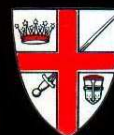


The Berea School of Theology and Ministries on Internet
© 2003 - 2010



**Uw Woord is een lamp voor mijn voet,
en een licht op mijn pad.
Psalm 119:105**



ds. Philippe L. De Coster, D.D.

Berea Evangelische Huiskerk

**E-books by Reverend Philippe Laurent De Coster, D.D. available
on "Scribd".**

You will find study material on Theological and Bible subjects, as well as
various study material on ecumenical, ethical and historical subjects.

Also visit our websites, or write to:
bereahousechurch@hotmail.com

[Berea Evangelical Church House](#) "House Churches" describe small groups of
believers - even as few as two or three - who gather in the name of the Lord
Jesus Christ. "For where two or three are gathered together in my name, there
am I in the midst of them. (Matthew 18:20)" (KJV)

[Babylonische Hedendaagse Maatschappij](#) What are the characteristics of
"Babylon", the Great Babylon, for us today? To answer this question, we must
first consult the Book of Revelation, part of the syllabus of the Berea School of
Theology on Internet. The spirit of Babylon in the Old Testament, is not only
part of our contemporary culture, but it is also, generally, entered into the
Christian religion. This study is for Dutch speaking people.

[Studies in the Psalms](#) The Book of Psalms is a reflection of the soul of the
Jewish and Christian believers, which of old in the Old Testament were sung or
chanted to the accompaniment of string, percussion, or wind instruments, or a
combination thereof, mostly at the Temple of Jerusalem, on festivals, national
events, or simply in the days of the week; and, widely used in Christianity.

[Berea Evangelische Huiskerk](#) What is a house church? We are used to thinking
of church as a building, but how does the Bible portray the church?
Interestingly, the Bible never uses the word "church" to describe a building;

instead, it gives us the picture of the church as a family. Like a family, there are spiritual mothers, fathers, sisters, and brothers in Christ. The church is called “God’s household” (1 Timothy 3:15). They shared common meals together (Acts 2:46, 1 Corinthians 11:20-21). Lived life together (Acts 2:44-46) and as a family, were to care for and love one another deeply (1 Peter 1:22). Not surprisingly then, the New Testament churches typically met in the homes of believers. Here are some biblical examples of New Testament house churches • Lydia’s House (Acts 16:40) • An Upper Room (Acts 20:8) • Priscilla and Aquila’s house (Romans 16:3-5, 1 Corinthians 16:19) • Nympha’s house in Laodicea (Colossians 4:15) • Archippa’s house (Philemon 2)

[De Constitutionele Kerk van Christus - Een Heilig Priesterschap](#) After our English Edition of the Constitutional Church of Christ, we now present a shorter version of same in the Dutch language for Internet, as well as local spread and use. I just had my 71st. birthday on September 19. Turning 71 to 17, makes me to remember the year when I gave myself to Jesus Christ, through faith in Him, and was baptised by immersion in UK, 1958. Ever since I remained faithful to God's Word. Even in Old Catholicism I referred to the Bible to solve problems, God's Word being my sole tool. In my remaining years, I am now more than ever totally dedicated to the preaching of the Gospel of Jesus Christ on Internet, and locally organising Bible Study Groups and Prayer Meetings. This book is the very foundation of all further work, remaining to sound Evangelical teaching.

[Ecumenical Eucharist Liturgies in Dutch and French](#) Liturgy of the Lord's Supper (Holy Eucharist, Holy Communion), for Ecumenical purposes, in Dutch and French. The Dutch liturgy is an adaptation of the French. The liturgies can be used variously in church, prayer and healing meetings, and when two or three are gathered together in the Name of Christ. The Lord's Supper is intended for believers in the Lord Jesus Christ only.

[Bible Reading Plan](#) Reading the whole Bible in three years. This work is so far not complete. So far updated, one year and four months, beginning with January 2009. It will finally include every chapter from the Bible, for your biblical knowledge and insight in the Word of God. Reading the whole Bible through is a big task; if you get discouraged and miss a few days, do worry: just pick up where you left off, and if it takes you a little longer than the allotted time to finish the reading programme, on one will mind. The work is revised and completed, with Old and New Testament maps (public domain).

