



# The Lambeth Conference

**Resolutions Archive from 1988**

## Lambeth Conference Resolutions Archive

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### **Resolution 1**

#### **The ordination or consecration of women to the episcopate**

This Conference resolves:

1 That each province respect the decision and attitudes of other provinces in the ordination or consecration of women to the episcopate, without such respect necessarily indicating acceptance of the principles involved, maintaining the highest possible degree of communion with the provinces which differ.

2 That bishops exercise courtesy and maintain communications with bishops who may differ, and with any woman bishop, ensuring an open dialogue in the Church to whatever extent communion is impaired.

3 That the Archbishop of Canterbury, in consultation with the primates, appoints a commission:

a) to provide for an examination of the relationships between provinces of the Anglican Communion and ensure that the process of reception includes continuing consultation with other Churches as well; b) to monitor and encourage the process of consultation within the Communion and to offer further pastoral guidelines.

4 That in any province where reconciliation on these issues is necessary, any diocesan bishop facing this problem be encouraged to seek continuing dialogue with, and make pastoral provision for, those clergy and congregations whose opinions differ from those of the bishop, in order to maintain the unity of the diocese.

5 Recognises the serious hurt which would result from the questioning by some of the validity of the episcopal acts of a woman bishop, and likewise the hurt experienced by those whose conscience would be offended by the ordination of a woman to the episcopate. The Church needs to exercise sensitivity, patience and pastoral care towards all concerned.

Voting: For 423; Against 28; Abstentions 19.

### **Resolution 2**

Resolution 2 failed.

### **Resolution 3**

#### **"Baptism, Eucharist and Ministry": Report of the Faith and Order Commission of the World Council of Churches**

This Conference:

1. Welcomes the text "Baptism, Eucharist and Ministry" (BEM) as a contribution of great significance in the search for the visible unity of the Church and notes that the ecumenical climate has already been much improved by it in many places. It recognizes this text to be one part of a wider agenda in which the Faith and Order Commission of the World Council of Churches is engaged. It values the consonance between BEM and the bilateral and other multilateral dialogues in which Anglicans are engaged and the fact that BEM enables us to see a convergence towards substantial agreement in faith and practice between many Communion.

2. Endorses the view of the provincial responses that Anglicans can recognize to a large extent in the text of "Baptism, Eucharist and Ministry" 'the faith of the Church through the ages.' 3. Considers that Anglicans can draw important consequences from "Baptism, Eucharist and Ministry" for their relations with other Churches, particularly with those Churches which also recognize the text as an expression of the apostolic faith.

4. Recommends that provinces take guidance from the text for their worship, educational, ethical and spiritual life and witness.

5. Encourages the Faith and Order Commission of the World Council of Churches to pursue its work to develop the convergences of "Baptism, Eucharist and Ministry" and the study on "Towards Common Expression of the Apostolic Faith Today" within the context of the study on "Unity and Renewal." Anglicans urge the Faith and Order Commission to resume its work on structures of authority and decision-making in order that the work of the bilateral dialogues may be seen in a broader context.

6. Recommends that formal response be sought from those provinces that have not yet replied to the World Council of Churches; asks the Anglican Consultative Council to find ways of promoting a continuing reception of the BEM text in all provinces of the Anglican Communion; and hopes that sufficient finances and personal resources will be set aside for this to be carried out effectively.

Baptism and Christian union World Council of Churches. Commission on Faith and Order The Four BEM Questions The Faith and Order Commission of the WCC asked the Churches to prepare an official response to BEM at the highest appropriate level of authority. Four questions were to be answered:

1. the extent to which your Church can recognize in this text the faith of the Church through the ages.

In the light of the provincial responses it is clear that Anglicans can recognise to an impressive degree the faith of the Church through the ages.

BEM is found to be a positive document, balanced and comprehensive, in the subjects it treats. In each of the three areas of baptism, eucharist and ministry we look forward to an even greater development of the convergence.

In the area of baptism more work needs to be done on the inter-relationship of the various parts of the initiation process and the strengthening of the theme of covenant in relation to baptism. In the area of eucharist we should like to ensure that the anamnesis of the mighty acts of God in Christ remains focused upon his saving death and resurrection, and that while at every eucharist the true president is Christ, an ordained priest ought to preside. In the area of ministry we look for a fuller treatment of the ministries of all the baptized and clarification of the nature of priesthood and the respective roles of bishops, presbyters and deacons. In particular we think it important to develop work on the personal, collegial and communal forms of ministry exercised at every point in the Church's corporate life. It would be helpful to Anglicans if work on the ordination of women to the priesthood was developed in the context of the multilateral dialogue.

The responses from the provinces detect three underlying issues of a more general nature that need continuing exploration: the relation between Scripture, Tradition and traditions; the nature of the sacraments, their efficacy and their relation to the word; the ecclesiology implicit in the text of BEM.

2. the consequences your Church can draw from this text for its relations and dialogues with other Churches, particularly with those Churches who also recognize the text as an expression of the apostolic faith.

We should like to develop the ecumenical consequences of the fact that our common baptism is a basic bond of unity. The responses of the provinces to BEM encourage us to take up specific matters with particular partners in dialogue: the theology and practice of baptism with those who practice only "believers" baptism; the question of eucharistic hospitality with Churches with whom we have no eucharistic fellowship; the mutual recognition of ministries, and particularly the role of the episcopate as a sign of unity and continuity.

3. the guidance your Church can take from this text for its worship, educational, ethical, and spiritual life and witness.

We recognize that BEM brings to expression the fruits of recent liturgical revision in our Communion and in others. The text challenges Anglicans to reform their own lives and practice in the areas of: preparation for baptism, and the continuing nurture of the baptized; the eucharist as the centre from which Christians go out to work as reconcilers in a broken world; the theology and

practice of the diaconate, the complementarity of women and men in ministry, and the exercise of episcopacy.

4. the suggestions your Church can make for the ongoing work of Faith and Order as it relates the material of this text on "Baptism, Eucharist and Ministry" to its long-range research project, "Towards the Common Expression of the Apostolic Faith Today."

We look forward to the developing study on "Towards the Common Expression of the Apostolic Faith Today." In light of the work of the bilateral dialogues on authority, Anglicans encourage the Faith and Order Commission to resume as soon as possible the earlier study "How does the Church Teach Authoritatively Today?" The study on the 'Unity of the Church and the Renewal of Human Community' will help to locate the search for the visible unity of the Church in the proper context of God's mission to the world for the sake of the Kingdom.

## **Resolution 4**

### **Anglican-Lutheran Relations**

This Conference:

1. Receives with gratitude the "Cold Ash Report" (1983) of the Anglican-Lutheran Joint Working Group and approves its recommendations (see "Emmaus Report," pp 82-84).

2. Welcomes the "Niagara Report" of the Anglican-Lutheran Consultation on "Episcopate" (1987), recognizes in it a substantial convergence of views, and commends it to the member Churches of the Anglican Communion for study and synodical reception.

3. Recommends that the permanent body already established by the Anglican Consultative Council and the Lutheran World Federation to co-ordinate and assess developing Anglican-Lutheran relationships (the Anglican/Lutheran International Continuation Committee) be renamed as the Anglican-Lutheran International Commission, and asked to undertake the following tasks in addition to its existing terms of reference:

(a) to integrate in a broader document the theological work already accomplished in international, regional and local dialogues; (b) to explore more thoroughly the theological and canonical requirements that are necessary in both Churches to acknowledge and recognise the full authenticity of existing ministries (see "Niagara Report", para.94); (c) to advise with sensitivity on the actual pastoral practices of our Churches in regard to the celebration of God's word and sacraments, especially the Holy Eucharist; (d) to produce a report which will indicate the degree of convergence of views on the ordained ministry of bishops, presbyters and deacons.

