



# The Lambeth Conference

**Resolutions Archive from 1978**

## Lambeth Conference Resolutions Archive

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## Resolution 1

### Today's World

The Conference approves the following statement as expressing some of the concerns of the bishops about today's world in which today's Church must proclaim a total Gospel. It is printed here for study, and action wherever possible, by the member Churches.

We, the bishops of the Anglican Communion gathered from many parts of the world, having experienced a deep unity in the conviction of our faith and in our calling as bishops, wish to share with all people some matters of universal concern.

On earlier occasions we have appealed not only to Anglicans but to all Christian people. Today because we have discovered a new dimension of unity in our intense concern for the future wellbeing of all mankind in the new era of history which we are now entering we dare to appeal also to governments, world leaders, and people, without distinction, because all countries, however nationalistic in sentiment, are now interdependent. No nation is an island unto itself.

The choices before us are real, and so are the consequences of them. On the one hand there are great potentialities for advance in human wellbeing but there are also real possibilities of catastrophic disaster if present attitudes and the expectations of individuals do not swiftly change and if vital problems of society are not confronted and resolved by governments and through international co-operation.

We draw attention to the following areas where there is need for a change in attitude and practice:

1. We need to see the necessary exchange of commodities in the market place as an area where human values can be affirmed and not ignored; to seek to ensure that those involved are not treated merely as functional units but as being worthy of and able to enter into relations of friendship.
2. We need to challenge the assumptions that "more is better" and "having is being" which add fuel to the fire of human greed.
3. We need to stress that the wellbeing of the whole human family is more important than egoistic self-interest.
4. We need to change the focus on technology and see it not as the master with an insidious fascination of its own but as the servant of the world and its people, beginning with those in need. We must face the threat of science and technology as well as their promise.
5. We need to be diverting our planning and action to the development of a new kind of society. Much time is still spent in overtaking problems. We must direct our efforts to the achievement of a kind of society where the economy is not based on waste, but on stewardship, not on consumerism but on conservation, one concerned not only with work but with the right use of leisure. We may need to contemplate a paradox: an increasing use of appropriate technology, while returning, where possible, to many of the values of pre-industrial society. In some places this can include home industries, the local market, the fishing village, and the small farm.
6. We need to recognise that at present all over the world there tends to be a growing urbanisation. Many cities are in crisis due to the growing number of people with little hope of freedom of choice. The gap between the rich and the poor, between the powerful and the powerless, continues to grow.
7. We need to recognise that some earlier evaluations of the place of work in human life are becoming dangerously obsolete. In many societies more goods are produced, but there is less employment. We need to orientate education so as to help people develop new attitudes both to work and leisure.
8. We need to help people in the parts of the world classed as economically underdeveloped not to mirror industrialised societies, but to retain or shape a style of life which affirms both the dignity of the person and the value of close human community.

9. We need to help the developed industrial nations and the people who live in them to face the necessity of a redistribution of wealth and trading opportunities. Such a redistribution could place the major burden on those groups within such societies which are already most vulnerable. We need, therefore, to urge such nations to face the challenge to work for much greater internal justice.

10. We need to recognise that expenditure on armaments is disproportionate to sums spent on such essentials as health and education and constitutes a vast misdirection of limited resources that are badly needed for human welfare, especially for the eradication of poverty. The escalation of weapons systems with their ever-increasingly technological complexity diverts attention from the real needs of mankind. We call all people to protest, in whatever ways possible, at the escalation of the commerce in armaments of war and to support with every effort all international proposals and conferences designed to achieve progressive world disarmament as a way that recognises the need for power balances. New initiatives are urgently required for mutual co-existence and toleration which are essential if real justice and peace are to be established.

11. The resources of our planet are limited; delicate ecological balances can be disturbed by modern technology, or threatened by the toxic effects of human ingenuity. Ways must be found to stop waste, to recycle resources and to monitor and control the manufacture of substances dangerous to life and health. The use of nuclear fuel must be subject to the safe and permanent disposal of its toxic by-products. Alternative sources of energy must be harnessed for use.

Such changes will not be easy to make and will require wise leadership from both secular and religious sources. Creative solutions will require both technical knowledge and moral insights. Decisions will be not only difficult but unpopular.

We recognise and acknowledge with gratitude the many people and agencies who have pioneered in thinking and acting towards the future wellbeing of the human family. We confess that the Churches to which we belong have shared in attitudes and acquiesced in structures which have been hurtful to the true welfare of the peoples of the world.

We do not pretend to a knowledge of the practical solutions for these problems. But we do affirm that God intends all of us to enjoy this planet and not to ruin it; he intends all of us, as his children, to live together peaceably and creatively; to use our skills and knowledge not to destroy but to fulfil human potentialities.