[Search the Scriptures - Curriculum Vitae](#) I do like to start my “Christian Curriculum Vitæ” with God’s Word, the Bible. I cannot too earnestly and urgently address the call to all reading this documentation, that upon your use of the ‘Word of God’, the way of grace, where in a great measure your spiritual life depends. The believers, before or after baptism, live by the ‘Word’ proceeding out of the mouth of God. Therefore, as I always did since my personal

commitment to Jesus Christ at the age of 17 even in most difficult circumstances of home-life with father and mother, be ‘yourself’ also steadfast, and seek with your all heart and mind in the wisdom of God’s Word. To this end, receive the following hints. Read the ‘Word of God’ more with your heart than with the understanding, as with the understanding one would know, but with the heart one desires, loves, and hold fast. Let the understanding be the servant of your heart. Be much afraid of the understanding of the carnal mind, which never can receive spiritual things from God.

[The Constitutional Church of Christ](#) The Constitutional Church of Christ as found in the Acts of the Apostles, the book of birth and growth of God’s New Covenant Assembly, in its largest signification, is the whole company of regenerate persons in all times and ages, in heaven and on earth. The Church of Jesus Christ is compared to a city where converted sinners find shelter; and, to a house where every converted sinner is a member of the family. Paul’s statement, “repentance towards God, and faith toward our Lord Jesus Christ” (Acts 20: 21), suggests repentance is bound up in faith. To have faith is to repent; without repentance faith is not possible. We are now ready for the formation of the constitutional Church of Christ, baptism the only condition for membership. In this sense, the church is identical with the spiritual kingdom of God; meaning the redeemed in which God in Christ exercises actual spiritual dominion. The constitutional church in its large sense, is nothing less than the body of Christ – the spiritual organism to which our Lord gives spiritual life, and through which he manifests the fullness of his power and grace. Sacerdotal and liturgical terminology from the Old Testament is abundantly used by New Testament writers to describe the ministry of the Constitutional Church of Christ, and to describe the ministry of the church, both as a priestly community and as a group of individuals. (Read further in the book).

[De Ontvangenis der H. Maagd \(1855\)](#) This scanned booklet dated 1855, printed in Holland is as one can see extremely old, and only belongs to my personal archives, and public domain. It was given to me in the years seventy. It is an Old Catholic Church (Union of Utrecht) debate around the Immaculate Conception of Mary, refused by the Old Catholic Churches world-wide. Unfortunately, the presented text is in the Dutch language, and intended to be read in Holland and Belgium. Maybe, the same work exists in US. Please tell me. www.haguratelier.com/Oremus.html

[The Book of Genesis \(with introduction Pentateuch\)](#) Short introduction to Pentateuch: There are a number of views, at least two major ones, of the Pentateuch. The first takes the five books at their face value, and ascribes all of them to Moses. The second view that there are quite a number of documents that gradually came together during the Mosaic times down to about 400 B.C. The first view held the field without challenge until the end of the eighteenth century; and from that date, the alternative theory came gradually to the fore.

The Book of Genesis: The Bible's point of departure is the creation of the universe. The first sentence of the Bible reads: "In the beginning God created the heaven and the earth." Why should we believe those words? On whose authority? The easiest answer would be, we don't know how the universe started. We have some scientific theories, but we are still in the dark when it comes to so-called ultimate questions, and may always be. Recalling someone, one can choose to believe the biblical account of creation rather than stay in the dark.

- [Episcopate of Primate Jean Bricaud](#) This is an important document of our Church, "the Latin Old Catholic Church of Belgium and France (independent denomination), and of many other apostolic denominations in the world. This document, therefore, is public domain. It concerns the apostolic lineage of the apostle Peter in Antioch, where according to the Acts of the Apostles he remained there two years, before travelling to Rome where he died the martyrdom. Archbishop Jean Bricaud received his ordinations and consecration in the Gallican Church (France), by Archbishop Louis Marie François Giraud for the "Eglise Catholique Gnostique" (its first name). He had to promise to run his episcopate in the light of Roman Catholic Doctrine. The Antiochean Jacobite valid lineage ran through him to us up to this day. Of course, we had other consecrations "sub conditione", making our episcopate very ecumenical in the college of the apostles of Christ.

- [Biography of Jean Frémont, Rouen, France](#) The Right Reverend Jean Fremont belongs to my church, the Latin Old Roman Catholic Church of Flanders. He is situated in Rouen (France). Has a chapel, able to hold 130 parishes. His work is very flourishing. He is also my successor as Archbishop. He is a man with great merits, and loved by many, many people. He is a great spiritual counsellor.

