



# The Lambeth Conference

**Resolutions Archive from 1897**

## **Lambeth Conference Resolutions Archive**

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**Resolution 1**

That, recognising the advantages which have accrued to the Church from the meetings of the Lambeth Conferences, we are of opinion that it is of great importance to the wellbeing of the Church that there should be from time to time meetings of the bishops of the whole Anglican Communion for the consideration of questions that may arise affecting the Church of Christ.

**Resolution 2**

That whereas the Lambeth Conferences have been called into existence by the invitation of the Archbishop of Canterbury, we desire that similar Conferences should be held, at intervals of about ten years, on the invitation of the Archbishop, if he be willing to give it.

**Resolution 3**

That the Resolutions adopted by such Conferences should be formally communicated to the various national Churches, provinces, and extra-provincial dioceses of the Anglican Communion for their consideration, and for such action as may seem to them desirable.

**Resolution 4**

That the conditions of membership of the Lambeth Conferences, as described in the opening sentences of the Official Letter of 1878 and the Encyclical Letter of 1888, should remain unaltered.

**Resolution 5**

That it is advisable that a consultative body should be formed to which resort may be had, if desired, by the national Churches, provinces, and extra-provincial dioceses of the Anglican Communion either for information or for advice, and that the Archbishop of Canterbury be requested to take such steps as he may think most desirable for the creation of this consultative body.

**Resolution 6**

We desire to record our satisfaction at the progress of the acceptance of the principle of provincial organisation since the date of its formal commendation to the Anglican Communion in the Official Letter of 1878. We would also express a hope that the method of association into provinces may be carried still further as circumstances may allow.

**Resolution 7**

Recognising the almost universal custom in the Western Church of attaching the title of Archbishop to the rank of Metropolitan, we are of opinion that the revival and extension of this custom among ourselves is justifiable and desirable. It is advisable that the proposed adoption of such a title should be formally announced to the bishops of the various Churches and provinces of the Communion with a view to its general recognition.

**Resolution 8**

We are of opinion that the archiepiscopal or primatial title may be taken from a city or from a territory, according to the discretion of the province concerned.

**Resolution 9**

Where it is intended that any bishop-elect, not under the metropolitan jurisdiction of the See of Canterbury, should be consecrated in England under the Queen's mandate, it is desirable, if it be possible, that he should not be expected to take an oath of personal obedience to the Archbishop of Canterbury, but rather should, before his consecration, make a solemn declaration that he will pay all due honour and deference to the Archbishop of Canterbury, and will respect and maintain the spiritual rights and privileges of the Church of England, and of all Churches in communion with her. In this manner the interests of unity would be maintained without any infringement of the local liberties or jurisdiction.

**Resolution 10**

If such bishop-elect be designated to a see within any primatial or provincial jurisdiction, it is desirable that he should at his consecration take the customary oath of canonical obedience to his own primate or metropolitan.

**Resolution 11**

That this Conference recognises with thankfulness the revival alike of brotherhoods and sisterhoods and of the office of deaconess in our branch of the Church, and commends to the attention of the Church the Report of the Committee appointed to consider the Relation of Religious Communities to the Episcopate.

**Resolution 12**

In view of the importance of the further development and wise direction of such communities, the Conference requests the Committee to continue its labours, and to present a further Report to His Grace the Archbishop of Canterbury in July 1898.

**Resolution 13**

That this Conference receives the Report drawn up by the Committee upon the Critical Study of Holy Scripture, and commends it to the consideration of all Christian people.

**Resolution 14**

That while we heartily thank God for the missionary zeal which he has kindled in our Communion, and for the abundant blessing bestowed on such work as has been done, we recommend that prompt and continuous efforts be made to arouse the Church to recognise as a necessary and constant element in the spiritual life of the Body, and of each member of it, the fulfilment of our Lord's great commission to evangelise all nations.

**Resolution 15**

That the tendency of many English-speaking Christians to entertain an exaggerated opinion of the excellences of Hinduism and Buddhism, and to ignore the fact that Jesus Christ alone has been constituted Saviour and King of mankind, should be vigorously corrected.

### **Resolution 16**

That a more prominent position be assigned to the evangelisation of the Jews in the intercessions and almsgiving of the Church, and that the various boards of missions be requested to take cognisance of this work; and particularly to see that care be taken for the due training of the missionary agents to be employed in the work.

