



The Lambeth Conference

Resolutions Archive from 1998

Lambeth Conference Resolutions Archive

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Section I –Call to full Humanity

Resolution I.1

Affirmation and Adoption of the United Nations Universal Declaration of Human Rights

On the fiftieth anniversary of its proclamation in December of 1948, this Conference

(a) resolves that its members urge compliance with the United Nations Universal Declaration of Human Rights by the nations in which our various member Churches are located, and all others over whom we may exercise any influence; and

(b) urges extension of the provisions of the Declaration to refugees, uprooted and displaced persons who may be forced by the circumstances of their lives to live among them.

Resolution I.2

Religious Freedom and Tolerance

This Conference, meeting at the dawn of the new millennium calls upon:

(a) all faith communities, especially the Christian Church, to acknowledge our responsibility to mobilise our spiritual, moral and material resources to promote and protect as absolute rights, each person's freedom of thought, conscience and religion;

(b) the leaders of all faith communities to encourage their congregations to reach out to people of all faiths among whom they live, move and have their being, in order to proclaim and demonstrate the imperatives of love and reconciliation as a pre-condition for a new world community; and

(c) governments of all the nations our Churches represent to strive for creation of just and free conditions for people of all religions to practice their beliefs "either alone or in community with others and in public or private, to manifest his (or her) religion or belief in teaching, practice, worship and observance." (UN Universal Declaration of Human Rights, Article 18)

Resolution I.3

Justice for Women and Children

This Conference resolves that each member Church represented make an intentional effort to:

(a) discover the ways in which women and children are affected and victimised by the political, economic, educational, cultural or religious systems in which they live;

(b) discover the ways in which criminal elements of our societies victimise and exploit women and children;

(c) praise the level of public (local, national and international) awareness about such abuses; and

(d) work toward eliminating abuses through co-operation with existing groups such as ECPAT (End Child Prostitution in Asian Tourism) and the monitoring agencies of the United Nations and World Council of Churches.

Resolution I.4

A Faithful Response to Aggression and War

This Conference:

(a) abhors the evil of war;

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- (b) repudiates and condemns the use of violence for settling religious, economic, cultural or political disputes;
- (c) encourages the use of peacekeeping forces to prevent or forestall the escalation of conflicts, and to assist in their resolution;
- (d) repudiates and condemns the use of terrorism;
- (e) decries the production and proliferation of arms;
- (f) commits its members to prayer, mediation, and any active, non-violent means we can employ to end current conflicts and wars and to prevent others; and
- (g) urges the nations represented by our Churches and all those on whom we have any influence whatsoever to join us in this endeavour.

Resolution I.5

Uprooted and Displaced Persons

This Conference commits its members to:

- (a) promote within the Anglican Communion and beyond a greater awareness of the plight of uprooted and forcibly displaced persons, including indigenous peoples, and the causes of such disruption, including Third World Debt, religious conflict, economic deprivation, political oppression and environmental degradation;
- (b) recognise the plight of our brothers and sisters who are victims of forcible displacement, and encourage prayer, worship, and study experiences which express the solidarity of the Anglican Communion with uprooted and forcibly displaced persons, commending the exceptional courage and leadership exercised on behalf of these victims by certain members of the Anglican Communion;
- (c) encourage effective advocacy on behalf of uprooted and forcibly displaced persons within the Anglican Communion as well as within its individual provinces;
- (d) promote greater co-operation within the Anglican Communion on behalf of uprooted and displaced persons by designating contact persons in every province whose responsibility would be to develop and guide this work, and by increasing the commitment of personal and material resources for this work*; and
- (e) encourage the revitalisation of the Anglican Communion International Migrant and Refugee Network to assist the Anglican Communion in this work.

* All primates were requested to do this as expressed in Anglican Consultative Council 6,1984. See Proceedings of ACC-6, Appendix 3, page 26, 1984.

Resolution I.6

The Plight of the People of Northern and Western Uganda

This Conference, acknowledging the appalling suffering of the people of Northern and Western Uganda as a result of continued civil war waged by rebels, known as LRA and ADF (Lord's Resistance Army and Allied Democratic Forces), backed by forces from outside Uganda:

- (a) urges the government of Uganda to continue to engage in a process which will lead to reconciliation, peace and justice. The process must include the Governments of Sudan and the Democratic Republic of Congo, representatives of the Rebels, representatives of main Religious bodies and Opinion Leaders of the areas affected; and

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(b) calls upon the Anglican Consultative Council and appeals to the United Nations organisations to assist in bringing about a quick settlement of this armed conflict.

Resolution I.7

The Plight of the People of the Sudan, Rwanda and Burundi

This Conference, expressing its horror at the human disaster in the Sudan and Rwanda, urges that:

(a) the Episcopal Church of the Sudan be encouraged to establish a dynamic network of reciprocal communications with government bodies, sympathetic Muslims, and non-governmental organisations, including the All Africa Conference of Churches, the Anglican Consultative Council, the Primates of the Anglican Communion, the Anglican Observer at the UN, and specialised organs of the UN and the UN Security Council;

(b) the member Churches of the Anglican Communion find ways to help provide technology, equipment, vehicles and administrative support in order to make publicity about and response to the urgent situation in the Sudan, Rwanda and Burundi possible;

(c) the member Churches of the Anglican Communion contribute as generously as possible of expertise, labour, money, and material goods to aid in necessary rebuilding of these nations on all levels; and

(d) help be sought from existing organisations whose mission is the facilitation of peace processes, to aid in the implementation of this resolution.

Resolution I.8

Creation

This Conference:

a. reaffirms the Biblical vision of Creation according to which:

Creation is a web of inter-dependent relationships bound together in the Covenant which God, the Holy Trinity has established with the whole earth and every living being.

- i. the divine Spirit is sacramentally present in Creation, which is therefore to be treated with reverence, respect, and gratitude;
- ii. human beings are both co-partners with the rest of Creation and living bridges between heaven and earth, with responsibility to make personal and corporate sacrifices for the common good of all Creation;
- iii. the redemptive purpose of God in Jesus Christ extends to the whole of Creation.

b. recognises:

- i. that unless human beings take responsibility for caring for the earth, the consequences will be catastrophic because of:

overpopulation
unsustainable levels of consumption by the rich
poor quality and shortage of water
air pollution
eroded and impoverished soil
forest destruction
plant and animal extinction;

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- ii. that the loss of natural habitats is a direct cause of genocide amongst millions of indigenous peoples and is causing the extinction of thousands of plant and animal species. Unbridled capitalism, selfishness and greed cannot continue to be allowed to pollute, exploit and destroy what remains of the earth's indigenous habitats;
 - iii. that the future of human beings and all life on earth hangs in balance as a consequence of the present unjust economic structures, the injustice existing between the rich and the poor, the continuing exploitation of the natural environment and the threat of nuclear self-destruction;
 - iv. that the servant-hood to God's creation is becoming the most important responsibility facing humankind and that we should work together with people of all faiths in the implementation of our responsibilities;
 - v. that we as Christians have a God given mandate to care for, look after and protect God's creation.
- c. prays in the Spirit of Jesus Christ:
- i. for widespread conversion and spiritual renewal in order that human beings will be restored to a relationship of harmony with the rest of Creation and that this relationship may be informed by the principles of justice and the integrity of every living being, so that self centred greed is overcome; and
 - ii. for the recovery of the Sabbath principle, as part of the redemption of time and the restoration of the divinely intended rhythms of life.

Resolution I.9

Ecology

This Conference:

- a. calls upon all ecumenical partners and other faith communities, governments and transnational companies:
 - i. to work for sustainable society in a sustainable world;
 - ii. to recognise the dignity and rights of all people and the sanctity of all life, especially the rights of future generations;
 - iii. to ensure the responsible use and re-cycling of natural resources;
 - iv. to bring about economic reforms which will establish a just and fair trading system both for people and for the environment.
- b. calls upon the United Nations to incorporate the right of future generations to a sustainable future in the Universal Declaration of Human Rights.
- c. asks the Joint Standing Committee of the ACC and the Primates to consider the appointment of a co-ordinator of an inter-national ecological network within the Anglican Communion, who would:
 - i. work in co-operation with other ecumenical and interfaith agencies;
 - ii. be funded through and responsible to the Anglican Consultative Council;
 - iii. support those engaged in grass-roots environmental initiatives;
 - iv. gather and disseminate data and information on environmental issues so that the Church can play an informed role in lobbying for ecological justice in both the public and private sectors; and

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- v. contribute to the development of environmental educational programmes for use in the training of Christian leaders.

Resolution I.10

Human Sexuality

This Conference:

- a. commends to the Church the subsection report on human sexuality;
- b. in view of the teaching of Scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage;
- c. recognises that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God's transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ;
- d. while rejecting homosexual practice as incompatible with Scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialisation and commercialisation of sex;
- e. cannot advise the legitimising or blessing of same sex unions nor ordaining those involved in same gender unions;
- f. requests the Primates and the ACC to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us;
- g. notes the significance of the Kuala Lumpur Statement on Human Sexuality and the concerns expressed in resolutions IV.26, V.1, V.10, V.23 and V.35 on the authority of Scripture in matters of marriage and sexuality and asks the Primates and the ACC to include them in their monitoring process.

