



The Lambeth Conference

Resolutions Archive from 1908

Lambeth Conference Resolutions Archive

Index of Resolutions from 1908

- **Resolution 1**
- **Resolution 2**
- **Resolution 3**
- **Resolution 4**
- **Resolution 5**
- **Resolution 6**
- **Resolution 7**
- **Resolution 8**
- **Resolution 9**
- **Resolution 10**
- **Resolution 11**
- **Resolution 12**
- **Resolution 13**
- **Resolution 14**
- **Resolution 15**
- **Resolution 16**
- **Resolution 17**
- **Resolution 18**
- **Resolution 19**
- **Resolution 20**
- **Resolution 21**
- **Resolution 22**
- **Resolution 23**
- **Resolution 24**
- **Resolution 25**
- **Resolution 26**
- **Resolution 27**
- **Resolution 28**
- **Resolution 29**

Index of Resolutions from 1908

- **Resolution 30**
- **Resolution 31**
- **Resolution 32**
- **Resolution 33**
- **Resolution 34**
- **Resolution 35**
- **Resolution 36**
- **Resolution 37**
- **Resolution 38**
- **Resolution 39**
- **Resolution 40**
- **Resolution 41**
- **Resolution 42**
- **Resolution 43**
- **Resolution 44**
- **Resolution 45**
- **Resolution 46**
- **Resolution 47**
- **Resolution 48**
- **Resolution 49**
- **Resolution 50**
- **Resolution 51**
- **Resolution 52**
- **Resolution 53**
- **Resolution 54**
- **Resolution 55**
- **Resolution 56**
- **Resolution 57**
- **Resolution 58**
- **Resolution 59**
- **Resolution 60**
- **Resolution 61**

Index of Resolutions from 1908

- **Resolution 62**
- **Resolution 63**
- **Resolution 64**
- **Resolution 65**
- **Resolution 66**
- **Resolution 67**
- **Resolution 68**
- **Resolution 69**
- **Resolution 70**
- **Resolution 71**
- **Resolution 72**
- **Resolution 73**
- **Resolution 74**
- **Resolution 75**
- **Resolution 76**
- **Resolution 77**
- **Resolution 78**

Resolution 1

The Conference commends to Christian people and to all seekers after truth the Report of the Committee on The Faith and Modern Thought, as a faithful attempt to show how that claim of our Lord Jesus Christ, which the Church is set to present to each generation, may, under the characteristic conditions of our time, best command allegiance.

Resolution 2

The Conference, in view of tendencies widely shown in the writings of the present day, hereby places on record its conviction that the historical facts stated in the Creeds are an essential part of the faith of the Church.

Resolution 3

Whereas our Lord Jesus Christ and his Apostles made it of first importance that the Church's ministers should be men of spiritual character and power, full of faith and of the Holy Ghost; and whereas our Lord has taught us to pray to the Lord of the harvest that he will send forth labourers into his harvest; this Conference desires to emphasise the need of more earnest prayer on the part of the Church generally, especially at the Ember seasons, that God would call and send forth such men to the work of the ministry.

Resolution 4

Whereas, in view of the serious decline in the number of candidates for Holy Orders, it is clear that some do not recognise that call and others are either unwilling or unable to offer themselves for the ministry, we recommend that Christian parents be urged to encourage signs of vocation in their sons, and to count it a privilege to dedicate them for the ministry, and parish priests and teachers in schools and universities to foster such vocations.

Resolution 5

Inasmuch as there are many young men who appear to have a vocation for the ministry and to be hindered from realising it only by lack of means to provide their training, this Conference urges that an ordination candidates fund and committee, or some similar organisation, should form part of the normal equipment of the Church, to assist bishops in discovering such men and enabling them to respond to their call; and that all churchmen should be taught to regard it as their duty to contribute to this object.

Resolution 6

So far from the standard for ordination being lowered to meet the existing deficiency in the number of candidates, the time has now come when, in view of the development of education and of the increased opportunities afforded for university training, a serious effort should be made to secure that candidates for Holy Orders should normally be graduates of some recognised university.

Resolution 7

While rules must of necessity vary to suit the varying conditions in different parts of the world, the principle ought everywhere to be maintained that, in addition to general education, all candidates should be required to receive special theological and practical training under some recognised supervision.