- [The Bhagavad Gita in English](#) The 24th of February 1997, I was asked by Dr. Ramananda Prasad, of the American Gita Society, to translate in French and Dutch his English version of the Bhagavad Gita, or the 700 verses, 18 chapters. I did translate his Gita into those languages, edited on their website. That was a very long and slow work, with self-help in the Sanskrit. At the end of the work, I was quite acquainted with the sanskrit self-help, Roman transliteration, etc. And, I thought "why should I not make my own translation English?" (After so much experience) So, I started translating the Gita into English, a very difficult task anyway, even after having done the two others from the English. I succeeded and here it is. The Gita is a sure handbook as it were, for all those eager to meditate. As a christian, I also read the Gita. My meditations until this very moment, together with my spiritual writings as found on Scribd, are most powerfully achieved through religious knowledge, faith and devotion to the Almighty God, the mind ever absorbed in Him.

- [Biography of Jean Stahl, Bishop](#) The Right Reverend Jean Stahl, is the first bishop of the Church of John, Exmes (Orne), France.

[Eglise de Saint Jean](#) This Church of Saint John, is a mystical apostolic church in the lineage of the Apostle Peter in Antioch, brought to us through Archbishop Joseph René Vilatte. The lineage is Orthodox, and called the Antiochean Jacobite Succession. The Church gathers all believers in Jesus Christ, and is a church of divine love, Christ's love. The founder of this church is the frenchman, Jean Stahl. First he was a Roman Catholic priest, a Cistercian monk. He lived for awhile in seclusion, treading the mystical path; and, finally was consecrated bishop by the well-known Tugdual, living in seclusion. I have known bishop Jean Stahl since 1976 until he died, and worked with him as well. I was called on the ecclesiastical identity card "active member". Sometime after his death, his wife Gabriel died, and I was called to service the burial. Nothing is left of the Church, manor house is sold. Maybe the chapel where I celebrated the Holy Mass may still be there, open to everyone, as so many chapels are found in France. The church is being continued by a colleague of mine, called the Mystical Church of Saint John.

[Biography of Roger Caro \(Pierre Phoebus\)](#) This is the biography of Roger Caro (Pierre Phoebus, later Stephanos). It is a french text, with lot's of pictures. The book is written the way I have personally known and worked with the Patriarch of the Universal Church of the New Alliance (Catholic and Orthodox). Where the pictures were taken I was always present. Last time I was present in the Holy Synod, was October 1991, and he died January 16, 1992.

[The Minor Prophets and their Messages](#) After our study in Biblical Prophecies, namely the Messianic Prophecies, we have now started the study on the Minor Prophets. They write mainly about sin, judgment and punishment, but always with the Messianic hope of redemption, through the supreme revelation of God's love which was brought to fulfilment in the crisis of the cross.

[Constitution of the African Orthodox Church](#) The African Orthodox Church (AOC) was founded in the belief that black Episcopalians should have a denomination of their own. Episcopal rector George Alexander McGuire was consecrated a bishop on September 28th, 1921, in Chicago, Illinois, by Archbishop Joseph Rene Vilatte, assisted by Bishop Carl A. Nybladh who had been consecrated by Vilatte. This placed Bishop McGuire in apostolic succession, which was something he had greatly desired. The new denomination was originally called the Independent Episcopal Church, but at its first Conclave, or House of Bishops, meeting on September 10, 1924, the denomination was formally organized as the African Orthodox Church. Bishop McGuire was unanimously elected Archbishop and enthroned with the title of "Archbishop Alexander". The African Orthodox church originally attracted mostly Anglican West Indian immigrants. It spread to the South in 1925 when McGuire started a parish in West Palm Beach, Florida. Two years later he consecrated an African as Metropolitan William Daniel Alexander of South Africa and central and southern Africa. At this time McGuire was elected as

Patriarch with the title of Alexander I. The church then spread to Uganda where it grew to about 10,000. Its greatest strength, however, was in New York City where on Nov 8, 1931, McGuire dedicated Holy Cross Pro-Cathedral, a remodeled house purchased by McGuire from funds obtained by mortgaging his own home. McGuire died on November 10 1934. He was survived by his wife, Ada Robert McGuire, a native of Antigua, and a daughter. At the time of his death the church had about 30,000 members, about fifty clergy, and thirty churches located in the United States, Africa, Cuba, Antigua and Venezuela.

