



The Lambeth Conference

Resolutions Archive from 1948

Lambeth Conference Resolutions Archive

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Resolution 1

The Christian Doctrine of Man

The Conference, believing that man's disorders and conflicts are primarily due to ignorance or rejection of the true understanding of his nature and destiny as revealed by God in Jesus Christ, affirms that man has a spiritual as well as a material nature, and that he can attain full stature only as he recognises and yields to the love of God as revealed in Jesus Christ and to the influence of his Holy Spirit.

Resolution 2

The Christian Doctrine of Man

The Conference affirms that this world, though corrupted by sin, is God's world and man's appointed training ground for eternity; and that the grace of God, offered to him through Jesus Christ, enables him to rise superior to his environment and to live in this world as the child of God.

Resolution 3

The Christian Doctrine of Man

The Conference welcomes the great advance in scientific discovery characteristic of our age, and repudiates the suggestion that any check should be placed upon it. But we insist that the consequent growth of man's knowledge increases his moral responsibility for the use he makes of it.

Resolution 4

The Christian Doctrine of Man

We fully share man's aspiration for fellowship in an ordered society and for freedom of individual achievement, but we assert that no view of man can be satisfactory which confines his interests and hopes to this world and this life alone; such views belittle man and blind him to the greatness of his destiny.

Resolution 5

The Christian Doctrine of Man

The Conference believes that both the recognition of the responsibility of the individual to God and the development of his personality are gravely imperilled by any claim made either by the state or by any group within the state to control the whole of human life. Personality is developed in community, but the community must be one of free persons. The Christian must therefore judge every social system by its effect on human personality.

Resolution 6

The Church and the Modern World - Human Rights

The Conference declares that all men, irrespective of race or colour, are equally the objects of God's love and are called to love and serve him. All men are made in his image; for all Christ died; and to all there is made the offer of eternal life. Every individual is therefore bound by duties towards God and towards other men, and has certain rights without the enjoyment of which he cannot freely perform those duties. These rights should be declared by the Church, recognised by the state, and safeguarded by international law.

Resolution 7

The Church and the Modern World - Human Rights

The Conference declares that among such rights are security of life and person; the right to work, to bring up a family, and to possess personal property; the right to freedom of speech, of discussion and association, and to accurate information; and to full freedom of religious life and practice; and that these rights belong to all men irrespective of race or colour.

Resolution 8

The Church and the Modern World - Human Rights

The Conference endorses the proposed Covenant on Human Rights, now before the United Nations, and declares it necessary for full religious freedom that:

- a. every person shall have the right to freedom of religion, conscience, and belief, including the right, either alone or in community with other persons of like mind, to hold and manifest any religious or other belief, to change his belief and to practice any form of religious worship and observance, and he shall not be required to do any act that is contrary to such worship and observance; and that
- b. every person of full age and sound mind shall be free, either alone or in community with other persons of like mind, to give and receive any form of religious teaching, and in the case of a minor the parent or guardian shall be free to determine what religious teaching he shall receive.

The Conference believes that the above rights should be subject only to such limitations as are internationally recognised as necessary to protect public order, morals, and the rights and freedoms of others. Any such limitations should be clearly defined by law, and there should be appeal concerning them before impartial courts of justice.

Resolution 9

The Church and the Modern World - The Church and War

The Conference reaffirms Resolution 25 of 1930, "that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ."

Resolution 10

The Church and the Modern World - The Church and War

The Conference affirms that it is the duty of governments to work for the general reduction and control of armaments of every kind and for their final elimination, except those which may be necessary for international police protection; but until such time as this is achieved, it recognises that there are occasions when both nations and individuals are obliged to resort to war as the lesser of two evils.

Resolution 11

The Church and the Modern World - The Church and War

The Conference urges that the use of atomic energy be brought under such effective international inspection and control as to prevent its use as a weapon of war.

Resolution 12

The Church and the Modern World - The Church and War

The Conference appeals to all Christians to unite in working for the reconciliation of the nations which have been at war, and urges the allied nations to agree without delay upon treaties of peace with Germany and Japan, based on principles of justice.

Resolution 13

The Church and the Modern World - The Church and War

The Conference, moved by the tragic plight of vast numbers of men and women who, owing to political conditions, have been exiled from their home country, and believing that there is room in which they may find new and permanent homes, urges the governments of all countries represented in this Conference where such room can be found to take active steps for the admission of as many as possible of those men and women with their families as new settlers; and calls upon all Christian people within countries wherein they are permitted to settle to give them every help in their power.

Resolution 14

The Church and the Modern World - The Church and War

The Conference urges the statesmen of the world together with their people to do their utmost to frame a world policy for the fuller development and juster distribution of the world's economic resources, to meet the needs of men and women in all nations.

Resolution 15

The Church and the Modern World - The Church and War

The Conference believes that the nations of the world must have an organ of co-operation to which each nation must be ready to yield some of its sovereignty, and trusts that the United Nations may be used, strengthened, and improved to that end.

Resolution 16

The Church and the Modern World - Palestine

The Conference feels deep concern for the future of Palestine: it prays that good order and peace may be restored to the land sacred to millions of Christians as well as to Muslims and Jews. It greatly appreciates the efforts made to restore peace and expresses its sympathy with all of every race, and particularly Christians of every Church, who are suffering.

The Conference appeals to the nations of the world to deal with the problem and spiritual question that touches a nerve centre of the world's religious life. And for that reason it urges the United Nations to place Jerusalem and its immediate environs under permanent international control, with freedom of access to sacred places secured for the adherents of the three religions.

Resolution 17

The Church and the Modern World - The Church and the Modern State

The Conference affirms that the doctrine that power is its own justification is a most corrupting influence in political thought and practice today.

Resolution 18

The Church and the Modern World - The Church and the Modern State

The Conference affirms it to be the duty of the Church constantly to proclaim the sovereignty of God who is the Father of all and whose law is above all nations; it condemns the concept of the unbridled sovereignty of the nation and such usurpation of power by the state as is opposed to the basic truths of Christianity; further, it denies that the individual exists for the state, but asserts that one of the principal ends of the state is the development of personality, the highest good of the individual.

