

A SHORT HISTORY OF



**THE HOLY ORTHODOX CATHOLIC AND APOSTOLIC
OF AMERICA**

A SHORT HISTORY OF THE HOLY ORTHODOX CATHOLIC AND APOSTOLIC OF AMERICA

The Beginning of the Western Rite

Western Rite Orthodoxy is known for its commitment to the traditional liturgical forms of the Roman West, while maintaining complete doctrinal fidelity to the conciliar history of the Undivided Church, which was maintained in the Christian East between the Orthodox East and Catholic West, the First-World North and the Global South, there is a Cruciform Church reemerging that will lead into a future with joy and hope, despite the rapid secularization occurring in Western Europe and North America!

Julian Joseph Overbeck (1820-1905) was a Roman Catholic priest who converted to Eastern Orthodoxy and became a pioneer of Western Rite Orthodoxy. By 1876, Overbeck began to make appeals to many Orthodox Churches for their recognition of his scheme of a revived Western Church. He received audiences with the Patriarch of Constantinople, Joachim III, and received recognition from the Patriarch of the theoretical right of Western Christians to have a Western Orthodox Church. However, Overbeck's efforts did not result in the establishment of Western Orthodoxy. He attributed this failing to the hesitance of the Greeks in London (and the Church of Greece generally) to grant approval due to the "newness and importance" of the question and because the Greeks may have feared taking the wrong step and compromising themselves. The Orthodox Catholic Review published its final issue in 1885 and Overbeck died in 1905 without seeing the implementation of the Western Orthodox Church. Georges Florovsky summed up Overbeck's experience in this way: "it was not just a fantastic dream. The question raised by Overbeck was pertinent, even if his own answer to it was confusedly conceived. And probably the vision of Overbeck was greater than his personal interpretation."

The Foundations of The Holy Orthodox Catholic and Apostolic Church of America

The history of Orthodoxy in America is a long and convoluted one, confusing at points, and always showing the theanthropic nature of God's Spirit filling and using broken individuals for his glory. All the way up into the 1890's, the Orthodox approach to missions was inconsistent and led to the dispersal of the Orthodox Faithful into other churches in the New World. Only after the Russians allowed the mission of Saint Tikhon of Moscow (1865-1925) was there a recognizable and canonical presence in the United States, and a foundation for other work to take place. The Holy Orthodox Catholic and Apostolic Church of America canonically started with Saint Tikhon's mission, but would have to wait until Metropolitan Archbishop Aftimios for secular incorporation.

Saint Tikhon passed his Orthodox mission to Saint Raphael of Brooklyn (1860-1915) before returning to Russia and taking up his cross as the first Patriarch in the Russian Church in 300 years. Saint Raphael was faithful to his calling, and worked diligently to receive dissatisfied Anglo-Catholics, who were allowed to use the "Western Rite" within their communities under Saint Raphael's care. Upon his deathbed in 1915, the Church that he had formed passed to Metropolitan Aftimios Ofiesh (1880-1966). Aftimios was a man of great vision, and he sought to establish a Church for all Americans. However, ethnic preferences began to appear and destroy his vision. He became disgusted after a fellow bishop betrayed him, and started to make decisions unilaterally. Unfortunately, Metropolitan Aftimios married ten years later, without the support of old-world Patriarchates, convinced by the ancient canons that it was allowed to do so. The promises of various Anglo-Catholic groups that would have justified Metropolitan Aftimios' decision in the sight of the Old World Patriarchates, showing how a married episcopate could lead to the widespread conversion of Anglo-Catholics to Orthodoxy, and would have brought great financial and spiritual

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support his mission, fell through and led to further marginalization for the Church. This breakdown is what led the Russians, Greeks and Syrian/Antiochians to start their own American Archdioceses in the late 1920's and early 1930's, and led directly to the inter-jurisdictional chaos of American Orthodoxy today.

The Church Under Saint John Maximovitch

The Church passed to Archbishop James Toombs. He and his clergy were received as an autocephalous jurisdiction by Metropolitan Vitaly and Saint John Maximovitch in 1951, when Saint John moved his people from Shanghai to San Francisco. Archbishop James Toombs was a Baptist convert to Orthodoxy, and was canonically and validly affirmed in his orders by the saintly founders of The Russian Orthodox Church Outside Russia. He was directly involved with Saint John Maximovitch's plans to establish the Western Orthodox Church of France, although he did not attend the Consecration of Jean-Nectarie of Saint Denis. Due to political pressure and scandal amongst the Russian immigrants over having an American hierarch, and also because he allowed the Liturgy of Saint Tikhon, which many Slavophiles deemed unacceptable and "unorthodox," Archbishop James retired from the Russian Church in 1958, while maintaining the missionary organization that the ROCOR had canonically recognized for him. He was slanderously and untruthfully accused of Masonry by various Russian priests who were bent on destroying him, but he always maintained his innocence and rejected all forms of occultism and heresy, teaching only what was approved by the Orthodox Church. The initial recognition that they received, the canonical documentation, and the Tomos that ROCOR had given to the American Mission was, however, never revoked.

