matrimony is permitted, while those who desire to embrace the monastic life are encouraged to do so. The Sacrament of Holy Orders cannot be conferred upon those who intend to exercise their priesthood or episcopate apart from the corporate membership within this Church and subject completely to its jurisdiction.

OTHER FACTS: True to her ancient heritage, the Old Roman Catholic Church holds the Catholic doctrines of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ; and the personal union in Him of the two natures, the human and the divine. Unlike some of

the "Old Catholic" sectarians who deny the doctrines of original sin, the eternal punishment of hell or the necessity of faith for salvation, Old Roman Catholicism reaffirms its Catholic position on these doctrines. The Church honors the Virgin Mary as the Mother of God and holds the true Catholic doctrine of the virgin birth of Christ. The Church teaches the doctrine of the Real Presence of Christ in the Blessed Sacrament and the spiritual efficacy of the Sacrifice of the Mass for the living and for the dead.

The vestments and clerical clothing of all ranks of the clergy are exactly those of the pre-Vatican II Roman Catholic Church. Church furnishings and decorations are also those found in traditional Roman Catholic Churches. Members of our religious orders wear the traditional habits of their respective Orders or Congregations and there are a number of secular Tertiaries living a semi-conventual life in the United States and in the other parts of the world.

CHURCH UNITY: In 1915 Archbishop Mathew sent a Delegate to the Vatican to negotiate terms of Union and there have been other efforts made to correct the injustice inflicted upon the Old Roman Catholic Church in the eighteenth century. Old Roman Catholicism welcomes into union all those devout and Catholic-minded independent clergy and groups who hold, more or less, the so-called "Old Catholic" position, but the Church will not sacrifice its orthodoxy simply to achieve such unity. We still pray that *"as the many grains are gathered into one loaf, so the many members of the Church by drawing near to God may become one bread, one Body,"* and that this **UNA SANCTA** may, after the example of our Blessed Lord, spend and give itself for

the life of the world, that men may find the abundance of life in an Undivided Church.

PRESENT STATE OF THE CHURCH: The Church under the jurisdiction of Archbishop Ford and those Old Roman Catholic jurisdictions with whom The North American Old Roman Catholic Church is in full sacramental communion, is now established in the United States, Canada, Haiti, Colombia, Venezuela, Pakistan, and the Congo. The Churches which were established under the jurisdiction of Archbishop Carfora in the many other countries during the past ninety years, have now grown into independent branches of the Old Roman Catholic Communion. These countries include Mexico, Panama, Italy, France, Germany and The Netherlands. In the United States there are numerous churches and missions. In years past The North American Old Roman Catholic Church also had a monastery of Franciscans in California and one of Benedictines in Maryland, a major and minor seminary for the education of candidates for the priesthood, while missionary priests in America and in the above named countries are laboring and have labored tirelessly, to extend further the work of the Church. The Religious Life is still vibrant and active though our Communities are smaller and the majority of the Religious are involved in local ministries, where they live more in mission status than in community. An official publication of the Church, *THE AUGUSTINIAN*, is issued periodically. Membership in the parishes and missions in the United States is distributed among communicants of various ethnic extraction and the clergy are also representative of these national groups. Together they are laboring to spread the Gospel of Christ and to firmly establish His Church in America, and wherever there is a call or need for our ministries.

In an age when human endeavor, industry, cooperation and life generally seem to be hopelessly tangled; in an age when men yearn for the saving truths of Faith and for spiritual security, the Old Roman Catholic Church, which has endured through the past two thousand and more years, can bring guidance, serenity, peace and eternal salvation to those who sorely need it.

You are cordially invited to investigate the teachings of the Church, to attend services in Old Roman Catholic parishes and missions, to read the literature of the Church, and to consult the clergy who stand ready to help you in any way possible.



IMPORTANT PERSONS IN THE LIFE OF THE OLD ROMAN CATHOLIC CHURCH



St Augustine of Hippo
*Patron Saint of the Old
Roman Catholic Church*



Bl John van Ruysbroeck
*Beatified Mystic of the
Dutch Church (Utrecht)*



Bp Cornelius Jansenius
Author of the Augustinus



Thomas a Kempis
Author of The Imitation of Christ

**BISHOPS WHO PLAYED AN INTEGRAL
PART IN THE EARLY HISTORY OF THE
OLD ROMAN CATHOLIC CHURCH**



Abp Peter Codde
(Utrecht)



Abp Cornelius Steenoven
(Utrecht)



Bp Dominic Marie Varlet
(Babylon)



Bp Jacques Bossuet
(Meaux)