



Resolutions Archive from 1958

Lambeth Conference Resolutions Archive

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Resolution 1

The Bible

The Conference affirms its belief that the Bible discloses the truths about the relation of God and man which are the key to the world's predicament and is therefore deeply relevant to the modern world.

Resolution 2

The Bible

The Conference affirms that our Lord Jesus Christ is God's final Word to man, and that in his light all Holy Scripture must be seen and interpreted, the Old Testament in terms of promise and the New Testament in terms of fulfilment.

Resolution 3

The Bible

The Conference affirms that Jesus Christ lives in his Church through the Holy Spirit according to his promise, and that the Church is therefore both guardian and interpreter of Holy Scripture; nevertheless the Church may teach nothing as "necessary for eternal salvation but what may be concluded and proved by the Scripture."

Resolution 4

The Bible

The Conference gratefully acknowledges our debt to the host of devoted scholars who, worshipping the God of Truth, have enriched and deepened our understanding of the Bible, not least by facing with intellectual integrity the questions raised by modern knowledge and modern criticism. It also acknowledges the Church's debt to the men and women in our universities, colleges, and schools who by their teaching and example inspire new generations to love the Scriptures.

Resolution 5

The Bible

The Conference welcomes every sign of the revival of Bible study within the common life of the Church. It calls on all Church people to re-establish the habit of Bible reading at home, and commends the growing practice of group Bible study.

Resolution 6

The Bible

The Conference recognises with gratitude the dominant place which the Anglican Communion has always given to the Holy Scriptures in all its public worship. It welcomes in the contemporary liturgical revival the growing realisation of the close relation of word and sacrament.

Resolution 7

The Bible

The Conference affirms the importance of preaching, both evangelistic and expository, ministered as a means of grace, by men who have experienced the power of the Gospel in their own lives.

Resolution 8

The Bible

The Conference acknowledges gratefully the work of scientists in increasing man's knowledge of the universe, wherein is seen the majesty of God in his creative activity. It therefore calls upon Christian people both to learn reverently from every new disclosure of truth, and at the same time to bear witness to the biblical message of a God and Saviour apart from whom no gift can be rightly used.

Resolution 9

The Bible

In view of the lack of understanding which can develop in consequence of the different thought and language of the Bible and the modern world, the Conference urges Christian scholars and leaders to co-operate with men of science and other kinds of modern learning in the study of their respective modes of thought and speech.

Resolution 10

The Bible

The Conference believes that the presentation of the message of the Bible to the world requires great sensitiveness to the outlook of the people of today, and urges that imaginative use be made of all the resources of literature, art, music, and drama, and of new techniques appealing to eye as well as to ear.

Resolution 11

The Bible

The Conference welcomes the new translations of the Scriptures in many languages, and would encourage our people to give all possible support to those societies whose concern is the distribution of the Scriptures to all lands. Much still remains to be done in this field and the need is urgent.

Resolution 12

The Bible

In light of the previous eleven Resolutions the Conference invites the Churches of the Anglican Communion to engage in a special effort during the next ten years to extend the scope and deepen the quality of personal and corporate study of the Bible.

Resolution 13

Church Unity and the Church Universal - Christian Unity

The Conference welcomes and endorses the "Statement on Christian Unity" contained in the Report of the Committee on Church Unity and the Church Universal.

Resolution 14

Church Unity and the Church Universal - Full Communion and Intercommunion

The Conference endorses the paragraph in the Report of the Committee on Church Unity and the Church Universal which refers to the use of the terms "full communion" and "intercommunion," and recommends accordingly that where between two Churches, not of the same denominational or confessional family, there is unrestricted "communio in sacris" including mutual recognition and acceptance of ministries, the appropriate term to use is "full communion," and that where varying degrees of relation other than "full communion" are established by agreement between two such Churches the appropriate term is "intercommunion."

Resolution 15

Church Unity and the Church Universal - Full Communion and Intercommunion

The Conference therefore requests the Archbishop of Canterbury to communicate this Resolution to the Faith and Order Commission of the World Council of Churches for its information.

Resolution 16

Church Unity and the Church Universal - Wider Episcopal Fellowship

The Conference reaffirms Resolution 74, passed by the Lambeth Conference 1948, regarding "A Larger Episcopal Unity," and strongly recommends that within the next five years the Archbishop of Canterbury should invite to a conference representative bishops from each province of the Anglican Communion, together with representative bishops from each Church possessing the historic episcopate with which Churches and provinces of the Anglican Communion are in full communion or in a relation of intercommunion.

Resolution 17

Church Unity and the Church Universal - Wider Episcopal Fellowship

The Conference notes the recommendation of the Committee on Church Unity and the Church Universal concerning future Lambeth Conferences, and commends it to the attention of the President and the Consultative Body for consideration before the next Lambeth Conference.

Resolution 18

Church Unity and the Church Universal - The Church of South India

The Conference welcomes and endorses the Report of the Committee on Church Unity and the Church Universal concerning the Church of South India.

Resolution 19

Church Unity and the Church Universal - Nandyal

The Conference is agreed that, notwithstanding the recommendations of the Lambeth Conferences of 1930 and 1948 that no province of the Anglican Communion should set up dioceses or congregations in the area of the Church of South India, the Church of India, Pakistan, Burma, and Ceylon should be left free to make the arrangements which seem best to that Church for the spiritual oversight of Christians in the Nandyal area, after consulting the Church of South India and with the goodwill of that Church, bearing in mind that the union of Christians in that area is the ultimate aim.

Resolution 20

Church Unity and the Church Universal - The Scheme of

Church Union in Ceylon and the Plan of Church Union in North India and Pakistan The Conference endorses generally the paragraphs of the Committee on Church Unity and the Church Universal which refer to the Scheme of Church Union in Ceylon and the Plan of Church Union in North India and Pakistan, and gives thanks to God for manifest signs of the work of the Holy Spirit in the negotiations which have brought the Scheme and Plan to this stage.

Resolution 21

Church Unity and the Church Universal - The Scheme of

Church Union in Ceylon and the Plan of Church Union in North India and Pakistan The Conference advises that when Churches have united in such a way that the whole ministry of the United Church has been episcopally united, permission to visiting ministers, not episcopally ordained, of Churches in communion with the United Churches at the time of the union, to celebrate the Holy Communion occasionally when visiting a United Church, be not regarded as a bar to relations of full communion between the United Church and the Churches and provinces of the Anglican Communion; provided that due constitutional provisions are made to safeguard the conscience of worshippers.

