

In the Fall of 1977, on the Feast of the Holy Cross, two thousand faithful Episcopalians gathered to preserve the faith once delivered unto the saints as a result of changes in the church's theology, orders, and liturgy, Perry Laukhuff, the President of the Fellowship of Concerned Churchmen addressed the inaugural session of the Congress of St. Louis thus: "Your presence is a witness to our mutual faith which we share in Christ Jesus. Your presence is evidence of your concern for the continuance of that faith... Together, we here manifest our intention to remove ourselves from that error and to salvage our Apostolic Church. We pray that God and Holy Ghost will guide and bless this congress and that all we do here may be to the glory of God the Father and for the sake of God the Son...."

THE FELLOWSHIP OF CONCERNED CHURCHMEN

P. O. BOX 505

AMHERST, VIRGINIA 24521

HOLY CROSS DAY

September 14, 1977

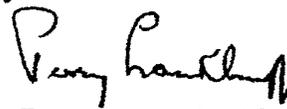
A GREETING TO ALL PARTICIPANTS IN THE CHURCH CONGRESS

It would be a great pleasure for me to greet each one of you personally but you are far too many for that to be possible and so I take this means of extending to you a warm welcome of Christian fellowship to the St. Louis Church Congress, called by the Fellowship of Concerned Churchmen. The response of American and Canadian churchmen to our call has been tremendous. What we do here will be watched throughout the Anglican Communion, and even beyond its bounds.

Your presence is a witness to our mutual faith which we share in Christ Jesus. Your presence is evidence of your concern for the continuance of that faith and of your love for the Episcopal Church and the Anglican Church of Canada which have chosen a path of grievous error.

Together, we here manifest our intention to remove ourselves from that error and to salvage our apostolic Church. We pray that God the Holy Ghost will guide and bless this Congress and that all we do here may be to the glory of God the Father and for the sake of God the Son. Our spirit here must not be one of recrimination but rather one of re-dedication and of service. If we are animated by such a spirit, this Congress will be an historic and uplifting spiritual occasion.

May the Peace of the Lord be always with us.



Perry Laukhuff

President



THE PRESIDENT'S ADDRESS

by Perry Laukhuff

Delivered at The Church Congress,

St. Louis, Missouri - September 14, 1977

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST. AMEN.

I now declare this extraordinary Church Congress to be in session.

First of all, permit me to introduce myself. I am Perry Laukhuff, editor of *The Certain Trumpet*. I have the great good fortune to be a communicant of Ascension Church, in Amherst, Virginia, whose Rector is with us this evening. I came to Ascension by way of St. Paul's Church, in Norwalk, Connecticut; the former Rector of that parish, who nurtured my faith and brought me into the Church, happily is also with us this evening. My colleagues in the Fellowship of Concerned Churchmen have honored me with the presidency of that organization and it is in that capacity that I preside over this gathering.

There are several other introductions which I wish to make. I wish I could present to you everyone of the leaders of organizations and publications who knowing that they represented a great mass of Anglicans and Episcopalians, have labored in conscience and in prayer, first to try to prevent the events which have made this Congress necessary and second to bring about this Congress and to guide it to a positive result for our Lord's sake.

I cannot present everyone in the time available and so I shall limit my introductions to the officers and members of the Board of Directors of the Fellowship, who are seated with me on the platform. They will have to represent all those who through perplexity and anxiety, through difficulties and uncertainties have stood together in the years since the Fellowship was first loosely formed in 1973.

The Rev. Dr. Carroll E. Simcox, Vice President of the Fellowship, and just-retired Editor of *The Living Church*

Mrs. A. H. Von Klemperer, a communicant of St. John's of Lattingtown, Locust Valley, L. I., New York, who is Secretary of the Fellowship, and President of the Long Island Branch of the Society for the Preservation of the Book of Common Prayer.

Mr. Ralph Edgar Murphy, a communicant, lay reader and vestryman of St. Paul's Church, Doylestown, Pennsylvania, who is Treasurer of the Fellowship. Mr. Murphy is Group Controller of the Connector Group of Microdot, Inc.

Members of the Board of Directors are:

The Rev. Peter D. Hannen, Rector of St. Columba's Church, Montreal, Quebec, and President of the Council for the Faith, in Canada.

The Rev. Richard W. Ingalls, Rector of Mariners' Church, Detroit, Michigan, and President of the Foundation for Christian Theology.

