



# The Lambeth Conference

**Resolutions Archive from 1968**

## Lambeth Conference Resolutions Archive

### Index of Resolutions from 1968

- **Resolution 1** - Section Reports
- **Resolution 2** - Faith in the Living God
- **Resolution 3** - Faith in the Living God
- **Resolution 4** - The Contemporary Life of Prayer
- **Resolution 5** - Religious Communities
- **Resolution 6** - Man's Stewardship of Nature
- **Resolution 7** - Conservation of the Seabed
- **Resolution 8** - War
- **Resolution 9** - Human Unity
- **Resolution 10** - Consultation Regarding World Peace
- **Resolution 11** - Christianity and Other Faiths
- **Resolution 12** - Religious Dialogue
- **Resolution 13** - The Christians of the Southern Sudan
- **Resolution 14** - West Africa
- **Resolution 15** - The Middle East
- **Resolution 16** - Racism
- **Resolution 17** - The Use of Power
- **Resolution 18** - The Study of Social and Political Change
- **Resolution 19** - The Study of Social and Political Change
- **Resolution 20** - The Study of Social and Political Change
- **Resolution 21** - Developing Countries
- **Resolution 22** - Responsible Parenthood
- **Resolution 23** - Marriage Discipline
- **Resolution 24** - The Ministry - The Laity
- **Resolution 25** - The Ministry - The Laity
- **Resolution 26** - The Ministry - The Laity
- **Resolution 27** - The Ministry - The Laity
- **Resolution 28** - The Ministry - Youth and Human Welfare
- **Resolution 29** - The Ministry - Youth and Human Welfare

- **Resolution 30** - The Ministry - Fellowships for Church Women
- **Resolution 31** - The Ministry - Priesthood
- **Resolution 32** - The Ministry - The Diaconate
- **Resolution 33** - The Ministry - A Wider Ordained Ministry
- **Resolution 34** - The Ministry - Ordination of Women to the Priesthood
- **Resolution 35** - The Ministry - Ordination of Women to the Priesthood
- **Resolution 36** - The Ministry - Ordination of Women to the Priesthood
- **Resolution 37** - The Ministry - Ordination of Women to the Priesthood
- **Resolution 38** - The Ministry - Ordination of Women to the Priesthood
- **Resolution 39** - The Ministry - The Episcopate
- **Resolution 40** - The Ministry - The Episcopate
- **Resolution 41** - The Ministry - The Episcopate
- **Resolution 42** - The Ministry - Post-Ordination Training
- **Resolution 43** - The Ministry - The Thirty-Nine Articles
- **Resolution 44** - Relations with Other Churches - Renewal in Unity
- **Resolution 45** - Relations with Other Churches - Admission of Non-Anglicans
- **Resolution 46** - Relations with Other Churches - Anglicans Communicating in
- **Resolution 47** - Relations with Other Churches - Reciprocal Acts of
- **Resolution 48** - Relations with Other Churches - The Church in South India
- **Resolution 49** - Relations with Other Churches - The Churches of North India
- **Resolution 50** - Relations with Other Churches - The Church of Lanka
- **Resolution 51** - Relations with Other Churches - Anglican-Methodist Unity in
- **Resolution 52** - Relations with Other Churches - The Roman Catholic Church
- **Resolution 53** - Relations with Other Churches - The Roman Catholic Church
- **Resolution 54** - Relations with Other Churches - The Roman Catholic Church
- **Resolution 55** - Relations with Other Churches - Collegiality
- **Resolution 56** - Relations with Other Churches - The Orthodox Churches
- **Resolution 57** - Relations with Other Churches - The Orthodox Churches
- **Resolution 58** - Relations with Other Churches - The Orthodox Churches
- **Resolution 59** - Relations with Other Churches - The Lutheran Churches
- **Resolution 60** - The Role of the Anglican Communion - The Anglican Presence
- **Resolution 61** - The Role of the Anglican Communion - The Anglican Centre in

## Index of Resolutions from 1968

- **Resolution 62** - The Role of the Anglican Communion - The Anglican Presence
- **Resolution 63** - The Role of the Anglican Communion - Parallel Jurisdictions
- **Resolution 64** - The Role of the Anglican Communion - The Anglican Presence
- **Resolution 65** - The Role of the Anglican Communion - General Episcopal
- **Resolution 66** - The Role of the Anglican Communion - Inter-Anglican
- **Resolution 67** - The Role of the Anglican Communion - Mutual Responsibility
- **Resolution 68** - The Role of the Anglican Communion - Budgets
- **Resolution 69** - The Role of the Anglican Communion - Anglican Consultative

## **Resolution 1**

### **Section Reports**

The Conference, without committing itself to the endorsement of the Section Reports, commends them to the continuing study of the Church as statements of the views of the Bishops concerned.

## **Resolution 2**

### **Faith in the Living God**

The Conference, having considered and welcomed

- (a) the increasing extent of human knowledge,
- (b) the prospect of human control of the natural environment,
- (c) the searching enquiries of the theologians, calls the Church to a faith in the living God which is adventurous, expectant, calm, and confident, and to faith in the standards of Christ, who was, and is, and is to come, as the criterion of what is to be welcomed and what is to be resisted in contemporary society.

## **Resolution 3**

### **Faith in the Living God**

The Conference recommends that theologians be encouraged to continue to explore fresh ways of understanding God's revelation of himself in Christ, expressed in language that makes sense in our time. It believes that this requires of the theologian respect for tradition and, of the Church, respect for freedom of inquiry.

