



The Lambeth Conference

Resolutions Archive from 1930

Lambeth Conference Resolutions Archive

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Resolution 1

The Christian Doctrine of God

We believe that the Christian Church is the repository and trustee of a revelation of God, given by himself, which all members of the Church are bound to transmit to others, and that every member of the Church, both clerical and lay, is called to be a channel through which the divine life flows for the quickening of all mankind.

Resolution 2

The Christian Doctrine of God

We believe that, in view of the enlarged knowledge gained in modern times of God's ordering of the world and the clearer apprehension of the creative process by which he prepared the way for the coming of Jesus Christ, there is urgent need in the face of many erroneous conceptions for a fresh presentation of the Christian doctrine of God; and we commend the Report of our Committee to the study of all thoughtful people in the hope that it may help towards meeting this need.

Resolution 3

The Christian Doctrine of God

We affirm the supreme and unshaken authority of the Holy Scriptures as presenting the truth concerning God and the spiritual life in its historical setting and in its progressive revelation, both throughout the Old Testament and in the New. It is no part of the purpose of the Scriptures to give information on those themes which are the proper subject matter of scientific enquiry, nor is the Bible a collection of separate oracles, each containing a final declaration of truth. The doctrine of God is the centre of its teaching, set forth in its books "by divers portions and in divers manners." As Jesus Christ is the crown, so also is he the criterion of all revelation. We would impress upon Christian people the necessity of banishing from their minds the ideas concerning the character of God which are inconsistent with the character of Jesus Christ. We believe that the work of our Lord Jesus Christ is continued by the Holy Spirit, who not only interpreted him to the Apostles, but has in every generation inspired and guided those who seek truth.

Resolution 4

The Christian Doctrine of God

The revelation of Christ was presented to the world under the forms of Jewish life and thought. It has found fuller expression, not without some admixture of misunderstanding, through the thought of Greece and Rome, and the sentiment of the Teutonic and Slavonic races. We anticipate that when this same revelation possesses their minds, the nations of Asia and Africa will still further enrich the Church of Christ by characteristic statements of the permanent Gospel, and by characteristic examples of Christian virtue and types of Christian worship.

We welcome such unfolding of the truth of the Gospel as one of the ways by which the nations may bring their riches into the service of Christ and his Church.

Resolution 5

The Christian Doctrine of God

We recognize in the modern discoveries of science - whereby the boundaries of knowledge are extended, the needs of men are satisfied and their sufferings alleviated - veritable gifts of God, to be used with thankfulness to him, and with that sense of responsibility which such thankfulness must create.

Resolution 6

The Christian Doctrine of God

For the reasons set forth in Resolutions 2 and 3, there is need for the Church to renew and redirect its teaching office:

1. by a fresh insistence upon the duty of thinking and learning as essential elements in the Christian life;
2. by recalling the clergy to a fuller sense of their duty in the exercise of the teaching office. Of all their functions this is the one of the most important. It demands, especially in these days, prayer and study, both individual and corporate, on the self-revelation of God in Jesus Christ and the manifestations of his presence in the modern world;
3. by the provision of similar opportunities for the laity;
4. by a new emphasis upon the appeal to the mind as well as to the heart in the preaching of the word as an element in Christian worship; and
5. by providing both for clergy and laity opportunities of retreats and other well-trying methods for the deepening of the spiritual life through the growth of fellowship with God and man.

We especially desire to impress upon the younger clergy that the Church requires the service of men who will devote themselves to the study of theology in all its branches. The Church needs learning, as well as spiritual power and practical ability, in its clergy.

Resolution 7

The Christian Doctrine of God

We welcome an increased readiness in many educational authorities to accept the influence and assistance of the Church in its teaching capacity, and we urge that every effort should be made throughout the Church to seek such opportunities and to use them with sympathy and discretion.

As the intellectual meaning and content of the Christian doctrine of God cannot be fully apprehended without the aid of the highest human knowledge, it is essential that Christian theology should be studied and taught in universities in contact with philosophy, science and criticism, and to that end that faculties of theology should be established in universities wherever possible.

Resolution 8

The Christian Doctrine of God

Believing as we do that men should offer their worship to God because of his great glory, and because of his supreme revelation of love in Jesus Christ, apart from any thought of benefits that may accrue to them, we urge upon the Church the absolute obligation of corporate worship. We believe that a fuller study of the Christian doctrine of God will both strengthen the sense of this obligation in the Church, and also help the Church to commend it to the world. Moreover we believe that it is through the development of their capacity for worship that men advance in their knowledge of God's nature, and may hope to penetrate further into his mysteries.

Resolution 9

The Life and Witness of the Christian Community - Marriage and Sex

The Conference believes that the conditions of modern life call for a fresh statement from the Christian Church on the subject of sex. It declares that the functions of sex as a God-given factor in human life are essentially noble and creative. Responsibility in regard to their right use needs the greater emphasis in view of widespread laxity of thought and conduct in all these matters.

Resolution 10

The Life and Witness of the Christian Community - Marriage and Sex

The Conference believes that in the exalted view of marriage taught by our Lord is to be found the solution of the problems with which we are faced. His teaching is reinforced by certain elements which have found a new emphasis in modern life, particularly the sacredness of personality, the more equal partnership of men and women, and the biological importance of monogamy.

