

**The Apostolic Succession**  
*conveyed to the*  
**Rt. Rev. Robert Angus Jones**

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## Contents

THE CONSECRATION OF ROBERT ANGUS JONES .....	3
EPISCOPAL ORDINATION .....	3
OLD (ROMAN) CATHOLIC CHURCH OF UTRECHT .....	5
AMERICAN ORTHODOX CATHOLIC CHURCH .....	7
ORTHODOX CHURCH IN AMERICA .....	9
(JACOBITE) THOMAS CHRISTIANS OF INDIA .....	10
AFRICAN ORTHODOX CHURCH .....	13
APPENDICES .....	13

## THE CONSECRATION OF ROBERT ANGUS JONES

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Under the authority and direction of Primus Horst Block, the Reverend Robert Angus Jones was consecrated for the episcopacy of the newly re-founded province in the United States of the Free Protestant Episcopal Church. The consecration occurred on July 26, 2001, at a public celebration of the Eucharist at Bishop's Chapel, Watsonville, California. Bishop Jones' primary consecrator was Patriarch Maran Mar Joseph Vredenburgh of the Federation of St. Thomas Christians. Mart'a Virginia Vredenburgh and Bishop Joseph Eaton, also of the Federation of St. Thomas Christians, assisted Mar Joseph as co-consecrators. The consecration was according to the Anglican rite. Presenting delegates for the Free Protestant Episcopal Church were Rev. Fr. Michael Bonacci, and Mr. David Kerr.

What follows are the records of how the episcopal succession was passed down to Rev. Jones from the Apostles. Multiple consecrations and mutual exchanges have not been included as they do not pertain to the conveyance of the Sacrament.

## EPISCOPAL ORDINATION

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For an ordination to the Episcopacy to be valid, one needs only one valid Bishop to lay on hands. In this sense, it is commonly felt that at an episcopal consecration, only the primary consecrator's episcopal lineage is conveyed to the new bishop.

By long centuries of custom, additional consecrators ensured that any potential defect or question in the primary consecrator's lineage would be remedied through the hands of the co-consecrators. This reveals a sort of mechanistic 'pipeline' theory of consecration popular in the Western Church's thought since Augustine.

Among Independent Sacramental Bishops in particular, bishops often receive multiple consecrations and 'exchange lineages' with each other in an apparent misconception that a person is consecrated a bishop of a particular line of succession.

Our focus on Episcopal Ordination returns us to the heart of the meaning of consecration: that as bishops we are consecrated into humble service of the universal college of bishops of the One Church, in continuity with the past, and vouchsafing the future.

## APOSTOLIC SUCCESSION IN THE WEST

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The tradition of Apostolic Succession has been a part of the Universal Church since the very earliest years of gatherings of Christians. At its core, apostolic succession means that teaching and sacramental authority have been handed down directly from the original hands of the Apostles, and hence, Christ.

In the Roman Catholic and Orthodox Churches, only one bishop is required for a valid consecration of a new bishop – though additional bishops participate to vouchsafe the validity and regularity of the event. In the Church of England and her Anglican offspring, based on a long contention with Rome over the validity of her Orders, three bishops are required to consecrate a new bishop. This in theory assures that even if there are deficiencies among the consecrators, at least one will be have valid orders to impart.

Apostolic Churches in the East and West evolved slightly differing definitions of Apostolic Succession. In the West, the following three exoteric and one esoteric criteria have traditionally been used to adjudicate the validity of a Church's Orders:

- 1. Form:** The ordination of a Bishop must take place in a public setting (by custom it is usually in Eucharistic worship, though the form of ordination is in truth just the prayer of consecration), using an appropriate Order of ordaining a Bishop. In this we see the powerful symbol that the bishop is made in and for the Church. An ordination in secret or apart from the church's worshipping community is usually considered invalid.
- 2. Matter:** Ordination must be by actual physical laying on of hands. Praying over the candidate is not sufficient.
- 3. Minister:** The ordaining bishop(s) – the one(s) laying on hands – previously must have been validly ordained within the Apostolic Succession.
- 4. Intention:** The intent of the physical laying on of hands during the ordination liturgy must be to ordain and consecrate the person to the episcopate of the One Holy Catholic and Apostolic Church. Intent must be present both on the part of the ordaining bishop(s) and the ordinand: to teach what the Church has always taught. This criterion is meant to negate claims made that a person was ordained for the episcopate during a healing service, for example. Likewise, those who demonstrably do not intend to teach what the Church has always taught are not technically valid bishops by this definition.

