the Lambeth Conference

Resolutions Archive from 1920

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Lambeth Conference Resolutions Archive

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Resolution 1

Christianity and International Relations

We rejoice that in these times of peril God is giving to his Church a fresh vision of his purpose to establish a Kingdom in which all the nations of the earth shall be united as one family in righteousness and peace. We hold that this can only come through the acceptance of the sovereignty of our Lord Jesus Christ and of his teaching, and through the application of the principles of brotherhood, justice, and unselfishness, to individuals and nations alike.

Resolution 2

Christianity and International Relations

The Conference calls upon the citizens of all nations to promote in every way the resumption of the efforts, interrupted by the war, to increase international comity and goodwill, and to secure expression for these by an increased recognition of international law and custom.

Resolution 3

Christianity and International Relations

The Conference, heartily endorsing the views of its Committee as to the essential Christian basis of the League of Nations, is of opinion that steps should immediately be taken, whether by co-operation of concurrent action, whereby the whole Church of Christ may be enabled with one voice to urge the principles of the League of Nations upon the peoples of the world.

Resolution 4

Christianity and International Relations

We hold that the peace of the world, no less than Christian principle, demands the admission of Germany and other nations into the League of Nations at the earliest moment which the conditions render possible.

Resolution 5

Christianity and International Relations

The Conference commends the Report of its Committee on International Relations to the careful consideration of the Churches of the Anglican Communion, both in their assemblies and in other ways, and urges upon all Church members the importance of supporting the League of Nations Union.

Resolution 6

Christianity and International Relations

It is the duty of all supporters of the League of Nations to set their face against injustice to the indigenous or native races, and particularly in regard to such matters as the tenure of land, forced labour, and the trade in intoxicating liquors, and also the morphia traffic in China and other abuses.

Resolution 7

Christianity and International Relations

The Conference records its protest against the colour prejudice among the different races of the world, which not only hinders intercourse, but gravely imperils the peace of the future.

Resolution 8

Christianity and International Relations

The Conference, believing that nations no less than individuals are members one of one another, expresses its grave concern at the evidence as to the disease and distress from which the populations in large tracts of Europe and Asia are suffering. It therefore calls upon all Christian men and women to support by every means in their power the action which is being taken, both by governments and by voluntary associations, for the relief of this suffering.

Resolution 9

Reunion of Christendom

The Conference adopts and sends forth the following Appeal to all Christian people:

An Appeal To All Christian People from the Bishops Assembled in the Lambeth Conference of 1920 We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, in Conference assembled, realising the responsibility which rests upon us at this time, and sensible of the sympathy and the prayers of many, both within and without our own Communion, make this appeal to all Christian people.

We acknowledge all those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is his Body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of a visible unity of the whole Church.

I. We believe that God wills fellowship. By God's own act this fellowship was made in and through Jesus Christ, and its life is in his Spirit. We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible, and united society, holding one faith, having its own recognized officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God. This is what we mean by the Catholic Church.

II. This united fellowship is not visible in the world today. On the one hand there are other ancient episcopal Communions in East and West, to whom ours is bound by many ties of common faith and tradition. On the other hand there are the great non-episcopal Communions, standing for rich elements of truth, liberty and life which might otherwise have been obscured or neglected. With them we are closely linked by many affinities, racial, historical and spiritual. We cherish the earnest hope that all these Communions, and our own, may be led by the Spirit into the unity of the faith and of the knowledge of the Son of God. But in fact we are all organized in different groups, each one keeping to itself gifts that rightly belong to the whole fellowship, and tending to live its own life apart from the rest.

III. The causes of division lie deep in the past, and are by no means simple or wholly blameworthy. Yet none can doubt that self-will, ambition, and lack of charity among Christians have been principal factors in the mingled process, and that these, together with blindness to the sin of disunion, are still mainly responsible for the breaches of Christendom. We acknowledge this condition of broken fellowship to be contrary to God's will, and we desire frankly to confess our share in the guilt of thus crippling the Body of Christ and hindering the activity of his Spirit.

IV. The times call us to new outlook and new measures. The faith cannot be adequately apprehended and the battle of the Kingdom cannot be worthily fought while the body is divided,

and is thus unable to grow up into the fullness of the life of Christ. The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things which are behind and reaching out towards the goal of a reunited Catholic Church. The removal of the barriers which have arisen between them will only be brought about by a new comradeship of those whose faces are definitely set this way.

The vision which rises before us is that of a Church, genuinely Catholic, loyal to all truth, and gathering into its fellowship all "who profess and call themselves Christians," within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ. Within this unity Christian Communions now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled.

V. This means an adventure of goodwill and still more of faith, for nothing less is required than a new discovery of the creative resources of God. To this adventure we are convinced that God is now calling all the members of his Church.

VI. We believe that the visible unity of the Church will be found to involve the wholehearted acceptance of:

The Holy Scriptures, as the record of God's revelation of himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the baptismal confession of belief; the divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ; a ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

VII. May we not reasonably claim that the episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those Communions which do not possess the episcopate. On the contrary we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim which we make on behalf of the episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church. But we greatly desire that the office of a bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian family in the title of Father-in-God. Nay more, we eagerly look forward to the day when through its acceptance in a united Church we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying-on of hands, and in the joy and fellowship of a eucharist in which as one family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service.