We believe that time is running out. Beneath all the choices lies the ultimate choice of life or death. We join with all men of goodwill in appealing that we shall choose life. We know that tasks and situations which to human view seem hopeless can, with the boundless resources of God's grace, be transferred.

See also "Resolution 2 : A response" [and clarification] of this resolution.

## **Resolution 2**

### **A Response**

The Conference believes that a response to the foregoing statement [Resolution 1] needs to be made at three levels.

First, we appeal to leaders and governments of the world:

1. to participate actively in the establishment of a new economic order aimed at securing fair prices for raw materials, maintaining fair prices for manufactured goods, and reversing the process by which the rich become richer and the poor poorer;
2. to consider seriously all efforts towards a peaceful settlement of international disputes;
3. to persist in the search for ways leading to progressive world disarmament, in particular limiting and reducing the production of, and commerce in, arms;

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4. so to limit the development of nuclear energy that they guard against the proliferation of nuclear weapons, at the same time applying every effort to the development of alternative sources of energy;
5. aware that the world is one indivisible system in its operation, to provide that those whose lives are affected by global decisions should be heard in the formulation of policies;
6. to pay attention to human needs in the planning of cities, especially in those places where growing industrialisation brings people together in such numbers that human dignity is at risk;
7. to make provision for a new understanding of the place of work in the life of individuals. If the human race as a whole is to reassess its philosophy of economic growth in order to conserve our environment, we will have to find new ways of human fulfilment, paying as much attention to leisure as to paid employment. This needs re-education and a redistribution of resources at national and international levels.

Second, we call on the Churches and in particular the Anglican Communion:

1. to make provision locally to educate their membership into an understanding of these issues;
2. in the face of growing urbanisation all over the world to make urgent provision for the training of lay and pastoral leadership in urban mission and to concentrate the use of their personnel and financial resources ecumenically in order to minister to the growing number of urban people with little hope or freedom of choice.

We recommend that greater attention be paid to the work already being done by agencies both within and outside the Churches, that provision be made for communicating their findings in appropriate forms, and that greater use be made of the specialist skills of our lay members to inform the Church's decision-making on social, economic, and technological issues.

Third, we call upon members to exercise their rights as citizens of their respective countries;

1. to create a moral climate which enables governments to act for the benefit of the world community rather than sectional interests;
2. in situations where the interests of minorities are in conflict with large-scale development schemes to give consideration to the needs of persons rather than economic advantage;
3. to review their life-style and use of the world's resources so that the service and wellbeing of the whole human family comes before the enjoyment of over-indulgent forms of affluence.

## **Resolution 3**

### **Human Rights**

The Conference regards the matter of human rights and dignity as of capital and universal importance. We send forth the following message as expressing our convictions in Christ for the human family world-wide.

We deplore and condemn the evils of racism and tribalism, economic exploitation and social injustices, torture, detention without trial and the taking of human lives, as contrary to the teaching and example of our Lord in the Gospel. Man is made in the image of God and must not be exploited. In many parts of the world these evils are so rampant that they deter the development of a humane society. Therefore,

1. we call on governments to uphold human dignity; to defend human rights, including the exercise of freedom of speech, movement, and worship in accordance with the United Nations Declaration of Human Rights; the right to be housed, freedom to work, the right to eat, the right to be educated; and to give human value and worth precedence over social and ethnic demarcations, regardless of sex, creed, or status;
2. we thank God for those faithful Christians who individually and collectively witness to their faith

and convictions in the face of persecution, torture and martyrdom; and for those who work for and advocate human rights and peace among all peoples; and we assure them of our prayers, as in penitence and hope we long to see the whole Church manifesting in its common life a genuine alternative to the acquisitiveness and division which surround it, and indeed penetrate it;

3. we pledge our support for those organisations and agencies which have taken positive stands on human rights, and those which assist with refugee problems;

4. we urge all Anglicans to seek positive ways of educating themselves about the liberation struggle of peoples in many parts of the world;

5. finally we appeal to all Christians to lend their support to those who struggle for human freedom and who press forward in some places at great personal and corporate risk; we should not abandon them even if the struggle becomes violent. We are reminded that the ministry of the Church is to reveal the love of God by faithful proclamation of his Word, by sacrificial service, and by fervent prayers for his rule on earth.

#### **Resolution 4**

##### **Economic Development and Minority Cultural Groups**

The Conference believes that a caring Church must be ready to resist and oppose the unheeding advance of economic development where it treats minority cultural groups as disposable.