### **Resolution 17**

That in view:

1. of the success which has already attended faithful work among the Mohammedans,
2. of the opportunity offered at the present time for more vigorous efforts, especially in India and in the Hausa district\*, and
3. of the need of special training for the work, it is desirable:
  - a. that men be urged to offer themselves with a view to preparation by special study for mission work among Mohammedans;
  - b. that attention be called to the importance of creating or maintaining strong centres for work amongst Mohammedans, as, for instance, in the cities of Delhi, Lucknow, and Hyderabad (Deccan), and elsewhere.

*\*Central Sudan*

### **Resolution 18**

That while we feel that there is much to encourage us in what has been done, and is now in progress, for the establishment and development of native Churches, we consider it to be of the utmost importance that from the very beginning the idea that the Church is their own and not a foreign Church should be impressed upon converts, and that a due share of the management and financial support of the Church should be theirs from the first. But we hold that the power of independent action, which is closely connected with the establishment of a native episcopate, ought not as a rule to be confided to native Churches until they are also financially independent.

### **Resolution 19**

That it is important that, so far as possible, the Church should be adapted to local circumstances, and the people brought to feel in all ways that no burdens in the way of foreign customs are laid upon them, and nothing is required of them but what is of the essence of the faith, and belongs to the due order of the Catholic Church.

### **Resolution 20**

That while the converts should be encouraged to seek independence of foreign financial aid, and to look forward to complete independence, care should be taken to impress upon them the necessity of holding the Catholic faith in its integrity, and of maintaining at all times that union with the great body of the Church which will strengthen the life of the young Church, and prevent any departure from catholic and apostolic unity, whether through heresy or through schism.

**Resolution 21**

That due care should be taken to make the diocese the centre of unity, so that, while there may be contained in the same area under one bishop various races and languages necessitating many modes of administration, nothing shall be allowed to obscure the fact that the many races form but one Church.

**Resolution 22**

That bishops and clergy engaged in missionary work should give to those of their flock who may travel to other countries letters of commendation in each case, to persons who will interest themselves in the spiritual welfare of such travellers.

**Resolution 23**

That this Conference desires to give expression to its deep sense of the evils resulting from the drink traffic on the west coast of Africa and elsewhere, and of the hindrance which it presents not only to the development of native Churches, but also to the acceptance of Christianity by heathen tribes.

**Resolution 24**

That, while it is the duty of the whole Church to make disciples of all nations, yet, in the discharge of this duty, independent Churches of the Anglican Communion ought to recognise the equal rights of each other when establishing foreign missionary jurisdictions, so that two bishops of that Communion may not exercise jurisdiction in the same place, and the Conference recommends every bishop to use his influence in the diocesan and provincial synods of his particular Church to gain the adhesion of the synods to these principles, with a view to the framing of canons or resolutions in accord therewith. Where such rights have, through inadvertence, been infringed in the past, an adjustment of the respective positions of the bishops concerned ought to be made by an amicable arrangement between them, with a view to correcting as far as possible the evils arising from such infringement.

**Resolution 25**

That when any particular Church contemplates creating a new foreign missionary jurisdiction, the recommendation contained in Resolution 1 of the Conference of 1867 ought always to be followed before any practical steps are taken.

**Resolution 26**

That this Conference earnestly commends to the consideration of the Churches of the Anglican Communion the suggestions contained in the Report of the Committee on Foreign Missions as to the relation of missionary bishops and clergy to missionary societies.

**Resolution 27**

That in the foreign mission field of the Church's work, where signal spiritual blessings have attended the labours of Christian missionaries not connected with the Anglican Communion, a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent to due growth and manifestation of that "unity of Spirit" which should ever mark the Church of Christ.



**Resolution 28**

That in accordance with the sentiments expressed by the bishops who met in the last Conference, we regard it as our duty to maintain and promote friendly relations with the Old Catholic community in Germany, and with the Christian Catholic Church in Switzerland, assuring them of our sympathy, of our thankfulness to God who has held them steadfast in their efforts for the preservation of the primitive faith and order, and who, through all discouragements, difficulties, and temptations, has given them the assurance of his blessing, in the maintenance of the principles, in the enlargement of their congregations, and in the increase of their Churches. We continue the offer of the religious privileges by which the clergy and faithful laity may be admitted to Holy Communion on the same conditions as our own communicants.

**Resolution 29**

That we renew the expression of hope for a more formal relation with the Old Catholics in Austria, when their organisation shall have been made more complete.

