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2015



Holy Apostolic Catholic Church of the East In Brazil

BRIEF HISTORY OF THE CHURCH OF THE EAST IN BRAZIL

The Church of the East came into existence immediately after the Resurrection and the Ascension of our Lord and Saviour Jesus Christ and on the Feast of Pentecost. Through the missionary efforts of the Apostle Saint Thomas (Mar Toma) and the Apostle Saint Jude Thaddeus (Mar Addai).

In the Aramaic speaking regions of Assyria, Babylonia, and northwestern Persia (today's Iraq, southeast Turkey, northeast Syria and western Iran), to the east of the Roman-Byzantine empire. Through the power of the Holy Spirit, the church quickly grew huge and flourished through Asia.

In about 52 A.D., Saint Thomas the Apostle went to India where in 72 A.D. he, having established the church in India, suffered martyrdom for the Faith. This Church in India has always been considered an Apostolic Church, having been established by one of the Twelve Apostles.

His spiritual descendants eventually brought the Christian Faith and Church into China, Burma, Tibet, Korea, and Japan. Between the 9th and 14th centuries it was the world's largest Christian church in terms of geographical extent, with dioceses stretching from the Mediterranean to China and India.

Then there were subsequent periods of great persecutions that led to its near destruction. It gave more martyrs to the Christian church than all other branches of the Christian churches combined.

St Peter (Mar Shimun Keepa), the chief of the apostles added his blessing to the Church of the East at the time of his visit to the see at Babylon, in the earliest days of the church. This is affirmed when Peter said in 1 Peter 5:13, "The elect church which is in Babylon, salutes you; and Mark, my son."

Official recognition was first granted to the Christian faith in the 4th century with the accession of Yazdegerd I to the throne of the Sassanid Empire. In 410, the Synod of Seleucia-Ctesiphon, held at the Sassanid capital, allowed the Church's leading bishops to elect a formal Catholicos, or leader. The Catholicos, Mar Isaac, was required both to lead the Christian community, and to answer on its behalf to the Sassanid Emperor.

Under pressure from the Sassanid Emperor whose empire was at war with the Roman Empire, the Assyrian Church sought increasingly to distance itself from the Church in Rome. In 424, the bishops of the Sassanid Empire met in council under the

leadership of Catholicos Mar Dadisho I (421-456) and determined that they would not, henceforth, refer disciplinary or theological problems to any external power, and especially not to any bishop or Church Council in the Roman Empire.

There was a schism in the Church of the East in 1964 regarding opposition to a reform introduced in the Church of the East of using the Gregorian Calendar rather than using the traditional Julian calendar that is off by 13 days thereby causing two separate Church of the East branches to be created including the Ancient Church of the East headquartered in Baghdad and the Assyrian Church of the East headquartered in Chicago.

In 1968, the followers of the newly established church elected a rival catholicos-patriarch Mar Thoma Darmo while Mar Shimun XXIII continued as the official head of the Assyrian Church of the East. The elected catholicos-patriarch was a native of Mesopotamia, a former Metropolitan of the Church of the East in India from 1952 to 1968 based at Thrissur, India. He became the head of the Ancient Church of the East in October 1968 and relocated to Baghdad.

Following Patriarch Mar Thoma Darmo's death in 1969, Mar Addai II was elected to head the Ancient Church of the East in February 1970. Throughout its long history, the Church has remained orthodox and patriarchal (in its worship, ecclesiastical form of government, polity, etc.) not Papal (not under the jurisdiction of the Roman Catholic Church, the Patriarch of the West in Rome). This jurisdiction remains autocephalous (self-governing) to this day.

In the nineteenth century was created the Catholicosate of the West, with the consecration of Mar Antonios Ibd-Ishu, which was consecrated on July 24, 1898, by Shem'on XVIII Rubil, Catholicos-Patriarch of Selucia-Ctesphen.

In 1946 was created the Chaldean Catholic Church of the East and established the Patriarchy of the West Indies, based in Santiago, Cuba.

In January 1985, was created and established the **Church of the East in Brazil (Holy Apostolic Catholic Church of the East In Brazil)**, autonomous ecclesiastical province, in order to meet the population in their own culture and language, used the Eastern liturgical tradition (Chaldean Rite, also called East Syrian Rite), with its adaptation western.



Holy Apostolic Catholic Church of the East In Brazil

FAITH AND DOCTRINE

The Theology of the Church of the East is strictly based on the Bible and has remained unchanged throughout the centuries of the messianic faith. Christ said, "Examine the scriptures; in them you trust that you have eternal life; it is they that testify concerning me" (St. John 5:39).

Doctrinally, it is Apostolic and Catholic and holds firmly to the Apostolic Succession. Its priesthood is based upon the petrine promise. "To thee I will give the keys of the Kingdom of Heaven, and whatever you bind on earth shall be bound in heaven and whatever you loose on earth shall be loosed in heaven".

Its completion and perfection in the commission given by our Lord to His Apostles; "He breathed upon them and said, receive ye the Holy Spirit, if you forgive a man his sins they shall be forgiven and if you hold a man his sins they shall be held". Its attribute is therefore intermediary between God and man without authority to forgive and hold sins.

Upon this foundation the Church of the East has based its nine orders of the church, as it received them from the hands of the Holy Apostolic (St. Thomas); Mar Addai (St. Thaddeus); Mar Bar-Tulmai (St. Bartholomew) and Mar Man of the seventy. It holds that, without the Apostolic Succession, there are no sacraments of the church and without the sacraments there is no church, and therefore, no operation of the Holy Spirit. To quote Chapter 8, Verses 14-17 of the Acts of the Apostles: "Now when the apostles in Jerusalem heard that the Samaritan people had accepted the word of God, they sent to them Simon, Peter and John. Who, when they went down, prayed over them that only been baptized in the name of the Lord Jesus. When they laid their hands on them and they received the Holy Spirit".

The Church of the East faithful to the command of our Lord, and the teaching and practice of the early church, has maintained this Apostolic Succession throughout the trials and tribulations of its nearly twenty centuries-long history.

Its theology is Apostolic and Catholic, and has remained unchanged throughout its history. Its doctrine of the Holy Trinity is in conformity with that of the Council of Nicea, at which it was represented.

As regards the mystery of the dispensation of Our Lord and God, Jesus Christ, it professes Him in two natures; namely, divine and human in two Qnume; namely, hypostasis, or underlying substances, in one person of the Son of God. One will, one authority. These two natures are united eternally and inseparably.

It rejects the term "theotokos" or "Mother of God" used for the Blessed Virgin. It holds that the term has no Scriptural authority, is liable to misunderstanding, and therefore can lead to error.

It maintains that while the One Holy Apostolic and Catholic Church is the guardian of the Faith, and has full authority granted it by its Lord and Master through the power of the Holy Spirit, to preach the gospel to all mankind and to interpret the meaning of the Scriptures to the faithful; yet has no right to teach any doctrine that has no Scriptural authority. In words of St. Paul the Apostle, "But though we, or an angel from heaven, preach any gospel to you than that which we have preached to you, let him be anathema)".

The theology of the Church of the East has been stated briefly and clearly in the following hymn of praise, written by Mar-Babai the great, a noted theologian of the Church, and which is:

"One is Christ, the Son of God,
Worshipped by all in two natures;
In His Godhead begotten of the Father,
Without beginning, before all time;
In his Humanity born of Mary
In the fullness of time, in a body united
Neither His Godhead, is of the nature of the Mother,
Nor His Humanity of the nature of the Father;
The natures are preserved in their Qnumas
In one person of one Sonship.
And as the Godhead is three substances in one nature,
Likewise the Sonship of the Son is in two natures, one person.
So the Holy Church has taught".

The Church of the East, however, to this day is commonly known to our Western Christian Brethren as the "Nestorian" Church. This misnomer has led them generally to think that this Church has established by Saint Nestorius, and that it received its teaching from his followers.

The so-called Nestorian doctrine has been erroneously or deliberately interpreted by its opponents to mean the belief of two persons in Christ. These allegations, of course, have their origin in the Council of Ephesus. This issue, however, has since been much clarified by various Protestant and also some Roman Catholic scholars.

So far as Nestorius himself is concerned, however, it is certain that he never formulated such doctrine, nor does any recorded utterance of his, however casual, come so near the heresy called by his name.

As to the Church of the East, however, because they would not change their true faith, but kept it as they received it from the Apostles, they were unjustly styled "Nestorians", since Nestorius was not their Patriarch, neither did they understand his language; but when they heard that he taught the doctrine of the two Natures and two Qnume, one will, one Son of God, one Christ, and that he confessed the orthodox faith,

they bore witness to him, because they themselves held the same faith.

Nestorius, then, followed them, and not they him, and that more especially in the matter of the appellation "Mother of Christ". Therefore when called upon to excommunicate him, they refused, maintaining that their excommunication of Nestorius would be equivalent to their excommunication of the Sacred Scriptures and the Holy Apostles, from which they received what they professed, and for which we are censured together with Nestorius.