## OLD (ROMAN) CATHOLIC CHURCH OF UTRECHT

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The conversion of the Netherlands to Christianity was due chiefly to the labors of St. Willibrord in the late 7<sup>th</sup> and early 8<sup>th</sup> centuries. After his consecration by Pope Sergius in 696, he established a Chair at Utrecht, Holland. Utrecht became the Primatial See of Holland, and ultimately became a Prince-Bishopric of the Holy Roman Empire until 1528, when Prince-Bishop Henry of Bavaria ceded the sovereignty to the Emperor Charles V. The Archbishop of Utrecht had secured a number of unique rights for the Dutch Church, which allowed them to conduct ecclesiastical matters with a great deal of freedom from Rome. Over time, Rome looked for opportunities to reverse this situation.

In 1702, the Roman Catholic Church in Holland (comprising the Archepiscopal See of Utrecht and the Bishoprics of Haarlem and Deventer) became separated from the rest of the Roman Church when Pope Clement XI suspended the Archbishop, Peter Codde, resulting from political intrigue. The Dutch Church had chosen to harbor Jansenist refugees from Rome, and dared to oppose the Jesuits.

After the death of Archbishop Codde, Dominique Marie Varlet, Roman Catholic Bishop of Babylon, restored the apostolic succession. The Dutch Church became the Old Roman Catholic Church, to distinguish it from those who adhered to a new hierarchy imposed on Holland by the Roman Church.

The Vatican Council of 1870 is a dividing line in the history of the Western church. Vatican I introduced the dogma of Papal Infallibility. From points all across Europe, faithful Roman Catholics now found themselves at odds with their Church, and a surprising number turned to the Old Roman Catholic Church for Holy Orders for their clergy, and priests for their parishes. Those Catholics who departed the Roman Church over this dogma became known as Old Catholics, and many of their churches came together with the Dutch Church in the Union of Utrecht.

In the following table, the succession is traced from Cardinal Antonio Barberini, nephew of Pope Urban VIII. Barberini was nominated to the Archepiscopal See of Rheims by King Louis XIV of France, recognized by the Pope, and the record of whose entry and enthronement at Rheims is preserved in Fisquot's La France Pontificale; so:

### **Utrecht Succession to Gul:**

Cardinal Barberini, on 12 November 1668, consecrated:

Duc Charles Maurice Le Tellier as his perpetual 'Coadutor cum jure successionis', who on 21 September 1670 consecrated:

Jacques Benigne Bossuet, Bishop of Mequx, who in 1673 consecrated:

Jacques Goyon de Matignon, Bishop of Condom, who on 12 February 1719 consecrated:

Dominique Maries Varlet, Bishop of Babylon, who on 18 October 1739 consecrated:

Peter Johann Meindaarts, Archbishop of Utrecht, who on 11 July 1745 consecrated:

Johann Van Stiphour, Bishop of Haarlem, who in 7 February 1768 consecrated:

Gualtherus Michael van Niewenhuizen, who in 21 June 1778 consecrated:

Johannes Broekman who in 5 July 1797 consecrated:

Johannes Jacobus van Rhijn who in 7 November 1805 consecrated:  
Gijsbertus Cornelius de Jong who in 24 April 1814 consecrated:  
Willibrordus van Os who in 25 April 1819 consecrated:  
Johannes Bon who in 13 November 1825 consecrated:  
Johannes van Santem who in 17 July 1853 consecrated:  
Hermanus Heijkamp who in 11 August 1873 consecrated:  
Casparus Johannes Rinkel who in 11 May 1892 consecrated:  
Gerardus Gul, 17<sup>th</sup> Archbishop of Utrecht.