VIII. We believe that for all, the truly equitable approach to union is by way of mutual deference to one another's consciences. To this end, we who send forth this appeal would say that if the authorities of other Communions should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, bishops and clergy of our Communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations, as having its place in the one family life. It is not in our power to know how far this suggestion may be acceptable to those to whom we offer it. We can only say that we offer it in all sincerity as a token of our longing that all ministries of grace, theirs and ours, shall be available for the service of our Lord in a united church.

It is our hope that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination, as obtaining for them a ministry throughout the whole fellowship.

In so acting no one of us could possibly be taken to repudiate his past ministry. God forbid that any man should repudiate a past experience rich in spiritual blessings for himself and others. Nor would any of us be dishonouring the Holy Spirit of God, whose call led us all to our several ministries, and whose power enabled us to perform them. We shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited Church, and imploring for ourselves God's grace and strength to fulfil the same.

IX. The spiritual leadership of the Catholic Church in days to come, for which the world is manifestly waiting, depends upon the readiness with which each group is prepared to make sacrifices for the sake of a common fellowship, a common ministry, and a common service to the world.

We place this ideal first and foremost before ourselves and our own people. We call upon them to make the effort to meet the demands of a new age with a new outlook. To all other Christian people whom our words may reach we make the same appeal. We do not ask that any one Communion should consent to be absorbed into another. We do ask that all should unite in a new and great endeavour to recover and to manifest to the world the unity of the Body of Christ for which he prayed.

Resolution 10

Reunion of Christendom

The Conference recommends to the authorities of the Churches of the Anglican Communion that they should, in such ways and at such times as they think best, formally invite the authorities of other Churches within their areas to confer with them concerning the possibility of taking definite steps to co-operate in a common endeavour, on the lines set forth in the above Appeal [Resolution 9], to restore the unity of the Church of Christ.

Resolution 11

Reunion of Christendom

The Conference recognizes that the task of effecting union with other Christian Communions must be undertaken by the various national, regional, or provincial authorities of the Churches within the Anglican Communion, and confidently commits to them the carrying out of this task on lines that are in general harmony with the principles underlying its Appeal and Resolutions.

Resolution 12

Reunion of Christendom

The Conference approves the following statements as representing the counsel which it is prepared to give to the bishops, clergy and other members of our own Communion on various subjects which bear upon the problems of reunion, provided that such counsel is not to be regarded as calling in question any canons or official declarations of any synod or House of Bishops of a national, regional, or provincial Church which has already dealt with these matters.

A. In view of prospects and projects of reunion:

   i. A bishop is justified in giving occasional authorisation to ministers, not episcopally ordained, who in his judgement are working towards an ideal of union such as is described in our Appeal, to preach in churches within his diocese, and to clergy of the diocese to preach in the churches of such ministers.

   ii. The bishops of the Anglican Communion will not question the action of any bishop who, in the few years between the initiation and the completion of a definite scheme of union, shall countenance the irregularity of admitting to Communion the baptized but unconfirmed communicants of the non-episcopal congregations concerned in the scheme.

   iii. The Conference gives its general approval to the suggestions contained in the Report of the Sub-Committee on Reunion with Non-Episcopal Churches in reference to the status and work of ministers who may remain after union without episcopal ordination.

B. Believing, however, that certain lines of action might imperil both the attainment of its ideal and the unity of its own Communion, the Conference declares that:

   i. It cannot approve of general schemes of intercommunion or exchange of pulpits.

   ii. In accordance with the principle of Church order set forth in the Preface to the Ordinal attached to the Book of Common Prayer, it cannot approve the celebration in Anglican churches of the Holy Communion for members of the Anglican Church by ministers who have not been episcopally ordained; and that it should be regarded as the general rule of the Church that Anglican communicants should receive Holy Communion only at the hands of ministers of their own Church, or of Churches in communion therewith.

C. In view of doubts and varieties of practice which have caused difficulties in the past, the Conference declares that:

   1. Nothing in these Resolutions is intended to indicate that the rule of confirmation as conditioning admission to Holy Communion must necessarily apply to the case of baptized persons who seek Communion under conditions which in the bishop's judgement justify their admission thereto.

   2. In cases in which it is impossible for the bishop's judgement to be obtained beforehand the priest should remember that he has no canonical authority to refuse Communion to any baptized person kneeling before the Lord's Table (unless he be excommunicate by name, or, in the canonical sense of the term, a cause of scandal to the faithful); and that, if a question may properly be raised as to the future admission of any such person to Holy Communion, either because he has not been confirmed or for other reasons, the priest should refer the matter to the bishop for counsel. or direction.

Resolution 13

Reunion of Christendom

The Conference recommends that, wherever it has not already been done, councils representing all Christian Communions should be formed within such areas as may be deemed most convenient, as centres of united effort to promote the physical, moral, and social welfare of the people, and the extension of the rule of Christ among all nations and over every region of human life.

Resolution 14

Reunion of Christendom

It is important to the cause of reunion that every branch of the Anglican Communion should develop the constitutional government of the Church and should make a fuller use of the capacities of its members for service.