## **Resolution 4**

### **The Contemporary Life of Prayer**

The Conference affirms that the primary task of the Church is to glorify God by leading all mankind into life in Christ, and that this always involves a continuous advance in the practice of prayer in the Spirit; and therefore calls upon the clergy and laity of the whole Anglican Communion to join with the bishops in their determination, in humble and penitent dependence upon God, to deepen and strengthen their life of prayer, remembering always that our Lord's periods of withdrawal for prayer were a prelude and preparation for his further service in the world that the Father might be glorified.

To this end the Church should search to discover those forms of spirituality and methods of prayer, both corporate and personal, which meet the needs of men and women today, such as those expressed by Abbe Michel Quoist in his book "Prayers of Life." The Church should pay more attention to the development of that capacity for silent prayer which exists in all her members, and should encourage corporate and personal waiting upon God.

## **Resolution 5**

### **Religious Communities**

The Conference recognises with gratitude the contribution of the religious communities, both of men and of women, to the life of the Church, and values their witness to the absolute character of the claims of God on the life of man, to the fruitfulness of a life given to prayer and service, and to the unity of the Church across the divisions which at present exist. It calls upon the communities to take their part in the present renewal of the Church, in particular by seeking to renew themselves according to the priorities of the Gospel and the original intention of their foundation. It recommends that, in all provinces where communities exist, close co-operation between the bishops and the communities should be maintained and developed.

## **Resolution 6**

### **Man's Stewardship of Nature**

The Conference urges all Christians, in obedience to the doctrine of creation, to take all possible action to ensure man's responsible stewardship over nature; in particular in his relationship with animals, and with regard to the conservation of the soil, and the prevention of the pollution of air, soil, and ocean.

## **Resolution 7**

### **Conservation of the Seabed**

The Conference endorses the initiative of Dr. Pardo, leader of the Maltese delegation at the United Nations, urging that steps be taken to draft a treaty embodying the following principles:

That the seabed beyond the limits of present national jurisdiction

- a. be conserved against appropriation by nations or their nationals, so that the deep ocean floor should not be allowed to become a stage for competing claims of national sovereignty;
- b. be explored in a manner consistent with the principles and purposes of the charter of the United Nations;
- c. be exploited economically or made use of with the aim of safeguarding the interests of mankind;
- d. be conserved exclusively for peaceful purposes in perpetuity.

## **Resolution 8**

### **War**

This Conference

- (a) reaffirms the words of the Conference of 1930 that "war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ";
- (b) states emphatically that it condemns the use of nuclear and bacteriological weapons;
- (c) holds that it is the concern of the Church
  - (i) to uphold and extend the right of conscientious objection;

## Resolutions from 1968

- (ii) to oppose persistently the claim that total war or the use of weapons however ruthless or indiscriminate can be justified by results;
- (d) urges upon Christians the duty to support international action either through the United Nations or otherwise to settle disputes justly without recourse to war; to work towards the abolition of the competitive supply of armaments; and to develop adequate machinery for the keeping of a just and permanent peace.

### **Resolution 9**

#### **Human Unity**

The Conference affirms that human unity can only be achieved if all governments are willing to work towards a form of world government designed to serve the interests of all mankind.

### **Resolution 10**

#### **Consultation Regarding World Peace**

The Conference invites the Archbishop of Canterbury on its behalf to consult with the Pope and the Oecumenical Patriarch and the Praesidium of the World Council of Churches on the possibility of approaching leaders of the other world religions with a view to convening a conference at which in concert they would speak in the interests of humanity on behalf of world peace.

### **Resolution 11**

#### **Christianity and Other Faiths**

It is the conviction of the Conference that, in their obedience to Christ's mission and command and in their obligation towards the contemporary world, the Christian Churches must endeavour such positive relationship to the different religions of men, and to the doubt and denial of faith, as will

- (a) set forward the common unity of mankind and a common participation in its present history;
- (b) encourage Christians to increasing co-operation with men of other faiths in the fields of economic, social, and moral action;
- (c) call Christians not only to study other faiths in their own seriousness but also to study unbelief in its real quality.

### **Resolution 12**

#### **Religious Dialogue**

The Conference recommends a renewed and vigorous implementation of the task of inter-religious dialogue already set in hand in the study centres organised by the World Council of Churches and other bodies, and urges increased Anglican support both in the seconding of personnel and in the provision of money. It also commends similar assistance for dialogue with Marxists and those who profess no religious faith.

### **Resolution 13**

#### **The Christians of the Southern Sudan**

The Conference wishes to place on record its gratitude to God for the faith and courage of the Christians of the Southern Sudan during the past years of testing of the Church.

The Conference sends to them and to the many thousands of their fellow Sudanese the assurance that in their suffering and the loss of homes and schools, hospitals and churches, they are not forgotten in our prayers.

The Conference rejoices to know of the tireless efforts of the Sudanese clergy, evangelists, teachers, and other church workers in their task of proclaiming the gospel of reconciliation, both in the refugee areas and in the heart of the countryside.

The Conference prays Almighty God to lead the responsible authorities speedily to find a just and lasting solution to the existing problem.