### **the Mathew Line**

An Old Catholic Church was established in Great Britain and Ireland in 1908 when the Earl of Landoff (Arnold Mathew) was consecrated as its first Bishop. Mathew was entrusted with bringing the Old Catholic faith to England and Ireland. In 1910, Bishop Mathew created a breach with Utrecht, by consecrating two bishops for his church without first consulting with Utrecht. By 1911, Mathew had published a "Declaration of Autonomy and Independence" for his English Church. Mathew felt compelled to withdraw from the Utrecht church over several doctrinal and disciplinary issues, which he felt moved the church too far in the direction of Modernism and Anglicanism. Later that same year, Mathew's Church was received into union with the Orthodox Patriarch of Antioch.

Mathew raised the Austrian Prince de Landas Berghes to the episcopate in 1913. When World War 1 broke out a year later, the Prince went into exile in the United States. Being related to most of the royal houses of Europe, the British government ensured he would not be imprisoned in England as an 'enemy alien'. Prince Bishop de Landas Berghes ended up at St. Dunstan's Abbey in Illinois, meeting Abbot Francis Brothers, and raising both Brothers and Carmel Carfora to the Episcopate to further the Old Roman Catholic Church of America.

Gerardus Gul, 17<sup>th</sup> Archbishop of Utrecht, who on 28 April 1908 consecrated:

Arnold Harris Mathew, 4<sup>th</sup> Earl of Landoff, Regionary Old Catholic Bishop for Great Britain and Ireland, afterwards Archbishop of London, who on 29 June 1913 consecrated:

His Serene Highness, Rudolphe Francois Edouard de Gramant Hamilton de Brabant, Prince de Landas, Berghes, et de Rache et Duc de St. Winnock, Archbishop of the Old Roman Catholic Church, who on 4 October 1916, assisted by Francis Brothers (also consecrated by de Landas Burghes) consecrated *sub conditione*:

Carmel Henry Carfora, Archbishop & Primate of the North American Old Roman Catholic Church, who on July 30, 1942 consecrated *sub conditione*:

Hubert A. Rogers, who on June 21, 1952 consecrated *sub conditione*:

Cyrus A. Starkey, who on August 26, 1963 assisted Howard E. Mather in the consecration of:

Joseph Vredenburgh, Mar Narsai, Patriarch of the Federation of St. Thomas Christians on 26 July 2001, assisted by Virginia Vredenburgh, Mart'a Virginia, and Joseph Eaton, Mar Tooma II consecrated:

Robert Angus Jones, for the Free Episcopal Church.

## AMERICAN ORTHODOX CATHOLIC CHURCH

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The story of the American Orthodox Catholic Church is the story of ethnic Orthodox jurisdictions attempting to adapt to the American religious scene. This line combines the apostolic lineages of Greek, Albanian, Ukrainian, Russian and Syrian jurisdictions. This is also the story of Russian Orthodoxy trying to make its way in the world in the absence of its Patriarch.

Historically, jurisdictions of the Patriarchates did not overlap. Order was preserved throughout the Eastern Christian world by clear agreements on which Patriarch provided pastoral and administrative oversight of which indigenous peoples. A church might change its allegiance and form a union with a new Patriarch, but patriarchates never shared oversight of the same people.

In the United States, the situation was new to the Orthodox world. For the first time, large numbers of ethnic Orthodox lived together - Syrian, Greek, Russian, and Armenian, side by side by side. Historical precedent dictated that the first Orthodox Church to enter unclaimed territory would 'own' the jurisdiction of the people there. By this precedent, the Russian Orthodox were easily the first, having established outposts in Alaska and California very early on. However, in the U.S., the people to be served were already Orthodox, and looked for priests who provided their own liturgy in their own language.

Complicating this situation was the position of the Episcopal Church, which considered itself to be the presence of English-speaking Orthodoxy in America. Anglican theory just developing at this time held that since the English Church never had supported Rome in the Great Schism, that the English Church was in fact still in union with Orthodoxy. During this period, the Episcopal Church took pastoral oversight of the Romanian Orthodox Church briefly in 1923, and provided financial support for (and provided ethnic clergy for) the Syrian Orthodox immigrants.