Resolution 22

Church Unity and the Church Universal - Ceylon

The Conference calls attention to the recommendation of the Committee on Church Unity and the Church Universal concerning the unification of the ministry in the Scheme of Church Union in Ceylon, and advises the Church of India, Pakistan, Burma, and Ceylon to recommend to the Negotiating Committee the suggested amendments to the Scheme.

Resolution 23

Church Unity and the Church Universal - Ceylon

The Conference advises the Churches and the provinces of the Anglican Communion that they should be willing to enter into full communion with the resulting Church of Lanka on its inauguration.

Resolution 24

Church Unity and the Church Universal - The Church of North India and the Church of Pakistan

(a) The Conference wholeheartedly desires that the Plan for reunion in North India and Pakistan may go forward, and that the intention of the Plan may be secured, that the ministry of the United Church shall be "fully accredited in the eyes of all its members, and so far as may be of the Church throughout the world."

(b) The Conference wholly shares the desire of the Church of India, Pakistan, Burma, and Ceylon that the Anglican Communion should be able to enter into full communion with the United Church; it believes that the Churches and provinces of the Anglican Communion could enter into full communion if the recommendations concerning the service for the unification of the ministry could be accepted.

(c) Should further explanation and discussion concerning the recommendations be desired, the Conference requests the President to appoint a small commission of bishops to be immediately available for consultation with the Church of India, Pakistan, Burma, and Ceylon.

Resolution 25

Church Unity and the Church Universal - Relations Between Anglican and Presbyterian Churches

The Conference welcomes the taking up in a new spirit of the problem of the relations between the Episcopalian and Presbyterian systems of Church order, of which the Report on "Relations Between Anglican and Presbyterian Churches " (published in 1957) is a signal illustration.

Resolution 26

Church Unity and the Church Universal - Relations Between Anglican and Presbyterian Churches

The Conference, having noted the careful study which has been given to this Report by the Inter-Church Relations Committee of the Church of Scotland and the six questions addressed to Anglicans by the Committee, commends for further discussion the comments made on these questions by the Committee on Church Unity and the Church Universal.

Resolution 27

Church Unity and the Church Universal - Relations Between Anglican and Presbyterian Churches

The Conference commends this Report for wider study by clergy and laity throughout the Anglican Churches, especially in those parts of the world in which Churches of the Anglican and Presbyterian traditions are in contact with one another.

Resolution 28

Church Unity and the Church Universal - Relations Between Anglican and Presbyterian Churches

The Conference notes with satisfaction and thankfulness the remarkable measure of constructive theological agreement which the theologians on both sides were able to reach and record, and expresses the hope that serious consideration may be given to the possibility of drawing the Anglican and Presbyterian traditions more closely together by a process of mutual assimilation of their respective Church orders such as is suggested in the Report.

Resolution 29

Church Unity and the Church Universal - The Methodist Church

The Conference has heard with interest and sympathy of the conversations now proceeding between representatives of the Church of England and representatives of the Methodist Church in England, and between representatives of the Protestant Episcopal Church and representatives of the Methodist Church in the USA.

Resolution 30

Church Unity and the Church Universal - The Methodist Church

The Conference calls attention to the Report of the Committee on Unity; and encourages continuance of the conversations with a view to the making of concrete proposals, as offering a possible first step on the way to reunion in the particular historic situations in which the Churches concerned are placed; but on the understanding that organic union is definitely accepted as the final goal, and that any plans for the interim stage of intercommunion are definitely linked with provisions for the steady growing together of the Churches concerned.

Resolution 31

Church Unity and the Church Universal - West Africa

The Conference expresses its sincere thankfulness at the growing interest within the Province of West Africa in conversations on reunion, having had before it the proposed Scheme of Union for Nigeria and the Cameroons which is at present receiving the prayerful consideration of the dioceses of the Province of West Africa and of the Methodist and Presbyterian Churches in Nigeria and the Cameroons.

Resolution 32

Church Unity and the Church Universal - West Africa

The Conference, while recognising the weight to be attached to arguments in favour of retaining the model of the Church of South India and the policy of gradualness therein expressed, but aware also of the desire within the Province that from the outset full communion should be maintained between Churches of the Anglican Communion and any united Church which might be formed, strongly recommends to the Province of West Africa further consideration of the Ceylon scheme as a model, since only so does it seem likely that the desired result will be achieved.

Resolution 33

Church Unity and the Church Universal - West Africa

The Conference recommends that in any reunion scheme the Ceylon or North India/Pakistan statement as to the faith of the Church should be followed.

Resolution 34

Church Unity and the Church Universal - West Africa

The Conference further recommends that should any far-reaching decision be reached by the dioceses of the Province, the advice of the Lambeth Consultative Body should be sought.

Resolution 35

Church Unity and the Church Universal - The Jerusalem Archbishopric

The Conference welcomes such action towards Church unity as has been taken by the bishoprics in the Middle East and recognises the peculiar importance there of our relationship with the Orthodox and other Eastern Churches.

Resolution 36

Church Unity and the Church Universal - The Jerusalem Archbishopric

The Conference commends to the bishoprics concerned the Ceylon scheme for Church union as a model for any further discussions which it is hoped will take place.

Resolution 37

Church Unity and the Church Universal - The Jerusalem Archbishopric

The Conference urges that at every stage reference be made to the Lambeth Consultative Body.

Resolution 38

Church Unity and the Church Universal - The Roman Catholic Church

The Conference welcomes the permission given by Roman Catholic authority for contacts, discussions, and co-operation between Roman Catholics and other Christians, as contained in the document "Instruction to Local Ordinaries on the Oecumenical Movement" issued by the Supreme Sacred Congregation of the Holy Office in December 1949; and expresses the hope, first, that these permissions may be more widely and generously used, secondly, that they may be further extended in the interests of Christian understanding and fellowship, and thirdly, that Anglicans will make full use of these and all other available opportunities for promoting charitable understanding.

Resolution 39

Church Unity and the Church Universal - The Eastern Orthodox Church

The Conference deeply appreciates the presence of a distinguished group of Eastern Orthodox leaders at the opening of its proceedings, and is grateful for the opportunity thus given of having informal talks with them. It sincerely hopes that the relations between Orthodox and Anglicans may grow ever closer, and that advantages will be taken of every opportunity to further that aim, both in the interests of Christian unity and as an important contribution to understanding and confidence between peoples.