### **Resolution 14**

#### **West Africa**

The Conference receives the Statement\* from the Bishops of the Province of West Africa with deep thankfulness for the Christian spirit of compassion and reconciliation that informs it. It has been deeply distressed by the prolonged conflict which has divided the peoples of Nigeria and of the former Eastern Region, and which has brought, even in the days in which the Conference has been meeting, death through starvation and disease to so many innocent men, women, and children.

With the West African bishops, we call, in the words of the Fourth Assembly of the World Council of Churches held recently at Uppsala, for "all governments to work effectively towards peace and reconciliation, and to refrain from any action which would prolong the conflict in the area."

The Conference welcomes any agreement between the belligerent parties to provide channels for the supply of food, medicine, and clothing to those in need. It calls on governments to engage in a massive inter-governmental relief operation on both sides of the conflict, and commends the work of the Division of Inter-Church Aid, Refugee and World Service of the World Council of Churches and of other voluntary agencies in meeting immediate and longer-term needs.

The Conference assures its fellow Christians on both sides of the conflict of continuing fellowship with them in the Gospel. They may be sure of the prayers of the bishops and Churches of the Anglican Communion and of all possible support, as in Christ's name they minister to the suffering and work for reconciliation and peace among all their people.

\*Statement from the Bishops of the Province of West Africa The Bishops of the Province of West Africa desire to give thanks to Almighty God for the prayers, the sympathy, and the work for reconciliation which have supported us and enabled us to endure these fourteen months of civil war. We are especially grateful to His Grace the Archbishop of Canterbury for his message sent to us when war broke out, for his initiative in the visits of fraternal delegations to the churches on both sides, and for his persistent work for peace. We were heartened by the joint appeal for peace made in March by the Roman Catholic Church and the World Council of Churches, calling for "an immediate cessation of armed hostilities and for the establishment of a lasting peace by honourable negotiation in the highest African tradition." We are grateful to the Commonwealth Secretariat and to the Organization of African Unity for the efforts they have made and are continuing to make to bring the two sides together. We also desire to record our deep gratitude to the voluntary agencies and to our fellow Christians in all parts of the world who have contributed by their generous gifts, their prayers, and their concern to alleviate the sufferings of our war-saddened peoples.

Yet the war still goes on. We are deeply grieved and feel bound to acknowledge in penitence our ineffective witness to the compassion and mercy and reconciling love of Christ. In our failure we seek the sympathetic aid of the Lambeth Conference as follows:



## Resolutions from 1968

(1) To call, in the words of the Resolution of the Uppsala World Council meeting, for "all governments to work effectively towards peace and reconciliation, and to refrain from any action which would prolong the conflict in the area."

(2) To call on the government of both sides in the war to look with pity on those who are sick and starving and to give every facility to the organisations which are endeavouring to bring them food and medical supplies.

(3) To consider offering, in co-operation with other Churches, a further delegation to visit the leaders on both sides to promote the work of reconciliation so powerfully put before us in the Archbishop of East Africa's sermon.

Finally, we state our belief that the conflict can be resolved positively in a creative way only when each side is prepared to abandon exclusive positions and to seek to reach agreement on how to secure the vital interests of the peoples of both sides.

### **Resolution 15**

#### **The Middle East**

The Conference views with concern the continuing tensions in the Middle East; the tragic plight of hundreds of thousands of Arab refugees who have lost homes and means of livelihood; and the absence, in spite of United Nations resolutions, of any sign of progress towards the establishment of peace. The Conference endorses the resolutions of the World Council of Churches at Uppsala and urges men of good will to use their influence in each nation and in the United Nations towards the finding of a just solution.

### **Resolution 16**

#### **Racism**

The Conference commends the following statement of the World Council of Churches meeting at Uppsala:

Racism is a blatant denial of the Christian faith.

(i) It denies the effectiveness of the reconciling work of Jesus Christ, through whose love all human diversities lose their divisive significance;

(ii) it denies our common humanity in creation and our belief that all men are made in God's image;

(iii) it falsely asserts that we find our significance in terms of racial identity rather than in Jesus Christ.

The Conference acknowledges in penitence that the Churches of the Anglican Communion have failed to accept the cost of corporate witness to their unity in Christ, and calls upon them to re-examine their life and structures in order to give expression to the demands of the Gospel

(a) by the inclusiveness of their worship,

(b) by the creation of a climate of acceptance in their common life, and

(c) by their justice in placing and appointment.

Further, the Conference calls upon the Churches to press upon governments and communities their duty to promote fundamental human rights and freedoms among all their peoples.

The Conference welcomes especially the contribution of Human Rights Year towards the solution of the problem of racism.

### **Resolution 17**

#### **The Use of Power**

The Conference, profoundly aware of the effect on human life of the responsible and irresponsible use of power at all levels of human society, considers that the Church should address itself energetically to the range of problems arising in this area.

### **Resolution 18**

#### **The Study of Social and Political Change**

The Conference recommends that the provinces should set up study groups, Anglican and ecumenical, to study the documents on all aspects of violent and non-violent social and political change.

In view of the urgent nature of this matter, it further recommends that these groups promptly report their findings and recommendations to the Anglican Consultative Council or Lambeth Consultative Body, which will make them generally available to the Anglican Communion.

### **Resolution 19**

#### **The Study of Social and Political Change**

The Conference recommends:

(a) That, recognising that for the foreseeable future the greater part of the earth will retain agrarian forms of society, the provinces of the Anglican Communion co-operate with the World Council of Churches and other agencies to carry out the regional surveys necessary to determine specific technological and other development needs in both agrarian and industrial areas; and further, that the local Church in agrarian communities be urged to promote or co-operate in appropriate political, economic, and social development projects as its witness to the Gospel of the incarnate Lord; and that in both agrarian and industrial areas the structures of the Church, devised for static and pre-industrial societies, be renewed for more effective impact on rapidly changing societies.