#### **Resolution 5**

##### **War and Violence**

1. Affirming again the statement of the Lambeth Conferences of 1930 (Resolution 25), 1948 and 1968 that "war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ," the Conference expresses its deep grief at the great suffering being endured in many parts of the world because of violence and oppression. We further declare that the use of the modern technology of war is the most striking example of corporate sin and the prostitution of God's gifts.

2. We recognise that violence has many faces. There are some countries where the prevailing social order is so brutal, exploiting the poor for the sake of the privileged and trampling on people's human rights, that it must be termed "violent." There are others where a social order that appears relatively benevolent nevertheless exacts a high price in human misery from some sections of the population. There is the use of armed force by governments, employed or held in threat against other nations or even against their own citizens. There is the world-wide misdirection of scarce resources to armaments rather than human need. There is the military action of victims of oppression who despair in achieving social justice by any other means. There is the mindless violence that erupts in some countries with what seems to be increasing frequency, to say nothing of organised crime and terrorism, and the resorting to violence as a form of entertainment on films and television.

3. Jesus, through his death and resurrection, has already won the victory over all evil. He made evident that self-giving love, obedience to the way of the cross, is the way to reconciliation in all relationships and conflicts. Therefore the use of violence is ultimately contradictory to the Gospel. Yet we acknowledge that Christians in the past have differed in their understanding of limits to the rightful use of force in human affairs, and that questions of national relationships and social justice are often complex ones. But in the face of the mounting incidence of violence today and its acceptance as a normal element in human affairs, we condemn the subjection, intimidation, and manipulation of people by the use of violence and the threat of violence and call Christian people everywhere:

- (a) to re-examine as a matter of urgency their own attitude towards, and the complicity with, violence in its many forms;

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- (b) to take with the utmost seriousness the questions which the teaching of Jesus places against violence in human relationships and the use of armed force by those who would follow him, and the example of redemptive love which the cross holds before all people;
- (c) to engage themselves in non-violent action for justice and peace and to support others so engaged, recognising that such action will be controversial and may be personally very costly;
- (d) to commit themselves to informed, disciplined prayer not only for all victims of violence, especially for those who suffer for their obedience to the Man on the Cross, but also for those who inflict violence on others;
- (e) to protest in whatever way possible at the escalation of the sale of armaments of war by the producing nations to the developing and dependent nations, and to support with every effort all international proposals and conferences designed to place limitations on, or arrange reductions in, the armaments of war of the nations of the world.

### **Resolution 6**

#### **Prayer**

Since prayer, both corporate and personal, is central to the Christian life, and therefore essential in the renewal of the Church, the fulfilling of the Christian mission, and the search for justice and peace, the Conference gives thanks for all who are endeavouring to increase and strengthen the companionship of prayer throughout the world, and joins in calling the whole Christian community to share personal prayer daily and corporate services of prayer on regular and special occasions.

We also invite all who desire and labour for justice and peace in this world to join with us each day in a moment of prayerful recollection of the needs for a just peace among all people.

### **Resolution 7**

#### **The Holy Spirit and the Church**

1. The Conference rejoices at the abundant evidence from many parts of the world that there is renewed awareness of the power and gifts of God's Holy Spirit to cleanse, sustain, empower, and build up the Body of Christ.
2. We have seen increased instances of parish life being renewed, of individual ministries becoming effective agencies of God's power to heal and reconcile, of witness to the faith and proclamation of the Gospel with converting power, and of a deeper involvement in the sacramental life of the Church.
3. We rejoice at the prompting of God's Spirit within the many expressions of ecumenity among Christians, for the new forms of Christian communal life springing up and for Christian witness on behalf of world peace and the affirmation of freedom and human dignity.
4. The Conference, therefore, recalls the entire Anglican Communion to a new openness to the power of the Holy Spirit; and offers the following guidance to the Church, in the light of the several ways this Spirit-filled activity may be best understood and represented in the life of the parish.
  - (a) We all should share fully and faithfully in the balanced corporate and sacramental life of the local parish church. Informal services of prayer and praise need this enrichment in the same way as the sacramental life needs the enrichment of informal prayer and praise.
  - (b) We all should ensure that reading and meditation of the Bible be part of the normal life of the parish and be accompanied by appropriate study of scholarly background material so that the Scripture is understood in its proper context. Those who search to understand the scholarly background material in their reading of the Bible should ensure that they do so under the guidance of the Holy Spirit, so that the Scripture is understood in its proper context.



(c) We all should search out ways to identify with those who suffer and are poor, and be involved personally in efforts to bring them justice, liberation, healing, and new life in Christ.