Resolution 40

Church Unity and the Church Universal - The Eastern Orthodox Church

The Conference has learned with satisfaction of the correspondence between the Archbishop of Canterbury and the Oecumenical Patriarch, and warmly endorses the desire of the Patriarch for a continuation of joint Anglican-Orthodox doctrinal discussion on the pattern of the Joint Doctrinal Commission of 1931.

Resolution 41

Church Unity and the Church Universal - The Eastern Orthodox Church

The Conference has heard with keen interest and approval of the conversations between representatives of the Russian Orthodox Church and those of the Church of England held in Moscow in 1956, and draws attention to the Report of the proceedings since published.

Resolution 42

Church Unity and the Church Universal - Other Eastern Churches

The Conference welcomes the prospect of discussion with representatives of the Armenian Church with the object of promoting closer fellowship between the Anglican and the Armenian Churches. It views with sorrow the present internal difficulties experienced by members of this ancient Church, and prays that they may soon be overcome. The Conference asks the Archbishop of Canterbury to take steps to arrange discussions with representatives of the Armenian Church when the time seems to him to be propitious.

Resolution 43

Church Unity and the Church Universal - Other Eastern Churches

The Conference encourages the Metropolitan of the Church of India, Pakistan, Burma, and Ceylon to continue the plan to have further discussions with the Malankara Jacobite Syrian Church. It recommends that as the next step other Churches, provinces, and dioceses of the Anglican Communion which have a direct interest in these questions should be consulted, and that they should be represented in any further discussions with the Syrian Orthodox Church.

Resolution 44

Church Unity and the Church Universal - Other Eastern Churches

The Conference notes with interest the discussions now in progress between the Church of India, Pakistan, Burma, and Ceylon and the Mar Thoma Church. It recommends that, before these discussions are brought to a conclusion, other Churches, provinces, and dioceses of the Anglican Communion which are concerned with relations with Mar Thoma Christians should be taken into consultation so that if possible a common agreement may be reached by all the authorities concerned.

Resolution 45

Church Unity and the Church Universal - Other Eastern Churches

The Conference hopes that in all such negotiations any steps taken should be such as to encourage the recovery of unity among Syrian Christians.

Resolution 46

Church Unity and the Church Universal - Old Catholic Churches

The Conference notes with satisfaction that the Bonn agreement has now been adopted by nearly all the provinces of the Anglican Communion.

Resolution 47

Church Unity and the Church Universal - Old Catholic Churches

The Conference welcomes the suggestions made by a meeting between some Anglicans and Old Catholics in Holland, that the two Churches should co-operate in practical action to meet the spiritual needs of Dutch-speaking Christians who wish to resort to Anglican Churches in that country. It is of the opinion that such practical action would not only be a valuable demonstration of the intercommunion which exists between the Anglican and Old Catholic Churches, but also a means of deepening the fellowship that exists between the members of those Churches.

Resolution 48

Church Unity and the Church Universal - Scandinavian Churches

The Conference welcomes the action taken by several Churches and provinces in accordance with Resolutions 69, 70 and 71 of the Lambeth Conference of 1948.

Resolution 49

Church Unity and the Church Universal - Scandinavian Churches

The Conference welcomes the report of the discussions with the Churches of Norway, Denmark, and Iceland in accordance with Resolution 72 of the Lambeth Conference of 1948, and encourages their continuance.

Resolution 50

Church Unity and the Church Universal - Netherlands Reformed Church

The Conference, having heard with interest of discussion held between Anglican and Dutch theologians at the official request of the Netherlands Archbishop of Canterbury to encourage the continuation of such discussions when opportunity offers.

Resolution 51

Church Unity and the Church Universal - Spanish Reformed Episcopal Church and Lusitanian Church

The Conference, being entirely satisfied with reports received on the present doctrine and discipline of the Spanish Reformed Episcopal Church and the Lusitanian Church, welcomes the news of the consecration of Bishop Molina in Spain and of Bishop Fiandor in Portugal by bishops of the Episcopal Church of the United States and of the Church of Ireland, and prays that these Churches may be blessed by God in the service of his Kingdom. The Conference hopes that the desire of these Churches for the same relationship with Churches of the Anglican Communion as have the Old Catholic Churches will soon be fulfilled.

Resolution 52

Church Unity and the Church Universal - Spanish Reformed Episcopal Church and Lusitanian Church

The Conference suggests that the bishops of these two Churches be invited to any conference arranged in accordance with the recommendation of Resolution 74 - "A Larger Episcopal Unity" - of the Lambeth Conference of 1948.

Resolution 53

Church Unity and the Church Universal - Philippine Independent Church (Aglipayan)

The Conference records its pleasure at the vigorous growth of the Philippine Independent Church and welcomes the progress being made in the relations between this Church and the Protestant Episcopal Church in the United States of America since the consecration of three bishops of the Philippine Independent Church by bishops of the Protestant Episcopal Church in the United States of America in 1948. The Conference is gratified to learn that priests of the Philippine Independent Church are receiving their theological training at St Andrew's Theological Seminary in Manila.

Resolution 54

Church Unity and the Church Universal - Episcopi Vagantes

The Conference draws attention to the fact that there are "episcopi vagantes" who call themselves either "Old Catholic" or "Orthodox," in combination with other names. It warns its members of the danger of accepting such persons at their own valuation without making further inquiries. The Conference reiterates the principle contained in Resolution 27 of the 1920 Lambeth Conference, that it cannot recognise the Churches of such "episcopi vagantes" as properly constituted Churches, or recognise the orders of their ministers, and recommends that any such ministers desiring to join an Anglican Church, who are in other respects duly qualified, should be ordained "sub conditione" in accordance with the provisions suggested in the Report of the relevant Committee of the 1920 Lambeth Conference.

Resolution 55

Church Unity and the Church Universal - The World Council of Churches

The Conference records its thankfulness to Almighty God for the formation, growth, and achievements of the World Council of Churches, and urges all the Churches and provinces of the Anglican Communion to ensure that they are adequately represented in its counsels, take a full share in its work, and assume a just part of its financial responsibility.

Resolution 56

Church Unity and the Church Universal - Inter-Church Aid

The Conference commends to all members of the Anglican Communion the outstanding work of relief and reconciliation carried out by the World Council of Churches Department of Inter-Church Aid and Service to Refugees, in which they have gladly participated. It urges them to support it wholeheartedly and, when possible, themselves to offer sanctuary and the deepest charity to those who, for whatever cause, have lost their home and citizenship.