(b) That the normal pattern for the missionary structure of the Church be that of ecumenical action and that every use be made of consultants from the social sciences and related fields.

(c) That the Church increasingly call on the skills of full-time professionals in such fields as social work, community organisation, education, recreational activities, and the mass media, and that they be regarded as members of the integral staff of the Church.

(d) That the Church increasingly work for social goals which really benefit human beings, eg. in housing, education, health, and adequate wages, using both secular agencies and, where appropriate, its own social agencies.

(e) That the Church increasingly give itself seriously to the redeployment of resources of men and money so as to take the initiatives that effective mission requires both at home and abroad.

(f) That, in consequence of the last recommendation, a serious study be made of existing buildings and the planning of new ones.

## **Resolution 20**

### **The Study of Social and Political Change**

The Conference, conscious of the many and complex social, political, economic, and cultural problems of our time, on which Christians need guidance, urges upon the Anglican Communion the close study of the World Council of Churches Report "World Conference on Church and Society, 1966."

## **Resolution 21**

### **Developing Countries**

The Conference welcomes the deep concern about the economic and social frustration of developing countries expressed by the World Council of Churches at its recent Assembly in Uppsala. To produce decisive and wise action in this serious situation it recommends to the provinces of the Anglican Communion:

- (a) The careful study of the issues of development including the new economic and political structures which it demands; and effective dissemination of knowledge about the issues to the Churches and to the public.
- (b) That the efforts of the United Nations agencies to bring about world economic justice receive the active support and prayers of all the Churches.
- (c) That they endorse the appeal of the World Council of Churches at Uppsala that the Churches should do their utmost to influence the governments of industrialised countries
  - (i) to increase annually the percentage of Gross National Product officially transferred as financial resources, exclusive of private investment, to developing countries, with the minimum net amount of one percent to be reached by 1971;
  - (ii) to conclude agreements stabilising and supporting at an acceptable level the prices of vulnerable primary products and providing preferential access to developed markets for the manufactured products of developing countries.
- (d) That they should urge their members to support more actively existing funds, and particularly the Division of Inter-Church Aid, Refugee and World Service, to help meet some of the present emergencies in world poverty and hunger.

## **Resolution 22**

### **Responsible Parenthood**

This Conference has taken note of the papal encyclical letter "Humanae vitae" recently issued by His Holiness Pope Paul VI. The Conference records its appreciation of the Pope's deep concern for the institution of marriage and the integrity of married life.

Nevertheless, the Conference finds itself unable to agree with the Pope's conclusion that all methods of conception control other than abstinence from sexual intercourse or its confinement to periods of infecundity are contrary to the "order established by God." It reaffirms the findings of the Lambeth Conference of 1958 contained in Resolutions 112, 113, and 115 which are as follows:

112. The Conference records its profound conviction that the idea of the human family is rooted in the Godhead and that consequently all problems of sex relations, the procreation of children, and the organisation of family life must be related, consciously and directly, to the creative, redemptive, and sanctifying power of God.

113. The Conference affirms that marriage is a vocation to holiness, through which men and women may share in the love and creative purpose of God. The sins of self-indulgence and sensuality, born of selfishness and a refusal to accept marriage as a divine vocation, destroy its

## Resolutions from 1968

true nature and depth, and the right fullness and balance of the relationship between men and women. Christians need always to remember that sexual love is not an end in itself nor a means to self-gratification, and that self-discipline and restraint are essential conditions of the responsible freedom of marriage and family planning.

115. The Conference believes that the responsibility for deciding upon the number and frequency of children has been laid by God upon the consciences of parents everywhere; that this planning, in such ways as are mutually acceptable to husband and wife in Christian conscience, is a right and important factor in Christian family life and should be the result of positive choice before God. Such responsible parenthood, built on obedience to all the duties of marriage, requires a wise stewardship of the resources and abilities of the family as well as a thoughtful consideration of the varying population needs and problems of society and the claims of future generations.

The Conference commends the Report of Committee 5 of the Lambeth Conference 1958, together with the study entitled "The Family in Contemporary Society" which formed the basis of the work of that Committee, to the attention of all men of good will for further study in the light of the continuing sociological and scientific developments of the past decades.

### **Resolution 23**

#### **Marriage Discipline**

The Conference recognises that polygamy poses one of the sharpest conflicts between the faith and particular cultures.

The Church seeks to proclaim the will of God in setting out the clear implications of our Lord's teaching about marriage. Hence it bears witness to monogamous life-long marriage as God's will for mankind.

The Conference believes that such marriage alone bears adequate witness to the equal sanctity of all human beings which lies at the heart of the Christian revelation; yet recognises that in every place many problems concerning marriage confront the Church.

The Conference therefore asks each province to re-examine its discipline in such problems in full consideration with other provinces in a similar situation.

### **Resolution 24**

#### **The Ministry - The Laity**

The Conference recommends that no major issue in the life of the Church should be decided without the full participation of the laity in discussion and in decision.

### **Resolution 25**

#### **The Ministry - The Laity**

The Conference recommends that each province or regional Church be asked to explore the theology of baptism and confirmation in relation to the need to commission the laity for their task in the world, and to experiment in this regard.