The Rev. Robert S. Morse, Rector of St. Peter's Church, in Oakland, California, and Executive Director of the American Church Union.

The Rev. James Parker, SSC, Rector of St. Mark's Church, in Albany, Georgia, and Vicar General for North America of the Society of the Holy Cross.

I want to make another and rather unusual introduction. You have met and greeted my colleagues. I want them to meet and

greet you. We have here around 1,500 people. They come from nearly all the 92 continental dioceses of the Episcopal Church, as well as from Puerto Rico and Hawaii, and from many dioceses of the Anglican Church of Canada. With few exceptions, these are the faithful and these represent the faithful who refuse to surrender the faith received from the saints and our fathers. These are the people and these represent the people who, by their support and their prayers, their hope and their constancy have sustained us in the Fellowship through these tremendously trying months and have made this Congress possible. I ask my brethren here on the platform and the other leaders of the organizations making up the FCC who are scattered throughout the hall to stand and join me in greeting this great assemblage with a round of applause.

It is my privilege to introduce to you a bishop who gave me permission to introduce him but said, "just say I am so and so." I have to say a little more than that. Many of you heard him preach a stirring and memorable sermon one year ago today in St. Mark's Cathedral in Minneapolis. I shall never in my life forget the moment when he held aloft his pectoral cross and declared in ringing tones that the standard I hold aloft this Holy Cross Day is the symbol of No Compromise and No Cooperation - no compromise of the Truth, the Way and the Life; no cooperation with humanistic religion whose watchwords are empowerment, relevancy and contemporaneity." In the year since then, he has been a quiet source of counsel, uncompromising, faithful to his calling as a bishop in the Church of God. I am honored to introduce to you the bishop who will celebrate the Eucharist for us on Friday, the Right Reverend the Bishop of Northern California, Clarence R. Haden, Jr.

Finally, with the greatest of pleasure and with gratitude to God, I make one final introduction. There is in the Church a bishop, a man enjoying a well-earned retirement, whose conscience and convictions brought him forth from that retirement to serve God as he had vowed to do and to answer the cry for episcopal oversight which has welled up from thousands of hearts. This Father in God truly has been that in a time of need and crisis. Heedless of the cost, impelled only by the need and his duty, he has criss-crossed this country, confirming, baptising, preaching, giving pastoral guidance and care and representing the apostles in those many parishes which have formally separated, to those many congregations which have sprung up as missions, and to some parishes which no longer have a faithful bishop to turn to. It is out of a full heart and with joy that I present to you the Right Reverend the Bishop of Springfield, retired, Albert A. Chambers.

Brethren! Permit me to open this Congress with a few words of my own. Much of what I say will doubtless be said again and better by others. I do not mean to anticipate them. There are, however, matters which cannot be too often emphasized.

I am not a preacher, and this is not a sermon. Nevertheless, it is customary, among Christians, to take a text from Holy Scripture. Among the many texts which are appropriate to this moment, I have finally settled on that superb passage from the sixth Chapter of the Epistle of St. Paul to the Ephesians, verses 10 through 18

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt



about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

I have referred to this as an "extraordinary" Congress. As far as I know, it has no exact precedent or parallel in Anglican history. It is a strange Congress - called by people with no authority but their faith, attended by people with no authority but their faith.

We are not a Church but we speak for the lacerated Church. We are here because our unity in Christ and our community of faith mean more to us than a false, shallow and compromising paper unity in those institutions called the Anglican Church of Canada and the Protestant Episcopal Church in the United States of America. We are not a Synod, we are not a General Convention, nor are we a constitutional convention. We will not have the time or the means for argument and debate, for motions and resolutions, for points of order and votes.

We are here to witness, to express to the Church Universal our faith. The Fellowship, acting on faith and in the role of spokesman for a mass of as yet unorganized churchmen in our two countries will offer a platform and a provisional plan for the continuation of the Episcopal and Anglican Churches in North America - a plan to which, God willing, you and the rest of the faithful can rally.

To a degree, the eyes of Christendom are upon us here. Several Church bodies have observers present. The other Apostolic Churches are keen to see what manner of Christians we are - how sound, how zealous, how faithful, how determined - to see what unity we can forge. The eyes of the Anglican Communion are certainly upon us. There is the most widespread concern for us. There is support and prayer for us. Anglicans all over the World are watching to see what path we chart, which they may need and dare to follow. Many messages of interest and support have been received from throughout Anglicanism. Bishops, priests and laymen have written that they are praying for us.