Resolution 57

Church Unity and the Church Universal - Prayer for Christian Unity

The Conference wishes to emphasise the importance of widespread prayer for the unity of all Christian people, and commends to all Anglicans the observance of the Week of Prayer for Christian Unity in the spirit of the late Abbe Paul Couturier, who taught many to pray for the unity of Christ's people in the way he wills and by the means he chooses. It welcomes the remarkable growth of such prayer and commends the formation of local groups of Christians of different traditions for the purpose of promoting prayer for Christian unity.

Resolution 58

Progress in the Anglican Communion Missionary Appeal

The Conference calls on every Church member, clergy and laity alike, to take an active part in the mission of the Church. It is a mission to the whole world, not only in area but in all the concerns of mankind. It has no frontiers between "home" and "foreign" but is concerned to present Christ to people everywhere.

Each generation needs to be evangelised and to this all-important task we summon the people of God in every land.

Resolution 59

Progress in the Anglican Communion Missionary Appeal

The Conference affirms that while the Church of Jesus Christ transcends all national or racial limitations, every Church should endeavour to share fully in the life of the people in the country in which it exists. The Conference rejoices that, in all parts of the world, a strong ministry is growing up from among the people. It notes with satisfaction that, under the guidance of the Holy Spirit, and in accordance with Catholic practice, bishops are being appointed and elected without reference to race or nationality.

Resolution 60

Progress in the Anglican Communion Missionary Appeal

The Conference accepts the recommendations of the Committee on Progress in the Anglican Communion concerning the Advisory Council on Missionary Strategy, and respectfully requests that action be taken by His Grace the President as soon as possible.

Resolution 61

Progress in the Anglican Communion Missionary Appeal

The Conference, while reaffirming the opinion expressed in Resolution 44 of the Lambeth Conference of 1920 that the Consultative Body is of the nature of a continuation committee of the Lambeth Conference, recommends that its duties and composition should be redefined as follows:

- (a) The duties of the Consultative Body shall be:
 - (i) to carry on work left to it by the preceding Conference;
 - (ii) to assist the Archbishop of Canterbury in the preparation of business of the ensuing Conference;
 - (iii) to consider matters referred to the Archbishop of Canterbury on which he requests its aid and to advise him;
 - (iv) to advise on questions of faith, order, policy, or administration referred to it by any bishop or group of bishops, calling in expert advisers at its discretion, and reserving the right to decline to entertain any particular question;
 - (v) to deal with matters referred to it by the Archbishop of Canterbury or by any bishop or group of bishops, subject to any limitations upon such references which may be imposed by the regulations of local and regional Churches;
 - (vi) to take such action in the discharge of the above duties as may be appropriate, subject to the condition that with regard to Churches, provinces and dioceses of the Anglican Communion its functions are advisory only and without executive or administrative power.
 - (b) The Consultative Body shall consist of:
 - (i) The Archbishop of Canterbury as ex officio Chairman, and the Archbishop of York;
 - (ii) The primates or presiding bishops of national or provincial Churches in the following countries or areas: Wales; Ireland; Scotland; USA; Canada; India, Pakistan, Burma, and Ceylon; Australia; New Zealand; South Africa; West Indies; Japan; China; West Africa; Central Africa; Middle East.
 - (iii) Such members to represent other dioceses under the jurisdiction of the Archbishop of Canterbury as he may appoint.
- Each member shall have the right to nominate a bishop to take his place at any meeting which he is unable to attend.
- (c) The Archbishop of Canterbury with the approval of the Consultative Body shall appoint a secretary, to serve under the directions of the Archbishop, who may, if the Advisory Council so agrees, be also the Secretary of that Council.
 - (d) The Consultative Body shall meet when summoned by the Archbishop of Canterbury or on his behalf; and in between meetings may conduct business by correspondence. All minutes and papers shall be sent to every member and if so desired to alternates also.
 - (e) Expenses incurred on behalf of the Consultative Body shall be borne by the fund provided for the Advisory Council on Missionary Strategy, if that Council so agrees.

Resolution 62

Progress in the Anglican Communion Missionary Appeal

The Conference urges that every opportunity be taken, at the local and provincial level, to make effective use of such channels of communication as television, radio, films, religious drama, and the secular and religious press.

Resolution 63

Progress in the Anglican Communion Missionary Appeal

The Conference suggests that through the Advisory Council on Missionary Strategy there could be an exchange of material, talent, skill, and technical knowledge between regional Churches of the Anglican Communion.

Resolution 64

Progress in the Anglican Communion Missionary Appeal

The Conference recalls Church people to the duty and privilege of stewardship, of which sacrificial, planned, and systematic giving is a part, to the end that the souls of the people may be enriched, and the needs of the Church met, including the adequate support of its ministry and provision for the extension of its work. The Conference urges that the Church in every field be encouraged to become self-supporting.

Resolution 65

Progress in the Anglican Communion Missionary Appeal

The Conference emphasises the importance of witness for Christ which can be borne when Christians go from one country to another, especially to countries where Christians are a small minority, and urges that ways and means be developed to assist both clergy and members of the laity to do so effectively. It also urges that every effort be made, especially on the parochial level, to practice Christian fellowship with people of other nations and races who come to live permanently in a new land.

Resolution 66

Progress in the Anglican Communion Missionary Appeal

The Conference welcomes the fact that regional councils have been formed in the South-east Pacific and the South-west Pacific to assist common counsel and co-operation.

Resolution 67

Progress in the Anglican Communion Missionary Appeal

The Conference is deeply concerned by restrictions upon religious freedom in many areas, imposed in some cases by the state alone and in others by the state influenced by a dominant religious group. To those who suffer under these conditions the Conference extends the assurance of its sympathy and support. It affirms its conviction that freedom of religion includes not only freedom to worship but also freedom to propagate and to teach, as essential parts of the Christian faith.

Resolution 68

Progress in the Anglican Communion Missionary Appeal

The Conference, holding the Anglican Congress to be of great value to the life of the Anglican Communion,

- (a) reaffirms the desire expressed at the Anglican Congress of 1954 that another such Congress be held;
- (b) respectfully requests the Archbishop of Canterbury and the Presiding Bishop of the Protestant Episcopal Church in the United States of America to appoint a committee of bishops, priests, and lay persons to make arrangements, in accordance with the resolution of the Anglican Congress 1954;
- (c) asks that special consideration be given by this committee to the question of holding this Congress outside the English-speaking countries;
- (d) suggests that the date of the Congress be 1963; and
- (e) recommends that the major topic should be "The World-wide Mission of the Church."