The Former Exarchate Connection Archbishop Dionysios (Makogambrakis)

His Beatitude was born on August 14, 1919 in the town of Heraklion, on the Island of Crete, in the country of Greece. He is known in the world by the surname Makogambrakis, and attended the government seminary Pythagoraia Institute in Heraklion, Crete, from 1934 to 1937. In 1937, he was tonsured a monk at the Holy Monastery of Iviron on Mount Athos. In 1940, the Monk Dionysius was ordained to the Diaconate and in March, 1943, he was ordained a Priest by Metropolitan Ierotheos of Militoupoleos, Greece, at the request of the Holy Monastery of Iviron. His Eminence has studied Patrology and Theology for over 14 years.

During the pilgrimage to the Church of the Holy Monastery of Iviron, he was assigned by the Patriarch of Jerusalem as Superior of Saint Peter Monastery and Holy Mother's Shrine in Nazareth, Israel. By 1945, Hieromonk Dionysios was appointed a member of the ecclesiastical court under Metropolitan Isidoros. Later during the same year, he was assigned as Superior of the Monastery of Cana in Galilee and he continued to serve the Lord there until 1960. In 1960, Patriarch Benedictos of Jerusalem re-assigned him as Superior of Saint Charalambos Monastery in Jerusalem and also assigned him to serve as a priest at the Cathedral of Saint Constantine and Saint Helen in Jerusalem.

A year later in 1961, he was appointed Superior of Holy Cross Theological School in Jerusalem. At the same time Hieromonk Dionysios studied Greek, Hebrew, Russian and English at the Hebrew University. He continued to serve the Holy Cross until July, 1963, when, with the permission of Patriarch Benedictos, he returned to the Holy Monastery of Iviron on Mount Athos in order to seek permission from his Brotherhood to journey to the United States of America.

After receiving the blessing of the Iviron Brotherhood, Hieromonk Dionysios left for America, arriving in the second half of 1963. For the remainder of 1963 and part of 1964, he served as a Priest at Saint Markela Orthodox Church in Astoria, New York, under the Greek Bishop Petros (Astifitheso) who was in turn functioning under the administration of the Russian Orthodox Church Abroad.

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In the fall of 1964, after coming under the jurisdiction of the Greek Orthodox Church in America, he was assigned by Archbishop Photios, the former Metropolitan of Phatos on the Island of Cyprus as Archimandrite at Saint George Greek Orthodox Church in Lowell, Massachusetts. In 1966, Archimandrite Dionysius was transferred to the Orthodox Church of Resurrection in Pawtucket, Rhode Island. While serving the body of Christ at the Church of the Resurrection, he also attended English classes at Brown University.

Five years later, in 1971, Archimandrite Dionysius was canonically elected Bishop by the Parishes of the Greek Orthodox Church in America. On March 7, 1971, he was consecrated to the Episcopate of the Orthodox Church by Bishop Andreas and Anthony of the Slavic Orthodox Church. The Church of the Resurrection was then raised to the status of Cathedral. His Grace continued to serve there until 1980. After serving the Lord in Pawtucket, Rhode Island for nearly fourteen years at the Resurrection Orthodox Cathedral, Bishop Dionysius raised Saint George Orthodox Church in Memphis, Tennessee, to the status of Cathedral and transferred there.

On January 11, 1983, Bishop Dionysius was requested to serve as Exarch for the Exarchate of the Patriarchate of Alexandria in America known there as the Diocese of New England, and the Patriarch confirmed the canonical consecration of Bishop Dionysius by "chirostheos", a conditional re-consecration. On May 26, 1986, His Holiness Patriarch Nicholas gave "Autocephaly" (which means "Auto-Self", or "Independence") to his Exarchate in America and Bishop Dionysios became the first Primate of the Former Exarchate of the Patriarchate of Alexandria in North America.

Archbishop Dionysios was accused of breaking the law in Canada. The senior hierarchy of his Synod, in order to protect the Former Alexandrian Exarchate, asked him to step down. He did and fled to the US and remained there, never to return to Canada. In 2005, Archbishop Anthony, who had been appointed Archbishop of New York by the Metropolitan Archbishop Constantin, arranged to have him taken back to Canada to clear his name. Unfortunately, he died 2 weeks later, on December 28, 2005, and the matter was never resolved.

The Lineage of the Former Exarchate of the Patriarchate of Alexandria

The Greek Orthodox Former Exarchate of the Patriarchate of Alexandria begins its history in the year 1933 under the Omophorion of the Holy Patriarch Fotius. The following Exarchs were commissioned and assigned to the United States of America:

1. Archbishop Christoforus Kontogeorgos
2. Rev. Father Stelianos Papstelianou
3. Very Rev. Constandinos Pappas
4. Very Rev. Archimandrite Anthimos Rousakis - Last known serving in Metropolis peristeriou, in Athens, Greece
5. The Most Rev. Bishop Theoklitos Letsos - Last known serving as a member of the Holy Patriarchate of Alexandria
6. The Very Rev. Archimandrite Emmanuel Korkithakis - Last known serving in Metropolis Fthiotidos, Greece
7. The Very Rev. Archimandrite Gregorios Moutzouris - Last known serving as the former Exarchate of Odessa, Russia

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8. The Most Rev. Bishop Dionysios Makrogambrakis - The last Bishop appointed as Exarchos by His Holiness Patriarch Nicholas VI of Alexandria. He was officially appointed in January, 1983, and then granted Autocephaly in May of 1986. Utilizing the authority granted by Patriarch Nicholas VI, he formed the Former Exarchate of Alexandria's Orthodox Archdiocese of America.
9. The Most Rev. Constantin Athanasius Spyrou
10. The Most Rev. Anthony Bondi

Archbishop Dionysios and Archbishop Theophan Noli worked on trying to bring the Canonical Albanian Orthodox Church in Diaspora and the remnants of the Autocephalous Polish Orthodox Church (both of which were established by the Ecumenical Patriarch until the confusion of WWII, when they "revoked" their autocephalous status) together in the US, and this resulted in a very strong group of expatriated bishops with many churches in the Southern United States. They were then received by the Alexandrian Exarchate with Archbishop Dionysios, and formed a solid core of local parishes in America that made the Former Exarchate a viable and self-sustaining jurisdiction for many years.