Antiochian Jacobite Apostolic Succession of Old Catholic Churches under

Archbishop Joseph René Vilatte Metropolitan Makarios (Tillyrides) of Zimbabwe writes about the Antiochean lineage and its churches under the late Archbishop Joseph René Vilatte: Finally McGuire made contact with a bishop of a schismatic Catholic Church, known as the Old Catholic Church, and he received consecration. This bishop of the Old Catholic Church in his own turn received consecration from one of the Oriental Orthodox Churches. This bishop was Rene Vilatte, titled Mar. Timotheos, Old Catholic Archbishop of North America and First Primate of the American Catholic Church. He was one of the occasional individuals who have valid episcopal orders, but was never recognised by any of the established churches. Rene Vilatte was born in Paris, France and educated by Roman Catholics. For many years he vacillated between Catholicism and Protestantism. Later he emigrated to Canada and from there went to the United States. He was very active in the sense of Missionary zeal and eventually was recommended too be ordained a priest in the Old Catholic Church by the Bishop of Bern, Switzerland, Edward Hezog. Rene Vilatte returned to the United States where he continued to work, but met many difficulties, particularly in achieving the episcopacy. Since he could not induce either the legitimate Catholic Church to consecrate him as a bishop, nor the hierarchy of the Russian Orthodox Church. He looked far and wide for an alternative. In 1880, Roman Catholics, led by a loan priest, in Southern India broke with Rome. The priest, Antonio Francisco Xavier Alvares, sought consecration as bishop from the Syro-Jacobite Church of Malabar, which is an Oriental Orthodox Church under the jurisdiction of the Patriarch of Antioch. Patriarch Ignatius Peter III of Antioch gave his blessing to this consecration. Rene Vilatte requested that Alvarez elevate him to the episcopate. Alvarez agreed and Vilatte pledged his church and himself to the authority of the Patriarch of Antioch and in return was made Archbishop of the Old Catholic Church of America and granted the privileges and rights of a Metropolitan. Rene Vilatte as bishop made more than twenty subsequent consecrations of new bishops and of new churches. These consecrations became doubtful because they were made outside the authority of the Church . This prompted the Syro-Jacobite Church to officially withdraw recognition of the churches in 1938. Further, Vilatte was accused of not upholding the canons, nor did he remain within the jurisdiction of the Church of Antioch (From "Orthodox Research

Institute").

[African Orthodox Church - Parish Nova Scotia](#) St. Philip's African Orthodox Church, located at 34 Hankard Street, was officially opened on July 15th, 1928. The Dominion Steel Company also donated a bell, which was installed in the steeple and first rung in 1929. Previously, the small congregation first met in a building at the corner of Henry and Fisher Streets, later moving to the corner of Victoria Road and Mount Pleasant Street in Whitney Pier. While searching for suitable land on which to build their church, they met for a time at the home of Archdeacon Philips, at the corner of Lingan Road and Tupper Street. In 1925, land was purchased on Hankard Street. A former tool shed was donated by the Dominion Steel Company, and was renovated to become the church. The African Orthodox Church is a spin off of the North American Catholic Church, although it allows clergy to marry; it was an expression of the cultural nationalism espoused by the Black to Africa movement of Marcus Garvey, who visited Sydney in 1920. This church is the only African Orthodox church in Canada, and has about 25 families in the congregation today. Bishop Waterman says he loss them both ways: the youth move away and do not come back, and the elders died and went to Forest Haven graveyard. He says the Church has survived over the years due to the effort of many people of Sydney of all races, creeds and colours. African Canadians are linked predominantly with the Baptist denomination. But there are other denominations within the Christian ideology that has worshippers of African descent. The African Orthodox Church is one of these alternatives. Founded in the United States in 1921 by Antiguan-born George Alexander McGuire, a branch was established in Sydney, Nova Scotia later that same year. St. Philip's core ideal was, and continues to be, the promotion of the Christian belief system and the strengthening of the identity and pride of her congregation which consists primarily, but not exclusively, of people of African descent. The Church addresses all aspects of the individual, from spiritual to social. The Church is registered as a Provincial Heritage Property Site. This document having as off-spring Archbishop Joseph René Vilatte and its churches in the world is counted as public domain. Any of our churches should have this document (and others in the series).

[African Orthodox Church Documents](#) These documents concern not only the African Orthodox Church, but any Old Catholic Church in the whole world that has Archbishop Joseph René Vilatte in their Apostolic Succession of Saint Peter at Antioch, called the Antiochean Jacobite line. These documents are in one way or another kept in our churches archives, and is consequently "public domain". The Metropolitan Makarios (Tillyrides) of Zimbabwe claims: This bishop was Rene Vilatte, titled Mar. Timotheos, Old Catholic Archbishop of North America and First Primate of the American Catholic Church. He was one of the occasional individuals who have valid Episcopal orders, but was never recognised by any of the established churches.