Resolution 19

The Church and the Modern World - The Church and the Modern State

We believe that the state is under the moral law of God, and is intended by him to be an instrument for human welfare. We therefore welcome the growing concern and care of the modern state for its citizens, and call upon Church members to accept their own political responsibility and to co-operate with the state and its officers in their work.

Resolution 20

The Church and the Modern World - The Church and the Modern State

The Conference affirms that the Church must be free to order its worship and fellowship, to teach, and to evangelise. In view of a tendency of the state to encroach on the freedom of individuals and voluntary associations, it urges Christians in all lands to guard such freedoms with vigilance and to convince public opinion that their preservation is essential to the maintenance of true democracy and personal and national wellbeing.

Resolution 21

The Church and the Modern World - The Church and the Modern State

Recognising that in the quest for a just social order the differences between those who value tradition and those who feel most urgently the need for change and reform may provoke enmity, the Conference believes that, however strong these tensions are, the fellowship of the Christian community should contain them, and that in times of controversy Church members can make this significant contribution of unity in Christ to the life of neighbourhood or nation.

Resolution 22

The Church and the Modern World - The Church and the Modern State

The Conference calls the Church to think out afresh the Christian gospel of work in terms relevant to modern working conditions, and calls on all Church members to find their incentive to work, not only in security and gain, but chiefly in service and good workmanship, as an offering to the glory of God.

Resolution 23

The Church and the Modern World - The Church and the Modern State

Since the state, industry, and community services are offering an increasing number of posts which may be made spheres of Christian influence, the Conference calls upon Church members to bring to such posts not only professional training and a sense of vocation but also a sound knowledge of the Christian doctrine of God and man.

Resolution 24

The Church and the Modern World - The Church and the Modern State

Welcoming recent declarations of more humane governmental policy towards the peoples of undeveloped countries, we call upon the governments concerned to ensure to these peoples their economic rights and the best elements of the spiritual and cultural heritage of their own lands and of other civilisations, so that they may take their rightful part in the whole family of nations, and we urge all Christians, whether in government service or as private citizens, to see that these declarations of policy are put into practice.

Resolution 25

The Church and the Modern World - Communism

The Conference, while recognising that in many lands there are Communists who are practicing Christians, nevertheless declares that Marxian Communism is contrary to the Christian faith and practice, for it denies the existence of God, revelation, and a future life; it treats the individual man as a means and not an end; it encourages class warfare; it regards the moral law not as absolute but as relative to the needs of the state. The Conference holds that while a state must take the precautions it regards as necessary to protect good order and peace from all subversive movements, it is the special duty of the Church to oppose the challenge of the Marxian theory of Communism by sound teaching and the example of a better way, and that the Church, at all times and in all places, should be a fearless witness against political, social, and economic injustice.

Resolution 26

The Church and the Modern World - Communism

The Conference believes that Communism is presenting a challenge to Christian people to study and understand its theory and practice, so that they may be well instructed as to which elements in it are in conflict with the Christian view of man and must therefore be resisted, and which elements are a true judgement on the existing social and economic order.

Resolution 27

The Church and the Modern World - Education

The Conference holds that the Church should press for the best educational opportunity everywhere for all, without racial distinction and without privilege for wealth.

Resolution 28

The Church and the Modern World - Education

The Conference gratefully recognises the admirable work done by Christian teachers throughout the world and urges churchmen to bring the opportunity of this high calling to the attention of young men and women.

Resolution 29

The Church and the Modern World - Education

The Conference while giving full support to state education is convinced that there is a unique value for the community in the long tradition of Church education. The Conference believes that the freedom of experiment which this tradition affords and the religious, moral, and social training which is its specific purpose are invaluable for the best interests of education and that everything possible should be done to open the benefits of such Church education to all who desire them.

Resolution 30

The Church and the Modern World - Education

The Conference affirms that the Church owes a deep debt of gratitude to Sunday and day school teachers and youth leaders who, in the face of increasing difficulties, have forwarded the Church's teaching ministry to children and young people with devoted service. The Conference emphasises the responsibility of individual clergymen and parishes in the work of Christian education.

Resolution 31

The Church and the Modern World - Education

The Conference welcomes the statutory provision made in England in 1944 for religious instruction and worship in schools, as well as similar developments in other countries. We urge universities and training colleges to provide adequately for the training of teachers in this field.

Resolution 32

The Church and the Modern World - Education

The Conference welcomes the steps taken in some universities to make provision for courses designed to give general instruction in Christian faith and practice to those who are not students in theology. It also urges that a chapel for corporate worship should be provided in every university and university college.

Resolution 33

The Church and the Modern World - Education

The Conference calls special attention to the urgent need for more effective and continuous adult education through study and discussion. It believes that adult religious education should be included in the normal work of parish and diocese.

Resolution 34

The Church and the Modern World - Education

Recognising the great influence of films and broadcasting both for good and for evil, we welcome the efforts now being made to improve their quality; sharing the anxiety of many teachers and educational authorities lest the films shown to children should undermine sound educational influences, we particularly welcome the provision of wholesome films and broadcasts for children.

Resolution 35

The Church and the Modern World - Education

The Conference urges further investigation and experiment on the part of the Church in film production and radio programmes as a means of religious and missionary education, and full co-operation with experts in these fields.

Resolution 36

The Church and the Modern World - The Church Militant

The Conference, assured that the Gospel of Christ is the power of God unto salvation and that the conversion of mankind to him is the only way whereby evil in the world today can be overcome, and being convinced of the need for spiritual leadership and venture at this time, issues:

(a) a summons to all members of the Church to acknowledge their failure, both personal and corporate, to make Christ universally known, and humbly to rededicate themselves to the task committed to the people of God;

(b) a call to the individual members of every local church to strengthen the corporate life and worship of their church, and so to increase its influence upon the life of the community;

(c) an appeal to all bishops of the Anglican Communion to take the initiative in this time of urgency, calling both clergy and laity to survey and undertake the task set before the Church in their immediate localities.

We would urge upon the clergy the importance of pastoral visitation, of making contacts in factory, field, and office, and of fuller participation in the everyday life of the people, so as to win from them a hearing which would result in a new approach to worship, and a new understanding of the universal sovereignty of God.