Resolution 8

It is of the greatest importance that the conscience of the Church at large should be awakened as to its primary responsibility for providing for the training, maintenance, and superannuation of the clergy; and we recommend that united action to this end should be taken, where possible, by the provinces or national Churches of our Communion.

Resolution 9

Since it is generally acknowledged that the system of encouraging men to work abroad for a period of three or five years has proved successful, it should be continued and carried out more thoroughly and systematically, and a greater reciprocity of service might be established to the benefit of all concerned.

Resolution 10

In view of the embarrassment arising from the lack of uniform usage regulating the transfer of clergymen from one diocese to another, it is necessary that none should be received into a diocese or missionary jurisdiction of the Anglican Communion until the bishop of the diocese into which he goes has received concerning him, in addition to whatever other letters testimonial may be required, a direct communication or a letter of transfer from the bishop of the diocese from which he comes.

Resolution 11

In the judgement of the Conference it is our duty as Christians to make it clear to the world that purely secular systems of education are educationally as well as morally unsound, since they fail to co-ordinate the training of the whole nature of the child, and necessarily leave many children deficient in a most important factor for that formation of character which is the principal aim of education.

Resolution 12

It is our duty as Christians to maintain that the true end of Bible teaching is a sound and definite Christian faith, realising itself in a holy life of obedience and love, and of fellowship in the Church of Christ through the sanctifying grace of the Holy Ghost; and no teaching can be regarded as adequate religious teaching which limits itself to historical information and moral culture.

Resolution 13

It is our duty as Christians to be alert to use in all schools every opportunity which the state affords us for training our children in the faith of their parents, and to obtain adequate opportunities for such teaching in countries where they do not already exist.

Resolution 14

There is urgent need to strengthen our Sunday school system, and the Archbishop of Canterbury is respectfully requested to appoint a committee to report to him on the best methods of improving Sunday school instruction, and on the right relations between Sunday schools and the various systems of catechising in church.

Resolution 15

It is of vital importance that the Church should establish and maintain secondary schools, wherever they are needed, for children of the English-speaking race in all parts of the Anglican Communion; and the Conference earnestly supports the plea which reaches it for the establishment of such schools.

Resolution 16

The Conference draws attention to the pressing need of the services of men and women who will consecrate their lives to teaching as a call from the great Head of the Church.

Resolution 17

The religious training of teachers should be regarded as a primary duty of the Church, especially in view of the right use to be made of the light thrown on the Bible by modern research; and teachers should be encouraged in all their efforts to associate themselves for the promotion of their spiritual life.

Resolution 18

The Church should endeavour to promote and cultivate the spiritual life of the students in secondary schools and universities, and should show active sympathy with all wisely directed efforts which have this end in view.

Resolution 19

The Conference desires to lay special stress on the duty of parents in all conditions of social life to take personal part in the religious instruction of their own children, and to show active interest in the religious instruction which the children receive at school.

Resolution 20

All races and peoples, whatever their language or conditions, must be welded into one Body, and the organisation of different races living side by side into separate or independent Churches, on the basis of race or colour, is inconsistent with the vital and essential principle of the unity of Christ's Church.

Resolution 21

Every effort should be made to train native churches and congregations in self-support and self-government; and in view of the great importance of the establishment of a native episcopate in all countries where the Church is planted, this Conference urges the necessity of providing an advanced theological and practical training for the ablest of the native clergy in the mission field.

Resolution 22

This Conference reaffirms Resolution 24 of the Conference of 1897 and further resolves that, though it may be desirable to recognise, in some cases and under certain special circumstances, the episcopal care of a bishop for his own countrymen within the jurisdiction of another bishop of the Anglican Communion, yet the principle of one bishop for one area is the ideal to be aimed at as the best means of securing the unity of all races and nations in the Holy Catholic Church.

Resolution 23

The Conference commends to the consideration of the Church the suggestions of the Committee on Foreign Missions, contained in their Report, for correlation and co-operation between missions of the Anglican Communion and those of other Christian bodies.

Resolution 24

While the educative value of the Book of Common Prayer and the importance of retaining it as a bond of union and standard of devotion should be fully recognised, every effort should be made, under due authority, to render the forms of public worship more intelligible to uneducated congregations and better suited to the widely diverse needs of the various races within the Anglican Communion.

