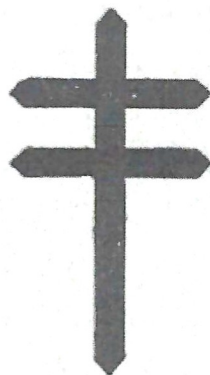


Apostolic Episcopal Church

Acknowledging the historic apostolic eastern confession and order, and believed to be a living branch of the Church Universal, whose continuity is traced through Orders back to the Mother Church of all Christendom, through the East.

With supplemental Scriptural, Historical and Traditional data.



The Apostolic Episcopal Church, as a religious corporation is incorporated under the Laws of the State of New York.

FOREWORD

In the Religious Corporations Law of the State of New York, Article 3-A., Section 50, there are these words:

"A CONGREGATION ACKNOWLEDGING THE HISTORIC APOSTOLIC EASTERN CONFESSION AND ORDER."

See Chapter 53 of the Laws of 1909, constituting Chapter 51 of the consolidated laws, as amended by the addition of Article 3-A, (chapt. 597 of the laws of 1932 and chapt. 127 of the laws of 1933) "In relation to incorporation of Apostolic Episcopal parishes or churches."

This is precisely what we claim to be, as a religious body made up of the several parishes. The Apostolic Episcopal Church as a corporate body, its Synod, and all its parishes are incorporated under this law—**ALL ACKNOWLEDGING THE HISTORIC APOSTOLIC EASTERN CONFESSION AND ORDER.** In other words, we profess to be a branch of an Eastern Church, and therefore, believed to be a valid branch of the Universal Church, whose symbol of faith is the Apostolic eastern confession, and whose Orders, through episcopal succession, are derived from the ancient Eastern episcopate, which of course, as we believe, is traced back to the primitive Church of the East, to the Apostles and Our Lord Jesus Christ.

APOSTOLIC EPISCOPAL CHURCH

THIS religious body, known officially in this country as the Apostolic Episcopal Church, is a branch of the One, Holy, Catholic and Apostolic Church, to use the title of Christ's Church, as given in the Nicene Creed. To her clergy and laity the term "Catholic" applies to the *whole Church of God*. The term means "universal" or "general"; as including the whole body of true believers; and as continuous of, and forming a part of the Apostolic Church, which has come down through the ages from Christ and the Holy Apostles. This Church does not restrict this term to a narrow and sectarian use. We recite the creed and pray for all the Churches of God throughout the world; "for the union of all faithful people in Christ and for the reunion of the whole Church." Moreover, in this Church we use this term in all kindness and charity toward all our fellow Christians, though they may not be in formal organic union under one visible head. We might add here that in this Church all our fellow Christians are officially invited to the Holy Eucharist. (See the Liturgy, pp. 126.)

This religious body claims to be an autonomous and independent American Church, possessing the spiritual heritage of the Apostolic Episcopate from a very ancient Eastern communion, with its valid

ministry coming down in an unbroken succession from the very first center of Christianity in the East. This Church, which acknowledges the historic Apostolic eastern confession and order, is loyal to the Holy Scriptures, which are regarded as God's Word and the charter of the Christian faith; true to the primitive symbol of the faith, as received by the whole body of the Flock of Christ, promulgated by the undivided Church universal. Diligent in service and broadminded in its attitude toward all scientific progress and intellectual approach to present-day needs, this Church seeks to carry forward the work of man's salvation by the propagation of the Gospel and the administration of the holy sacraments ordained by Christ, true God and true man; and to do her full share in carrying out the Lord's commission to the Apostles in the evangelization of the world.

* See note at the end of this historical sketch.

ORGANIZATION

This organized jurisdiction, as a distinct organic ecclesiastical body, came into being in America in 1925, with the institution thereof by canonical authority, by representation and delegation from the Patriarchate of the Chaldean Church (one of the branches of the historic Eastern Church in far-off Chaldea, the home of the patriarch Abraham) and through the consecration of the Rt. Rev. Arthur W. Brooks, B.D., to the Office of Bishop in the Church

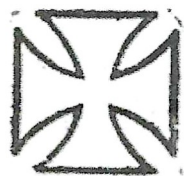
of God, on May 4th, 1925, on whom was laid the responsibility of ministering to the scattered adherents of this old Church of the East, who had come to America, and to complete the organization and expand the work.

In 1927, Bishop Brooks became the Pastor-Administrator of Christ's Church by-the-Sea, Broad Channel, Queens, New York, and the late Dr. Frederick M. Gordon of the Brooklyn Federation of Churches released spiritual jurisdiction over that congregation to Bishop Brooks, with opportunity to continue the organizing of this work. That congregation was reorganized and incorporated; and together with another congregation, The Lord's Evangelical Church of Ridgewood Plateau, now St. Mark's Apostolic Episcopal Church, Inc., the organization was completed, when the Synod was convoked on November 19, 1930. Since then other parishes have been formed and incorporated.

This Church retains the Faith and Order of the primitive Apostolic Church, using a liturgy compiled from ancient sources translated into the English language. Her sacerdotal ministry is composed of Bishops, Priests (or Presbyters) and Deacons, which Orders she deems essential. There are also the preparatory Minor Orders, and this Church also recognizes and possesses an evangelical ministry. Although having this

spiritual heritage from an ancient Church in the East, this Church owns no allegiance to any foreign potentate, ecclesiastical or political, is autonomous and independent, and heartily supports all American institutions, being fully in accord with the American principle of religious liberty and complete separation of Church and State.