Resolution 37

The Church and the Modern World - The Church Militant

The Conference urges all Church people to look upon their membership of Christ in the Church as the central fact in their lives. They should regard themselves as individually sharing responsibility for the corporate life and witness of the Church in the places where they live. They should discharge this responsibility and give a distinctive witness

- (a) by the regularity of their attendance at public worship and especially at the Holy Communion;
- (b) by the practice of private prayer, Bible reading, and self-discipline;
- (c) by bringing the teaching and example of Christ into their everyday lives;
- (d) by the boldness of their spoken witness to their faith in Christ;
- (e) by personal service to Church and community;
- (f) by the offering of money, according to their means, for the support of the work of the Church, at home and overseas.

Thus there will be in every locality a living centre of Christian faith, witness, and fellowship.

Resolution 38

The Church and the Modern World - The Church Militant

While to every member of the Church there falls a share of responsibility for its life and work, yet it is impossible to over-estimate the importance of maintaining and indeed increasing the supply of men and women who are prepared to devote their whole time to some special form of ministry for Christ and his Church. The Conference therefore urges clergy, teachers, and parents to seek for and encourage among young people vocations to Holy Orders, to the teaching ministry, to religious communities, and to other forms of full-time service in the Church, at home and abroad.

Resolution 39

The Church and the Modern World - The Christian Way of Life

The Conference affirms that wholeness of personality can be attained only in so far as a man is consciously associated with Jesus Christ. This wholeness necessitates membership of the perfect society, the Kingdom of God proclaimed by Christ. The growth of that Kingdom is advanced by all honest and rightly directed work and service in every sphere of art and science, politics and industry. But it is the calling of the Church to act as God's special instrument in its extension everywhere. It is therefore in the society of their fellow Christians that men will find an adequate purpose in life, an assurance of their individual worth, and the power to become true men.

Resolution 40

The Church and the Modern World - The Christian Way of Life

The Conference values the witness given by those who, in response to a special vocation, keep themselves apart from the life of the world. But we believe that Christians generally are called by God to take their part in the life of the world, and through the power of God's grace to transform it.

Resolution 41

The Church and the Modern World - The Christian Way of Life

The Conference believes that the unity in Christ which exists between Church people ought to find more definite expression outside the church building, and we urge the members of every congregation to seek for opportunities of expressing their unity by the undertaking of common tasks.

Resolution 42

The Church and the Modern World - The Christian Way of Life

The Conference reminds members of the Church of the grievous fact that many among their friends and neighbours are in no vital contact with the Christian religion; and we urge them so to prepare themselves by prayer and thought that they may be able by the help of God to use every opportunity to bring others to Christ in his Church.

Resolution 43

The Church and the Modern World - The Christian Way of Life

The Conference is convinced that discrimination between men on the grounds of race alone is inconsistent with the principles of Christ's religion. We urge that in every land men of every race should be encouraged to develop in accordance with their abilities; and that this involves fairness of opportunity in trades and professions, in facilities for travelling and in the provision of housing, in education at all stages, and in schemes of social welfare. Every churchman should be assured of a cordial welcome in any church of our Communion, and no one should be ineligible for any position in the Church by reason of his race or colour.

Resolution 44

The Church and the Modern World - The Christian Way of Life

The Conference draws attention to the grave moral and social evils that have arisen in many lands through the prevalence of gambling on a vast scale. In view of these evils we urge that no Church organisation should make money by gambling. We deprecate the raising of money by the state or by any organisation through sweepstakes and similar methods, however good may be the object for which the money is raised; and we warn men and women of the danger of acquiring the habit of gambling, which has led in so many cases to the deterioration of character and the ruin of homes.

Resolution 45

The Church and the Modern World - The Christian Way of Life

The Conference stresses the urgency of providing that every family should have a home of its own which provides for fellowship and privacy.

Resolution 46

The Church and the Modern World - The Christian Way of Life

The Conference affirms that education should be more than a training for a livelihood or even for citizenship. It should be based upon the fact that every child is a child of God created by God for citizenship in heaven as well as on earth.

Resolution 47

The Church and the Modern World - The Christian Way of Life

The Conference affirms that work ought to be a vocation. Therefore all possible guidance should be given to young people in their choice of a life work, in order to foster their sense of vocation and to ensure that they are enabled to take up work which they can rightly regard as a form of service to God and their fellow men.

Resolution 48

The Church and the Modern World - The Christian Way of Life

The Conference, recognising that marriage and motherhood remain the normal vocation of women, urges the importance of fostering in girls the sense of the dignity of this calling and the need to prepare for it. At the same time it welcomes the great contributions now being made by women in many walks of life, and urges that girls and young women be given the fullest possible opportunities for vocational training.

Resolution 49

The Church and the Modern World - The Christian Way of Life

The Conference believes that there is great need of a fresh understanding of the nature and function of universities, and the place therein of theology in its full meaning, as a part of any curriculum which claims to be complete. We welcome the growing readiness to found schools and faculties of theology in centres of higher education, and we urge, on educational as well as more strictly religious grounds, that they be set up where they do not yet exist.

Resolution 50

The Unity of the Church - Co-operation in Christian Action

The Conference believes that it is the duty of the Church to bear united witness to God's redeeming grace in Jesus Christ, to do battle against the powers of evil, and to seek the glory of God in all things. It therefore appeals to Christians in all Communion, whatever the differences which may separate them in Church order and doctrine, to join in Christian action in all parts of the world irrespective of political party for the application of the principles of the Christian religion to all departments of national and international life.

Resolution 51

The Unity of the Church - Thankfulness for Growing Unity

The Conference records its thankfulness to Almighty God for the revival of interest in the cause of Christian unity which has been increasingly manifested in many parts of the world. It also pays a tribute of gratitude to all those in our own and in other Communion who have displayed courage, enterprise, and vision in the service of this cause.

Resolution 52

The Unity of the Church - The Church of South India

We

(a) endorse generally the paragraphs in the Report of our Committee on Unity which refer to South India;

(b) give thanks to God for the measure of unity locally achieved by the inauguration of the Church of South India, and we pledge ourselves to pray and work for its development into an ever more perfect fulfilment of the will of God for his Church; and we

(c) look forward hopefully and with longing to the day when there shall be full communion between the Church of South India and the Churches of the Anglican Communion.

