#

#  The APOSTOLIC SUCCESSION OF THE INCLUSIVE SACRAMENTAL CHURCH

# OF CHRIST

**Issued from the Office of the Presiding Bishop of**

**The Inclusive Sacramental Church of Christ, The Most Rev Harry Aveling.**

**Updated post the Feast of the Transfiguration, 2022.**

**PREAMBLE**

The Apostolic Succession of ***The Inclusive Sacramental Church of Christ*** is derived from the ancient Church of the Netherlands, sometimes mistakenly called "Jansenist". With characteristic hospitality, the Dutch Catholic church had given refuge to many unfortunate Jansenist refugees who had fled from France and Belgium to escape Jesuit persecution.

As a result, the Dutch Church was itself accused of complicity in the Jansenist heresy and its Archbishop, Rt Rev Peter Codde, was deposed in 1704. An attempt to impose upon them a successor from outside confirmed the Dutch clergy in their attitude of resistance to Rome, whose interference they regarded as unlawful, and the Church has ever since maintained this position of independence.

Eventually one of their number, Fr Petrus Johannes Meindaarts, was raised to the episcopate by Bp Dominicus-Marie Varlet. Bishop Varlet had been consecrated as Bishop of Ascalon *in partibus infidelium* (a term used in a bishop's title, after the name of a diocese where such was conquered by a power of another faith, hence the meaning … in the land of the infidels) and co-adjutor to the Bishop of Babylon. On the evening of his consecration, he received the news of the death of the Bishop of Babylon, whom he therefore succeeded in that see.

On his way to assume his post, he passed through the Netherlands, and as an act of Christian charity, administered Confirmation there to several hundred candidates, who, in the absence of a bishop, were awaiting the Sacrament. Having incurred the Pope's displeasure by this act, he returned to Holland and spent the remainder of his days there.

Bishop Varlet came to the aid of the Dutch Church and consecrated for it, four Archbishops of Utrecht in rather quick succession, the first three dying without conferring the episcopate. Varlet had himself been consecrated in Paris by Bishop de Matignon, who in his turn had been consecrated in 1693 by the famous Jacques Bensigne Bossuet, the "Eagle of Meaux". Bossuet traced his episcopal lineage through Archbishop Tellier, son of the Grand Chancellor of France, then back to Cardinal Antonio Barberini, nephew of Pope Urban VIII … so we can all feel quite safe with Bishop Varlet’s lineage.

The validity of the consecrations conferred by Bishop Varlet were therefore unquestionable, and, in consequence, the Orders of the so-called Dutch Jansenist Church … the Old Catholics … are acknowledged as valid. This then validates the later consecrations within what became the Liberal Catholic Church when such came into being in 1916 in the UK, and subsequently most of the other churches which it has spawned, ***The Inclusive Sacramental Church of Christ*** being one of many.

As Julie Byrne notes in her book ***The Other Catholics*** *…* “Roman authorities consider the Augustinian model that the sacrament is bigger than the celebrant, so even if some aspects are not correct, they may still consider rebel ordinations to be valid. They do not however, consider those ordinations licit or regular.

The Roman Church canon law holds three cornerstones for validity of sacraments … liceity, validity, and regularity and these govern the authenticity of sacraments. Illicitude … refers to judicial illegality, such as when a consecration takes place without papal authority. Irregularity means that the technical form of the sacrament is somehow … off … such as if grape juice were to be substituted for wine. If a consecration is merely illicit, that alone does not affect its validity … but if a consecration is also irregular, then in Rome’s view, such validity is compromised. This is because sacramental regularity is taken to reveal correct spiritual intent, definitely a component of validity.”

The so-called rebel Catholics commencing as far back as Bp Varlet didn’t concern themselves so much with what Rome thought … rather they went about doing as Christ commanded *… to preach the gospel to all nations, beginning at Jerusalem*.

Julie Byrne continues … “The upshot is that the Vatican considers ordination of men in big-body Orthodoxy and the Union of Utrecht as being valid, but vexed, for not being in union with the pope. It accords the same status to some ordinations performed by its own rebel bishops, to assorted historic eastern churches, and to a few bishops of the national Chinese church not in communion with Rome. Regarding Anglicans and most independents however, the Vatican views ordinations as being also irregular which cancels their validity”.