For the preservation of her own independence and legal basis as a corporate body, to acquire and administer property for religious purposes, and to properly care for her assets, the Apostolic Episcopal Church is incorporated under the Laws of the State of New York. This ecclesiastical body, as a duly incorporated general religious body, is prepared to extend its work not only throughout the State of New York, but also in other States of the union, where opportunity for the formation of parishes and missions is offered.



SCRIPTURAL, HISTORICAL AND TRADITIONAL

That a Church was established among the Lord's followers is evident to all who have studied the Holy Scriptures of the New Testament. Our Lord Jesus Christ himself promised to build a church, according to St. Matthew. (St. Matt. 16.18.)

In the Acts of the Holy Apostles (Acts ii chapter) is given the account of the Day of Pentecost, and all through the Book of Acts there is abundance of evidence of the existence of Churches. (Read also Acts i chapter.)

One may easily see that a visible Church existed in Jerusalem from Pentecost, and according to the Book of Acts, spread from Jerusalem to other centers in Judea, Samaria, and Antioch, principle centers in Asia Minor, Cesarea, Damascus, Ephesus, etc., probably Arabia, and eastward to far-off Persia, and thence to the West, when St. Paul went forth on his great missionary journeys. It is not to be overlooked that the Gospel was first preached, and Churches were established in the East, and then carried to the West from the East, after some very important Churches had been founded by the Apostles. The first center of Christianity was at Jerusalem, and thence Antioch, when the work among the Gentiles took on a very important character. The Eastern Church is the mother Church of Christendom, of which the Greek Church as a part, had the leading role. It appears, that in the far-east the Church was also

established at an early date by Thaddeus. The universality of the Church was evident on Pentecost. Present in Jerusalem were, according to Acts ii:9, "Parthians and Medes, and Elamites, and dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus, and Asia, Phrygia and Pamphylia, in Egypt, and in parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians." Did any of these receive the word with gladness? Were any of these baptized? Were any of these numbered among the three thousand souls? (See Acts ii:41, 42.)

In regard to the spread of Christianity in the East and thence later in the West, no less authority than Dean Stanley, late Professor of Ecclesiastical History, Oxford, stated:

"By whatever name we call it—'Eastern,' 'Greek,' or 'Orthodox'—it carries us back, more than any other existing institution, to the earliest scenes and times of the Christian religion. (Lect. 7, pp. 56.)

"Jerusalem, Antioch, Alexandria, are centers of local interest which none can see or study without emotion, and the Churches which have sprung up in these regions retain the ancient customs of the East, and of the primitive age of Christianity, long after they have died out everywhere else. (Lect. 7, pp. 57.)

"We know, and it is enough to know, that the Gospel, the original Gospel which came from the East now rules in the West." (pp. 95.) The Church in far-off Eastern Asia (beyond the Empire), Chaldea, the home of Abraham, "was the earliest of all Christian missions—the mission of Thaddeus to Agbarus." (pp. 58.)

A delegate from that very Apostolic Church in far-off eastern Asia came to the Council of

Nice, A.D., 325. This Church in the East, among the Mesopotamians, and Chaldeans and in Kurdistan was once a very powerful Church, whose Patriarch for centuries was called the Patriarch of the East, or the Patriarch of Babylon.

Another bit of evidence that Christianity spread to far-off Mesopotamia at an early date, is found in the fact that the Syriac or Peshito Version of the Holy Scriptures date back to the close of the first century A.D. It was made at Edessa in Mesopotamia. It is the most ancient copy of the whole Bible, having in it all the O.T. and all the N.T. except the II and III Epistles of John, II Peter, Jude and Revelation. It is one of the Ancient Versions, older than any of the present Greek Manuscripts. (See the New Analytical Indexed Bible pp. 4 III. "The Syriac or Peshito Version.")

But some may think there are no Christians in that part of the world occupied by the Mohammedans, and that the once powerful East Syriac and far-off Chaldean missionary work of the Apostles died out. True they have suffered from fire and sword and persecutions and every kind of disaster, but a fragmentary and fastly diminishing branch of the Eastern Church still remains in that land among the most persecuted of all Christians. Let us quote recent testimony:

In the New York Times, June 14, 1931, there appeared an article, in which the Rev. Dr. Edmund A. Walsh of Georgetown University, Washington, D. C., was quoted:

"Considerable anxiety has been expressed both in Europe and America, as well as Iraq* itself, concerning the future status of the Christian minorities subsequent to the expiration of the British mandate. The Christian inhabitants, divided into Chaldeans, Syrians, Latins, Armenians, Gregorians, Nestorians,

Greeks and Jacobites, will not exceed 140,000 out of a population of 3,000,000. The fears of reprisal and persecution have some foundation in respect to isolated Christian villages situated in regions that are predominantly Mohammedan."

* Iraq is Mesopotamia. See Biblical and other maps.

NOTE: Churches exist in those isolated Christian villages; yes, the Eastern Church, the same old Eastern Church established then by the Apostles, who went out from Jerusalem.

EDITORIAL NOTE: Some think of the Eastern Church as simply the Greek Church, but this is incorrect. Generally, the "Eastern Church" includes the Greek, Russian, Coptic, Armenian, Syrian, Assyrian, Chaldean, the Malabar Churches, and all the branches derived therefrom, whose Orders are regarded valid everywhere, all of which collectively are called Eastern Churches, even though they may be more or less separated.



For further information apply to

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