Into this situation Aftimios Ofiesh, a Syrian Orthodox priest appeared. He applied to come to New York to minister to the faithful, and was consecrated a bishop for the Russian Orthodox Church, and made Archbishop of Brooklyn, of the Holy Eastern Orthodox Catholic and Apostolic Church of North America. The Holy Synod of the Russian Orthodox Church planned this as the first English-speaking pan-ethnic Orthodox jurisdiction. Ofiesh's mission was to unite the Orthodox faithful in a native English-speaking church.

With the ethnic Orthodox clamoring for their own liturgy, spoken in their own languages, and the Episcopal Church pressuring Orthodox leadership, Ofiesh had a difficult road. Then the Syrian Orthodox Church sent in their own leadership (with the financial backing of the Episcopal Church) - a clear violation of territory. In 1929, the Russian Metropolitan Platon withdrew support for Ofiesh's church, and Ofiesh and his supporters voted to continue autonomously. Archbishop Ofiesh established the first non-ethnic Orthodox jurisdiction on American soil thus:

**A. Line through Nichols:**

Makarij III, Michael Neveskij, Metropolitan of Moscow (last head of the Russian Church before the restoration of the title Patriarch), who on 13 December 1903 consecrated:

Evdokim Basil Meshcherskij, Archbishop of Alaska and All North America, who on 17 May 1917, assisted by Archbishop of Albania Kristofor Kissi consecrated:

Aftimios Ofiesh, Archbishop of Brooklyn for the Holy Eastern Orthodox Catholic Apostolic Church in North America (Syrian Orthodox mission), who on 27 September 1932, assisted by Sophronios Bishara and Joseph A. Zuk consecrated *sub conditione*:

William Albert Nichols as Archbishop Ignatius of Washington, D.C., who on 16 December 1933 with Samuel Gregory Lines consecrated:

Howard Ellsworth Mather, Mar Timothy, Exarch of the Order of Antioch, who, on 26 August 1963, assisted by Cyrus Starkey, consecrated:

Joseph Vredenburgh, Mar Narsai, Patriarch of the Federation of St. Thomas Christians on 26 July 2001, assisted by Virginia Vredenburgh, Mart'a Virginia, and Joseph Eaton, Mar Tooma II consecrated:

Robert Angus Jones, for the Free Episcopal Church.

**B. Additional Line to Nichols:**

Aftimios Ofiesh, Archbishop of Brooklyn for the Holy Eastern Orthodox Catholic Apostolic Church in North America, who on 26 May 1928, assisted by Rizkallah Abo-Hatab and Elias II (Metropolitan of Tyre and Sidon of the Syrian Orthodox Patriarchate of Antioch and all the East) consecrated:

Sophronios Bishara, who along with Rizkallah Abo-Hatab, on 25 September 1932, assisted Aftimios Ofiesh in consecrating:

Joseph A. Zuk, who on 27 September 1932, assisted Aftimios Ofiesh (along with Sophronios Bishara) in consecrating *sub conditione*:

William Albert Nichols. [continue as above]



## ORTHODOX CHURCH IN AMERICA

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The Orthodox Church in America began as the Alaska diocese of the Russian Orthodox Church. [Lest we forget, the Russians “owned” the northwestern coast of the U.S. down to the San Francisco Bay until it was taken from them in the 1800s, and had a large and active fur trade throughout the northwest of the North American continent until Canada and the U.S. forced them out.] The diocese eventually expanded into an exarchy for North America. The Church became autocephalous in 1970, and formally became the Orthodox Church in America.

### C. Another Line through Nichols:

Theophilus Pashkovsky and Arseny Chagovtsev of the Orthodox Church in America (Russian Orthodox), who, assisting Aftimios Ofiesh, Archbishop of Brooklyn for the Holy Eastern Orthodox Catholic Apostolic Church in North America (American Orthodox Church), on 11 September 1927 consecrated:

Rizkallah Abo-Hatab, for the American Orthodox Church, who, assisting Aftimios Ofiesh, Archbishop of Brooklyn for the Holy Eastern Orthodox Catholic Apostolic Church in North America, and Elias II (Metropolitan of Tyre and Sidon of the Syrian Orthodox Patriarchate of Antioch and all the East) on 26 May 1928 consecrated:

