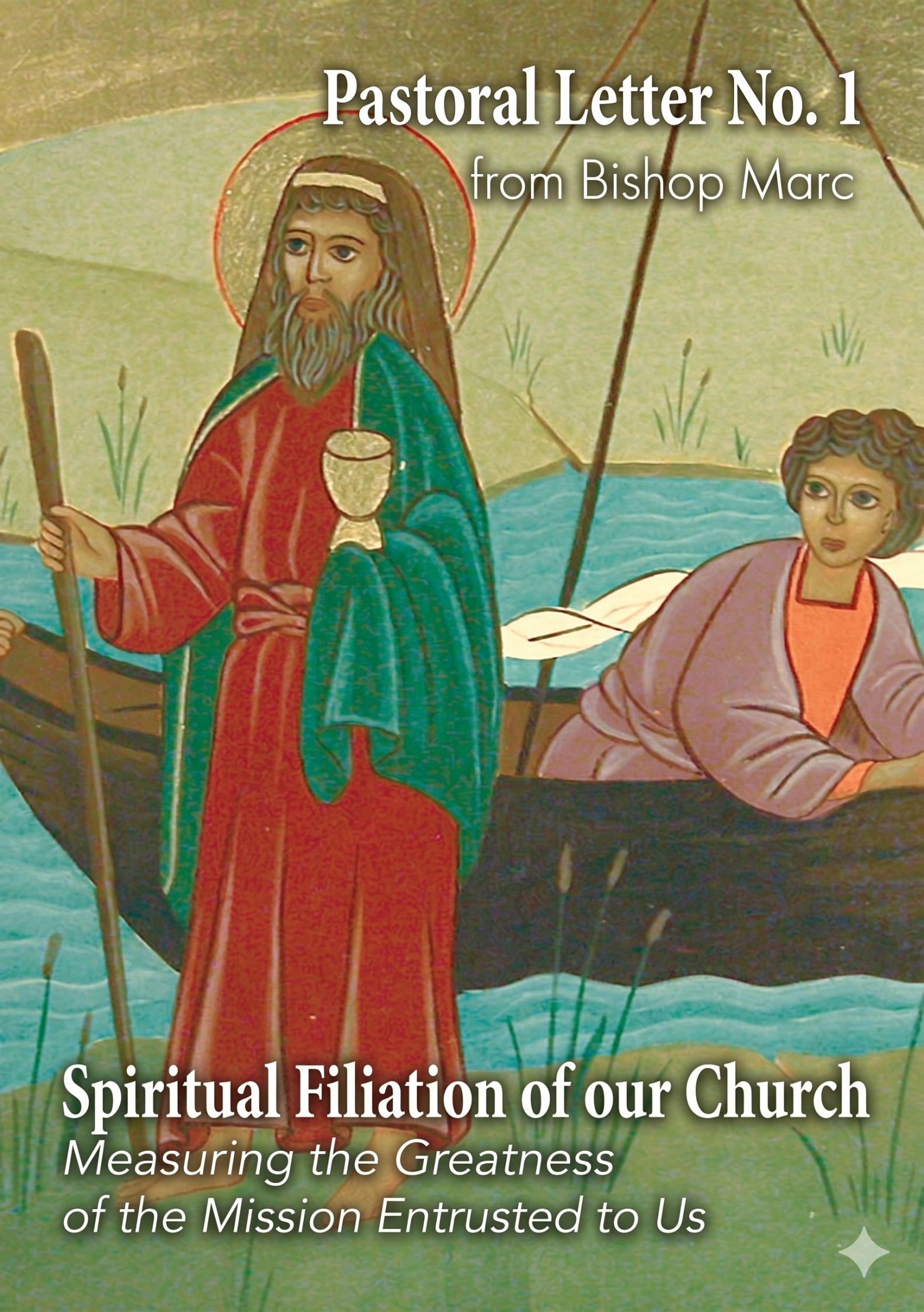


# Pastoral Letter No. 1

from Bishop Marc



## Spiritual Filiation of our Church

*Measuring the Greatness  
of the Mission Entrusted to Us*



Beloved Brothers and Sisters, peace and joy in Jesus Christ Our Lord!