Resolution 53

The Unity of the Church - Suggestions Relating to the Constitution of the Church of South India

The Conference expresses the hope that, so soon as it may appear to the authorities of the Church of South India to be expedient to take up the matter, such provisions of the Constitution of that Church and such statements contained therein as are known to have given rise either to uncertainty or to grave anxiety in the minds of many, may be reconsidered with a view to their amendment. The Conference would call special attention to the six points specified in the Report of its Committee on Unity.

Resolution 54

The Unity of the Church - The Anglican Communion and the Church of South India

In the sphere of immediate and practical action, the Conference recommends:

(a) That former Anglicans, clerical or lay, who are now members of the Church of South India, and also Anglicans who hereafter join should be accepted and allowed full privileges of ministry and communion in any Church, province, or diocese or the Anglican Communion, subject to the regulations of the responsible authorities in the area concerned.

(b) That members, whether clerical or lay, of the Churches of the Anglican Communion, who may go to South India, should not be subject to censure if they join the Church of South India or take work of any kind in it.

(c) That clerical or lay members of the Churches of the Anglican Communion visiting the territory of the Church of South India should not be subject to censure if they accept the hospitality of that Church for the performance of priestly functions or the receiving of Holy Communion, subject to the regulations of the Churches, provinces, or dioceses to which they belong.

(d) That ministers of the Church of South India who have not been episcopally ordained should not be regarded as having acquired any new rights or status in relation to the Anglican Communion as a whole solely by reason of the fact that they are ministers of that Church.

(e) In regard to the bishops, presbyters, and deacons consecrated or ordained in the Church of South India at or after the inauguration of that Church, the Conference is unable to make one recommendation agreed to by all. It therefore records the two following views:

(i) one view (held by a majority) that such bishops, presbyters, and deacons should be acknowledged as true bishops, presbyters, and deacons in the Church of Christ and should be accepted as such in every part of the Anglican Communion, subject only to such regulations as are normally made in all such cases by the responsible authorities in each area; (ii) another view (held by a substantial minority) that it is not yet possible to pass any definite judgement upon the precise

status of such bishops, presbyters, and deacons in the Church of Christ or to recommend that they be accepted in the Anglican Communion as bishops, presbyters, or deacons.

The Conference records the fact that no member of the Conference desires to condemn outright or to declare invalid the episcopally consecrated and ordained ministry of the Church of South India. It recognizes that there will be differences in the attitude of Churches, provinces, or dioceses regarding the status of the bishops, presbyters, and deacons of the Church of South India, but it expresses the unanimous hope that such differences may never in any part of the Anglican Communion be made a ground for condemnation of action taken by any Church, province, or diocese.

(f) That lay communicants who in the Church of South India have received episcopal confirmation should, in Churches of the Anglican Communion, be received as communicants, subject to the approval of responsible authority, but should not thereby acquire any new status or rights in relation to the Anglican Communion as a whole; and (g) that other recognised communicants of the Church of South India should, in Churches of the Anglican Communion, subject to the approval of responsible authority and to any such regulations as may locally obtain, be admissible to communion by an exercise of the principle of "economy."

Resolution 55

The Unity of the Church - The Anglican Communion and the Church of South India

The Conference expresses its concurrence with the recommendations contained in the Report of its Committee on Unity with reference to the Nandyal area in South India.

Resolution 56

The Unity of the Church - Further Approaches to Reunion

The Conference calls upon all the Churches of the Anglican Communion to seek earnestly by prayer and by conference the fulfilment of the vision 'of a Church, genuinely Catholic, loyal to all truth, and gathering into its fellowship "all who profess and call themselves Christians," within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common and made serviceable to the whole Body of Christ.' It recognises that 'within this unity Christian Communion now separated from one another would retain much that has long been distinctive in their methods of worship and service.' In the hope of setting forward the fulfilment of this vision, the Conference recalls the principles set forth in the "Appeal to All Christian People" and the relevant Resolutions of the Lambeth Conference of 1920 on the reunion of Christendom, and records certain counsels and considerations which it believes should guide the Churches of our Communion in future approaches to reunion:

(a) The theological issues, especially those concerning the Church and the ministry, should be faced at the outset, and to this end the negotiating Churches should obtain the help of theologians in framing schemes for reunion or intercommunion.

(b) The unification of the ministry in a form satisfactory to all the bodies concerned, either at the inauguration of the union or as soon as possible thereafter, is likely to be a prerequisite to success in all future proposals for the reunion of the Churches.

(c) The integral connection between the Church and the ministry should be safeguarded in all proposals for the achievement of intercommunion through the creation of a mutually recognised ministry.

(d) The goal in any step towards a united Church within a given area should always be a Church with which the Anglican Churches could eventually be in full communion.

(e) Because the Anglican Communion is itself a treasured unity with a special vocation, a part of our Communion contemplating a step which would involve its withdrawal from the Anglican family of Churches should consult the Lambeth Conference or the provinces and member Churches of this family of Churches before final commitment to such a course.

Resolution 57

The Unity of the Church - Schemes for Organic Union

The Conference has heard with satisfaction and hope of proposals for organic union in various areas, and, while calling the attention of those concerned in such schemes to the warnings contained in the Report of the Committee on Unity, believes that schemes of this type have undoubted advantages.

Resolution 58

The Unity of the Church - Schemes for the Provision of a Mutually Recognised Ministry

The Conference has heard with interest and sympathy of proposals for the provision of a mutually recognised ministry in advance of any explicit plans for organic union. In spite of the disadvantages attaching to such schemes, which are noted in the Report of the Committee on Unity, the Conference is not prepared to discourage further explorations along this line, if they are linked with provisions for the growing together of the Churches concerned and with the definite acceptance of organic union as their final goal.

Resolution 59

The Unity of the Church - Faith and Order Statement

The Conference agrees that the Statement on Faith and Order prepared by the Joint Commission on Approaches to Unity of the Protestant Episcopal Church in the United States of America is in entire harmony with the Lambeth Quadrilateral, and may be used in negotiations of the Protestant Episcopal Church with any interested Christian body.