Resolution 25

National and local Churches are at liberty to adopt native forms of marriage and consecrate them to a Christian use, provided that:

- a. the form used explicitly states that the marriage is life-long and exclusive;
- b. the form is free from all heathen and idolatrous taint;
- c. provision is made for the due registration of the marriage, and for other formalities according to the law of the land.

Resolution 26

This Conference also desires to express its deep sense of the missionary value of the recent Pan-Anglican Congress; and commends to the careful study of the whole Anglican Communion the solemn facts of duty, opportunity, and responsibility, in regard to the non-Christian world, which that Congress elicited and affirmed.

Resolution 27

In any revision of the Book of Common Prayer which may hereafter be undertaken by competent authority the following principles should be held in view:

- a. the adaptation of rubrics in a large number of cases to present customs as generally accepted;
- b. the omission of parts of the services to obviate repetition or redundancy;
- c. the framing of additions to the present services in the way of enrichment;
- d. the fuller provision of alternatives in our forms of public worship;

Resolutions from 1908

- e. the provision for greater elasticity in public worship;
- f. the change of words obscure or commonly misunderstood;
- g. the revision of the Calendar and Tables prefixed to the Book of Common Prayer.

Resolution 28

The Conference requests the Archbishop of Canterbury to take counsel with such persons as he may see fit to consult, with a view to the preparation of a Book containing special forms of service, which might be authorised by particular bishops for use in their dioceses, so far as they may consider it possible and desirable.

Resolution 29

Without in any sense precluding the further consideration by the several Churches of our Communion of the mode of dealing with the Quicunque Vult, it is desirable that a new translation be made, based upon the best Latin text; and the Archbishop of Canterbury is requested to take such steps as are necessary for providing such a translation.

Resolution 30

The Conference, having had under consideration the liturgical use of the Quicunque Vult, expresses its opinion that, inasmuch as the use or disuse of this hymn is not a term of communion, the several Churches of the Anglican Communion may rightly decide for themselves what in their varying circumstances is desirable; but the Conference urges that, if any change of rule or usage is made, full regard should be had to the maintenance of the Catholic faith in its integrity, to the commendation of that faith to the minds of men, and to the relief of disquieted consciences.

Resolution 31

For reasons given in the Report on the Administration of Holy Communion, as well as for other reasons, the Conference is convinced that it is not desirable to make, on the ground of alarm as to the possible risk of infection, any change in the manner of administering the Holy Communion. Special cases involving exceptional risk should be referred to the bishop and dealt with according to his direction.

Resolution 32

The Conference declares that the only elements which the Church can sanction for use in the administration of the Holy Communion are bread and wine, according to the institution of our Lord. While declaring this, the Conference does not pronounce judgement upon such a course as in cases of absolute necessity may be in particular regions adopted by those bishops on whom falls the responsibility of dealing with an imperative need. But it would insist that any such divergence from the practice of the Church, if it is to be justified by actual necessity, ought to cease as soon as the conditions of necessity are over.

Resolution 33

With regard to ministries of healing, this Conference, confident that God has infinite blessings and powers in store for those who seek them by prayer, communion, and strong endeavour, and conscious that the clergy and laity of the Church have too often failed to turn to God with such complete trust as will draw those powers into full service, desires solemnly to affirm that the strongest and most immediate call to the Church is to the deepening and renewal of her spiritual life; and to urge upon the clergy of the Church so to set forth to the people Christ, the incarnate Son of God, and the truth of his abiding presence in the Church and in Christian souls by the Holy Spirit, that all may realise and lay hold of the power of the indwelling Spirit to sanctify both soul and body, and thus, through a harmony of man's will with God's will, to gain a fuller control over temptation, pain, and disease, whether for themselves or others, with a firmer serenity and a more confident hope.

Resolution 34

With a view to resisting dangerous tendencies in contemporary thought, the Conference urges the clergy in their dealings with the sick to teach as clearly as possible the privilege of those who are called, through sickness and pain, to enter especially into the fellowship of Christ's sufferings and to follow the example of his patience.