[Messianic Old Testament Prophecies Revealed - \(Old Testament Prophecies fulfilled in the New Testament\)](#)

Evangelical Christianity has always regarded the Bible as the divinely, inspired “Word of God”, Truth of Salvation. While God has revealed himself to man, you and I, universally by his law written in the human heart and his witness in nature and history, he can be known savingly only from the Gospel set forth in the Holy Bible. “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John 5: 39)” (KJV) “And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works. (2 Timothy 3: 15-17)” (KJV) “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3: 16)” (KJV)



[L'Eglise Catholique Apostolique et Gallicane ou l'essor d'un courant catholique non-romain dans le Bordelais \(France\)](#)

This is a highly estimated French research magazine, No. 1, March 1973, of the Université of Bordeaux, for very long "out of print", even when purchasing a copy. There were no longer copies available, and I was lucky to receive photocopies from the Centre d'Etudes et de Recherches Ethnologiques, to complete my documentation at that time, around 1974. The study is written by Professor Christian Meriot. It develops the Gallican Church as well as giving a lot of information around Archbishop Jean Bricaud of the Gnostic Apostolic Church. Though a few small differences from our records, the study is historically correct



[Eglise Gnostique Apostolique de Belgique](#)

Lineage from Archbishop Joseph René Vilatte, passing through the Gnostique Apostolic Church through Archbishop Jean Bricaud (1913) until it reaches Patriarch Armand Toussaint (Tau Raymond Panagion). Archbishop Jean Bricaud could only found this Church on one condition, honouring the Roman Catholic Faith as professed by the French Gallican Church, at that time Archbishop Louis François Giraud, consecrating + Jean Bricaud, the 21st. of July 1913. The Roman Catholic Pontifical was always kept in honour. Archbishop Roger Deschamps (Jean Rudiger) consecrated + Armand Toussaint (Raymond Panagion), who founded the Apostolic Rosicrucian Church in Brussels (Belgium). The official Belgian branch of the Eglise Gnostique Apostolique Belge, ceased to exist after the death of + Roger Deschamps. There was another Archbishop elected, a certain Wolters who disappeared completely, and that was the end of this Belgian Church. This is the official document of both the EGA and the "Eglise Apostolique Rosicrucienne de Belgique", and as you can see numerated and endorsed. See also the pdf e-book "Les Successions Apostoliques de Monseigneur Philippe-Laurent De Coster (2000) The line of successions starts



with St. Peter at Antioch, before he definitely travelled to Rome, to die the martyrdom. The Apostolic Line is Antiochean.

[Studies in the Gospel of Mark](#) The early church ascribed this second Gospel to John Mark, the son of a certain Mary of Jerusalem (Acts 12: 12). He accompanied Paul and Barnabas on the first missionary tour (Acts 13:5), but for some reason left them at Perga (Acts 13:13). Later Paul and Barnabas separated because the apostle Paul refused to have Mark on the second tour. Mark accordingly went with Barnabas. Later Paul and Mark were reconciled (Col. 4: 10-11). That Mark is the author of this gospel is mentioned by Papias about A.D. 135, Justin Martyr, about A.D. 150, as well as by Clement of Alexandria and Irenaeus much later. Revised, maps "public domain" added.

[Jesus of Nazareth \(Short Study in the Gospels\)](#) Most of the material in our Gospels existed for a considerable time in an oral stage before it was given the written form which we are familiar. The beginning of gospel writing, as we might expect, coincides with the end of the first Christian generation. As those who 'from the beginning were eyewitnesses and ministers of the word' (Luke 1: 02) were removed by death, the necessity of a permanent written record of their witness would be more acutely felt than before. It is just at this point that the second century tradition placed the beginnings of gospel writing, and rightly so: all four of our canonical Gospels to be dated within the four decades A.D. 60-100.

[Doctrinal Basis of the Christian Faith](#) The Berea School of Theology on Internet accepts and proclaims the historic Truths of Christian Faith and Conduct. Enlarged edition.

[The Seven Last Words of Jesus on the Cross](#) The Seven Last "Words" of Jesus Christ from the cross are actually seven short phrases that Jesus uttered on Calvary's Cross that serve as an excellent "Good Friday" meditation. To find all of the seven last words of Jesus Christ, one must read all the gospels since none of the evangelists records all seven last words. The sayings would have been originally uttered by Jesus in the Aramaic language, but only one of the last seven words of Jesus is preserved for us in the original Aramaic, namely "Eli, Eli, lama sabachthani" or "My God, My God, why have you forsaken me," which is actually a direct quotation of the opening verse of Psalm 22. The rest of the seven last words of Jesus are found in the gospels after having been translated into Greek by the four Evangelists. For centuries, these seven last words of Jesus have been also used as meditation points for spiritual conferences, retreats, and Lenten missions. They are particularly wonderful to use for prayer on Good Friday, and indeed the Holy Week.