The Albanian Connection Founder of the Canonical Orthodox Church of Albania

Archbishop Theophan Noli was originally an Anglican Albanian priest, a Harvard graduate, politician and theologian. He was ordained by the Russian Orthodox in the US at the same time Bishops Aftimios Ofiesh and James Toombs established the Orthodox Archdiocese of America. Noli was consecrated bishop and primate of the Autocephalous Albanian Church in 1922 by Polish Bishops who had received consecration from the Ecumenical Patriarchate in 1919. The Ecumenical Patriarchate recognized the Polish Church as autocephalous from 1922 until 1936, when disputes between ecclesial and secular authorities caused the Ecumenical Patriarch to "revoke" their status. The bishops were later ruled as "Uncanonical" after the fall of Poland in 1936 and the capitulation of the Church to the Nazis. Archbishop Theophan was recognized as the official patriarch of the Independent church of Albania by the Ecumenical Patriarchate in 1933, although this recognition would only last a few years. The Albanian Church underwent extreme hardship and it was nearly eradicated over the course of 20 years under the Communists. Archbishop Theophan died in 1965 in Florida, USA, from complications due to surgery. The Albanian Orthodox Church has now been revived and Archbishop Theophan is recognized as a national hero by Albania and as a saint by many Orthodox. He was the source of many co-consecrations within the Archdiocese in the 1950's and 60's, was a champion of an Independent American Church, and was an advocate of a married episcopacy.

Autocephaly

Then, when things turned ugly between the Alexandrian Exarchate and the Greek Church in the mid-1980's, mostly due to the fact that the Ecumenical Patriarchate wanted all Greek-Speaking Churches in the US to come under their authority, they were granted another Tomos, but this time for complete autocephaly, by Patriarch Nicholas VI. The autocephaly from the Alexandrian Patriarchate was, canonically, monumental and gives it equal claim to the Orthodox Church of America, and so this has been the Archdiocese's one significant claim, even with the dismissal of the Archdiocese by Orthodox fundamentalists who believe everything after Aftimios to be invalid. What this shows is that the succession is not dependent upon Archbishop James Toombs, or upon the bishops who continued into the 1970's. With this covering and canonical establishment, the accusation of schism is invalidated, as is the argument that both the Greeks and the Russians take now, that the Archdiocese has no "right" to form its own synod.

Archbishop James (Toombs) carried the Orthodox Archdiocese with three other bishops into the 1970's, passing the torch to Metropolitan John (Schnyder) and Archbishop James (Johnson), who then brought the Archdiocese

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under the Alexandrian Exarchate's Archbishop, Metropolitan Archbishop Constantin, and formed a new synod in 2003, with the Alexandrian Exarchate subsuming the Orthodox Archdiocese of America and forming one Church-The Holy Orthodox Catholic and Apostolic Church of America. Archbishop Anthony (Bondi) of New York then became the new Archbishop of this Church in 2007. Immediately, Archbishop Anthony began the process of leading the Orthodox Archdiocese into communion with the ROCOR, submitting to their synod and establishing the Western Rite Vicariate. This was done with the understanding that all ordinations would be received as valid and all bishops would be received in episcopal orders, but only allowed to function as monastic Archimandrites and Abbots.

In 2013, after many years of awaiting the ROCOR to honor its original agreement with the Archdiocese, the Holy Synod of the ROCOR moved to suspend the Western Rite, laicize many priests, retire both Bishop Jerome and renege on all promises to the bishops of the synod. This canonical declaration identified several areas of alleged "impropriety" on the part of the ROCOR Western Rite, effectively shutting down the Western Rite Vicariate for a time. The Archdiocese's Synod saw that this had been the intent from the beginning, and that there was no hope in resolving these difficulties, due to bigger political pressures inside and outside of the ROCOR. Knowing that they had entered the relationship in good faith, and maintaining their belief in the equality of bishops, they withdrew from the ROCOR and resumed their previous canonical structure, as the The Holy Orthodox Catholic and Apostolic Church of America and the Former Alexandrian Exarchate. After these tragic events, Archbishop Constantin of thrice-blessed memory died. Until today, the Archdiocese prays for peace and forgiveness for all those involved in this situation, and extends an open invitation to renew mutual recognition, friendship and communion to the bishops of the ROCOR and the Moscow Patriarchate.