Resolution 11

The Life and Witness of the Christian Community - Marriage and Sex

The Conference believes that it is with this ideal in view that the Church must deal with questions of divorce and with whatever threatens the security of women and the stability of the home. Mindful of our Lord's words, "What therefore God hath joined together, let not man put asunder," it reaffirms "as our Lord's principle and standard of marriage a life-long and indissoluble union, for better or worse, of one man with one woman, to the exclusion of all others on either side, and calls on all Christian people to maintain and bear witness to this standard."* In cases of divorce:

1. The Conference, while passing no judgement on the practice of regional or national Churches within our Communion, recommends that the marriage of one, whose former partner is still living, should not be celebrated according to the rites of the Church.
2. Where an innocent person has remarried under civil sanction and desires to receive the Holy Communion, it recommends that the case should be referred for consideration to the bishop, subject to provincial regulations.
3. Finally, it would call attention to the Church's unceasing responsibility for the spiritual welfare of all her members who have come short of her standard in this as in any other respect, and to the fact that the Church's aim, individually and socially, is reconciliation to God and redemption from sin. It therefore urges all bishops and clergy to keep this aim before them.

Resolution 12

The Life and Witness of the Christian Community - Marriage and Sex

In all questions of marriage and sex the Conference emphasises the need of education. It is important that before the child's emotional reaction to sex is awakened, definite information should be given in an atmosphere of simplicity and beauty. The persons directly responsible for this are the parents, who in the exercise of this responsibility will themselves need the best guidance that the Church can supply.

During childhood and youth the boy or the girl should thus be prepared for the responsibilities of adult life; but the Conference urges the need of some further preparation for those members of the Church who are about to marry.

To this end the Conference is convinced that steps ought to be taken:

Resolutions from 1930

1. to secure a better education for the clergy in moral theology;
2. to establish, where they do not exist, in the various branches of the Anglican Communion central councils which would study the problems of sex from the Christian standpoint and give advice to the responsible authorities in diocese or parish or theological college as to methods of approach and lines of instruction;
3. to review the available literature and to take steps for its improvement and its circulation.

Resolution 13

The Life and Witness of the Christian Community - Marriage and Sex

The Conference emphasises the truth that sexual instinct is a holy thing implanted by God in human nature. It acknowledges that intercourse between husband and wife as the consummation of marriage has a value of its own within that sacrament, and that thereby married love is enhanced and its character strengthened. Further, seeing that the primary purpose for which marriage exists is the procreation of children, it believes that this purpose as well as the paramount importance in married life of deliberate and thoughtful self-control should be the governing considerations in that intercourse.

Resolution 14

The Life and Witness of the Christian Community - Marriage and Sex

The Conference affirms:

1. the duty of parenthood as the glory of married life;
2. the benefit of a family as a joy in itself, as a vital contribution to the nation's welfare, and as a means of character-building for both parents and children;
3. the privilege of discipline and sacrifice to this end.

Resolution 15

The Life and Witness of the Christian Community - Marriage and Sex

Where there is clearly felt moral obligation to limit or avoid parenthood, the method must be decided on Christian principles. The primary and obvious method is complete abstinence from intercourse (as far as may be necessary) in a life of discipline and self-control lived in the power of the Holy Spirit. Nevertheless in those cases where there is such a clearly felt moral obligation to limit or avoid parenthood, and where there is a morally sound reason for avoiding complete abstinence, the Conference agrees that other methods may be used, provided that this is done in the light of the same Christian principles. The Conference records its strong condemnation of the use of any methods of conception control from motives of selfishness, luxury, or mere convenience.

Voting: For 193; Against 67.

Resolution 16

The Life and Witness of the Christian Community - Marriage and Sex

The Conference further records its abhorrence of the sinful practice of abortion.

Resolution 17

The Life and Witness of the Christian Community - Marriage and Sex

While the Conference admits that economic conditions are a serious factor in the situation, it condemns the propaganda which treats conception control as a way of meeting those unsatisfactory social and economic conditions which ought to be changed by the influence of Christian public opinion.

Resolution 18

The Life and Witness of the Christian Community - Marriage and Sex

Sexual intercourse between persons who are not legally married is a grievous sin. The use of contraceptives does not remove the sin. In view of the widespread and increasing use of contraceptives among the unmarried and the extension of irregular unions owing to the diminution of any fear of consequences, the Conference presses for legislation forbidding the exposure for sale and the unrestricted advertisement of contraceptives, and placing definite restrictions upon their purchase.

Resolution 19

The Life and Witness of the Christian Community - Marriage and Sex

Fear of consequences can never, for the Christian, be the ultimately effective motive for the maintenance of chastity before marriage. This can only be found in the love of God and reverence for his laws. The Conference emphasises the need of strong and wise teaching to make clear the Christian standpoint in this matter. That standpoint is that all illicit and irregular unions are wrong in that they offend against the true nature of love, they compromise the future happiness of married life, they are antagonistic to the welfare of the community, and, above all, they are contrary to the revealed will of God.