Resolution 60

The Unity of the Church - The Church of Scotland

The Conference welcomes the proposal to resume the conversations between delegates appointed by Archbishop Lang and representatives of the Church of Scotland, begun in 1932 and suspended in 1934, in view of the new situation created by the Archbishop of Canterbury's sermon at Cambridge, November 1946.

Resolution 61

The Unity of the Church - The Evangelical Free Churches of England

The Conference cordially welcomes the renewed opening of negotiations, arising out of the initiative of the Archbishop of Canterbury in his Cambridge sermon, between the Evangelical Free Churches of England and delegates appointed by the Archbishop of Canterbury to act on behalf of the Church of England, and expresses the hope that the conversations thus happily begun may, by the blessing of God, lead to fruitful results.

Resolution 62

The Unity of the Church - Ceylon

The Conference has learned with deep interest of the proposed scheme for Church union in Ceylon, regards it as being, in many respects, among the most promising of the various schemes of its type in different parts of the world, and expresses the hope that, subject to the assent of the Church of India, Burma, and Ceylon, the projected union may, under the blessing of God, in due course be carried into effect.

Resolution 63

The Unity of the Church - North India

The Conference welcomes generally the negotiations informally begun in North India with a view to union, desires to encourage the authorities of the Church of India, Burma, and Ceylon to go forward, and expresses the hope that in the working out of the proposed scheme account may be taken both of the lessons to be derived from South India and of the proposals made in Ceylon.

Resolution 64

The Unity of the Church - Iran

The Conference expresses its deep sympathy with the Bishop and Church in Iran in the difficulties, arising largely from relative isolation and from the small scale of the Church in that country, by which they are confronted. It endorses generally the advice given in the section of the Report of its Committee on Unity which relates to Iran, believes that the negotiations directed towards the attainment of local Church unity in Iran should be continued, and concurs in the view that the assistance of theologians should be made available to the Bishop in Iran and to those taking part with him in the negotiations.

Resolution 65

The Unity of the Church - Nigeria

The Conference, having heard with sincere thankfulness of the progress made towards union in Nigeria and of the recent setting-up of a Joint Union Committee for the whole of Nigeria so that proposals may cover a sufficiently wide area, recommends that the Union Committee pursue its efforts, especially bearing in mind:

- (a) such advice as may be given by theologians;
- (b) the provisions and progress of other schemes such as that of Ceylon;
- (c) the future relationship of any united Church to the proposed province of West Africa and to the whole Anglican Communion.

Resolution 66

The Unity of the Church - The Eastern Orthodox Churches

(a) The Conference has received the Report of the Joint Doctrinal Commission appointed by the Oecumenical Patriarch and the Archbishop of Canterbury, which met in 1931, dealt with some of the theological points of importance about which there is difference and agreement, and examined the measure of agreement between the Anglican and Orthodox Communion. It thanks the theologians concerned for their valuable work in elucidating the "Suggested Terms of Intercommunion," as originally propounded by the Archbishop of Canterbury's Eastern Churches

Committee, and asks the Archbishop of Canterbury, in co-operation with the Oecumenical Patriarch, to appoint a further Joint Commission with a view to the continuance of this study.

(b) The Conference expresses its sense of deep fellowship with the Eastern Orthodox Communion in all its branches, and offers its sympathy to those members of the Eastern Orthodox Church who in different countries are exposed to special trial and difficulty at the present time, praying that God in his mercy may once again grant them liberty and peace. The Conference is convinced that the contribution of the Orthodox tradition is essential to the full life and witness of the Universal Church, and that a deepened understanding and fellowship between our two Communion has much to give to the healing of the nations, and especially to the growth of mutual understanding between East and West in the world today.

(c) The Conference heartily welcomes and thanks God for the re-establishment of relations with the Russian Orthodox Church and hopes that these relations may be progressively strengthened and deepened.

(d) The Conference expresses its deep sympathy with the Church of Greece in its great difficulties, and prays that God will bless and strengthen it in its ministrations to the people of Greece in their present afflictions.

Resolution 67

The Unity of the Church - The Old Catholic Churches

(a) The Conference welcomes with particular pleasure the unanimous agreement reached between representatives of the Anglican Communion and of the Old Catholic Churches at Bonn in 1931, which has resulted in the establishment of a state of intercommunion between the Old Catholic Churches and certain Churches of the Anglican Communion. It cordially subscribes to the agreement then reached that "intercommunion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian Faith." The Conference recommends that this agreement should be considered by those Churches of the Anglican Communion which have not yet considered it.

(b) The Conference notes with satisfaction and approval that in line with the Bonn agreement, the Protestant Episcopal Church in the USA by action of its General Convention in 1940, and the Polish National Catholic Church by similar action of its General Synod in 1946, have thereby achieved full intercommunion with each other.

Resolution 68

The Unity of the Church - The Lesser Eastern Churches

(a) The Conference approves the section of the Report of its Committee on Unity which refers to the Lesser Eastern Churches, and is happy to note the continued good relations between the Anglican Communion and these Churches.

It looks forward to the strengthening and deepening of spiritual fellowship with them, which may in God's providence lead in due time to full intercommunion.

(b) The Conference, learning with deep satisfaction of the happy relations existing in various parts of the world between the Armenian Church and Churches of the Anglican Communion, requests the Archbishop of Canterbury as President of the Conference to seek to initiate discussions between theologians of the two Churches, to be appointed by himself and the Supreme Catholicos of the Armenians, with a view to strengthening the relations between the two Churches; such discussions to be held, if possible, in Etchmiadzin or in some other convenient centre in the Near East.

(c) The Conference expresses its deep sympathy with the hardship and suffering endured by the Assyrian people since the last Conference and earnestly prays for their preservation in peace and safety. It hopes that the relations between the Anglican Communion and the Assyrian Church may

be maintained and strengthened and that all possible help may be given to assist that Church in its many problems and difficulties.

Resolution 69

The Unity of the Church - Scandinavian Churches

The Conference welcomes the steady growth in friendship between the Scandinavian Churches and the Anglican Communion. It calls attention to the Resolutions adopted by the Conference of 1920 concerning relations with the Church of Sweden and recommends that they be formally brought to the notice of such Churches and provinces of the Anglican Communion as have not yet considered them.