She continues … But independents offer other views, starting with the idea … that there are other ideas. Other views. Sacramental regularity and validity, “like beauty”, wrote independent Catholic bishop Alan Bain … “lies in the eye of the beholder”. Independents are well-aware that by the standards of major jurisdictions, i.e. Rome, their sacraments may be problematic … but they try not to worry about the standards of others.”

**The Liberal Catholic Schism of 1941**

As has happened many times, a schism occurred in the Liberal Catholic Church due to breaches of canon law and the laws of the state of California on the part of the Presiding Bishop. In 1959, this led to the church known abroad as the [Liberal Catholic Church International](https://en.wikipedia.org/wiki/Liberal_Catholic_Church_International) earning the legal right to be known as the Liberal Catholic Church in the United States. In the USA, the entity originally known as the Liberal Catholic Church is now known as "*The*[*Liberal Catholic Church, Province of the United States of America*](https://en.wikipedia.org/wiki/Liberal_Catholic_Church%2C_Province_of_the_United_States_of_America)."

### **The Young Rite**

In 2006, former LCC Presiding Bishop Johannes van Alphen [consecrated](https://en.wikipedia.org/wiki/Consecration) Markus van Alphen who, in turn, established the Young Rite. Bishop Johannes himself eventually joined the Young Rite, serving until his death.

***Among the tenets of the Young Rite was the belief that all possessed a path to the priesthood, and anyone requesting***[***ordination***](https://en.wikipedia.org/wiki/Ordination)***should receive it.***

While the Young Rite movement has now accepted the need for proper courses of instruction, the fundamental view still holds … that all who ask should receive.

**Sacraments and Apostolic Succession**

According to each Liberal Catholic Church's *Statement of Principles*, "The Liberal Catholic Church exists to further the work of her Master Christ in the world”, and to assist such, as is the case with all the sacramental churches, it recognises the seven fundamental [sacraments](https://en.wikipedia.org/wiki/Sacrament), which it enumerates as follows:

* [Baptism](https://en.wikipedia.org/wiki/Baptism)
* [Confirmation](https://en.wikipedia.org/wiki/Confirmation)
* Holy [Eucharist](https://en.wikipedia.org/wiki/Eucharist)
* [Absolution](https://en.wikipedia.org/wiki/Absolution)
* Holy [Unction](https://en.wikipedia.org/wiki/Unction)
* Holy [Matrimony](https://en.wikipedia.org/wiki/Matrimony), and
* [Holy Orders](https://en.wikipedia.org/wiki/Holy_Orders).

TISCC endorses these seven sacraments, or gifts of God’s Grace, and without exception, offers them to all who approach with due reverence.

**Holy Orders**

The Liberal Catholic Church claims an unbroken [Apostolic Succession](https://en.wikipedia.org/wiki/Apostolic_succession) through the Old Catholic Church of Holland and claims that its orders are “acknowledged as valid throughout the whole of those churches of [Christendom](https://en.wikipedia.org/wiki/Christendom) which maintain the [apostolic succession](https://en.wikipedia.org/wiki/Apostolic_succession) of orders as a tenet of their [faith](https://en.wikipedia.org/wiki/Faith).”

The LCC International has modified their Statement of Principles to read "it (the LCC) has preserved an episcopal succession that is valid, as understood throughout the whole of those churches in Christendom that maintain the apostolic succession as a tenet of their faith." TISCC endorses this expression in respect of the Apostolic Succession.

Unlike the Liberal Catholic Church such as is known in Australia, the LCC International (the US-based church) offers all seven sacraments to all and any who approach same with due reverence, withholding none, and denying none, and thereby supports the ordination of women even to the episcopate, and also supports those whose lifestyle might be described as non-heterosexual … so is supportive of the GBLTIQ+ groups, and it is because of these issues that some members of the LCC in Australia left that church and joined the LCCI.

TISCC endorses these attitudes. It offers its support to women who seek to take on the “sweet but heavy burden” of Holy Orders in the church, and offers its support and sacraments to marginalised groups and individuals in our society, notably those who might identify as members of the GBLTIQ+ community.