(d) We should remember always that the power of the Spirit is not to be presented as either an exemption from suffering or a guarantee of success in this life. The road from Palm Sunday to Pentecost must pass through Good Friday and Easter. It is at the cross that new life through the Holy Spirit is found, and in the shadow of the cross that Christians must pray "Come, Holy Spirit."

## **Resolution 8**

### **The Church's Ministry of Healing**

The Conference praises God for the renewal of the ministry of healing within the Churches in recent times and reaffirms:

1. that the healing of the sick in his name is as much a part of the proclamation of the Kingdom as the preaching of the good news of Jesus Christ;
2. that to neglect this aspect of ministry is to diminish our part in Christ's total redemptive activity;
3. that the ministry to the sick should be an essential element in any revision of the liturgy (see the Report of the Lambeth Conference of 1958, p.2.92).

## **Resolution 9**

### **Stewardship**

1. The Conference calls for continuing emphasis on stewardship teaching and practice. We urge all Anglicans, especially in the western world, to review their value systems, so that life-styles may become related to necessities rather than affluence and consumerism. We commend the biblical principle of tithing as a guide for normal Christian living.
2. In the opinion of the Conference, the scriptural injunction "he who would be chief among you, let him be the servant of all" requires bishops to reject pretentious life-styles and by example to lead their clergy and people in the wise use of the personal resources and also those of the Church.
3. We ask that dioceses should increasingly share their financial resources (by a specific amount each year) and skilled persons with those whose resources are more slender.

## **Resolution 10**

### **Human Relationships and Sexuality**

The Conference gladly affirms the Christian ideals of faithfulness and chastity both within and outside marriage, and calls Christians everywhere to seek the grace of Christ to live lives of holiness, discipline, and service in the world, and commends to the Church:

1. The need for theological study of sexuality in such a way as to relate sexual relationships to that wholeness of human life which itself derives from God, who is the source of masculinity and femininity.
2. The need for programmes at diocesan level, involving both men and women,
  - (a) to promote the study and foster the ideals of Christian marriage and family life, and to examine the ways in which those who are unmarried may discover the fullness which God intends for all his children;
  - (b) to provide ministries of compassionate support to those suffering from brokenness within marriage and family relationships;

- (c) to emphasise the sacredness of all human life, the moral issues inherent in clinical abortion, and the possible implications of genetic engineering.

3. While we reaffirm heterosexuality as the scriptural norm, we recognise the need for deep and dispassionate study of the question of homosexuality, which would take seriously both the teaching of Scripture and the results of scientific and medical research. The Church, recognising the need for pastoral concern for those who are homosexual, encourages dialogue with them. (We note with satisfaction that such studies are now proceeding in some member Churches of the Anglican Communion.)

## **Resolution 11**

### **Issues Concerning the Whole Anglican Communion**

The Conference advises member Churches not to take action regarding issues which are of concern to the whole Anglican Communion without consultation with a Lambeth Conference or with the episcopate through the Primates Committee, and requests the Primates to initiate a study of the nature of authority within the Anglican Communion.

## **Resolution 12**

### **Anglican Conferences, Councils and Meetings**

The Conference asks the Archbishop of Canterbury, as President of the Lambeth Conference and President of the Anglican Consultative Council, with all the Primates of the Anglican Communion, within one year to initiate consideration of the way to relate together the international conferences, councils, and meetings within the Anglican Communion so that the Anglican Communion may best serve God within the context of the one, holy, catholic, and apostolic Church.

## **Resolution 13**

### **Lambeth Conferences**

In order that the guardianship of the faith may be exercised as a collegial responsibility of the whole episcopate, the Conference affirms the need for Anglican bishops from every diocese to meet together in the tradition of the Lambeth Conference and recommends that the calling of any future Conference should continue to be the responsibility of the Archbishop of Canterbury, and that he should be requested to make his decision in consultation with the other Primates. While recognising the great value which many set on the link with Canterbury, we believe that a Conference could well be held in some other province.

## **Resolution 14**

### **The Wider Episcopal Fellowship**

The Conference requests the Archbishop of Canterbury: 1. in consultation with the Primates, to convene a meeting of Anglican bishops with bishops of Churches in which Anglicans have united with other Christians, and bishops from those Churches which are in full communion with Anglican Churches; and to discuss with them how bishops from these Churches could best play their part in future Lambeth Conferences; 2. to recognise the deep conviction of this Lambeth Conference that the expressed desire of both the Lusitanian and Spanish Reformed Churches to become fully integrated members of the Anglican Communion should receive both a warm and a positive response.