Sophronios Bishara, who along with Rizkallah Abo-Hatab, on 25 September 1932, assisted Aftimios Ofiesh in consecrating:

Joseph A. Zuk, who on 27 September 1932, assisted Aftimios Ofiesh (along with Sophronios Bishara) in consecrating *sub conditione*:

William Albert Nichols as Archbishop Ignatius of Washington, D.C., who on 16 December 1933 with Samuel Gregory Lines consecrated:

Howard Ellsworth Mather, Mar Timothy, Exarch of the Order of Antioch, who, on 26 August 1963, assisted by Cyrus Starkey, consecrated:

Joseph Vredenburgh, Mar Narsai, Patriarch of the Federation of St. Thomas Christians on 26 July 2001, assisted by Virginia Vredenburgh, Mart'a Virginia, and Joseph Eaton, Mar Tooma II consecrated:

Robert Angus Jones, for the Free Episcopal Church.

## (JACOBITE) THOMAS CHRISTIANS OF INDIA

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*Note:* for those who restrict a bishop's lineage to the single thread of the primary consecrators, Primary Line A is Bishop Jones' primary sacramental line.

By Tradition, Christianity was first preached in India by the Apostle Thomas, in about 40 AD., predating the founding of Christianity in the Western world (except Britain) by many decades. The first known communities of Christians in India arrived in about 345 AD, and were Jewish Christians from Syria, led by Thomas of Cana. The indigenous church is known as the Mar Thoma Church, or in English: "The Christians of St. Thomas", or "the Thomas Christians".

Almost nothing is known with any certainty of the shape or nature of Mar Thoma beliefs and practice. Did they use the Gospel of Thomas? Were they connected with the ancient Sees of Antioch or Alexandria? How did they worship?

The Thomas Christians come to more certain light when the Portuguese encountered this Church while exploring the Malabar Coast of India in 1498. The Thomas Christians, though by then in full communion with the (Nestorian) Assyrian Church of the East, greeted the Portuguese as representatives of the Church of Rome.

The Portuguese brought in Roman Catholic missionaries and began imposing Latin custom and ritual. This culminated in the Synod at Diamper in 1599, where the Indian Church severed its ties with the Catholicos of the Assyrian Church. So thoroughgoing was the latinization of the Thomas Christian church that in 1653 most of the Church rebelled against this Westernization, and broke with Rome in an effort to regain their identity and historic church. The Thomas Christians split into no less than 5 jurisdictions. These bodies were supported by the Antiochene Patriarch, the Catholicos of the Church of the East, the Roman Pontiff, and the Chaldean Uniate Church, respectively.

In 1665, one of those groups of Thomas Christians who remained separated from Rome found themselves without a bishop. They placed themselves under the jurisdiction of the Syrian Orthodox "Jacobite" Patriarch of Antioch. This loose union provided the Thomas Christians with their ecclesiastical hierarchy, and they became the Malankara Syrian Church.

This arrangement becomes relevant to our story with the patriarchate of Moran Mar Ighnatiyus Ya'qub II (Ignatius Jacob II), Patriarch of Antioch and of All the Domain of the Apostolic Throne (Syrian Orthodox "Jacobite" Church of Antioch). Mar Ya'qub became convinced that he could be instrumental in returning Orthodoxy to the West to those places where it had long since vanished. He had previously consecrated Raimond Ferrette (Mar Jules), who restored a line of bishops for Britain. Mar Ya'qub would instill this openness to a restoration of Orthodoxy in the West into his bishops.

The Syrian Patriarchs customarily consecrated the Metrans (Metropolitans) of the Mar Thoma Church.

Moran Mar Ighnatiyus Ya'qub II, Patriarch of Antioch and of All the Domain of the Apostolic Throne, on 12 February 1865, in Omeed (Deyarbekir) Turkey consecrated:

Joseph Pulikkottil, Joseph Mar Dionysios V, Metran of the Malankara Syrian Church.