Anglican Congress (1963 : Toronto, Ont.) Anglican Congress (1963 : Toronto, Ont.)

Resolution 69

Progress in the Anglican Communion Missionary Appeal

The Conference calls attention to the Anglican Communion Cycle of Prayer prepared by the Overseas Council of the National Assembly of the Church of England, issued in response to the request of the Lambeth Conference 1948, and commends it for the widest possible use in all our Churches by circulation in the dioceses.

Resolution 70

Progress in the Anglican Communion Missionary Appeal

The Conference appreciates the value of the "Pan-Anglican" review, and commends it to the attention of the Churches and provinces of the Anglican Communion, as a means of disseminating information about the Anglican Communion.

Resolution 71

Progress in the Anglican Communion Missionary Appeal

The Conference recommends that literature should be recognised as an important instrument of the Church in fulfilling its mission; and that steps should be taken to secure that in every language area suitable literature is made available for the training of ordinands, the use of the clergy, the instruction and equipment of the laity, and not least for the commending of Christianity to those outside the Church.

Resolution 72

Progress in the Anglican Communion Missionary Appeal

The Conference urges that men and women ready to devote themselves to Christian literary work, including journalism, should be enlisted and trained to regard such work as a true vocation in the service of the Church.

Resolution 73

The Book of Common Prayer - Prayer Book Revision

The Conference welcomes the contemporary movement towards unanimity in doctrinal and liturgical matters by those of differing traditions in the Anglican Communion as a result of new knowledge gained from biblical and liturgical studies, and is happy to know of parallel progress in this sphere by some Roman Catholic and Reformed theologians. It commends the Report of the Sub-committee on the Book of Common Prayer on this subject to the careful study of all sections of the Anglican Communion.

Resolution 74

The Book of Common Prayer - Prayer Book Revision

The Conference, recognising the work of Prayer Book revision being done in different parts of the Anglican Communion,

(a) calls attention to those features in the Books of Common Prayer which are essential to the safeguarding of our unity: ie. the use of the canonical Scriptures and the Creeds, Holy Baptism, Confirmation, Holy Communion, and the Ordinal;

(b) notes that there are other features in these books which are effective in maintaining the traditional doctrinal emphasis and ecclesiastical culture of Anglicanism and therefore should be preserved;

(c) and urges that a chief aim of Prayer Book revision should be to further that recovery of the worship of the primitive Church which was the aim of the compilers of the first Prayer Books of the Church of England.

Resolution 75

The Book of Common Prayer - Prayer Book Revision

The Conference commends to the study of the whole Anglican Communion the counsel on Prayer Book revision given in the Report of the Sub-committee on the Book of Common Prayer.

Resolution 76

The Book of Common Prayer - The Holy Communion Service

The Conference requests the Archbishop of Canterbury, in co-operation with the Consultative Body, to appoint an advisory committee to prepare recommendations for the structure of the Holy Communion service which could be taken into consideration by any Church or Province revising its eucharistic rite, and which would both conserve the doctrinal balance of the Anglican tradition and take account of present liturgical knowledge.

Resolution 77

The Book of Common Prayer - The Commemoration of Saints and Heroes of the Christian Church in the Anglican Communion

The Conference holds that the purpose of a Calendar is to increase our thankfulness to God and to strengthen our faith by recalling regularly the great truths of the Gospel, the principal events in the life of our Lord, and the lives and examples of men and women who have borne pre-eminent witness to the power of the Holy Spirit, and are with us in the communion of saints.

Resolution 78

The Book of Common Prayer - The Commemoration of Saints and Heroes of the Christian Church in the Anglican Communion

The Conference considers that the power to revise or amend Kalendars should be exercised by the same authority as is required for the revision of the Book of Common Prayer within each several Church or province, which authority may allow supplementary commemorations for local use in addition to the Calendar at the request of a diocese.

Resolution 79

The Book of Common Prayer - The Commemoration of Saints and Heroes of the Christian Church in the Anglican Communion

Heroes of the Christian Church in the Anglican Communion The Conference is of the opinion that the following principles should guide the selection of saints and heroes for commemoration:

- (a) In the case of scriptural saints, care should be taken to commemorate men or women in terms which are in strict accord with the facts made known in Holy Scripture.
- (b) In the case of other names, the Kalendar should be limited to those whose historical character and devotion are beyond doubt.
- (c) In the choice of new names economy should be observed and controversial names should not be inserted until they can be seen in the perspective of history.
- (d) The addition of a new name should normally result from a wide-spread desire expressed in the region concerned over a reasonable period of time.

Resolution 80

The Book of Common Prayer - The Commemoration of Saints and Heroes of the Christian Church in the Anglican Communion

The Conference recommends that the Church should continue to commemorate the saints in three ways: by Red Letter days, Black letter days, or a memorial collect alone.

Resolution 81

Ministries and Manpower - The Needs of the Ministry

The Conference, while feeling deep concern about the numerical inadequacy of the ministry available to consolidate the Church's present work, and to serve its expanding mission, nevertheless recognises that that is no short cut to the solution of problems of manpower, and that nothing less than a wide response in terms of vocational dedication to the ministry will meet present needs and provide for expansion.

It therefore urges upon every diocese and upon every priest the need for presenting the vocation to the ministry in terms which will challenge the laymen of the Church to consider a call to this life of sacrifice and devotion.

Resolution 82

Ministries and Manpower - Areas of Special Need

The Conference desires to emphasise that there is a continuing need in "missionary" provinces and dioceses for a supply of men for the ordinary ministerial needs of the Church from outside their own area.

It recognises that from time to time there is need also for men of mature experience, sound learning, and pastoral gifts, to undertake work of special responsibility. It therefore recommends that the missionary agencies of the Church throughout the Anglican Communion should keep this in mind, and seek to have available priests and lay workers for this purpose.

Resolution 83

Ministries and Manpower - The Staffing of Theological Colleges

The Conference desires to emphasise the need for first-class theological teachers for colleges in the developing areas of the Church, and calls upon the missionary agencies of the Anglican Communion to take such steps as are practicable to meet this pressing need. Financial aid is also needed for the improvement of buildings and for the provision of adequate library facilities.