Yes, we are under observation here. Even the world outside our doors has a lively interest in what we say and do, For me, personally. I must say that my heart is filled to overflowing as I survey this assemblage. We have come together from the far corners of the Church in North America. We did not want to come, other things being equal, to this kind of gathering. But other things were not equal. We have been forced to this step by those who failed us - and their roster is long! Most of our bishops failed us. Many of our priests failed us. Behind them, the seminaries failed us. The laity, ill-taught, often ignorant, far too often complacent, failed us. The spirit of the world and of the times prevailed against us. The Holy Ghost, ever present, ever invoked, stayed His hand among us for our lack of faith. Because of these and other factors, Quebec in 1975 and Minneapolis in 1976 failed us.

And so, sorrowfully but with great hope and a tremendous sense of mission and of brotherhood in Christ, we come together.

We come together as Catholics - a word we shall doubtless hear often in these hours. Perhaps many of you never think of yourselves as Catholics. But we are, and let us never be ashamed to claim that glorious term for ourselves. We are not Roman Catho-

lics nor are we Eastern Orthodox Catholics. We are Catholics in the rich tradition of the Church of England, whose children we are. We are Catholics because we are apostolic and sacramental in the way which Jesus Christ prescribed. We are Catholics because we belong to His Church the One Church, which He left for our comfort and salvation. We are Catholics because we too are descended from and are part of the undivided Church which was His legacy and for whose return we yearn and are prepared to strive. We are Catholics because we accept the Creeds in which we confess our belief in the One Holy Catholic and Apostolic Church. We are here because we are Catholics and we are Catholics because we believe.

As Catholics, we must rise above every label of partisanship, every outworn tag that has too often served only to confuse and divide us. This Congress is not "High Church." Neither is it "Low Church." It is a united Catholic witness and action for the Faith as we all received it.

We are here, too, because we are Anglican. We are children of the Church of England. We are products of that special flavor, that special character and tone, which is the Anglican Communion. Anglicanism produced that unequalled expression of worship that marvellous declaration of our faith, that singular example of the heights of reverence, beauty and majesty to which the English language can soar - the Book of Common Prayer. Anglicanism is free and reformed. It is, at its best, fervent and evangelizing. It is Catholic. We believe that Anglicanism has a place in and has a contribution to make to that cluster of bodies which make up the Holy Apostolic Church. We assert our Anglicanism. As long as the See of Canterbury stands committed to the faith as it was received the Celtic saints and through Saint Augustine and always hitherto proclaimed by Anglicanism we assert here to Canterbury itself our intention and our claim to be Anglican!

There are temptations in a gathering like this and at a moment like this - temptations to be bitter to dwell on the wrongs which have driven us to this step. Those wrongs are real, they are grave, they are historic fact. They will doubtless be listed and recalled many times here. But we are not here to lament, we are not here to scourge, we are not here to hate. The Church which we loved has gone another way, unheeding. It has departed from Apostolic Order, and Apostolic Order is the very basis of those Sacraments that unite us to Christ and reveal His comforting and healing Presence among us. The Church has changed doctrine, it has turned its back on those Scriptural standards which God gave for our guidance.

Schism? We have been too long beaten over the head with that word! Let us never forget that in the Litany it is false doctrine" and "heresy" which have the pride of place before "schism" as evils from which we pray to be delivered! Schism was accomplished at Quebec and at Minneapolis. Let us get the record straight and let us keep it straight. We are not Schismatics. We stand where we have always stood. We believe what we have always believed. We worship as we have always worshipped.

Schism is a separation from the ancient Apostolic Church, caused by apostasy, an abandonment of that ancient Church's faith and order. But we have abandoned nothing. We adhere unchangingly to the One Holy Catholic and Apostolic Church of Jesus Christ and the Son of God, the Church of the Ages. Others do not. When others say we are guilty of schism, we fling the charge back into their teeth!



So, my dear brethren, we come together here in .faith, in strength and in unity. We come to recreate an institutional home for that mystical Church from which we shall never be separated. We want to worship in quietness and peace and fervor. We want to preach and teach from a foundation which is strong and genuine and credible. As someone has recently well put it, we are here today because we are called to mission, not because ‘we are called from the Episcopal Church or the Anglican Church of Canada. We want to go out into the world sealed with the sign of the Cross as Christians from 33 A.D., knowing and meaning what we believe.