APPENDIX

Resolutions of Sections and Regions referred to in Subsection (f) of Resolution I.10 (Human Sexuality)

Resolution IV.26 from Section IV

This Conference, noting that no province of the Anglican Communion has voted to change the traditional ethical teaching on homosexuality, in order to have and promote credibility with our brothers and sisters in New Churches and Independent Christian Groups, receives and recognises the Kuala Lumpur Statement on Human Sexuality as a contribution of the 'South - South Encounter' to the Anglican Communion.

Note: This Resolution was not voted upon, as the Conference agreed to pass to next business.

Resolution V.1 from Central and East Africa Region

This Conference:

- (a) believes in the primary authority of the Scriptures, according to their own testimony; as supported by our own historic tradition. The Scriptural revelation of Jesus the Christ must continue to illuminate, challenge and transform cultures, structures, systems and ways of thinking; especially those secular views that predominate our society to day;

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(b) consequently, reaffirms the traditional teaching upholding faithfulness between a husband and wife in marriage, and celibacy for those who are single;

(c) noting that the Holy Scriptures are clear in teaching that all sexual promiscuity is a sin, is convinced that this includes homosexual practices, between persons of the same sex, as well as heterosexual relationships outside marriage;

(d) believes that in this regard, as in others, all our ordained Ministers must set a wholesome and credible example. Those persons who practise homosexuality and live in promiscuity, as well as those Bishops who knowingly ordain them or encourage these practices, act contrary to the Scriptures and the teaching of the Church. We call upon them to repent;

(e) respects as persons and seeks to strengthen compassion, pastoral care, healing, correction and restoration for all who suffer or err through homosexual or other kind of sexual brokenness.

(f) affirms that it is therefore the responsibility of the Church to lead to repentance all those who deviate from the orthodox teaching of the Scriptures and to assure them of God's forgiveness, hope and dignity.

Note: This Resolution was put to the Conference in the form of an amendment to Resolution I.10 and was defeated.

Resolution V.10 from the Latin American Region

This Conference recognises the importance of strengthening Christian family values, and thereby reaffirms traditional Anglican sexual ethics.

Note: This Resolution was put to the Conference in the form of an amendment to Resolution I.10 and was withdrawn by the mover.

Resolution V. 23 from the South East Asia Region

This Conference receives the Kuala Lumpur Statement on Human Sexuality with gratitude as an authentic expression of Anglican moral norms.

Note: This Resolution was not voted upon, as the Conference agreed to pass to next business.

Resolution V.35 from the West Africa Region

This Conference:

(a) noting that -

(i) the Word of God has established the fact that God created man and woman and blessed their marriage;

(ii) many parts of the Bible condemn homosexuality as a sin;

(iii) homosexuality is one of the many sins that Scripture has condemned;

(iv) some African Christians in Uganda were martyred in the 19th century for refusing to have homosexual relations with the king because of their faith in the Lord Jesus and their commitment to stand by the Word of God as expressed in the Bible on the subject;

(b) stands on the Biblical authority and accepts that homosexuality is a sin which could only be adopted by the church if it wanted to commit evangelical suicide.

Note: This Resolution was put to the Conference in the form of an amendment to Resolution I.10 and was defeated.

Resolution I.11

Nuclear Weapons

This Conference resolves to call upon our respective governments and through our governments, the United Nations and other instruments:

- (a) to urge all nations to agree by treaty to stop the production, testing, stock-piling and usage of nuclear weapons; and
- (b) to press for an international mandate for all member states to prohibit nuclear warfare.

Resolution I.12

Calling for a Commission on Technology and Ethics

This Conference:

- (a) calls for consideration to be given to the establishment of a commission through the Anglican Consultative Council to track technological developments, to reflect on them theologically and ethically, and to inform bishops and other church leaders as to what is taking place; and
- (b) recommends that such a commission does its work and informs the church of it, as far as possible, through e-mail and Internet conferencing.

Resolution I.13

Landmines

This Conference - attended both by bishops from nations suffering acutely from the presence of landmines in their own countries (Mrs. Winifred Ochola wife of the Bishop of Kitgum in Uganda was killed by a landmine), and by bishops from countries that have profited from the manufacture of landmines:

- (a) calls upon all signatory Governments to ratify the Ottawa Convention (without exceptions) at the earliest possible date;
- (b) calls upon all non-signatory Governments to sign and ratify the Ottawa Convention at the earliest possible date;
- (c) calls upon all Governments to provide extra funding for mine clearance programmes, and to encourage the development of appropriate technology for mine clearance initiatives; and
- (d) calls upon international organisations, all Governments, community level and local Government initiatives, NGOs, Churches and other people of good will, to engage in educational work on this issue, provide practical assistance to alleviate the consequences of the massive level of previous landmine deployment, and engage in practical schemes to reintegrate landmine survivors and their families into their communities.

Resolution I.14

Euthanasia

In the light of current debate and proposals for the legalisation of euthanasia in several countries, this Conference:

- (a) affirms that life is God-given and has intrinsic sanctity, significance and worth;
- (b) defines euthanasia as the act by which one person intentionally causes or assists in causing the death of another who is terminally or seriously ill in order to end the other's pain and suffering;

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(c) resolves that euthanasia, as precisely defined, is neither compatible with the Christian faith nor should be permitted in civil legislation;

(d) distinguishes between euthanasia and withholding, withdrawing, declining or terminating excessive medical treatment and intervention, all of which may be consonant with Christian faith in enabling a person to die with dignity. When a person is in a permanent vegetative state, to sustain him or her with artificial nutrition and hydration may be seen as constituting medical intervention; and

(e) commends the Section Report on euthanasia as a suitable introduction for study of such matters in all Provinces of the Communion.

Resolution I.15

International Debt and Economic Justice

Recognising the importance and urgency of issues of international debt and economic justice, this Conference adopts the following statement:

(a) We see the issues of international debt and economic justice in the light of our belief in creation: God has created a world in which we are bound together in a common humanity in which each person has equal dignity and value. God has generously given to the nations immense resources which are to be held in trust and used for the wellbeing of all and also offered us in Christ Jesus liberation from all that which destroys healthy human life - a pattern of giving which God desires all to follow. The healthy pattern for relationships is of mutual giving and receiving of God's gifts. Borrowing has its place only in as much as it releases growth for human well being. When we ignore this pattern, money becomes a force that destroys human community and God's creation. The vast expansion in the power and quantity of money in recent decades, the huge increase in borrowing among rich and poor alike, the damaging material and spiritual consequences to many, bear testimony to this destructive force.

(b) Mindful of the work done by the political leaders, finance ministers, church leaders and people of creditor nations, we welcome the framework provided by the historic Heavily Indebted Poor Country Initiative (HIPC) of 1996. We particularly welcome the approach of bringing all creditors together to agree upon debt relief, and the emphasis on debtor participation. We welcome unilateral initiatives taken by governments to write off loans owed to Overseas Development Departments; and initiatives by governments and international financial institutions to strengthen the capacity of debtor nations to manage debt portfolios, and to co-operate together. We welcome the commitment by leaders of the eight most powerful economies (the G8) in Birmingham May 1998; to consider withholding future taxpayer-subsidised loans intended for arms sales and other unproductive purposes .

(c) While recognising these achievements, we wish to assert that these measures do not as yet

provide sufficient release for the hundreds of millions of people whose governments are diverting scarce resources away from health, education, sanitation and clean water.

(d) We have heard and understood the point of view that poverty reduction is more important than debt cancellation. Nevertheless we conclude that substantial debt relief, including cancellation of unpayable debts of the poorest nations under an independent, fair and transparent process, is a necessary, while not sufficient precondition for freeing these nations, and their people, from the hopeless downward spiral of poverty. Because indebted nations lose their autonomy to international creditors, debt cancellation is also a necessary step if these governments are to be given the dignity, autonomy and independence essential to the growth and development of democracy. We believe it vital that all of God's people should participate, on the basis of equal dignity, in the fruits of our interdependent world.

(e) The need for debt relief for the poorest nations is urgent. Children are dying, and societies are unravelling under the burden of debt. We call for negotiations to be speeded up so that the poorest nations may benefit from such cancellation by the birth of the new millennium. The imagination of many, rich and poor alike, has already been gripped by the stark simplicity of this call. This response can be harnessed for the cause of development.