Resolution 70

The Unity of the Church - The Church of Finland

The Conference receives with approval the Report of the committee appointed by the Archbishop of Canterbury to confer with representatives of the Church of Finland, published in 1934, notes the conclusion reached in that Report and recommends that the Report, together with the recommendations, be brought to the attention of such Churches and provinces of the Anglican Communion as have not yet considered them.

Resolution 71

The Unity of the Church - The Churches of Latvia and Estonia

The Conference receives the Report of conferences between representatives appointed by the Archbishop of Canterbury on behalf of the Church of England and representatives of the Evangelical Lutheran Churches of Latvia and Estonia in 1936 and 1938, published in 1938. It records its sympathy and offers its prayers for these Churches, many of whose clergy and laity are now scattered abroad, having no home or possessions of their own, and having suffered grievous hardship. It recommends that Anglicans should give all material and spiritual help possible to these unhappy exiles, and looks forward to the day when it will be possible, after full agreement in faith and order, to advance further the relations between the Anglican Communion and these Churches in conditions of mutual confidence and understanding.

Resolution 72

The Unity of the Church - The Churches of Norway, Denmark, and Iceland

The Conference requests the Archbishop of Canterbury to appoint a committee to confer with a similar committee or committees representing the Churches of Norway, Denmark, and Iceland, for the purpose of considering the relations of these Churches with the Anglican Communion.

Resolution 73

The Unity of the Church - The Lusitanian and Spanish Reformed Churches

The Conference, recalling the sympathy expressed by former Conferences with the Spanish Reformed Church and the Lusitanian Church, and noting the assistance given since 1885 by bishops of the Church of Ireland in the ordination of their clergy and in other ways, requests the Archbishop of Armagh (i) to cause an enquiry to be made into the doctrine and discipline of these Churches and (ii) to present the report of such an enquiry to the Consultative Body of the Conference with a view to advising any bishop or group of bishops that may refer to it.

Resolution 74

The Unity of the Church - A Larger Episcopal Unity

The Conference, welcoming the fact that some of the Churches of the Anglican Communion are already in intercommunion with the Old Catholic Churches, looking forward to the time when they will enter into communion with other parts of the Catholic Church not definable as Anglican, and desiring that Churches thus linked together should express their common relationship in common counsel and mutual aid, recommends that bishops of the Anglican Communion and bishops of other Churches which are, or may be, in communion with them should meet together from time to time as an episcopal conference, advisory in character, for brotherly counsel and encouragement.

Resolution 75

The Unity of the Church - Foreign Relations

Believing that the increasing development of friendly relations between the Anglican Communion and Churches in foreign countries is of primary importance to the Universal Church, the Conference welcomes the establishment of the Church of England Council on Foreign Relations by the Archbishops of Canterbury and York, of the Advisory Council on Ecclesiastical Relations by the Presiding Bishop of the Protestant Episcopal Church in the United States of America, and of the Committee appointed by the Scottish Episcopal Church. Further, considering the exchange of information between Churches of the Anglican Communion about the relations of our Communion with such foreign Churches to be of great advantage to all concerned, it hopes that each Church or province of the Anglican Communion will arrange for some similar council, or other agency, for this purpose.

The Conference expresses its sense of the value of the work done by chaplains of the Anglican Communion in foreign countries, especially in the establishment of friendly relations with the Churches of the countries where they are resident. Further, it trusts that suitability for this special work will be a major consideration in the selection of chaplains for such posts, and that the Church will make the utmost possible use of such men when so appointed.

Resolution 76

The Unity of the Church - The World Council of Churches

The Conference cordially welcomes the formation of the World Council of Churches and desires to place on record its deep appreciation of the valuable services already rendered to the cause of Christian unity by the officers and members of its Provisional Committee, and sends its good wishes to the Council for its first Assembly at Amsterdam and prays that God may guide and direct all its deliberations. The Conference hopes that the results of the Assembly at Amsterdam may be made widely known throughout the Anglican Communion, and that an active interest in the World Council of Churches may be encouraged in all dioceses and parishes.

World Council of Churches. Assembly (1st : 1948 : Amsterdam, Netherlands)

Resolution 77

The Unity of the Church - Friendship Between Christians

The Conference recognises that work of great value for the cause of reunion has been accomplished by the cultivation of personal friendships between Christians of different denominations; it believes that such friendships assist the growth of mutual understanding and of intercession; and it encourages members of the Anglican Communion to cultivate such friendships.

Resolution 78

The Anglican Communion - The Book of Common Prayer

(a) The Conference holds that the Book of Common Prayer has been, and is, so strong a bond of unity throughout the whole Anglican Communion that great care must be taken to ensure that revisions of the Book shall be in accordance with the doctrine and accepted liturgical worship of the Anglican Communion.

(b) The Conference urges that special services of thanksgiving be held in 1949 throughout the whole Anglican Communion to commemorate the English Books of Common Prayer, of which the first was published in 1549.

Resolution 79

The Anglican Communion - Provinces

In view of the pronouncements of the Lambeth Conferences of 1920 and 1930, the Conference notes with satisfaction and encourages the continuance of the steps which are being taken in East, West and Central Africa, and the Pacific, towards the formation of provinces or other regional groupings.

Resolution 80

The Anglican Communion - An Advisory Council

(a) The Conference is of opinion that the setting up of an advisory council on missionary strategy would enable the whole Anglican Communion to deal effectively with matters of world-wide strategy which concern the task God has entrusted to it and the welfare of the whole Communion; that the organisation and work of the council should follow the lines suggested in the Committee's Report; and that such an advisory council should be established as soon as possible.

(b) We recommend that the proposed advisory council on missionary strategy shall work in close conjunction with all Councils on Foreign Relations which are or may be set up by constituent Churches of the Anglican Communion.

Resolution 81

The Anglican Communion - Appointment of Officers

To promote closer co-operation and a clearer understanding between the different parts of the Anglican Communion, the Conference is of opinion that a responsible officer should be appointed in each national or regional Church to keep in touch with the different Churches and to secure a regular exchange of information between them.

Resolution 82

The Anglican Communion - Recruiting

The Conference gives thanks to Almighty God for the faithful witness of many martyrs in recent years. It urges Christian people everywhere to accept the challenge of this witness as a call to a new self-offering in prayer, sacrifice, and service, for the extension of Christ's Kingdom in all lands.