The Greek Church recognized the canonical foundation of the Archdiocese and its relationship with Alexandria. (See Papas, John. *The Greek Church in the Courts*. Sanford, Me, J. Papas, 1945) Archbishop Dionysios was included in SCOBA (Standing Council of Orthodox Bishops in America) meetings, and his name is found in the roster of canonical Orthodox bishops recognized by the Ecumenical Patriarchate in America. There was no argument about this in the 1980's. Only after the Tomos was granted did the Greeks argue that Alexandria had no right to issue such a Tomos, and began ignoring the canonicity of the Archdiocese. The canonical argument against mother patriarchates' ability to grant autocephaly eventually became the anachronistic and problematic reading of Canon 28 of Chalcedon, which insists that the Ecumenical Patriarchate has jurisdiction over all territories not within one of the original Pentarchies, and that recognition can only be issued from Constantinople. Based upon this canonical understanding, the Greek Church has also excluded the Orthodox Church in America, but less successfully, because the OCA had powerful political backing in Russia and the Greek Church feared a schism with the Slavic world up until the final break in 2018. However, nothing had changed about the canonical status of the Archdiocese, legally. It was still the same organization, with the same bishops as before, with the same canonical authority from the Alexandrian Patriarch. This just shows how political recognition can be. Now, both the Russian and the Greek Churches say that Alexandria had no authority to issue the Tomos and simply ignore it and say that the Archdiocese is "uncanonical," all the while being uncanonically in schism with one another. Obviously, we are not convinced by this argument, and, truthfully, neither are these other local churches. They have received, without re-ordination, many of the Archdiocese's clergy. From the perspective of Rome and the Oriental Orthodox Churches, the Archdiocese is incontrovertibly valid and has clear claims to unbroken Apostolicity. On this ground, it is a strong basis for ecumenical dialogues with other Churches. Having a Tomos of Autocephaly from an Ancient Patriarchate means that we are not a "self-established church," and that we were not formed in schism. Regardless of our current status of recognition in an Orthodox world already broken by the 2018 schism between the Russian Patriarch and the Ecumenical Patriarch, we find ourselves in a place that is recognizable to the history of the Church - an apostolic local synod, with saintly foundations, canonically faithful and consistent with what the Orthodox and Catholic Churches have believed and practiced for the last 2000 years. The Holy Orthodox Catholic and Apostolic Church

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of America is synodally administered under the omophorion of Archbishop Anthony of New York. Our organization is rooted in the western rite missionary episcopacies established by Orthodox Churches over the last 150 years for the restoration of the Western Church from the errors of Papalism and Anglican Liberalism and a general abandonment of Holy Tradition in the West. Our communion consists of Western Rite, and Eastern Rite local congregations that share this common history and vision for the restoration of Western Christianity through the continuation of the mandate imparted by Saint Tikhon of Moscow, Saint Raphael of Brooklyn, and Saint John Maximovitch of Shanghai and San Francisco. We restrict membership to the Joint Synod through a process of invitation, canonical discernment, background checks, and by rigorous application of the Seven Ecumenical Councils and their canons. Excommunicated, immoral or irregular men who claim episcopal lineage (even if holding "Orthodox orders") will not be accepted as valid clergy. We insist upon canonical orders recognizable to either the Eastern Church or, by statement of faith and vesting, from the Roman Catholic Church. (As does Moscow) Validity of orders, purity of life, pastoral work and actual ministry are all prerequisites for consideration. The Archdiocese considers itself in spiritual communion with all of the ancient Orthodox Churches (classically known as the "Pentarchy", but now excluding Rome), and would seek mutual love, accountability and intercommunion with them as our "First Among Equals." We believe papal heresy, theological and liturgical innovation, has removed the Latin Church from the center of the uninterrupted Apostolic Deposit, and so we do not consider ourselves in communion with Roman Catholicism or seek recognition from the Roman Catholic Church. While Western in our liturgical expression, culture and language, we are fully Orthodox in our theology, rejecting the Filioque, Papal Supremacy, Universal Jurisdiction, Infallibility, the Roman definition of the Immaculate Conception, and all the Protestant heresies that resulted from the West's departure from the Ancient, Apostolic, Catholic Faith.

On Current "Canonicity"

The Greek Church recognized the canonical foundation of the Archdiocese and its relationship with Alexandria. Archbishop Dionysios was included in SCOBA (Standing Council of Orthodox Bishops in America) meetings, and his name is found in the roster of canonical Orthodox bishops recognized by the Ecumenical Patriarchate in America. There was no argument about this in the 1980's. Only after the Tomos was granted did the Greeks argue that Alexandria had no right to issue such a Tomos, and began ignoring the canonicity of the Archdiocese. The canonical argument against mother patriarchates' ability to grant autocephaly eventually became the anachronistic and problematic reading of Canon 28 of Chalcedon, which insists that the Ecumenical Patriarchate has jurisdiction over all territories not within one of the original Pentarchies, and that recognition can only be issued from Constantinople. Based upon this canonical understanding, the Greek Church has also excluded the OCA, but less successfully, because the OCA had powerful political backing in Russia and the Greek Church feared a schism with the Slavic world up until the final break in 2018. However, nothing had changed about the canonical status of the Archdiocese, legally. It was still the same organization, with the same bishops as before, with the same canonical authority from the Alexandrian Patriarch. This just shows how political recognition can be. Now, both the Russian and the Greek Churches say that Alexandria had no authority to issue the Tomos and simply ignore it and say that the Archdiocese is "uncanonical," all the while being uncanonically in schism with one another. Obviously, we are not convinced by this argument, and, truthfully, neither are these other local churches. They have received, without re-ordination, many of the Archdiocese's clergy in the past.