4. Recognises, on the basis of the high degree of consensus reached in international, regional and national dialogues between Anglicans and Lutherans and in the light of the communion centred around word and sacrament that has been experienced in each other's traditions, the presence of the Church of Jesus Christ in the Lutheran Communion as our own. 5. Urges that this recognition and the most recent convergence on apostolic ministry achieved in the "Niagara Report" of the Anglican-Lutheran Consultation on "Episcopate" (1987) prompt us to move towards the fullest possible ecclesial recognition and the goal of full communion. 6. Recommends to member Churches, subject to the concurrence of the Lutheran World Federation, that: (a) Anglican and Lutheran Churches should officially establish and occasions make this appropriate; (b) The provinces of our Communion should make provision for appropriate forms of 'interim eucharistic sharing' along the following lines: (i) They should by synodical action recognize now the member Churches of the Lutheran World Federation as Churches in which the Gospel is preached and taught; (ii) They should encourage the development of common Christian life throughout their respective Churches by such means as the following proposals of the "Niagara Report": (a) eucharistic sharing and joint common celebration of the Eucharist; (b) meetings of Church leaders for regular prayer, reflection and consultation, thus beginning joint episcopate; (c) mutual invitation of Church leaders, clergy and laity, to synods, with a right to speak; (d) common agencies wherever possible; (e) exploring the possibility of adjusting boundaries to assist local and regional co-operation; (f) covenants among Church leaders to collaborate in episcopate; (g) joint pastoral appointments for special projects; (h) joint theological education and training courses; (i) sharing of information and documents; (j) joint mission programmes; (k) agreed syllabuses for Christian education in schools, joint materials for catechesis and adult study; (l) co-operation over liturgical

forms, cycle of intercession, lectionaries and homiletic materials; (m) welcoming isolated clergy or diaspora congregations into the life of a larger group (see ALERC "Helsinki Report," 5); (n) interchange of ministers to the extent permitted by canon law; (o) twinning (partnership) between congregations and communities; (p) joint programmes of diaconal ministry and reflection on issues of social responsibility; (q) joint retreats and devotional materials. (iii) They should affirm by synodical action now on the basis of the consensus documents of Anglican-Lutheran International Conversations that the basic teaching of each respective Church is consonant with Scripture and that Lutheran teaching is sufficiently compatible with the teachings of the Churches of the Anglican Communion so that a relationship of interim sharing of the Eucharist may be established between these Churches under the guidelines appended. Interim sharing of the Eucharist Intercommunion Cold Ash Report (1983) Emmaus Report Niagara Report (1987) GUIDELINES FOR INTERIM SHARING OF THE EUCHARIST (a) The Churches of the Anglican Communion extend a special welcome to members of the Lutheran Churches to receive Holy Communion on the understanding that the Lutheran Churches will do likewise. This welcome constitutes a recognition of eucharistic teaching sufficient for interim sharing of the Eucharist.

(b) Bishops of dioceses of the Anglican Communion and bishops/presidents of Lutheran districts and synods may by mutual agreement extend their regulations of church discipline to permit common, joint celebration of the Eucharist within their jurisdictions according to guidelines established by respective synods.

In this case: When a joint Eucharist is held in an Anglican church an Anglican bishop or priest should preside, using an Anglican liturgy, with the Lutheran preaching; when a joint Eucharist is held in a Lutheran church a Lutheran should preside using a Lutheran liturgy, with the Anglican preaching. This is not concelebration, nor does it imply rejection or final recognition of either Church's eucharist or ministry. The liturgical arrangements, including the position of the ministers in relation to the altar, should take into account local circumstances and sensitivities.

## **Resolution 5**

### **Anglican-Oriental Orthodox Relations**

This Conference:

1. Warmly welcomes the renewal and development of relationships between the Anglican Communion and the Armenian Apostolic, Coptic Orthodox, Ethiopian Orthodox, Syrian Orthodox and Indian Orthodox Churches.
2. Warmly welcomes the renewal of relationships between the Anglican Communion and the Holy Apostolic Catholic Assyrian Church of the East.
3. Particularly welcomes the presence of more observers from these Churches than at any previous Lambeth Conference, thus regaining the momentum of the Conferences of 1908 and 1920.
4. Notes with satisfaction the visits to these Churches made before and since the WCC Assembly at Vancouver in 1983 by Bishop Henry Hill, the meeting of the Anglican-Oriental Orthodox Forum held at St. Albans in 1985 and the subsequent publication of the symposium "Light from the East," as well as the meetings between the Archbishop of Canterbury and the Patriarchs of these Churches, including that with Pope Shenouda III in 1987 resulting in their Joint Declaration.
5. Affirms our friendship with these two families of Churches, and recognises the severe difficulties and challenges faced by them through war and persecution, through the growth of secularism and militant atheism, and also recognises the challenge presented by the interface with Islam.
6. Recognises that we are present together in many parts of the world, and offers our hopes for the development of friendship, fellowship and support wherever we find ourselves side by side.
7. Values greatly the rich contribution that these Churches have made to the spirituality of the Church as a whole throughout the centuries.
8. Affirms and supports the work of the Anglican-Oriental Orthodox Forum, and commits itself to the task of the forum in developing areas of possible co-operation, particularly:

- (a) The development of dialogue on matters of common theological interest and concern.
  - (b) The establishment of theological scholarships mainly for post-graduate study for students who have completed their basic training in their own institutions and the possibility that some Anglican students spend some time in Oriental Orthodox theological institutions and monasteries as part of their regular training for the ministry.
  - (c) The hope that theological seminaries of the Oriental Orthodox Churches can be assisted, especially in the building up of libraries, in the supply of new books, and in subscriptions to scholarly journals, with journals and magazines published by Churches of the Communion being exchanged on a more systematic basis.
  - (d) The need for regional co-ordinating bodies for promoting understanding and co-operation among the Churches especially in the USA and Canada, in the Middle East, in Australia and New Zealand, and in the United Kingdom.
9. Desires that in view of the importance of Anglican-Oriental Orthodox relations, the Anglican Consultative Council enter into consultation with the relevant Oriental Orthodox authorities with a view to the Forum being upgraded to a formally recognised commission.

## **Resolution 6**

### **Anglican-Orthodox Relations**

This Conference:

1. Remembers with gratitude the long history of cordial relations between Anglicans and Orthodox, not only in Europe but throughout the world, and records our sense of privilege at sharing in the celebrations of the Millennium of the Baptism of Kievan Rus, and the enrichment of the Conference by the presence of Orthodox consultants and observers who have shared with us in our life and worship; and values the dialogue between our Communion not only because it transcends East-West divisions (theological, cultural and political) but also because it stimulates and aids our own internal reflection on important issues.
2. Warmly welcomes the Dublin Agreed Statement of 1984 as an important successor to the Moscow Agreed Statement of 1976 and notes with particular pleasure the measure of theological agreement which the Dublin Statement records, the honesty with which it expresses divergences of outlook, and its special emphasis on prayer and worship as the context in which doctrinal discussion must be pursued.
3. Commits itself to drawing the attention of all the provinces of our Communion to the contents of the Dublin Agreed Statement, hoping to see it given the serious discussion which it deserves, especially in those provinces where there is a strong Orthodox presence and where there has hitherto been too little fraternal contact, and asks further all the provinces to submit to the Secretary General of the ACC, by a date to be specified by that body, their responses to the Dublin Statement, such responses as far as possible to be expressed after conversation with local Orthodox Christians.
4. Welcomes the resumption of the Anglican-Orthodox Joint Doctrinal Discussion (AOJDD) and encourages the work of that Commission towards the restoration of that unity for which Christ prayed, particularly noting its intention to address the question of ecclesiology which it is hoped will include the increasingly significant concept of "reception", the issue of ecclesial diversity and the inter-relationship between faith and the culture in which it is expressed, believing that these are pressing issues which affect both our Communion; and at the same time urging that the AOJDD take into its consideration other dialogues in which both Anglicans and Orthodox separately are involved.
5. Asks that further thought be given to the Filioque clause, recognising it to be a major point of disagreement, (a) recalling Resolution 35.3 of the Lambeth Conference 1978 and the varied, and on the whole positive, response from those provinces which responded to ACC-4's request to consider the removal of this clause from liturgical texts, (b) noting that the Report of the Faith and Order Commission of the WCC "Ecumenical Explication of the Apostolic Faith as expressed in the

Niceno-Constantinopolitan (381) Creed" bases itself on the original text, (c) believing that it may be possible to achieve unity of action on the part of all the 'Western Churches' to adopt the original form of the Creed without any betrayal of their theological heritage, (d) recommending to the provinces of the Anglican Communion that in future liturgical revisions the Niceno-Constantinopolitan Creed be printed without the Filioque clause.

6. Noting the forthcoming Pan-Orthodox Consultation on Women and Ordination, requests that the results of its deliberations be circulated to the provinces of the Anglican Communion and urges that ecumenical theological dialogue ensue on this issue.