Resolution 15

Reunion of Christendom

The Conference urges on every branch of the Anglican Communion that it should prepare its members for taking their part in the universal fellowship of the reunited Church, by setting before them the loyalty which they owe to the universal Church, and the charity and understanding which are required of the members of so inclusive a society.

Resolution 16

Reunion of Christendom

We desire to express our profound thankfulness for the important movements towards unity which, during the last twelve years, have taken place in many parts of the world, and for the earnest desire for reunion which has been manifested both in our own Communion and among the Churches now separated from us. In particular, the Conference has heard with sympathetic and hopeful interest of the preliminary meeting of the proposed World Conference on Faith and Order about to be held at Geneva, and earnestly prays that its deliberations may tend towards the reunion of the Christian Church.

Resolution 17

Reunion of Christendom

We desire to express our deep sympathy with the Church of Russia in the terrible persecution which it has in many places suffered. We earnestly trust that in the providence of God its difficulties may speedily be removed, and that it may be enabled in renewed life and strength so to carry on its work unhindered as to further, in the life of the Russian people, whatsoever things are true and just, whatsoever things are lovely and of good report.

Resolution 18

Reunion of Christendom

The Conference heartily thanks the Oecumenical Patriarchate for the mission of the Metropolitan of Demotica and others to confer with its members on questions concerning the relations between the Anglican and Eastern Churches, and expresses its grateful appreciation of the great help given to its Committee by the delegation.

Resolution 19

Reunion of Christendom

The Conference welcomes the appointment by the Archbishop of Canterbury of an "Eastern Churches Committee" on a permanent basis, in pursuance of Resolution 61 of the Conference of 1908; and looks forward hopefully to the work of that Committee, in conjunction with similar committees appointed in Constantinople and Athens, as helping greatly to forward the cause of reunion with the Orthodox Church.

Resolution 20

Reunion of Christendom

The Conference expresses its heartfelt sympathy with the Armenian, Assyrian, and Syrian Jacobite Christians in the persecutions which they have been called upon to endure, deploring with indignation the terrible massacres that have taken place among them both before and during the Great War; and earnestly prays that in the rearrangement of the political affairs of the East they may be granted a righteous government and freedom from oppression in the future.

Resolution 21

Reunion of Christendom

The Conference has received with satisfaction its Committee's report of the investigations that have been made during the last twelve years with regard to the present doctrinal position of the Separated Churches of the East; and, without expressing an opinion as to the past, believes that these investigations have gone far towards showing that any errors as to the incarnation of our Lord, which may at some period of their history have been attributed to them, have at any rate now passed away.

Resolution 22

Reunion of Christendom

The Conference repeats the proposal made by the Conference of 1908 that, when any of the Separated Churches of the East desire closer relations with us, and wish for the establishment of occasional inter-communion, and give satisfactory assurances as to their faith, such relations should at once be established.

Resolution 23

Reunion of Christendom

The Conference respectfully requests the Archbishop of Canterbury to take advantage of any opportunity that may arise to enter into friendly relations with these Churches, and to inform the authorities of the Orthodox Eastern Church of any steps that may be taken in the direction of intercommunion with them. Similar action should be taken with regard to informing the metropolitans of our own Communion.

Resolution 24

Reunion of Christendom

The Conference welcomes the Report of the Commission appointed after the last Conference entitled "The Church of England and the Church of Sweden," and, accepting the conclusions there maintained on the succession of bishops of the Church of Sweden and the conception of the priesthood set forth in its standards, recommends that members of that Church, qualified to receive the sacrament in their own Church, should be admitted to Holy Communion in ours. It also recommends that on suitable occasions permission should be given to Swedish ecclesiastics to give addresses in our churches.

If the authorities of any province of the Anglican Communion find local irregularities in the order or practice of the Church of Sweden outside that country, they may legitimately, within their own region, postpone any such action as is recommended in this Resolution until they are satisfied that these irregularities have been removed.

Resolution 25

Reunion of Christendom

We recommend further that in the event of an invitation being extended to an Anglican bishop or bishops to take part in the consecration of a Swedish bishop, the invitation should, if possible, be accepted, subject to the approval of the metropolitan. We also recommend that, in the first instance, as an evident token of the restoration of closer relations between the two Churches, if possible more than one of our bishops should take part in the consecration.

Resolution 26

Reunion of Christendom

The Conference thanks the Old Catholic bishops for their explanation, in response to the letter of the Archbishop of Canterbury, of their action in consecrating the Revd A.H. Mathew to the episcopate in 1908, and repeats the desire expressed at previous Conferences to maintain and strengthen the friendly relations which exist between the Churches of the Anglican Communion and the ancient Church of Holland and the Old Catholic Churches, especially in Germany, Switzerland and Austria.

Resolution 27

Reunion of Christendom

We regret that on a review of all the facts we are unable to regard the so-called Old Catholic Church in Great Britain (under the late Bishop Mathew and his successors), and its extensions overseas, as a properly constituted Church, or to recognise the orders of its ministers, and we recommend that, in the event of any of its ministers desiring to join our Communion, who are in other respects duly qualified, they should be ordained sub conditione in accordance with the provisions suggested in the Report of our Committee.