**Resolution 30**

That we recognise thankfully the movement for the formation of an autonomous Church in Mexico, organised upon the primitive lines of administration, and having a liturgy and Book of Offices approved by the Presiding Bishop of the Church in the United States and his Advisory Committee as being framed after the primitive forms of worship.

**Resolution 31**

That we express our sympathy with the reformation movement in Brazil, and trust that it may develop in accordance with sound principles.

**Resolution 32**

That we repeat the expressions of sympathy (contained in the Report of the Lambeth Conference of 1888) with the brave and earnest men of France, Italy, Spain, and Portugal who have been driven to free themselves from the burden of unlawful terms of communion imposed by the Church of Rome; and continue to watch these movements with deep and anxious interest, praying that they may be blessed and guided by Almighty God.

**Resolution 33**

That we recommend to the Archbishop of Canterbury and the primates and presiding bishops of other Churches in communion with the Church of England the appointment of at least one representative of each Church to attend the International Congress which is to meet in Vienna on 30 August 1897; and we express the hope that there may be a revival of such Conferences as those held at Bonn in 1874 and 1875 to which representatives may be invited and appointed from the Church of England and the Churches in communion with her.

**Resolution 34**

That every opportunity be taken to emphasise the divine purpose of visible unity amongst Christians as a fact of revelation.

**Resolution 35**

That this Conference urges the duty of special intercession for the unity of the Church in accordance with our Lord's own prayer.

**Resolution 36**

That the Archbishops of Canterbury and York and the Bishop of London be requested to act as a committee with power to add to their number, to confer personally or by correspondence with the Orthodox Eastern patriarchs, the "Holy Governing Synod" of the Church of Russia, and the chief authorities of the various Eastern Churches with a view to consider the possibility of securing a clearer understanding and of establishing closer relations between the Churches of the East and the Anglican Communion; and that under the direction of the said Committee arrangements be made for the translation of books and documents setting forth the relative positions of the various Churches, and also of such catechisms and forms of service as may be helpful to mutual understanding.

**Resolution 37**

That this Conference, not possessing sufficient information to warrant the expression of a decided opinion upon the question of the orders of the Unitas Fratrum or Moravians, must content itself with expressing a hearty desire for such relations with them as will aid the cause of Christian unity, and with recommending that there should be on the part of the Anglican Communion further consideration of the whole subject, in the hope of establishing closer relations between the Unitas Fratrum and the Churches represented in this Conference.

**Resolution 38**

That the Archbishop of Canterbury be requested to appoint a committee to conduct the further investigation of the subject, and for such purpose to confer with the authorities or representatives of the Unitas Fratrum.

**Resolution 39**

That this Conference, being desirous of furthering the action taken by the Lambeth Conference of 1888 with regard to the validity of the orders of the Swedish Church, requests the Archbishop of Canterbury to appoint a committee to inquire into the question, and to report to the next Lambeth Conference; and that it is desirable that the committee, if appointed, should confer with the authorities or representatives of the Church of Sweden upon the subject of the proposed investigation.

**Resolution 40**

That the bishops of the several Churches of the Anglican Communion be urged to appoint committees of bishops, where they have not been already appointed, to watch for opportunities of united prayer and mutual conference between representatives of different Christian bodies, and to give counsel where counsel may be asked in this matter. That these committees confer with and assist each other, and regard themselves as responsible for reporting to the next Lambeth Conference what has been accomplished in this respect.

**Resolution 41**

That this Conference, while disclaiming any purpose of laying down rules for the conduct of international arbitration, or of suggesting the special methods by which it should proceed, desires to affirm its profound conviction of the value of the principle of international arbitration, and its essential consistency with the religion of Jesus Christ.

**Resolution 42**

That this Conference welcomes the indications of a more enlightened public conscience on the subject of international arbitration, and desires to call the attention of all Christian people to the evidence of the healthier state of feeling afforded by the action of legislatures, and in the increasing literature on the subject.

**Resolution 43**

That this Conference, believing that nothing more strongly makes for peace than a healthy and enlightened public opinion, urges upon all Christian people the duty of promoting by earnest prayer, by private instruction, and by public appeal, the cause of international arbitration.

**Resolution 44**

That this Conference receives the Report of the Committee on the duty of the Church in regard to industrial problems, and commends the suggestions embodied in it to the earnest and sympathetic consideration of all Christian people.

**Resolution 45**

That this Conference recognises the exclusive right of each bishop to put forth or sanction additional services for use within his jurisdiction, subject to such limitations as may be imposed by the provincial or other lawful authority.