[Ethiopian Coptic Research Evidence Team](#) From 2007 to January 2009, we were four Archbishops to find evidence on what we found on Wikipedia, as the study was not signed, nor given references. While we knew about the correctness of the study brought forward on the Ethiopian Orthodox Coptic Church in North


and South America, we were looking for more confirmation on Wikipedia. From the officials of the several Ethiopian Coptic Churches in USA, we did not get the answer or very vaguely, as they simply did not know, or did not want to tell us. So, our research work was stagnated for a time, until last January where we were informed about the author of the articles and the correctness of his study, on which we can rely. All was now confirmed, of what we already knew. Additional information, and documents are most welcome, for the future of our Churches and missionary work. The Coptic Churches preach true Christian mysticism and spirituality, we very much need in this time and age. Archbishop Philippe Laurent De Coster, Latin Old Roman Catholic Church of Flanders (Belgium).

[Apostolic Documents](#) (+ Roger Caro; + Bertil Persson; + Ph.L. De Coster, etc.

[Aftimios Ofiesc](#) For a long period of time, not much had been said about the Episcopacy of Archbishop Aftimios Oliesh. It is only during the past few years that we have been able to gather some information about the bishop and his ministry to the Church in North America. We have rediscovered one of the great luminaries of Orthodoxy – a man who was before his time. He envisioned necessary institutions for the Church, worked closely with the poor and struggling immigrants, established missions and parishes, and the greatest gift of all – Orthodox administrative unity in the New World for all people, of all ethnic backgrounds; We own a great deal to his wisdom and vision. If in the later part of his life he felt rejection and failure, it was not because of him; rather it was because the people of his time as well as clergy were not ready to share his vision. We have the Russian Apostolic Succession of Saint Andrew, and Saint Peter of Antioch through Archbishop André Barbeau (Canada); Archbishop Roger Caro (Pierre Phoebus) (France), and Archbishop Nils Bertil Alexandre Persson, and Archbishop Philippe Laurent De Coster.

[A O C C P J 1](#) The History of the Ethiopian Orthodox Coptic Church of North and South America. In a climate of confusion, a number of branches of the Ethiopian Orthodox Church now exist in the West, reflecting the divisions in Africa. The last Emperor of Ethiopia, official head of the Ethiopian Orthodox Church, Emperor Haile Selassie I, commissioned Abuna Mikael Gabre Kristos, to establish a diocese of the

Ethiopian Church in the Americas. In the capital city of Addis Ababa, Abuna Mikael was ordained Episcopacy, by His Holiness Abuna Basilios, Abuna Markos Patriarch of Gojjam, and His Grace Petros, Metropolitan of Gondar, on July 12, 1959. Two days later, in the royal hall, he was invested in office by Emperor Halle Selassie I, and sent with Ukase to establish the church in the west, especially towards Africans of the Diaspora. He was bestowed and installed in the order of Nebur-id. Knowing that unfavorable political change which would affect the church was soon forthcoming, and that there might come a necessity to create a legally separate organization in the west, His Majesty gave Abuna Mikael the freedom to do so. In 1959, Abuna Mikael served as sponsor for a group of five priests and five deacons sent by Abuna Basilios for advanced study. However, some of the priests, including Fr. Laike Mandefro broke relations with Abuna Mikael. Fr. Laike Mandefro sought authority from Abuna Theophilos (after the death of Abuna Basilios) to begin to gather Ethiopian-Americans into a congregation in Brooklyn, which was later relocated to the Bronx. As the work of Fr. Laike Mandefro grew, he was raised to the rank of Archimandrite and placed in charge of the Ethiopian Church in the West, Archimandrite Mandefro was consecrated a bishop. Mandefro was invested in 1979 as Abuna Yeshaq, Archbishop of the Ethiopian Orthodox Church in the Western Hemisphere. Abuna Mikael recognized a similar need, and established the Ethiopian Orthodox Coptic Church of North and South America, reinserting the name "Coptic" into the name of the church, (1962) because he wanted strongly to identify with and maintain connection to the Coptic Orthodox Church of Alexandria as well as the royal and ecclesiastical line of Ethiopia. His Beatitude imparted to each of his sons the coveted Apostolic Succession of the Oriental Stream. Pope Cyril VI approved the initiation of the Patriarchate of Ethiopia, long hoped for by the Ethiopian church, by ordaining the first Ethiopian patriarch, His Holiness Abuna Basilios. This Established for the first time a separate Ethiopian Orthodox Church (1959), which until then had existed as a branch under the mother Coptic Orthodox Church of Alexandria of Egypt. The Ethiopian Orthodox Coptic Church of NSA, being an Autocephalous body, recognize H.H Pope Shenouda III, Abuna Merkorios, in exile, as the lawful Patriarch, and Abuna Apollo as Metropolitan Primate. Being an autocephalous body, this group is not under the control or directly governed by the See of Alexandria. The Holy See of the Ethiopian Orthodox Coptic Archdiocese of North and South America is located in Manhattan, New York.