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(f) We call on the political, corporate and church leaders and people of creditor nations:

to accept equal dignity for debtor nations in negotiations over loan agreements and debt relief;

to ensure that the legislatures of lending nations are given the power to scrutinise taxpayer-subsidised loans; and to devise methods of regular legislative scrutiny that hold to account government-financed creditors, including the multilateral financial institutions, for lending decisions;

to introduce into the design of international financial systems mechanisms that will impose discipline on lenders, introduce accountability for bad lending, and challenge corruption effectively, thus preventing future recurrence of debt crises;

to introduce measures that will enable debtor nations to trade fairly with creditor nations. Fair trade will allow debtor nations to develop their domestic economies. This in turn will allow them to pay those debts which remain and to take their rightful place in the community of nations;

to ensure that each of the OECD (Organisation for Economic Co-operation and Development) nations honour their commitment to set aside 0.7% of their GNP for international development.

(g) We call on political leaders, finance ministers, corporate executives traditional rulers, religious leaders and the people of debtor nation:

to accept independent, fair and transparent procedures for agreeing debt relief;

to adopt much greater transparency and accountability in the process of accepting and agreeing new loans, particularly as the burden of repayment of these loans will fall largely on the poorest; ensuring proper scrutiny by legislative bodies of each loan contract signed by government ministers;

to adopt measures for disciplining elected and paid government officials who corruptly divert public funds and also to provide for sanctions against private sector persons and bodies who act corruptly;

to adopt measures for ensuring that additional resources generated from debt relief are allocated to projects that genuinely benefit the poorest sections of society.

(h) We call on political leaders and finance ministers in both creditor and debtor nations to develop, in a spirit of partnership, a new, independent, open and transparent forum for the negotiation and agreement of debt relief for highly indebted nations. In particular, we call on them to co-operate with the United Nations in the establishment of a Mediation Council whose purpose would be:

to respond to appeals from debtor nations unable to service their debts, except at great human cost;

to identify those debts that are odious, and therefore not to be considered as debts. to assess, independently and fairly, the assets and liabilities of indebted nations; to determine that debt repayments are set at levels which prioritise basic human development needs over the demands of creditors; to hold to account those in authority in borrowing countries for the way in which loans have been spent;

to hold to account those in authority in lending nations for the nature of their lending decisions; to demand repayment of public funds corruptly diverted to private accounts; to consult widely over local development needs and the country's capacity to pay; and to ensure, through public monitoring and evaluation, that any additional resources made available from debt relief are allocated to projects that genuinely benefit the poor.

(i) We commit ourselves to supporting the objectives outlined above, in the countries in which we live, whether they are debtor nations or creditor nations. We will seek also to highlight the moral and theological implications. Mindful of the wisdom held within other faith traditions we shall work with them, as we are able, to examine the issues of credit and debit and the nature of the economy.

(j) Furthermore we call upon members of the Communion to co-operate with other people of faith in programmes of education and advocacy within our dioceses, so that we may help to raise public awareness of these vital economic issues that impact so deeply on the daily lives of the poor.

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(k) Finally, we call on all Primates to challenge their dioceses to fund international development programmes, recognised by provinces, at a level of at least 0.7% of annual total diocesan income.

Section II - Called to live and proclaim the good news

Resolution II.1

The Theological Foundations of Mission

This Conference:

- a. believing that all our mission springs from the action and self-revelation of God in Jesus Christ and that without this foundation, we can give no form or content to our proclamation and can expect no transforming effect from it.
- b. resolves to:
 - i. reaffirm our faith in the doctrines of the Nicene Creed as the basis of what is to be believed, lived and proclaimed by the churches of the Anglican Communion;
 - ii. accept the imperative character of our call to mission and evangelism as grounded in the very nature of the God who is revealed to us.

Resolution II.2

Mission And The Structures Of The Anglican Communion

This Conference:

- a. acknowledges gratefully the contribution of many individuals and agencies in serving, stimulating and assessing the work of the Decade of Evangelism, particularly the Church of Nigeria for its gift to the whole church through its role in initially resourcing the involvement of the ACC in this work by seconding Canon Dr Cyril Okorochoa, the continuing contribution of MISSIO whose report we received, and whose work we wish to see continued, and the Anglican Communion Global Conference on Dynamic Evangelism beyond 2000 at Kanuga in 1995;
- b. believes that the instruments of unity (the Archbishop of Canterbury; the Lambeth Conference; the ACC and the Primates meeting) need to work much more closely together and to review their mutual accountability (e.g. the ACC and the Primates meetings should consider communicating the results of their deliberations to all Bishops in the Communion);
- c. considers that regional networks and relationships should be reinforced and encouraged and their work be fully publicised;
- d. requests that the Joint Standing Committee of the Primates' Meeting and the ACC consider, as a matter of urgency, how the budget and staffing of the Communion's official networks might come to reflect the priorities of mission and evangelism;
- e. similarly requests that the MISSIO be instructed to study further the most efficient and effective ways for the Communion to extend mission and evangelism (e.g. through a mission and evangelism secretary);
- f. suggests that the Lambeth Conference be recognised as a significant consultative body which gives a sense of unity and direction to the whole Communion, which should receive and review reports of significant activities carried out as part of the work of the Communion.

Resolution II.3

Companion Dioceses

This Conference;

- a. notes that many dioceses in the Anglican Communion have not as yet been able to establish companion relationships;
- b. believes that the time has come for significant new initiatives in encouraging all dioceses to develop companion relationships across provincial boundaries, as part of the process of developing the cross-cultural nature of the communion;
- c. believes that, in addition to the structures administered through Partners in World Mission and the Anglican Communion Office, dioceses should be encouraged to take initiatives in sharing information, contact and exchange.
- d. accordingly resolves: that each diocese of the Communion should, by the time of the next Lambeth Conference, have made a serious effort to identify one or more dioceses as a companion, in formal and informal ways.

Resolution II.4

Christianity In Islamic Societies

This Conference;

- a. mindful of the great changes that have taken place in many nations with a substantial or majority Islamic population, and recognising the historic contributions of Islamic culture to ideals of justice and religious freedom;
- b. views with concern the tendency in some such nations to seek to enforce a legal code which encourages discrimination against, or harassment of, non-Muslim communities;
- c. resolves:
 - i. respectfully to request the governments of nations where such discriminations and harassment are common occurrences to affirm their commitment to religious liberty; and
 - ii. to pledge ourselves to support the civil and religious liberties of Muslims in situations where they are in a minority, and to combat prejudice and ignorance about Islam among Christians and others.

Resolution II.5

Iran

This resolution was not moved in view of a similar resolution from the South Asia/Middle East Region

Resolution II.6

Future Priorities In Mission

As it moves towards the third millennium of Christian Witness, this conference;

- a. gives thanks to God for all the experience so far of the Decade of Evangelism, noting the Testimonies and challenges from many churches across the Communion;
- b. repents of our failures in mission and evangelism;
- c. expresses its determination that the impetus should not be lost. The primary task of every bishop, diocese and congregation in the Anglican Communion is to share in and show the love of God in Jesus Christ - by worship, by the proclamation to everyone of the gospel of salvation through Christ, through the announcing of good news to the poor and the continuing effort to witness to God's Kingdom and God's justice in act and word and to do so in partnership with Christians of all traditions;
- d. urges that priority should be given at every level in our Communion to reaching out to those who have never heard, or never responded to the gospel of Christ, and to reawakening those whose love has grown cold;
- e. commits ourselves to call our people to be a transforming church by practising Jubilee, and by sharing financial resources between different regions of our Communion, not only for responding to crises or disasters, but to enable local initiatives in outreach, service and evangelism;
- f. commits ourselves in the light of what is said in this Report to work to transform the dioceses we serve into communities that share fully at every level in the mission of God.

Resolution II.7

Urbanisation

This Conference:

- a. calls upon the Member Churches of the Anglican Communion to address the processes of urbanisation across the world, both in our cities and all other communities;
- b. asks our Member Churches to give urgent attention to "Living and Proclaiming the Good News" in our cities so that all that destroys our full humanity is being challenged, the socially excluded are being welcomed and the poor are hearing the Good News (Matthew 11:3); and in order to assist this priority in mission
- c. resolves;
 - i. to ask the Anglican Consultative Council to give support to the formation of an Anglican Urban Network to share information and experience on urbanisation and urban mission;
 - ii. to support the establishment of a "Faith in an Urban World" Commission, after due consultation with ecumenical bodies.