### **Resolution 26**

#### **The Ministry - The Laity**

The Conference requests that information about experiments in lay training be made available to the whole of the Anglican Communion.

Resolutions from 1968

### **Resolution 27**

#### **The Ministry - The Laity**

The Conference believes that there is an urgent need for increase in the quantity and quality of training for laypeople for their task in the world.

### **Resolution 28**

#### **The Ministry - Youth and Human Welfare**

The Conference values the initiative shown by young people in witnessing to their faith in Christ; and urges that they should be encouraged to do this in their own way and through their own media, and that the Church should have regard to their concern for the renewal of society and of the Church.

### **Resolution 29**

#### **The Ministry - Youth and Human Welfare**

The Conference, thankful for the intensified interest of young people in human welfare, conscious of the value of their informed insights, and recognising the need to involve them more directly in decision-making, in both secular and ecclesiastical society, requests provinces, dioceses, and parishes to promote this involvement in every way possible.

### **Resolution 30**

#### **The Ministry - Fellowships for Church Women**

The Conference welcomes the appearance of fellowships for Church women in various parts of the Anglican Communion and commends the development and extension of these associations for an increase of devotion and neighbourliness and for witness to the faith of Jesus Christ.

### **Resolution 31**

#### **The Ministry - Priesthood**

The Conference commends the study of the paragraphs on "Priesthood" in the Report of Section II as an Anglican contribution towards an understanding of the nature of priesthood in the present ecumenical situation.

### **Resolution 32**

#### **The Ministry - The Diaconate**

The Conference recommends:

- (a) That the diaconate, combining service of others with liturgical functions, be open to
  - (i) men and women remaining in secular occupations,
  - (ii) full-time church workers,
  - (iii) those selected for priesthood.
- (b) That Ordinals should, where necessary, be revised:
  - (i) to take account of the new role envisaged for the diaconate;
  - (ii) by the removal of reference to the diaconate as "an inferior office";

## Resolutions from 1968

(iii) by emphasis upon the continuing element of "diakonia" in the ministry of bishops and priests.

- (a) That those made deaconesses by laying-on of hands with appropriate prayers be declared to be within the diaconate.
- (b) That appropriate canonical legislation be enacted by provinces and regional Churches to provide for those already ordained deaconesses.

### **Resolution 33**

#### **The Ministry - A Wider Ordained Ministry**

This Conference affirms Resolution 89 of the Lambeth Conference 1958 on the supplementary ministry and recommends a wider and more confident use of this ministry. The Resolution reads as follows:

89. The Conference considers that, while the fully trained and full-time priesthood is essential to the continuing life of the Church, there is no theological principle which forbids a suitable man from being ordained priest while continuing in his lay occupation. While calling attention to Resolution 65 of the Lambeth Conference of 1930, the Conference now wishes to go further and to encourage provinces to make provision on these lines in cases where conditions make it desirable. Such provision is not to be regarded as a substitute for the full-time ministry of the Church, but as an addition to it.

### **Resolution 34**

#### **The Ministry - Ordination of Women to the Priesthood**

The Conference affirms its opinion that the theological arguments as at present presented for and against the ordination of women to the priesthood are inconclusive.

### **Resolution 35**

#### **The Ministry - Ordination of Women to the Priesthood**

The Conference requests every national and regional Church or province to give careful study to the question of the ordination of women to the priesthood and to report its findings to the Anglican Consultative Council (or Lambeth Consultative Body) which will make them generally available to the Anglican Communion.

### **Resolution 36**

#### **The Ministry - Ordination of Women to the Priesthood**

The Conference requests the Anglican Consultative Council (or Lambeth Consultative Body)

- (a) to initiate consultations with other Churches which have women in their ordained ministry and with those which have not;
- (b) to distribute this information thus secured throughout the Anglican Communion.

**Resolution 37**

**The Ministry - Ordination of Women to the Priesthood**

The Conference recommends that, before any national or regional Church or province makes a final decision to ordain women to the priesthood, the advice of the Anglican Consultative Council (or Lambeth Consultative Body) be sought and carefully considered.

**Resolution 38**

**The Ministry - Ordination of Women to the Priesthood**

The Conference recommends that, in the meantime, national or regional Churches or provinces should be encouraged to make canonical provision, where this does not exist, for duly qualified women to share in the conduct of liturgical worship, to preach, to baptize, to read the Epistle and Gospel at the Holy Communion, and to help in the distribution of the elements.

**Resolution 39**

**The Ministry - The Episcopate**

The Conference recommends that bishops should have opportunities of training for their office and requests the Anglican Consultative Council to make provision for such training where regional Churches are unable to do so.

**Resolution 40**

**The Ministry - The Episcopate**

The Conference affirms its opinion that all coadjutor, suffragan and full-time assistant bishops should exercise every kind of episcopal function and have their place as bishops in the councils of the Church.

**Resolution 41**

**The Ministry - The Episcopate**

The Conference recommends that the bishops, as leaders and representatives of a servant Church, should radically examine the honours paid to them in the course of divine worship, in titles and customary address, and in style of living, while having the necessary facilities for the efficient carrying on of their work.

**Resolution 42**

**The Ministry - Post-Ordination Training**

The Conference urges dioceses to provide continuing training for the clergy after ordination, and to relate the programmes of study to the new situations and developments presented by a rapidly changing world.