Resolution 35

The Conference recommends the provision for use in pastoral visitation of some additional prayers for the restoration of health more hopeful and direct than those contained in the present Office for the Visitation of the Sick, and refers this recommendation to the committee to be appointed by the President under the Resolution on the subject of Prayer Book enrichment.

Resolution 36

The Conference, having regard to the uncertainty which exists as to the permanence of the practice commended by St. James (5.14), and having regard to the history of the practice which professes to be based upon that commendation, does not recommend the sanctioning of the anointing of the sick as a rite of the Church.

It does not, however, advise the prohibition of all anointing, if anointing be earnestly desired by the sick person. In all such cases the parish priest should seek the counsel of the bishop of the diocese. Care must be taken that no return be made to the later custom of anointing as a preparation for death.

Resolution 37

The growing prevalence of disregard of the sanctity of marriage calls for the active and determined co-operation of all right-thinking and clean-living men and women, in all ranks of life, in defence of the family life and the social order, which rest upon the sanctity of the marriage tie.

Resolution 38

The influence of all good women in all ranks of life should be specially applied to the remedying of the terrible evils which have grown up from the creation of facilities for divorce.

Resolution 39

This Conference reaffirms the Resolution of the Conference of 1888 as follows:

(a) That, inasmuch as our Lord's words expressly forbid divorce, except in the case of fornication or adultery, the Christian Church cannot recognise divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law, during the life of the other party.

(b) That under no circumstances ought the guilty party, in the case of a divorce for fornication or adultery, to be regarded, during the lifetime of the innocent party, as a fit recipient of the blessing of the Church on marriage.

(c) That, recognising the fact that there always has been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the clergy should not be instructed to refuse the sacraments or other privileges of the Church to those who, under civil sanction, are thus married.

Resolution 40

When an innocent person has, by means of a court of law, divorced a spouse for adultery, and desires to enter into another contract of marriage, it is undesirable that such a contract should receive the blessing of the Church.

Voting: for 87; against 84.

Resolution 41

The Conference regards with alarm the growing practice of the artificial restriction of the family, and earnestly calls upon all Christian people to discountenance the use of all artificial means of restriction as demoralising to character and hostile to national welfare.

Resolution 42

The Conference affirms that deliberate tampering with nascent life is repugnant to Christian morality.

Resolution 43

The Conference expresses most cordial appreciation of the services rendered by those medical men who have borne courageous testimony against the injurious practices spoken of, and appeals with confidence to them and to their medical colleagues to co-operate in creating and maintaining a wholesome public opinion on behalf of the reverent use of the married state.

Resolution 44

The Conference recognises the ideals of brotherhood which underlie the democratic movement of this century; and, remembering our Master's example in proclaiming the inestimable value of every human being in the sight of God, calls upon the Church to show sympathy with the movement, in so far as it strives to procure just treatment for all and a real opportunity of living a true human life, and by its sympathy to commend to the movement the spirit of our Lord Jesus Christ, in whom all the hopes of human society are bound up.

Resolution 45

The social mission and social principles of Christianity should be given a more prominent place in the study and teaching of the Church, both for the clergy and the laity.

Resolution 46

The ministry of the laity requires to be more widely recognised, side by side with the ministry of the clergy, in the work, the administration, and the discipline of the Church.

Resolution 47

A committee or organisation for social service should be part of the equipment of every diocese, and, as far as practicable, of every parish.

Resolution 48

The Church should teach that the Christian who is an owner of property should recognise the governing principle that, like all our gifts, our powers, and our time, property is a trust held for the benefit of the community, and its right use should be insisted upon as a religious duty.

Resolution 49

The Conference urges upon members of the Church practical recognition of the moral responsibility involved in their investments. This moral responsibility extends to:

- a. the character and general social effect of any business or enterprise in which their money is invested;
- b. the treatment of the persons employed in that business or enterprise;
- c. the due observance of the requirements of the law relating thereto;
- d. the payment of a just wage to those who are employed therein.

Resolution 50

The Conference holds that it is the duty of the Church to press upon governments the wrong of sanctioning for the sake of revenue any forms of trade which involve the degradation or hinder the moral and physical progress of the races and peoples under their rule or influence.