Resolution 28

Reunion of Christendom

The Conference recommends that the same course be followed, as occasion may require, in the case of persons claiming to have received consecration or ordination from any "episcopi vagantes," whose claims we are unable to recognise.

Resolution 29

Reunion of Christendom

The Conference, while welcoming the Report of the Committee appointed by the Conference of 1908 on the Unitas Fratum or Moravians, regrets that it is unable to recommend any such action being taken as is suggested in Resolutions 70-72 of that Conference so long as the Unitas retains its practice of the administration of confirmation and the celebration of Holy Communion by deacons, but hopes that, in the event of the Unitas changing its rules in these matters, negotiations with individual provinces of the Unitas may be resumed, and believes that in this case there would be good prospect of such negotiations being brought to a satisfactory conclusion.

Resolution 30

Reunion of Christendom

We recommend with a view to this end that the Archbishop of Canterbury be respectfully requested to reappoint with additional members the Committee appointed at the last Conference; and we hope that, in the event of all the remaining difficulties being removed to his satisfaction, with the concurrence of the Central Consultative Body of the Lambeth Conference, the action suggested in the Resolutions of the Conference of 1908 may take place without further delay.

Resolution 31

Reunion of Christendom

The Conference regrets that it is unable to recommend the acceptance of the proposals of the "Southern Synod" of the "Reformed Episcopal Church" in England for reunion with the Church of England, and, while unable to advise the acceptance of other proposals for corporate union with the Reformed Episcopal Church, recommends that, if applications for admission into the English Church are made by individual ministers of that Communion, such applications should be sympathetically received, and the ministers, if in all respects equal to the standard and requirements of the Church of England, be ordained sub conditione.

Resolution 32

Missionary Problems

The Conference declares its conviction that the present critical position of the world calls, as perhaps never before, for the presentation of Jesus Christ and his redemption to every race and individual; and, in view of the urgent need for workers in many dioceses overseas, earnestly appeals to men, both clerical and lay, and to women, to dedicate themselves to the service of the Church in those dioceses.

Resolution 33

Missionary Problems

The normal method of missions is that in which the whole Church, within any area, acts as a missionary body expressly organised for that function, and the principle which underlies this method is capable of universal application. While we humbly thank God for the work of the missionary societies, we consider that these societies, where they exist, should not stand outside the one organisation, but should be elements in it, co-ordinated, whether by a central advisory council or otherwise, under the supreme synodical authority, but retaining severally such degrees of independence as the conditions of their efficiency demand.

Resolution 34

Missionary Problems

The Conference thankfully recognises the practical steps which missionary societies and boards have taken towards the realisation of the ultimate aim of all mission work, namely, the establishment of self-governing, self-supporting, and self-extending Churches, from which outside control has been withdrawn at the earliest moment, so as to allow the free expression of their national character.

It would urge further that the call for such action is in the present day more insistent than ever before, and believes that, generally speaking, the societies and boards can best achieve their purpose by making their work centre from the first in the Church rather than in the mission organisation, and in particular:

1. by the establishment of councils which shall be fully representative of the congregations, and have real responsibilities of government;

2. by substituting for committees and councils representative chiefly of the mission and its subscribers, diocesan boards and committees, and in general associating all their work with the diocesan organisation;

3. by entrusting to these local bodies a real share in the financial control and general direction of the work of the mission;

4. by giving the widest freedom to indigenous workers to develop the work in their own countries on lines in accordance with their national character.

Resolution 35

Missionary Problems

The territorial episcopate has been the normal development in the Catholic Church, but we recognise that difference of race and language sometimes requires that provision should be made in a province for freedom of development of races side by side; the solution in each case must be left with the province, but we are clear that that ideal of the one Church should never be obscured.

Resolution 36

Missionary Problems

While maintaining the authority of the Book of Common Prayer as the Anglican standard of doctrine and practice, we consider that liturgical uniformity should not be regarded as a necessity throughout the Churches of the Anglican Communion. The conditions of the Church in many parts of the mission field render inapplicable the retention of that Book as the one fixed liturgical model.

Resolution 37

Missionary Problems

Although the inherent right of a diocesan bishop to put forth or sanction liturgical forms is subject to such limitations as may be imposed by higher synodical authority, it is desirable that such authority should not be too rigidly exercised so long as those features are retained which are essential to the safeguarding of the unity of the Anglican Communion.

Resolution 38

Missionary Problems

The Conference recommends the appointment of a committee of students of liturgical questions which would be ready to advise any diocese or province on the form and matter of services proposed for adoption, and requests the Archbishop of Canterbury to take such steps as he deems best to give early effect to this Resolution.

Resolution 39

Missionary Problems

It is of very real importance that the marriage law of the Church should be understood and administered as far as possible consistently, in all parts of the Anglican Communion, and the Conference commends to the consideration of the Church the suggestions of the Committee on Missionary Problems dealing with this subject which have been made after consultation with experts, and are contained in their Report.

Resolution 40

Missionary Problems

Whereas from time to time restrictions on missionary freedom have been imposed by governments, we desire to reaffirm the duty which rests on every Christian man and woman of propagating the faith of Christ, and to claim that any restrictions should be of a strictly temporary nature only, so that freedom of opportunity to fulfil this spiritual obligation may be afforded to Christians of all nationalities.