Resolution 20

The Life and Witness of the Christian Community - Marriage and Sex

The Conference desires to express the debt which the Church owes to the devotion of those who in constantly changing conditions and in the face of increasing difficulties have maintained and carried forward the preventive and rescue work of the Church. Such devotion calls for greatly increased interest and support from all the members of the Church.

The removal of the causes which lead to the necessity for such work must first and foremost be sought in the creation of that healthier atmosphere and in the more thorough giving of sex instruction which are recommended in the preceding Resolutions. And this is recognised to the full by the leaders in the work. There is, however, at the present time urgent need for:

- a. much greater financial support, so that the workers may be adequately trained and adequately paid,
- b. more regular interest on the part of churchpeople generally in them and in their work,
- c. the help which men of the Church can give in technical and legal matters, as also in personal service.

The Conference further desires in this connection to place on record its appreciation of the work done by women police in Great Britain, in the British dominions and in the United States of America, and by those many social workers, in different parts of the world, who give themselves to the same difficult task.

Resolution 21

The Life and Witness of the Christian Community - Race

The Conference affirms that the principle of trusteeship as laid down by Article XXII of the League of Nations Covenant cannot be duly applied in practice without full recognition of the fact that partnership must eventually follow as soon as two races can show an equal standard of civilisation. Accordingly, the Conference affirms that the ruling of one race by another can only be justified from the Christian standpoint when the highest welfare of the subject race is the constant aim of government, and when admission to an increasing share in the government of the country is an objective steadfastly pursued. To this end equal opportunity and impartial justice must be assured. Equal opportunity of development will result where the nation faithfully discharges its responsibility for the education of all its citizens, in which the co-operation of both the Church and the family with the state is essential; and Christian principles demand that equal justice be assured to every member of every community both from the government and in the courts of law.

Resolution 22

The Life and Witness of the Christian Community - Race

The Conference affirms its conviction that all communicants without distinction of race or colour should have access in any church to the Holy Table of the Lord, and that no one should be excluded from worship in any church on account of colour or race. Further, it urges that where, owing to diversity of language or custom, Christians of different races normally worship apart, special occasions should be sought for united services and corporate communion in order to witness to the unity of the Body of Christ.

The Conference would remind all Christian people that the ministrations of the clergy should never be rejected on grounds of colour or race, and in this connection it would state its opinion that in the interests of true unity it is undesirable that in any given area there should be two or more bishops of the same Communion exercising independent jurisdiction.

Resolution 23

The Life and Witness of the Christian Community - Race

The Conference affirms that the guiding principle of racial relations should be interdependence and not competition, though this interdependence does not of itself involve intermarriage; that the realisation in practice of human brotherhood postulates courtesy on the part of all races towards one another, co-operation in the study of racial relations and values, and a complete avoidance of any exploitation of the weaker races, such as is exemplified in the liquor traffic among the natives of Africa and enforced labour for private profit.

The Conference urges that the presence of Asiatic and African students at western universities affords an opportunity for promoting friendliness between different races, and asks that Christians should try to create such a public sentiment that these students may be received with sympathetic understanding and enabled to share in all that is best in western social life.

Resolution 24

The Life and Witness of the Christian Community - Race

The Conference would insist that the maintenance of the Christian obligation on the part of men to respect and honour womanhood, involving the equally chivalrous treatment of the women of all races, is fundamental; and conversely, the Christian obligation on the part of women to maintain a high standard of morals and conduct, especially in their relations with men of a different colour is equally fundamental.

Resolution 25

The Life and Witness of the Christian Community - Peace and War

The Conference affirms that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ.

Resolution 26

The Life and Witness of the Christian Community - Peace and War

The Conference believes that peace will never be achieved till international relations are controlled by religious and ethical standards, and that the moral judgement of humanity needs to be enlisted on the side of peace. It therefore appeals to the religious leaders of all nations to give their support to the effort to promote those ideals of peace, brotherhood and justice for which the League of Nations stands.

The Conference welcomes the agreement made by leading statesmen of the world in the names of their respective peoples, in which they condemn recourse to war for the solution of international controversies, renounce it as an instrument of national policy in their relations with one another, and agree that the settlement of all disputes which may arise among them shall never be sought except by pacific means; and appeals to all Christian people to support this agreement to the utmost of their power and to help actively, by prayer and effort, agencies (such as the League of Nations Union and the World Alliance for Promoting International Friendship through the Churches) which are working to promote goodwill among the nations.

Resolution 27

The Life and Witness of the Christian Community - Peace and War

When nations have solemnly bound themselves by treaty, covenant or pact for the pacific settlement of international disputes, the Conference holds that the Christian Church in every nation should refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation.

Resolution 28

The Life and Witness of the Christian Community - Peace and War

The Conference believes that the existence of armaments on the present scale amongst nations of the world endangers the maintenance of peace, and appeals for a determined effort to secure further reduction by international agreement.

Resolution 29

The Life and Witness of the Christian Community - Peace and War

Believing that peace within the nation and among the nations is bound up with the acceptance of Christian principles in the ordering of social and industrial life, the Conference reaffirms the Resolutions (73-80) of the Lambeth Conference of 1920, which deal with that subject. While there is in many countries an increasing desire for justice and therefore a growing will to peace, the world is still faced with grave social and economic evils which are an offence to the Christian conscience, and a menace to peace. All these evils call for the best scientific treatment on international lines, and also for a practical application of the principle of united service and self-sacrifice on the part of all Christian people.