7. Notes with gratitude to God the increasing openness towards the Orthodox Churches in the Soviet Union and encourages the provinces of the Anglican Communion:

(a) to explore increased contact, co-operation and exchanges; (b) to offer such theological literature and other aid as may be practicable.

8. Welcomes the various international exchange programmes and study visits that are taking place between Anglicans and Orthodox and hopes that more such opportunities will be created.

9. Welcomes the many examples of friendship, hospitality, co-operation and participation in each other's worship that already exist at the local level and urges the Churches of the Anglican Communion to be more active in such endeavours, noting with particular thanksgiving the influence of Orthodox spirituality and iconography on contemporary Anglicanism and asking Anglicans to share with Orthodox their experience of witness and ministry in secular contexts.

Anglican-Orthodox Joint Doctrinal Discussion (AOJDD) Dublin Agreed Statement (1984) Moscow Agreed Statement (1976) (See further paras 57 and 59 of the Report on "Ecumenical Relations.")

## **Resolution 7**

### **Anglican-Reformed Dialogue**

This Conference:

1. Impressed by the insight of the Report of the Anglican-Reformed Conversations, "God's Reign and our Unity," particularly of the way in which the unity and mission of the Church and the quest for human unity are set within the context of the Kingdom of God, commends this text for widespread study and synodical reception throughout the Anglican Communion.

2. Notes with satisfaction that the dialogue helps both Anglicans and Reformed to recover together a reformed pattern of the three-fold ministry; and that Anglicans are challenged to consider the expression of diaconal ministry, the Reformed the expression of the personal dimension of oversight (episcopate) at the regional level.

3. Endorses the stress on the need for personal, collegial and communal expressions of ministry exercised at every level of the Church's life.

4. Recommends that the ACC collects from the provinces responses to the dialogue and any implications that have resulted; and requests the ACC to consult with the World Alliance of Reformed Churches (Presbyterian and Congregational) over the setting up of a small continuation committee to encourage wider study and implementation in life [sic, read "light"] of the insights of this dialogue as a contribution towards growth in unity.

5. Acknowledging that this is the only dialogue which deals at any length with the ordination of women to the threefold order, notes that it is suggested that "it is clearly impossible for Churches which exist in the same geographical area but which take different stands on this issue to enter into complete union"; recommends further study on this issue in the light of the remaining differences of opinion and practice in both traditions.

6. Affirms that concept promoted in this dialogue that orthopraxis (right action) is as important in ecumenical conversations as orthodoxy (right belief), and therefore urges that adequate attention be given to orthopraxis in all ecumenical dialogue.

## Resolution 8

### Anglican-Roman Catholic International Commission (ARCIC)

This Conference:

1. Recognises the Agreed Statements of ARCIC I on "Eucharistic Doctrine, Ministry and Ordination," and their Elucidations, as consonant in substance with the faith of Anglicans and believes that this agreement offers a sufficient basis for taking the next step forward towards the reconciliation of our Churches grounded in agreement in faith.
2. Welcomes the assurance that, within an understanding of the Church as communion, ARCIC II is to explore further the particular issues of the reconciliation of ministries; the ordination of women; moral questions; and continuing questions of authority, including the relation of Scripture to the Church's developing tradition and the role of the laity in decision-making within the Church.
3. Welcomes "Authority in the Church " (I and II), together with the Elucidation, as a firm basis for the direction and agenda of the continuing dialogue on authority and wishes to encourage ARCIC II to continue to explore the basis in Scripture and tradition of the concept of a universal primacy, in conjunction with collegiality, as an instrument of unity, the character of such a primacy in practice, and to draw upon the experience of other Christian Churches in exercising primacy, collegiality and conciliarity.
4. In welcoming the fact that the ordination of women is to form part of the agenda of ARCIC II, recognises the serious responsibility this places upon us to weigh the possible implications of action on this matter for the unity of the Anglican Communion and for the universal Church.
5. Warmly welcomes the first Report of ARCIC II, "Salvation and the Church" (1987), as a timely and significant contribution to the understanding of the Churches' doctrine of salvation and commends this Agreed Statement about the heart of Christian faith to the provinces for study and reflection.

Anglican-Roman Catholic International Commission (ARCIC I) Anglican-Roman Catholic International Commission (ARCIC II) This Conference has received the official responses to the "Final Report" of the Anglican-Roman Catholic International Commission (ARCIC I) from the member provinces of the Anglican Communion. We note the considerable measure of consensus and convergence the Agreed Statements represent. We wish to record our grateful thanks to Almighty God for the very significant advances in understanding and unity thereby expressed.

In considering the "Final Report" the Conference bore two questions in mind:

(i) Are the Agreed Statements consonant with Anglican faith? (ii) If so, do they enable us to take further steps forward? Eucharistic Doctrine The provinces gave a clear "yes" to the Statement on "Eucharistic Doctrine."

Comments have been made that the style and the language used in the Statement are inappropriate for certain cultures. Some provinces asked for clarification about the meaning of anamnesis and bread and wine "becoming" the body and blood of Christ. But no province rejected the Statement and many were extremely positive.

While we recognise that there are hurts to be healed and doubts to be overcome, we encourage Anglicans to look forward with the new hope which the Holy Spirit is giving to the Church as we move away from past mistrust, division and polarisation.

While we respect continuing anxieties of some Anglicans in the areas of "sacrifice" and "presence", they do not appear to reflect the common mind of the provincial responses, in which it was generally felt that the Elucidation of "Eucharistic Doctrine" was a helpful clarification and reassurance. Both are areas of "mystery" which ultimately defy definition.

But the Agreed Statement on the Eucharist sufficiently expresses Anglican understanding.

Ministry and Ordination Again, the provinces gave a clear "yes" to the Statement on "Ministry and Ordination."

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The language and style have, however, been a difficulty for some provinces, especially in the Far East. Wider representation has also been called for from Africa. Though this has now been partially remedied in ARCIC II, there is still currently no representation from Latin America, a subcontinent with very large Roman Catholic populations.

An ambivalent reply came from one province which has traditionally experienced a difficult relationship with the Roman Catholic Church. This seems to reflect the need for developing deeper links of trust and friendship as ecumenical dialogue goes forward.

While some provinces asked for a clarification of "priesthood" the majority other's ministries and thus to further the reconciliation of ministries and growth towards full communion.

Authority in the Church The responses from the provinces to the two Statements on "Authority in the Church" were generally positive.

Questions were, however, raised about a number of matters, especially primacy, jurisdiction and infallibility, collegiality, and the role of the laity. Nevertheless, it was generally felt that "Authority in the Church" (I and II), together with the Elucidation, give us real grounds for believing that fuller agreement can be reached, and that they set out helpfully the direction and agenda of the way forward.

### **Resolution 9**

#### **Methodist Church**

This Conference:

1. Gives thanks to Almighty God for the 250th anniversary of the conversion of John and Charles Wesley, and for the influence and witness of the Methodist Church.
2. Recognizes with regret that at this time there is no international theological dialogue between the Anglican Communion and the World Methodist Council.
3. Requests the Anglican Consultative Council to initiate conversations with the World Methodist Council with a view to the beginning of such a dialogue.

### **Resolution 10**

#### **Baptist World Alliance**

This Conference:

1. Gives thanks for the many dialogues which are taking place between the Anglican Communion and other Christian Churches and for the closer fellowship which these dialogues have enabled between us.
2. In the light of the growing reception of "Baptism, Eucharist and Ministry," believes that the time is ripe for a dialogue between the Anglican Communion and the Baptist World Alliance.
3. Requests the Anglican Consultative Council to initiate conversations with the Baptist World Alliance with a view to the beginning of such a dialogue.

### **Resolution 11**

#### **Pentecostal Churches**

This Conference notes the rapid growth of Pentecostal Churches in many parts of the world, and encourages where possible the initiation of personal contact and theological dialogue with Pentecostal Churches especially at the local level.

## **Resolution 12**

### **United Churches in full communion**

This Conference:

1. Expresses its gratitude for the presence of bishops from the Church of South India, the Church of North India, the Church of Bangladesh and the Church of Pakistan, acknowledging that their presence reminds us that our commitment as Anglicans is to the wider unity of the Church.
2. Affirms the request of ACC-7 (Resolution 17) that all United Churches with which the Churches of the Anglican Communion are in full communion be invited to accept full membership in the Lambeth Conference and the Primates Meeting (as is already the case with the Anglican Consultative Council).
3. Welcomes the proposals entitled "Ministry in a Uniting Church" of the Covenanted Churches in Wales, and insofar as the Welsh proposals are similar to the North India and Pakistan Scheme, sees no difficulties in relation to the question of full communion if such proposals are brought to fruition.
4. Encourages the development of similar proposals in other parts of the world.