**TISCC Comes into Being**

Among the first to exercise their right to worship and to offer sacraments as we believe would be supported by Christ Himself was Fr Harry Aveling from the LCC Parish of St John the Beloved in Melbourne, and who was ordained in the Liberal Catholic Church, Province of Australia in Brisbane on 16 March 1986.

Fr Harry left the LCC at the end of 2002 (31 December 2002) and was subsequently incardinated under the Rt Rev Dean Bekken, Presiding Bishop of the LCCI (as we in Australia know it). After a period of self-examination and reflection, Fr Harry was raised to that of Monsignor on February 24, 2004, taking on the role of leader of the church in Australia.

He brought with him Deaconess Marion Gilchrist, also formerly of the Parish of St John, and with his outreach, he helped devotees of Bp Leadbeater in Adelaide to found the Ministry of the Upper Room, with two people there developing a self-supporting Parish.

The recent outbreak of COVID-19 caused much delay in advancing the Adelaide team; however they have now both since been raised to the Order of Sub-Deacon, and a student, Felix Cheah, who Msgr Harry met in his Asian language studies also joined him in his development of the church. Felix has his own Oratory in Malaysia, and if all travel plans remain unaffected, he’ll be ordained to the Priesthood in November 2023.

Meanwhile, for many years, Fr David Jones, Vicar of the LCC Parish of St Alban had been having difficulty with the LCC’s non-support of women in orders, and rejection of aspects such as SSM which by now was law in Australia, though such was not imposed on religious groups.

All was “just OK” … until David’s wife Vicki decided she too wanted to be in Holy Orders … and could no longer support him at St Albans, the church in which they were married as the LCC did not support such. She subsequently left the LCC, and attended the Anglican Cathedral of St John in Brisbane, while David continued at St Albans.

In 2016, Vicki joined with Msgr Harry and the LCCI in Australia, and commenced studies towards Orders, progressing through all the Minor Orders (Cleric, Doorkeeper, Reader, Exorcist and Acolyte, and then the intermediate level of Sub-Deacon), finally being ordained to the Diaconate in November 2019 by Bp Harry who had been consecrated to the Episcopate in Casa Grande USA on April 30, 2017 by Bp Bennet Burke and four other bishops, ensuring he was truly consecrated.

Meanwhile Fr David had resigned from the LCC, and joined the LCCI in Australia, with Bp Harry appointing him Vicar-General and raising him to Monsignor.

Sadly, in early 2020, the Presiding Bishop of the LCCI chose to limit the scope of Bp Harry’s ministry, such as to make it impossible for him to do all the work of a Provincial Archbishop, and so after a meeting of all members here, it was decided that we should become independent of the LCCI, and do exactly what we all didn’t want … which was the creation of yet another offshoot of Liberal Catholicism. Yet it was inevitable.

The fledgling church has continued to grow, with Harry and Marion conducting Healing and Mass once a month in Melbourne, and David and Vicki doing Facebook livefeeds of our Mass every Sunday at 9.30AM, with a service of Sacramental Healing on the first Sunday of each month. They have over 200 in their FB group from all around the world, though attendance is typically 15 -25 in “live-view” mode each week, and about another dozen or so catching up by visiting and replaying the post at a time that suits them better.

During the weekend within the Octave of the Transfiguration, David was consecrated to the Episcopate on Saturday 28th January 2022 in the Chapel of St Peter in St Peter’s Lutheran College, David’s alma mater, by Bp Harry.

Bp Harry was assisted by the Most Rev George Cuffe of the Orthodox Catholic Church, bringing in wider lines of succession which in written form can be traced back to St Peter himself. Deacons Marion Gilchrist and Vicki Jones were ordained to the priesthood on Sunday the 29th of January by Bp Harry, this time assisted by new-bishop, Bp David.

**Proselytising, Preaching and Evangelism**

Like all Liberal Catholic Churches, we in the TISCC do not see our role to be that of “evangelical-styled proselytising”; indeed, such is not what we do, nor do we actively seek to “convert” persons from any faith structure to that of ours.

This is because we acknowledge all the major faiths as being valid pathways back to the OneSource, all of us being on our own journeys back to Him from whom we came.