We are here to proclaim and affirm. We have a faith to trumpet forth and to carry to the world. There is no greater proclamation of that faith than the Nicene Creed. I ask you therefore to stand now and affirm the Nicene Creed with me, in ringing voices Which will be heard with dismay in the courts of the ungodly and heard with joy at the very gates of Heaven.

Thus began the faith walk and the spiritual battle to preserve the Faith through the Anglican tradition. These principles reiterate our fidelity in preserving the faith and apostolic order through the continuation of Anglicanism, faith that is founded on the Holy Scriptures, sacramental orthodoxy and apostolic validity. We continue to celebrate our life of Faith in the Lord Jesus through His Church, Apostolic Orders, Sacraments and Liturgy as the Lord taught, As the Apostles preached and As the Fathers of the Faith preserved.

THE AFFIRMATION OF ST. LOUIS

IN THE NAME OF THE FATHER AND OF THE SON AND OF
THE HOLY GHOST. AMEN.

The Continuation of Anglicanism

We affirm that the Church of our fathers, sustained by the most Holy Trinity, lives yet, and that we, being moved by the Holy Spirit to walk only in that way, are determined to continue in the Catholic Faith, Apostolic Order, Orthodox Worship and Evangelical Witness of the traditional Anglican Church, doing all things necessary for the continuance of the same. We are upheld and strengthened in this determination by the knowledge that many provinces and dioceses of the Anglican Communion have continued steadfast in the same Faith, Order, Worship and Witness, and that they continue to confine ordination to the priesthood and the episcopate to males. We rejoice in these facts and we affirm our solidarity with these provinces and dioceses.

The Dissolution of Anglican and Episcopal Church Structure

We affirm that the Anglican Church of Canada and the Protestant Episcopal Church in the United States of America, by their unlawful attempts to alter Faith, Order and Morality (especially in their General Synod of 1975 and General Convention of 1976), have departed from Christ’s One, Holy, Catholic and Apostolic Church.

The Invalidity of Schismatic Authority

We affirm that the claim of any such schismatic person or body to act against any Church member, clerical or lay, for his witness

to the whole Faith is with no authority of Christ’s true Church, and any such inhibition, deposition or discipline is without effect and is absolutely null and void.

The Need for Principles and a Constitution

We affirm that fundamental principles (doctrinal, moral, and constitutional) are necessary for the present, and that a Constitution (redressing the defects and abuses of our former governments) should be adopted, whereby the Church may be soundly continued.

The Continuation of Communion with Canterbury

We affirm our continued relations of communion with the See of Canterbury and all faithful parts of the Anglican Communion. [Note: Because of the action of General Synod of the Church of England, Parliament, and the Royal Assent, the College of Bishops of the Holy Catholic Church - Anglican Rite is obliged no longer to count the See of Canterbury as a faithful part of the Anglican Communion.]

WHEREFORE, with a firm trust in Divine Providence, and before Almighty God and all the company of heaven, we solemnly affirm, covenant and declare that we, lawful and faithful members of the Anglican and Episcopal Churches, shall now and hereafter continue and be the unified continuing Anglican Church in North America, in true and valid succession thereto.

FUNDAMENTAL PRINCIPLES

In order to carry out these declarations, we set forth these fundamental Principles for our continued life and witness.

PREFACE

In the firm conviction that “we shall be saved through the grace of the Lord Jesus Christ,” and that “there is no other name under heaven given among men by which we must be saved,” and acknowledging our duty to proclaim Christ’s saving Truth to all peoples, nations and tongues, we declare our intention to hold fast the One, Holy, Catholic and Apostolic Faith of God.

We acknowledge that rule of faith laid down by St. Vincent of Lerins: “Let us hold that which has been believed everywhere, always and by all, for that is truly and properly Catholic.”

I PRINCIPLES OF DOCTRINE

1. The Nature of the Church

We gather as people called by God to be faithful and obedient to Him. As the Royal Priestly People of God, the Church is called to be, in fact, the manifestation of Christ in and to the world. True religion is revealed to man by God. We cannot decide what is truth, but rather (in obedience) ought to receive, accept, cherish, defend and teach what God has given us. The Church is created by God, and is beyond the ultimate control of man.

The Church is the Body of Christ at work in the world. She is the society of the baptized called out from the world: In it, but not of it. As Christ’s faithful Bride, she is different from the world and must not be influenced by it.