Resolution 51

The Conference, regarding the non-medicinal use of opium as a grave physical and moral evil, welcomes all well-considered efforts to abate such use, particularly those of the government and people of China, and also the proposal of the government of the United States to arrange an International Commission on Opium. It thankfully recognises the progressive reduction by the Indian government of the area of poppy cultivation, but still appeals for all possible insistence on the affirmation of the House of Commons that the Indian opium traffic with China is morally indefensible. It urges a stringent dealing with the opium vice in British settlements, along with due precautions against the introduction of narcotic substitutes for opium.

Finally, it calls upon all Christian people to pray for the effectual repression of the opium evil.

Resolution 52

The Conference, while frankly acknowledging the moral gains sometimes won by war, rejoices in the growth of higher ethical perceptions which is evidenced by the increasing willingness to settle difficulties among nations by peaceful methods; it records, therefore, its deep appreciation of the services rendered by the conferences at The Hague, its thankfulness for the practical work achieved, and for the principles of international responsibility acknowledged by the delegates; and, finally, realising the dangers inseparable from national and commercial progress, it urges earnestly upon all Christian peoples the duty of allaying race prejudice, of reducing by peaceful arrangements the conflict of trade interests, and of promoting among all races the spirit of brotherly co-operation for the good of all mankind.

Resolution 53

The Conference desires to call attention to the evidence supplied from every part of Christendom as to the grave perils arising from the increasing disregard of the religious duties and privileges which are attached to a due observance, both on the social and spiritual side, of the Christian Sunday. In consequence of this, the Conference records its solemn conviction that strong and co-ordinated action is urgently demanded, with a view to educating the public conscience and forming a higher sense of individual responsibility alike on the religious and humanitarian aspects of the question.

The Conference further, in pursuance of the Resolutions passed upon this subject in former Conferences, calls upon Christian people to promote by all means in their power the better observance of the Lord's Day, both on land and sea, for the worship of God and for the spiritual, mental, and physical health of man.

Resolution 54

The existing Central Consultative Body shall be reconstructed on representative lines as follows:

(a) It shall consist of the Archbishop of Canterbury (ex officio) and of representative bishops appointed as follows: Province of Canterbury 1, Province of York 1, the Church of Ireland 1, the Episcopal Church in Scotland 1, the Protestant Episcopal Church in the United States of America 4, the Church of England in Canada 1, the Church of England in the Dioceses of Australia and Tasmania 1, the Church of the Province of New Zealand 1, the Province of the West Indies 1, the Church of the Province of South Africa 1, and the Church of Japan 1, the missionary and other extra-provincial bishops under the jurisdiction of the Archbishop of Canterbury 1. Total 18.

(b) The foregoing scheme of representation shall be open to revision from time to time by the Lambeth Conference.

(c) The mode of appointing these representative bishops shall be left to the Churches that appoint. A representative bishop may be appointed for one year or for any number years, and need not be a member of the body which appoints him. Each member shall retain office until the election of his successor has been duly notified to the Archbishop of Canterbury.

(d) For the purpose of appointing the bishop who is to represent the body of missionary and other extra-provincial bishops under the jurisdiction of the Archbishop of Canterbury, each of those bishops shall be requested by the Archbishop of Canterbury to nominate a bishop to him. The list of bishops so nominated shall be then sent to all the bishops entitled to vote, and each of them shall, if he thinks fit to vote, send to the Archbishop the name of the one in the list for whom he votes. The largest number of votes shall carry the election.

Resolution 55

The Central Consultative Body shall be prepared to receive consultative communications from any bishop, but shall, in considering them, have careful regard to any limitations upon such references which may be imposed by provincial regulation.

Resolution 56

The Consultative Body shall not at any meeting come to a decision on any subject not named in the notice summoning the meeting.

Resolution 57

That the Archbishop of Canterbury be requested to transmit to every diocesan bishop in the Anglican Communion a copy of the Final Report of the Committee appointed by the Conference of 1897 to consider the Relation of Religious Communities within the Church to the Episcopate, accompanying it with a request that it may be duly considered, and that each province of the Anglican Communion will, if it consents to do so, send to him, through its metropolitan, before 31 July 1910, a statement of the judgement formed in that province upon the subject dealt with in the Report.