So rather, we offer what we see as the truths, for such is so for us, and we encourage others to find their own truths, and to learn to look behind the written word to uncover the hidden meanings and allow the underlying mysticism to reveal itself. As such, the reader will find that the Liberal Catholic churches world-wide are more esoteric in nature, and are anything but bible-literalists.

**The Real Power**

We see the power in the Eucharist as emanating from the Altar of God, as distinct from the pulpit … so the more we hear from God Himself through the text of the Liturgy and the readings of the day, and the less from the celebrant with his own interpretations … the better. Hence sermons tend to be seven to ten minutes, and generally reflect and focus on the Intent of the Day, as distinct from talking at considerable length across a range of subjects notably focusing on sinfulness, penitence and mercy as is the case with some churches.

To this extent, right from its formation, the Liberal Catholic Church went to a great deal of trouble to expunge from all its authorised texts and its hymnal all references to appeals for mercy, such as might be seen as an attempt to bargain with the Almighty, so rather than focus on the Fear of God ... Liberal Catholics focus on the Love of God. In the past, fear was used as a control mechanism … and as our societies have grown, along with our overall intellect, so too has come the realisation that where we had ten rules, many rather negative, Jesus left us with but two … Love God, and love your neighbour.

**The Future**

Like all sacramental churches, TISCC has difficulty in attracting people to its services, seen as somewhat archaic in today’s environment, especially so since to all intents and purposes, we’ve not changed the LCC Liturgy … simply because we could if we wanted to, because frankly, we think Bps Wedgwood and Leadbeater got it very right over 100 years ago.

However, we have added just one word to the Prayer of Consecration … and that’s to say … *become for us the most precious* ***spiritual*** *Body and Blood of Christ*.

Small as that one word “spiritual” is, it has made a fundamental change to how critics of the Sacramental aspect of Christianity, especially in the Eucharist, see Christendom and its sacramental churches … Orthodox, Roman, Anglican etc, so as an example, no longer can other faiths and indeed many of the Evangelical side suggest that we are cannibals.

This is an example of the literacy of the Bible being taken to extreme … for while Christ said that *unless you eat the flesh of the Son of man and drink His blood, you can have no life in you* … He wasn’t speaking literally. It’s us that have done so.

A little church such as TISCC can make changes such as these without upsetting anyone and in doing so, can act as an advocate for change among the other larger churches which might take three world synods spread over twenty-plus years to adopt, let alone implement. Change in the sacramental churches can be slow, but for good reasons.

As an example of this, the Canon Law of many churches does not allow the implementation of any Synod-agreed liturgical changes to come into effect until such time as a new hard copy is prepared, printed and distributed world-wide. As a corollary, TISCC can discuss, adopt and implement same day if we so desire, taking advantage of being small, and working in the digital world to distribute the new edition.

People often wonder what such a small church can offer … or even be found. Yet Bp Graham Preston of the LCC is right when he says … they’ll find us when they need us. Relatively small as that church is too, he has conducted 495 weddings over his fifty years … an average of ten a year, or roughly one a month. Add in Sunday Eucharists, baptisms, funerals, confirmations, ordinations and home blessings, and you can see that the clergy of even small churches have a very full “second life” away from their secular employment.

The church has a great asset, and an equal liability, in that it has no church building per se`, so nothing to maintain, no grounds to look after, no painting to do or carpets to vacuum. The downside is that as much as we try to make our livefeeds personal … without the human-in-the-loop, there’s limited sense of comradery, even when we know so many of the people who send us a wave on Facebook, or make comments.

Our small church has been joined by many clergy from around the world who have gravitated to us, and who while not a member, they join us regularly. They come from a variety of clerical backgrounds and denominations, and a general comment is that what we do from our home does translate as a livefeed.

**Our Hopes**

As previously noted, it was never our original intention to commence a new church in Australia … however, such was the only clear way forward once it became apparent that the LCCI sought to control the Province to an extent deemed unacceptable.

We all sincerely thank the LCCI which consecrated our Presiding Archbishop Harry … for without such, we’d not have a bishop to pass on the lineage of consecrations. And we thank the LCC especially its founders for all it has given all of us … so our first hope is that there will be an opportunity to once again be in some form of formal communion with these two fine churches, though the Ordination of Women will likely prove a stumbling block for the LCC.