Holy Apostolic Catholic Church of the East In Brazil

STATEMENT OF FAITH

Preamble

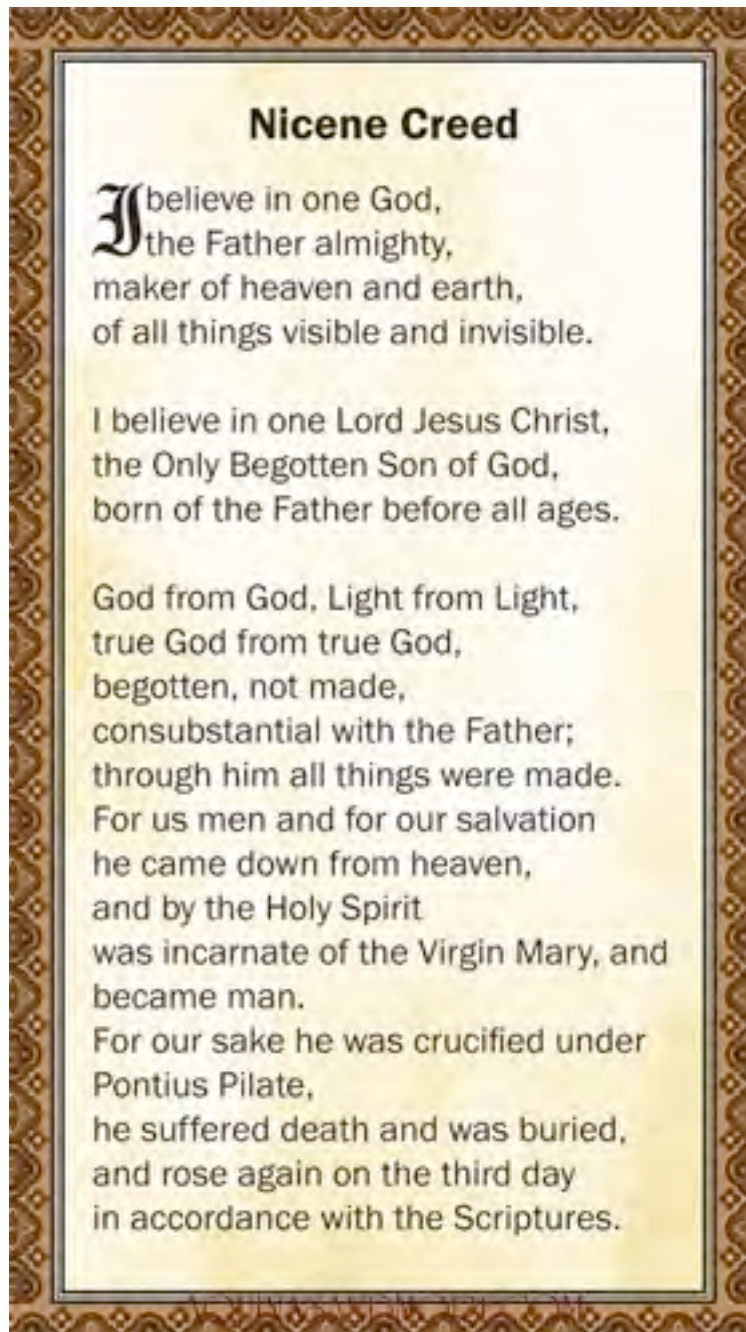
The purpose of a creed is to provide a doctrinal statement of correct belief, or *Orthodoxy*. The Nicene Creed of 325 explicitly affirms the co-essential divinity of the Son, applying to him the term "consubstantial". The Apostles' Creed makes no explicit statements about the divinity of the Son and the Holy Spirit, but, in the view of many who use it, the doctrine is implicit in it. The Son was divine, he was a created being, and therefore not co-essential with the Father.

First Council of Nicea (325)

We believe in one God, the Father Almighty, Maker of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God,] Light of Light, very God of very God, begotten, not made, being of one substance with the Father; By whom all things were made [both in heaven and on earth]; Who for us men, and for our salvation, came down and was incarnate and was made man; He suffered, and the third day he rose again, ascended into heaven; From thence he shall come to judge the quick and the dead. And in the Holy Ghost.

The Eucharist (also called Holy Communion, the Lord's Supper, and other names) is a rite considered by most Christian churches to be a sacrament. According to some New Testament books, it was instituted by Jesus Christ during his Last Supper. Giving his disciples bread and wine during the Passover meal, Jesus commanded his followers to "do this in memory of me," while referring to the bread as "my body" and the wine as "my blood." Through the Eucharistic celebration Christians remember Christ's sacrifice of himself once and for all on the cross.



The Sacraments

One of the best-known prayers of the Orthodox Church speaks of the spirit of God being "present in all places and filling all things." This profound affirmation is basic to Orthodoxy's understanding of God and His relationship to the world. We believe that God is truly near to us. Although He cannot be seen, God is not detached from His creation. Through the persons of The Risen Christ and the Holy Spirit, God is present and active in our lives and in the creation about us. All our life and the creation of which we are an important part, points, to and reveals God.

There are special experiences in our corporate life as Orthodox Christians when the perception of God's presence and actions is heightened and celebrated. We call these events of the Church Sacraments. Traditionally, the Sacraments have

been known as Mysteries in the Orthodox Church. This description emphasizes that in these special events of the Church, God discloses Himself through the prayers and actions of His people.

Not only do the Sacraments disclose and reveal God to us, but also they serve to make us receptive to God. All the Sacraments affect our personal relationship to God and to one another. The Holy Spirit works through the Sacraments. He leads us to Christ who unites us with the Father. By participating in the Sacraments, we grow closer to God and to receive the gifts of the Holy Spirit. This process of deification, or theosis, as it is known by Orthodoxy, takes place not in isolation from others, but within the context of a believing community. Although the Sacraments are addressed to each of us by name, they are experiences which involve the entire Church.

The Sacraments of the Orthodox Church are composed of prayers, hymns, scripture lessons, gestures and processions. Many parts of the services date back to the time of the Apostles. The Orthodox Church has avoided reducing the Sacraments to a particular formula or action. Often, a whole series of sacred acts make up a Sacrament. Most of the Sacraments use a portion of the material of creation as an outward and visible sign of God's revelation. Water, oil, bread and wine are but a few of the many elements which the Orthodox Church employs in her Worship. The frequent use of the material of creation reminds us that matter is good and can become a medium of the Spirit. Most importantly, it affirms the central truth of the Orthodox Christian faith: that God became flesh in Jesus Christ and entered into the midst of creation thereby redirecting the cosmos toward its vocation to glorify its Creator.

THE EUCHARIST

The Holy Eucharist, which is known as the Divine Liturgy, is the central and most important worship experience of the Orthodox Church. Often referred to as the "Sacrament of Sacraments", it is the Church's celebration of the Death and Resurrection of Christ offered every Sunday and Holy day. All the other Sacraments of the Church lead toward and flow from the Eucharist, which is at the center of the life of the Church. The previous pamphlet in this series was devoted to the meaning and celebration of the Eucharist in the Orthodox Church.

BAPTISM

The Sacrament of Baptism incorporates us into the Church, the Body of Christ, and is our introduction to the life of the Holy Trinity. Water is a natural symbol of cleansing and newness of life. Through the three-fold immersion in the waters of Baptism in the Name of the Holy Trinity, one dies to the old ways of sin and is born to a new life in Christ. Baptism is one's public identification with Christ Death and victorious Resurrection. Following the custom of the early Church, Orthodoxy encourages the baptism of infants. The Church believes that the Sacrament is bearing witness to the action of God who chooses a child to be an important member of His people. From the day of their baptism, children are expected to mature in the life of the Spirit, through their family and the Church. The Baptism of adults is practiced when there was no previous baptism in the name of the Holy Trinity.

CHRISMATION

The Sacrament of Chrismation (Confirmation) immediately follows baptism and is never delayed until a later age. As the ministry of Christ was enlivened by the Spirit, and the preaching of the Apostles strengthened by the Spirit, so is the life of each Orthodox Christian sanctified by the Holy Spirit. Chrismation, which is often referred to as one's personal Pentecost, is the Sacrament which imparts the Spirit in a special way.

In the Sacrament of Chrismation, the priest anoints the various parts of the body of the newly-baptized with Holy Oil saying: "The seal of the gifts of the Holy Spirit." The Holy Oil, which is blessed by the bishop, is a sign of consecration and strength. The Sacrament emphasizes the truths that not only is each person a valuable member of the Church, but also each one is blessed by the Spirit with certain gifts and talents. The anointing also reminds us that our bodies are valuable and are involved in the process of salvation.

The Sacraments of initiation always are concluded with the distribution of Holy Communion to the newly-baptized. Ideally, this takes place within the celebration of the Divine Liturgy. This practice reveals that Orthodoxy views children from their infancy as important members of the Church. There is never time when the young are not part of God's people.

CONFESSION

As members of the Church, we have responsibilities to one another and, of course, to God. When we sin, our relationship to God and to others is distorted. Sin is ultimately alienation from God, from our fellow human beings, and from our own true self which is created in God's image and likeness.

Confession is the Sacrament through which our sins are forgiven, and our relationship to God and to others is restored and strengthened. Through the Sacrament, Christ our Lord continues to heal those broken in spirit and restore the Father's love to those who are lost. According to Orthodox teaching, the penitent confesses to God and is forgiven by God. The priest is the sacramental witness who represents both Christ and His people. The priest is viewed not as a judge, but as a physician and guide. It is an ancient Orthodox practice for every Christian to have a spiritual father to whom one turns for spiritual advice and counsel. Confession can take place on any number of occasions. The frequency is left to the discretion of the individual. In the event of serious sin, however, confession is a necessary preparation for Holy Communion.

MARRIAGE

God is active in our lives. It is He who joins a man and a woman in a relationship of mutual love. The Sacrament of Marriage bears witness to His action. Through this Sacrament, a man and a woman are publicly joined as husband and wife. They enter into a new relationship with each other, God, and the Church. Since Marriage is not viewed as a legal contract, there are no vows in the Sacrament. According to Orthodox teachings, Marriage is not simply a social institution, it is

an eternal vocation of the kingdom. A husband and a wife are called by the holy Spirit not only to live together but also to share their Christian life together so that each, with the aid of the other, may grow closer to God and become the persons they are meant to be. In the Orthodox Marriage Service, after the couple have been betrothed and exchanged rings, they are crowned with "crowns of glory and honor" signifying the establishment of a new family under God. Near the conclusion of the Service, the husband and wife drink from a common cup which is reminiscent of the wedding of Cana and which symbolized the sharing of the burdens and joys of their new life together.

HOLY ORDERS

The Holy Spirit preserved the continuity of the Church through the Sacrament of Holy Orders. Through ordination, men who have been chosen from within the Church are set apart by the Church for special service to the Church. Each is called by God through His people to stand amid the community, as pastor and teacher, and as the representative of the parish before the Altar. Each is also a living icon of Christ among His people. According to Orthodox teaching, the process of ordination begins with the local congregation; but the bishop alone, who acts in the name of the universal Church, can complete the action. He does so with the invocation of the Holy Spirit and the imposition of his hands on the person being ordained.