Resolution 30

The Life and Witness of the Christian Community - Peace and War

The Conference recognises with thankfulness the efforts made by the League of Nations to control the drug traffic, and calls upon all Christian people to pray and to labour, as they have opportunity, that measures may soon be devised, both by national and international action, which will effectively limit the production, manufacture and sale of dangerous drugs, particularly opium, cocaine and their derivatives, to the amounts required for scientific and medical purposes.

Resolution 31

The Unity of the Church

The Conference records, with deep thanks to Almighty God, the signs of a growing movement towards Christian unity in all parts of the world since the issue of the "Appeal to All Christian People" by the Lambeth Conference in 1920.

The Conference heartily endorses that Appeal and reaffirms the principles contained in it and in the Resolutions dealing with reunion adopted by that Conference.

Resolution 32

The Unity of the Church - The Malines Conversations

Believing that our Lord's purpose for his Church will only be fulfilled when all the separated parts of his Body are united, and that only by full discussion between the Churches can error and misunderstanding be removed and full spiritual unity attained, the Conference expresses its appreciation of the courage and Christian charity of Cardinal Mercier in arranging the Malines Conversations, unofficial and not fully representative of the Churches though they were, and its regret that by the encyclical "Mortalium animos" members of the Roman Catholic Church are forbidden to take part in the World Conference on Faith and Order and other similar conferences.

Resolution 33

The Unity of the Church - The Eastern Orthodox Church

- a. The Conference heartily thanks the Oecumenical Patriarch for arranging in co-operation with the other patriarchs and the autocephalous Churches for the sending of an important delegation of the Eastern Orthodox Church under the leadership of the Patriarch of Alexandria, and expresses its grateful appreciation of the help given to its Committee by the delegation, as well as its sense of the value of the advance made through the joint meetings in the relations of the Orthodox Church with the Anglican Communion.
- b. The Conference requests the Archbishop of Canterbury to appoint representatives of the Anglican Communion and to invite the Oecumenical Patriarch to appoint representatives of the patriarchates and autocephalous Churches of the East to be a doctrinal commission, which may, in correspondence and in consultation, prepare a joint statement on the theological points about which there is difference and agreement between the Anglican and the Eastern Churches.
- c. The Conference, not having been summoned as a synod to issue any statement professing to define doctrine, is therefore unable to issue such a formal statement on the subjects referred to in the Resume* of the discussions between the Patriarch of Alexandria with the other Orthodox representatives and bishops of the Anglican Communion, but records its acceptance of the statements of the Anglican bishops contained therein as a sufficient account of the teaching and practice of the Church of England and of the Churches in communion with it, in relation to those subjects.

Resolution 34

The Unity of the Church - The Eastern Orthodox Church

The Conference expresses its sympathy with the Church of Russia in its persecution and sufferings, and prays that God, in his mercy, may give liberty and prosperity once more to that Church, that it may again take its place with greater freedom and power of self-expression among the other great Churches of Christendom.

Resolution 35

The Unity of the Church - The Old Catholic Church

- a. The Conference heartily thanks the Archbishop of Utrecht and the bishops of the Old Catholic Church associated with him for coming to consult with its members on the development of closer relations between their Churches and the Anglican Communion, and expresses its sense of the importance of the step taken.
- b. The Conference requests the Archbishop of Canterbury to appoint representatives of the Anglican Communion, and to invite the Archbishop of Utrecht to appoint representatives of the Old Catholic Churches to be a doctrinal commission to discuss points of agreement and difference between them.
- c. The Conference agrees that there is nothing in the Declaration of Utrecht* inconsistent with the teaching of the Church of England.

Resolution 36

The Unity of the Church - The Separated Eastern Churches

1. The Conference thanks Bishop Tourian for taking counsel with one of its committees on the relations between the Church* and the Anglican Communion, and assures him of its deep sympathy with the sufferings of his nation.
2. The Conference expresses its deep sympathy with the Armenian, East Syrian (Assyrian) and West Syrian Christians in the hardship and suffering which they have endured since the war, and earnestly prays that they may be given strength and courage in their efforts for self-preservation, as well as that their rights may be fully secured as religious or racial minorities in the territories in which they live.
3. The Conference welcomes the development of closer relations between the Anglican Communion and the Separated Churches of the East which is recorded in its Committee's Report, and earnestly desires that these relations may be steadily strengthened, in consultation with the Orthodox Church, in the hope that in due course full intercommunion may be reached.

Resolution 37

The Unity of the Church - The Church of Sweden

The Conference thanks the Church of Sweden for the visit of the Bishop of Lund and expresses its hope that the existing fraternal relations with that Church will be maintained, and that relations may also be strengthened with the other Scandinavian Churches with a view to promoting greater unity in the future.

Resolution 38

The Unity of the Church - The Church of Finland

The Conference requests the Archbishop of Canterbury, as soon as seems advisable, to appoint a committee to investigate the position of the Church of Finland and its relations to the Church of England.