More widely, TISCC will continue to do as we planned as Liberal Catholics, and that’s to further the work of our Master Christ in the world, and we hope you can all participate with us in this work.

## **TABLE OF SUCCESSION**

Like many churches of the Liberal movement, TISCC refers to Bp Varlet (#1 below) as being the initiator of consecrations outside papal authority, though it’s always good to have a pope somewhere in your lineage. So going back:

Cardinal Maffeo Vincenzo Barberini was elected pope in 1623, and served as such until his death in 1644 as Pope Urban VIII. He did much to widen the reach of the church westward in Europe, sometimes by force, sometimes by clever politicking, and he was known as a great patron of the Arts, so by all accounts, a good pope.

He consecrated his nephew, Cardinal Antonio Barberini, who later consecrated Charles-Maurice le Tellier on July 8, 1668 as coadjutor Archbishop of Reims.

Abp le Tellier consecrated Jacques Bensigne Bossuet on Sept 21, 1670 as Bishop of Gascony, though he never lived there, and he consecrated Jacques Goyon de Matigan in 1693.

Bp Varlet (#1 below) was consecrated by Bp de Matigon, so we have a lineage back to a known and clearly identified pope, Urban VIII.

1 VARLET, Dominicus Marie: Consecrated by Bishop Jacques Goyan de Matignon at Paris on February 18, 1719 as Bishop of Ascalon *(in partibus infidelium)* and as Bishop of Babylon*.*

2 MEINDAARTS, Petrus Johannes: Consecrated by Bishop Varlet in 1739 as Archbishop of Utrecht.

3 van STIPHOUT, Johannes: Consecrated by the above in 1745 as Bishop of Haarlem.

4 van NIEUWENHUIZEN, Gualterus Michael: Consecrated by the above in 1768 as Archbishop of Utrecht.

5 BROEKMAN, Johannes: Consecrated by the above in 1778 as Bishop of Haarlem.

6 van RHUN, Johannes Jacobus: Consecrated by the above in 1797 as Archbishop of Utrecht.

7 de JONG, Gijsbertus Cornelius: Consecrated by the above in 1805 as Bishop of Deventer.

8 van OS, Willibrordus: Consecrated by the above in 1814 as Archbishop of Utrecht.

9 BON, Johannes: Consecrated by the above in 1819 as Bishop of Haarlem.

10 van SANTEN, Johannes: Consecrated by the above in 1825 as Archbishop of Utrecht.

11 HEIJKAMP, Hermanus: Consecrated by the above in 1853 as Bishop of Deventer.

12 RINKEL, Casparus Johannes: Consecrated by the above in 1873 as Bishop of Haarlem.

13 GUL, Gerardus: Consecrated by the above in 1892 as Archbishop of Utrecht.

14 MATHEW, Arnold Harris: Consecrated by Archbishop Gul, assisted by Bishops van Thiel, Spit, and Demmel, at Utrecht on April 28, 1908 as Old Catholic Bishop for Great Britain and Ireland. Bishop Mathew broke off relations with Utrecht in 1910, was elected Archbishop 1911, repudiated Old Catholicism, and offered his submission to Rome (where he had been a priest) in 1915, from which time the movement had no further connection with him.
Abp. Mathew, having consecrated various Auxiliary Bishops (all of whom eventually allied themselves with other Churches), consecrated the following as Bishop Auxiliary "to safeguard the succession”. He died in 1919.

15 WILLOUGHBY, Frederick Samuel: Consecrated by the above on October 28, 1914 as Auxiliary Bishop. Prior to offering his submission to Rome in 1916, he consecrated the following three bishops.

16 GAUNTLETT, Rupert: Consecrated by the above (15) on September 26, 1915. Resigned 1924.

17 KING, Robert: Consecrated by (15) on September 26, 1915. Died 1954.

18 WEDGWOOD, James Ingall: Consecrated by (15), assisted by (16) and (17) on February 13, 1916 as Regionary Bishop of the Old Catholic Church for Great Britain and Ireland and the British Empire.
After the re-organisation of the Old Catholic Church in 1915-16, the Liberal Catholic Church came into being as the new name, with Rt Rev Wedgwood being elected Presiding Bishop of the Liberal Catholic Church until his resignation from that position on April 2, 1923. In 1926 he was appointed Auxiliary Bishop for parts of Europe, and he died March 12, 1951.