Following the custom of the Apostolic Church, there are three major orders each of which requires a special ordination. These are Bishop, who is viewed as a successor of the Apostles, Priest and Deacon, who act in the name of the Bishop. Each order is distinguished by its pastoral responsibilities. Only a Bishop may ordain. Often, other titles and offices are associated with the three orders. The Orthodox Church permits men to marry before they are ordained. Since the sixth century, Bishops have been chosen from the celibate clergy.

ANOINTING OF THE SICK (HOLY UNCTION)

When one is ill and in pain, this can very often be a time of life when one feels alone and isolated. The Sacrament of the Anointing of the Sick, or Holy Unction as it is also known, remind us that when we are in pain, either physical, emotional, or spiritual, Christ is present with us through the ministry of his Church. He is among us to offer strength to meet the challenges of life, and even the approach of death.

As with Chrismation, oil is also used in this Sacrament as a sign of God's presence, strength, and forgiveness. After the reading of seven epistle lessons, seven gospel lessons and the offering of seven prayers, which are all devoted to healing, the priest anoints the body with the Holy Oil. Orthodoxy does not view this Sacrament as available only to those who are near death. It is offered to all who are sick in body, mind, or spirit. The Church celebrates the Sacrament for all its members during Holy week on Holy Wednesday.

OTHER (OUR) SACRAMENTS AND BLESSINGS

The Orthodox Church has never formally determined a particular number of

Sacraments and is thus more liberal than Roman Catholicism. In addition to the Eucharist she accepts the above six Mysteries as major Sacraments because they involve the entire community and most important are closely related to the Eucharist. There are many other Blessings and Special Services which complete the major Sacraments, and which reflect the Church's presence throughout the lives of her people. One of these of this Diocese, the Church of Hope, is the Sacrament of Therapeutics.

Healing of the sick, which is also referred to as the "Unction", is one of the divine mysteries belonging to the Orthodox belief, where the sick who are faithful become healed from psychological and/or physical illness and remain, the basis for the notions of pathogenesis and therapeutics. Out of this acceptance, the sixth Sacrament, 'anointing of the sick', the powerful sacrament of Hope, we practice our faith in the sacrament of therapeutics. Each and everything we do as therapeutics, we celebrate God and His relationship to the world. We believe that God is truly near to us. Through the persons of The Risen Christ and the Holy Spirit, God is present and active in our lives and in the creation about us. All our life and the creation of which we are an important part, points, to and reveals God as we practice therapeutics.

+ In the Name of the Father of the Son and of the Holy Spirit Amen.

We believe in Sacred Scripture as interpreted by the Holy Church, together with the Nicene Creed, as defining the belief of the Whole Church. Every person who wishes to become a member of the Catholic Church of the East in Brazil must affirm and believe this Faith as is written in the articles below.

We affirm and believe that the Holy Scriptures of the Old and New Testaments as interpreted by the Church, as containing everything that is necessary for eternal salvation, and as being the rule and ultimate statement of Faith of the Catholic Church of the East in Brazil.

We accept the Canon of Scripture as handed down to us from of Old Testament.

We believe that the Nicene Creed as the principal creed of the Faith of the Church.

We believe that the Nicene Creed is the statement of the belief of the Church and is not subject to interpretation which dismisses as merely allegorical or merely mythological any portion thereof.

We believe in the Historic three-fold ministry of Bishops, priests and deacons, and the traditional rights and powers thereof, locally adapted in the methods of its administration according to the needs of the nations in which the Church resides, but historic in form, matter, ministers and intention.

We believe that all Bishops who have valid orders and remain in the

orthodox faith, are successors of the Apostles, professes filial devotion and respect, and primacy of position to the Catholicos-Patriarch of the Assyrian Church of the East, Mar Dinkha IV.

We believe in the real presence of Our Lord in the Eucharist when the Eucharist is performed by a validly ordained Priest of the Apostolic and Catholic Church.

We believe that those who receive the Holy Sacraments of the Church unworthily do so to their detriment, but do so without effecting the nature or efficacy of the Sacrament itself.

We believe that the "Sacrifice of the Mass" is a "making present" of Jesus' One Sacrifice, once offered, forever. Jesus' Sacrifice is made present on the altar, and, as such, the Mass may be spoken of as a Sacrifice. Therefore, it is appropriate that Masses be offered for the living and the dead, making present to the Church now the One Sacrifice once offered, and making very present the benefits of Christ's Holy Sacrifice to the benefit of those present at the offering during Holy Mass.

We affirm that the Eucharist is the principal celebration of the Catholic Church of the East; that its celebration of the Eucharist is commanded by the Lord Jesus Christ, and it shall be celebrated on Sunday at Holy Mass and daily.

We believe that the unworthiness of a minister of a Sacrament does not invalidate the Sacrament, but, rather, that a Sacrament performed with the proper matter and form, and with the intention of the Church to make such action a Sacrament, remains valid, whether or not the minister is worthy to administer that Sacrament.

We believe that marriage conducted with the full understanding and intention of both parties to make a marriage, is indissoluble except by death. However, we believe that the Church may annul "marriages" which have taken place without full understanding and intention of the parties involved, and counsel that error be made on the side of compassion for those seeking to make marriages after annulment.

We believe in the openness to all of the gifts of the Holy Spirit, including the so-called "Charismata," but finding it unscriptural to require that anyone exercise any particular Charism to be considered a full, believing member of this body. (I Corinthians 12:21) Those who exercise the Charismata are welcome and encouraged to exercise their gifts to the edification of the

Church in an orderly, Biblical manner, subject to the godly discipline of the Pastor of the Parish to which they have allegiance of this Church.

We believe that there is a possibility that some will reject grace, no matter how often it is offered by the Church, and these people freely choose to remain in a state of separation from God through sin. This state

of spirit we call "Hell." It is a freely chosen state of the damned to be damned. It is not the will of the Father that anyone will be lost it is the will of men.

We believe that humans are truly endowed with free-will and can freely choose Life in Christ Jesus or death through the rejection of grace.

We reject the title Mother of God for the Blessed Virgin Mary and insist upon the title Mother of our Lord, God and Savior Jesus Christ instead.

We believe that people are justified by faith, which is demonstrated in good works and obedient practice. Both faith and works are necessary to the living of a Christian life in the Church.

We believe that there is a "cloud of witnesses," the Saints, whom we may ask to pray for us as one would ask any other member of the Church to pray for. It is an idolatrous practice, however, to ask Saints to give us any material or physical blessing of their own. For, while the prayer of the righteous is very effective (James 5:16), yet every good thing comes from the Father through Jesus Christ (James 1:17).

We believe that whatsoever is not repugnant to the Catholic Faith, but which aids in belief and devotion, may be believed as pious opinion, but may not be taught as doctrine of the Church.

We believe that faithful in Christian Marriage between a male and a female, free of impediments, is the only legitimate state for sexual expression between individuals.

On Holy Orders (Apostolic 'Unction' - Laying on of Hands)



1) What are Holy Orders?

The primary function for you to be ordained is to receive Holy Orders.

Sacraments (or Mysteries) are holy actions of the Church by which spiritual life is imparted to those receiving them. Ordination, which means "to set in place" or "to select by the outstretched hand," is one of several Orthodox sacraments. It is extended specifically to bishops, presbyters (priests) and deacons, and generally to all through Holy Baptism.

This is the primary Sacrament in the Holy Church whereby the Bishop's hands are placed upon the head of a postulant, and through them the power of the Holy Spirit, ordains, rightly so, conveying the gift of ministry for the sole use within the Holy Church.

This gift of Holy Orders conveys the responsibilities of ministry in celebration of the Sacraments; and, to feed and nourish those of faith and morals Christ and the Church entrusted to them.

The bishop receives the fullness of the sacrament of Holy Orders, which integrates him into the episcopal college and makes him the visible head of the particular Church entrusted to him. As successors of the apostles and members of the college, the bishops share in the apostolic responsibility and mission of the whole Church under the authority of the Pope, successor of St. Peter.

Priests are united with the bishops in sacerdotal dignity and at the same time depend on them in the exercise of their pastoral functions; they are

called to be the bishops' prudent co-workers. They form around their bishop the presbyterium which bears responsibility with him for the particular Church. They receive from the bishop the charge of a parish community or a determinate ecclesial office.

Deacons are ministers ordained for tasks of service of the Church; they do not receive the ministerial priesthood, but ordination confers on them important functions in the ministry of the word, divine worship, pastoral governance, and the service of charity, tasks which they must carry out under the pastoral authority of their bishop.

The sacrament of Holy Orders is conferred by the laying on of hands followed by a solemn prayer of consecration asking God to grant the ordained the graces of the Holy Spirit required for his ministry. Ordination imprints an indelible sacramental character.

Since the beginning, the ordained ministry has been conferred and exercised in three degrees: that of bishops, that of presbyters, and that of deacons. The ministries conferred by ordination are irreplaceable for the organic structure of the Church: without the bishop, presbyters, and deacons, one cannot speak of the Church (cf. St. Ignatius of Antioch, Ad Trall. 3, 1).

2) What does it mean to “feed the Church of Christ”?

It means for those in Holy Orders to faithfully instruct the believer in the Holy Faith, the Sacred Tradition, good works, and sober piety. He is to feed the Church the manna from Heaven, namely the Holy Offering of the Eucharist (The Body and Blood of Jesus Christ)

3) How many levels or degrees are there in Holy Orders?

There are three levels in the conveying of Holy Orders to the qualified and elected candidate. The first is that of Bishop, the second is that of Minister, and the third is that of the Deacon.

This division is like unto that of our Lord's description of the ranks of the Angelic Hosts in Heaven, under the Great Chain of Being, namely, that of Archangels, Angels, and Principalities.

4) What are the three ranks of the Episcopacy?

The Three ranks of the Episcopacy are;

- 1-) The Catholicos Patriarch (The Universal Father),**
- 2-) Metropolitan/Archbishop,**
- 3-) Bishop Ordinary.**

These three ranks of the Episcopacy are equal with the first three ranks of the Holy Angels in Heaven; namely Cherubim, Seraphim, and Thrones.

5) What are the three ranks of the Prebyters (Ministers) ?

The three ranks of the second group are; The Archdeacon, The Chorbishop, and the Minister.