Church of Bangladesh Church of North India Church of Pakistan Church of South India The term "united Churches in full communion" is used of those Churches where Anglicans have entered into union with Christians of other traditions. These Churches are in full communion with the Churches of the Anglican Communion.

## **Resolution 13**

### **Unity: Locally, nationally and internationally**

This Conference:

Acknowledging that the withdrawal of Anglicans from several previous covenanting proposals and schemes of unity with Methodist, Reformed and other Churches is a cause for sorrow and repentance, nevertheless is encouraged by:

1. the continuing unity conversations in the Consultation on Church Union (USA) and the Welsh covenanting proposals; 2. the developing partnerships in oversight of ecumenical ventures which is being shared by bishops with the leaders of other Churches; 3. the local unity developing in various countries such as the co-operating parishes in New Zealand, the "shared ministries" in Canada and the local ecumenical projects (with the proposed new canons) in England.
4. Recognizes the special pastoral needs of inter-Church families and wishes to express its support and encouragement for the work of associations of inter-Church families and all forms of work locally and internationally which seek to help them.

## **Resolution 14**

### **Councils of Churches**

This Conference:

1. Recognises the World Council of Churches as a special instrument of God in bringing into fuller unity and mission those Churches that confess "the Lord Jesus Christ as God and Saviour according to the Scriptures, and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit," and in expressing their commitment to justice, peace, and the integrity of creation.

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2. Encourages the provinces of the Anglican Communion to fuller commitment to the work of the WCC as well as other councils.
3. Recommends that all such councils be as inclusive of the baptized as possible and that all Churches be encouraged to contribute to the life and witness of such councils as fully as possible.
4. Expresses the hope that, through the councils, the Churches are helped to function as closely as possible in accordance with the Lund Principle, viz. that Churches should do together all those things that deep differences of conviction do not compel them to do separately.

### **Resolution 15**

#### **Local Ecumenism**

This Conference:

1. Believes that the significance and value of the bilateral and multilateral conversations which Anglicans continue to have with other Churches depend in large part on a parallel movement of growth in unity at the local level, and therefore commits itself to work at this at provincial, diocesan and parish level, and in particular to share in fellowship, discussion, study, worship, mission and action with fellow Christians of other traditions, in order that the unity which our Lord has given to all who believe in him may be more generally experienced and more visibly realised.
2. Requests that special attention be given to the ways in which bishops may share with the leadership of other Churches in the pastoral oversight of all Christians in ecumenical projects.

### **Resolution 16**

#### **Theological Education**

This Conference notes with gratitude the numerous experiments in joint education with other Churches which are being made all over the world, and recommends the extension of such work beyond the training of those who are to be ordained both in order to meet the needs of the whole people of God for a better understanding and fuller knowledge of their faith, and to foster the development of ecumenical theology and catechetics.

### **Resolution 17**

#### **Steps Towards Unity**

This Conference recognises that the growth of Christian unity is a gradual and costly process in which agreement in faith, sharing in prayer, worship and pastoral care, and co-operation in mission all play their part and recommends to the Churches in their own particular situations that they progress from mere coexistence through to co-operation, mutual commitment or covenant and on to full visible unity with all their brothers and sisters in Christ.

### **Resolution 18**

#### **The Anglican Communion: Identity and Authority**

This Conference:

1. Resolves that the new Inter-Anglican Theological and Doctrinal Commission (or a specially appointed inter-Anglican commission) be asked to undertake as a matter of urgency a further exploration of the meaning and nature of communion; with particular reference to the doctrine of the Trinity, the unity and order of the Church, and the unity and community of humanity.

2.(a) Urges that encouragement be given to a developing collegial role for the Primates Meeting under the presidency of the Archbishop of Canterbury, so that the Primates Meeting is able to exercise an enhanced responsibility in offering guidance on doctrinal, moral and pastoral matters.

(b) Recommends that in the appointment of any future Archbishop of Canterbury, the Crown Appointments Commission be asked to bring the Primates of the Communion into the process of consultation.

3. Resolves that the Lambeth Conference as a conference of bishops of the Anglican Communion should continue in the future, at appropriate intervals.

4. Recommends that regional conferences of the Anglican Communion should meet between Lambeth Conferences as and when the region concerned believes it to be appropriate; and in the event of these regional conferences being called, it should be open to the region concerned to make them representative of clergy and laity as well as bishops.

5. Recommends that the ACC continue to fulfil the functions defined in its Constitution (developed as a consequence of Resolution 69 of the 1968 Lambeth Conference) and affirmed by the evaluation process reported to ACC-6 (see "Bonds of Affection," pp 23-27); in particular to continue its consultative, advisory, liaison and communication roles within the Communion (and to do so in close co-operation with the Primates Meeting).

6. Requests the Archbishop of Canterbury, with all the Primates of the Anglican Communion, to appoint an advisory body on Prayer Books of the Anglican Communion. The body should be entrusted with the task of offering encouragement, support and advice to Churches of the Communion in their work of liturgical revision as well as facilitating mutual consultation concerning, and review of, their Prayer Books as they are developed with a view to ensuring:

(a) the public reading of the Scriptures in a language understood by the people and instruction of the whole people of God in the scriptural faith by means of sermons and catechisms; (b) the use of the two sacraments ordained by Christ, Baptism with water in the threefold name, and Holy Communion with bread and wine and explicit intention to obey our Lord's command; (c) the use of forms of episcopal ordination to each of the three orders by prayer with the laying-on of hands; (d) the public recitation and teaching of the Apostles' and Nicene Creeds; and (e) the use of other liturgical expressions of unity in faith and life by which the whole people of God is nurtured and upheld, with continuing awareness of ecumenical liturgical developments.

Primates' Meeting Anglican Consultative Council On 1 above: If there is the possibility of ordination of women bishops in some provinces, it will throw into sharper focus the present impaired nature of communion. It is a matter of urgency that we have a further theological enquiry into and reflection on the meaning of communion in a trinitarian context for the Anglican Communion. Such an enquiry should relate to ecumenical discussions exploring similar issues. This, more than structures, will provide a theological framework in which differences can be handled.

On 2 above: We see an enhanced role for the Primates as a key to growth of inter-dependence within the Communion. We do not see any inter-Anglican jurisdiction as possible or desirable; an inter-Anglican synodical structure would be virtually unworkable and highly expensive. A collegial role for the Primates by contrast could easily be developed, and their collective judgement and advice would carry considerable weight.

If this is so, it is neither improper nor out of place to suggest that part of the consultative process prior to the appointment of a future Archbishop of Canterbury should be in consultation with the Primates.

On 3 above: We are convinced that there is considerable value in the bishops of the Anglican Communion meeting as bishops, both in terms of mutual understanding and as an effective agent of interdependence.

On 4 above: Regional issues need regional solutions. Regional conferences can also provide for wider representation.

On 5 above: We value the present work of the ACC. We do not see, however, that it ought to move beyond its present advisory role.

On 6 above: Concern for how the Church celebrates the sacraments of unity and with what consequences is a central expression of episcopal care and pastoral oversight in the Church of God. As bishops of the Anglican Communion we have a particular responsibility for securing those elements in worship which nurture our identity and unity in Christ and which therefore have an authority for us as Anglicans. (A parallel but significantly different resolution has been proposed by the Anglican Consultative Council: Resolution 12 of ACC-7.) (See further paras 113-152 of the Report on "Dogmatic and Pastoral Concerns.")

## **Resolution 19**

### **Draft Common Declaration**

This Conference resolves that the Inter-Anglican Theological and Doctrinal Commission consider paragraph 20 of the paper "Instruments of Communion and Decision-Making" (Draft Common Declaration) and report to the Primates Meeting.

## **Resolution 20**

### **Inter-faith Dialogue**

This Conference commends dialogue with people of other faiths as part of Christian discipleship and mission, with the understanding that:

(1) dialogue begins when people meet each other; (2) dialogue depends upon mutual understanding, mutual respect and mutual trust; (3) dialogue makes it possible to share in service to the community; (4) dialogue becomes a medium of authentic witness.