[Note: The Common Succession Of *The Inclusive Sacramental Church Of Christ* derives From Bishop Wedgwood.]

19 LEADBEATER, Charles Webster: Consecrated by the above on July 22, 1916 as Regionary Bishop for "Australasia". Elected Presiding Bishop in 1923. Died in Perth WA in 1934.

20 MAZEL, Julian Adrian Jhr: Consecrated by (18) assisted by (19) on June 24, 1917 for Australia. Died 1928.

21 COOPER, Irving Steiger: Consecrated by (18), assisted by and (20) on July 13, 1919 for the United States of America. Died 1935.

22 PIGOTT, Frank Waters: Consecrated by (19), assisted by and (21) on March 9, 1924 for Great Britain and Ireland. Died 1956.

23 THOMSON, John Ross: Consecrated by (19), assisted by and (22) on May 18, 1924 for New Zealand. Died 1938.

24 WALKER**,** John: Consecrated by (19), assisted by (21) and on June 29, 1924 for South Africa. Resigned 1934, died 1950.

25 ARUNDALE, George Sydney: Consecrated by (18), assisted by (20) and (22) on August 4, 1925 for Europe. Retired 1934, died 1945.

26 TETTEMER, John Moynihan: Consecrated by (19), assisted by (21) and (25) on May 23, 1926 for the United States of America. Died 1949.

27 BECKWITH, Edwin Burt: Consecrated by (18), assisted by (21) and (22) on July 18, 1926 for the United States of America. Died 1929.

28 WARDALL, Ray Marshall: Consecrated by (19), assisted by (25) and (26) on October 17, 1926 for the United States of America. Died 1953.

29 HOUNSFIELD, Arthur Gerald: Consecrated by (18), assisted by (17) and (22) on January 29, 1928 for France. Died 1941.

30 BONJER, Johan Hubert: Consecrated by (18), assisted by (22) and (29) on April 18, 1928 for the Netherlands. Died 1972.

31 VREEDE, Adriaan Gerard: Consecrated by (18), assisted by (22), (26), (29) and (30) on August 15, 1928 for the Netherlands Indies. Died 1966.

32 CORDES, John Hermann: Consecrated by (19), assisted by (18), (22) and (30) on August 15, 1930 for Europe. Died 1960.

33 NYSSENS, Ernest Waldemer: Consecrated by (19), assisted by (18), (22) and (30) on August 15, 1930 for Europe. Died 1956.

34 HAMPTON, Charles: Consecrated by (21), assisted by (25) and (28) on September 13, 1931 for the United States of America.
Resigned 1945, died 1958.

35 TWEEDIE, David Morton: Consecrated by (19) on May 14, 1932 for Australia. Died 1941.

36 CRAWFORD, William: Consecrated by (35) assisted by (29) on February 24, 1935 for New Zealand. Died 1962.

37 SHEEHAN, Edmund Walter: Consecrated by (34) assisted by (28) on June 23, 1935 for the United States of America. Died 1988.

38 JIMENIZ, Buenaventura: Consecrated by (22), assisted by (34) and (37) on August 9, 1936 for Puerto Rico. Died 1970.

39 FARINAS, Frederico Jose: Consecrated by (22) assisted by (34) on August 23, 1936 for Cuba. Died 1947.

40 FOURNIER, Frans Louis Paul Gerard: Consecrated by (31), assisted by (32) and (33) on September 6, 1936 for the Netherlands Indies. Died 1945.

41 ACUNA, Jose Basileio: Consecrated by (34) assisted by (28) on February 7, 1937 for Central America. Resigned 1962.

42 BRANDT, Francois Antoine: Consecrated by (22), assisted by (29), (31) and (33) on September 25, 1938 for the Netherlands. Died 1949.