Mar Ya'qub's successor was Moran Mar Ighnatiyus Butrus IV (Ignatius Peter III/IV), Patriarch of Antioch and of All the Domain of the Apostolic Throne (Syrian Orthodox "Jacobite" Church of Antioch). Mar Butrus would be responsible for promulgating a bull of consecration for the consecration of Joseph Rene Vilatte to the episcopacy. Mar Butrus also consecrated the following bishops, who figure in the lineage of +Vilatte.

Paulose Kadavil Kooran (Paulose Mar Athanasios), Bishop of Kettayam (later Catholicos-Metropolitan of the Malankara Syrian Church) & Legate of Moran Mar Ighnatiyus Butrus IV. He was consecrated 4 December 1876 by Mar Butrus IV, assisted by Mar Gregorios Abdullah and Joseph Mar Dionysios V.

Paulose Murimattom (Paulose Mar Ivanios (also later called Mar Ignatius Abdullah II)), Bishop of Kandanad, India in the Malankara Syrian Church. He was consecrated 18 May 1877 by Mar Butrus IV, assisted by Mar Gregorios Abdullah and Joseph Mar Dionysios V.

Geevarghese Chathuruthil Pallathitta (Geevarghese Mar Gregorios), Bishop of Niranam, Malankara Syrian Church. He was consecrated 10 December 1876 by Mar Butrus IV, assisted by Joseph Mar Dionysios V and Gregorios Abdullah.

The last facet of the story comes directly from Peter Anson's *Bishops at Large*, p. 105:

"In about 1888 about 5,000 Catholics of the Latin Rite of Ceylon and South India had formed a schismatic body known as the (Latin Rite) Independent Catholic Church of Ceylon, Goa and India. The reasons for this break with the papacy were political rather than religious. From the sixteenth century there had existed a concordat between the Holy See and the King of Portugal which allowed the latter to nominate Bishops to the diocese of Latin Rite India, as well as other colonies which had formally been Portuguese colonies. The arrangement was known as the *Patrondo* (Patronage). By the second half of the nineteenth century it had become obvious that it was high time for *Patrondo* to be abolished.

On January 2, 1887, Pope Leo XIII set up a new Latin hierarchy for India and Ceylon, with the bishops (except for the province of (Goa) directly dependent on the Congregation of Propaganda. This change aroused considerable indignation because there still existed strong sentimental link between Indian Catholics and Portugal. Many native priests were indignant at being transferred to jurisdictions of French or Italian bishops.

Thus came into being what was called the '*Patrondo Association*'. Its leaders petitioned King Luis I of Portugal, to use his influence at Rome to have the royal patronage restored. On February 10, 1888, A Goan priest, who had been a Brahmin, Antonio Francisco Xavier Alvarez, was elected by the Association as first bishop of the schismatic church. He applied to Mar Dionysios V, Jacobite Metran of Malankara since 1876, to consecrate him, but with no result. His appeal to Moran Mar Ighnatiyus Butrus IV, Jacobite Patriarch of Antioch was more successful." And so, at the direction of Mar Butrus IV:

Joseph Mar Dionysios V, assisted by Paulose Mar Athanasios, Geevarghese Mar Gregorios, and Paulose Mar Ivanios (all of the Malankara Syrian Church), in the chapel of the Syrian Orthodox seminary in Kottayam in Malabar, on 29 July 1889 consecrated:

Antonio Francisco Xavier Alvarez (Mar Julius I), Archbishop of Ceylon, Goa and India for the (Latin Rite) Independent Catholic Church of Ceylon, Goa, and India.

In the late 1800s, a Frenchman, Joseph Rene Vilatte was ordained to the priesthood by Bishop Herzog of the Utrecht succession (the Old Catholic Church). He began his work in Wisconsin to create ethnic Old Catholic parishes. He immediately ran afoul of the Episcopal Church, which blocked his work, and damaged his relationship with Utrecht. Fr. Vilatte realized he needed episcopal authority to fully continue his work, but the door to Utrecht was closed (this was also on the heels of Utrecht's challenging relationship with Arnold Harris Mathew). After seeking help from various Apostolic churches, Fr. Vilatte discovered the work of, and decided to write to Antonio Francisco Xavier Alvarez (Mar Julius I). Mar Julius sent this reply to Fr. Vilatte (again, from Anson):

We from the Bottom of our hearts thank God that He has mercifully shown you the way out of the slavery of Rome; and we rejoice to see a large number of Christians making heroic efforts in the same direction as ourselves in the New World.