Acknowledging that such dialogue, which is not a substitute for evangelism, may be a contribution in helping people of different faiths to make common cause in resolving issues of peacemaking, social justice and religious liberty, we further commend each province to initiate such dialogue in partnership with other Christian Churches where appropriate.

## **Resolution 21**

### **Inter-faith Dialogue: Jewish/Christian/Muslim**

This Conference:

1. Commends the document "Jews, Christians and Muslims: The Way of Dialogue" for study and encourages the Churches of the Anglican Communion to engage in dialogue with Jews and Muslims on the basis of understanding, affirmation and sharing illustrated in it.
2. Recommends that the Anglican Consultative Council gives consideration to the setting up of an inter-faith committee, which committee, in the interest of cost and in practical pursuance of our commitment to ecumenism, would work in close co-operation with the Inter-Faith Dialogue Committee of the WCC; and that this committee, amongst its other work, establishes a common approach to people of other faiths on a Communion-wide basis and appoints working parties to draw up more detailed guidelines for relationships with Judaism and Islam and other faiths as appropriate.
3. Recommends that provinces initiate talks wherever possible on a tripartite basis, with both Jews and Muslims.
4. Urges provinces to support those institutions which are helping Christians towards a more informed understanding of Judaism and Islam.

## **Resolution 22**

### **Christ and Culture**

This Conference:

- (a) Recognises that culture is the context in which people find their identity.
- (b) Affirms that God's love extends to people of every culture and that the Gospel judges every culture according to the Gospel's own criteria of truth, challenging some aspects of culture while endorsing and transforming others for the benefit of the Church and society.
- (c) Urges the Church everywhere to work at expressing the unchanging Gospel of Christ in words, actions, names, customs, liturgies, which communicate relevantly in each contemporary society.

## **Resolution 23**

### **Freedom of Religious Activity**

This Conference calls upon all governments to uphold religious freedom, including freedom of worship and freedom to teach and evangelise, as a fundamental human right, the denial of which threatens all other liberties.

We are concerned for minority religious groups, but have a special concern for those in Islamic states.

## **Resolution 24**

### **Palestine/Israel**

This Conference, saddened by the present suffering in the West Bank and Gaza Strip:

1. Affirms the importance of the Church in the exercise of its prophetic role by standing on the side of the oppressed in their struggle for justice, and by promoting justice, peace and reconciliation for all peoples in the region.
2. Affirms the existence of the state of Israel and its right to recognised and secure borders, as well as the civic and human rights of all those who live within its borders.
3. Affirms the right of the Palestinians to self-determination, including choice of their own representatives and the establishment of their own state.
4. Supports the convening of an international conference over Palestine/Israel under the auspices of the UN and based on all the UN resolutions in relation to this conflict, to which all parties of the conflict be invited.
5. Commits itself to continued prayer for Israelis and Palestinians, for Muslim, Jew and Christian, for the achievement of justice, peace and reconciliation for all.

## **Resolution 25**

### **Iran**

This Conference, recognising the positive development of recent events in Iran, and in the light of a declared policy of religious tolerance in that land, respectfully requests the Islamic Republic of Iran to facilitate a positive response to the many requests, sent on behalf of the Diocese of Iran, the Primate of the Anglican Communion, and the President Bishop of the Episcopal Church in Jerusalem and the Middle East, concerning all the claims of the Church in Iran.

## **Resolution 26**

### **Church and Polygamy**

This Conference upholds monogamy as God's plan, and as the ideal relationship of love between husband and wife; nevertheless recommends that a polygamist who responds to the Gospel and wishes to join the Anglican Church may be baptized and confirmed with his believing wives and children on the following conditions:

- (1) that the polygamist shall promise not to marry again as long as any of his wives at the time of his conversion are alive;
- (2) that the receiving of such a polygamist has the consent of the local Anglican community;
- (3) that such a polygamist shall not be compelled to put away any of his wives, on account of the social deprivation they would suffer;
- (4) and recommends that provinces where the Churches face problems of polygamy are encouraged to share information of their pastoral approach to Christians who become polygamists so that the most appropriate way of disciplining and pastoring them can be found, and that the ACC be requested to facilitate the sharing of that information.

## **Resolution 27**

### **War, Violence and Justice**

This Conference:

- 1.(a) reaffirms the statement of the 1930 Lambeth Conference that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ;  
(b) affirms also that there is no true peace without justice, and reformation and transformation of unjust systems is an essential element of our biblical hope;
- 2.(a) supports those who choose the way of non-violence as being the way of our Lord, including direct non-violent action, civil disobedience and conscientious objection, and pays tribute to those who in recent years have kept before the world the growing threat of militarism;  
(b) understands those who, after exhausting all other ways, choose the way of armed struggle as the only way to justice, whilst drawing attention to the dangers and injustices possible in such action itself; and
3. encourages provinces and dioceses to seek out those secular and religious agencies working for justice and reconciliation, and to make common cause with them, to ensure that the voice of the oppressed is heard and a response is made so that further violence is averted.

## **Resolution 28**

### **Sexual Abuse**

This Conference:

1. Expresses deep concern about the frequency of domestic violence and the sexual abuse of children.
2. Asks Christian leaders to be explicit about the sinfulness of violence and sexual abuse whether of children or adults, and to devise means of providing support for the victims and perpetrators of such exploitation to enable them to break the cycle of abuse.
3. Reaffirms the traditional biblical teaching on the value of the human person who, being made in the image of God, is neither to be exploited nor abused.

## **Resolution 29**

### **Acquired Immune Deficiency Syndrome (AIDS)**

This Conference, recognising (a) that the disease AIDS poses a catastrophic threat to every part of the world, and (b) that unless preventative measures are taken, the disease can spread rapidly (though the long latency period may mask its presence, thus giving a false sense of security), asks bishops to accept their responsibility to witness to Christ's compassion and care, in response to this crisis, by giving a lead in:

1. The promotion of, and co-operation with, educational programmes both of Church and state concerned with the cause and prevention of the disease, in a loving and non-judgemental spirit towards those who suffer.
2. The development of diocesan strategies: (a) to train and support pastoral helpers; (b) to give direct personal support to those living with AIDS; (c) to identify and try to resolve the social problems leading to and arising from the disease; (d) to reaffirm the traditional biblical teaching that sexual intercourse is an act of total commitment which belongs properly within a permanent married relationship.
3. The need to work together: (a) to encourage global co-operation between Churches, governments and non-government agencies in the fight against the disease; (b) to develop ways in which the Churches can share information and resources; (c) to press where necessary for political action; (d) to promote prayer for all concerned, not forgetting those active in research to discover a cure.

## **Resolution 30**

### **Conscientious Objection**

This Conference, recalling Resolution 8 of the Lambeth Conference 1968 to "uphold and extend the right of conscientious objection," and learning of the jail sentences given to David Bruce and to Dr. Ivan Toms, both young South Africans, who on grounds of conscience refuse to serve in the South African Defence Force:

1. sends them greetings and assures them of our prayers; 2. calls on the South African government (a) to repeal the sentences given to these persons; (b) to provide a more comprehensive non-military alternative to compulsory military service; (c) to review its legislation regarding conscientious objection.

## **Resolution 31**

### **Voiceless Minority**

This Conference, conscious of the work in many dioceses with deprived minorities in developed, affluent countries, such as native Americans and Canadians, Australian aborigines and islanders, ethnic Koreans in Japan, and black urban communities in Britain, asks the relevant Anglican provinces to support work among such minorities who have difficulty in making their plight known in national and world forums.

### **Resolution 32**

#### **World Peace**

This Conference:

1. Welcomes recent new directions in Soviet policy as a constructive contribution to world peace.
2. Urges the leaders of the western nations to review their foreign and defense policies to allow for new opportunities for co-operation with the Soviet Union.
3. Appeals to all governments with nuclear forces to cease the production of nuclear weapons and to plan together an international programme for the dismantling of such weapons.
4. Urges the major world powers to recognise and respect the self-determination of smaller states and not to penalise them when their decisions conflict with the foreign policies of these major powers.