These three ranks are equal to the three ranks of the second group of angelic hosts, which are powers, rulers, and lords. These ranks are lower than the first group in power and authority according to tradition.

6) What are the three ranks of the Diaconate?

The three ranks are the full Deacon, sub-Deacon and the Reader; these three ranks within the diaconate are equal to the three ranks of the angelic hosts; Arcos, Arch-angels and Angels.

These three are lower than the previous in spiritual power and authority.

7) What is the duty of the Catholic Patriarch?

The duties incumbent upon the Sacred Office of the *Catholicos Patriarch* is that of the universal oversight upon the Church Universal (Church of the East).

And, it is his duty to oversee the consecration of any and all Metropolitans and Bishops, to grant letters of confirmation to the bishops so ordained by other Metropolitan/Archbishops or Bishops.

8) What is the duty of a Metropolitan/Archbishop?

A Metropolitan/Archbishop can fulfill all the duties of a diocesan Ordinary Bishop; it is also his duty to consecrate to the Office of Bishop Ordinary the candidate to serve in his diocese under his jurisdiction.

9) What are the duties of the Bishop Ordinary (or Simple Bishop) ?

The duty of a Simple Bishop is to elect and ordain men into the Offices of Reader, sub-Deacon, Deacon, only.

10) Is a Bishop who is consecrated by a Metropolitan/Archbishop able to function in his office prior to obtaining The Letter of Confirmation from the Catholicos Patriarch?

No! The Bishop who is consecrated by a Metropolitan or by Bishops cannot function legitimately within his Diocese without receiving The Letter of Confirmation from the Office of the Catholicos Patriarch.

11) What are the duties and responsibilities of an Archdeacon?

The duties of an Archdeacon is to organize the ecclesial services of worship within the Cathedral Church of his bishop; for each bishop is to have an Archdeacon to organize the services of worship within the/his Cathedral Church, in line with the directives of the Bishop of the Diocese. The word "archdeacon" is a Greek word which means, the head (arch), and the servants (diaconos). The Archdeacon will also be privileged to fulfill the ecclesial services of the Ministerhood and/or the Diaconate; he is not permitted to ordain.

12) What are the duties and responsibilities of an Choirbishop?

A choirbishop is a "country" or suffragan bishop, appointed in the ancient church by a diocesan bishop to exercise episcopal jurisdiction in a rural district. His duties are to visit the various village parishes which are within the jurisdictional diocese of his Ordinary.

He will gather together the faithful of The Church and there he will proclaim the unsearchable riches within the pages of the Sacred Scriptures; he will determine if the order of the Holy Services are in order and remain unchanged.

Moreover he will be certain that there is no foreign doctrine, nor heresy introduced into the local village parish. He will attempt to resolve any conflict which arises within the village parish, however, if the situation is beyond his ability to rescue, he will appraise his Ordinary of the matter. The Chorbishop will also be privileged to fulfill the ecclesial services of the Diaconate; he is not permitted to ordain.

13) What is the duty of the local parish minister?

The sacerdotal duties and responsibilities of the local parish minister are encumbered, as follows:

- To administer the sacrament of therapeutics
- to pray over the shut-in, the hospitalized, the sick anointing them with the Oil of Unction in/with prayers;
- to have general oversight over the congregation in all things pertaining to therapeutics, educating the young and old, to maintaining a ministry, etc.
- to Baptize the converts;
- to celebrate the Holy Offering;
- to celebrate Holy Marriage;
- to celebrate the life of the deceased in the funeral service;
- to proclaim the Holy Gospel of Jesus Christ and to interpret the same for the faithful;
- to pronounce Absolution upon the penitent soul;
- to visit and encourage his congregation, offering prayers upon them;
- to bless new homes;

14) What is the duty and responsibility of the Sacred Office of Deacon?

His or her duties and responsibilities are to serve his assigned parish, the minister, the people of God; and, in the Holy Altar, he will cense the Holy Place, the minister and the faithful; and, he offers in proclamation the Litany of the Prayers of Intercession (the Karazootha); and, he/she reads the Holy Apostle, and if necessity requires he will read/proclaim the Holy Gospel and delivers a sermon/homily on the Holy Gospel.

He/she will assist in ministry the ministers in all things celebrated or observed within the local parish. In the absence of a minister, he is authorized to celebrate part of the Holy Baptism and the Funeral Service; and, the Evening and Morning Prayers; and, He will/can do those things which the Sacred Office of sub-Deacon and Reader offer for the local parish

15) How is the livelihood of all the clergy maintained?

According to the Holy Scriptures and the Apostolic practice, these men have been called “to labor full-time in the vineyard of our Lord, Jesus Christ” which is the Holy Church of our Lord.

Each one of those in service according to their rank, and position of service, to the sons and the daughters of the Holy Church are to be remunerated. It is written: “. . . a workman is worthy of his hire . . .” (Matt 10:10) and, again, “. . . for the laborer is worthy of his hire . . .”.

However, within the Sacred pages of the Holy Bible, there are servants or ministers of the Holy Church who rule well; and, in great compassion within their congregation. In this case we have been instructed to give them honor doubly so! (See: I Timothy 5:17, as follows: “. . . let the elders (Qashishee) who rule well, be accounted worthy of double honor, especially those who labor in the Word and doctrine . . .”)



Holy Apostolic Catholic Church of the East In Brazil

HOLY SCRIPTURE

1) When were the Sacred Books of the Bible written?

Through the recorded course of the history of the people of God, they were written before the advent of our Lord Jesus Christ and others, after.

2) Do the divisions of the Holy Scripture have a specific meaning, or purpose?

Yes; the books written before the advent of our Lord Jesus Christ, were named in their collection as the Old Testament, whereas, the documents collected following the Advent of our Lord Jesus are named the New Testament.

3) What do we mean by the Old Testament and the New Testament?

We mean to state that there was an earlier covenant of God with man; and the New Covenant of God with mankind.

4) What constitutes the formation of the Old Testament?

The Old Testament is the revelation of the forth-coming of Jesus Christ, and preparing them (humankind) to accept Him.

5) How was humankind prepared to receive the Lord and Savior Jesus Christ?

God had prepared humankind to receive The Lord and Savior Jesus Christ, through the gradual revelation in the preachments of the prophets, and types.

6) What constitutes the New Testament?

The absolute fulfillment of the Old Testament prophecies in the giving of The Gift of God; His Only Begotten Son our Lord Jesus Christ (see, St John 3:16).

A point to remember, The Old Testament is the revelation of Jesus Christ, concealed; whereas, The New Testament IS the revelation of Jesus Christ; revealed!

7) We number how many books for the Old Testament?

According to the earliest records of The Church, we have a system of numbering which may confuse the faithful; however let us state that there are a total of 46 books of the Old

Testament.

The early Church Fathers number a total of 22 Old Testament books, having arrived at that particular, number agreeing with the Jerusalem Jewish community, who had so reckoned them with the ancient original "Hebrew" tongue.

8) Why do we need to assent to the Jewish Jerusalem reckoning of these books?

We refer you to the writings of St Paul the Treasurer of the Church, where he states in the Epistle to the Roman Church, " . . much every way: chiefly, because that, unto them was committed the oracles of God." (3:2), which is by interpretation, meaning simply, that The Holy Writings of the Old Testament had been received from the Hebrew Church (in Jerusalem) by the Christian Church of the New Testament of Jerusalem

9) How do the Church Fathers of the early Church enumerate The Books of the Old Testament?

- 1, The Book of Genesis;
- 2, The Book of Exodus;
- 3, The Book of Leviticus;
- 4, The Book of Numbers;
- 5, The Book of Deuteronomy;
- 6, The Book of Joshua, son of Nun;
- 7, The Book of Judges, and with it as an appendix The Book of Ruth;
- 8, The I & II Books of Kings, as two parts of one book;
- 9, The III and IV Books of Kings;
- 10, The I and II Paralipomenon (I & II Chronicles);
- 11, The I Book of Esdras, and the II or, as it is Named in Nehemiah;
- 12, The Book of Esther;
- 13, The Book of Job;
- 14, The Psalms;
- 15, The Proverbs of Solomon;
- 16, The Ecclesiastes, also by Solomon;
- 17, The Song of Songs, also by Solomon;
- 18, The Book of the Prophet Isaiah;
- 19, The Book of Jeremiah;
- 20, The Book of the Prophet Ezekiel;
- 21, The Book of the Prophet Daniel;
- 22, The Book of the Twelve Prophets.

10) We have other Old Testament Books, but they are not noted here, such as The Wisdom of the son of Sirach, and of others, why?

These books do not exist in the Hebrew language, but they are in the Greek texts.

11) How does the Church of the East regard these other books which are not included in the original Hebrew?

St Athanasius, as a Church Father, had declared that these books were included in the reading requirements of the proselytes who are preparing for admission into the Holy Church through Holy Baptism.

12) Can we give any further distinction to the Old Testament books in our description of their contents?

Yes, we are able to divide them into the following classes:

- 1) The Books of the Law; these form the basis of the Old Testament;
- 2) the Historical Books, these contain the history of religion;
- 3) the Doctrinal Books, these are the books containing the doctrinal position of our holy faith;
- 4) The Prophetical Books, these contain the prophecies or predictions of the things in the future, and especially of the Advent (the salvific) Good News of Jesus Christ.

13) Can you name the Books of the Law?

Yes, they are the five books written by Moses; Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Our Lord and Savior Jesus Christ, Himself referred to these Books as the Books of the Law of Moses (see St Luke) “ . . . and HE said unto them, these are the Words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me.” (24:44)

14) The Book of Genesis contains what, particularly?

The creation of the world, and of man, is contained in the Book of Genesis, together with the history and the Ordinances of Law in the first ages of humankind. Also, we note the first 17 chapters tell us of the creation, etc., beginning of the ages; and, then from the 18th chapter to the end of chapter 50 it instructs the faithful in the promises of God and forthcoming Promised One (Gen 3:15)

15) What is recorded in the other four Books of Moses?

The development of religious practices, and the Law of Moses, given through him from God, to the chosen people.

16) What are the historical books of the Old Testament?