Resolution 39

The Unity of the Church - The Moravians (Unitas Fratrum)

The Conference is grateful to the Moravian Church for sending so important a body of representatives to confer with their Committee, and respectfully requests the Archbishop of Canterbury to appoint a new committee to confer with a committee of the Moravian Church.

Resolution 40

The Unity of the Church - South India

- a. The Conference has heard with the deepest interest of the proposals for

Church union in South India now under consideration between the Church of India, Burma and Ceylon, the South India United Church and the Wesleyan Methodist Church of South India, and expresses its high appreciation of the spirit in which the representatives of these Churches have pursued the long and careful negotiations.
- b. The Conference notes with warm sympathy that the project embodied in

the Proposed Scheme for Church Union in South India is not the formation of any fresh Church or province of the Anglican Communion under new conditions, but seeks to bring together the distinctive elements of different Christian Communions, on a basis of sound doctrine and episcopal order, in a distinctive province of the Universal Church, in such a way as to give the Indian expression of the spirit, the thought and the life of the Church Universal.
- c. We observe further, as a novel feature in the South Indian scheme, that

a complete agreement between the uniting Churches on certain points of doctrine and practice is not expected to be reached before the inauguration of the union; but the promoters of the scheme believe that unity will be reached gradually and more securely by the interaction of the different elements of the united Church upon one another. It is only when the unification resulting from that interaction is complete that a final judgement can be pronounced on the effect of the present proposals. Without attempting, therefore, to pronounce such judgement now, we express to our brethren in India our strong desire that, as soon as the negotiations are successfully completed, the venture should be made and the union inaugurated. We hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches that are his. In this hope we ask the Churches of our Communion to stand by our brethren in India, while they make this experiment, with generous goodwill.
- d. The Conference thinks it wise to point out that, after the union in

South India has been inaugurated, both ministers and lay people of the united Church, when they are outside the jurisdiction of that Church, will be amenable to the regulations of the province and diocese in which they desire to officiate or to worship, and it must be assumed that those regulations will be applied to individuals in the same manner as they would now be applied to similarly circumstanced individuals, unless any province takes formal action to change its regulations.
- e. The Conference, fully assured in the light of the Resolutions of the

Resolutions from 1930

General Council of the Church of India, Burma and Ceylon adopted in February 1930 that nothing will be done to break the fellowship of the Churches of the Anglican Communion, confidently leaves in the hands of the bishops of that Church the task of working out in detail the principles which are embodied in the Proposed Scheme.

- f. The Conference gives its general approval to the suggestions contained

in the Report of its Committee with regard to the Proposed Scheme for Church Union in South India, and commends the Report to the attention of the Episcopal Synod and General Council of the Church of India, Burma and Ceylon.

Resolution 41

The Unity of the Church - The Church in Persia

The Conference has heard with deep sympathy of the steps towards union which have been proposed in Persia; it desires to express its sincere appreciation of the missionary zeal of the Church in Persia, and it generally approves the sections in the Report of its Committee dealing with this subject.

Resolution 42

The Unity of the Church - Special Areas

The Conference, maintaining as a general principle that intercommunion should be the goal of, rather than a means to, the restoration of union, and bearing in mind the general rule of the Anglican Churches that "members of the Anglican Churches should receive the Holy Communion only from ministers of their own Church," holds, nevertheless, that the administration of such a rule falls under the discretion of the bishop, who should exercise his dispensing power in accordance with any principles that may be set forth by the national, regional or provincial authority of the Church in the area concerned. The bishops of the Anglican Communion will not question the action of any bishop who may, in his discretion so exercised, sanction an exception to the general rule in special areas, where the ministrations of an Anglican Church are not available for long periods of time or without travelling great distances, or may give permission that baptized communicant members of Churches not in communion with our own should be encouraged to communicate in Anglican churches, when the ministrations of their own Church are not available, or in other special or temporary circumstances.

Explanatory Note: *In view of the dangers of misconception, we think it desirable to say that in recognising that a bishop of the Anglican Communion may under very strict regulations and in very special circumstances permit individual communicants to join with members of other Christian bodies in their services of the administration of the Lord's Supper, we felt bound to consider the difficulties created by present conditions, especially in some parts of the mission field. But we would point out that the very special circumstances and the very strict regulations specified in this Resolution of themselves show that we are not departing from the rule of our Church that the minister of the sacrament of Holy Communion should be a priest episcopally ordained.*

Resolution 43

The Unity of the Church - The Church of Scotland

The Conference expresses its gratitude to the distinguished members of the Church of Scotland* who accepted the invitation to confer with its Committee. It hopes that an invitation may soon be issued to the now happily united Church of Scotland to enter into free and unrestricted conference with representatives of the Anglican Communion on the basis of the "Appeal to All Christian People" issued in 1920.