The first words that Jesus spoke to His apostles after His Resurrection were, “Peace be to you!” He repeated these words twice (Jn 20:19,21). After the ordeal of His Passion, He wanted this divine blessing to reveal His Resurrection to the apostles. Following in the footsteps of this passage of the Gospel, I am happy to address my first Pastoral Letter to you with the same blessing of peace. After seven long centuries of sleep, the Celtic Orthodox Church is the resurrection of the ancient and venerable and holy Apostolic Church founded by Saint Joseph of Arimathea. Like the apostles, our predecessors and ourselves, we experienced doubts regarding the reality of this resurrection as coming from the Will of God, and not of men. But we overcame temptations of melting away in one of the big historical Churches. This we owe to men of fervent faith, loyal and of great holiness that inspired and strengthened us. We are their successors.

It is important to better know the heritage and spiritual filiation of our Church in order to measure the magnitude of the mission entrusted to us. But before proceeding, let us pay homage to those who came before us and who persevered, sometimes in the midst of tribulations. By their faith, their faithfulness and their holiness, they inspire and strengthen us today. “Let us now sing the praises of famous men, our ancestors in their generations. The Lord apportioned to them great glory, his majesty from the beginning.” (Ecclus. 44:1-2)

### **Our Apostolic Foundation**

Saint Joseph of Arimathea was a respected member of the Sanhedrin, the legislative and judiciary assembly of Israel. He was also a secret disciple of Christ, the one who gave his tomb for the burial of the Lord after His Passion. During the great persecution of Christians unleashed following the martyrdom of the Deacon Stephen, he left Jerusalem in the year 37 for Great Britain in a place today called Glastonbury (Somerset, England). In the year 63, another of Christ’s disciples, Saint Aristobulus, also came to British soil. (See my study entitled “Sources of the Apostolic Foundation of the Celtic Church”.)

All the British Isles were to become Christian within five centuries. Breton bishops took part in various councils during the fourth century. This Church was well known since in 358, Saint Hilary of Poitiers, exiled in Asia Minor, dedicated a work called “De Synodis” to the bishops of the Breton provinces. It is indisputable that a non Roman Church was well established in the British Isles during the first centuries of the Christian Era, and that it remained Orthodox, since it confessed the dogmas of the Christian Faith established by the seven first Councils of the first millennium.

The mainly rural Celtic tribes in the British Isles were barely romanized. There were no big cities or any central power. Thus the Celtic Orthodox Church embodied a form of Christianity whose monasteries were the vital center of ecclesial life. Both its knowledge, which stemmed from the *fili*—what Saint Columba of Iona called the druids—and its political life were in keeping with the Christian Faith. Between two to three thousand

monks lived in some of the monasteries in Ireland. That is why it is called the Island of Saints.

The monasteries of Egypt and Palestine were isolated in deserts. The monastic ideal permeated the whole of society in the British Isles, but it is in Ireland that this miracle of faith radiated as was never before attained in any other part of the universal Church. Because it developed outside of the Roman and Byzantine Empires, it retained the freshness of the faith of apostolic times.

It was free from all temporal power, poor, and extraordinarily dynamic, sending hundreds of missionaries to the continent. These monks were not uneducated, for each monastery possessed renowned schools. Later, Scotus Eriugena (+877) was a brilliant representative at the court of Charles the Bald in France, where other Irish monks were already teaching.

These countless and tireless missionaries from the British Isles and Brittany brought Christ to the confines of Europe. They went as far as Kiev in Ukraine, Taranto in Sicily, the faraway lands of Nordic countries and Iceland, Spain where Breton clans had established themselves in Galicia and where there were still three Breton dioceses in the 10<sup>th</sup> century.

Belgium, Germany and Switzerland owe them an important part of their Christian heritage. At the time of the Merovingian kings, France—especially its northern half—was a nursery of men and women saints. Saint Eligius, the finance minister of King Dagobert I, was a great protector of the Irish and their disciples. Great names and a multitude of saints left their mark on the history of the Western Church, thanks to saints like Patrick, Brigit, Hilda, Columba of Iona, Brendan, Samson, Amand, Fare, Columbanus and many others. The Celtic saints established at least 550 monastic foundations, 134 of which by saint Columbanus and his disciples. These monasteries lifted up a Christian Europe collapsed into barbarism after the fall of the Roman Empire in 476.