2. The Essential of Truth and Order

We repudiate all deviation of departure from the Faith, in whole or in part, and bear witness to these essential principles of evangelical Truth and apostolic Order:

Holy Scriptures

The Holy Scriptures of the Old and New Testaments and the authentic record of God’s revelation of Himself, His saving activity, and moral demands -- a revelation valid for all men and all time.



The Creeds

The Nicene Creed as the authoritative summary of the chief articles of the Christian Faith, together with the “Apostles’ Creed, and that known as the Creed of St. Athanasius to be “thoroughly received and believed” in the sense they have had always in the Catholic Church.

Tradition

The received Tradition of the Church and its preachings as set forth by “the ancient catholic bishops and doctors,” and especially as defined by the Seven Ecumenical Councils of the undivided Church, to the exclusion of all errors, ancient and modern.

Sacraments

The Sacraments of Baptism, Confirmation, the Holy Eucharist, Holy Matrimony, Holy Orders, Penance and Unction of the Sick, as objective and effective signs of the continued presence and saving activity of Christ our Lord among His people and as His covenanted means for conveying His grace. In particular, we affirm the necessity of Baptism and the Holy Eucharist (where they may be had) -- Baptism as incorporating us into Christ (with its completion in Confirmation as the “seal of the Holy Spirit”), and the Eucharist as the sacrifice which unites us to the all-sufficient Sacrifice of Christ on the Cross and the Sacrament in which He feeds us with His Body and Blood.

Holy Orders

The Holy Orders of bishops, priests and deacons as the perpetuation of Christ’s gift of apostolic ministry to His Church, asserting the necessity of a bishop of apostolic succession (or priest ordained by such) as the celebrant of the Eucharist -- these Orders consisting exclusively of men in accordance with Christ’s Will and institution (as evidenced by the Scriptures), and the universal practice of the Catholic Church.

Deaconesses

The ancient office and ministry of Deaconesses as a lay vocation for women, affirming the need for proper encouragement of that office.

Duty of Bishops

Bishops as Apostles, Prophets, Evangelists, Shepherds and Teachers, as well as their duty (together with other clergy and the laity) to guard and defend the purity and integrity of the Church’s Faith and Moral Teaching.

The Use of Other Formulae

In affirming these principles, we recognize that all Anglican statements of faith and liturgical formulae must be interpreted in accordance with them.

Incompetence of Church Bodies to Alter Truth

We disclaim any right or competence to suppress, alter or amend any of the ancient Ecumenical Creeds and definitions of Faith, to set aside or depart from Holy Scripture, or to alter or deviate from the essential pre-requisites of any Sacrament.

Unity with Other Believers

We declare our firm intention to seek and achieve full sacramen-

tal communion and visible unity with other Christians who “worship the Trinity in Unity, and Unity in Trinity,” and who hold the Catholic and Apostolic Faith in accordance with the foregoing principles.

II. PRINCIPLES OF MORALITY

The conscience, as the inherent knowledge of right and wrong, cannot stand alone as a sovereign arbiter of morals. Every Christian is obligated to form his conscience by the Divine Moral Law and the Mind of Christ as revealed in Holy Scriptures, and by the teaching and Tradition of the Church. We hold that when the Christian conscience is thus properly informed and ruled, it must affirm the following moral principles:

Individual Responsibility

All people, individually and collectively, are responsible to their Creator for their acts, motives, thoughts and words, since “we must all appear before the judgment seat of Christ . . .”

Sanctity of Human Life

Every human being, from the time of his conception, is a creature and child of God, made in His image and likeness, an infinitely precious soul; and that the unjustifiable or inexcusable taking of life is always sinful.

Man’s Duty to God

All people are bound by the dictates of the Natural Law and by the revealed Will of God, insofar as they can discern them.

Family Life

The God-given sacramental bond in marriage between one man and one woman is God’s loving provision for procreation and family life, and sexual activity is to be practiced only within the bonds of Holy Matrimony.

Man as Sinner

We recognize that man, as inheritor of original sin, is “very far gone from original righteousness,” and as a rebel against God’s authority is liable to His righteous judgment.

Man and God’s Grace

We recognize, too, that God loves His children and particularly has shown it forth in the redemptive work of our Lord Jesus Christ, and that man cannot be saved by any effort of his own, but by the Grace of God, through repentance and acceptance of God’s forgiveness.

Christian’s Duty to be Moral

We believe, therefore, it is the duty of the Church and her members to bear witness to Christian Morality, to follow it in their lives, and to reject the false standards of the world.