## **Resolution 15**

### **Partners in Mission**

The Conference commends the "Partners in Mission" process to the member Churches of the Anglican Communion and asks them to plan future consultations in accordance with the principles set out in Resolution 27 of the second (Dublin, 1973) meeting of the Anglican Consultative Council and Resolution 17 of its third (Trinidad, 1976) meeting, and in recommendations 1-8 below:

1. The consultation process is concerned with the meaning of mission as well as its implementation. This point is made clear in the Trinidad report (p.57, para.2(b)(ix)), but has not yet been widely received. PIM consultations may be weakened or confused by the failure to recognise that their purpose is to bring about a renewed obedience to mission and not simply to make an existing system efficient. We therefore recommend that each province seek to educate Anglicans in the meaning of the PIM process and of the significant reorientation of mission strategy which is involved.
2. One way of achieving this is to encourage the Church to experience the PIM principle at many levels of its life: eg. between provinces in large national Churches, between dioceses, between a group of parishes, or between parochial and sector ministries.
3. We draw attention to the weakness of the ecumenial dimension in many past consultations and urge the correction of this in the future. Anglicans in any place cannot undertake mission effectively without consulting and planning with fellow Christians.
4. Churches should not be content with inviting partners only from those areas which share a natural or racial affinity with them. The insights of other cultures, and of various understandings of mission are vital to growth in a true and balanced theology of mission, and to ensuring the possibility of a creative exchange of resources both personal and material.
5. Representatives of partner Churches do not always have long enough in the host Church and country before the consultation begins. We believe that a period of two weeks, or even longer, would be helpful and appropriate in most situations. Forward planning should allow invitations to be sent out well in advance.
6. We believe the PIM process can help all of us to catch the vision of an interdependent world as well as an interdependent Church. To this end we underline how essential it is that, where possible, the key secular issues should also be well presented in each consultation and by those in society who understand them best.
7. PIM has helped us to develop the concept of sharing rather than of some giving and others receiving. Yet there is an ever-present danger of lapsing into the "shopping list" way of thinking. At the same time we are sure that consultations should always contain the opportunity for the frank stating of specific needs.
8. Within the Anglican Communion as a whole, thought needs to be given to follow-up as well as co-ordination of response to PIM consultations. We recommend that the ACC gives particular attention to this matter.

## **Resolution 16**

### **Sharing Resources**

The Conference asks the Anglican Consultative Council to assist the member Churches to develop a more effective system for responding to needs identified in Partners In Mission consultations, including the sharing of resources, both of people and of material things.

## **Resolution 17**

### **New Dioceses**

The Conference urges that, when a new diocese is created,

1. adequate financial support should be underwritten by the member Churches concerned, and/or by the Partners in Mission of the new diocese, to insure against unforeseen financial difficulties;
2. adequate provision should be made for the stipend of the bishop, preferably through the creation of an episcopal endowment fund;
3. when, owing to unforeseen circumstances, a new diocese is faced with financial problems and deficits, it should be aided financially by the member Church concerned and/or by the Partners in Mission of the new diocese;
4. these matters be referred for the consideration of the Anglican Consultative Council at its earliest convenience.

## **Resolution 18**

### **Public Ministry of the Bishop**

The Conference affirms that a bishop is called to be one with the Apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of lords and King of kings. In order to do this effectively, he will give major attention to his public ministry. Reflecting the ministry of the prophets, he will have a concern for the wellbeing of the whole community (especially those at a disadvantage) not primarily for the advantage or protection of the Church community. The bishop should be ready to be present in secular situations, to give time to the necessary study, to find skilled advisers and to take sides publicly if necessary (in ecumenical partnership if at all possible) about issues which concern justice, mercy, and truth. Members of the Church should be prepared to see that the bishop is supported in such a ministry.

## **Resolution 19**

### **Training for Bishops**

The Conference asks each member Church to provide training for bishops after election in order more adequately to prepare them for their office; and to provide opportunities for continuing education.

## **Resolution 20**

### **Women in the Diaconate**

The Conference recommends, in accordance with Resolution 32(c) of the Lambeth Conference of 1968, those member Churches which do not at present ordain women as deacons now to consider making the necessary legal and liturgical changes to enable them to do so, instead of admitting them to a separate order of deaconesses.

## **Resolution 21**

### **Women in the Priesthood**

1. The Conference notes that since the last Lambeth Conference in 1968, the Diocese of Hong Kong, the Anglican Church of Canada, the Episcopal Church in the United States of America, and the Church of the Province of New Zealand have admitted women to the presbyterate, and that eight other member Churches of the Anglican Communion have now either agreed or approved in principle or stated that there are either no fundamental or no theological objections to the ordination of women to the historic threefold ministry of the Church.

We also note that other of its member Churches have not yet made a decision on the matter. Others again have clearly stated that they do hold fundamental objections to the ordination of women to the historic threefold ministry of the Church.