Resolution II.8

Young People

This Conference;

- a. recognises and celebrates the dynamic work of God among young people, and their infinite value in the human family. They are for us in the church, as they were for Jesus, signs of the Kingdom of God among us. Their presence and ministry in the church is essential for the whole family of God to be complete. As adults, we confess with deep humility and sorrow that the adult world has created children of war, children abused by neglect and sexual exploitation, and children who are victims of aggressive advertising. In joyful obedience to God we reaffirm our apostolic commitment to all young people everywhere.
- b. recognises the faithful and creative work by many Church members in ministry with children both within and beyond the church's borders
- c. resolves, for the health and welfare of the whole Church;
 - i. that the bishops of the Anglican communion will commit themselves, and will give leadership in their diocese, to ensure that the church is a safe, healthy, and spiritually enriching community for children and young people;
 - ii. that the bishops will give more attention to the furtherance of ministry to children as a recognition of their importance to God and as a foundation for all future ministry;
 - iii. that the bishops will commit themselves to give significant time over the next twelve months to meet with young people in their dioceses, listening to them, praying with them searching the Scriptures and breaking bread together with them, and providing ways for them to be trained in leadership skills and to exercise that leadership in the life and mission of the church;
 - iv. that such meetings should open out into attempts to meet and hear young people who have not yet been touched by the Gospel;
 - v. that teams of adults and young people in as many congregations as possible be trained for holistic ministry to young people outside the church, so as to speak of God's love in Christ in ways that can be heard, and that Christian young people be equipped, in the power of the Holy Spirit, for service in Church and Community;
 - vi. that young people should be helped to find or maintain their spiritual home in the Anglican Church by giving particular attention to matters of liturgy including the use of music and silence; and
 - vii. That urgent consideration be given to how best international Anglican networks of young people may be strengthened and serviced by the structures of the Communion.

Section III - Called to be faithful in a plural world

Resolution III.1

The Bible

This Conference, recognising the need in our Communion for fuller agreement on how to interpret and apply the message of the Bible in a world of rapid change and widespread cultural interaction,

- a. reaffirms the primary authority of the Scriptures, according to their testimony and supported by our own historic formularies;
- b. urges that the Biblical text should be handled respectfully, coherently, and consistently, building upon our best traditions and scholarship believing that the Scriptural revelation must continue to illuminate, challenge and transform cultures, structures, and ways of thinking, especially those that predominate today;
- c. invites our provinces, as we open ourselves afresh to a vision of a Church full of the Word and full of the Spirit, to promote at every level biblical study programmes which can inform and nourish the life of dioceses, congregations, seminaries, communities, and members of all ages.

Resolution III.2

The unity of the Anglican Communion

This Conference, committed to maintaining the overall unity of the Anglican Communion, including the unity of each diocese under the jurisdiction of the diocesan bishop,

- a. believes such unity is essential to the overall effectiveness of the Church's mission to bring the Gospel of Christ to all people;
- b. for the purpose of maintaining this unity, calls upon the provinces of the Communion to uphold the principle of 'Open Reception' as it relates to the ordination of women to the priesthood as indicated by the Eames Commission; noting that "reception is a long and spiritual process." (Grindrod Report);
- c. in particular calls upon the provinces of the Communion to affirm that those who dissent from, as well as those who assent to, the ordination of women to the priesthood and episcopate are both loyal Anglicans;
- d. therefore calls upon the Provinces of the Communion to make such provision, including appropriate episcopal ministry, as will enable them to live in the highest degree of Communion possible, recognising that there is and should be no compulsion on any bishop in matters concerning ordination or licensing;
- e. also affirms that "although some of the means by which communion is expressed may be strained or broken, there is a need for courtesy, tolerance, mutual respect, and prayer for one another, and we confirm that our desire to know or be with one another, remains binding on us as Christians". (Eames, p.119).

Section III – Called to be faithful in a plural world.

Resolution III.3

Subsidiarity

This Conference affirms the principle of "subsidiarity," articulated in Chapter 4, The Virginia Report, which provides that "a central authority should have a subsidiary function, performing only those tasks which cannot be performed at a more immediate or local level", provided that these tasks can be adequately performed at such levels.

Resolution III.4

Eames Commission

Noting that Resolution 1 of the 1988 Lambeth Conference (The ordination or consecration of women to the episcopate) recommended that the Archbishop of Canterbury, in consultation with the Primates appoint a commission

- a. to provide for an examination of the relationships between the provinces of the Anglican Communion and ensure that the process of reception includes continuing consultation with other Churches as well;
- b. to monitor and enumerate the process of consultation within the Communion and to offer further pastoral guidelines; and noting that the Archbishop of Canterbury and the Primates having now received the completed work of the commission chaired by the Most Revd Robin Eames: this Conference
 - i. accepts and endorses the report and thanks the members of the Commission;
 - ii. recognises the ongoing, open process of reception within the Communion;
 - iii. recommends the guidelines to every Province; and
 - iv. urges continuing monitoring within the Communion with regular reporting to the Primates' Meeting.

Note: This Resolution was conflated with Resolution IV.10.

Resolution III.5

The Authority of Holy Scriptures

This Conference

- a. affirms that our creator God, transcendent as well as immanent, communicates with us authoritatively through the Holy Scriptures of the Old and New Testaments; and
- b. in agreement with the Lambeth Quadrilateral, and in solidarity with the Lambeth Conference of 1888, affirms that these Holy Scriptures contain 'all things necessary to salvation' and are for us the 'rule and ultimate standard' of faith and practice.

Resolution III.6

Instruments of the Anglican Communion

This Conference, noting the need to strengthen mutual accountability and interdependence among the Provinces of the Anglican Communion,

- a. reaffirms Resolution 18.2(a) of Lambeth 1988 which "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. asks that the Primates' Meeting, under the presidency of the Archbishop of Canterbury, include among its responsibilities positive encouragement to mission, intervention in cases of exceptional emergency which are incapable of internal resolution within provinces, and giving of guidelines on the limits of Anglican diversity in submission to the sovereign authority of Holy Scripture and in loyalty to our Anglican tradition and formularies;
- c. recommends that these responsibilities should be exercised in sensitive consultation with the relevant provinces and with the Anglican Consultative Council (ACC) or in cases of emergency the Executive of the ACC and that, while not interfering with the juridical authority of the provinces, the exercise of these responsibilities by the Primates' Meeting should carry moral authority calling for ready acceptance throughout the Communion, and to this end it is further recommended that the Primates should meet more frequently than the ACC;
- d. believing that there should be a clearer integration of the roles of the Anglican Consultative Council and the Primates' Meeting, recommends that the bishops representing each province in the Anglican Consultative Council should be the primates of the provinces and that -
 - i. equal representation in the ACC from each province, one presbyter or deacon and one lay person from each province should join the primates in the triennial ACC gathering;
 - ii. an executive committee of the ACC should be reflective of this broad membership, and;
 - iii. there should be a change in the name of the Anglican Consultative Council to the Anglican Communion Council, reflecting the evolving needs and structures to which the foregoing changes speak;
- e. reaffirms the role of the Archbishop of Canterbury as a personal sign of our unity and communion, and the role of the decennial Lambeth Conference and of extraordinary Anglican Congresses as called, together with inter-provincial gatherings and cross-provincial diocesan partnerships, as collegial and communal signs of the unity of our Communion.

Section III – Called to be faithful in a plural world.

Resolution III.7

The Lambeth Conference

Noting that -

- a. the members of the Anglican Consultative Council (ACC) were invited to Lambeth Conference 1988 and Lambeth Conference 1998;
- b. some assistant bishops were invited in 1978 and 1988 and that in 1998 all assistants were invited; and
- c. that in ten years' time numbers and costs will inevitably be much greater; this Conference requests that those planning for the next Conference actively consider
 - i. the optimal size for the Conference;
 - ii. possible alternative locations; and
 - iii. optional Conference designs.

Resolution III.8

The Virginia Report

This Conference

- a. welcomes the 1997 Report of the Inter Anglican Theological and Doctrinal Commission (The Virginia Report) as a helpful statement of the characteristics of our Communion;
- b. recognises that the report, the fruit of ten years of careful work accomplished since the 12th Lambeth Conference, identifies and explores important questions about unity, interdependence and mutual accountability in the Anglican Communion;
- c. commends its discussion of our Trinitarian faith as the basis of our koinonia and interdependence, while recommending the need for further work to be done with respect to the report's discussion of reason in relation to the primacy of Holy Scripture;
- d. affirms that the Churches of our Anglican Communion are joined in the communion of God through Our Lord Jesus Christ by the gracious power of the Holy Spirit, celebrating the fact that our communion together is maintained in the life and truth of Christ by the gift to us of the Holy Scriptures, the Apostles and Nicene Creeds, the sacraments of Baptism and Eucharist, and the historic episcopate, and commending the fundamental importance of these to the consideration of our partners in ecumenical dialogue;
- e. values the instruments of Anglican unity as they are described in the Virginia Report, the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council, and the meeting of Primates;
- f. values and discerns the Church to be held in koinonia by our liturgical tradition and common patterns of worship, by prayer and the communion of the saints, the witness of the heroes and heroines of our history, the sharing of the stories of our faith, and by our interdependence through exchanges of friendship between our dioceses and by service to others in the name of Christ;
- g. calls upon member Churches and the ACC in the next decade to facilitate the sharing of resources of theological education and training in ministry and to promote exchanges amongst the theological colleges and seminaries of our Communion so as to minister to a deepening unity of heart and mind;
- h. requests the Primates to initiate and monitor a decade of study in each province on the report, and in particular on "whether effective communion, at all levels, does not require appropriate instruments, with due safeguards, not only for legislation, but also for

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oversight" (para. 5.20) as well as on the issue of a universal ministry in the service of Christian unity(cf. Agros Report, para. 162, and the Encyclical Letter of Pope John Paul II, Ut unum sint 96);

- i. requests that this study should include consideration of the ecumenical implications involved and that the Primates should make specific recommendations for the development of instruments of communion not later than the 14th Lambeth Conference.