From the perspective of Rome and the Oriental Orthodox Churches, the Archdiocese is incontrovertibly valid and has much clearer claims to unbroken Apostolicity than the "mixed orders" of Anglicanism. On this ground, it is a strong basis for ecumenical dialogues with other Churches. From the Anglican canonical perspective, our Succession does not struggle with the doctrinal apostasy and the "broken circuit" of so many Anglican Orders, which have passed into unfaithful hands and have been administered without theologically clear intentions. From the Vicariate's perspective, it is a home without mental dissonance and the constant fighting with Continuists over who

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controls the locus of Anglo-Catholic identity, Canterbury Communion affiliates on whether or not we are "Truly Anglican", and a place from whence we can be true to the Ancient Canons and our Anglican Patrimony without bending the knee to the problems of the English Reformation or contemporary secular capitulation.

Having a Tomos of Autocephaly from an Ancient Patriarchate means that we are not a "self-established church," and that we were not formed in schism. This is, unlike the rest of the Anglican world, a very profound starting place, where we are not dependent upon canonical loopholes for validity, but are in an unbroken, unschismed place of Communion with the rest of the Church. Regardless of our current status of recognition in an Orthodox world already broken by the 2018 schism between the Russian Patriarch and the Ecumenical Patriarch, we find ourselves in a place that is recognizable to the history of the Church - an apostolic local synod, with saintly foundations, canonically faithful and consistent with what the Orthodox and Catholic Churches have believed and practiced for the last 2000 years.

The Church Today

The Holy Orthodox Catholic and Apostolic Church of America is synodally administered under the omophorion of His Eminence, Archbishop Anthony of New York. Our organization is rooted in the Western Rite missionary episcopacies established by Orthodox Churches over the last 150 years for the restoration of the Western Church from the errors of Papalism and Anglican Liberalism and a general abandonment of Holy Tradition in the West. Our communion consists of Western Rite and Eastern Rite local congregations that share this common history and vision for the restoration of Western Christianity through the continuation of the mandate imparted by Saint Tikhon of Moscow, Saint Raphael of Brooklyn, and Saint John Maximovitch of Shanghai and San Francisco.

We restrict membership to the Joint Synod through a process of invitation, canonical discernment, background checks, and by rigorous application of the Seven Ecumenical Councils and their canons. Excommunicated, immoral or irregular men who claim episcopal lineage (even if holding "Orthodox orders") will not be accepted as valid bishops. We do not consider groups with uncanonical apostolic succession, such as those claiming descent through Reformed Anglicanism, the Protestant orders of the Low Church Anglican Continuum (such as the Reformed Episcopal Church), Joseph René Vilatte, Ulric Vernon Herford, or most claims originating with Arnold Matthews, as candidates for admission into the Vicariate, and insist upon canonical orders recognizable to either the Eastern Church or, by statement of faith and vesting, to the Roman Catholic Church. Validity of orders, purity of life, pastoral work and actual ministry are all prerequisites for consideration.

The Archdiocese considers itself in spiritual communion with all of the ancient Orthodox Churches (classically known as the "Pentarchy", but now excluding Rome), and would seek mutual love, accountability and intercommunion with them as our "First Among Equals." We believe papal heresy, theological and liturgical innovation, has removed the Latin Church from the center of the uninterrupted Apostolic Deposit, and so we do not consider ourselves in communion with Roman Catholicism or seek recognition from the Roman Catholic Church. While Western in our liturgical expression, culture and language, we are fully Orthodox in our theology, rejecting the Filioque, Papal Supremacy, Universal Jurisdiction, Infallibility, the Roman definition of the Immaculate Conception, and all the Protestant heresies that resulted from the West's departure from the Ancient, Apostolic, Catholic Faith.

Currently, we hold Concordats of Communion with The Holy Orthodox Metropolia of Western Europe and America, which was born of the Archeparchy of San Julius, established in 1995 from the Ukrainian Patriarchate of Kiev under Patriarch Filaret, the Ukrainian Church in America, and by extension through their agreements with the Orthodox Church of the Gauls, the Communion of Western Orthodox Churches, The Holy Autocephalous Orthodox

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Church of Ravenna, and The Italo-Greek Byzantine Orthodox Catholic Church Archdiocese of the Americas & Canada.

It is our goal to see Western Orthodoxy fully restored in the English-speaking world. We wish for its full restoration of the Anglican Patrimony, not as an appendage to Byzantine Churches, suspect of heresy and dampened by suspicious, unsympathetic Eastern bishops, but received as a fully functional, autonomous, and valid form of Orthodox Christianity, fully claimant to the first one thousand years of the undivided Christian Tradition. We believe that only through insisting on this continued mission can we be faithful to our saintly Eastern fathers, who helped to reestablish an Orthodox Western Tradition in the contemporary world.

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Appendix



Saint Tikhon of Moscow, Enlightener of America



Julian Joseph Overbeck



Seal of The Holy Orthodox Catholic and Apostolic Church of North America
issued to Archbishop Aftimos (Ofiesh)

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Saint Tikhon at Bishop Reginald Weber's Consecration
in Fond du Lac, Wisconsin
April 25, 1889



Saint Raphael of Brooklyn

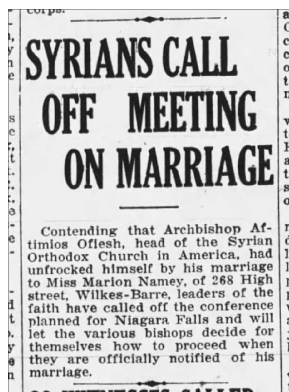


Archbishop Aftimos and the Clergy of Saint Mary's Cathedral

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Episcopal Church Journal, "Church Life,"
 Archbishop Afimios' Vision of Christian Unity



Articles about Archbishop Afimios' Marriage

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Synod of Bishops
of the Russian Orthodox Church
Outside of Russia.