### **Resolution 43**

#### **The Ministry - The Thirty-Nine Articles**

The Conference accepts the main conclusion of the Report of the Archbishops' Commission on Christian Doctrine entitled "Subscription and Assent to the Thirty-nine Articles" (1968) and in furtherance of its recommendation:

- (a) suggests that each Church of our Communion consider whether the Articles need be bound up with its Prayer Book;
- (b) suggests to the Churches of the Anglican Communion that assent to the Thirty-nine Articles be no longer required of ordinands;
- (c) suggests that, when subscription is required to the Articles or other elements in the Anglican tradition, it should be required, and given, only in the context of a statement which gives the full range of our inheritance of faith and sets the Articles in their historical context.

Voting: Adopted, with 37 dissentients.

### **Resolution 44**

#### **Relations with Other Churches - Renewal in Unity**

The Conference recommends that the following affirmations be referred to each province for consideration, as means of furthering renewal in unity.

(a) We believe that each bishop of the Anglican Communion should ask himself how seriously he takes the suggestion of the Lund Conference on Faith and Order that we should do together everything which conscience does not compel us to do separately. To do so immediately raises the need to review Church structures (conduct of synods, budgets, areas of jurisdiction, etc.) to see where they can be altered to foster rather than hinder co-operation. It involves giving encouragement in this direction to all whom we can influence. It involves also the exploration of "responsible experiment" so that ecumenical work beyond the present limits of constitutional provision is encouraged to keep in touch with the common mind of the Church and not tempted to break away.

(b) We believe that prior attention in ecumenical life and action should be given to the local level, and point to local ecumenical action as the most direct way of bringing together the whole Christian community in any area.

(c) We believe that as ecumenical work develops in local, national, and regional areas the need becomes more apparent for an ecumenical forum on the widest possible scale. We therefore endorse the hope expressed at the Uppsala Assembly that "the members of the World Council of Churches, committed to each other, should work for the time when a genuinely universal council may once more speak for all Christians." Our interim confessional and ecumenical organisations should be tested by their capacity to lead in this direction.

(d) We believe that areas in which little ecumenical activity is at present possible have a claim upon the encouragement and support of the more strongly established areas, which should make provision of time and money to maintain fellowship with them.



**Resolution 45**

**Relations with Other Churches - Admission of Non-Anglicans**

To Holy Communion The Conference recommends that, in order to meet special pastoral needs of God's people, under the direction of the bishop Christians duly baptized in the name of the Holy Trinity and qualified to receive Holy Communion in their own Churches may be welcomed at the Lord's Table in the Anglican Communion.

**Resolution 46**

**Relations with Other Churches - Anglicans Communicating in**

other than Anglican Churches The Conference recommends that, while it is the general practice of the Church that Anglican communicants receive the Holy Communion at the hands of ordained ministers of their own Church or of Churches in communion therewith, nevertheless under the general direction of the bishop, to meet special pastoral need, such communicants be free to attend the Eucharist in other Churches holding the apostolic faith as contained in the Scriptures and summarised in the Apostles' and Nicene Creeds, and as conscience dictates to receive the sacrament, when they know they are welcome to do so.

Voting: For 351; Against 75.

**Resolution 47**

**Relations with Other Churches - Reciprocal Acts of**

Intercommunion The Conference recommends that, where there is agreement between an Anglican Church and some other Church or Churches to seek unity in a way which includes agreement on apostolic faith and order, and where that agreement to seek unity has found expression, whether in a covenant to unite or in some other appropriate form, a Church of the Anglican Communion should be free to allow reciprocal acts of intercommunion under the general direction of the bishop; each province concerned to determine when the negotiations for union in which it is engaged have reached the stage which allows this intercommunion.

Voting: For 341; Against 87.

**Resolution 48**

**Relations with Other Churches - The Church in South India**

The Conference recommends:

(a) That when a bishop or episcopally ordained minister of the Church of South India visits a diocese of the Anglican Communion and exercises his ministry in Anglican churches there should now be no restriction on the exercise of his ministry in other Churches with which the Church of South India is in communion.

(b) That Churches and provinces of the Anglican Communion re-examine their relation to the Church of South India with a view to entering into full communion with that Church.

Resolutions from 1968

**Resolution 49**

**Relations with Other Churches - The Churches of North India**

and Pakistan The Conference recommends that Churches and provinces of the Anglican communion should enter into full communion with the Churches of North India and Pakistan upon their inauguration and should foster the relations of fellowship which this involves.

**Resolution 50**

**Relations with Other Churches - The Church of Lanka**

The Conference recommends that Churches and provinces of the Anglican Communion should enter into full communion with the Church of Lanka upon its inauguration and should foster the relations of fellowship which this involves.

**Resolution 51**

**Relations with Other Churches - Anglican-Methodist Unity in Great Britain**

The Conference welcomes the proposals for Anglican-Methodist unity in Great Britain and notes with satisfaction the view expressed in the Report of Section III that the proposed Service of Reconciliation is theologically adequate to achieve its declared intentions of reconciling the two Churches and integrating their ministries.

**Resolution 52**

**Relations with Other Churches - The Roman Catholic Church**

The Conference welcomes the proposals made in the Report of Section III which concern Anglican relations with the Roman Catholic Church.

**Resolution 53**

**Relations with Other Churches - The Roman Catholic Church**

The Conference recommends the setting up of a Permanent Joint Commission, for which the Anglican delegation should be chosen by the Lambeth Consultative Body (or its successor) and be representative of the Anglican Communion as a whole.