Resolution III.9

Inter-regional groupings

This Conference requests that at a forthcoming meeting of the Anglican Consultative Council ways and means be explored for bishops to gather in inter-regional groupings at convenient intervals for communion, exchange, renewal and theological reflection whereby they might be enabled to take back home ideas for guidance distilled from the global experience of fellow bishops.

Resolution III.10

Marriage and Family Life

This Conference, recognising the need for the Church to respond to the destructive pressures on the integrity of marriage and family life on behalf of the families in our care and noting that the local congregation bears a serious responsibility for giving counsel about the Christian understanding of marriage and family life -

- a. endorses the summary report of the International Anglican Family Network (IAFN Newsletter - July 1998);
- b. affirms that the local Christian community should give such counsel; and
- c. believes that the institutions charged with training people for and in Christian ministry must include in their programmes thoughtful and practical courses to prepare clergy and laity to give counsel and encouragement in Christian marriage and family life in the congregations where they serve.

Resolution III.11

Religious Freedom

This Conference challenges Anglicans, as servants of Jesus Christ, our Lord and Saviour -

- a. to respect the rights and freedom of all faiths to worship and practise their ways of life;
- b. to work with all people of good will to extend these freedoms of worship, religious practice and conversion throughout the world;
- c. to stand by those who are being persecuted for their faith by our prayers, protests and practical support;
- d. to enter into dialogue with members of other faiths, to increase our mutual respect and explore the truths we hold in common and those on which we differ;
- e. to witness to our faith in the reconciling and saving activity of God in our Lord Jesus Christ working in us now through the power of the Holy Spirit; and
- f. to equip ourselves for our witness, dialogue and service by becoming better versed in the teaching and practice of our own faith, and of at least one other faith.

Resolution III.12

The Monitoring of Inter-Faith Relations

This Conference requests the Anglican Consultative Council to consider setting up a body in the Anglican Communion to monitor Christian/Muslim and other faith relations throughout the world for the purpose of, promoting, educating, and advising on inter-faith dialogue with Muslim and other faiths and to arrange for adequate support and relief for Christians who are persecuted.

Resolution III.13

Marriage and Family Life

This Resolution was not moved, having been conflated with Resolution III.10.

Resolution III.14

Inculturation of worship

This Conference, rejoicing in its own experience of multi-cultural worship, reaffirms Resolutions 22 and 47 of the 1988 Lambeth Conference encouraging the inculturation of worship and urges each province to seek the best ways of inculturating its forms and practice of worship.

Resolution III.15

Co-ordinator for Liturgy

This Conference

- a. thanks the Anglican Church of Canada for seconding the Revd Paul Gibson to the Anglican Consultative Council (ACC) in 1989 and for funding his work, and is grateful for his contribution to the Anglican Communion as its Co-ordinator for Liturgy in the years since then;
- b. urgently requests the Anglican Consultative Council to take steps to find, appoint and sustain a successor to him on his retirement; and
- c. calls upon all provinces to keep the Anglican Consultative Council fully informed about all official liturgical revision through the Co-ordinator for Liturgy or other members of the Council's staff as necessary.

Resolution III.16

International Anglican Liturgical Consultations

This Conference welcomes the emergence in the 1980s of the International Anglican Liturgical Consultations (IALCs); endorses the recognition given to the IALCs by, first the Standing Committee of the Anglican Consultative Council (ACC) and then in 1993, by the Joint Meeting of the Primates and the ACC; requests the IALCs to report regularly to the Primates' Meeting; commends to study of each diocese and province the publications of the IALCs; asks each province to send representatives to the Consultations held every four years in order that these may represent the whole Communion; and commends to the provinces which can afford to send more representatives the principle of funding bursaries for those provinces which cannot.

Section III – Called to be faithful in a plural world.

Resolution III.17

Liturgical revision

This Resolution was not moved, having been conflated with Resolution III.15.

Resolution III.18

The Mothers' Union

This Conference

- a. expresses its gratitude to the Mothers' Union and related organizations, for all their work in supporting families and family life throughout the world;
- b. it is grateful for the many initiatives they have taken to address the needs of the disadvantaged in society; and
- c. encourages the Mothers' Union and the related organisations in the many ways that they are planning for further development of all this work in the next Millennium.

Resolution III.19

Urbanisation

This resolution was not moved in view of the similar Resolution II.7.

Resolution III.20

The daily offices

This Conference, affirming the importance of Bishops being faithful in the praying of the daily offices, urges the bishops present at this Conference to re-commit themselves to this spiritual discipline and to endeavour to encourage their clergy and people in the discipline of daily prayer.

Resolution III.21

Young people

This resolution was not moved in view of the similar Resolution II.8.

Section III – Called to be faithful in a plural world.

Resolution III.22

Discipleship

This Conference -

- a. affirms our trust in the power of God's Spirit to ensure that all persons are made full disciples and equally members of the Body of Christ and the people or laos of God, by their baptism;
- b. while recognising the necessity of the ordained ministry and special responsibilities which are given to various members of the Body, also recognises that all the baptised share in the common priesthood of the Church;
- c. notes that the life, practice, polity and liturgy of churches everywhere should exemplify this understanding of our community and common life; and
- d. affirms that in baptism all are called to personal commitment to Jesus Christ and should be given education and opportunity for ministries which include worship, witness, service and acts of forgiveness and reconciliation in the setting of their daily life and work.

Section IV - Called to be one.

Resolution IV.1

Commitment to full, visible unity

This Conference:

- a. reaffirms the Anglican commitment to the full, visible unity of the Church as the goal of the Ecumenical Movement;
- b. encourages the further explication of the characteristics which belong to the full, visible unity of the Church (described variously as the goal, the marks, or the portrait of visible unity); and
- c. recognises that the process of moving towards full, visible unity may entail temporary anomalies, and believes that some anomalies may be bearable when there is an agreed goal of visible unity, but that there should always be an impetus towards their resolution and, thus, towards the removal of the principal anomaly of disunity.

Resolution IV.2

The Chicago-Lambeth Quadrilateral

This Conference:

- a. reaffirms the Chicago-Lambeth Quadrilateral (1888) as a basis on which Anglicans seek the full, visible unity of the Church, and also recognises it as a statement of Anglican unity and identity;
- b. acknowledges that ecumenical dialogues and experience have led to a developing understanding of each of the elements of the Quadrilateral, including the significance of apostolicity, pastoral oversight (episcopate), the office of bishop and the historic episcopate; and
- c. commends continuing reflection upon the Quadrilateral's contribution to the search for the full, visible unity of the Church, and in particular the role within visible unity of a common ministry of oversight exercised in personal, collegial and communal ways at every level.

Resolution IV.3

An Inter-Anglican Standing Commission on Ecumenical Relations

This Conference:

- a. (a) while noting that expense will be involved, endorses the proposal of the Ecumenical Advisory Group, endorsed by the ACC-10 in Panama (Resolution 16), that the EAG be replaced by an Inter-Anglican Standing Commission on Ecumenical Relations; and
- b. proposes that the tasks of this Commission should be:
 - i. to monitor and enable Anglican participation in multilateral and bilateral dialogues, both regional and international;
 - ii. to monitor and encourage the process of response, decision and reception;
 - iii. to ensure theological consistency in dialogues and conversations by reviewing regional and provincial proposals with ecumenical partners and, when an agreement affects the life of the Communion as a whole, after consultation with

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the ACC, to refer the matter to the Primates' Meeting, and only if that Meeting so determines, to the Lambeth Conference, before the Province enters the new relationship;

- iv. to give particular attention to anomalies which arise in the context of ecumenical proposals with a view to discerning those anomalies which may be bearable in the light of progress towards an agreed goal of visible unity, and to suggest ways for resolving them;
- v. to consider, when appropriate, if and how an agreement made in one region or Province can be adopted in other regions or Provinces;
- vi. to address issues of terminology;
- vii. to facilitate the circulation of documents and ecumenical resources throughout the Communion, as far as possible in the languages of the Communion.

Resolution IV.4

Local ecumenism

This Conference:

- a. welcomes the initiatives taken in many provinces and dioceses to work together at the local level with Christians of other traditions; especially in the establishment of Co-operating Parishes, Ecumenical Shared Ministries and Local Ecumenical Partnerships;
- b. notes with interest the proposal for an Ecumenical Bishop in Wales and commends this proposal to the first meeting of the proposed Inter-Anglican Standing Commission on Ecumenical Relations for study;
- c. commends joint ministerial and theological formation, wherever appropriate and possible, including both pre-and post-ordination training;
- d. encourages Christians to join together to witness to justice and peace and to moral, social and environmental concerns entailed by life in Christ;
- e. notes with interest the Covenant Agreement on Mutual Recognition of Ministers of the Church Unity Commission in Southern Africa; and
- f. welcomes the continuing work of the Church Unity Commission on the ministry of episcopate and requests that the result of the study be reported to the proposed Inter-Anglican Standing Commission on Ecumenical Relations.