### **Resolution 33**

#### **Human Rights**

This Conference:

1. Endorses the UN Universal Declaration of Human Rights, and asks the provinces of the Anglican Communion to support all who are working for its implementation.
2. Commends to all Churches the good practice of observing "One World Week" in proximity to United Nations Day, 24 October, as a means of highlighting human interdependence and the need to eliminate exploitation.
3. Urges the Church to speak out against: (a) torture, used as a cruel, inhuman and degrading treatment of prisoners, burning down of people's homes, granaries, and the confiscation of livestock and denial by governments of supplies of medical facilities and relief food by international organizations to people in areas of armed conflict; (b) all governments who practice capital punishment, and encourages them to find alternative ways of sentencing offenders so that the divine dignity of every human being is respected and yet justice is pursued; (c) the incarceration of prisoners of conscience, challenging governments to search for treatment and punishment of convicted persons in accordance with internationally accepted standards; (d) any denial of the principle that a person is innocent until proven guilty by due, fair and impartial procedures of law.
4. Commends the work of various international human rights organisations campaigning to support the freedoms set out in the Universal Declaration of Human Rights, and their work on behalf of human rights activists throughout the world who are persecuted for their defence of those fundamental freedoms.

### **Resolution 34**

#### **Marriage and Family**

This Conference:

1. Reaffirming the 1978 Lambeth statement on marriage and the family, calls the Churches of the Anglican Communion to ministries that prepare couples for marriage, sustain them throughout their lives together with the spiritual, pastoral, and community life of the Church and, in the face of increasing stresses, encourage and support them with the resources of the Church as an extended family.
2. Recognises that the same range of pressures no less affect clergy marriages and families and recommends that each diocese identify some means of providing confidential counselling and support services for clergy families; 3. Noting the gap between traditional Christian teaching on

pre-marital sex, and the life-styles being adopted by many people today, both within and outside the Church:

(a) calls on provinces and dioceses to adopt a caring and pastoral attitude to such people; (b) reaffirms the traditional biblical teaching that sexual intercourse is an act of total commitment which belongs properly within a permanent married relationship; (c) in response to the International Conference of Young Anglicans in Belfast, urges provinces and dioceses to plan with young people programmes to explore issues such as pre-marital sex in the light of traditional Christian values.

4. Recognising the political, economic and social pressures on family life: (a) affirms the family in its various forms, as the fundamental institution of human community; (b) calls our Churches to the development of support systems for families at every level within the Church and to the advocacy of public policies supportive of family life; (c) commends in particular the developing Family Network inaugurated by the Anglican Consultative Council and encourages participation in the continuing educational and pastoral work of the Network; (d) recognises that these pressures serve to diminish the economic wellbeing and status of women, welcomes the World Council of Churches "Decade for Solidarity with Women," and encourages dioceses to consider how they might through their theological, structural and pastoral approaches help to achieve a fuller recognition of the contribution and status of women in the Church and society.

5. Affirms that effective ministries to families and to individuals, who are thereby enabled to experience the Church as an extended family, are signs of life and hope and are central to evangelism that proclaims and models the oneness that Christ wills for all people.

## **Resolution 35**

### **Concerns of South Pacific Islands**

This Conference, noting that in Churches of the South Pacific there is deep pain and anxiety in many tiny island sovereign nations in the region regarding the abuse and exploitation of their lands and seas by powerful external political and economic forces:

1. Affirms the desire of many indigenous peoples in the region to self-determination and to be in control of their own affairs and especially of the use of the vital resources of their lands and seas.
2. Supports them in their opposition to the testing of nuclear weapons, the dumping of nuclear waste and the establishment of further military bases in the region, and calls on France and the superpowers to cease these activities forthwith.
3. Further supports them in their resistance to all those powerful states and multinational corporations who, for immediate economic and political gain, rape and destroy the forests, fisheries and mineral deposits in the region.
4. Wishes to be identified with the stand of the Churches in Australia, New Zealand and Japan in support of these concerns and requests the member Churches of the Anglican Communion to make these matters known in their own countries and congregations as a matter of urgency, to pray for them and to press their governments for action.

## **Resolution 36**

### **Poverty and Debt**

This Conference:

1. Calls attention to the life-and-death urgency of the problems of world poverty.
2. Salutes the courage and solidarity of poor people who, at great personal cost, are struggling to achieve their own liberation from poverty and oppression.
3. Calls for an international, co-operating settlement, negotiated by both industrial and developing countries, that will establish policies to reduce interest charges and the level of indebtedness,

based on shared responsibility for the world debt and in accordance with Christian and humanitarian principles of economic justice and social and ecological interdependence.

4. Calls on national governments, transnational corporations, the International Monetary Fund and the World Bank together, to re-examine all principles governing trade relationships, the transfer of technology and resources and all loan and aid policies in order to improve the economic viability and local autonomy of developing countries.

5. Requests these bodies to consider these and other creative ways of involving the global economy over time by:

(a)(i) correcting demand imbalances; (ii) reducing protectionism; (iii) stabilising exchange rates; (iv) increasing resource transfers; (b) offering relief from debt incurred with commercial banks in ways that will not leave debtor economies vulnerable to foreign manipulation, by (i) lending directly to developing countries at reduced and subsidised interest rates; (ii) improved rescheduling of existing debt repayments; (iii) debt conversion arrangements; (iv) establishing a multilateral body to co-ordinate debt relief; (c) offering relief from official debts incurred with the World Bank and the International Monetary Fund through (i) improved rescheduling of existing debt repayment; (ii) lending on conditions oriented to development objectives; (iii) refraining from making demands on debtor countries which would endanger the fabric of their national life or cause further dislocation to their essential human services.

### **Resolution 37**

#### **Latin America**

This Conference:

1. Affirms that self-determination is a fundamental human right based on the freedom which God has given to us, and to which every person, nation and region is entitled.

2. Commends and supports the Church in Latin America as it seeks ways and means of helping their people to develop a higher standard of living and to motivate their governments to provide greater freedom and justice for their people.

3. Urges those governments whose military policies inhibit self-determination to refrain from unjust political manipulation of Latin American countries and from military interference in their lives.

4. Urges the lifting of the sanctions imposed upon Nicaragua, Panama and Cuba by the United States of America.

5. Urges the industrial countries of the world to cease all military aid to combatants in Latin American countries and to give them economic and humanitarian assistance so as to end the suffering of the people.

6. Commends the peace effort of the Central American countries and the support given by other Latin American nations.

### **Resolution 38**

#### **Namibia**

This Conference, bearing in mind the tenth anniversary of the United Nations Resolution 435, and being deeply aware of the protracted suffering of the Namibian people at the hands of the South African regime:

1. Expresses support for the people in their struggle for independence, and pays tribute to the Anglican Diocese and the Council of Churches in Namibia for their courageous witness.

2. Calls on the South African government (a) to withdraw from Angola; (b) to implement Resolution 435.

3. Asks the Anglican provinces of Canada, the United Kingdom and the United States of America to press their governments to fulfil their obligations as members of the Contact Group of nations.

### **Resolution 39**

#### **South Africa**

This Conference:

1. Reaffirms its belief that the system of apartheid in South Africa is evil and especially repugnant because of the cruel way a tyrannical racist system is being upheld in the name of the Christian faith.

2. Condemns the detention of children without just cause.

3. Calls upon the Churches to press their governments to (a) bring the maximum pressure to bear on the South African regime in order to promote a genuine process of change towards the establishment of democratic political structures in a unified state; (b) institute forms of sanction calculated to have the maximum effect in bringing an end to the evil dispensation, and in establishing a just peace among all citizens; (c) give direct aid to anti-apartheid organisations within South Africa particularly with a view to assisting the unemployed and persecuted; (d) give effective practical support to the Frontline States in order to ensure their economic survival and welfare, as well as their military protection from the threat of South African aggression; (e) push for the release of Nelson Mandela and all other political prisoners and detainees in South Africa, and the unbanning of organisations like the African National Congress and the Pan Africanist Congress which represent the majority of citizens; (f) give direct moral and humanitarian support to such organisations in the pursuit of a just order which reflects Gospel values, and urges the Churches to ensure that none of their own financial resources is [sic.] used to support the present regime in South Africa and for this purpose to disinvest from all corporations which have a significant financial stake in South Africa (ACC-7, Resolution 24).

4. Believes that to work for a just peace in South Africa is to work for the true liberation of all peoples of the region, black and white.