The Historical Books of the Old Testament are; the Book of Joshua, the son of Nun; the Books of Judges, Ruth, Kings, Paralipomenon, The Books of Esdras, The Books of Nehemiah and Esther.

17) Can you name the doctrinal books of the Old Testament?

Yes, they are the Books of Job, the Psalms, and the Book of Solomon.

18) What can we note, particularly, in the Book of the Psalms?

With this book, together with the doctrine of our religion, discover through its history, the revelation of the Savior Jesus Christ. We can also extract from it, the acts of prayer and praise; for they are continually used in all the divine services of The Holy Church.

19) Can we name the Prophetical Books?

Yes, they are those books of the Prophets, namely, Isaiah, Jeremiah, Ezekiel, Daniel, and the twelve minor prophets.

20) How many Books constitute the New Testament?

The Church of the East and her Ancient Fathers confess 22 New Testament Books.

(The five books in the English Bible not included in the Sacred Canon of The Church of the East are: II Peter, II & III John, Jude and The Revelation of John)

21) Among the 22 books of the New Testament, are there any which answer to the fulfillment of the Law of Moses?

Yes; Within the 4 Gospels, we can find these words of fulfillment of the Law of Moses, namely, the Gospel Books of Matthew, Mark, Luke and John.

We can recognize that which appears in the New Testament writings having roots (remarks) from the Old Testament, by this single phrase “these things are written that the word of the prophet is fulfilled,” etc.

22) Can you define the meaning of the word “Gospel”?

Yes; It comes to us from the Greek word, evangel, which means “Good News.” In Aramaic it is “swarta.” meaning the same thing; good news. In the English language the word “Gospel” (also translated “Good News”, comes from two words, “God’s” Spiel”, which means “God’s Story.”

23) Good News of what?

The Good news of His Advent, His Divinity, His Holy Life on Earth, His miracles, His Holy Teachings, His suffering, His death in His humanity upon the Cross, His burial, His Glorious Resurrection on the Third Day, His appearing on earth, and the ascension into Heaven; and the sending forth (descent) of the Holy Spirit.

24) Why call these four books, “The Gospel”?

There is no more joyful tidings than that which is found (discovered) in these 4 books; a Divine Savior, together with the hope of everlasting salvation. Whenever the Gospel is read in the Holy Church it is followed by the exclamation “Glory be to Thee, O Christ our Lord!”

25) Which book of the New Testament can we consider as historical writings?

There is only one available for our enlightenment, and that is the Book of the Acts of the Apostles.

26) What does the Book of Acts record for us in our day?

The Birth of the Holy Church through the descent of the Holy Spirit upon Apostles, and the extension of Christ's Church through them to the four corners of the earth.

27) Define the word "an apostle"

The word means "one who is sent," or, "a messenger," or "an ambassador." The name was given to the 12 disciples of our Lord Jesus Christ, whom He had commissioned to " . . go into all the world, therefore, and teach all nations, baptizing them in the name of the Father, Son and Holy Spirit." (Matthew 28:19)

28) What are the doctrinal books of the New Testament?

The catholic epistles; Peter, James, and John; and the 14 epistles "pauline", and they are, Romans, I & II Corinthians, Galatians, Ephesians, Philippians, Colossians, I & II Thessalonians, I & II Timothy, Titus, Philemon, and Hebrews.

29) Are there other books of the New Testament in which there are prophetic utterances?

No, however in later additions within our sister Apostolic Churches, there will be an addition of the Book of Revelation (Apocalypse) they had received following the established New Testament Canon of the Council of Nicea (of the 318 Fathers)

30) What rules should we observe when we read the Holy Bible?

Primarily among our reading of the Holy Bible, we must do so devoutly, as they are the Divine Words of our Living God; and accompanied with prayer, in order to understand the truth these Words convey; Secondly,. we are to read these Words with a pure desire to observe and learn to develop a desire to do good works, we are to take it and understand these Words as through the eyes of The Church and the Holy Fathers.

31) When The Holy Church declares the doctrine of Divine Revelation and of The Holy Scripture to people for the first time, what signs does she offer that this is indeed the Word of God?

- 1) The sublimity of this doctrine, gives witness that it cannot be any invention of mankind's reason;
- 2) The purity of the Doctrine shows that it is from the all-pure mind of God; and,
- 3) Prophecies;
- 4) Miracles;
- 5) The impact of this doctrine upon the hearts of humankind, beyond all, but Divine Power.

32) Can we prove that prophecies are signs of a true revelation from God?

Yes, we will use an example, we will look at the Prophet Isaiah, when he foretold the birth of our Savior Jesus Christ from a Virgin, this was a thing which the natural man could not have so much as to imagine; and when centuries later this prophecy was fulfilled, and our

Lord Jesus Christ was born of the Most Pure Virgin Mary; it was impossible not to see that the prophecy was the Word of the Omniscient One, and that this fulfillment was of The Words of the Almighty God, wherefore the Evangelist St Matthew, speaks of the birth of Christ, recalling the prophecy of Isaiah.

33) Can we define 'miracles'?

Yes; they are the acts or deeds which cannot be done by the powers nor art of mankind; but, only by the Divine Power of the Living and Almighty God. As an example, the raising up of the dead, or, the restoring of sight to the sightless, or the opening of deaf ears. (Miracles are the supernatural acts which cannot be explained naturally.)

34) Do miracles serve as a sign that the Words spoken are from God?

He who will do true miracles, does so by The Power of the Almighty God; therefore, he is in favor with God, he is a partaker of the Divine Spirit; but to such it must belong only to those who speak the pure truth, and when such a man speaks in God's Name, we are sure that from his mouth there speaks the Word of God.

And, on account of this our Lord Jesus Christ owns His miracles as a powerful testimony to His Divine Mission. “. . . But I have greater witness than that of John: for the works which the Father has given Me to finish, the same works which I do, bear witness of Me, that The Father has sent Me.” (John 5:36)



CHURCH OF THE EAST IN BRAZIL

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APOSTOLIC SUCCESSION

Mar Charles McWilliams

- 1 Thoma Shlikha, (Saint Thomas) (c. 33-c. 77)
Tulmay (St. Bartholomew the Apostle) (c. 33 - ?)
Mar Addai, (St. Thaddeus)
- 2 Aggai (c.66 - c.87)
- 3 Mari (c. 87-c. 120)
- 4 Abris (121–137)
- 5 Abraham (159–171)
- 6 Ya'qob (c.190)
- 7 Ahadabui (204–220)
- 8 Shahlufa (220–224)
- Vacant (224-c.280)

*Around 280, visiting bishops consecrated Papa bar Aggai as Bishop of Seleucia-Ctesiphon, thereby establishing the succession.
With him, heads of the church took the title Catholicos*

- 9 Papa bar Aggai (c.280–317)
Vacant (317–329)
- 10 Shem'on bar Sabba'e (329–341)
- 11 Shahdost (341–343)
- 12 Barba'shmin (343–346)
Vacant (c. 346-c. 363)
- 13 T omarsa (363–371)
Vacant (c. 371-c. 377)
- 14 Qayyoma (377–399)
- 15 Isaac (399–410)

Isaac was recognised as 'Grand Metropolitan' and Primate of the Church of the East at the Synod of Seleucia-Ctesiphon in 410.

The acts of this Synod were later edited by the Patriarch Joseph (552–567) to grant him the title of Catholicos as well.

This title for Patriarch Isaac in fact only came into use towards the end of the fifth century.

- 16 Ahha (410–414)
- 17 Yahballaha I (415–420)
- 18 Maʿna (420) 19 Farbokht (421)
- 20 Dadishoʿ (421–456)

In 424, under Mar Dadisho I, the Church of the East declared itself independent of all other churches; thereafter, its Catholicoi began to use the additional title of Patriarch.

- 21 Babowai (457–484)
- 22 Acacius (485–496)
- 23 Babai (497–503)
- 24 Shila (503–523)
- 25 Elishaʿ (524–537)
- 26 Paul (539)
- 27 Aba I (540–552)
- 28 Joseph (552–567)
- 29 Ezekiel (567–581)
- 30 Ishoʿyahb I (582–595)
- 31 Sabrishoʿ I (596–604)
- 32 Gregory (605–609)

[Vacant \(609–628\)](#)

[Babai the Great \(coadjutor\) 609–628; together with Aba \(coadjutor\) 609-628](#)

- 33 Ishoʿyahb II (628–645)
- 34 Maremmeh (646–649)
- 35 Ishoʿyahb III (649–659)
- 36 Giwargis I (661–680)
- 37 Yohannan I (680–683)

[Vacant \(683–685\)](#)

- 38 Hnanishoʿ I (686–698)

[Vacant \(698–714\)](#)

- 39 Sliba-zkha (714–728)

[Vacant \(728–731\)](#)

- 40 Pethion (731–740)
- 41 Aba II (741–751)
- 42 Surin (753)
- 43 Yaʿqob II (753–773)
- 44 Hnanishoʿ II (773–780)

The seat transferred from Seleucia-Ctesiphon to Baghdad, the recently-established capital of the ʿAbbasid caliphs, in 775

- 45 Timothy I (780–823)
- 46 Ishoʿ Bar Nun (823–828)
- 47 Giwargis II (828–831)
- 48 Sabrishoʿ II (831–835)
- 49 Abraham II (837–850)
- [Vacant \(850-853\)](#)
- 50 Theodosius (853–858)

[Vacant \(858–860\)](#)

51 Sargis (860–872)

[Vacant \(872–877\)](#)

52 Israel of Kashkar intrusus (877)

53 Enosh (877–884)

54 Yohannan II bar Narsai (884–891)

55 Yohannan III (893–899)

56 Yohannan IV Bar Abgar (900–905)

57 Abraham III (906–937) 58 Emmanuel I (937–960)

59 Israel (961)

60 ‘Abdisho’ I (963–986)

61 Mari (987–999)

62 Yohannan V (1000–1011)

63 Yohannan VI bar Nazuk (1012–1016)

[Vacant \(1016–1020\)](#)

64 Isho‘yahb IV bar Ezekiel (1020–1025)

[Vacant \(1025–1028\)](#)

