

Clarification and Defense of Critiques

The Universal Church is founded on the Nicene Creed, which all Christians affirm. Our teaching on the One Nature of Christ reflects the Christology of the Oriental Orthodox Church. This position is historically recognized and fully legitimate.

Salvation is only through Christ. Therefore, only Christians can be saved. We do not claim that those outside our church movement are saved, but we call all people to repentance and spiritual growth.

We are not as legalistic as the Roman Catholic or Eastern Orthodox Churches. Our rules and moral guidance exist to encourage repentance, mercy, and spiritual formation. Discipline is for growth, not condemnation.

While this can create tension, it emphasizes grace and mercy over hostility. Our goal is always the spiritual well-being of members.

We recognize the risk of isolation. To address this, we are actively pursuing partnership with the Old Catholic Church to obtain apostolic succession. This will strengthen our historical continuity and foster ecumenical unity.

Roman Catholic, Eastern Orthodox, and Oriental Orthodox churches do not recognize our clergy in full communion. Their lay members may worship with us, but canonical restrictions limit full cooperation with clergy. Nevertheless, we maintain dialogue and welcome participation wherever possible.

Our historical credibility is rooted in adherence to Oriental Orthodox theology. This allows us to trace theological roots back to the early church. The Apostolic Codex represents our Early Church Tradition, preserving many texts from before the Council of Ephesus.

Although we do not yet have apostolic succession, we are actively working to obtain it through the Old Catholic Church.

Liberalism has affected many churches, leading to theological relativism. We are strict on key matters to protect truth, not out of hatred. We reject compromise when it undermines Christ's teaching.

The culture once supported Christ's truth; now it often opposes it. When culture conflicts with Christ, we stand firmly for truth. As St. Athanasius of Alexandria said: "If the world is against the truth, then I am against the world."

We welcome all to worship with us, even if they do not share all our beliefs. We encourage inter-ecumenical participation and dialogue. Catholics, Old Catholics, Eastern Orthodox, and Oriental Orthodox members may worship and participate according to canonical guidelines.

We do not affirm that Muslims are saved, because we hold Christ as the only source of salvation. This differs from more liberal stances in some churches.

We see Protestants as departed brethren, but our priority is unity with apostolic Christianity, not dialogue with every denomination. Lutherans and Anglicans are not excluded, as they retain essential Christian truths. However, they cannot receive the Eucharist due to differing understandings of the sacrament.

Our scripture canon follows the largest Septuagint collection. It aligns with Oriental Orthodox and Eastern Orthodox traditions. Critiques of our canon are often superficial.

Internal morality is vital, but we do not hate any group. Our call is always to repentance and spiritual growth.

We uphold Orthodox Christian teaching and what we see as correct. We do not conform to modern trends that compromise truth. The Apostolic Codex and Oriental Orthodox theology provide continuity and legitimacy.

We pursue apostolic succession through the Old Catholic Church. We maintain inter-ecumenical participation wherever canonical restrictions allow.

We remain counter-cultural to preserve orthodoxy, not from hostility. Any critiques based on misunderstanding, assumptions about legalism, or perceived hostility are addressed by our theology, practices, and commitment to mercy, dialogue, and worship participation.