### **Resolution 40**

#### **Environment, Militarism, Justice and Peace**

This Conference:

1. Identifies four interrelated areas in which the misuse of people or resources poses a threat to the life system of the planet, namely (a) unjust distribution of the world's wealth, (b) social injustice within nations, (c) the rise of militarism, (d) irreversible damage to the environment; and therefore

2. Calls upon each province and diocese to devise a programme of study, reflection and action in which the following elements should play a part:

- (a) as a matter of urgency, the giving of information to our people of what is happening to our environment, and to encourage them to see stewardship of God's earth for the care of our neighbours as a necessary part of Christian discipleship and a Christian contribution to citizenship;
- (b) actively to support by public statement and in private dialogue, the engagement of governments, transnational corporations, management and labour in an examination of what their decisions are doing to our people, and our land, air and water;
- (c) opposition to the increase in the arms trade, questioning both excessive expenditure of scarce resources on weapons and trade policies which look upon arms sales as a legitimate source of increased export revenue;
- (d) the encouragement of Christians to re-examine the currently accepted economic policies which operate to the disadvantage of those with less bargaining power at every level from international to personal, and to use God's gifts of technology for the benefit of all;
- (e) the critical examination of the exercise of power, first within congregations and all other Church bodies, and then in secular institutions which affect the lives of all. Insofar as the aim is to achieve

a just and sustainable society world-wide, priority must be given to those modes which nurture people's gifts and evoke responsible participation rather than those which dominate and exclude.

- 3.(a) Commends, in general, the participation by every province in the WCC's programme for "Justice, Peace and the Integrity of Creation";
- (b) Urges Churches, congregations and individual Christians to actively support all other agencies which share this urgent concern. In particular we commend a widespread study of the United Nations report "Our Common Future" and a participation by Church bodies in the local responses it requires;
- (c) Recommends that, in view of the resolutions passed by ACC-7, information concerning local needs and initiatives be shared throughout provinces, possibly by extending the terms of reference for the existing Peace and Justice Network;
- (d) Encourages people everywhere to make changes, personal and corporate, in their attitudes and life-style, recognizing that wholeness of living requires a right relationship with God, one's neighbour, and creation.

Justice, Peace and the Integrity of Creation Some effects, like famine, can be recognised immediately; some, like pollution, are a creeping crisis which is nonetheless deadly. These major threats to the earth's future cannot be averted by action in one region of the world alone, nor by focusing on a single issue. Everything connects.

## **Resolution 41**

### **Training of Bishops**

This Conference:

- (a) congratulates African provinces for having made provisions for the training of newly consecrated bishops as recommended by Lambeth 1978 (Resolution 19);
- (b) resolves that every province implement programmes of initial preparation and in-service training for the episcopate, and accordingly that:

- (1) A duration of one month, at least, be set aside for preparation, which should include instruction regarding the tasks and functions of a bishop, finance and management control; such training being in the language and culture of the bishop concerned.

- (2) After six years in office, all bishops should be encouraged to have a period of sabbatical leave for study and refreshment; and that financial support for such a period should be available from appropriate sources within the province concerned.

- (3) Where appropriate, preparation, training and support should also be made available to the spouse.

- (4) In view of the stress factor within the life of the bishop, bishops should present themselves for a medical examination at least once a year.

## **Resolution 42**

### **Ministry of Lay People**

This Conference recommends that provinces and dioceses encourage, train, equip and send out lay people for evangelism and ministry.

### **Resolution 43**

#### **Decade of Evangelism**

This Conference, recognising that evangelism is the primary task given to the Church, asks each province and diocese of the Anglican Communion, in co-operation with other Christians, to make the closing years of this millennium a "Decade of Evangelism" with a renewed and united emphasis on making Christ known to the people of his world.

### **Resolution 44**

#### **Evangelism in the Anglican Communion**

This Conference:

1. calls for a shift to a dynamic missionary emphasis going beyond care and nurture to proclamation and service; and therefore
2. accepts the challenge this presents to diocesan and local church structures and patterns of worship and ministry, and looks to God for a fresh movement of the Spirit in prayer, outgoing love and evangelism in obedience to our Lord's command.

### **Resolution 45**

#### **Mission and Ministry of the Whole Church**

This Conference:

1. acknowledging that God through the Holy Spirit is bringing about a revolution in terms of the total ministry of all the baptized, thus enriching the Church and making Christ known to men and women as the hope of the world;
2. urges each bishop with his diocese to take the necessary steps to provide opportunities, training and support to ensure that this shared style of ministry becomes a reality.

### **Resolution 46**

#### **Ministry of all Bishops**

This Conference resolves that each province re-examine the position and work of all bishops active in full-time diocesan work, including those known in various provinces as suffragan, assistant, assisting, area or regional bishops, to ensure that all bishops have a true episcopate of jurisdiction and pastoral care and are seen as belonging fully to the local college of bishops.

#### **Resolution 46A**

#### **Ministry of all Bishops**

This Conference resolves that each province re-examine the principle that all bishops active in full-time diocesan work be made full members, with seat, voice and vote, of all provincial, national and international gatherings of Anglican bishops.

## **Resolution 47**

### **Liturgical Freedom**

This Conference resolves that each province should be free, subject to essential universal Anglican norms of worship, and to a valuing of traditional liturgical materials, to seek that expression of worship which is appropriate to its Christian people in their cultural context.

## **Resolution 48**

### **Mission to Youth**

This Conference:

1. Encourages every diocese to conduct an evaluation of existing mission and ministry among its youth\*, as far as possible in co-operation with other Churches, which should include an examination of the current nature and extent of youth involvement in the life of the diocese and provinces and at every level.

2. Suggests that this should include the following questions to be investigated:

- (a) What occasions or venues for meeting are provided for young people who have no contact whatever with the Church or the Christian faith?
- (b) What proportion of diocesan and parish budgets is set aside for youth ministry, compared with other activities?
- (c) What relationships exist between the diocese and its clergy on the one hand, and the local schools and state education authorities on the other, if any?
- (d) How are the dioceses and parishes making use of the skills and gifts of local Christian teachers, youth leaders, young people who have a ministry among their peers, and what opportunities for encouragement and training in Christian witness are being provided?

\*Known elsewhere as a "mission audit"; see [Report of] ACC-6, Resolution 11, p.60, for suggested guidelines.

## **Resolution 49**

### **Support for French-Speaking Dioceses**

This Conference draws the attention of the whole Anglican Communion to the problems faced by the Province of Burundi, Rwanda and Zaire and other French-speaking dioceses, so that they can be supported by their Partners in Mission and other parts of the Communion with an aim of helping them to obtain self-sufficiency in fulfilling their mission in terms of training manpower, transport and financial support.

## **Resolution 50**

[Resolution 50 failed]

### **Resolution 51**

#### **Election and Retirement of Bishops and Archbishops**

This Conference:

1. Urges all provinces to ensure that their provincial provisions for election and retirement of bishops and archbishops are unambiguous and are adhered to.
2. Recommends that, where problems arise regarding implementation of such provisions, and such problems cannot be solved at the provincial level, the regional conferences of Primates should be called upon to advise, and if such conferences fail to solve the problem, the matter is referred to the Meeting of the Primates of the Anglican Communion.

### **Resolution 52**

#### **Primates Meeting and ACC**

This Conference requests the Primates Meeting and the Anglican Consultative Council to give urgent attention to implementing the hope expressed at Lambeth 1978 (and as confirmed by recent provincial responses) that both bodies would work in the very closest contact.

### **Resolution 53**

#### **Anglican Communications**

This Conference:

- (a) Directs the ACC to explore the establishment of a telecommunications network linked to every province in order to improve the communication and consultation process throughout the Anglican Communion and to ensure that accurate information is available to the Churches.
- (b) Urges the creation of a telecommunications centre for the Communion through the sharing of resources between provinces and building on the experience of the Inter-Anglican Information Network (IAIN).

### **Resolution 54**

#### **Inter-Anglican Budget**

This Conference, recognising that there is a common secretariat for meetings of the Primates, the Lambeth Conference, and the ACC, endorses the concept of an inter-Anglican budget and requests the ACC to consult with the provinces about the best way in which this is to be achieved.

Resolution 34 of ACC-7 asks for a response from the Lambeth Conference on the subject of an inter-Anglican budget about which provinces are being consulted. In addition resolutions will be passed by the Lambeth Conference which have financial consequences and it is desirable to remind the Conference that when they ask for work to be done the consequential bill falls upon the provinces.

## **Resolution 55**

### **Conference Translation**

This Conference warmly appreciates arrangements made for simultaneous translation of Conference deliberations into French, Spanish, Japanese and Swahili, and requests that the final Conference report be translated into these Conference languages.