65 Eliya I (1028–1049)

66 Yohannan VII bar Targal (1049–1057)

[Vacant \(1057–1064\)](#)

67 Sabrisho’ III (1064–1072)

68 ‘Abdisho’ II ibn al-‘Arid (1074–1090)

69 Makkikha I (1092–1110)

70 Eliya II Bar Moqli (1111–1132)

71 Bar Sawma (1134–1136)

[Vacant \(1136–1139\)](#)

72 ‘Abdisho’ III Bar Moqli (1139–1148)

73 Isho‘yahb V (1149–1176)

74 Eliya III (1176–1190)

75 Yahballaha II (1190–1222)

76 Sabrisho’ IV Bar Qayyoma (1222–1224)

77 Sabrisho’ V ibn al-Masihi (1226–1256)

78 Makkikha II (1257–1265)

79 Denha I (1265–1281)

80 Yahballaha III (1281–1317)

The Patriarchal Seat transferred to Maragha

81 Timothy II (1318–c.1332)

[Vacant \(c.1332–c.1336\)](#)

82 Denha II (1336/7–1381/2)

83 Shem‘on II (c.1365–c.1392) (dates uncertain)

83b Shem‘on III (c.1403–c.1407) (existence uncertain)

84 Eliya IV (c.1437)

85 Shem‘on IV Basidi (1437–1493, ob.1497)

86 Shem‘on V (1497–1501)

87 Eliya V (1502–1503)

88 Shem‘on VI (1504–1538)

89 Shem‘on VII Isho‘yahb (1539–1558)

By the Schism of 1552 divided the Church of the East was divided into two factions of which one entered into communion with the Catholic Church of the Rome.
Eliya Line, with residence in Almosh.

90 Eliya VII (1558-1591)

91 Eliya VIII (1591-1617)

In 1610, Eliya VIII entered communion with the Catholic Church.
His successor Eliya IX quickly repudiated the union.

92 Eliya IX Shem'on (1617-1660)

93 Eliya X Yohannan Marogin (1660-1700)

In 1681 a separate Patriarchate in communion with the Catholic Church was erected in Amid, splitting from the Eliya Line.

In 1692 Shem'on XIII Dinkha (Based in Qochnis) of the Shimun line, broke formally communion with Rome.

94 Eliya XI Marogin (1700-1722)

95 Eliya XII Denha (1722-1778)

At the death of Eliya XII the Eliya Line split between:

96a Eliya XIII Isho'yahb (1778-1804)

96b Yohannan VIII Hormizd (1778-1838)

With the reign of Patriarch Yohannan Hormizd, the Eliya Line in Algosh entered in Communion with Rome, merging with the Catholic "Josephite" Amid line and thus forming the modern Chaldean Church.

In 1830, Yohannan Hormizd was recognised by the Vatican as patriarch of Babylon of the Chaldeans and moved the see in Mosul.

This event marked the birth of the modern Chaldean Catholic Church. For the following Chaldean Patriarchs see the below.

The Shem'on Line remained the only line not communion with the Catholic Church and from the 19th-century it was known as Assyrian Church of the East.

97 Shem'on XVII Abraham (1820-1861)

98 Shem'on XVIII Rubil (1861-1903)

CREATION OF THE CATHOLICOS OF THE WEST

Mar Antonios Ibd-Ishu

Metropolitan of the Indian Mellusian Church

Was consecrated on July 24, 1898, for Shem'on XVIII Rubil

Mar Basilios (Luis Mariano Soares)

Metropolitan of India, Ceylon, Goa and Mylapore

Was consecrated on November 30, 1902, for Mar Antonios Ibd-Ishu

Mar Jacobus (Ulric Vernon Herford)

Bishop of Mercia and Middlesex

Was consecrated on November 28, Febrer, 1925, for Mar Jacobus

Mar Paulus (William Standley MacBean-Niht)

Bishop of Kent

Was consecrated on Octubre 18, 1931, for Mar Paulus

Mar Hedley Coward Barrlett

Bishop of Siluria

Was consecrated on May 20, 1945, for Mar Paulus

Mar Georgius I (Hugh George de Willmott Newman)

Patriarch of Glastonbury, Catholicos of the West

Was consecrated on June 6, 1946, for Mar Hedley

**CREATION OF THE CHALDEAN CATHOLIC CHURCH OF THE EAST
ESTABLISHMENT OF THE PATRIARCHATE OF THE WEST INDIES
BASED IN SANTIAGO DE CUBA**

Mar Thoma II Gregorius

Patriarch of the West Indies

Was consecrated on June 6, 1946, for Mar Georgius I

**CREATION OF THE ANCIENT CHURCH OF THE EAST IN BRAZIL
PROVINCE OF THE AMERICAS AND ALL EASTERN
CREATED AND ESTABLISHED ON JANUARY 7, 1985**

Mar Basilius Addai (Adao Pereira da Silva)

Archbishop of Babylon of the Chaldeans and Catholicos of the West

Was consecrated on June 30, 1998, for Mar Thoma II Gregorius

Creation and Establishment of Diocese Medical Hospitaller Church of Hope

Mar Charles McWilliams

Bishop of Nevis and Diocese Medical Hospitaller Church of Hope ([SMOKH)

Was consecrated on June 20, 2010, for Mar Basilius Addai (Adao Pereira da Silva)



**SANTA IGLESIA
CATÓLICA-APOSTÓLICA DEL ORIENTE
Provincia Eclesiástica en las
Américas**

Constitución Canónica

Aprobada en 20 de Enero de 2012

CAPÍTULO I

NOMBRE Y IDENTIDAD

Artículo 1

Origen y Naturaleza

1.1. La Misión de la Iglesia del Oriente en Brasil, Latinoamérica y Caribe, con sede en la Ciudad de Anápolis, Goiás, República de Brasil, reorganizada en 1985, es una parte escindida de la Santa Iglesia Católica Apostólica del Oriente, que fue fundada por Santo Tomás el Apóstol, en el siglo I.

1.2. Esta tradición cristiana ya a mediados del siglo II se habían establecido comunidades cristianas en el Imperio Parto, desde Mesopotamia hasta la India, y por todo el oriente.

Artículo 2

Nombre Oficial

2.1. El nombre legal y oficial de la Iglesia en esta Jurisdicción es **Santa Iglesia Católica-Apostólica del Oriente: Provincia Eclesiástica en las Américas**. Pasara a denominarse en esta Constitución de Iglesia.

2.2. Es potestativo exclusivamente de la autoridad legítima en esta Iglesia el uso y preservación del nombre oficial y genérico de la Iglesia. En conformidad a la Ley el Estado garantizara la preservación de la identidad y el nombre oficial y genérico de la Iglesia.

2.3. La Iglesia pode también se denominar como Santa Iglesia del Oriente, Misión en Brasil, Latinoamérica y Caribe, también se puede utilizar los siguientes nombres: Misión Sirio-Caldeana en las Américas, Misión Sirio-Caldeana en Brasil, Latinoamérica y Caribe, Iglesia Sirio-Caldeana del Oriente, Iglesia Católica Caldeana del Oriente, Iglesia Siríaca del Oriente.

2.4. La Iglesia se organiza como una asociación religiosa sin fines de lucro y con número ilimitado de miembros. La sede está ubicada, provisoriamente, en la Rua 5, Quadra 22, Lote, Bairro JK Nova Capital.

Artículo 3

Fines y Objetivos

3.1. La Iglesia se organiza a la petición de los fieles.

3.2. La Iglesia reúne a los ciudadanos de fe cristiana, para ejercer conjuntamente

el derecho de libertad de conciencia y difusión de la creencia y de la práctica cristiana (ortodoxa), así como para velar por la educación moral y religiosa de sus hijos.

3.3. Realiza oficios divinos, sacramentos, procesiones y ceremonias.

3.4. Realiza la difusión de los conocimientos religiosos, directamente o a través de los medios de comunicación masiva, incluyendo los medios propios.

3.5. Tiene la actividad misionera, las obras de caridad y beneficencia, instrucción religiosa, enseñanza y educación.

3.6. También tendrás cualquier otra actividad que responda a los reglamentos y tradiciones de la Anticúa Iglesia del Oriente.

Artículo 4 Mantenimiento

4.1. La Iglesia, en sus actividades religiosas, se encuentra subordinada al Arzobispo-Metropolitano.

4.2. Financiera y administrativamente es independiente, y realiza sus actividades basándose en los reglamentos y tradiciones de la Anticúa Iglesia del Oriente y en la legislación vigente.

CAPÍTULO II EL ARZOBISPO-METROPOLITANO

Artículo 5 Arzobispo-Metropolitano

5.1. La autoridad Episcopal es derivada de Dios, y de Dios emana su legitimidad y validez.

5.2. La autoridad y gobierno en la Iglesia reside en los sucesores de los Apóstoles, los Obispos, presididos por el Arzobispo-Metropolitano que dirigen la Iglesia universalmente y es de carácter vitalicio, y mantienen la ortodoxia de la Fe en todo lo relativo a Doctrina, orden, disciplina y la administración.

5.3. La Iglesia por ordenación divina es una persona moral (institución) de carácter y naturaleza permanente, estable y perpetua. Las condiciones jurídicas de la vida de la Iglesia, dependen de la potestad del Arzobispo-Metropolitano. Además de las disposiciones Emanadas del estado para regular los efectos civiles

de las mismas.

5.4. La Sucesión Apostólica válida en la Iglesia que asegure y garantiza la línea legítima de la sucesión de la Iglesia Sirio-Caldeana del Oriente.

5.5. El Arzobispo-Metropolitano es el Monseñor Mar Adao Pereira da Silva (nombre religioso: Mar Basilius), que detén el título de Arzobispo de Babilonia de los Caldeos.

5.6. El Arzobispo-Metropolitano tendrá como auxiliar el Obispo-Coadjutor. El Arzobispo-Coadjutor es el Monseñor Benjamin Angueira.

Artículo 6

Competencia Exclusiva del Arzobispo-Metropolitano

6.1. La representación Legal de la Iglesia pertenece por derecho canónico al Arzobispo-Metropolitano, que podrá delegar la representación legal para asegurar el buen desempeño de la administración temporal de la Iglesia.