Resolution IV.5

Ecclesiology and Ethics

This Conference:

- a. recognising the centrality of ethical obedience and witness to life in Christ and hence to the visible unity of the Church, welcomes the ecumenical work done since the last Lambeth Conference on ecclesiology and ethics (Life in Christ [ARCIC, 1994], Church and World (1990), Costly Unity (1993), Costly Obedience (1996), and Costly Commitment (1995) [WCC]) and encourages the continuation of this work in the multilateral and bilateral dialogue;
- b. rejoices at the emerging consensus that racism, inequality between men and women, global economic injustice and the degradation of the earth's ecology are incompatible with the Christian faith; and

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- c. calls for continuing work to identify, study and come to a common mind concerning ethical issues where contention threatens to divide the Anglican Communion and create new division amongst the churches.

Resolution IV.6

Churches in Communion

This Conference:

- a. recommends that the proposed Inter-Anglican Standing Commission on Ecumenical Relations reflect upon the implications of being in communion with the See of Canterbury with particular reference to the United Churches and Churches in Communion;
- b. welcomes the fact that the International Bishops' Conference of the Union of Utrecht and the ACC have agreed to the establishment of an Anglican-Old Catholic International Co-ordinating Council;
- c. recommends that consideration be given to ways of deepening our communion with the Old Catholic Churches beyond the Bonn Agreement, including means of taking counsel and making decisions together; the anomaly of overlapping jurisdictions; the implications of wider ecumenical relationships, particularly with the Roman Catholic, Orthodox and Lutheran Churches; and the importance of work together on issues of mission and common witness;
- d. welcomes the adoption by both churches of the Concordat between the Episcopal Church in the Philippines and the Philippine Independent Church (1997), which establishes a relationship of full communion;
- e. welcomes the relationship of communion established in Northern Europe between six Lutheran churches (Estonia, Finland, Iceland, Lithuania, Norway and Sweden) and four Anglican churches (England, Ireland, Scotland and Wales) by the signing of the Porvoo Declaration in 1996, and recognises the enrichment brought through the presence of Finnish, Norwegian and Swedish bishops at this Conference as bishops in communion; and
- f. welcomes the decision by the Porvoo Church Leaders Meeting in 1998 that the Lusitanian Catholic Apostolic Evangelical Church of Portugal and the Spanish Episcopal Reformed Church should be regarded as being covered by the Preamble to the Porvoo Declaration subject to their Synods' approval of the Declaration.

Resolution IV.7

World Council of Churches

This Conference:

- a. greets the 8th Assembly of the World Council of Churches in Harare and congratulates the Council as it celebrates its Fiftieth Anniversary in 1998;
- b. expresses its gratitude to the WCC, which has enriched the Anglican Communion not least through the work of the Faith and Order Commission;
- c. commends the achievements and insights of the Ecumenical Decade of Churches in Solidarity with Women;
- d. affirms the importance of the study Towards a Common Understanding and Vision of the WCC as a first step in the renewal of the Council's life and work;
- e. recommends that the Assembly mandate the incoming Central Committee to undertake more focused work on:

Section V – Regional Resolutions

- i. the vision of unity the Council should seek to nurture, building on the Canberra Statement adopted by the Seventh Assembly;
 - ii. renewed structures of the Council which would most effectively promote that vision;
 - iii. a radical reassessment of the basis and categories of membership in the WCC and what changes in the WCC would be required to make it possible for the Roman Catholic Church to be a full member;
 - iv. the nature of the fellowship shared by members of the Council;
- f. invites the Joint Working Group between the WCC and the Roman Catholic Church to consider what changes in the WCC would be required to make it possible for the Roman Catholic Church to be a full member; and
- g. requests that the Harare Assembly makes provision for a consideration of the concerns of the Orthodox Churches, expressed at the meeting at Thessaloniki (May 1998).

Resolution IV.8

A Common Date for Easter

This Conference:

- a. welcomes the work of the WCC on a common date for Easter, recognising that in the year 2001, according to calculations by both the Eastern and Western Churches, the date of the Easter/Pascha observance will coincide; and
- b. recommends:
 - i. that the following procedures for achieving a commonly recognised date for the annual celebration of Easter, as the day of resurrection of our Lord Jesus Christ, should be agreed upon by all Christian Churches:
 - i. maintain the Nicene norms (that Easter fall on the Sunday following the first vernal new moon);
 - ii. calculate the date of the vernal equinox from the data provided by the most accurate scientific and astronomical methods;
 - iii. use as the basis of reckoning the meridian of Jerusalem, the place of Christ's death and resurrection.
 - ii. that each province of the Anglican Communion be invited to endorse the above resolutions and to report its endorsement to the Secretary of the Anglican Consultative Council by the Feast of the Nativity, AD 2000 and that these responses be reported to the WCC.

Resolution IV.9

The Virginia Report

This Resolution was not moved, having been conflated with Resolution III.8.

Resolution IV.10

Eames Commission

This Resolution was not moved, having been conflated with Resolution III.4.

Resolution IV.11

'Continuing' Churches

This Conference:

- a. believes that important questions are posed by the emergence of groups who call themselves 'continuing Anglican Churches' which have separated from the Anglican Communion in recent years; and
- b. asks the Archbishop of Canterbury and the Primates' Meeting to consider how best to initiate and maintain dialogue with such groups with a view to the reconciliation of all who own the Anglican tradition.

Resolution IV.12

Implications of Ecumenical Agreements

This Conference:

- a. encourages a fuller embodiment of the spirit and content of accepted agreed statements in the life and teaching of the Provinces; and
- b. urges that new Provincial liturgical texts and practices be consonant with accepted ecumenical agreements reached in multilateral and bilateral dialogues, for example BEM and ARCIC, and requests the Primates to consider appropriate ways for encouraging this in consultation with the International Anglican Liturgical Consultation.

Resolution IV.13

Unity within Provinces of the Anglican Communion

This Conference:

- a. notes with gratitude the ministry of support which the Archbishop of Canterbury has been able to give in Sudan and Rwanda, and recognises that he is called upon to render assistance from time to time in a variety of situations;
- b. in view of the very grave difficulties encountered in the internal affairs of some Provinces of the Communion, invites the Archbishop of Canterbury to appoint a Commission to make recommendations to the Primates and the Anglican Consultative Council, as to the exceptional circumstances and conditions under which, and the means by which, it would be appropriate for him to exercise an extra-ordinary ministry of episcopate (pastoral oversight), support and reconciliation with regard to the internal affairs of a Province other than his own for the sake of maintaining communion within the said Province and between the said Province and the rest of the Anglican Communion.

Section V – Regional Resolutions

Resolution IV.14

Assyrian Church of the East

This Conference:

encourages regional conversations between Anglicans and members of the Assyrian Church of the East in areas where their communities coincide.

Resolution IV.15

The Baptist Churches

This Conference:

recommends as a priority the implementation of resolution 10(3) of Lambeth 1988, by developing, in partnership with the Baptist World Alliance, co-ordinated regional and local discussions leading to the establishment of a continuing forum between Anglicans and Baptists at the world level.

Resolution IV.16

The Lutheran Churches

This Conference:

- a. welcomes the remarkable progress in Anglican-Lutheran relationships during the last decade in many parts of the world;
- b. commends for study the report of the Anglican-Lutheran International Commission, The Diaconate as Ecumenical Opportunity (1996);
- c. noting the approval by the Episcopal Church in the United States of America of the Concordat of Agreement with the Evangelical Lutheran Church in America and the narrow vote against the Concordat by the ELCA, hopes that the draft revision of the Concordat, currently being undertaken by the ELCA in consultation with representatives from ECUSA, will provide a firm basis for the two churches to move to full communion;
- d. commends the progress toward full communion between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada as set forth in the Waterloo Declaration (1997) for consideration by both churches in 2001;
- e. encourages the continuation of close relations with the Lutheran Churches of Denmark and Latvia, which participated fully in the Porvoo Conversations but have not so far become signatories;
- f. welcomes the development of dialogue in Australia, and of dialogue and collaboration in the search for justice and human rights and the joint pastoral care of scattered Christian communities in Africa;
- g. affirms the growing fellowship between churches of the Anglican and Lutheran Communion in other regions of the world, and encourages further steps toward agreement in faith, eucharistic sharing and common mission on the way to the goal of full, visible unity;
- h. rejoices not only in the Porvoo Common Statement between the Anglican Churches of Britain and Ireland and the Lutheran Churches of the Nordic and Baltic region, but also in the Meissen Common Statement with the Evangelical Church in Germany, which includes Lutheran, Reformed and United Churches, and looks forward to the proposed agreement between the Anglican churches of Britain and Ireland and the French Lutheran and Reformed churches; and

Section V – Regional Resolutions

- i. recommends consultation with the Lutheran World Federation about the continuation of the work of the Anglican-Lutheran International Commission.