**Resolution 54**

**Relations with Other Churches - The Roman Catholic Church**

In view of the urgent pastoral questions raised by mixed marriages the Conference welcomes the work of the Joint Commission on the Theology of Marriage and its Application to Mixed Marriages, and urges its speedy continuance.

**Resolution 55**

**Relations with Other Churches - Collegiality**

The Conference recommends that the principle of collegiality should be a guiding principle in the growth of relationships between the provinces of the Anglican Communion and those Churches with which we are, or shall be, in full communion, and draws particular attention to that part of the Section III Report which underlines this principle.

**Resolution 56**

**Relations with Other Churches - The Orthodox Churches**

The Conference warmly welcomes the proposed resumption of the pan-Orthodox and pan-Anglican discussions which began in 1931.

**Resolution 57**

**Relations with Other Churches - The Orthodox Churches**

The Conference welcomes the proposals concerning Anglican relations with the Orthodox and Oriental (Orthodox) Churches, urging joint biblical study with Orthodox theologians and dialogue at the local level.

**Resolution 58**

**Relations with Other Churches - The Orthodox Churches**

The Conference recommends the circulation to all Anglican provinces of the report of the delegation to Bucharest in 1935 and of the terms in which this report was accepted and endorsed by the Convocations of Canterbury and York "as consonant with the Anglican formularies and a legitimate interpretation of the faith of the Church as held by the Anglican Communion."

**Resolution 59**

**Relations with Other Churches - The Lutheran Churches**

The Conference recommends the initiation of Anglican-Lutheran conversations on a world-wide basis as soon as possible.

**Resolution 60**

**The Role of the Anglican Communion - The Anglican Presence in Europe**

The Conference welcomes the proposals in the Report of Section III concerning the Anglican presence in Europe.

**Resolution 61**

**The Role of the Anglican Communion - The Anglican Centre in Rome**

The Conference expresses its willingness to support the Anglican Centre in Rome, which with its library and its facilities for lectures, discussions, and personal advice, will help Roman Catholics and others to learn more about the life and thought of the Anglican Communion in all its aspects.

**Resolution 62**

**The Role of the Anglican Communion - The Anglican Presence in Geneva**

The Conference recommends that the Anglican presence in Geneva should be strengthened, and that the Lambeth Consultative Body (or its successor) should take appropriate steps to effect this.

**Resolution 63**

**The Role of the Anglican Communion - Parallel Jurisdictions**

The Conference deplores the existence of parallel Anglican jurisdictions in Europe and other areas, and recommends that the Lambeth Consultative Body (or its successor) should give early attention to the problems involved. The Conference recommends that, in any such area where there exists a Church with which we are in full communion, that Church should participate in the consultations.

**Resolution 64**

**The Role of the Anglican Communion - The Anglican Presence in Latin America**

The Conference records its conviction that, in the light of the growing importance of Latin America and the rapid social, economic, political, and religious changes there taking place, there is an urgent need for an increasing Christian witness and involvement in which the Anglican Churches must make their unique and full contribution.

The Conference rejoices in the growth and indigenisation of Anglican witness in Latin America since Lambeth 1958 and in the increased participation and awareness of some parts of the Anglican Communion, and hopes that this participation and interest will extend to the whole Anglican Communion.

The Conference recommends that the member Churches of the Anglican Communion should place prominent emphasis upon Latin America in their missionary education, their prayers, and their commitment to the world mission, as outlined in the document entitled "The Anglican Communion and Latin America."

**Resolution 65**

**The Role of the Anglican Communion - General Episcopal Consultation**

The Conference recommends:

(a) That a General Episcopal Consultation (drawn from many countries) be held in the near future, and expresses the hope that the Archbishop of Canterbury will take the initiative in sending invitations primarily to those Churches which are in full or partial communion with the See of Canterbury or with other provinces of the Anglican Communion.

(b) That Regional Episcopal Consultations should be held on a wider basis of representation than that suggested for the General Episcopal Consultation, under such local auspices and arrangements as seem appropriate and helpful in each region.

**Resolution 66**

**The Role of the Anglican Communion - Inter-Anglican Structures**

The Conference approves the recommendations listed under the general heading "Inter-Anglican Structures" in the Report of Section III.

**Resolution 67**

**The Role of the Anglican Communion - Mutual Responsibility and Interdependence**

(a) The Conference records its gratitude for the concept of mutual responsibility and interdependence in the Body of Christ, and for the renewed sense of responsibility for each other which it has created within our Communion.

(b) The Conference believes that a developing MRI has a vital contribution to make to our relationships within the whole Church of God. It therefore summons our Churches to a deeper commitment to Christ's mission through a wide partnership of prayer, by sharing sacrificially and effectively their manpower and money, and by a readiness to learn from each other.

(c) The Conference urges that serious attention be paid to the need for co-operation, at every level of Anglican and ecumenical life, in the planning, implementing, and review of all work undertaken, along the line set out in the Report of Section III.

(d) The Conference believes that the time has come for a reappraisal of the policies, methods, and areas of responsibility of the Anglican Communion in discharging its share of the mission of Christ and that there is a need for a renewed sense of urgency.

**Resolution 68**

**The Role of the Anglican Communion - Budgets**

The Conference approves the approximate budgets for 1969, 1970 and 1971 submitted by the ad hoc finance committee and asks the member Churches to support this Central Budget according to the present tables of apportionment.