6.2. Es de la competencia exclusiva del Arzobispo-Metropolitano, oído los Obispos-Vicarios, desarrollar, diseñar e implementar la estructura canónica y los cambios, reformas y adiciones a la misma, que rijan en esta Iglesia.

6.3. Representa a la Iglesia en las cuestiones canónicas, religiosas, de catequesis, pedagógicas, caritativas y eclesiástico civiles, y representa a la Iglesia ante las autoridades gubernamentales.

6.4. Convoca a la Asamblea General (Concilio) y la preside, pero puede designar a otro miembro para sustituirlo; y también tiene derecho de “veto” sobre las decisiones de la Asamblea General y del Consejo Eclesiástico.

6.5. Vela por el estado de conservación de los templos y la provisión de todo lo necesario para la realización de los oficios religiosos y otras actividades de la Iglesia, acorde a los objetivos y la misión de la misma.

CAPÍTULO III

DISTRITOS MISIONEROS, PARROQUIAS Y CAPILLAS

Artículo 7

Distritos Misioneros

7.1. La Iglesia podrá erigir dentro de una frontera geográfica, establecida por el Arzobispo-Metropolitano:

- a) **Diócesis** – la forma regular de circunscripción eclesiástica, normalmente conocida como obispado. Su obispo toma el nombre de obispos-vicarios.
- b) **Exarcado** – una forma de circunscripción eclesiástica encabezada por un obispo-Vicario, o por un corobispo, que por motivos diversos no ha sido erigida en Diócesis, de la cual difiere por faltarle algunas de las estructuras organizativas. Por lo general se las encuentra en territorios de misión, pero existen también algunas erigidas en torno a santuarios importantes.
- c) **Abadía territorial** – una forma de circunscripción eclesiástica encabezada por un abad territorial que es el superior de una abadía (monastério) a la que se le adicionó jurisdicción sobre territorios inmediatos.
- d) **Vicariato Apostólico** – una estructura provisoria pero estable que se espera que sea convertida en Diócesis cuando su progreso lo permita. Es encabezado por un vicario apostólico quien es un sacerdote, o obispo-vicario,
- e) **Prefectura Apostólica** – una forma similar al vicariato apostólico y suele ser antecesora del mismo, pero con menor progreso, la encabeza un prefecto apostólico, quien puede ser un sacerdote.

7.2. Cada Distrito Misionero realizará anualmente su Asamblea y tendrá su Consejo, similarmente a esta Constitución.

7.3. Cada Distrito Misionero enviará mensualmente 10% de su ingreso líquido para la administración general de la Iglesia.

7.4. Excepcionalmente, puede darse el rompimiento acordado entre el Obispo-Vicario u otro miembro del clero y el Consejo, que entonces se dirigirá al Arzobispo-Metropolitano para sustituirlo.

7.5. En caso del rompimiento ser litigioso, ambas las partes se dirigirán al Arzobispo-Metropolitano, exponiendo sus motivos, y él tomará la decisión final e inapelable.

Artículo 8 Parroquias y Capillas

8.1. La Iglesia puede, también, fundar nuevas comunidades eclesiales (filiales), que serán llamadas Parroquias – cuando sean financieramente autosuficientes y tengan su propio Párroco, o Capillas – cuando sean dependientes de una Parroquia y de su Párroco, o también, los Oratorios.

8.2. Cada Parroquia será dirigida por su Párroco, realizará anualmente su Asamblea Parroquial y tendrá su Consejo Parroquial, similarmente a este Estatuto.

8.3. Cada Parroquia enviará mensualmente 10% de su ingreso líquido para la administración general de la Iglesia.

8.4. Excepcionalmente, puede darse el rompimiento acordado entre el Párroco u otro miembro del clero y el Consejo Parroquial, que entonces se dirigirá al Arzobispo-Metropolitano para sustituirlo.

8.5. En caso del rompimiento ser litigioso, ambas las partes se dirigirán al Arzobispo-Metropolitano, exponiendo sus motivos, y él tomará la decisión final e inapelable.

8.6. Todos los parroquianos tienen libre acceso a las reuniones del Consejo Parroquial, que serán previamente anunciadas en el templo.

CAPÍTULO IV INSTITUCIONES Y PROGRAMAS SOCIALES

Artículo 9 Instituciones

9.1. La Iglesia puede fundar instituciones propias o conjuntas (incluyendo a socios extranjeros) para la realización de actividades de beneficencia, educativas, editoriales, comerciales, artísticas, restauradoras y otras actividades económicas, así como alianzas, hermandades y otras asociaciones voluntarias de ciudadanos de denominación cristiana-ortodoxa, las cuales funcionan acorde a los objetivos y la misión de la Iglesia.

9.2. Esas instituciones pueden actuar como partes de la Iglesia o como personas jurídicas independientes.

9.3. La Iglesia tiene derecho de crear escuelas para enseñanza religiosa de niños y adultos, como también realizarla en otras formas. Con este fin se utilizan locales propios, o locales cedidos por organizaciones estatales o sociales, así como por personas particulares, bajo acuerdo.

9.4. También pueden ser utilizados (con el permiso de la administración) locales de colegios u otras instituciones educativas.

Artículo 10 Proyectos y Programas Sociales

10.1. La pastoral Social de la Iglesia atenderá también programas y proyectos de formación y ejecución, dentro de los parámetros del desarrollo social y

comunitario.

10.2. Estos proyectos y programas sociales estarán en el ámbito de las tecnologías del Medio Ambiente-Ecología, Productividad, Derechos Humanos, Infancia Desamparada, Orientación Juvenil, los Adultos Mayores, Desarrollo Familiar y Desarrollo de la Cultura.

10.3. La Iglesia creará una Fundación de Derecho Privado y sin ánimo de Lucro para la administración de los proyectos y programas sociales.

10.4. La Pastoral Social de la Iglesia, podrá fundar, desarrollar y dirigir medios de comunicación social que difundan los programas y metas concernientes a la predicación del Evangelio y la misericordia frente a los desvalidos y marginados del Mensaje de Salvación.

CAPÍTULO V DE LA LITURGIA Y CULTO

Artículo 11 Liturgia y Culto Público

11.1. Todos los miembros de la Iglesia celebrarán y guardarán el Día del Señor, comúnmente conocido como el domingo, como el día de Culto y Adoración y participarán de la liturgia de la Iglesia en el Culto Público.

11.2. El Acto Central de Culto en la Iglesia es la Celebración de la Santa Liturgia (La Santa Misa), que será celebrada semanalmente en el Día del Señor, o en las fiestas litúrgicas, según el Calendario Gregoriano.

11.3. La tradición litúrgica autorizada en la Iglesia es la liturgia Caldeana (Rito Siríaco Oriental), conocida como Divina Liturgia de los Santos Apóstolos, hecho la adaptación para la realidad moderna.

11.4. Esta Iglesia también celebra como Culto Público, la Oración Litúrgica Matutina y Vespertina.

11.5. Los Ministros de esta Iglesia serán cuidadosos en observar las leyes del Estado en los contratos civiles de matrimonio en el lugar donde sirvan, y se conformarán a las leyes de esta Iglesia que rige la Solemnización del Santo Matrimonio.

11.6. Los Manuales Sacerdotales y los Manuales Litúrgicos son los mismos de la tradición de la Anticúa Iglesia del Oriente, el Rito Caldeano.

11.7. La Iglesia producirá sus propios manuales.

CAPÍTULO VI DE LAS ORDENES SAGRADAS

Artículo 12 Diaconato

12.1. **Subdiácono** – Ordenado para servir en el altar.

12.2. **Diácono** – Asistente del Sacerdote en una Capilla o Parroquia.

12.3. **Protodiácono** – Un título de honor de un diácono permanente, que sea casado.

12.4. **Diaconisa** – Diaconisas era el término usado en la primitiva Iglesia para significar las personas del sexo femenino que tenían en la Iglesia una función muy análoga a la de los diáconos. El nombre de diaconisas era afecto a ciertas mujeres devotas consagradas al servicio de la Iglesia y que hacían a las mujeres los servicios que no podían prestarles los diáconos con decencia.

Artículo 13 Presbiterato

13.1. **Presbítero (Sacerdote)** – Ordenado para ministrar en una Capilla o Parroquia.

13.2. **Arcipreste** – Un título de honor del presbítero ordenado más antiguo.

13.3. **Corobispo** – Normalmente, es un presbítero que auxilia el obispo en la supervisión de parroquias (no es un obispo, y tampoco puede ordenar clérigos).

13.4. **Archidiácono** – Según la tradición de la Anticúa Iglesia del Oriente, es el rango más alto entre los presbíteros. Se ocupa principalmente de obras de caridad que ejercían de parte del obispo, y finalmente de dirigir algunas zonas (especialmente rurales) llamadas archidiaconados o arcedianatos.

Artículo 14 Episcopado

14.1. **Obispo-Vicario** – Un obispo consagrado para un Territorio Misionero (Vicaria Misionera).

14.2. Obispo-Titular – Es solamente un titulo de honor para el obispo que no esté en actividad. El titulo es de una diócesis anticúa que no tenga más obispo.

14.3. Obispo-Emeritus – Un titulo usado para los obispos que tengan se jubilados.

14.4. Arzobispo-Coadjutor – Es el obispo auxiliar del Arzobispo Metropolitano.

14.5. Arzobispo Metropolitano – Designa el Obispo titular de una provincia eclesiástica. Es el título del obispo jefe de esta jurisdicción.

Artículo 15

Títulos en las Ordenes Monásticas

15.1. Monja – Es una mujer que ha sido consagrada dentro de una orden religiosa que sigue habitualmente una vida monástica. No tiene ninguna función sacerdotal.

15.2. Monje – Es una hombre que ha sido consagrado dentro de una orden religiosa que sigue habitualmente una vida monástica. No tiene ninguna función sacerdotal.

15.3. Hierodiácono – Un titulo de honor de un diácono permanente, que tenga hecho el voto monástico.

15.4. Hieromonge – Un titulo de honor de un presbítero, que tenga hecho el voto monástico.

15.5. Abadesa – es la mujer que desempeña el cargo de superiora en una comunidad religiosa femenina. No tiene ninguna función sacerdotal.