### **The Celtic Orthodox Church's Loss of Sovereignty**

Despite this extraordinary missionary saga, the Celtic Church underwent a slow decline. Being incapable of uniting their clans, the Bretons were driven out by the Anglo-Saxon invaders. When the Anglo-Saxons converted, they sided with Rome as it insured them of political recognition. Most Bretons took refuge in Armorica, giving this region the name of Brittany. They brought with them their customs and traditions, some of which still exist today.

Brittany is under the patronage of seven saints considered to be its founders: Malo, Samson, Brioc, Tugdual (of Tréguier), Paulinus Aurelianus, Corentin and Paternus. Today the Protector of Brittany, Saint Anne, and all the Breton saints are greatly venerated by Breton Christians.

It is at the Synod of Kells (Ireland) in 1152 that a reform put an end to the sovereignty of the customs and traditions of the Celtic Church. This slow process of domination had begun at the Synod of Whitby (Great Britain) in 664 when King Oswiu of Northumbria sided with the Roman Church. The Celtic Church had been weakened by devastating Viking raids, divisions because of clan rivalry, by Anglo-Saxon domination, and later by Norman domination in the 9<sup>th</sup> century after the conquest by William the Conqueror.

The reign of the Roman Church on British soil ended in the 16<sup>th</sup> century. King Henry VIII made a reform that provoked a schism—the separation of the Roman Church and the creation of the Church of England—still in effect today. Having become the sole head of the new Church, he ordered the dissolution of all the monasteries of England.

Ireland, Wales, and Scotland also suffered from this destruction of monasteries, but to a lesser extent. However, so profound a tradition that shone throughout all of Europe could not disappear, for Celtic Christianity forms an inalienable part of Christ's Body. It could only be reborn, live and spread, for it is the life of Christ Himself. Moreover, it had never disappeared. It awaited the hour of its restoration by providential means whose secret God alone possesses.

### **A Revival of its Tradition during the Middle Ages**

When following the Synod of Kells the Celtic Church lost its sovereignty in the 12<sup>th</sup> century, a French poet and writer, Chrétien de Troyes (+ around 1180 or 1190) wrote several romances on the Quest for the Grail, the cup in which Saint Joseph of Arimathea supposedly received the Precious Blood from Christ's side on the Cross.

No other saga has created, under the inspiration of the Spirit, such a marvelous synthesis of the ancient Celtic tradition and the Christian faith. The Quest for the Grail may have served as a chivalrous ideal for the knights of the Middle Ages, but above all it is a mystical quest that is perfectly adapted to Western culture, of which an important part of its ancient roots are Celtic. His work inspired a German poet, Wolfram von Eschenbach (+1220), known for his "Parzival" (Chrétien de Troyes' Perceval). The collection of the Arthurian cycle texts took the name "Matter of Brittany" to distinguish it from the Roman or Carolingian tradition.

The Welsh bishop Geoffrey of Monmouth (+1155) had already exercised an important influence on these medieval authors in England. These men were contemporaries of Saint Bernard of Clairvaux (+1153), the founder of the Knights Templar, and participated in the spectacular awakening of Celtic Christian culture and tradition even within the Roman Church. You will remember that the veneration of the Black Virgins was developed at the same time in France and in parts of Europe. In this way the cosmic dimension of Celtic Orthodox Christianity associated with the Mother of God was recalled.

The Quest for the Holy Grail of the Knights of the Round Table, the incredible burgeoning of the sacred architecture of Romanesque churches and Gothic cathedrals, the

spiritual work of a Saint Francis of Assisi (of which we will speak later), the power and radiance of a Western Christianity whose brilliance enlightened the entire Middle Ages. The advent of Scholastic theology inspired by the philosophy of Aristotle snuffed out this spectacular brilliance little by little until its slow awakening in the 19<sup>th</sup> century.

Important elements of this tradition will always remain, especially in the liturgical cycle of before the Vatican II Council reforms. We have shown its essential aspects in several conferences that we have given at Sainte-Présence Monastery. Many customs in Ireland, Brittany and various traditions in Europe give witness to a pagan past waiting for Christian revelation. They have created the distinctive identity of the Western Orthodox Church.