Resolution IV.17

The Methodist Churches

This Conference:

- a. greets with appreciation the report of the Anglican-Methodist International Commission, Sharing in the Apostolic Communion, and the unanimous adoption of paragraph 95 of this report by the World Methodist Council meeting in Rio de Janeiro in August 1996;
- b. invites member Churches of the Anglican Communion to study the report and, where appropriate, to develop agreements of acknowledgement that
 - i. both churches belong to the one, holy, catholic and apostolic Church of Jesus Christ and participate in the apostolic mission of the whole people of God;
 - ii. in the churches of our two communions the Word of God is authentically preached and the Sacraments duly administered;
 - iii. our churches share in the common confession and heritage of the apostolic faith; and
- c. recommends the establishment as soon as possible of a Joint Working Group with the World Methodist Council to promote, encourage and monitor regional developments and when appropriate to
 - i. consider ways of celebrating regional agreements of mutual acknowledgement;
 - ii. prepare, in full accordance with the principles set out in the report of the Anglican-Methodist International Commission, guidelines for moving beyond acknowledgement to the reconciliation of churches and, within that, the reconciliation of ordained ministries and structures for common decision-making.

Resolution IV.18

The Moravian Church

This Conference:

- a. welcomes the Fetter Lane Agreement between the Church of England and the Moravian Church in Great Britain and Ireland;
- b. welcomes the adoption of the Agreement by the Church of Ireland; and
- c. commends the Common Statement for study in provinces of the Anglican Communion which overlap with Moravian provinces, and invites those provinces to consider whether the Common Statement offers a basis for similar agreements in their regions.

Section V – Regional Resolutions

Resolution IV.19

The Oriental Orthodox Churches

This Conference:

- a. reaffirms resolution 5(9) of Lambeth 1988 that the Anglican-Oriental Orthodox International Forum should be upgraded to an International Theological Commission to seek an agreement on Christology--in the light of the Christological agreements between the Orthodox Churches and the Oriental Orthodox Churches, between the Roman Catholic Church and the Oriental Orthodox Churches, and between the Oriental Orthodox Churches and the Reformed World Alliance--and to consider other theological and ecclesial issues; and
- b. encourages bilateral discussions with individual member Churches of the Oriental Orthodox family on a regional basis.

Resolution IV.20

The Orthodox Churches

This Conference:

- a. invites the bishops of the Anglican Communion to study and respond to the Interim Agreed Statements of the International Commission of the Anglican-Orthodox Theological Dialogue, June 1998, and to forward these responses to the Anglican co-chair of the International Dialogue by 31 December 1999, namely The Trinity and the Church; Christ, the Spirit and the Church; and Christ, Humanity and the Church;
- b. notes that there is a continuing concern on the part of the Orthodox Churches in dialogue with the Anglican Communion about the issue of the ordination of women to the presbyterate and episcopate;
- c. requests that the Dublin Agreed Statement 1984 be circulated to all provinces of the Anglican Communion for study as requested by resolution 6.3 of Lambeth 1988 and that responses be sent to the proposed Inter-Anglican Standing Commission for Ecumenical Affairs for collation and for forwarding to the Primates' Meeting and the ACC; and
- d. welcomes the emerging Christological agreement between the Orthodox and Oriental Orthodox Churches and requests that the provinces study this potentially major Christological agreement.

Resolution IV.21

Pentecostal Churches

This Conference:

in the light of Resolution 11 of Lambeth Conference 1988 and noting that the Roman Catholic Church, the Baptist World Alliance and the World Alliance of Reformed Churches respectively have been involved in bilateral conversations with some Pentecostal churches, invites the proposed Inter-Anglican Standing Commission on Ecumenical Relations to explore the possibility of such conversations between the Anglican Communion and the Pentecostal churches, at an appropriate level.

Resolution IV.22

The Reformed Churches

This Conference:

- a. encourages, in the light of resolution 7 of the Lambeth Conference 1988, regional initiatives and dialogues with the Reformed Churches on the basis of the convergence recorded in *God's Reign and Our Unity* (1984), the report of the Anglican-Reformed International Commission; and
- b. looks forward to the completion of the studies commissioned by the Joint Working Group of the Anglican Communion and the World Alliance of Reformed Churches, particularly a study of the exercise of personal episcopacy in the Reformed tradition and case studies of local Anglican-Reformed sharing in mission, justice issues and congregational life.

Resolution IV.23

The Roman Catholic Church

This Conference:

- a. continues to be grateful for the achievements of the Anglican Roman Catholic International Commission and, recognising that there are a number of outstanding issues which still need to be addressed, strongly encourages its continuation;
- b. welcomes the proposal for a high-level consultation to review Anglican-Roman Catholic relationships in the light of the agreements reached and the 'real though imperfect communion' already existing between the churches of the Anglican Communion and the Roman Catholic Church. The Conference requests that the consultation should include different local situations, including the movement of clergy from one Church to another; the experience of Christian solidarity under persecution [e.g., in the Sudan]; discussions of the implications of having agreed statements on Eucharistic Doctrine and Ministry and Ordination, and the status of *Apostolicae curae* in the new context brought about by the work of ARCIC;
- c. recognises the special status of those Agreements which have been affirmed by the Lambeth Conference 1988 as 'consonant in substance with the faith of Anglicans' (Eucharistic Doctrine, Ministry and Ordination, and their Elucidations) and urges the provinces to receive them into their life;
- d. encourages the referral of *Salvation and the Church* (1987), *Church as Communion* (1991), *Life in Christ* (1994), and the anticipated completion of ARCIC's work on authority in the Church to the provinces for study and response back to the proposed Inter-Anglican Standing Commission on Ecumenical Relations and (through the Primates' Meeting and the Anglican Consultative Council) to the next Lambeth Conference; and
- e. welcomes warmly the invitation of Pope John Paul II in his Encyclical Letter *Ut unum sint* (1995) to consider the ministry of unity of the Bishop of Rome in the service of the unity of the Universal Church, strongly encourages the provinces to respond and asks the proposed Inter-Anglican Standing Commission on Ecumenical Relations to collate the provincial responses.

Section V – Regional Resolutions

Resolution IV.24

WCC Faith and Order Commission

This Conference:

- a. welcomes the Canberra Statement: The Unity of the Church as Koinonia: Gift and Calling (WCC 1991) and commends it to the Provinces as an important statement on the unity of the Church;
- b. expresses gratitude for the insights of the 5th World Conference on Faith and Order in Santiago de Compostela (1993) on the theme Towards Koinonia in Faith, Life and Witness;
- c. looks forward to the publication of the convergence text on The Nature and Purpose of the Church: A Step on the Way to a Common Statement and the study A Treasure in Earthen Vessels--An Instrument for an Ecumenical Reflection on Hermeneutics; and
- d. supports the widespread use of the study guide Towards a Sharing of the One Faith.

Resolution IV.25

New Churches and Independent Church Groups

This Conference:

- a. encourages the development of relationships between members of Anglican Churches and members of New Churches and Independent Christian Groups bilaterally, multilaterally, locally and informally, where this is appropriate and possible; and
- b. asks the Primates to investigate ways and means of monitoring the development of New Churches and Independent Christian Groups, studying their characteristics, and offering advice to provinces and dioceses about initiating and developing relationships with them.

Resolution IV.26

Kuala Lumpur Statement

This Resolution was not voted upon, as the Conference agreed to move to next business.

Section V - Regional Resolutions

Resolution V.1

On the authority of Scriptures in matters of Marriage and Sexuality.

This resolution was moved as an amendment to Resolution I.10 and was lost.

Resolution V.2

On International Debt Cancellation and the Alleviation of Poverty

This Conference:

- a. noting that the beginning of a New Millennium affords the Church of Christ a timely opportunity to propose concrete, Christ-centred means by which to combat poverty, disease, unemployment and other forms of human suffering especially in the developing world, and that cancellation of the unpayable International Debt by poor countries is one such means;
- b. aware that many countries in the developing world suffer under the weight of unpayable external debt, unable to provide essential services;
- c. believing in the principles championed by the Jubilee 2000 Coalition;
- d. convinced that developed lender countries, institutions and individuals have the capacity and means to cancel this crippling, unpayable debt, given the necessary concern and goodwill;
- e. therefore calls upon all concerned to join hands with our Anglican Communion in exploring together the possible cancellation of debt, as well as other ways and means of enabling the poor at grassroots level to escape the poverty cycle, for example by sponsoring projects which will equip and empower the poor to provide for their families; and
- f. noting that revolving micro-credit projects - such as those managed by Opportunity International, Grameen Bank, and ECLOF and others - equip the poor with the credit needed to start small businesses and create jobs with dignity, commends the efforts of these various development agencies. It further welcomes new initiatives such as the Five Talents Project, a micro-credit development initiative designed to combat world poverty, and commends it for its implementation.