Resolution 41

Missionary Problems

On the subject of the relation of governments and government officials to Christianity and other faiths, the Conference gives its approval to the words used in paragraphs 2 and 3 on page 92 in the Report on Missionary Problems*, and commends them to the careful consideration of all concerned.

**"In dealing with the large number of persons in their colonies and*

dependencies who profess different faiths, the policy of the British and American governments has always been that of strict religious neutrality. We heartily endorse this policy, having no desire to see any kind of political influence brought to bear upon people to induce them to change their religion. But we cannot fail to notice that in certain instances the ferment produced among primitive races who have received the Gospel of Christ has led to hindrances being placed in the way of missionaries in the prosecution of their work, and to a preference being shown for other faiths. The Church would be failing in her work if the acceptance of the truths did not awaken in her converts a higher sense of their dignity as human beings, of their rights as well as their duties, and any government which has the real interest of subject races at heart will be glad of such awakening even though, in civil life, it raises new problems to be solved.

"We hold it to be the duty of missionaries to look at their work from the government point of view, as well as from their own, and to adapt their methods, as far as is consistent with Christian morality and justice and with the faith and order of the Church, to the policy which the government is following in dealing with such peoples. On the other hand, we claim that no discrimination should be shown against the Christian faith, and that the greatest care should be taken by public officials, lest they be betrayed into doing or saying anything which is bound to be interpreted by the people in a sense which does dishonour to our Lord. Further, we feel it is necessary to urge that the religious sentiments of Christians are entitled to be treated with the same consideration that is so markedly, and rightly, shown to those of men professing other faiths."

Resolution 42

Missionary Problems

We gratefully acknowledge the valuable work done by British and American missionary conferences in safeguarding missionary interests, and believe that such conferences, both national and international, while claiming no coercive power, have a great part to play in fostering international understanding and goodwill, co-ordinating work, formulating common policies, and serving as a practical medium of communication between missions and governments in matters of general missionary concern.

Resolution 43

Development of Provinces

Whereas it is undesirable that dioceses should remain indefinitely in isolation or attached only to a distant province, the gradual creation of new provinces should be encouraged, and each newly founded diocese should as soon as possible find its place as a constituent member in some

neighbouring province. The fact that dioceses proposing to form a province owe their origin to missions of different branches of the Anglican Communion need be no bar to such action.

a. In the opinion of the Conference four is the minimum number of dioceses suitable to form a province. No number should be considered too great to form a province, so long as the bishops and other representatives of the diocese are able conveniently to meet for mutual consultation and for the transaction of provincial business.

b. In the initiation of any province in the future, the organisation which the Conference deems essential to provincial life is a house or college of bishops to which the metropolitans or the presiding bishops concerned have conveyed their authority for the consecration of bishops. It is desirable that when a new province is formed the bishops of the constituent dioceses should transfer their allegiance to the metropolitan of the province or other authority constitutionally appointed to receive it, and thereafter all bishops consecrated for the service of the province should take the oath of canonical obedience to the metropolitan or make a declaration of conformity to other authority before mentioned.

c. In newly established provinces arrangements should be made whereby the province should have some distinct voice in the election of its metropolitan.

d. As to the sedes of the metropolitan, customs vary and the decision must depend on local circumstances.

e. Until a missionary diocese becomes largely self-supporting and is self-governed by a synod the appointment of its bishop should rest with the province to which it is attached, after consultation with the diocese and in such a way as the province may decide.

f. A newly constituted synod of bishops shall proceed as soon as possible to associate with itself in some official way the clergy and laity of the province, provided that in the case of provinces including missionary dioceses this procedure shall be subordinate to local circumstances. It is understood that each national and regional Church will determine its own constitutional and canonical enactments.

Resolution 44

Consultative Body

In order to prevent misapprehension the Conference declares that the Consultative Body, created by the Lambeth Conference of 1897 and consolidated by the Conference of 1908, is a purely advisory body. It is of the nature of a continuation committee of the whole Conference and neither possesses nor claims any executive or administrative power. It is framed so as to represent all branches of the Anglican Communion and it offers advice only when advice is asked for.

1. The existing Consultative Body shall be reconstructed on the following plan of representation: It shall consist of the Archbishop of Canterbury (ex officio) and of representative bishops appointed as follows: Province of Canterbury 1, Province of York 1, Province of Wales 1, the Church of Ireland 1, the Episcopal Church in Scotland 1, the Protestant Episcopal Church in the United States of America 4, the Church of England in Canada 1, the Church of England in the Dioceses of Australia and Tasmania 1, the Church of the Province of New Zealand 1, the Church of the Province of the West Indies 1, the Church of the Province of South Africa 1, the Church of the Province of India and Ceylon 1, the Churches in China and Japan and the Diocese of Corea 1, the missionary and other extra-provincial bishops under the jurisdiction of the Archbishop of Canterbury 1. Total 18.