**The Very Rev. John White, DD, and the Hon. Lord Sands, Senator of the College of Justice.*

Resolution 44

The Unity of the Church - Evangelical Free Churches of England

The Conference cordially thanks the influential delegation from the Federal Council of the Evangelical Free Churches of England* for attending one of the sessions of its Committee, and for the help of that delegation in defining the issues which have still to be resolved before further advance towards organic union is possible. The Conference notes with satisfaction and gratitude the great measure of agreement on matters of faith reached at the Conferences held from 1921 till 1925 between representatives of the Church of England and representatives of the Federal Council of Evangelical Free Churches, and hopes that at an early date such conferences may be resumed with a view to ascertaining whether the Proposed Scheme of Union prepared for the Churches in South India, or other proposals which have been put forward, suggest lines on which further advance towards agreement on questions of order can be made, and that similar conferences may be held elsewhere.

**The Rev. A.E. Garvie, DD, the Rev. M.E. Aubrey, MA, the Rev. J.T. Barkby, the Rev. S.M. Berry, DD, the Rev. D. Brook, DCL, the Rev. Charles Brown, DD, the Rev. J. Scott Lidgett, DD, the Rev. W.L. Robertson, DD, the Rev. P. Carnegie Simpson, DD, the Rev. H.J. Taylor and Bishop Arthur Ward.*

Resolution 45

The Unity of the Church - Schemes of Reunion

In view of the various schemes of reunion and other projects and advances towards union and intercommunion which have been the subject of discussion or negotiation, the Conference reminds the Church that it is a paramount duty to seek unity among Christians in every direction, and assures all who are working for this end of its cordial support in their endeavours; it also reminds the Church that until full and final schemes are set out and terms of intercommunion are definitely arranged, the expression of final judgements on individual schemes is premature.

Resolution 46

The Unity of the Church - Co-operation in Evangelism

Meanwhile the Conference urges the desirability of organising and participating in efforts of evangelism in co-operation with Christians of other Communion, both as a means of bearing effective witness to the multitudes who are detached from all forms of organised Christianity, and as a means of expressing and strengthening that sense of unity in the Gospel which binds together in spiritual fellowship those who own allegiance to different Churches.

Resolution 47

The Unity of the Church - Unity Among Anglicans

The Conference calls upon all members of the Anglican Communion to promote the cause of union by fostering and deepening in all possible ways the fellowship of the Anglican Communion itself, so that by mutual understanding and appreciation all may come to a fuller apprehension of the truth as it is in Jesus, and more perfectly make manifest to the world the unity of the Spirit in and through the diversity of his gifts.

Resolution 48

The Anglican Communion

The Conference affirms that the true constitution of the Catholic Church involves the principle of the autonomy of particular Churches based upon a common faith and order, and commends to the faithful those sections of the Report of Committee IV which deal with the ideal and future of the Anglican Communion.

Resolution 49

The Anglican Communion

The Conference approves the following statement of nature and status of the Anglican Communion, as that term is used in its Resolutions:

The Anglican Communion is a fellowship, within the one Holy Catholic and Apostolic Church, of those duly constituted dioceses, provinces or regional Churches in communion with the See of Canterbury, which have the following characteristics in common:

- a. they uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorised in their several Churches;
- b. they are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian faith, life and worship; and
- c. they are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the bishops in conference.

The Conference makes this statement praying for and eagerly awaiting the time when the Churches of the present Anglican Communion will enter into communion with other parts of the Catholic Church not definable as Anglican in the above sense, as a step towards the ultimate reunion of all Christendom in one visibly united fellowship.*

Resolution 50

The Anglican Communion - The Consultative Body

- a. The Conference reaffirms the opinion expressed in Resolution 44 of the Lambeth Conference of 1920, "that the Consultative Body is of the nature of a continuation committee of the Lambeth Conference, and neither possesses nor claims any executive or administrative power." The Conference recommends that:

- b. The Consultative Body should be prepared to advise on questions of

faith, order, policy or administration, referred to it by any bishop or group of bishops, calling in expert advisers at its discretion, and reserving the right to decline to entertain any particular question.

Consequently, the Committee of Students of Liturgical Questions appointed in accordance with Resolution 38 of the Lambeth Conference of 1920 need not be reappointed.

- c. The usual duties of the Consultative Body of the Lambeth Conference should be:
 - i. To carry on the work left to it by the preceding Conference.
 - ii. To assist the Archbishop of Canterbury in the preparation of the business of the ensuing Conference.
 - iii. To deal with matters referred to the Archbishop of Canterbury on which he requests its aid.

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- iv. To deal with matters referred to it by any bishop or group of bishops, subject to any limitations upon such references which may be imposed by the regulations of local and regional Churches.
- d. Hereafter the members of the Consultative Body should consist of not less than 18 members, appointed to represent the Lambeth Conference by the Archbishop of Canterbury, with due regard to regional requirements, after consultation with the metropolitans and presiding bishops: vacancies being filled in the same way. Further, the first appointment should be made within 18 months of this meeting of the Conference, the present Consultative Body continuing to function in the meantime, and those then appointed should hold office until the next meeting of the Conference.

Resolution 51

The Anglican Communion - Appellate Tribunal

The Conference, believing the formation of a central appellate tribunal to be inconsistent with the spirit of the Anglican Communion, holds that the establishment of final courts of appeal should be left to the decision of local and regional Churches.