2. The Conference acknowledges that both the debate about the ordination of women as well as the ordinations themselves have, in some Churches, caused distress and pain to many on both sides. To heal these and to maintain and strengthen fellowship is a primary pastoral responsibility of all, and especially of the bishops.

3. The Conference also recognises

- (a) the autonomy of each of its member Churches, acknowledging the legal right of each Church to make its own decision about the appropriateness of admitting women to Holy Orders;
- (b) that such provincial action in this matter has consequences of the utmost significance for the Anglican Communion as a whole.

4. The Conference affirms its commitment to the preservation of unity within and between all member Churches of the Anglican Communion.

5. The Conference therefore

- (a) encourages all member Churches of the Anglican Communion to continue in communion with one another, notwithstanding the admission of women (whether at present or in the future) to the ordained ministry of some member Churches;
- (b) in circumstances in which the issue of the ordination of women has caused, or may cause, problems of conscience, urges that every action possible be taken to ensure that all baptized members of the Church continue to be in communion with their bishop and that every opportunity be given for all members to work together in the mission of the Church irrespective of their convictions regarding this issue;
- (c) requests the Anglican Consultative Council
  - (i) to use its good offices to promote dialogue between those member Churches which ordain women and those which do not, with a view to exploring ways in which the fullest use can be made of women's gifts within the total ministry of the Church in our Communion; and
  - (ii) to maintain, and wherever possible extend, the present dialogue with Churches outside the Anglican family.

6. Consistent with the foregoing, this Conference

- (a) declares its acceptance of those member Churches which now ordain women, and urges that they respect the convictions of those provinces and dioceses which do not;
- (b) declares its acceptance of those member Churches which do not ordain women, and urges that they respect the convictions of those provinces and dioceses which do.
- (c) With regard to women who have been ordained in the Anglican Communion being authorised to exercise their ministry in provinces which have not ordained women, we

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recommend that, should synodical authority be given to enable them to exercise it, it be exercised only

- (i) where pastoral need warrants and
- (ii) where such a ministry is agreeable to the bishop, clergy, and people where the ministry is to be exercised and where it is approved by the legally responsible body of the parish, area, or institution where such a ministry is to be exercised.

7. We recognise that our accepting this variety of doctrine and practice in the Anglican Communion may disappoint the Roman Catholic, Orthodox, and Old Catholic Churches, but we wish to make it clear

- (a) that the holding together of diversity within a unity of faith and worship is part of the Anglican heritage;
- (b) that those who have taken part in ordinations of women to the priesthood believe that these ordinations have been into [sic.] the historic ministry of the Church as the Anglican Communion has received it; and
- (c) that we hope the dialogue between these other Churches and the member Churches of our Communion will continue because we believe that we still have understanding of the truth of God and his will to learn from them as together we all move towards a fuller catholicity and a deeper fellowship in the Holy Spirit.

8. This Conference urges that further discussions about the ordination of women be held within a wider consideration of theological issues of ministry and priesthood.

Voting: For 316; Against 37; Abstentions 17.

### **Resolution 22**

#### **Women in the Episcopate**

While recognising that a member Church of the Anglican Communion may wish to consecrate a woman to the episcopate, and accepting that such member Church must act in accordance with its own constitution, the Conference recommends that no decision to consecrate be taken without consultation with the episcopate through the primates and overwhelming support in any member Church and in the diocese concerned, lest the bishop's office should become a cause of disunity instead of a focus of unity.

### **Resolution 23**

#### **Liturgical Information**

The Conference welcomes and commends the adoption of a common structure for the Eucharist as an important unifying factor in our Communion and ecumenically. We ask provincial liturgical committees to continue to keep in touch with one another by circulating work in progress to the chairmen of the other liturgical committees through the good offices of the Secretary General of the Anglican Consultative Council.

### **Resolution 24**

#### **A Common Lectionary**

The Conference recommends a common lectionary for the Eucharist and the Offices as a unifying factor within our Communion and ecumenically; and draws attention to the experience of those provinces which have adopted the three-year eucharistic lectionary of the Roman Catholic Church.

### **Resolution 25**

#### **An Anglican Doctrinal Commission**

The Conference endorses the proposal suggested in Resolution 8 of the third (Trinidad, 1976) meeting of the Anglican Consultative Council, to set up an inter-Anglican theological and doctrinal advisory commission, and asks the Standing Committee of the ACC to establish the commission with the advice of the primates, and the primates and provinces, by whatever means they feel best, to review its work after a period of not more than five years.