□ [Hist Temp Bref](#) A brief history of the Sovereign Order of the Elder Brothers Rose + Cross 

- [Patriarch Roger Caro's letters to Archbishop Philippe L. De Coster \(Third Part\)](#) With the first and second part (1974) of Roger Caro's letters, we constituted already an important portion of archives, where from the past there is so much to know about. Life is a struggle, and also the Church of Jesus Christ struggles at times, but there are also moments, even great one's, that the Church is "Victorious". Hereby, the third part of our collection, the first half of 1975, from January to June 1975 included. We will go along until January 1992, when the Patriarch deceased. As years go by, writing was no longer so frequent. However, meanwhile, the Patriarch visited Brussels and Ghent twice, attending meetings. We also attended the Holy Synods at Saint-Cyr-sur-Mer, even to the end October 1991.

- [Knighthood Lineages of F.A.R.+C \(two\) and Knights of Christ](#) Knight Philippe Laurent De Coster, Grand Master of the Sovereign Order of the Elder Brothers of the Rose + Cross holds three lineages: Gaston de la Pierre Phoebus Lineage (Templar of the Temple of Salomon at Jerusalem; and, "Roux de Lusignan". He is also Knight of the Poor Knights of Christ - Gardians of the Holy Land. The book includes various documents also. The Sovereign Order always acted in great secrecy, as we do today. However, the "media" today permits us to make known its history, all other teaching (theory and practice) are kept "secret" among ourselves.

- [Monseigneur Claude Calmels Beaulieux](#) Monseigneur Claude Calmels Beaulieux was consecrated to the Episcopate, on Saturday October 18, 2008 during a Solemn Mass in honour of the Virgin Mary, Mother of Jesus and of the World. Mgr. Beaulieux is the first bishop of the "Eglise Mystique de Saint Jean" (the Mystical Church of Saint John). Its liturgy is Roman Catholic whether preceding Vatican II or after. The Church is aiming contemplative living, and is "Templar" in its existence. The Bishop is also "Great Prior" of the Sovereign Order of the Elder Brothers Rose + Cross (Hiérophante Majeur (Grand Prieur) titulaire de la Commanderie d'Xugney (Vosges, France).

- [Holy Apostolic Orders](#) The Pontifical from the "Eglise Rosicrucienne Apostolique", in use (early stage), by the Temple Church, "Eglise de la Nouvelle Alliance."

- [Letters Roger Caro _ 2](#) Second part of 1974, July to December, exchange of letters between 1974 and January 1992. Other years will follow.

- [Disclaimer](#) Prove of authenticity of collaboration of Roger Caro (Pierre Phoebus/Stephanos) and Philippe Laurent De Coster, from 1974 to January 1992 (Roger Caro's death)

- [Roger Caro's Letters _ 1](#) Until his death January 16, 1992, Roger Caro worked closely with Philippe De Coster. Synods were attended, visits to

Ghent and brussels, and letters sent to each other as from 1974. This is the first part of 1974, from January to June.

[Vilatte Heritage](#) Joseph René Vilatte was a Catholic of the Latin rite. As the direct or indirect progenitor of many Catholic and Orthodox Churches in America, France (his last years), and all over the world eventually. He is, so to speak, also the « father » of the Apostolic Succession of the Gallican Church of Mgr. Giraud and the Gnostic Church, in its apostolic branch, of Mgr. Bricaud and Mgr. Constant Chevillon only. His life and his work in Europe and in the United States are well-known from many books and articles, but there is a period that the historians seem to neglect: his return to Paris in 1924, his retirement in Versailles and his death.