2. The Churches that appoint representatives shall be free to fix the method of appointment, whether by the House of Bishops or by synod or convention. A representative bishop shall be appointed for a definite term not exceeding six years, and need not be a member of the body which appoints him. Any vacancy by death, resignation, or other cause, during the term of office shall be filled by the Church in the representation of which the vacancy occurs.

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

4. The Central Consultative Body shall be prepared to consider questions referred to it by any bishop, but shall, before considering as well as in considering them, have careful regard to any limitations upon such references as may be imposed by the regulations of provinces or of national or regional Churches.

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

Resolution 45

Consultative Body

The Consultative Body is asked to take into its consideration the provisions of the Colonial Clergy Act with a view to their modification.

Resolution 46

The Position of Women in the Councils and Ministrations of the Church

Women should be admitted to those councils of the Church to which laymen are admitted, and on equal terms. Diocesan, provincial, or national synods may decide when or how this principle is to be brought into effect.

Resolution 47

The Position of Women in the Councils and Ministrations of the Church

The time has come when, in the interests of the Church at large, and in particular of the development of the ministry of women, the diaconate of women should be restored formally and canonically, and should be recognised throughout the Anglican Communion.

Resolution 48

The Position of Women in the Councils and Ministrations of the Church

The order of deaconesses is for women the one and only order of the ministry which has the stamp of apostolic approval, and is for women the only order of the ministry which we can recommend that our branch of the Catholic Church should recognise and use.

Resolution 49

The Position of Women in the Councils and Ministrations of the Church

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

Nevertheless, deaconesses who desire to do so may legitimately pledge themselves either as members of a community, or as individuals, to a celibate life.

Resolution 50

The Position of Women in the Councils and Ministrations of the Church

In every branch of the Anglican Communion there should be adopted a Form and Manner of Making of Deaconesses such as might fitly find a place in the Book of Common Prayer, containing in all cases provision for:

1. prayer by the bishop and the laying-on of his hands;

2. a formula giving authority to execute the office of a deaconess in the Church of God;

3. the delivery of the New Testament by the bishop to each candidate.

Resolution 51

The Position of Women in the Councils and Ministrations of the Church

The Forms for the Making and Ordering of Deaconesses should be of the same general character, and as far as possible similar in their most significant parts, though varying in less important details in accordance with local needs.

Resolution 52

The Position of Women in the Councils and Ministrations of the Church

The following functions may be entrusted to the deaconess, in addition to the ordinary duties which would normally fall to her:

1. to prepare candidates for baptism and confirmation;

2. to assist at the administration of Holy Baptism; and to be the administrant in cases of necessity in virtue of her office;

3. to pray with and give counsel to such women as desire help in difficulties and perplexities;

4. with the approval of the bishop and of the parish priest, and under such conditions as shall from time to time be laid down by the bishop:

    i. in church to read Morning and Evening Prayer and the Litany, except such portions as are assigned to the priest only;

    ii. in church also to lead in prayer and, under licence of the bishop, to instruct and exhort the congregation.

Voting on Clause d(ii): For 117; Against 81.

Resolution 53

The Position of Women in the Councils and Ministrations of the Church

Opportunity should be given to women as to men (duly qualified and approved by the bishop) to speak in consecrated or unconsecrated buildings, and to lead in prayer, at other than the regular and appointed services of the Church. Such diocesan arrangements, both for men and for women, should wherever possible be subject to provincial control and co-ordination.

Resolution 54

The Position of Women in the Councils and Ministrations of the Church

The Conference recommends that careful inquiry should be made in the several branches of the Anglican Communion as to the position and recognition of women workers in the Church, the conditions of their employment, and the remuneration of those who receive salaries.

Resolution 55

Spiritualism, Christian Science, Theosophy

We reaffirm our conviction that the revelation of God in Christ Jesus is the supreme and sufficient message given to all mankind, whereby we may attain to eternal life. We recognise that modern movements of thought connected with spiritualism, Christian Science, and theosophy join with the Christian Church in protesting against a materialistic view of the universe and at some points emphasise partially neglected aspects of truth. At the same time, we feel bound to call attention to the fact that both in the underlying philosophy and in cults and practices which have arisen out of these movements, the teaching given or implied either ignores or explains away or contradicts the unique and central fact of human history, namely, the incarnation of our Lord and Saviour Jesus Christ.

Resolution 56

Spiritualism, Christian Science, Theosophy

We recognise that new phenomena of consciousness have been presented to us, which claim, and at the hands of competent psychologists have received, cared investigation, and, as far as possible, the application of scientific method. But such scientific researches have confessedly not reached an advanced stage, and we are supported by the best psychologists in warning our people against accepting as final theories which further knowledge may disprove, and still more against the indiscriminate and undisciplined exercise of psychic powers, and the habit of recourse to seances, "seers", and mediums.

Resolution 57

Spiritualism, Christian Science, Theosophy - Spiritualism

The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the communion of saints as involving real fellowship with the departed through the love of God in Jesus Christ.