### **Saint Francis of Assisi**

In the 13<sup>th</sup> century in central Italy, Saint Francis of Assisi brought the Christian spirit of the Celtic Fathers back to the Christian world once again. That is why, in his book “Saint François d’Assise”, François Duhourcau did not hesitate to call him “Francis the Celt”. This assertion may surprise us, but it is not difficult to see the links that unite the spirit of Saint Francis with the Celtic saints and their disciples. One finds the same radical will to live the Gospel, what our Father Saint Tugdual called the Absolute of God. Christ’s Incarnation encompasses all of creation, as the Celtic saints taught and as Saint Francis sang in his Canticle of the Creatures. This is an important aspect of the Orthodox Faith. Essentially monastic in structure and spirituality, Celtic Christianity is reflected in that of Saint Francis. For him, all is contained in the very Johannine motto: “Love is all that is God Himself!” These words alone sum up the entire Gospel and the Epistles of the Apostle John, for *God is love* (1 John 4:7-5:7). The work of the Poverello of Assisi is a revival at its peak of the spirit of our Celtic Fathers and their disciples. On this subject, Bishop Mael and Father Mikael (+2008) wrote a booklet entitled “Francis and the Celtic Tradition”. An English translation is in process. I invite you to discover or to reread it.

### **Persistence and Renaissance**

Beginning with the 12<sup>th</sup> century, the Celtic Church underwent the long eclipse that we know. However nothing can make a tradition disappear when it is anchored in the spirit and culture of a people. The Celtic religious feeling was too powerful and too profound in the soul of the Celts to disappear. It continued to survive in popular tradition and is shown in the remarkable work of Alexander Carmichael, a Scotsman who collected a vast quantity of popular traditions of prayers, songs and customs of the Highlands and islands of Western Scotland inherited from the ancient Celtic Church. This collection is contained in a work that he wrote between 1860 and 1909 and that he called the “Carmina Gadelica”<sup>1</sup>. The Breton Théodore Hersart de la Villemarqué (+1895) published the *Barzaz Breiz, chants populaires de la Bretagne*<sup>2</sup> (*Barzaz Breiz, Popular Songs of*

---

<sup>1</sup> [https://en.wikipedia.org/wiki/Carmina\\_Gadelica](https://en.wikipedia.org/wiki/Carmina_Gadelica)

<sup>2</sup> <https://gallica.bnf.fr/blog/10122020/le-barzaz-breiz-chants-populaires-de-la-bretagne?mode=desktop>

*Brittany*) in August of 1839. He was one of the instigators of the pancelticism that greatly contributed to the renaissance of Celtic culture.

A number of authors in France aroused an interest in Celtic Christianity. In 1965 Olivier Loyer wrote a small synthesis of the history of the Celtic Orthodox Church, but especially Dom Louis Gougau wrote an important study in 1911 entitled *Les chrétientés celtiques*<sup>3</sup> (Celtic Christianities). Of Breton origin, Dom Louis was a monk at the Benedictine Saint Michael's Abbey of Farnborough (Hampshire, Southern England). Both were Roman Catholics, yet they refused to speak of the Celtic Church, writing rather of *Celtic Christianities*. Yet before them, Ernest Renan (+1892) emphasized in *La Poésie des races celtiques*<sup>4</sup> (*The Poetry of the Celtic Races*) “the immense value that a complete and intelligent history of the Celtic Churches before their absorption in the Roman Church would have.”

Since these precursors many books have appeared in the British Isles and in the USA on the history and spirituality of Celtic Christianity. We have held a number of talks on Celtic Christianity at Sainte-Présence Monastery with the participation of speakers from England, Scotland or the USA. These conferences have been published.

In the south of England, Glastonbury (Somerset) is still considered the oldest Christian place of the British Isles. In 1965, the Queen of England had a wooden cross erected in Glastonbury. An inscription was affixed to it: “The cross, symbol of our faith, gift of Queen Elizabeth II, which designates a Christian sanctuary so ancient that legend alone can define its origin.” This place of pilgrimage is still honored, notably at the spot where an ancient church was dedicated to the Mother of God, and is located among the ruins of the monastery abbatial church. This place is traditionally attributed to where Saint Joseph of Arimathea supposedly built the first sanctuary.