43 BURT, Lawrence Wilfred: Consecrated by (35) assisted by (36) on May 28, 1939 for Australia. Died 1962.

44 EKLUND, John Theodore: Consecrated by (34), assisted by (28) and (38) on July 2, 1939 for the United States of America. Died 1948.

45 FISHER, Stanley Sprott: Consecrated by (35) on August 20, 1939 for Australia. Died 1950.

46 BANKS, Harry Hirst: Consecrated by (43) on June 9, 1946 for New Zealand. Died 1973.

47 VIKING, Otto Emil: Consecrated by (22), assisted by (30) and (31) on June 30, 1946 for Scandinavia. Died 1966.

48 JACKSON, Ernest Whitfield: Consecrated by (22) assisted by (18) on September 1, 1946 for Canada. Died 1982’

49 SHORES, Charles Dunbar Tatham: Consecrated by (22) assisted by (18) on September 1; 1946 for India. Died 1979.

50 HENRY, Robert Louis Hegesippe Alfred: Consecrated by (33), assisted by (31) and (42) on September 29, 1946 for France. Died 1968.

51 MATTHEWS, Edward Murray: Consecrated by (28) on September 1, 1947, for the United States of America. Resigned 1976, died 1985.

52 ROBERTS, James Pickford: Consecrated by (51) on October 2, 1955 for the United States of America & West Indies. Died 1972.

53 DAW, William Henry: Consecrated by (51) on October 2, 1955 for Canada. Resigned 1980, reinstated 1984, died 1986.

54 DUBBINK, Henricus: Consecrated by (30) on April 12, 1959 for Europe.

55 RUSSELL, John H. V.: Consecrated by (52) assisted by (53) on October 9, 1960 for Canada. Resigned 1978, died 1985.

56 RUETER, Joris: Consecrated by (30) on November 13, 1960 for Europe. Admitted into the LCCI on December 21, 1988, for the Netherlands.
Died 1998.

57 ERWIN, Francis: Consecrated by (30) on October 29, 1961 for Canada. Died 1983.

58 HADAWAY, James Lee: Consecrated by (57) on November 30, 1963 for the United States of America. Died 1979.

59 ROBERTS, James Pickford Jr.: Consecrated by (52), assisted by (53) and (54) on October 23, 1966 for the United States of America.

60 FEUSS, Thomas Andrew: Consecrated by (52), assisted by (53) and (55) on October 23, 1966 for the United States of America. Died 1970.

61 de RIDDER, Jean-Baptiste Marie**:** Consecrated by (54), assisted by (56) and (30) on April 22, 1969 for Europe. Resigned 1982.

62 MATERMAN, Arend J.A.: Consecrated by (54) assisted by (61) on November 1, 1970 for Europe. Died 1988.

63 NETH, Joseph Edward: Consecrated by (53) assisted by (55) on June 6, 1971 for the United States of America. Died 2006.

64 BERRY, Donald M.: Consecrated by (53) assisted by (55) on June 6, 1971 for Canada. Resigned 1974.

65 WILLIAMS, Robert Lloyd: Consecrated by (53) assisted by (63) on June 24, 1972 for the United States of America. Resigned 1977.

66 JENKINS, John Lee: Consecrated by (65), assisted by (53) and (63) on
July 9, 1973 for the United States of America.

67 BROUGH, Reginald Gilbert: Consecrated by (62), assisted by (56) and (63) on May 15, 1977 for Europe.
Resigned 1980, re-instated 1987, resigned 1988.

68 GOODRICH, Peter W. Consecrated *sub conditione* by (53) on April 27,1978 for Canada. Expelled 1980.

69 COTE, O'Neill: Consecrated by (63), assisted by (53) and (68) on July 2, 1978 for Quebec, Canada. Resigned 1982, died 1986.

70 LARSEN, Joergen Koch: Consecrated by (68), assisted by (53) and (69) on February 11, 1979 for Canada. Suspended 1979, died 1989.

71 DAVIS, John Shelton: Consecrated by (68)**,** assisted by (53) and (70) on July 12, 1979 for the United States of America. Resigned 1980.

72 BEKKEN, Dean Everett: Consecrated by (63) assisted by (59) on
September 30, 1979 for the United States of America. Resigned 2007.