Resolution 58

Spiritualism, Christian Science, Theosophy - Spiritualism

The Conference, while recognising that the results of investigation have encouraged many people to find a spiritual meaning and purpose in human life and led them to believe in survival after death, sees grave dangers in the tendency to make a religion of spiritualism. The practice of spiritualism as a cult involves the subordination of the intelligence and the will to unknown forces or personalities and, to that extent, an abdication of the self-control to which God has called us. It tends to divert attention from the approach to God through the one Mediator, Jesus Christ, under the guidance of the Holy Spirit; to ignore the discipline of faith as the path of spiritual training; and to depreciate the divinely ordained channels of grace and truth revealed and given through Jesus Christ our Lord.

Resolution 59

Spiritualism, Christian Science, Theosophy - Christian Science

The Conference finds that while Christian Science fixes attention on the supremacy of the spirit, yet in the teaching given there is a direct tendency (a) to pantheistic doctrine, and at the same time (b) to a false antithesis between spirit and matter, and (c) to the denial of the reality of sin, and (d) to the denial of the reality of disease and suffering. Such teaching, therefore, cannot be reconciled with the fundamental truths of the Christian faith and the teaching of Scripture on atonement, penitence, forgiveness, and fellowship in the sufferings of Christ.

Resolution 60

Spiritualism, Christian Science, Theosophy - Christian Science

The Conference reminds the Church that intimate communion with God has been the privilege and joy of the saints in every age. This communion, realised in union with Christ through the Holy Spirit, influences the whole personality of man, physical and spiritual, enabling him to share his Lord's triumph over sin, disease and death.

Resolution 61

Spiritualism, Christian Science, Theosophy - Christian Science

We therefore urge upon the clergy of the Anglican Communion the duty of a more thorough study of the many-sided enterprise of prayer in order that they may become more efficient teachers and trainers of their people in this work, so that through the daily practice of prayer and meditation the corporate faith of the Church may be renewed, and the fruit of the Spirit may be more manifest in the daily lives of professing Christians, and the power of Christ to heal may be released.

Resolution 62

Spiritualism, Christian Science, Theosophy - Christian Science

We declare our thankfulness for the devoted labours of those engaged in scientific research and for the progress made in medicine, surgery, nursing, hygiene and sanitation. Believing that all these means of healing and preventing disease and relieving suffering are gifts that come from God, we acknowledge our duty to use them faithfully for the welfare of mankind.

Resolution 63

Spiritualism, Christian Science, Theosophy

For the general guidance of the Church the Conference requests the Archbishop of Canterbury to appoint a committee to consider and report as early as possible upon the use with prayer of the laying-on of hands, of the unction of the sick and other spiritual means of healing, the findings of such a committee to be reported forthwith to the authorities of the national, provincial, and regional Churches of the Anglican Communion.

Resolution 64

Spiritualism, Christian Science, Theosophy - Theosophy

The Conference, while recognising that the three publicly stated objectives of the Theosophical Society* do not in themselves appear to be inconsistent with loyal membership of the Church,

desires to express its conviction that there are cardinal elements in the positive teaching current in theosophical circles and literature which are irreconcilable with the Christian faith as to the person and mission of Christ and with the missionary claim and duty of the Christian religion as the message of God to all mankind. The Conference warns Christian people, who may be induced to make a study of theosophy by the seemingly Christian elements contained in it, to be on their guard against the ultimate bearing of theosophical teaching, and urges them to examine strictly the character and credentials of the teachers upon whose authority they are encouraged or compelled to rely.

**Quoted in the Report of the Committee as*
:(i) "to form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour",
(ii) "to encourage the study of comparative religion, philosophy and science",
(iii) "to investigate the unexplained laws of nature and the powers latent in man."

Resolution 65

Spiritualism, Christian Science, Theosophy - Theosophy

The Conference, believing that the attraction of theosophy for some Christian people lies largely in its presentation of Christian faith as a quest for knowledge, recommends that in the current teaching of the Church due regard should be given to the mystical elements of faith and life which underlie the historic belief of Christendom, and on the other hand urges all thinking people to safeguard their Christian position by a fuller study of the Bible, Creed, and sacraments in the light of sound Christian scholarship and philosophy.

Resolution 66

Problems of Marriage and Sexual Morality

Recognising that to live a pure and chaste life before and after marriage is, for both sexes, the unchangeable Christian standard, attainable and attained through the help of the Holy Spirit by men and women in every age, the Conference desires to proclaim the universal obligation of this standard, and its vital importance as an essential condition of human happiness.

Resolution 67

Problems of Marriage and Sexual Morality

The Conference affirms as our Lord's principle and standard of marriage a life-long and indissoluble union, for better or worse, of one man with one woman, to the exclusion of all others on either side, and calls on all Christian people to maintain and bear witness to this standard.

Nevertheless, the Conference admits the right of a national or regional Church within our Communion to deal with cases which fall within the exception mentioned in the record of our Lord's words in St. Matthew's Gospel, under provisions which such Church may lay down.

The Conference, while fully recognising the extreme difficulty of governments in framing marriage laws for citizens many of whom do not accept the Christian standard, expresses its firm belief that in every country the Church should be free to bear witness to that standard through its powers of administration and discipline exercised in relation to its own members.