P. O. Box 307, Mahopac, N. Y. U. S. A.

Tel. Mahopac 8-4975.

July the 14-th 1951.

Ref. No. 484.

C E R T I F I C A T E.

This is to certify that the Most Reverend Archbishop James Toombs was consecrated on June 29/July 12-th 1951 as Bishop of Manhattan, N.Y., in the Church of Nativity of Our Lady in the Hermitage of Our Lady of Kurek, Mahopac, N.Y.

The consecration was performed by the following Bishops: His Eminence the Most Reverend Anastassy, President of the Synod of Bishops of the Russian Orthodox Church outside Russia; Most Reverend Vitaly, Archbishop of Jersey City and Eastern America, Most Reverend John, Archbishop of Brussels and Western Europe; Right Reverend Bishop Seraphim, and Right Reverend Nikon, Bishop of Florida.

The Most Reverend Archbishop James of Manhattan is appointed Head of the American Orthodox Mission, known as the Eastern Orthodox Catholic Church in America, with all the canonical rights of a diocesan Bishop with direct subordination to the Synod of Bishops of the Russian Orthodox Church outside Russia.

+ *Metropolitan Anastassy*
Metropolitan Anastassy,
President of the Holy Synod



Archpriest George Grabbe
Archpriest George Grabbe,
Chancellor.

Tomos for the Archdiocese from the ROCOR, 1951



Archbishop James Toombs and Wife

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Archbishop James (Toombs), in the center) with the Holy Synod of ROCOR



Archbishop James Toombs Enthroned by the ROCOR as Archbishop of the American Church
(St. John Maximovitch on the Far Right)



Archbishop Dionysios of New England and North America

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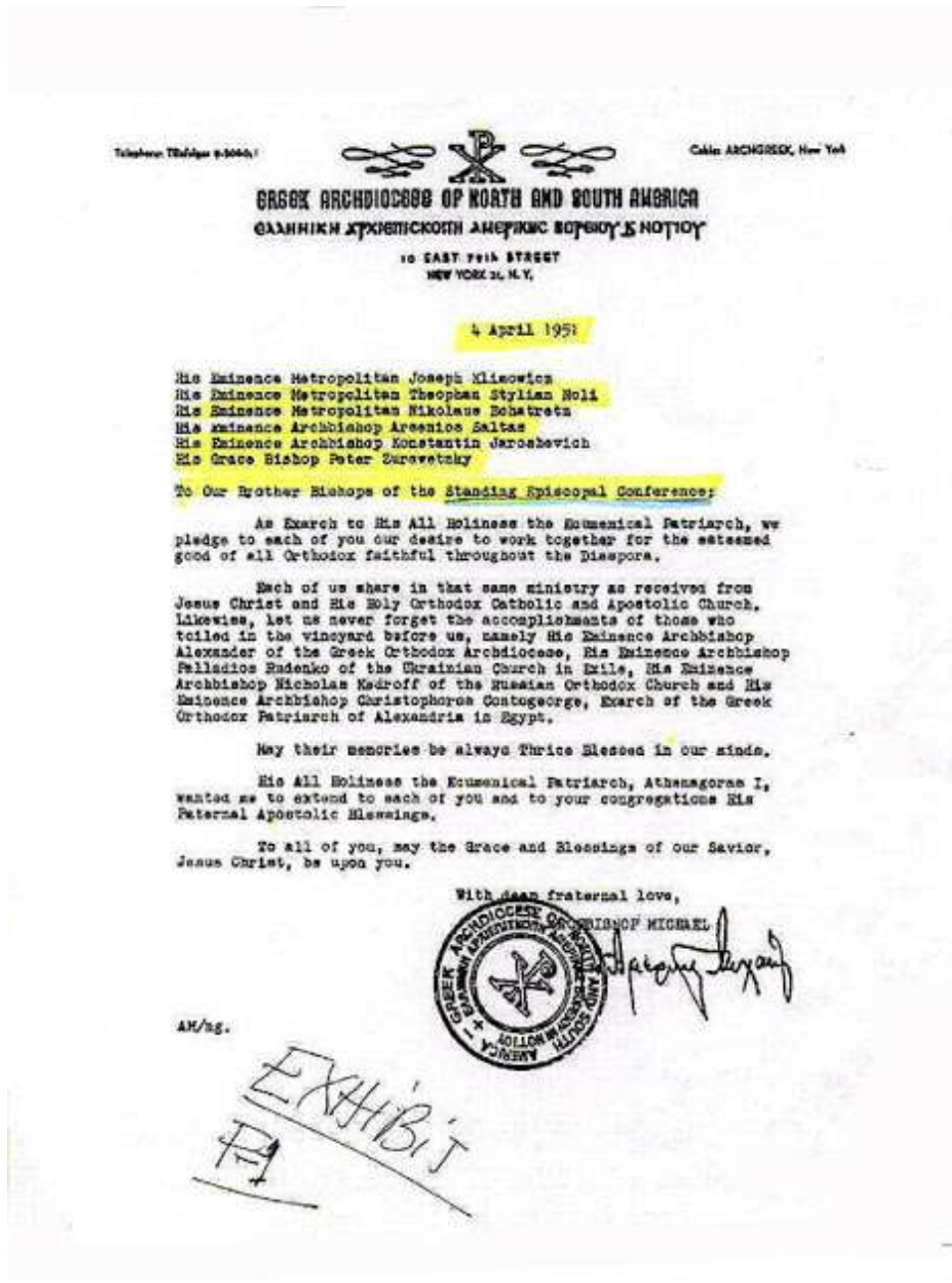