15.6. Abad – Es el título dado al presbítero-monje superior de una abadía o monasterio.

Artículo 16

Funciones Ministeriales

16.1. Ningún Presbítero o Diácono debidamente ordenado, podrá ejercer sus funciones Ministeriales en la Iglesia sin la debida Licencia Canónica concedida por el Arzobispo-Metropolitano.

16.2. Ningún Obispo-Vicario podrá ejercer su Ministerio Episcopal, sino ha

recibido la debida consagración de acuerdo a la Tradición Apostólica de la Santa Iglesia del Oriente, con la acción del Consagrante Arzobispo-Metropolitano o un Ordinario Consagrante Delegado por él, y cuando posible, en compañía de uno o dos obispos co-consagrantes asistiéndolo.

16.3. Ninguna persona podrá ser ordenado al diaconato o presbiterado, o consagrado como Obispo-Vicario, si no está en plena comunión con la Iglesia, debiendo contar con un mínimo de 23 años cumplidos para ordenación como Diácono, y un mínimo de 24 años cumplidos para la ordenación Sacerdotal y de 35 años cumplidos para el Sagrado y Santo Oficio de Obispo.

16.4. Ninguna persona podrá ser ordenado o recibido en la Iglesia como Obispo, Presbítero o Diácono sin haber estudiado, aceptado, defendido, expuesto y suscrito solemnemente ante el Altar las siguientes declaraciones:

- a) La fidelidad a la Ortodoxia Cristiana de la Fe, contenida y definida en los Concilios Ecuménicos de la Iglesia indivisa.
- b) La fidelidad y cumplimiento en la letra y en el espíritu de la Constitución, Disciplina y Doctrina de la Iglesia.

16.5. Ningún candidato podrá ser ordenado Presbítero o Diácono de la Iglesia sin haber dado satisfactoria evidencia ante el Obispo Ordinario o a la comisión Teológico designada por el Obispo Ordinario, de su habilidad en conocimientos teológicos ordinarios.

16.6. Los temas son los siguientes: Sagrada Escritura, Historia de la Iglesia, Teología Litúrgica, Leyes Canónicas, Teología Pastoral, Música Litúrgica, Teología Sacramental, Filosofía General, Filosofía de la Religión, Patrística, Psicología General, Sociología de la Religión, Derechos familia y Leyes Civiles Conexas, y Ética Ministerial.

CAPÍTULO VII INSTITUCIONES CREADAS E INSTITUIDAS

Artículo 17 Distrito Diocesano de Brasil y Oriente

17.1. Distrito Diocesano de Brasil y Oriente. Sede Metropolitana en la Ciudad de Anápolis, Brasil.

17.2. Esta formado por las siguientes Intituciones:

- a) Casa Real Teocrática y Principesca de Babilonia de los Caldeos
- b) Real Instituto de Estudios Templarios y Nobiliarios
- c) Facultat Cultural Sefardita de Ciencias Judaicas

- d) Priorato Real de los Caballeros de Jerusalén (*Gran Priorato de Sión*)
- e) Oratorio de la Divina Misericordia

Artículo 18

Distrito Diocesano de Caribe y Norte América

18.1. Distrito Diocesano de Caribe y Norte América (Iglesia Católica Ortodoxa del Caribe). Sede en la Ciudad de San Juan, Puerto Rico.

18.2. Esta formado por las siguientes Intituciones:

- a) Movimiento Apostólico de las Américas
- b) Universidad y Seminario Apostólico de las Américas
- c) Universidad Ortodoxa de las Américas
- d) Capilla de San Juan

Artículo 19

Distrito Diocesano de Nevis

19.1. Distrito Diocesano de Nevis (Sacred Medical Order of the Church of Hope). Sede en la Ciudad de Charlestown.

19.2. Esta formado por las siguientes Intituciones:

- a) Chapel of the Community Church of Hope in Nevis
- b) Chapel of the Community Church of Hope in Ecuador
- c) Therapeutae Ministry & School of Metaphisics and Healing
- d) PanAmerican University of Natural Medicine

CAPÍTULO VIII

FONDOS Y LOS DERECHOS DE PROPIEDAD DE BIENES

Artículo 20

Fuentes de Provisión de Fondos

20.1. Los fondos de la Iglesia se componen de mensualidades de los miembros y donaciones voluntarias de los fieles u otros ciudadanos, o de empresas estatales, sociales u otras, de fondos, instituciones y asociaciones.

20.2. De contribución financiera por la realización de los oficios religiosos.

20.3. Venta de artículos religiosos, indispensables para participación en los sacramentos, y de literatura religiosa.

20.4. Ingresos resultantes de las actividades de las instituciones eclesiásticas.

20.5. También pueden ser otros ingresos permitidos por la ley.

Artículo 21

Derechos de Propiedad de Bienes de la Iglesia

21.1. El Consejo Eclesiástico administra los fondos financieros.

21.2. La Iglesia, como sujeto de derecho civil, responde independientemente por sus compromisos. Las demandas de los acreedores no pueden incluir los bienes y objetos del culto.

21.3. La Iglesia puede abrir cuentas en los bancos, para efectuar operaciones financieras y para el depósito de sus ingresos.

CAPÍTULO IX

CLÁUSULAS FINALES

Artículo 22

Actividades de la Iglesia

22.1. El Santo Sínodo de los Obispos es el órgano ejecutivo y administrativo de la Iglesia.

22.2. La Iglesia no presta los edificios, locales ni terrenos, propios o contratados, para la realización de reuniones, mítines y manifestaciones de carácter político partidario.

22.3. La Iglesia puede suspender temporalmente sus actividades o ser liquidada por decisión de Asamblea General Extraordinaria especialmente para este fin convocada, o, no existiendo más fieles, por decisión del Arzobispo-Metropolitano.

22.4. La Iglesia puede tener terrenos propios o de uso destinados a la producción auxiliar o para crear empresas agrícolas u otras con el objetivo de mantener las actividades eclesiolísticas.

Artículo 23

Los Cambios y Adiciones

23.1. Los cambios y adiciones a al presente Constitución solo pueden ser realizados en Asamblea General Extraordinaria (Concilio Extraordinario), convocada especialmente para este fin, y con la aprobación del Arzobispo-Metropolitano.

23.2. Los casos imprevistos por esta Constitución serán resueltos por el Arzobispo-Metropolitano, o, en su ausencia, por el Arzobispo-Coadjutor.

23.3. La Iglesia se llevará a cabo legalmente (jurídicamente) por la asociación religiosa llamada ORDEM DE SAO TIAGO APÓSTOLO - OSTA.

23.4. Esta Constitución fue aprobado en el día 20 de Enero de 2012.



S.A.E. Monseñor Mar Adao Pereira da Silva
Arzobispo-Metropolitano





Holy Apostolic Catholic Church of the East In Brazil

Apostolic Letter Nr. 2010-006 CREATION AND ESTABLISHMENT OF THE DIOCESE

In the Name of the Father and of the Son and of the Holy Spirit. Amen.
To All the Faithful in Christ: Peace, Health and Divine Grace!

By the Grace of God, we, Mar Basilius Adao Pereira, inform that in accordance to the canonical laws that governs our Ecclesiastical Province (Ecclesiastical Sovereign Principality) and in accordance with the traditions and laws of the Ancient Apostolic and Catholic Church of the East, we certify through this instrument, the creation and establishment of the

Diocese Medical Hospitaller Church of Hope Monastic/Ecclesiastical/Indigenous Medicines

The headquartered in Charlestown, Nevis, and is appointed diocesan bishop, The Very Reverend. Bishop Mar Charles McWilliams, and standing in the tradition of the Church of the East, to be allowed special ministry for Healing the Sick as its core priestly duties, which are: 1. Laying of Hands; 2.

Pastoral, Spiritual, Mental and Behavioral Counseling; 3. Serving the Emblems; 4. Teaching; 5. Conducting worshiping services.; 6. Conducting Baptisms; and 7. Anointing of the Sick.

In Carmel Temple, Houston, Texas, U.S.A.

On the 20th day of June 2010.

We sign and confirm with our hand and seal with our arms.



Mar Basilius Adao Pereira
Metropolitan Archbishop



Holy Apostolic Catholic Church of the East In Brazil

ORDINATION OF THE PRIEST Decree Nr. 004



In the Name of the Father and of the Son and of the Holy Spirit. Amen.
To All the Faithful in Christ: Peace, Health and Divine Grace!

By the Grace of God, we, Mar Basilius Adao Pereira, inform that in accordance to the canonical laws that governs our Ecclesiastical Province (Ecclesiastical Sovereign Principality) and in accordance with the traditions and laws of the Ancient Apostolic and Catholic Church of the East, we certify through this instrument, the Ordination "Sub Conditione" of the

**The Reverend Priest
Charles McWilliams**

According to the Rite of the Ancient Apostolic and Catholic Church of the East, in Carmel Temple, Houston, Texas, U.S.A.

On the 18th day of June 2010.

We sign and confirm with our hand and seal with our arms.



Mar Basilius Adao Pereira
Metropolitan Archbishop

Registration
Ordination Book
Nr. 004/2010.



Holy Apostolic Catholic Church of the East In Brazil

CONSECRATION OF THE BISHOP Decree Nr. 004



In the Name of the Father and of the Son and of the Holy Spirit. Amen.
To All the Faithful in Christ: Peace, Health and Divine Grace!

By the Grace of God, we, Mar Basilius Adao Pereira, inform that in accordance to the canonical laws that governs our Ecclesiastical Province (Ecclesiastical Sovereign Principality) and in accordance with the traditions and laws of the Ancient Apostolic and Catholic Church of the East, we certify through this instrument, the Consecration of the

The Very Reverend Bishop Mar Charles McWilliams

According to the Rite of the Ancient Apostolic and Catholic Church of the East, in Carmel Temple, Houston, Texas, U.S.A.

On the 20th day of June 2010.

We sign and confirm with our hand and seal with our arms.



Mar Basilius Adao Pereira
Metropolitan Archbishop

Registration
Consecration Book
Nr. 004/2010.