Resolution 84

Ministries and Manpower - United Colleges

The Conference, recognising that there is much common ground in theological training which can be covered in united colleges, and that such colleges can exert a considerable influence in creating better understanding between the several Churches which they serve and in fostering the growth towards greater unity, welcomes the development of united colleges. Nevertheless it considers it essential to secure for Anglican students adequate arrangements for the worship and discipline customary in the Church and to ensure that the Anglican theological contribution is fully and worthily made in the united college.

Resolution 85

Ministries and Manpower - Theological Faculties of Departments

The Conference urges that every endeavour should be made to provide resources whereby theological faculties or departments may be established and supported at the newer universities which are coming into being throughout the area covered by the Anglican Communion. The Conference welcomes the progress which has already been made towards this end, and urges the Church to make the fullest use of these faculties when they are created, both as training centres for the ministry, and as providing opportunities for a real integration of Christian faith and scholarship with the intellectual life of other academic disciplines.

Resolution 86

Ministries and Manpower - Standards of Training

The Conference urges each province of the Anglican Communion to keep under continuous review its standards of training for ordination, both with regard to the period required and the content of the course, having regard to the demands made upon the clergy in modern conditions.

Resolution 87

Ministries and Manpower - Post-ordination Training

The Conference draws attention to the importance of post-ordination training, and recommends that adequate opportunity and financial provision may be available for such training.

Resolution 88

Ministries and Manpower - The Office of Deacon

The Conference recommends that each province of the Anglican Communion shall consider whether the office of deacon shall be restored to its primitive place as a distinctive order in the Church, instead of being regarded as a probationary period for the priesthood.

Resolution 89

Ministries and Manpower - The Supplementary Ministry

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

Resolution 90

Ministries and Manpower - The Office of Reader

The Conference, gratefully recognising the value of the lay ministry (ie. sub-deacon, reader, and catechist), whether stipendiary or voluntary, is of the opinion that it should be controlled and directed

(a) by admission to office by the bishop or his deputy, and

(b) by the bishop's formal licence.

The Conference is of opinion that the work of these ministries should be described as an office, not an order, nor should the office be deemed to possess the character of indelibility. The Conference urges the importance of adequate training and examination before admission to office.

Resolution 91

Ministries and Manpower - The Office of Reader

The Conference emphasises the necessity for due care in the exercise of the facility recommended in the latter part of Resolution 65 of the Lambeth Conference of 1930, for the authorising by a bishop of certain readers to assist in the administration of the Holy Communion. It recommends that this should be done only to meet pressing need, and that this authority should be given explicitly in writing from time to time.

Resolution 92

Ministries and Manpower - Religious Orders and Communities

The Conference, greatly valuing the special form of vocation evident in religious orders and communities, hopes that this form of vocation may find its expression in a wide range of ecclesiastical tradition within the Anglican Communion.

Resolution 93

Ministries and Manpower - The Contribution of Women

The Conference thankfully recognises the particular contribution of women to the mission of the Church; and urges that fuller use should be made of trained and qualified women, and that spheres of progressive responsibility and greater security should be planned for them.

Resolution 94

Ministries and Manpower - The Task of the Laity

The Conference, believing that the laity, as baptized members of the Body of Christ, share in the priestly ministry of the Church and in responsibility for its work, calls upon Anglican men and women throughout the world to realise their Christian vocation both by taking their full part in the Church's life and by Christian witness and dedication in seeking to serve God's purpose in the world.

Resolution 95

Ministries and Manpower - St. Augustine's College, Canterbury

The Conference expresses its satisfaction at the establishment of progress of St Augustine's College, Canterbury, as a central college for the Anglican Communion. It approves of the way in which its work is developing and would encourage its continuance on the present line.

Resolution 96

Ministries and Manpower - St. Augustine's College

The Conference requests the College Consultative Council to continue its work as a necessary link between the College and the Anglican Communion as a whole.

Resolution 97

Ministries and Manpower - St. Augustine's College, Canterbury

The Conference recommends that, in view of the financial needs of the College, the provinces of the Anglican Communion should be asked to increase their contributions for the upkeep of the College from 11,000 to 14,000 [pounds] per annum.

Resolution 98

Ministries and Manpower - St. Augustine's College, Canterbury

The Conference endorses the policy whereby St Augustine's College awards a diploma to students who have satisfactorily completed a prescribed course.

Resolution 99

Ministries and Manpower - St. Augustine's College, Canterbury

The Conference requests provinces of the Anglican Communion to seek to ensure that suitable men are set free for a course of study at St Augustine's.

Resolution 100

The Reconciling of Conflicts Between and Within Nations - The Church's Work of Reconciliation

The Conference is convinced that the Church's work of reconciliation must be powerfully expressed within the parish or local congregation. Consequently here it would lay emphasis upon the following points:

(a) There is a need for Christians to understand more deeply the meaning of God's providence in history and the ground of Christian hope, as distinct from a belief in automatic social progress. This needs to be emphasised in preaching and teaching.

(b) There is need for persistent intercessory prayer, not only in general terms but specifically and by name for those in positions of great responsibility. Such prayers should be offered for those in nations which oppose us as well as those friendly to us.

(c) There is need to emphasise the disastrous effect on the common life of those who come to the Lord's Table unreconciled to their neighbours and with bitterness towards them in their hearts.

We would recall that the Invitation to the Holy Communion is addressed to those who are "in love and charity with their neighbours."

(d) Where there are divisions in the local community, the Christian congregation in that place should face them fearlessly and, by the action of its members, should serve as an agent of reconciliation.

(e) While there are many elements in the reconciling of conflicts, none are more important than the character and conduct of individual people. Success or failure in any particular instance may in the end depend on the individual: not only on his knowledge, his judgement, and his zeal, but also on the spirit of Christ mirrored in a life which bears the marks of the cross and the fruits of the Spirit.

Resolution 101

The Reconciling of Conflicts Between and Within Nations - The Church's Work of Reconciliation

The Conference urges all members of the Anglican Communion to further the ministry of reconciliation by:

- (a) developing deeper understanding and fellowship with churchmen of every land;
- (b) extending the use of clergy and lay workers in lands other than their own, the exchange of teachers and seminarians, and the participation by lay visitors in the Church life of the countries they visit;
- (c) the general use of the Anglican Cycle of Prayer to undergird this wider sense of community;
- (d) participation everywhere in the wider community of all Christian people in the ecumenical opportunities open to them.