**Resolution 69**

**The Role of the Anglican Communion - Anglican Consultative Council**

The Conference accepts and endorses the appended proposals concerning the Anglican Consultative Council and its Constitution and submits them to the member Churches of the Anglican Communion for approval. Approval shall be by a two-thirds majority of the member Churches and shall be signified to the Secretary of the Lambeth Consultative Body not later than 31 October 1969.

Anglican Consultative Council ANGLICAN CONSULTATIVE COUNCIL Functions 1. To share information about developments in one or more provinces with the other parts of the Communion and to serve as needed as an instrument of common action.

2. To advise on inter-Anglican, provincial, and diocesan relationships, including the division of provinces, the formation of new provinces and of regional councils, and the problems of extra-provincial dioceses.

3. To develop as far as possible agreed Anglican policies in the world mission of the Church and to encourage national and regional Churches to engage together in developing and implementing such policies by sharing their resources of manpower, money, and experience to the best advantage of all.

4. To keep before national and regional Churches the importance of the fullest possible Anglican collaboration with other Christian Churches.

5. To encourage and guide Anglican participation in the ecumenical movement and the ecumenical organisations; to co-operate with the World Council of Churches and the world confessional bodies on behalf of the Anglican Communion; and to make arrangements for the conduct of pan-Anglican conversations with the Roman Catholic Church, the Orthodox Churches, and other Churches.

## Resolutions from 1968

6. To advise on matters arising out of national or regional Church union negotiations or conversations and on subsequent relations with united Churches.

7. To advise on problems on inter-Anglican communication and to help in the dissemination of Anglican and ecumenical information.

8. To keep in review the needs that may arise for further study and, where necessary, to promote inquiry and research.

### **Constitution Membership**

1. The Council shall be constituted initially with a membership according to the Schedule below. With the assent of two-thirds of the metropolitans, it shall have power to make alterations in the Schedule as changing circumstances may require.

2. Members shall be chosen as provincial, national, or regional machinery provides. Alternates shall be named by each Church and shall be invited to attend if a Church would otherwise be unrepresented for a whole session of the Council.

3. The Council shall have power to co-opt as set out in the Schedule of Membership.

4. The term of office for members appointed according to the Schedule, and for co-opted members, shall be six years. Except as provided in the recommendation below for the initial period, members shall be ineligible for immediate re-election. Bishops and other clerical members shall cease to be members on retirement from ecclesiastical office, and all members shall similarly cease to be members on moving to another regional Church or province of the Anglican Communion. Casual vacancies shall be filled by the appointing bodies, and persons thus appointed shall serve for the unexpired term.

5. The Council shall have the right to call in advisers, Anglicans or others, at its discretion.

### **6.Officers.**

(a) The Archbishop of Canterbury shall be President of the Council and, when present, shall preside at the inaugural session of each meeting of the Council. He shall be ex officio a member of its committees.

(b) The Council shall elect a Chairman and Vice-Chairman from its own number, who shall hold office for six years.

(c) The Council shall appoint for a specified term a Secretary, who shall be known as the Secretary General of the Council, and shall determine his duties.

### **7.Frequency of Meetings.**

The Council shall meet every two years at the call of the Chairman in consultation with the President and the Secretary General.

### **8.Standing Committee**

The Council shall appoint a Standing Committee of nine members, which shall include the Chairman and Vice-Chairman of the Council. The Secretary General shall be its Secretary. The Standing Committee shall meet annually. It shall have the right to call advisers.

### **9.Locality of Meetings.**

As far as possible, the Council and its Standing Committee shall meet in various parts of the world.

### **10.Budget**

The Council shall produce an annual budget, including the stipend and expenses of the Secretary General, his staff, and office, and this shall be apportioned among the member Churches of the Anglican Communion.

Amendment of the Constitution 11. Amendments to this Constitution shall be submitted by the Council to the constitutional bodies of the member Churches and must be ratified by two-thirds of such bodies.

## Resolutions from 1968

membership, at the beginning one-third of the delegates shall be appointed as elected for a two-year period, one-third for a four-year period, and the remaining third for a single period of six years. Those elected for a two-year or four-year period shall be eligible for appointment for one further period of six years. Thereafter all appointments or elections shall be for six years.

Schedule of Membership The membership of the Council shall be as follows:

(a) The Archbishop of Canterbury (b) Three from each of the following, consisting of a bishop, a priest or deacon, and a lay person: The Church of England; The Episcopal Church of the United States of America; The Church of India, Pakistan, Burma, and Ceylon; The Anglican Church of Canada; The Church of England in Australia.

(c) Two from each of the following, consisting of a bishop, and a priest, deacon, or lay person: The Church in Wales; The Church in Ireland; The Episcopal Church in Scotland; The Church of the Province of South Africa; The Church of the Province of West Africa; The Church of the Province of Central Africa; The Church of the Province of East Africa; The Church of the Province of Uganda, Rwanda, and Burundi; The Church of the Province of New Zealand; The Church of the Province of the West Indies; Nippon Sei Ko Ki; The Archbishopric in Jerusalem; The Council of the Church of South-East Asia; The South Pacific Anglican Council; Latin America; any province of the Anglican Communion not at present represented.

(d) Co-opted members: The Council shall have power to co-opt up to six additional members, of whom at least two shall be women and two lay persons not over 28 years of age at the time of appointment.