Resolution 58

This Conference reaffirms the Resolution of the Conference of 1897 that "every opportunity should be taken to emphasise the divine purpose of visible unity amongst Christians as a fact of revelation." It desires further to affirm that in all partial projects of reunion and intercommunion the final attainment of the divine purpose should be kept in view as our object; and that care should be taken to do what will advance the reunion of the whole of Christendom, and to abstain from doing anything that will retard or prevent it.

Resolution 59

The Conference recognises with thankfulness the manifold signs of the increase of the desire for unity among all Christian bodies; and, with a deep sense of the call to follow the manifest guiding of the Holy Spirit, solemnly urges the duty of special intercession for the unity of the Church, in accordance with our Lord's own prayer.

Resolution 60

This Conference resolves that a letter of greeting be sent from the Lambeth Conference to the National Council of the Russian Church about to assemble, and that the letter should be conveyed to the Council by two or more bishops if possible; and that His Grace the Archbishop of Canterbury be respectfully requested to cause such a letter to be written, and to sign it on behalf of the Conference, and to nominate bishops to convey it to the Council.

Resolution 61

The Conference respectfully requests the Archbishop of Canterbury to appoint a committee to take cognisance of all that concerns our relations with the Churches of the Orthodox East, and desires that this committee should be on a permanent basis.

Resolution 62

The Conference is of opinion that it should be the recognised practice of the Churches of our Communion:

1. at all times to baptize the children of members of any Church of the Orthodox Eastern Communion in cases of emergency, provided that there is a clear understanding that baptism should not be again administered to those so baptized;
2. at all times to admit members of any Church of the Orthodox Eastern Communion to communicate in our churches, when they are deprived of the ministrations of a priest of their own Communion, provided that
 - a. they are at that time admissible to communion in their own Churches, and
 - b. are not under any disqualification so far as our own rules of discipline are concerned.

Resolution 63

The Conference would welcome any steps that might be taken to ascertain the precise doctrinal position of the ancient separate Churches of the East with a view to possible intercommunion, and would suggest to the Archbishop of Canterbury the appointment of commissions to examine the doctrinal position of particular Churches, and (for example) to prepare some carefully framed statement of the faith as to our Lord's person, in the simplest possible terms, which should be submitted to each of such Churches, where feasible, in order to ascertain whether it represents their belief with substantial accuracy. The conclusions of such commissions should in our opinion be submitted to the metropolitans or presiding bishops of all the Churches of the Anglican Communion.

Resolution 64

In the event of doctrinal agreement being reached with such separate Churches, the Conference is of opinion that it would be right

1. for any Church of the Anglican Communion to admit individual communicant members of those Churches to communicate with us when they are deprived of this means of grace through isolation, and conversely, for our communicants to seek the same privileges in similar circumstances;
2. for the Churches of the Anglican Communion to permit our communicants to communicate on special occasions with these Churches, even when not deprived of this means of grace through isolation, and conversely, that their communicants should be allowed the same privileges in similar circumstances.

Resolution 65

We consider that any more formal and complete compact between us and any such Church, seeing that it might affect our relations with certain other Churches, should not take place without previous communication with any other Church which might be affected thereby.

Resolution 66

The Conference is of opinion that it is of the greatest importance that our representatives abroad, both clerical and lay, whilst holding firmly to our own position, should show all Christian courtesy towards the Churches of the lands in which they reside and towards their ecclesiastical authorities; and that the chaplains to be selected for work on the continent of Europe and elsewhere should be instructed to show such courtesy.

Resolution 67

We desire earnestly to warn members of our Communion against contracting marriages with Roman Catholics under the conditions imposed by modern Roman canon law, especially as these conditions involve the performance of the marriage ceremony without any prayer or invocation of the divine blessing, and also a promise to have their children brought up in a religious system which they cannot themselves accept.

Resolution 68

The Conference desires to maintain and strengthen the friendly relations which already exist between the Churches of the Anglican Communion and the ancient Church of Holland and the Old Catholic Churches, especially in Germany, Switzerland, and Austria.

Resolution 69

With a view to the avoidance of further ecclesiastical confusion, the Conference would earnestly deprecate the setting up of a new organised body in regions where a Church with apostolic ministry and Catholic doctrine offers religious privileges without the imposition of uncatholic terms of communion, more especially in cases where no difference of language or nationality exists; and, in view of the friendly relations referred to in the previous Resolution, it would respectfully request the Archbishop of Canterbury, if he thinks fit, to bring this Resolution to the notice of the Old Catholic bishops.