### **Restoration of the Celtic Orthodox Church in the British Isles**

The restoration of our Church could only have been made by ways that only the Holy Spirit could open. In 1866 an inspired man, Jules Ferrette—and by the prophetic intuition of a metropolitan of the Syrian Orthodox Church, the future Patriarch Ignatius Peter IV<sup>5</sup>—was consecrated bishop “for the Isle of Iona and its dependencies”. It was on the Isle of Iona in Scotland that Saint Columba (+597) installed a famous monastery that evangelized the north of England and Scotland. In the act of consecration, officially cosigned by the British ambassador to Damascus, Edward Thomas Rogers, the term dependencies designated the spiritual meaning of the mission conferred upon Jules Ferrette. In other words, it referred to the immense heritage of the ancient Celtic Church.

It was clear in the intentions of the Syrian metropolitan and Bishop Jules that there was no question of establishing a Syrian Orthodox mission. It was truly a question of giving back to the West a lost Orthodox episcopal succession, based upon the faith of the first

---

<sup>3</sup> <https://archive.org/details/leschrtients00goug>

<sup>4</sup> <https://books.google.fr/books?id=fhtVaz6W3ewC&pg=PA375#v=onepage&q&f=false>

<sup>5</sup> [https://fr.wikipedia.org/wiki/Ignace\\_Pierre\\_IV\\_d%27Antioche](https://fr.wikipedia.org/wiki/Ignace_Pierre_IV_d%27Antioche)

Councils within a newly established ecclesial communion, without breaking off from the Western Churches. At the time divisions existed within the Anglican Church, notably concerning the question of apostolic succession. This question had been asked ever since the schism of Henry VIII (1535). Metropolitan Peter, during the long stay of Jules Ferrette with him, declared this to him: "... If I ordain you, it will be according to the Nicaean Creed, and no other, as an independent bishop not subject to the laws of the Syrian Church... to make relive, by the imposition of your hands, the lost episcopal succession." (See Annex 1)

In August 1866, Jules Ferrette came to England. On 18th August, he wrote a letter to the General Secretary of the Association for the Promotion of Christian Unity:

"I seek men with experience of ministry, to help me examine a way of offering valid sacraments and indisputable apostolic succession to so many disorganized Christian communities, so that their bishops, archbishops and patriarchs, can one day participate with equality with their Eastern and Latin brothers in an Ecumenical Council that will pronounce the end of the Schism ... They will not be asked to subscribe to a faith other than that which the Holy Spirit teaches us in the Scriptures, for whom martyrs were put to death and that Ecumenical Councils have sanctioned ... I will never ask them to hate or despise the Mother-Church, by whom they were prepared for service of the Holy Catholic, Apostolic and Western Orthodox Church ..." (This text was published in the Anglican review *The Church Monitor*, September 15, 1866, p. 109.)

By choosing the Isle of Iona as his episcopal see, Bishop Ferrette placed himself directly within the Orthodox history and tradition of the Celtic Church. By the exceptional importance of this island where Saint Columba founded a monastery, Iona became a spiritual center whose influence extended to the entire north of England and which sent many missionaries to Europe. For Bishop Ferrette, the See of Iona, which never served as an episcopal see, was the symbol of Western Orthodoxy of apostolic origin that never got involved with the divisions of the Church. The first Primate of the Celtic Church, Richard William Morgan, was consecrated on June 6, 1874. He took the name of Pelagius. He was an Anglican priest, a Welsh writer and nationalist, and militated for the restoration of the ancient Church of his fathers. (See Annex 2)

### **Saint Tugdual**

Endowed with authentic apostolic succession, thus began a long restoration. But the Orthodox Faith and apostolic succession are not everything. The spirit proper to the spirituality of our fathers was lacking, and the Celtic Orthodox Church could not really come to be fully itself without it. It is in Brittany that this spirit would come to be born again, thanks to a priest by the name of Jean-Pierre Danyel. He later became Bishop Tugdual, the founder of the "Holy Church in Celtia".