Resolution 83

The Anglican Communion - Recruiting

The Conference urges boys and young men who are faithful members of the Church, before committing themselves to other vocations, to consider seriously whether God is calling them to be ordained to the ministry of his Church in this day of opportunity and peril.

Resolution 84

The Anglican Communion - Recruiting

The Conference urges all bishops and clergy constantly to keep before their people world-wide evangelisation as the primary and still unfulfilled duty of the Church; and calls all the younger members of the Anglican Churches, clerical and lay, to consider seriously whether missionary service is God's will for them.

Resolution 85

The Anglican Communion - Training of Ordinands

In the opinion of this Conference, whereas a man is ordained into the ministry of the Church of God and not into that of any one diocese of the Church, it is desirable that the highest possible standard of training should be aimed at throughout the whole body, and to this end we urge a systematic exchange of information relating to:

- (a) methods of recruiting, selection, and testing of candidates;
- (b) standards of theological and general education required for ordination;
- (c) the character of theological institutions and faculties, including methods of support by the Church;
- (d) schemes of post-ordination training.

Resolution 86

The Anglican Communion - A Central College

In the opinion of this Conference the establishment of a central college for the Anglican Communion is highly desirable and steps should immediately be taken to establish this college, if possible at St Augustine's College, Canterbury.

Resolution 87

The Anglican Communion - A Congress

The Conference welcomes the suggestion that a congress representative of the Anglican Communion be held if possible in June 1953, and respectfully requests the President to take steps toward this end.

Resolution 88

The Anglican Communion - Reciprocal Pensions

The Conference urges the pensions authorities of every area of the Anglican Communion which possesses an established scheme of pensions for the clergy working within it, to consider together the adoption of a reciprocal scheme between all such areas.

Resolution 89

The Anglican Communion - The Status of Certain Japanese Bishops

The Conference approves and welcomes the expressed intention of the Nippon Sei Ko Kwai to receive back the six bishops as bishops of the Nippon Sei Ko Kwai without jurisdiction.

Resolution 90

The Anglican Communion - The Status of Certain Japanese Bishops

The Conference also desires to make clear that in its opinion it is open at any time to the Nippon Sei Ko Kwai in its discretion to entrust the six bishops thus recognised with episcopal functions or jurisdiction, to be exercised in accordance with the canonical and disciplinary requirements of the Nippon Sei Ko Kwai.

Resolution 91

The Anglican Communion - The Status of Certain Japanese Bishops

The Conference recommends the Nippon Sei Ko Kwai formally to communicate its action with regard to these bishops to all metropolitans for information.

Resolution 92

The Church's Discipline in Marriage

Faced with the great increase in the number of broken marriages and the tragedy of children deprived of true home life, this Conference desires again to affirm that marriage always entails a life-long union and obligation; it is convinced that upon the faithful observance of this divine law depend the stability of home life, the welfare and happiness of children, and the real health of society. It calls upon members of the Church and others to do their utmost by word and example to uphold the sanctity of the marriage bond and to counteract those influences which tend to destroy it. It is convinced that maintenance of the Church's standard of discipline can alone meet the deepest needs of men; and it earnestly implores those whose marriage, perhaps through no fault of their own, is unhappy to remain steadfastly faithful to their marriage vows.

Resolution 93

The Church's Discipline in Marriage

The Church has a primary duty in the pastoral care of those who are married or are about to be married, not less than in the exercise of discipline for upholding Christian standards. To this end:

(a) regular and systematic instruction of the congregation on the meaning and responsibilities of marriage, and particular preparation of engaged persons, should be regarded as a normal pastoral duty in every parish, and all parish priests should be equipped for these tasks; and

(b) Church people should be urged to co-operate in the valuable work in education, guidance, and reconciliation done by many marriage guidance councils and other similar bodies, which uphold Christian standards of marriage.

Resolution 94

The Church's Discipline in Marriage

The Conference affirms that the marriage of one whose former partner is still living may not be celebrated according to the rites of the Church, unless it has been established that there exists no marriage bond recognised by the Church.

Resolution 95

The Church's Discipline in Marriage

Mindful of the needs of those who are in deep distress and claim the Church's sympathy, the Conference urges that provincial and regional Churches should consider how best their pastoral responsibility towards those who do not conform to our Lord's standard can be discharged.

Resolution 96

The Church's Discipline in Marriage

Confirmed members of the Church who marry contrary to the law of the Church, as accepted in the provincial or regional Church to which they belong, should be regarded as subject to the discipline of the Church in respect of admission to Holy Communion. Their admission to Holy Communion lies within the discretion of the bishop, due regard being had to their own spiritual good and the avoidance of scandal to others. It is important that the practice within each province or regional Church in this matter should be uniform. We restate Resolution 11(b) of the Lambeth Conference 1930, as follows:

That in every case where a person with a former partner still living is remarried and desires to be admitted to Holy Communion the case should be referred to the bishop, subject to provincial or regional regulations.

Resolution 97

The Church's Discipline in Marriage

Inasmuch as easy divorce in Great Britain, the United States, and elsewhere, has gravely weakened the idea of the life-long nature of marriage, and has also brought untold suffering to children, this Conference urges that there is a strong case for the reconsideration by certain states of their divorce laws.

Resolution 98

The Church's Discipline in Marriage

The Conference earnestly warns members of our Communion against contracting marriages with Roman Catholics under the conditions imposed by modern Roman canon law, especially as these conditions involve, among other things, a promise to have their children brought up in a religious system which they cannot themselves accept.

Resolution 99

The Church's Discipline in Marriage

The Conference stresses the importance of building up a sound Christian tradition of family life in the younger Churches of the Anglican Communion, and therefore urges their members to observe loyally the marriage canons and rules of their provinces or dioceses.

Resolution 100

Baptism and Confirmation

The Conference, acknowledging that the Christian Church derives all its life from God, the Holy and Eternal Trinity, and is dependent upon his creative, redeeming, and sanctifying activity, calls upon the members of the Anglican Communion to pray for spiritual renewal throughout the world.