### **Resolution 26**

#### **An Association of French-speaking Dioceses**

The Conference gives thanks to God for the special role and witness of the French-speaking dioceses of our Communion. We learned with deep interest of the emergence of a French-speaking province in Central Africa. We recognise the special difficulties of French-speaking dioceses in communication, in the production of literature, and in training for the ministry. We call for the active encouragement, under the Partners in Mission scheme, for all forms of support from the dioceses of our Communion to French-speaking provinces and dioceses.

### **Resolution 27**

#### **Service in the World-wide Church**

The Conference requests that in order to encourage world-wide service by the clergy and lay servants of the Church, all member Churches be asked to make adequate provision for the future service of those returning to their home province after a term of duty elsewhere, and also to ensure that ultimate retirement and other relevant provisions are fully protected, either in their home country or in the country of service.

### **Resolution 28**

#### **Ecumenical Relationships**

The Conference:

1. reaffirms the readiness of the Anglican Communion as already expressed in Resolution 44(c) of the Lambeth Conference of 1968 (with reference to the Uppsala Assembly of the World Council of Churches), to "work for the time when a genuinely universal council may once more speak for all Christians";
2. acknowledges the pressing need stated by the Nairobi Assembly of the WCC that we should develop more truly sustained and sustaining relationships among the Churches, as we look towards the time when we can enjoy full conciliar fellowship (see "Breaking Barriers: Nairobi 1975," p.60);
3. encourages the member Churches of the Anglican Communion to pursue with perseverance and hopefulness the search for full communion and mutual recognition of ministries between themselves and other world confessional families and the Methodist and Baptist Churches both internationally and locally, on the basis of the Lambeth Quadrilateral and the counsel offered by successive meetings of the Anglican Consultative Council;
4. calls on member Churches of the Anglican Communion to review their commitment to ecumenical structure as well as bilateral conversations at various levels with a view to strengthening the common advance by all Churches to the goal of visible unity;
5. notes that many Christians belong to Churches not members of the World Council of Churches and wishes to develop the opportunities for dialogue and common action with these Churches

when appropriate. In particular, the Conference welcomes the participation of Anglican lay persons, priests, and bishops in the Lausanne Congress on World Evangelism of 1974 and subsequent meetings, in which many of these Churches are represented.

## **Resolution 29**

### **The World Council of Churches**

The Conference urges that, in this thirtieth anniversary year of the World Council of Churches, all Churches of the Anglican Communion reaffirm their support and strengthen their understanding of this body, which is not only the most comprehensive expression of the ecumenical movement, but also the chief vehicle of world-wide ecumenical co-operation and service. It also asks the World Council of Churches to accept the guidance given through Section 3 of the Conference, considering war and violence:

- (1) to re-examine our complicity with violence in its many forms;
- (2) to take with the utmost seriousness the question which the teaching of Jesus places against all violence in human relationships.

## **Resolution 30**

### **Inter-Church Relations: Definitions of Terms**

The Conference requests the Anglican Consultative Council, in consultation with other Churches, to formulate appropriate definitions of terms used in inter-Church relations.

## **Resolution 31**

### **Relations with Lutheran Churches**

The Conference encourages Anglican Churches together with Lutheran Churches in their area:

1. to study the report entitled "Anglican-Lutheran International Conversations" (the Pullach Report, 1972), Resolution 22 of the second meeting (Dublin, 1973) and Resolution 5 of the third meeting (Trinidad, 1976) of the Anglican Consultative Council;
2. to give special attention to our ecclesial recognition of the Lutheran Church on the basis of these reports and resolutions; and
3. to seek ways of extending hospitality and of engaging in joint mission.

## **Resolution 32**

### **Relations With United Churches**

The Conference requests that those member Churches that have placed limitations on the ministry among them of episcopally ordained clergy from united Churches with which they are in communion be asked to reconsider these restrictions so that the same courtesy might be accorded to the clergy of those Churches as to those of other Churches in communion with us.



### **Resolution 33**

#### **The Anglican-Roman Catholic International Commission**

This Conference:

1. welcomes the work of the Anglican-Roman Catholic International Commission which was set up jointly by the Lambeth Conference of 1968 and by the Vatican Secretariat for Promoting Christian Unity;
2. recognises in the three Agreed Statements of this Commission\* a solid achievement, one in which we can recognise the faith of our Church, and hopes that they will provide a basis for sacramental sharing between our two Communion if and when the finished Statements are approved by the respective authorities of our Communion;
3. invites ARCIC to provide further explication of the Agreed Statements in consideration of responses received by them;
4. commends to the appropriate authorities in each Communion further consideration of the implications of the Agreed Statements in the light of the report of the Joint Preparatory Commission (the Malta Report received bringing about a closer sharing between our two Communion in life, worship, and mission);
5. asks the Secretary General of the Anglican Consultative Council to bring this Resolution to the attention of the various synods of the Anglican Communion for discussion and action;
6. asks that in any continuing Commission, the Church of the South and the East be adequately represented.