73 DEMERS, Joseph C.: Consecrated by Robert E. Burns on November 8, 1981. Admitted into the LCCI on June 30, 1984 for the United States of America. Resigned 1994.

74 McCOURT, Thomas: Consecrated by (55) on November 21, 1982 for the Liberal Catholic Church of Ontario, Canada. Retired 1988.

75 SAYER-RICHARDSON, Anthony: Consecrated by (62) on September 8, 1983 for Europe. Died 1986.

76 PYLE-BRIDGES, Dominic: Consecrated by (67) on May 20, 1986 for the Independent LCC (Great Britain and Ireland). Admitted into the LCCI on May 30, 1987 for Great Britain and Ireland. Resigned 1994.

77 MULLAN, Donald Wm.: Consecrated by (74) assisted by (53)on
August 10, 1986 for the Liberal Catholic Church of Ontario, Canada. Admitted into the LCCI on September 2, 1988 for Canada and the Philippines. Resigned 1991.

78 RANA, Emilio V.: Consecrated *sub-conditione* by (77) of the Liberal Catholic Church of Ontario, Canada, on March 20, 1988. Admitted into the. LCCI on September 2,1988 for the Philippines. Died1989

79 LOBELIUS, Owe: Consecrated by (72); assisted by (76) and (77) on September 4, 1988 for Scandinavia. Died 1993.

80 BERGSMA, Wiego: Consecrated by (56), assisted by (62) and (76) on February 15, 1987 for the International LCC. Admitted into the LCCI on December 21, 1988 for the Netherlands.

81 HALE, Edward K,: Consecrated *sub conditione* by (72) assisted by (77) on February 12, 1989 for Canada. Expelled 1989.

82 BROWN, John: Consecrated by (72), assisted by (66) and (77) on May 13, 19. 90 for Canada. Resigned 1991.

for

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83 FINN, Charles: Consecrated by (72)*,* assisted by (66) ·and (73) on June 22, 1991 for Mexico. Died 2010.

84 PENACHIO, Andre: Consecrated by Andrew Prazsky of the Slavonic Orthodox Church on October 12, 1969. Admitted to the LCCI on
November 17, 1994 for the United States of America. Died 1999

85 HENSON, Richard A.J.: Consecrated by (72), assisted by (59), (83) and (84) on November 26, 1995 for Great Britain and Ireland. Resigned 2006.

86 ROBERTS, William O.: Consecrated by (83), assisted by (59) and (66) on September 8, 2002 for the United States of America.

87 BURKE, Bennett D.D.: Consecrated by (83), assisted by (59), (86), and (72) on September 28, 2002 for the United States of America.

88 STUART, Elizabeth B.: Consecrated by Richard Palmer of the Open Episcopal Church on April I0, 2003. Admitted to the LCCI on August I0, 2006 for Great Britain and Northern Ireland. Resigned 2016.

89 WILBURG, Terrence F.: Consecrated by (59) assisted by (86) on September 29, 2006 for the United States of America. Retired

90 SANDERSON, Jason H.: Consecrated by (59) assisted by (86) on September 29, 2006 for the United States of America.

91 HERRERA LaFAVRE, Terence H.: Consecrated by (83) assisted by (59), (90) and (72) on November 4, for the United States of America.
Resigned 2007. Died 2018.

92 McLACHLAN, Marianne Angela Julian Francis: Consecrated by (88) on September 23, 2016 for Great Britain and Northern Ireland.

93 JOSE, Maria Celia: Consecrated by (87) assisted by (59), (66), (90) and (92) on April 30, 2017 for the United States of America.

94 AVELING, Harry George: Consecrated by (87) assisted by (59), (66), (90) and (92) on April 30, 2017 for the Province of Australia. Resigned 2021 to found *The Inclusive Sacramental Church of Christ.*

95 HOWARD, Tony Jack: Consecrated by Dean Everett Bekken for the Universal Catholic Church, assisted by Robert Winzens and Eric D. B. Llewellyn, on September 24, 2011.
Application for incardination to LCCI pending.

96 JONES, David Harvey: Consecrated by (94) assisted by the Most Rev George Cuffe, Orthodox Catholic Church of Australia, for The Inclusive Sacramental Church of Christ, Australia, on 29 January 2022.