## **Resolution 56**

### **Refugees**

This Conference commends to the members of the Communion the Report of the ACC Refugee and Migrant Ministry Network meeting held at Harare for study and action.

## **Resolution 57**

[Resolution 57 failed]

## **Resolution 58**

### **Civic and Land Rights for Indigenous People of the Americas**

This Conference supports all efforts being made for the procuring of land and civic rights for native indigenous people of the Americas, specially in the light of the forthcoming celebrations of the 500th anniversary of the arrival of Columbus in the New World in 1992.

In 1992 a great celebration is being proposed to commemorate the arrival of Europeans and their culture, specially the Spanish conquest. That arrival meant the destruction of many indigenous cultures and peoples as the Spanish, British, French, Portuguese and Dutch colonisers arrived. Efforts are being made to highlight this suffering. Traditionally Anglicans have taken the side of the Indians throughout the Americas and a lot of our work has been to improve their lot.

This Resolution is backed by: The Primate of the Southern Cone of South America, The Bishop of Honduras (ECUSA), The Bishop of Guatemala (ECUSA), The Bishop of Western Mexico (ECUSA), The Bishop of South Dakota (ECUSA), The Right Revd Robert Townshend, Suffragan Bishop of Huron (Canada), The Primate of Brazil, and the Right Revd Martiniano Garcia-Montiel, Suffragan Bishop of South and Central Mexico (ECUSA).

## **Resolution 59**

### **Extra-provincial Dioceses**

This Conference requests the Primates Meeting and ACC to give urgent consideration to the situation of the extra-provincial dioceses, that they may be fully part of the structures of the Anglican Communion.

### **Resolution 60**

#### **Recognition of Saints**

This Conference:

1. welcomes the proposal by Africa Region that the Anglican Communion should recognise men and women who have lived godly lives as saints by including them in the calendars of the Churches for remembrance; and
2. recommends that the Anglican Consultative Council discusses this matter and advises the provinces on the procedure to follow in recognition of such saints.

### **Resolution 61**

#### **Islamic Fundamentalism**

This Conference:

1. Expresses concern that the emergence of Islamic religious fundamentalism has resulted in serious violation of fundamental human rights, including the right of religious belief, practice and propagation, as well as destruction of property of Christian Churches in such places as Northern Nigeria and the Sudan.
2. Urges the ACC to find ways and means of bringing these concerns to international Islamic organisations and the United Nations, and encourages dialogue with countries where pursuit of Islamic religious fundamentalism has led to such violations of human rights.

### **Resolution 62**

#### **Peace in the Sudan**

This Conference:

1. commends the effort of the Christian Churches in the Sudan in seeking peace and reconciliation between southern and northern Sudan,
2. urges the government of the Sudan to take the initiative in beginning negotiations with the Sudan People's Liberation Army as a first step towards peace in the Sudan, and further
3. urges the Sudanese government to consider accepting a third party to initiate peace talks, eg World Council of Churches and the All Africa Council of Churches.

### **Resolution 63**

#### **Shari'a Law in the Sudan**

This Conference

1. Notes with great concern that the government of the Sudan wishes to reintroduce Shari'a Law and impose it upon the people of the Sudan.
2. Respectfully requests the government of the Sudan to reconsider its decision on this matter and replace Shari'a Law with some other more humane legislation for punishing offenders.

#### **Resolution 64**

##### **Human Rights for Those of Homosexual Orientation**

This Conference:

1. Reaffirms the statement of the Lambeth Conference of 1978 on homosexuality, recognising the continuing need in the next decade 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."
2. Urges such study and reflection to take account of biological, genetic and psychological research being undertaken by other agencies, and the socio-cultural factors that lead to the different attitudes in the provinces of our Communion.
3. Calls each province to reassess, in the light of such study and because of our concern for human rights, its care for and attitude towards persons of homosexual orientation.

#### **Resolution 65**

##### **Missions to Seamen**

This Conference thanks God for the world-wide Missions to Seamen, which began its work in 1856. It supports and endorses the remarkable way in which the society has adapted its ministry to changed circumstances, acknowledging the fact that there is no part of the Church which has greater ecumenical involvement and experience; that it is deeply involved in dialogue with people of other faiths every day; and that through the Centre for Seafarers' Rights and through almost every member of staff, it is daily involved in issues of social justice. The Conference, encouraged by the appointment of liaison bishops throughout the Anglican Communion, accepts the ministry and mission of the society as the mission of the Church to all seafarers, regardless of creed, class or colour.

#### **Resolution 66**

##### **Handbook of Anglican Sources**

This Conference encourages the publication of the proposed handbook of Anglican sources, which will reflect the catholicity of our tradition from the beginning and the concerns of the world-wide Anglican Communion today.

Plans are in hand for SPCK to publish such a handbook\*, to be edited by J. Robert Wright and G.R. Evans, with a consultative editorial board drawn from the Anglican provinces. It will involve no cost to the Church. It will be useful for encouraging understanding of Anglicanism, both among Anglicans and people of other traditions.

\*["The Anglican Tradition" (SPCK, 1991)]

#### **Resolution 67**

##### **Youth Network**

This Conference:

1. Endorses the recent developments that have taken place concerning the youth of the Anglican Communion, particularly the establishment of a Youth Network and the holding of the first International Conference of Young Anglicans in Belfast in January 1988.
2. Urges each diocese to ensure that the momentum created by these developments is continued.

### **Resolution 68**

This Conference:

1. views with grave concern the continued conflict between Iran and Iraq, with its very dangerous consequences not only for all the Gulf states and for the Middle East as a whole, but also for the world at large;
2. welcomes Iran's acceptance of Security Council Resolution 598 and looks to Iraq to honour its commitment to do so, and calls upon all countries which have influence to use it to bring an end to the conflict on that basis;
3. condemns the use of chemical weapons in any circumstances and urges that any further use by any country should immediately be met by punitive sanctions; and calls upon the international community to take steps to prevent the sale and supply of such chemical weapons;
4. urges that all countries involved should respect property rights and contractual obligations;
5. recognises that the grief of the families of hostages is universal, knowing no boundaries of religion or nationality;
6. conveys its deep sympathy to the families of all hostages and to all the people of Lebanon who have suffered for so long the brutal savagery of civil war;
7. calls upon all states with influence to use their good offices to secure the release of all hostages in Lebanon of whatever nationality; and
8. prays earnestly for peace and tranquillity in the region.

### **Resolution 69**

#### **Admission to Communion**

This Conference requests all provinces to consider the theological and pastoral issues involved in the admission of those baptized but unconfirmed to communion (as set out in the Report of ACC-7), and to report their findings to the ACC.

This Resolution does what ACC-7 expected to be done, and is in line with a draft statement from "Mission and Ministry." Whilst it comes as a private member's Resolution, it comes with the goodwill of the "Mission and Ministry" Section.

### **Resolution 70**

[Resolution 70 failed]

### **Resolution 71**

#### **1988 Lambeth Call to Prayer**

This Conference calls upon individuals, prayer groups, congregations, devotional organisations, and religious communities to give renewed emphasis to the work of prayer. We call upon the bishops of the Anglican Communion to give a strong lead in the ministry of prayer in all its forms, so that we may know God's will for our time and be empowered for the mission of the Lord Jesus Christ.

A Call to Prayer has been issued by the last two Lambeth Conferences. This encouragement for prayer is even more essential as we meet the challenges of the coming years in the Anglican Communion.

### **Resolution 72**

#### **Episcopal Responsibilities and Diocesan Boundaries**

This Conference:

1. reaffirms its unity in the historical position of respect for diocesan boundaries and the authority of bishops within these boundaries; and in light of the above
2. affirms that it is deemed inappropriate behaviour for any bishop or priest of this Communion to exercise episcopal or pastoral ministry within another diocese without first obtaining the permission and invitation of the ecclesial authority thereof.
3. urges all political and community leaders to seize every opportunity to work together to bring about a just and peaceful solution.

With the number of issues that could threaten our unity it seems fair that we should speak of our mutual respect for one another, and the positions we hold, that serves as a sign of our unity.

### **Resolution 73**

#### **Northern Ireland**

This Conference:

1. Expresses solidarity with fellow Anglicans and with all the people of Northern Ireland in their suffering.
2. In the circumstances of Northern Ireland condemns all violence.
3. Urges all political and community leaders to seize every opportunity to work together to bring about a just and peaceful solution