Resolution 68

Problems of Marriage and Sexual Morality

The Conference, while declining to lay down rules which will meet the needs of every abnormal case, regards with grave concern the spread in modern society of theories and practices hostile to the family. We utter an emphatic warning against the use of unnatural means for the avoidance of conception, together with the grave dangers - physical, moral and religious - thereby incurred, and against the evils with which the extension of such use threatens the race. In opposition to the teaching which, under the name of science and religion, encourages married people in the deliberate cultivation of sexual union as an end in itself, we steadfastly uphold what must always be regarded as the governing considerations of Christian marriage. One is the primary purpose for which marriage exists, namely the continuation of the race through the gift and heritage of children; the other is the paramount importance in married life of deliberate and thoughtful self-control.

We desire solemnly to commend what we have said to Christian people and to all who will hear.

Resolution 69

Problems of Marriage and Sexual Morality

The Conference, moved by responsible statements from many nations as to the prevalence of venereal diseases, bringing suffering, paralysis, insanity, or death to many thousands of the innocent as well as the guilty, supports all efforts which are consistent with high moral standards to check the causes of the diseases and to treat and, if possible, cure the victims. We impress upon the clergy and members of the Church the duty of joining with physicians and public authorities in meeting this scourge, and urge the clergy to guide those who turn to them for advice with knowledge, sympathy, and directness. The Conference must condemn the distribution or use, before exposure to infection, of so-called prophylactics, since these cannot but be regarded as an invitation to vice.

Resolution 70

Problems of Marriage and Sexual Morality

The Conference urges the importance of enlisting the help of all high-principled men and women, whatever be their religious beliefs, in co-operation with or, if necessary, in bringing pressure to bear upon, authorities both national and local, for removing such incentives to vice as indecent literature, suggestive plays and films, the open or secret sale of contraceptives, and the continued existence of brothels.

Resolution 71

Problems of Marriage and Sexual Morality

With regard to the education of the young in matters of sex, the Conference presses upon parents that the duty of giving right teaching on these subjects rests primarily with them, and that it is the duty of all persons giving such instruction to prepare themselves for this responsible task. Boys and girls should be guarded against the danger of acquiring knowledge of sexual subjects from wrong persons and in wrong ways.

Resolution 72

Problems of Marriage and Sexual Morality

Bearing in remembrance the example of our Lord, and the prominent place that he gave in his ministry to protecting the weak and raising the fallen, the Conference deplores the common apathy of Church people in regard to preventive and rescue work*, and urges on bishops, clergy, and all Christian people the duty of taking a more active share in this essential part of the Church's life.

**That is, in relation to sexual delinquency.*

Resolution 73

Social and Industrial Questions

We desire to emphasise our conviction that the pursuit of mere self-interest, whether individual or corporate, will never bring healing to the wounds of society. This conviction is at once exemplified and reinforced by what has happened in and since the war. Nor is this less true when that self-interest is equipped with every advantage of science and education. Our only hope lies in reverent allegiance to the person of Christ, whose law is the law of love, in acceptance of his principles, and reliance on his power.

Resolution 74

Social and Industrial Questions

An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change, by which alone we can hope to remove class dissensions and resolve industrial discords.

Resolution 75

Social and Industrial Questions

The Church cannot in its corporate capacity be an advocate or partisan, "a judge or divider", in political or class disputes where moral issues are not at stake; nevertheless even in matters of economic and political controversy the Church is bound to give its positive and active corporate witness to the Christian principles of justice, brotherhood, and the equal and infinite value of every human personality.

Resolution 76

Social and Industrial Questions

In obedience to Christ's teaching as to covetousness and self-seeking, the Conference calls upon all members of his Church to be foremost both by personal action and sacrifice in maintaining the superiority of the claims of human life to those of property. To this end it would emphasise the duty which is laid upon all Christians of setting human values above dividends and profits in their conduct of business, of avoiding extravagance and waste, and of upholding a high standard of honour and thoroughness in work. In a word, they must set an example in subordinating the claim for rights to the call of duty.

Resolution 77

Social and Industrial Questions

Members of the Church are bound to take an active part, by public action and by personal service, in removing those abuses which depress and impoverish human life. In company with other citizens and organisations they should work for reform, and particularly for such measures as will secure the better care of children, including real opportunity for an adequate education; protection of the workers against unemployment; and the provision of healthy homes.

Resolution 78

Social and Industrial Questions

The Church is bound to use its influence to remove inhuman or oppressive conditions of labour in all parts of the world, especially among the weaker races, and to give its full support to those clauses in the League of Nations Covenant which aim at raising by international agreement the status of industrial workers in all countries.

Resolution 79

Social and Industrial Questions

The Conference notes with deep interest the prohibition by the will of the people of the sale and manufacture of intoxicating drinks in the Republic of the United States of America, and of their sale in most of the provinces of Canada, and commends this action to the earnest and sympathetic attention of the Christian Church throughout the world. The Conference urges members of the Church in other countries:

1. to support such legislation as will lead to a speedy reduction in the use of intoxicants;

2. to recognise the duty of combating the evil of intemperance by personal example and willing self-sacrifice.

Resolution 80

Social and Industrial Questions

If the Church is to witness without reproach for justice and brotherhood in the world, it must show itself serious and insistent in reforming abuses within its own organisation, and in promoting brotherhood among its own members. Further, if Christian witness is to be fully effective it must be borne by nothing short of the whole body of Christian people.