In 1955, Saint Tugdual settled in a swamp in Brittany and built a hermitage, dedicating it to the Holy Presence. By his life and meditations, which he recorded in more than twenty exercise books, he restored Celtic monasticism and its spirituality centered on the Absolute of God, so close to that of Saint Francis of Assisi. For him that was the very

heart of the mysticism of the Fathers and of the saints of the Celtic Church. With precarious health and being often ill, he fared poorly in a life given entirely to God. He died in 1968 at the age of 51 and prophesied that his hermitage would become a monastery 10 years after his death.

Because of the political situation in Brittany at the time, Saint Tugdual did not want to use the term “Celtic”. That might have confined the Church within an ethnic identity or a political and nationalistic connotation. The term “Holy Church in Celtia” seemed more appropriate to him for defining the tradition and spirituality of the Church of our fathers. “For us Christians of Celtia,” wrote Saint Tugdual, “it is neither Wales, nor Cornwall, nor Great or Little Britain which are our true homelands. What we are seeking is the Celtia on high, the Eternal Celtia, the one that does not pass on.” (Editor’s Note: We could add Ireland, Scotland, Galicia, etc.) There never existed a capital that served as the center of the Celtic Orthodox Church. He invented a patriarchate with its capital, which he called Celtia, like that of the great historical Churches (Jerusalem, Antioch, Rome, Constantinople, Alexandria, etc.) For Saint Tugdual Celtia was the re-emerging Celtic Orthodox Church, its members the inhabitants of Celtia, the new city, the capital of resurrected Celtia. For him Celtia was the great Christian spiritual tradition of our fathers, and of the women and men saints that has come down to us. “Celtia on high” is the personification of the ethos of our Church that was sovereign for 1200 years. Today, it does not cease being reborn for the 156 years till this year of 2022, as it reclaims its heritage by being alive in our monasteries and in our parishes. The holy Orthodox Church of “Celtia” is Catholic in the universal sense of the word, by its faith, its Orthodox theology, and the spirit of its fathers. It is not limited to the so-called Celtic world, but carries the spiritual roots that give it its name.

### **Sainte-Présence Monastery**

In 1977, Father Paul (de Fournier de Brescia)—who became Bishop Mael and later Primate of the Church—and two other monks raised up the hermitage which had fallen into abandonment. He undertook deep reforms, and the Church came to be called the Celtic Orthodox Church (COC). During his episcopacy, considerable work was carried out to reclaim the history, traditions, and especially the Eucharistic Liturgy and monastic offices of the Church. The spiritual teachings that he gave, the reforms that he undertook, and the holiness of his life enabled the Celtic Orthodox Church to become what it is today. He was born in heaven in 2014, leaving the responsibility of the Church to your servant. The investiture ceremony took place on Sunday, October 5<sup>th</sup>, day of the solemnity of Saint Francis of Assisi in Our Lady of the Sign cathedral, in the presence of Bishop Paul (Dupuis), the clergy, and the assembly of the faithful during the Eucharistic Liturgy. The monastery has become the spiritual and pastoral center of the Church. This has allowed for the creation of several missions abroad. Two other monasteries have been established: Bishop Paul’s in Virginia for the American continent, and Father Nicholas’ in the Canton of Valais for Switzerland. There is also a women’s monastery in Saint-Dolay. It is highly desirable that all the parishes of an eparchy should benefit from the presence of a monastery, since monasteries are the guardian of the spirit and faith of our Church.

## **The Liturgy Restored**

After a dozen years of research and thanks to the precious help of historians and scholarly liturgists, in 2002 the Celtic Orthodox Church rediscovered the Liturgy of its fathers and is called the “Eucharistic Liturgy according to the Celtic Codices”. A rite defines the spirit, the filiation, the history, and the cultural and spiritual identity of a Church. All the texts of our Eucharistic Liturgy are drawn from Irish and Frankish codices, and more particularly from a sacramentary palimpsest called “Monacensis of Munich”. Our reference is Matthieu Smyth’s remarkable work, “La Liturgie oubliée”<sup>6</sup> (The Forgotten Liturgy). Thanks to his precious scholarly help, we have reconstituted the liturgy of our fathers, thus rediscovering the vital sap that restores life to our Church. According to Matthieu Smyth, “The ancient Celtic liturgy was essentially identical to that of Gaul.”