Anglican-Roman Catholic International Commission (ARCIC I) \* "Eucharistic Doctrine" (the Windsor Statement, 1971), "Ministry and Ordination" (Canterbury, 1973), and "Authority in the Church" (Venice, 1976).

### **Resolution 34**

#### **Anglican-Roman Catholic Marriages**

The Conference welcomes the report of the Anglican-Roman Catholic Commission on "The Theology of Marriage and its Application to Mixed Marriages" (1975).

In particular we record our gratitude for the general agreement on the theology of Christian marriage there outlined, and especially for the affirmation of the "first order principle"\* of life-long union (ie. in the case of a breakdown of marriage). We also welcome the recognition that the differing pastoral practices of our two traditions do in fact recognise and seek to share a common responsibility for those for whom "no course absolutely consonant with the first order principle of marriage as a life-long union may be available."

We also endorse the recommendations of the Commission in respect of inter-Church marriages:

- (1) that, after joint preparation and pastoral care given by both the Anglican and Roman Catholic counsellors concerned, a marriage may validly and lawfully take place before the duly authorised minister of either party, without the necessity of Roman Catholic dispensation;
- (2) that, as an alternative to an affirmation or promise by the Roman Catholic party in respect of the baptism and upbringing of any children, the Roman Catholic parish priest may give a written assurance to his bishop that he has put the Roman Catholic partner in mind of his or her obligations and that the other spouse knows what these are.

We note that there are some variations in different regions in the provisions of Roman Catholic directories on inter-Church marriages. We nevertheless warmly welcome the real attempts of many Roman Catholic episcopal conferences to be pastorally sensitive to those problems arising out of their regulations, which remain an obstacle to the continued growth of fraternal relations between us. In particular, we note a growing Roman Catholic understanding that a decision as to

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the baptism and upbringing of any children should be made within the unity of the marriage, in which the Christian conscience of both partners must be respected. We urge that this last development be encouraged.

The problems associated with marriage between members of our two Communion continue to hinder inter-Church relations and progress towards unity. While we recognise that there has been an improved situation in some places as a result of the "Motu Proprio," the general principles underlying the Roman Catholic position are unacceptable to Anglicans. Equality of conscience as between partners in respect of all aspects of their marriage (and in particular with regard to the baptism and religious upbringing of children) is something to be affirmed both for its own sake and for the sake of an improved relationship between the Churches.

### **Resolution 35**

#### **Anglican-Orthodox Theological Dialogue**

The Conference:

1. welcomes the achievement of the Anglican-Orthodox Joint Doctrinal Commission as expressed in the Moscow Agreed Statement of 1976, and believes that this goes far to realise the hopes about Anglican-Orthodox dialogue expressed at Lambeth 1968;
2. requests the Anglican-Orthodox Joint Doctrinal Commission to continue to explore the fundamental questions of doctrinal agreement and disagreement in our Churches; and to promote regional groups for theological dialogue which would bring to the Commission not only reactions to their work, but also theological issues arising out of local experience;
3. requests that all member Churches of the Anglican Communion should consider omitting the Filioque from the Nicene Creed, and that the Anglican-Orthodox Joint Doctrinal Commission through the Anglican Consultative Council should assist them in presenting the theological issues to their appropriate synodical bodies and should be responsible for any necessary consultation with other Churches of the Western tradition.

### **Resolution 36**

#### **Cultural Identity**

The Conference recognises with thanksgiving to God the growth of the Church across the world and encourages every particular Church to strengthen its own identity in Christ and its involvement with the community of which it is part, expressing its faith through the traditions and culture of its own society except where they are in conflict with the essentials of the Gospel.

### **Resolution 37**

#### **Other Faiths: Gospel and Dialogue**

1. Within the Church's trust of the Gospel, we recognise and welcome the obligation to open exchange of thought and experience with people of other faiths. Sensitivity to the work of the Holy Spirit among them means a positive response to their meaning as inwardly lived and understood. It means also a quality of life on our part which expresses the truth and love of God as we have known them in Christ, Lord and Saviour.
2. We realise the lively vocation to theological interpretation, community involvement, social responsibility, and evangelisation which is carried by the Churches in areas where Hinduism, Buddhism, Taoism, Confucianism, and Islam are dominant, and ask that the whole Anglican Communion support them by understanding, by prayer, and where appropriate, by partnership with them.
3. We continue to seek opportunities for dialogue with Judaism.

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