Resolution 101

Baptism and Confirmation

Believing that one and the same Spirit sustains and orders the life of the Church, the Conference emphasises the essential unity and interdependence of the ministry of the word and the ministry of the sacraments.

Resolution 102

Baptism and Confirmation

The Conference emphasises the importance of thinking of divine grace in terms of personal relations between God and man, and of faith as personal surrender and adherence to Christ.

Resolution 103

Baptism and Confirmation

Recognising that in its ministration of the sacramental rites of initiation the Anglican Communion preserves the essential factors of Christian tradition with a proper emphasis upon their moral and rational requirements, the Conference considers that it is not desirable to change the present sequence of Baptism, Confirmation, and admission to Holy Communion.

Resolution 104

Baptism and Confirmation

While deprecating the hasty adoption of any policy which would lead to the widespread exclusion of infants from baptism, the Conference affirms that the service of Infant Baptism presupposes that the infant will be brought up in the faith and practice of the Church, and reminds parents and guardians that they cannot be exempted from a major share in the responsibility for the Christian nurture and education of their children, and it therefore urges the clergy to put them in mind of this duty before their children are baptized and at other times as opportunity may be made.

Resolution 105

Baptism and Confirmation

The Conference calls attention to the rubric of the Prayer Book of 1662 that Baptism should normally be administered "when the most number of people come together" and after due notice, and recommends that the sacrament should be administered more frequently in the regular services of the Church and that notice should be required.

Resolution 106

Baptism and Confirmation

Seeing that the local congregation shares in the responsibility for bringing a new member, whether infant or adult, into the full fellowship of the Church, the Conference regards it as desirable:

- (a) that no unbaptized person should act as godparent;
- (b) that at least one godparent should be a practising communicant of the Anglican Communion;
- (c) that, seeing that parents or guardians are sometimes unable or unwilling to invite active Church people to act as godparents, Church people should be encouraged to offer themselves, whether as members of a sponsors' guild or in some other way, for definite service as godparent in suitable cases;
- (d) that one or both of the parents of an infant should be permitted to act as godparent if otherwise eligible.

Resolution 107

Baptism and Confirmation

The Conference calls the attention of all who undertake the responsibility of godparent to the seriousness of the promises which they make on behalf of the child, both in the sight of God and of his Church. It counsels them to continue diligently in prayer for their godchildren throughout their lives.

Resolution 108

Baptism and Confirmation

The Conference recommends that a minister, baptizing the child of persons not resident in his parish or on his Membership Roll, should consult the minister of the parish in which the parents of the child reside, in order that the child and the family concerned may be the more surely linked up with the life of that congregation.

Resolution 109

Baptism and Confirmation

The Conference recommends to the clergy the system of the "Baptismal Roll."

Resolution 110

Baptism and Confirmation

The Conference recommends that care should be taken to see that before confirmation all candidates are given definite instruction about repentance and about the means provided by God in his Church by which troubled consciences can obtain the assurance of his mercy and forgiveness, as set forth in the Exhortation in the Order of Holy Communion.

Resolution 111

Baptism and Confirmation

The Conference recommends that those who have been confirmed should from time to time be given opportunity, after due preparation, for the reaffirmation of vows and rededication.

Resolution 112

Baptism and Confirmation

The Conference acknowledges the faithful work which is done by the clergy generally in the preparation of candidates for confirmation and recommends that the preparation of candidates for confirmation should include, from their early years:

- (a) participation, with their family, in regular worship in church and at home;
- (b) group instruction in the Church's faith and practice;
- (c) training in fellowship and service through membership of a parochial society or group.

They should be led on to accept a rule of life comprising daily prayer and Bible reading, regular worship, and self-discipline, including alms-giving and personal service.

Resolution 113

Proposed Chinese Canon

The General Synod of the Church in China having brought before the Lambeth Conference a proposal received from the Diocese of South China that for an experimental period of twenty years a deaconess might (subject to certain conditions) be ordained to the priesthood, and the General Synod having referred to the Conference the question "whether or not such liberty to experiment within the framework of the Anglican Communion would be in accordance with Anglican tradition and order," the Conference feels bound to reply that in its opinion such an experiment would be against the tradition and order and would gravely affect the internal and external relations of the Anglican Communion.

Women in the Anglican Communion Li, Florence Tim Oi, 1907-1992 Hall, Ronald Owen, 1895-1975 Chung Hua Sheng Kung Hui

Resolution 114

Proposed Chinese Canon

The Conference reaffirms Resolution 67 of the Conference of 1930 that "the order of deaconess is for women the one and only order of the ministry which we can recommend our branch of the Catholic Church to recognise and use." It also approves the resolution adopted in 1939-1941 in both Houses of the Convocations of Canterbury and York "that the order of deaconesses is the one existing ordained ministry for women in the sense of being the only order of ministry in the Anglican Communion to which women are admitted by episcopal imposition of hands."

Resolution 115

Proposed Chinese Canon

The Conference is aware that in some quarters there is a desire that the question of ordination of women to the priesthood should be reconsidered. The Conference, recalling that the question was examined in England by the Archbishops' Commission on the Ministry of Women whose Report was published in 1935, is of opinion that the time has not come for its further formal consideration.

Resolution 116

Proposed Chinese Canon

The Conference desires to draw attention again to the wide and important range of work which may be entrusted to deaconesses by the constituted authorities of any province of the Anglican Communion; and recommends that in all parts of the Anglican Communion the work of deaconesses should be encouraged and their status and function defined.

Resolution 117

Administration of Holy Communion

The Conference affirms that the giving of Communion in both kinds is according to the example and precept of our Lord, was the practice of the whole Catholic Church for twelve centuries, has remained the practice of the Orthodox Churches, and has been universally upheld by the teaching and practice of the Anglican Communion since the Reformation.

Resolution 118

Administration of Holy Communion

The Conference holds that administration from a common chalice, being scriptural and having a spiritual meaning of great value, should continue to be the normal method of administration in the Anglican Communion; but is of opinion that there is no objection to administration of both kinds by the method of intinction where conditions require it, and that any part of the Anglican Communion by provincial regulation according to its own constitutional procedure has liberty to sanction administration by intinction as an optional alternative to the traditional method, and that the methods of intinction to be adopted or permitted should not be left to the discretion of individual priests.