## **The Communion of the Western Orthodox Churches**

Since 2007 our Church has been a co-founder of the “Communion of Western Orthodox Churches” which brings three Churches of Western traditions together in a charter that shows their unity of faith and spirit. “The Communion of Western Orthodox Churches confesses the original faith of the first three Ecumenical Councils recognized by all Christians, and receives the dogmatic declarations of the later four Councils, without for all that accepting certain anathemas and canons that bear exclusions, separations and divisions.” [...] “It fully adheres to the doctrinal agreements that arose from the ecumenical dialogue between the Orthodox Churches and other Christian confessions. We hope that our Churches become the humble place of welcoming, reconciliation, forgiveness and charity in Christ, and that our acts and liturgical life be a living witness to the absolute love of God for all men and all creation.” (Excerpts from the Charter of the Communion of Western Orthodox Churches) This communion is in the image of the catholicity and diversity of the local Churches of the first millennium.

## **Evangelization**

The Celtic Orthodox Church is founded on solid and historical bases. Our apostolic succession, our rite with a Eucharistic Liturgy that incarnates for these new times a continuity across the centuries and the mysticism of the Absolute of God dear to Saint Tugdual, constitute a unique heritage that forms part of the catholicity of the Church. If like all Christians we aspire to the unity of the Church, it is clear that it will be as a sovereign Church, faithful to the tradition of its fathers, and especially to God’s plan who has wanted this restoration at a time when everywhere the Churches are undergoing a collapse.

We must be aware of the world in which we are living today. Our society has no longer been Christian for decades now, and this is accelerating by means of an ideology called transhumanism that powerful lobbies are pushing. Spiritual and Christian values are

---

<sup>6</sup> [https://books.google.fr/books/about/La\\_liturgie\\_oubliée.html?id=SOYAAAAMAAJ&redir\\_esc=y](https://books.google.fr/books/about/La_liturgie_oubliée.html?id=SOYAAAAMAAJ&redir_esc=y)

being more and more openly combatted. Certain Churches are letting themselves be won over by the world's deviant spirit. They even persuade themselves that it is the Holy Spirit speaking through the ideological currents that agitate the world. It is not exterior causes but a spiritual void that has caused the collapse of the Churches. We are witnessing the end of a Christian civilization such as we have known it.

Here and there, by the grace of God, Christians of all confessions are becoming aware of the need for profound conversion. Little more fervent communities are emerging. They are finding in prayer and in a more sober change of lifestyle a veritable renewal in a Pentecost as powerful as in the early days of the Church. Yet nothing profound and lasting can persist without being rooted in the great mystical and dogmatic tradition of the Church. This does not mean that the forms and structures will remain the same. The Church will be severely pruned, but it is said, "the gates of hell shall not prevail against it" (Mt 16:18). On the eve of his assassination on September 9, 1990, Father Alexander Men predicted that Christian history was only just beginning. The humble Celtic Orthodox Church is called to this renewal. There is no question of restoring a Western Orthodoxy lost at the end of the 13<sup>th</sup> century as an end in and of itself. It is rather a question of re-establishing a lost filiation, an ethos with all its spiritual roots, in order to answer God's call in these times of "apocalyptic" atmosphere.

Saint Tugdual is very clear in his writings. For him the Lord did not want to restore His Church of "Celtia" for it to become as secularized as most Churches. That is why he meditated long and hard on the Absolute of God in opposition to what he called the "relativities" of which Jesus spoke: "Woe to you... because you have neglected the weightier matters of the Law: justice and mercy and faith" (Cf. Mt 23:23-26).

The Celtic Orthodox Church is similar to the Church of Philadelphia: "I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name" (Apoc 3:8). We have placed part of this verse on the iconostasis icon of Christ in Our Lady of the Sign Cathedral: "See, I have set before you an open door, and no one can shut it." Because the holy Celtic Church was a great Church in the past by its faith and holiness, the Lord has allowed it to recover its place in the concert of the universal Church.

I invite you to accept with faith how very great is our holy Orthodox Church's spiritual treasure, as well as the task that has been entrusted to us.

May the Lord God bless you and enkindle ardor in your heart that you may serve His designs for our salvation, those of creation, and for His glory. I embrace you and bless you in Christ our peace and our joy!