**Resolution 46**

That this Conference also recognises in each bishop within his jurisdiction the exclusive right of adapting the services in the Book of Common Prayer to local circumstances, and also of directing or sanctioning the use of additional prayers, subject to such limitations as may be imposed by provincial or other lawful authority, provided also that any such adaptation shall not affect the doctrinal teaching or value of the service or passage thus adapted.

**Resolution 47**

That the Archbishop of Canterbury be requested to take such steps as may be necessary for the retranslation of the Quicunque Vult.

**Resolution 48**

That in the opinion of this Conference it is of much importance that in all cases of infant baptism the clergyman should take all possible care to see that provision is made for the Christian training of the child, but that, unless in cases of grave and exceptional difficulty, the baptism should not be deferred.

**Resolution 49**

That the baptismal promises of repentance, faith and obedience should be made either privately or publicly by those who, having been baptized without those promises, are brought by our clergy to confirmation by the bishop.

**Resolution 50**

Where difficulties arise in regard to the administration of Holy Communion to the sick, we recommend that these difficulties should be left to be dealt with by the bishop of each diocese in accordance with the direction contained in the preface to the Prayer Book of the Church of England "Concerning the Service of the Church"; And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this Book; the parties that so doubt, or diversely take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

**Resolution 51**

That this Conference welcomes heartily the proposal for the temporary employment of younger clergy in service abroad as likely to lead to the great benefit of the Church at home, of the Church in the colonies, and of the Church at large.

**Resolution 52**

That the Conference requests the bishops of the Church of England to grant the same privilege to clergymen temporarily serving in any of the missionary jurisdictions of the United States, with the consent of their diocesan, which they accord to clergymen serving in the colonies.

**Resolution 53**

That it is the duty of Church people in England to give aid to education in the colonies, whether generally or in the training for the ministry and for the work of teaching:

- a. in the establishment and strengthening of Church schools and colleges;
- b. in the establishment of studentships in England and in the colonies tenable by men living in the colonies, and under preparation for Colonial work.

**Resolution 54**

That the endowment of new sees wherever needed, and the augmentation of the endowment of existing sees wherever inadequate, deserve the attention and support of the Church at home.

**Resolution 55**

That, in the judgement of this Conference, it is the bounden duty of those who derive income from colonial property or securities to contribute to the support of the Church's work in the colonies.

**Resolution 56**

That while the principle of gradual withdrawal of home aid to the Church in the colonies, according to its growth, is sound policy, the greatest circumspection should be used, and the special circumstances of each case most carefully examined before aid is withdrawn from even long-established dioceses.

**Resolution 57**

That this Conference desires to draw renewed attention to the recommendation of the Committee of the Lambeth Conference, 1888, on the subject of Emigrants, and recommends that every care should be taken, by home teaching, by commendatory letters, and by correspondence between the home dioceses and the dioceses to which emigrants go, to prevent them from drifting from the Church of their fathers when they leave their old homes.

**Resolution 58**

That this Conference desires that every care should be taken by the Church at home to impress upon emigrants the duty of helping to provide for the maintenance of the Church in the country to which they emigrate.

**Resolution 59**

That it is the duty of the Church to aid in providing for the moral and spiritual needs of our seamen of the mercantile service, who in vast numbers visit colonial ports, by means of Sailors' Homes and like institutions, and by ministrations of clergy specially set apart for this work.

**Resolution 60**

That it is the duty of the Church to give all possible assistance to the bishops and clergy of the colonies in their endeavour to protect native races from the introduction among them of demoralising influences and from every form of injustice or oppression, inasmuch as these, wherever found, are a discredit to Christian civilisation and a hindrance to the spread of the Gospel of Christ our Lord.

**Resolution 61**

That this Conference commends to the consideration of the duly constituted authorities of the several branches of the Anglican Communion, the Report of the Committee on Degrees in Divinity with a view to their taking such steps as to them may seem fit, to meet the need of encouraging, especially among the clergy, the study of theology; and that the Archbishop of Canterbury be requested to consider the recommendations contained in the Report, with a view to action in the directions indicated, if His Grace should think such action desirable.

**Resolution 62**

That this Conference is of opinion that, failing any consent on the part of existing authorities to grant degrees or certificates in divinity without requiring residence, and under suitable conditions, to residents in the colonies and elsewhere, it is desirable that a board of examinations in divinity, under the archbishops and bishops of the Anglican Communion, should be established, with power to hold local examinations, and confer titles and grant certificates for proficiency in theological study.