Archbishop Dionysios Presiding in the 1970's



Archbishop Dionysios at one of his last Ordinations (2005)

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The Greek Orthodox Church's Recognition of Archbishop Theophan Noli

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Archbishop Theophan Noli, Founder of the Canonical Church of Albania



ΠΑΤΡΙΑΡΧΕΙΟΝ ΑΛΕΞΑΝΔΡΕΙΑΣ

ΕΞΑΡΧΙΑ ΕΛΛΑΔΟΣ: ΑΥΤΟΝΑΞ 00
ΑΘΗΝΑ 115 22 - ΤΗΛ: 6402.105

Αριθμ. 665

ΠΡΟΣ

Τόν Θεοφιλέστατον Έπίσκοπον Νέας 'Αγγλίας
κ. Διονύσιον Μακρογαμβράκη.

ΕΙΣ ΤΟΡΟΝΤΟ

Θεοφιλέστατε,

Εσπτή Εντολή της Α.Θ.Μακαριότητος του Πάπα και Πατριάρχου
'Αλεξανδρείας Κου Νικολάου ΣΤ', διά ταύτης καταργούμεν την
ἀπό 13ην Σεπ/βρίου 1984 ἐπιστολή του σᾶς ἐστάλη διά του Σεβ.
'Αμερικῆς Κου 'Ιακώβου καί θεωρήσατέ την ὡς μή στάλεϊσαν,
καθότι ὑπῆρξεν προῦδὸν πιέσεων...

Εἰς παραχωροῦμεν τό Αὐτοκέφαλον καί ἀπό τοῦδε νά ἐργάζεσθε
παγκοσμίως ὡς 'Ελληνική 'Ορθόδοξος 'Εκκλησία καί πρώην 'Εξαρ-
χεία τοῦ Πατριαρχείου 'Αλεξανδρείας ἐν 'Αμερικῇ καί Καναδᾷ.

Βεβαιούμεν τήν Κανονικότητα Ὑμῶν ὡς 'Επισκόπου, ὁμοίως δέ βε-
βαιούμεν καί τήν Κανονικότητα τοῦ Θεοφ. 'Επισκόπου Καντάνου
κ. Δημητρίου Μπίφη καί δόνασθε ἀκωλύτως νά ἐπιτελεῖτε πάντα
τά τοῦ 'Επισκόπου ἀπορρέοντα.-

'Εν 'Αθήναις τῇ 26ῃ Μαΐου 1986

σφ. Α. 6774

Μ. Δρο. 3-80

Π.Σ. 8



Μετά ἀδελφικῶν ἀσπασμῶν

'Ο 'Εκπρόσωπος

*Substitute of the
Signature*

*Christine Masetto
Notary Public*

*my Commission Expires
June 1991.*

ΓΕΝΙΚΟ ΠΡΟΞΕΝΕΙΟ ΤΗΣ ΕΛΛΑΔΟΣ ΣΤΗ ΒΟΣΤΟΝΗ

Επικυρώνεται το γνήσιο της υπογραφής της
κ. *Christine M. Masetto, εκπαιδευτική*
Boston, Island, H.D.A.

12 Ιανουαρίου 1990
Γενικός Πρόξενος κ.α.α

Πέτρος Γ. Βόστης
Διοικητικός Γραμματέας

*This is a true
Copy from the
Original 7-10-90
Christine Masetto*



The Autocephalous Greek Orthodox Church of America and Canada
FORMER EXARCHATE OF THE PATRIARCHATE OF ALEXANDRIA
His Beatitude, Archbishop Dionysios, Primate
 6^{το} Πατριαρχεῖον Ἀγίου Σάββα
 ἀπὸ τοῦ 1983 μέχρι τοῦ 1986.
 Ο ΣΕΒΑΣΜΙΑΤΑΤΟΣ ΑΡΧΙΕΠΙΣΚΟΠΟΣ
 ΝΕΑΣ ΑΓΓΛΙΑΣ ΚΥΡΙΟΣ ΔΙΟΝΥΣΙΟΣ



1968 1986





**LORD JESUS CHRIST
SON OF GOD
HAVE MERCY ON ME A SINNER**



Archbishop DIONYSIOS, D.D.
of NEW ENGLAND, Primate

ΒΙΟΓΡΑΦΙΚΑ

Ο Πατριάρχης Νικόλαος ὁ ΣΤ΄ ἐγεννήθη τὸ ἔτος 1916 στὴν Κωνσταντινούπολη. Ἐκπαιδεύσας στὴ Θεολογικὴ Σχολὴ τῆς Χάλκης. Τὸ 1938 χειροτονήθη Διάκονος καὶ τὸ 1940 Πρεσβύτερος. Τὸ ἔτος 1945 ἔλαβε τὸ Ὁσέτιο τοῦ Ἀρχ/του καὶ τοποθετήθηκε στὸν Πατριαρχικὸ Ναὸ τοῦ Ἀγ. Νικολάου. Ὑπηρετήσας ὡς Πατριαρχικός Ἐπίτροπος στὴν Καθαριὰ τοῦ Μαρόκου καὶ ὡς Ἱερεὺς Προϊστάμενος τῆς Ἑλληνικῆς Κοινότητος στὴν Ἀνατ. Ἀμερική. Τὸν Νοέμβριο τοῦ 1958 ἐξελέγη Μητροπολίτης Εἰρηνοπόλεως μὲ ἔδρα τὸ Νιάρ-Ἐλ - Σαλά καὶ διακονοῦσα τὴν Οὐγκάντα, Κένια καὶ Τανζανία. Μὲ τὴν ιδιότητά του αὐτὴ ἐνίσχυσε τὴν ὑπάρχουσα ἐκεῖ ἐξωτερικὴ Ἑλληνικὴ Ἱεραποστολή.