Resolution 102

The Reconciling of Conflicts Between and Within Nations - Christian Citizenship

The Conference calls upon all Christian people to recognise their duty of exercising to the full their responsibility as citizens in the national and international policies of their governments.

Resolution 103

The Reconciling of Conflicts Between and Within Nations - Christian Citizenship

The Conference calls upon all Christian people to strive by the exercise of mutual understanding, calm reason, and constant prayer, to reconcile all those who are involved in racial, political, economic, or other conflicts.

Resolution 104

The Reconciling of Conflicts Between and Within Nations - The Rights of Men and Nations

The Conference declares that the Church is not to be identified with any particular political or social system, and calls upon all Christians to encourage their governments to respect the dignity and freedom of people within their own nations and the right of people of other nations to govern themselves.

Resolution 105

The Reconciling of Conflicts Between and Within Nations - Sharing Material Resources

The Conference draws attention to the widespread poverty in many parts of the world; it notes with thankfulness the measures taken to help under-developed countries to become self-supporting, and calls upon Christians in more favoured lands to use their influence to encourage their governments in the task of relieving poverty by a generous sharing of their material and technical resources with those in need.

Resolution 106

The Reconciling of Conflicts Between and Within Nations - Modern Warfare and Christian Responsibility

The Conference reaffirms that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ, and declares that nothing less than the abolition of war itself should be the goal of the nations, their leaders, and all citizens. As an essential step towards achieving this goal the Conference calls upon Christians to press through their governments, as a matter of the utmost urgency, for the abolition by international agreement of nuclear bombs and other weapons of similar indiscriminate destructive power, the use of which is repugnant to the Christian conscience. To this end governments should accept such limitations of their own sovereignty as effective control demands.

The Conference further urges the governments of the leading nations of the world to devote their utmost efforts at once to framing a comprehensive international disarmament treaty, which shall also provide for the progressive reduction of armed forces and conventional armaments to the minimum necessary for the maintenance of internal security and the fulfilment of the obligations of states to maintain peace and security in accordance with the United Nations Charter.

Resolution 107

The Reconciling of Conflicts Between and Within Nations - Modern Warfare and Christian Responsibility

The Conference calls Christians to subject to intense prayer and study their attitudes to the issues involved in modern warfare, and urges the Church to continue to consult regularly with scientists and political leaders about the many problems of ethics and conscience which arise from advances in nuclear research.

Resolution 108

The Reconciling of Conflicts Between and Within Nations - The United Nations

The Conference affirms the need for strengthening the United Nations and to this end:

(a) urges that serious consideration be given to the revision of its Charter, the more effective use of, and respect for, the existing processes of international justice, and to the creation of adequate means for enforcing its decisions;

(b) commends wholeheartedly the work done under the aegis of the United Nations, whereby the skills and resources of member nations are made available for the benefit of the whole of humanity;

(c) recommends that all Church people be asked to pray for God's blessing upon the officers and declared purposes of the United Nations;

(d) urges that all Church people be asked to encourage community study regarding the constitution, the plans, and the needs of the United Nations.

Resolution 109

The Reconciling of Conflicts Between and Within Nations - The United Nations

The Conference draws attention to the work of the Committee of the Churches on International Affairs (within the World Council of Churches) and urges Anglicans to support its efforts to bring an informed Christian opinion to bear on international issues.

Resolution 110

The Reconciling of Conflicts Between and Within Nations - Condemnation of Racial Discrimination

The Conference affirms its belief in the natural dignity and value of every man, of whatever colour or race, as created in the image of God. In the light of this belief the Conference affirms that neither race nor colour is in itself a barrier to any aspect of that life in family and community for which God created all men. It therefore condemns discrimination of any kind on the grounds of race or colour alone.

The Conference would urge that in multi-racial societies members of all races shall be allowed:

- (a) a fair and just share in the government of their country;
- (b) a fair and just share in the control, development, and rewards of the natural resources of their country, including advancement to the highest level of attainment;
- (c) the right to associate freely in worship, in education, in industry, in recreation, and in all other departments of the common life.

Resolution 111

The Reconciling of Conflicts Between and Within Nations - The Church in an Industrial Age

The Conference urges the provinces of the Anglican Communion to give special study to the task, strategy, and ministry of the Church within industrial society, and by the use of bold and imaginative experiments to strengthen the impact of the Christian faith upon the whole life and pattern of industry.

Resolution 112

The Family in Contemporary Society - Marriage

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

Resolution 113

The Family in Contemporary Society - Marriage

The Conference affirms that marriage is a vocation to holiness, through which men and women share in the love and creative purpose of God. The sins of self-indulgence and sensuality, born of selfishness and a refusal to accept marriage as a divine vocation, destroy its true nature and depth, and the right fullness and balance of the relationship between men and women. Christians need always to remember that sexual love is not an end in itself nor a means to self-gratification, and that self-discipline and restraint are essential conditions of the freedom of marriage and family planning.

Resolution 114

The Family in Contemporary Society - Marriage

The Conference welcomes, with thankfulness, the increasing care given by the clergy to preparation for marriage both in instructing youth, through confirmation classes and other means, and also immediately before marriage.

It urges that the importance of this ministry should continue to be emphasised and that special attention should be given to our Lord's principle of life-long union as the basis of all true marriage.

Resolution 115

The Family in Contemporary Society - Marriage

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

Resolution 116

The Family in Contemporary Society - Marriage

The Conference calls upon all Church people to have in mind that, since our Lord's ministry gave a new depth and significance to forgiveness, his Church and the families within it must be a forgiving society, and that there are no wrongs done by its members, one to another, that are unforgivable, or in which a costly forgiveness may not lead to repentance and, through repentance, to reconciliation and a new beginning in living together.

The Conference believes that many tensions in marriage and family life are allowed to reach a breaking point because self-righteousness or a sense of injury takes priority of [sic] forgiveness, and that marital relations also break down because those involved do not in time take counsel with a wise adviser. It affirms that no husband or wife has the right to contemplate even legal separation until every opportunity of reconciliation and forgiveness has been exhausted.

Resolution 117

The Family in Contemporary Society - Marriage

The Conference welcomes the growth of marriage guidance councils, which prepare people for marriage and assisting in maintaining a stable married life. It recommends that the clergy and Church people of mature faith and with the right qualifications should be encouraged to offer themselves for training as counsellors. It believes that such counsel, given as a Christian vocation by well-trained Christian husbands and wives, is a volunteer service of great value, makes an important contribution to the community, and deserves government support.