Resolution 52

The Anglican Communion - Provincial Organisation

Saving always the moral and spiritual independence of the divine society, the Conference approves the association of dioceses or provinces in the larger unity of a "national Church," with or without the formal recognition of the civil government, as serving to give spiritual expression to the distinctive genius of races and peoples, and thus to bring more effectively under the influence of Christ's religion both the process of government and the habit of society.

Resolution 53

The Anglican Communion - Provincial Organisation

- a. In view of the many advantages of the organisation of dioceses into provinces and the difficulties and dangers of isolation, the formation of provinces should everywhere be encouraged.
- b. The minimum organisation essential to provincial life is a college or synod of bishops which will act corporately in dealing with questions concerning the faith, order and discipline of the Church.
- c. The minimum number of dioceses suitable to form a province is four.
- d. The balance between provincial authority and diocesan autonomy may vary from province to province according to the constitutions agreed upon in each case.

Resolution 54

The Anglican Communion - Provincial Organisation

Without prejudice to the provisions of any constitution already adopted by any province or regional Church, the Conference advises that when the bishops of a group of dioceses under the oversight of the Archbishop of Canterbury or attached to some other province have prepared and accepted a tentative constitution for a province, they should notify this to the authorities under which they have hitherto worked, and request that the new province be recognised as such and that they be released from obedience to other authority, as far as is necessary to enable them to subscribe to

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the constitution of the new province, and (if so required) take the oath of canonical obedience to its metropolitan. If this request be granted, the new province may then be formally constituted. The proper procedure would be that the bishops and clergy should subscribe to its constitution and that the bishops (if so required) should take the oath of canonical obedience to its metropolitan. The metropolitan or presiding bishop should thereupon notify all metropolitans and presiding bishops in the Anglican Communion of the formation of the province.

Resolution 55

The Anglican Communion - Provincial Organisation

Where the office of metropolitan is attached to a particular see, the other dioceses of the province should have some effective voice in the election of a bishop to that see.

Resolution 56

The Anglican Communion - Provincial Organisation

- a. The successive stages at which a newly founded diocese can be entrusted with greater responsibility, whether for legislation and general government, or for the election of its bishop, should be determined by the provincial authorities or the Archbishop of Canterbury (as the case may be) in consultation with the bishop.
- b. Where the appointment of a bishop still remains with the provincial authorities or the Archbishop of Canterbury, it is generally desirable that the diocese should in some way be consulted before such appointment is made.

Resolution 57

The Anglican Communion - Provincial Organisation

The Conference recognises with thankfulness the provincial organisation attained in Japan and China, whereby the Nippon Sei Kokwai and the Chung Hua Sheng Kung Hui have become constituent Churches of the Anglican Communion, and welcomes the Japanese and Chinese bishops now present for the first time in the history of the Lambeth Conference as bishops of these Churches.

Resolution 58

The Anglican Communion - Provincial Organisation

The Conference welcomes the measure of progress already made towards the formation of a single province in East Africa.

Resolution 59

The Anglican Communion - Provincial Organisation

In view of differences of standard and qualification for Holy Orders demanded in various provinces, the Conference considers the principle of discrimination involved in such regulations as the Colonial Clergy Act to be legitimate, not only in England, but in any province which so desires.

Resolution 60

The Anglican Communion - Provincial Organisation

The Conference requests the Archbishop of Canterbury to appoint a committee of persons representing each Church concerned to confer with the Church of England Pensions Board on the comprehensive scheme of reciprocal arrangements for clergy pensions which has been submitted by the Board, so that such representatives may report thereon to their respective Churches.

Resolution 61

The Ministry of the Church - The Supply and Training of Men for Holy Orders

Inasmuch as the ministry is the gift of God through Christ and is essential not only to the being and wellbeing of his Church but also to the extension of his Kingdom; and inasmuch as our Lord taught us to pray for its increase, the Conference expresses the hope that regular and earnest prayer for the ministry may be offered, and teaching about vocation may be given, throughout the whole Church both at the Ember seasons and at other times.

The Conference is convinced not only that it is the duty of the Church to foster vocation to the ministry but that it behoves every clergyman, schoolmaster, parent, and indeed every Christian man and woman to seek out and encourage signs of such vocation.

Resolution 62

The Ministry of the Church - The Supply and Training of Men for Holy Orders

While recognising with gratitude the support given in recent years to funds which assist the training of candidates for the ministry, and while believing that those who have heard the call should exercise all possible self-help in responding to it, the Conference places on record its conviction that it is the privilege and duty of the Church to find, when necessary, the means for the training of those whom God has called.

Resolution 63

The Ministry of the Church - The Supply and Training of Men for Holy Orders

In view of the rise in the standard of education and of the constantly increasing opportunities of university training, the Conference deems it important that candidates for Holy Orders should in most cases be graduates of a university as well as properly trained in the special studies which belong to their calling.

The Conference expresses the hope that the Church will take every opportunity both for seeking and for training candidates in new universities which have been established in great cities and elsewhere. With a view to promoting theological study in these and other universities, the Conference recommends that, where the conditions allow, the Church should establish theological colleges in close connection with universities, and should join with the representatives of other Churches in establishing theological faculties in them.