Τὴν δεκαετία 1960 - 70 ἐτέθησαν τὰ θεμέλια τοῦ συγχρόνου Ἱεραποστολικοῦ ἔργου.

Στις 10 Μαΐου τοῦ 1968 μετὰ ἀπὸ χρεῖα 2 χρόνων τοῦ Ἀλεξανδρινοῦ Θρόνου, ἐλέγη Πάπας καὶ Πατριάρχης Ἀλεξανδρείας. Τὸ 1983 ἀναγνωρίζεται τὸν Θεοφιλέστατο Ἐπίσκοπο Νέας Ἀγγλίας κ. Διονύσιον, ἰδρυτὴ Ἐξαρχίας ἐν Ἀμερικῇ καὶ Καναδῇ.

ΦΗΜΗ

Διονύσιου τοῦ Σεβασμιωτάτου καὶ Θεοπροβλήτου Ἀρχιεπισκόπου τῆς Ἀγιωτάτης Ἐπισκοπῆς ΝΕΑΣ ΑΓΓΛΙΑΣ Ὑμῶν δὲ πατὴρ καὶ Ποιμενάρχου πολλὰ τὰ εἴπῃ.

ΒΙΟΓΡΑΦΙΚΑ

Ο Ἀρχιεπίσκοπος Νέας Ἀγγλίας Διονύσιος Μακρογυναιρέτης τοῦ ΑΝΤΩΝΙΟΥ καὶ τῆς ΜΟ-ΣΧΟΒΙΑΣ ἐγεννήθη εἰς Μαχαίρὰ Μονοφασιτοῦ ἐν Κρήτῃ τὴν 15-8-1919. Ἐχειροτονήθη ἱερομόναχος ὑπὸ τοῦ σεβασμιωτάτου Μητροπολίτου Μελητουπόλεως Κυροῦ Ἱεροθέου εἰς τὸ Ἅγιον Ὅρος τὸ ἔτος 1943. Ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος διέμενε ὑπηρετῶν στὸ Ἅγιον Ὅρος ἐπὶ 15 ἔτη. Ἐχειροθετήθη ὑπὸ τοῦ μακαριστοῦ Πατριάρχου ΤΙΜΟΘΕΟΥ στὸ Ἱεροσόλυμα Ἀρχιμανδρίτης. Ὑπηρετήσας ἐντὸς Πατριαρχίου Ἱεροσολύμων ὡς ἡγούμενος καὶ Ἐφημέριος γιὰ 15 χρόνια. Ἐχειροτονήθη Ἐπίσκοπος ὑπὸ τῆς Σλαβονικῆς Ὁρθόδοξης ἐν διασπορᾷ Ἐκκλησίας τὸ ἔτος 1971 7 Μαρτίου ἐν Ἀμερικῇ. Τὸ 1980 διαχωρίζεται ὀριστικῶς καὶ ἀμετακλήτως τὰς σχέσεις του μετὰ τῆς Σλαβονικῆς ἐν διασπορᾷ Ὁρθόδοξης Ἐκκλησίας καὶ προσελήθη ὑπὸ τῆς Α.Θ.Μ. τοῦ Πατριάρχου Ἀλεξανδρείας Κυροῦ Νικολάου τοῦ ΣΤ΄, ὅπου τοῦ ἀνεγνώρισαν τὴν κανονικότητά του ὡς ἑπισκόπου καὶ τὸν ἐνέταξε εἰς τὴν δόξαν τῶν ἑπισκόπων καὶ τοῦ κλη-ρου τοῦ Πατριαρχείου Ἀλεξανδρείας τὴν 1η Ἰανουαρίου 1983 τὸν ἐξώρισεν ὡς ἔξαρχον ἐν Ἀμερικῇ καὶ Καναδῇ τοῦ Πατριαρχείου Ἀλεξανδρείας τὸ 1988 ἐπηργήθη ἡ Ἐξαρχία τοῦ Πατριαρχείου Ἀλεξανδρείας ἐν Ἀμερικῇ καὶ Καναδῇ σήμερον τιλοπορεῖται ὡς πρῶτον Ἐξάρχος τοῦ Πατριαρχείου Ἀλεξανδρείας ἐν Ἀμερικῇ καὶ Καναδῇ ὑπὸ Ἀρχιεπίσκοπος ἀνε-ξαρτήτου Ὁρθόδοξου Ἐκκλησίας.



Archbishop John, Bishop Anthony, Bishop James, Metropolitan Nicholas



Bishop Anthony, Archbishop Constantinos, Archbishop John (Schneyer)), Bishop James (Johnson)

A Short History of The Holy Orthodox Catholic Church of America



Archbishop Constantinos (1938-2013)