Resolution 70

For the sake of unity, and as a particular expression of brotherly affection, we recommend that any official request of the Unitas Fratrum for the participation of Anglican bishops in the consecration of bishops of the Unitas should be accepted, provided that:

1. such Anglican bishops should not be less than three in number, and should participate both the the saying of the prayers of consecration and in the laying-on of hands, and that the rite itself is judged to be sufficient by the bishops of the Church of our Communion to which the invited bishops belong;
2. the synods of the Unitas
 - a. are able to give sufficient assurance of doctrinal agreement with ourselves in all essentials (as we believe that they will be willing and able to do); and
 - b. are willing to explain its position as that of a religious community or missionary body in close alliance with the Anglican Communion; and
 - c. are willing to accord a due recognition to the position of our bishops within Anglican dioceses and jurisdictions; and
 - d. are willing to adopt a rule as to the administration of confirmation more akin to our own.

Resolution 71

After the conditions prescribed in the preceding Resolution have been complied with, and a bishop has been consecrated in accordance with them, corresponding invitations from any bishop of the Unitas Fratrum to an Anglican bishop and his presbyters to participate in the ordination of a Moravian presbyter should be accepted, provided that the Anglican bishop should participate both in the saying of the prayers of ordination and in the laying-on of hands, and that the rite itself is judged to be sufficient by the bishops of the Church of our Communion to which the invited bishop belongs.

Resolution 72

Any bishop or presbyter so consecrated or ordained should be free to minister in the Anglican Communion with due episcopal licence; and, in the and acted upon by the synods of the Unitas, during the period of transition some permission to preach in our churches might on special occasions be extended to Moravian ministers by bishops of our Communion.

*[Conference Resolutions 70 and 71; the numbers in the text of Resolution 72 refer to the draft Resolutions as proposed by the Committee concerned.]

Resolution 73

We recommend that the Archbishop of Canterbury be respectfully requested to name a committee to communicate, as need arises, with representatives of the Unitas, and also to direct that the decisions of the present Conference be communicated to the Secretarius Unitatis.

Resolution 74

This Conference heartily thanks the Archbishop of Upsala for his letter of friendly greeting, and for sending his honoured colleague, the Bishop of Kalmar, to confer with its members on the question of the establishment of an alliance of some sort between the Swedish and Anglican Churches. The Conference respectfully desires the Archbishop of Canterbury to appoint a commission to correspond further with the Swedish Church through the Archbishop of Upsala on the possibility and conditions of such an alliance.

Resolution 75

The Conference receives with thankfulness and hope the Report of its Committee on Reunion and Intercommunion, and is of opinion that, in the welcome event of any project of reunion between any Church of the Anglican Communion and any Presbyterian or other non-episcopal Church, which, while preserving the faith in its integrity and purity, has also exhibited care as to the form and intention of ordination to the ministry, reaching the stage of responsible official negotiation, it might be possible to make an approach to reunion on the basis of consecrations to the episcopate on lines suggested by such precedents as those of 1610.* Further, in the opinion of the Conference, it might be possible to authorise arrangements (for the period of transition towards full union on the basis of episcopal ordination) which would respect the convictions of those who had not received episcopal orders, without involving any surrender on our part of the principles of Church order laid down in the Preface to the Ordinal attached to the Book of Common Prayer.

**When the episcopate was restored temporarily in the Church of Scotland through the agency of three bishops consecrated in England.*

Resolutions from 1908

Resolution 76

Every opportunity should be welcomed of co-operation between members of different Communions in all matters pertaining to the social and moral welfare of the people.

Resolution 77

The members of the Anglican Communion should take pains to study the doctrines and positions of those who are separated from it and to promote a cordial mutual understanding; and, as a means towards this end, the Conference suggests that private meetings of ministers and laymen of different Christian bodies for common study, discussion, and prayer should be frequently held in convenient centres.

Resolution 78

The constituted authorities of the various Churches of the Anglican Communion should, as opportunity offers, arrange conferences with representatives of other Christian Churches, and meetings for common acknowledgement of the sins of division, and for intercession for the growth of unity.