Resolution 118

The Family in Contemporary Society - Marriage

The Conference recognises that divorce is granted by the secular authority in many lands on grounds which the Church cannot acknowledge, and recognises also that in certain cases where a decree of divorce has been sought and may even have been granted, there may in fact have been no marital bond in the eyes of the Church. It therefore commends for further consideration by the Churches and provinces of the Anglican Communion a procedure for defining marital status, such as already exists in some of its provinces.

Resolution 119

The Family in Contemporary Society - Marriage

The Conference believes that the Resolutions of the 1948 Lambeth Conference concerning marriage discipline have been of great value as witnessing to Christ's teaching about the life-long nature of marriage, and urges that these Resolutions, and their implications, should continue to be studied in every province.

Resolution 120

The Family in Contemporary Society - Polygamy

(a) The Conference bears witness to the truth that monogamy is the divine will, testified by the teaching of Christ himself, and therefore true for every race of men.

(b) It acknowledges that the introduction of monogamy into societies that practice polygamy involves a social and economic revolution and raises problems which the Christian Church has as yet not solved.

(c) The Conference urges upon Church members the continuance of thorough study and earnest prayer that God may lead his Church to know the manner of its witness and discipline in this issue.

(d) The Conference, recognising that the problem of polygamy is bound up with the limitations of opportunities for women in society, urges that the Church should make every effort to advance the status of women in every possible way, especially in the sphere of education.

(e) The Conference further requests His Grace the President to refer this problem to the Advisory Council on Missionary Strategy.

Resolution 121

The Family in Contemporary Society - The Christian Family

The Conference commends, as an aid to better teaching about marriage and home life, the following summary of the marks of a Christian family. Such a family:

- (a) seeks to live by the teaching and example of Jesus Christ;
- (b) joins in the worship of Almighty God on Sundays in church;
- (c) joins in common prayer and Bible reading, and grace at meals;
- (d) is forgiving one to another, and accepts responsibility for one another;
- (e) shares together in common tasks and recreation;
- (f) uses abilities, time, and possessions responsibly in society;
- (g) is a good neighbour, hospitable to friend and stranger.

Resolution 122

The Family in Contemporary Society - The Christian Family

The Conference believes that a most important answer to the crushing impact of secularism on family life lies in a return to the discipline of family prayer and in a faithful common Christian life in the household. It urges that the clergy work towards this end by teaching both the privilege and the means of such worship, and of Bible reading, in which fathers should take their due place with mothers and children as members and ministers of a worshipping community.

Resolution 123

The Family in Contemporary Society - The Christian Family

The Conference, recognising that there is a world-wide need for decent and suitable housing, records its belief that every married couple should have adequate privacy and shelter, for the better bringing up of the family as well as for the benefit of its own married life; and that national and local government share fully with private enterprise the community's obligation to meet this end.

Resolution 124

The Family in Contemporary Society - The Christian Family

The Conference, noting the increasing proportion of older people in many parts of the world, calls attention to the fact that, although some are entirely dependent upon the care of others, many of them, by reason of experience or special skills, still have much to give. It expresses its warm appreciation of the studies and projects bearing on this problem which have already been made, and records its belief that the Church, in all its provinces, should initiate and assist such studies, and should also seek practical means of meeting the needs they reveal. It further emphasises the responsibility of sons and daughters for the needs of elderly parents, and, where possible, for making such provision as will keep them closely within the life and activity of their family circle.

Resolution 125

The Family in Contemporary Society - The Duties of the Laity

The Conference rejoices that, more and more, lay men and women are finding their true Christian ministry in their daily work in the world, as well as in the organised life of the Church. All of us need to remember that the field of Christian service for the laity lies mainly in the secular sphere, where their integrity and competence can best serve the needs of the world and the glory of God. The clergy need to understand this, and to help, by their teaching and by sharing in the thoughts and problems of the laity in their daily work, to deepen this ministry. The laity need equally to understand it, to help one another by Christian discussion and loyal comradeship to bear a better witness, and to offer in their work both their responsible, skilled gifts, and a deeper understanding of the Christian faith about God and man.

Resolution 126

The Family in Contemporary Society - Gambling, Drunkenness, and the Use of Drugs

The Conference draws attention to the widespread and growing reliance on undesirable and artificial means of responding to the restlessness of our present age, and to the resulting weakening of family life. It utters a warning against the dangers implicit in gambling, drunkenness, and the use of drugs, and calls for renewed teaching of responsible and disciplined standards of behaviour.

Resolution 127

The Family in Contemporary Society - Migratory Labour

The Conference, recognising the family as the God-given unit of human life and society, condemns those systems of migratory labour that break up family life by enforcing the unjustified residential separation of man and wife, or of parents and children.

Resolution 128

The Family in Contemporary Society - Refugees and Stateless Persons

The Conference calls the attention of churchmen to the tragic plight of refugees and stateless persons, as a continuing feature of the world today.

It believes their plight is a cause both of intense personal suffering and of political unrest; and that neither this, nor the size of the problem, is sufficiently appreciated. It therefore calls:

(a) for the continuing support, in the form of both gifts and personal service, for the Inter-Church Aid and Refugee Service Department of the World Council of Churches, so that such people may be assisted;

(b) for more sustained action through the United Nations and through governments concerned, to finance migrants and place them in new countries; and

(c) for special care in keeping together the members of families in such distress.

Resolution 129

The Family in Contemporary Society - The Religious Duties of Churchmen

The Conference urges that the sections of the Report on the Family in Contemporary Society dealing with industrial pressures on the family, and, by implication, upon the religious duties of churchmen, should be carefully studied by Christians in industry and should be made a basis for discussions between representatives of the Churches and industrial managers and trade unionists.

Resolution 130

The Family in Contemporary Society - Co-operation with Secular Agencies

The Conference believes it to be most desirable that the clergy and Church workers should take every opportunity of meeting health and social workers, as well as teachers, in a locality, and discussing with them the welfare of the community and its family life.

Resolution 131

The Family in Contemporary Society - The Mutual Exchange of Information

The Conference, believing that a need exists within the Anglican Communion for a far greater sharing of study, and that, especially in areas where research is advancing rapidly, and where social and political changes are pressing, the usefulness of the Anglican Communion, under God, depends upon the maintenance of the closest possible relations between the provinces and their various activities of exploration and investigation, and recommends that His Grace the President and the Consultative Body consider and adopt appropriate means of establishing and maintaining such common conversations and mutual exchange.