III. CONSTITUTIONAL PRINCIPLES

In the constitutional revision which must be undertaken, we recommend, for the consideration of continuing Anglicans, the following:

Retain the Best of Both Provinces

That the traditional and tested features of the Canadian and American ecclesiastical systems be retained and used in the administration of the continuing Church.



Selection of Bishops

That a non-political means for selection of bishops be devised.

Tripartite Synod

That the Church be generally governed by a Holy Synod of three branches (episcopal, clerical and lay), under the presidency of the Primate of the Church

Scriptural Standards for the Ministry

That the apostolic and scriptural standards for the sacred Ministry be used for all orders of Ministers.

Concurrence of all Orders for Decisions

That the Constitution acknowledge the necessity of the concurrence of all branches of the Synod for decisions in all matters, and that extraordinary majorities be required for the favorable consideration of all matters of importance.

Re-establishment of Discipline

That the Church re-establish an effective permanent system of ecclesiastical courts for the defense of the Faith and the maintenance of discipline over all her members.

Constitutional Assembly to be Called

That our bishops shall call a Constitutional Assembly of lay and clerical representatives of dioceses and parishes to convene at the earliest appropriate time to draft a Constitution and Canons by which we may be unified and governed, with special reference to this Affirmation, and with due consideration to ancient Custom and the General Canon Law, and to the former law of our provinces.

Interim Action

In the meantime, trusting in the everlasting strength of God to carry us through all our trials, we commend all questions for decision to the proper authorities in each case: Episcopal, diocesan, and parochial, encouraging all the faithful to support our witness as subscribers to this Affirmation, and inviting all so doing to share our fellowship and the work of the Church.

IV. PRINCIPLES OF WORSHIP

Prayer Book -- The Standard of Worship

In the continuing Anglican Church, the Book of Common Prayer is (and remains) one work in two editions: The Canadian Book of 1962 and the American Book of 1928. Each is fully and equally authoritative. No other standard for worship exists.

Certain Variances Permitted

For liturgical use, only the Book of Common Prayer and service books conforming to and incorporating it shall be used.

V. PRINCIPLES OF ACTION

Intercommunion with other Apostolic Churches

The continuing Anglicans remain in full communion with the See of Canterbury and with all other faithful parts of the Anglican Communion, and should actively seek similar relations with all other Apostolic and Catholic Churches, provided that agreement in the essentials of Faith and Order first be reached.

Non-Involvement with Non-Apostolic Groups

We recognize that the World Council of Churches, and many national and other Councils adhering to the World Council, are non-Apostolic, humanist and secular in purpose and practice, and that under such circumstances, we cannot be members of any of them. We also recognize that the Consultation of Church Union (COCU) and all other such schemes, being non-Apostolic and non-Catholic in their present concept and form, are unacceptable to us, and that we cannot be associated with any of them.

Need for Sound Theological Training

Re-establishment of spiritual, orthodox and scholarly theological education under episcopal supervision is imperative, and should be encouraged and promoted by all in authority; and learned and godly bishops, other clergy and lay people should undertake and carry on that work without delay.

Financial Affairs

The right of congregations to control of their temporalities should be firmly and constitutionally recognized and protected.

Administrative Matters

Administration should, we believe, be limited to the most simple and necessary acts, so that emphasis may be centered on worship, pastoral care, spiritual and moral soundness, personal good works, and missionary outreach, in response to God's love for us.

The Church as Witness to Truth

We recognize also that, as keepers of God's will and truth for man, we can and ought to witness to that will and truth against all manifest evils, remembering that we are as servants in the world, but God's servants first.

Pensions and Insurance

We recognize our immediate responsibility to provide for the establishment of sound pension and insurance programs for the protection of the stipendiary clergy and other Church Workers.

Legal Defense

We recognize the immediate need to coordinate legal resources, financial and professional, for the defense of congregations imperiled by their stand for the Faith, and commend this need most earnestly to the diocesan and parochial authorities.

Continuation, Not Innovation

In this gathering witness of Anglicans and Episcopalians, we continue to be what we are. We do nothing new. We form no new body, but continue as Anglicans and Episcopalians.

NOW, THEREFORE, deeply aware of our duty to all who love and believe the Faith of our Fathers, of our duty to God, who alone shall judge what we do, we make this Affirmation. Before God, we claim our Anglican/Episcopal inheritance, and proclaim the same to the whole Church, through Jesus Christ our Lord, to whom, with the Father and the Holy Ghost, be all honor and glory, world without end. Amen.