[African Orthodox](#) The crying need for an authentic and reliable history of THE AFRICAN ORTHODOX CHURCH, has been apparent for a long time. It is to be regretted that throughout the years up to 1956, when Rev. A.C. Terry-Thompson, D.D wrote his book on the history of the African Orthodox Church, no one undertook the task. He only attempted to supply this deficiency. The aim and purpose of this publication on Internet, is to present and relate facts covering the period from the inception of the African Orthodox Church to the present time; the several reasons for the organisation of this branch of the One, Holy, Catholic and Apostolic Church; and its humble beginning. In the compilation of his book, Reverend A.C. Terry-Thompson, D.D. was indebted to the invaluable help afforded him by the Patriarch, His Beatitude James I, His Eminence, the late Archbishop-Primate of the Western Province and Bishop of Brooklyn, the Most Rev. Edmund Robert Bennett, D.D.; His Eminence the Most Rev. Clement J. Cyril Sherwood, D.D., Archbishop and Metropolitan of The American Catholic Apostolic Eastern Church, also to Lady Ada McGuire, widow of the organizer, residing in New York City and to Mrs. Maud Marsh, also of New York City. His Eminence the Most Rev. George Alexander McGuire, D.D. (03/26/1866 - 11/10/1934) was the founder of the African Orthodox Church, a body for Black Episcopalians and other baptized and confirmed believers in the Lord Jesus Christ, dissatisfied with the Episcopal Church. He was born in Antigua, British West Indies, and graduated from the Moravian Theological Seminary, St. Thomas Island. He came to the United States in 1894, and was ordained deacon on June 29, 1896, and priest on Oct. 22, 1897. After ministries in Cincinnati, Richmond, and Philadelphia, he became archdeacon of the Convocation of Arkansas, a convocation for African American Episcopalians. He served as field secretary for the American Church Institute for Black people. In 1919 he joined the work of Marcus Garvey and the United Negro Improvement Association of the

World. On Sept. 2, 1921, he organized the African Orthodox Church, and he was ordained to the diaconate and the priesthood, and finally consecrated bishop by ARCHBISHOP VILATTE, Exarch and Metropolitan of the American Catholic Church, assisted by Bishop Carl A. Nydblad, Primate of the Swedish American Church (himself consecrated by Archbishop Vilatte) consecrated Bishop George Alexander McGuire, enthroned as Primate of The African Orthodox Church, on September 28th, 1921, in the Church of Our Lady of Good Death in Chicago. He died in New York City October 11, 1934.

[Studies John](#) This study for Internet in 2003-2004, but meanwhile the server disappeared, but the text remained on the "domain". Here, again in 2008 on this site. We have much to learn from the Johannite writings. Where we stand is "holy ground", His Presence is here, not elsewhere. We live, move and have our being in God. In the Bible, and in our Christian living, to have a better understanding of God, we personalise Him. But, that is not so in the invisible. God is first of all Spirit. We are surrounded by Him. He infolds you and I. He is the protecting One. His Presence, not there, but here, watches over us, and wherever we are "God is". "God is my help in every need; God does my every hunger feed; God walks beside me, guides my way through every moment of the day. I now am wise, and loving, too. All things I am, can do, and be, through Christ, the Truth that is in me. God is my health, I cannot be sick; God is my strength, unfailing quick; God is my all, I know no fear,

□ Since God (God the Father) and love (Jesus Christ and Truth (the Holy Spirit) are here. "In Him, we live, move and have my being" (Saint Paul). (Sentence taken from Hannah More Kohaus) Night and day, never ceasing for one single moment, there is somewhere in the world the Holy Eucharist (Holy Mass) celebrated, for you personally and for all. Should you need help, wherever you are, whatever the hour of the day or night, let but an unspoken cry rise from your heart, linking up with a Holy Mass somewhere, or even a "Prayer Group" (monastery, local church, etc), and with the speed of Spirit the prayers will be with you. Prayer is a protecting power. The Holy Eucharist is the longest, and greatest prayer. it unifies you instantly with God, whose love is your and my protection. You have a crucifix in your home, give it the best place, His Trinitarian Presence is there, as in the Holy Sacrament of the Eucharist (however, here in a special way). Every activity, whatever, in the Church, starts with the Holy Eucharist.

[Apostolic and Ecumenical Faith and Order](#) Our goal is within us. To reach that Goal we have to take on the spiritual life which is in Christ. In the spiritual life, the thing most needed is awareness or consciousness. Without this, everything is a barren desert. Within you is the power, the

Christ Power. Having faith in the Almighty God and having faith in oneself is the perfect answer to all questions. But our personal faith has to be something inner and deep within. This faith is the river that is flowing into the sea of ever-growing, ever-illuminating reality."Love one another" is the secret key to open God's door. Love is the inner bond, the inner connection, the inner link between man and God, between the finite and the Infinite, where the Holy Eucharist is the very beginning, the first of all sacraments of the baptised and confirmed in Christ Jesus.

[Ecumenical Apostolic Successions \(France\)](#) Ecumenical Apostolic Successions in France, Archbishop Philippe Laurent De Coster, being consecrated by Patriarch - Archbishop Roger Caro (nomen: Pierre Phoebus, later Stephanos) and co-consecrators at Synods in 1974 and further (Old Roman Catholicism).

For more e-books, please visit:

http://www.haguratelier.com/Berea_Theology.html