This sympathy was confirmed by Mar Butrus IV, who sent his bull of consecration to Mar Julius on 29 December 1891, authorizing him to raise Fr. Vilatte to the episcopacy – and so:

Antonio Francisco Xavier Alvarez (Mar Julius I), Archbishop of Ceylon, Goa and India for the (Latin Rite) Independent Catholic Church of Ceylon, Goa, and India, who on 29 May 1892, assisted by Paulose Mar Athanasius, and Geevarghese Mar Gregorios (both of the Malankara Syrian Church), in the Portuguese Cathedral of Our Lady of Good Death at Columba, Ceylon consecrated:

Joseph Rene Vilatte (Mar Timotheos), Archbishop of North America & Exarch of the American Catholic Church, who on 29 December 1915, assisted by Bishop Paolo Miraglia Gulotti (who had been consecrated by Vilatte) consecrated:

Frederick Ebenezer John Lloyd, Bishop of Illinois, afterwards Primate of the American Catholic Church, who on 1 July 1923 consecrated solo:

Gregory Lines, Bishop of the Pacific for the American Catholic Church, who on 16 December 1933, assisted by Bishops William Albert Nichols and George S. A. Brookes (themselves both in the Vilatte line) consecrated:

Howard Ellsworth Mather, Mar Timothy, Exarch of the Order of Antioch, who on 26 August 1963, assisted by Bishop Cyrus Augustine Starkey (also in the Vilatte line) consecrated:

Joseph Laverne Vredenburg, Mar Narsai, Patriarch of the Federation of St. Thomas Christians, who on 26 July 2001, assisted by Virginia Vredenburg (Mart'a Virginia), and Joseph Eaton (Mar Tooma II), (both of whom were consecrated by Mar Joseph) consecrated:

Robert Angus Jones, for the Free Episcopal Church.

## AFRICAN ORTHODOX CHURCH

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In the early decades of the 1900s, Black Americans began to organize and look for ways and means to greater self-determination, and the creation of organizations that allowed for full participation and leadership. Fr. George McGuire led a very successful career as an Episcopal priest, but the Church had very few opportunities for non-Whites to become bishops. Fr. McGuire, who moved in the same circles as Marcus Garvey, led a community of Black faithful and clergy to create a new Church. The group approached the American Catholic Church to receive valid Orders from +Vilatte. The African Orthodox Church was founded in 1921, as a fully independent, new and ethnic jurisdiction, to serve Black Americans in the United States and the West Indies. It is one of the more successful of the Independent Churches, continuing to the present with over 2000 members.

### *Line through McGuire:*

Joseph Rene Vilatte, Mar Timotheos, Archbishop of North America & Exarch of the American Catholic Church, who on 28 September 1921 consecrated:

George Alexander McGuire, African Orthodox Church, who on 10 September 1924, along with Arthur Stanley Trotman and William Ernest James Robertson (all of the African Orthodox Church) consecrated:

Reginald Grant Barrow, African Orthodox Church of N.Y., who on an unknown date consecrated:

George S. A. Brookes, African Orthodox Church, who on 16 December 1933 assisted Gregory Lines in consecrating:

Howard Ellsworth Mather, Mar Timothy, Exarch of the Order of Antioch, who on 26 August 1963, assisted by Cyrus Starkey, consecrated:

Joseph Vredenburgh, Mar Narsai, Patriarch of the Federation of St. Thomas Christians on 26 July 2001, assisted by Virginia Vredenburgh, Mart'a Virginia, and Joseph Eaton, Mar Tooma II consecrated:

Robert Angus Jones, for the Free Episcopal Church.

## APPENDICES

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1. Chart of the Lines of Succession to Robert Angus Jones
2. Consecration Certificate for Robert Angus Jones
3. Apostolic Letter Affirming the Consecration of Robert Angus Jones
4. Episcopal Letter from FPEC Bishop Primus Edwin D. Follick confirming FPEC standing.