+ Marc, Primate of the COC

## **Annexe 1**

Translation of the instrument of his consecration by two scholars of the British Museum in the Arabic and Syriac languages, Professors WM. Wright and CH. Rieu.

In the Name of the Eternal, the Everlasting,

Whose Being is Necessary,

the Almighty, whose are the Praises.

(seal of English Civil Registry)

His servant

JULIUS

METROPOLITAN OF THE SEE OF THE SYRIANS,

WHO IS PETER THE HUMBLE

(Seal that represents His Holiness, the Ecumenical Metropolitan Julius, so described)

JULIUS, ECUMENICAL METROPOLITAN OF THE WORLD, WHO IS PETER THE HUMBLE,

IN THE YEAR OF 1866 OF THE CHRISTIAN ERA

THE DIVINE GRACE and the Heavenly Benediction encompass Our beloved and blessed Brethren, and a holy Spiritual Peace do We offer to Our Right-Hand Members, the Peace which Our Lord Jesus Christ gave to His Holy and Pure Disciples the Apostles in the August Upper Room of Sion, when He gladdened them, and relieved their hearts from all sorrow and griefs; that very same Blessing do We bestow to Our Spiritual, Faithful, and Holy Brethren, the Elect People of God, Redeemed by the Pure and Precious Blood, Baptized with the Spiritual Baptism, Adorned with the Orthodox Faith, firmly established on the Rock of Peter, Obedient to the commands of the Gospel, and submitting ourselves to the Precepts of the Fathers.

FIRST, according to the Tradition of the Church and the Balance of the Law, We declare Ourselves the Servants of our Blessed Brethren, the holy Aaronic Priests, who offer the Acceptable Oblation and Sacrifices; of the Righteous Deacons, followers of Stephen, who cause the sweet-smelling Perfume to give their odour; of the Sage Doctors; of the Skilful writers; of every Order and Estate of the Believers; who are kept under the Shadow of the mercies of the Lord. Amen.

AND in the Second Place, LET IT BE KNOWN that on this date hereafter mentioned, in the Divinely-Preserved City of Emesa, the Servant of God, the Presbyter JULIUS FERRETTE has been ORDAINED a BISHOP by the Imposition of Our Hands, and has been appointed to the ISLAND OF IONA AND ITS DEPENDENCIES. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

G I V E N at the City of Emesa, on the second day of the month of Haziran (June), of the Year Sixty and six and Eight hundred and One thousand of the Christian Era.

---

I, the undersigned HEREBY CERTIFY that the Most Reverend Julius, Archbishop Ecumenic of the Orthodox Syrians and Metropolitan of Syria, resident in Homs (Emesa), has appeared before me, and declared that the above document, dated the 2nd day of June 1866, Old Style, was entirely written by his hand and sealed by himself with his own episcopal seal.

(s) E.T. ROGERS

Her Britannic Majesty's Consul

=====

WE, the undersigned declare that the above is a correct Translation of a document laid before us by The Right Reverend Julius, Bishop of Iona.

CH. RIEU..... British Museum  
WM. WRIGHT.... British Museum

## **Annex 2**

### **List of Primates of the Celtic Orthodox Church up to this day of the year 2022**

- **Mar Pelagius I** (Richard Williams Morgan) (+ August 22, 1889).
- **Mar Theophilus** (Charles Isaac Stevens) (+ February 7 1917).
- **Mar James I** (Dr Martin) (+ 1919).
- **Mar Andrew** (Andrew Charles Albert McLaglen), who resigned in 1922 for reasons of health. (+ 1930).
- **Mar James II** (Herbert Jacques Monzani-Heard) who resigned in 1945 for the same reason. (+ September 9, 1947).
- **Mar Georgius I** (Hugh George de Willmott Newman) (+ 1979).
- **Mar Seraphim** (William Henry Hugo Newman-Norton) who gave up his charge in 1994 by moving to the Coptic Orthodox Church.
- **Bishop Mael** (Paul Edouard de Fournier de Brescia) elected Primate in 1994 by the Holy Synod of the Church (+ 2014).
- **Bishop Marc** (Jean-Claude Scheerens) Primate on October 5, 2014.

## FILIAISON APOSTOLIQUE