Resolution 64

The Ministry of the Church - The Supply and Training of Men for Holy Orders

In the matter of special preparation of candidates for the ministry, the Conference regards a competent knowledge of the Bible, of Christian worship, history, theology and morals, and pastoral work, together with training in the devotional life, as of the first importance. To this should be added instruction in reading and preaching. Beyond this we are anxious not to overload the curriculum of our theological colleges, but we believe it to be advantageous that students should be given such elementary instruction in psychology, the art of teaching, social economics and other studies bearing upon their life work as will encourage them to maintain their interest in these subjects after ordination. We express the hope that greater efforts will be made to stimulate the intellectual and spiritual life of the clergy especially in the earlier years of their service.

Resolution 65

The Ministry of the Church - The Supply and Training of Men for Holy Orders

The Conference for reasons given in the Report of its Committee on the ministry cannot recommend a widespread adoption of the proposal that men of mature age and assured position might be called by authority, and, if willing, ordained to the priesthood without being required to give up their present occupation. But while declaring that ordination to the priesthood involves full and life-long service, not to be made subservient to any other interests, it sees no insuperable objection to the ordination, with provincial sanction and under proper safeguards, where the need is great, of such auxiliary priests.

Further, in order to meet the present pressing need, the Conference would not question the action of any bishop who, with the sanction of the national, regional or provincial Church concerned, should authorise such licensed readers as he shall approve to administer the chalice at the request of the parish priest.

Resolution 66

The Ministry of the Church - The Ministry of Women

The Conference wishes to insist on the great importance of offering to women of ability and education, who have received adequate special training, posts which provide full scope for their powers and bring to them real partnership with those who direct the work of the Church, and genuine responsibility for their share of it, whether in parish or diocese; so that such women may find in the Church's service a sphere for the exercise of their capacity.

Resolution 67

The Ministry of the Church - The Ministry of Women

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.

Resolution 68

The Ministry of the Church - The Ministry of Women

The ordination of a deaconess should everywhere include prayer by the bishop and the laying-on of hands, the delivery of the New Testament to the candidate, and a formula giving authority to execute the office of a deaconess in the Church of God. Such ordination need not be at the Ember seasons, and should not be combined with an ordination of priests or deacons, but should always be held in the face of the Church.

Resolution 69

The Ministry of the Church - The Ministry of Women

The Conference re-asserts the words in Resolution 49 of the Lambeth Conference of 1920, viz. "The office of a deaconess is primarily a ministry of succour, bodily and spiritual, especially to women, and should follow the lines of the primitive rather than of the modern diaconate of men." It should be understood that the deaconess dedicates herself to a life-long service, but no vow or implied promise of celibacy should be required as necessary for admission to the order.

Resolution 70

The Ministry of the Church - The Ministry of Women

Under the sanction of the province, the bishop may, on the request of the parish priest, entrust the following functions to the ordained deaconess:

- a. to assist the minister in the preparation of candidates for baptism and for confirmation;
- b. to assist at the administration of Holy Baptism by virtue of her office;
- c. to baptize in church, and to officiate at the Churching of Women;
- d. in church to read Morning and Evening Prayer and the Litany, except such portions as are reserved to the priest, and to lead in prayer; with the license of the bishop, to instruct and preach, except in the service of Holy Communion.

Resolution 71

The Ministry of the Church - The Ministry of Women

The Conference recommends that bishops give commissions to women of special qualifications to speak at other than the regular services, or to conduct retreats, or to give spiritual counsel.

Resolution 72

The Ministry of the Church - The Ministry of Women

Every stipendiary woman worker, whether parochial or other, should receive formal recognition from the bishop, who should satisfy himself not only of her general fitness, but also that an adequate stipend is secured to her with provision for a pension, and that she works under a definite form of agreement.

Resolution 73

The Ministry of the Church - The Ministry of Healing

- a. The Conference commends to the Church "The Ministry of Healing" (SPCK, 1924), being the Report of a Committee set up in accordance with Resolution 63 of the Lambeth Conference of 1920.
- b. Methods of spiritual healing, such as unction or the laying-on of hands, should be used only in close conjunction with prayer and spiritual preparation.
- c. There is urgent need for co-operation between clergy and doctors since spiritual and physical treatment are complementary and equally necessary for true wellbeing.
- d. Seeing that the ministry of the Church is a ministry for the whole man, it is of the utmost importance that the clergy should equip themselves for a fuller understanding of the intimate connection between moral and spiritual disorders and mental and physical ills.

Resolution 74

The Ministry of the Church - Religious Communities

The Conference recognises with thankfulness the growth of religious communities both of men and women in the Anglican Communion and the contribution which they have made to a deeper spiritual life in the Church and their notable services in the mission field, but advises the establishment, by canon or other means, of closer co-operation between the episcopate and the communities on the general lines indicated in the Report of the Committee.

Resolution 75

Youth and its Vocation

The Conference commends the Report of the Committee on Youth and its Vocation to the careful attention of the Church and hopes that in all parts of the Anglican Communion the bishops, with the assistance of the clergy and laity, particularly those qualified to represent youth, will face the facts of the situation and the challenge which they constitute to the whole Christian Church; believing that the great tasks before the Church today call for a new measure of devotion to Christ and his Church on the part of all, both young and old.