Resolution V.3

A Call for Solidarity in Working for Justice, Peace and Reconciliation in the World

Whereas the last millennium, especially the twentieth century, has been characterised by human division, conflict, war and violence, both religious and civil, as well as economic and social injustices;

Whereas the Kingdom Jesus proclaimed and established is to be marked by reconciliation between God and humanity, and between peoples and His creation;

Whereas the work of the power of evil is to create divisions between humans and ruin the harmony that God intended; and

Whereas we have particularly experienced the demonic effects of division and conflict most recently in African nations fuelled by selfishness and greed for power;

Section V – Regional Resolutions

This Conference believes that the people's hopes and aspirations for the third millennium will only be achieved if they are founded on the message of peace, reconciliation and practical steps taken to achieve the same; and

Therefore calls upon all governments, religions and people of good will

- a. to work for Peace and Reconciliation in order to make this world a better place for all its inhabitants and for posterity; and
- b. to engage decisively in reconciliation within families, congregations, residential areas and nations, and among nations, so that we may participate in our calling to be peacemakers, as servants of the Prince of Peace.

Resolution V.4

On Transformation and Renewal

This Conference:

- a. noting that while Lambeth 1988 called for a Decade of Evangelism during which we have witnessed welcome changes in the world and enhanced efforts to share the Gospel of Christ many other injustices still disfigure our world and challenge our commitment to share the love of God;
- b. therefore calls our Church to build on what has been achieved in the Decade of Evangelism by working for a transformed humanity, transformed cultures, a transformed mission for the Church, and transformed relationships with other Christian communities. This will require a fair sharing of God's resources of personnel and funds.
- c. proclaiming the Gospel of the Kingdom of God, forgiveness through the cross of Christ and deliverance from the power of Satan, will seek:
 - i. Spiritual renewal of God's people;
 - ii. Transformation in the lives of children and youth, who form most of our growing churches;
 - iii. Transformation in the relations between ethnic groups and the nations;
 - iv. Transformation in Christian relations with Muslims, Hindus, Buddhists and other religions
 - True freedom of religion
 - Study of the history of other major religions including Islam/Christian relations
 - Assistance for converts from Islam and other religions
 - Support of new Dioceses within the Anglican Communion
 - v. Transformation in our churches, in our worship and in our proper use of Scriptures.

Section V – Regional Resolutions

Resolution V.5

On Northern Ireland

This Conference:

- a. welcomes the recent peace process in Northern Ireland, culminating in the Good Friday Agreement, overwhelmingly endorsed by both North and South, and the election of the new Assembly;
- b. supports the Church of Ireland and the other Christian Churches in any efforts to build bridges between the communities, and to pursue their Christian duty as peacemakers;
- c. seeks to encourage the Churches in re-assessing any attitudes or alliances which may be perceived as sectarian, so that the body of Christ may be free from any divisiveness or bitterness as it seeks to live out the Good News of peace in Ireland.

Resolution V.6

Anglican Provincial Structure for Continental Europe

This Conference, noting with appreciation the progress made so far by the parallel Anglican jurisdictions in Continental Europe working both with each other and with churches in communion in the area, resolves to encourage;

- a. continued exploration towards appropriate provincial structures for Anglican Continental Europe in partnership with other Churches in the service of the common mission of the Church; and
- b. the Church of England and the Episcopal Church of the United States of America to consider the provision of appropriate funding for such a province.

Resolution V.7

Formation of an Iberian Forum

In order to facilitate a greater participation of the Iberian - Afro - Latin Region in the affairs of the Anglican Communion, this Conference resolves to request the Joint Standing Committee of the ACC and Primates to consider:

- a. the immediate formation of an Iberian - Afro - Latin American Consultative Forum that will meet periodically;
- b. the appointment by the Archbishop of Canterbury, with the advice of the Primates of the region, of a permanent advisor, as adjunct to the ACC Secretary-General, for the Iberian - Afro - Latin American world.

Resolution V.8

Reopening the Evangelism Secretariat

This resolution was not moved in view of Resolution II.2

Section V – Regional Resolutions

Resolution V.9

Cuba

This Conference reaffirms the 1988 Lambeth Conference Resolution that called for the condemnation and cessation of the embargo of the USA against Cuba.

Resolution V.10

Traditional Sexual Ethics

This resolution became an amendment to Resolution I.10 and was withdrawn.

Resolution V.11

Millennium Logo

This Conference requests the Anglican Consultative Council to consider developing a logotype for the Anglican Communion that will focus on the birth of Jesus Christ in order to celebrate the Millennium.

Resolution V.12

Global Cease Fire

This Conference rejects the use of violence in the name of religion and supports the call for a 72 hour Global Cease Fire, December 31, 1999, to January 2, 2000, which will allow the world to end the old age in peace and to begin the new millennium in the spirit of reconciliation, healing and peace-making.

Resolution V.13

Episcopal Responsibilities and Diocesan Boundaries

This Conference:

- a. reaffirms Resolution 72 of the Lambeth Conference of 1988 "Episcopal Responsibilities and Diocesan Boundaries"; and
- b. requests the Primates to encourage the bishops of their Province to consider the implications of Resolution 72 of the Lambeth Conference 1988.

Resolution V.14

On Social Justice issues in the Oceania region

This Conference, noting that in the Churches of Oceania (Aotearoa, New Zealand and Polynesia, Australia, Melanesia and Papua New Guinea) there continues to be much concern about a variety of social justice issues affecting island nations, indigenous peoples and rural communities:

- a. reaffirms the recommendations of the 1988 Lambeth Conference Resolution 35 (Concerns of South Pacific Islands) on the right of indigenous peoples to self determination, that they "be in control of their own affairs and especially of the use of the vital resources of their lands and seas", the development of a truly nuclear- free Pacific, the cessation of unjust exploitation of the region's natural resources and the need for international advocacy on these issues;

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- b. affirms its support for the recognition of indigenous land title;
- c. expresses its concern that where existing indigenous land title is under threat whether through domestic legislation, globalisation, structural adjustment programmes and debt rescheduling, resulting in increased foreign ownership and control of indigenous land and resources;
- d. recognises the effect of unpayable international debt on island nations and calls for immediate relief as outlined by the Jubilee 2000 campaign;
- e. encourages the nations of Oceania to address corruption in government and business and to participate in the establishment of an international code of practice for financial management;
- f. supports the actions of churches, governments and other organisations to challenge those aspects of globalisation which are having a negative impact upon agriculture, forestry and fishing throughout Oceania;
- g.
 - i. stands in solidarity with Pacific island nations facing disaster because of global warming and rising sea levels;
 - ii. encourages a broad range of research, education and action on global warming and its effects;
 - iii. requests churches to urge their governments to fund this research, education and action;
- h. requests churches in Australia, Aotearoa/New Zealand, East Asia and other countries engaged in trade and economic activities in Oceania,
 - i. to become more aware of these activities by their governments and multi-national corporations in the region;
 - ii. where these activities are unjust and exploitative, to become strong advocates of social justice to eliminate this exploitation.

Resolution V.15

An Appeal for Peace to the Governments of the Middle East and South Asia

This Conference, noting that peace is being threatened in the Middle East and South Asia region, appeals to all the governments of the region for disarmament, the up holding of human rights and harmony among people.

Resolution V.16

An Appeal to the Churches and Governments of South Asia

This Conference, noting the complex situation that exists in South Asia, which has been highlighted by recent events and is based upon ethnic and religious complexities, which have become great impediments to the harmony and development of its people, and also noting that such a milieu continues to be blatantly exploited by different political parties and fundamentalist religious groups for their own ends, and that such a scenario causes havoc amongst communities, especially the poor and the marginalised,

calls upon the churches of this region to live and preach the Gospel, to promote the right of God's creation and to collaborate with other faith communities in acknowledging the sovereignty of God and in sharing their common values and resources for harmony and justice, and further calls upon the governments of this region to seek after serving its people, especially by providing universal

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education and proper health care in an atmosphere of security and stability and urges them to refrain from excessive militarisation and abuse of authority.

Resolution V.16A

Peace and Reconciliation

This Conference resolves that our Anglican Communion be called upon to take special initiatives to use its resources and efforts in facilitating peace and reconciliation between conflicting nations and communities of our human family.

Resolution V.17

Religions/World Faiths Desk

This Conference:

- a. noting that the major religions were born in Asia and recognising the complexities and challenges of religion, the role that religions have played in the lives of people and civilizations throughout human history and foreseeing, as we enter the third Christian millennium, that religious pluralism will bring many new challenges and dilemmas;
- b. recognizes that in this milieu faith should be the source of reconciliation and hope; and
- c. urges our Anglican Communion to give high priority to this challenge and invites the ACC to consider setting up a Religions/World Faiths desk at the earliest opportunity.

Resolution V.18

Economic needs of Asia

This Conference:

- a. noting that the poverty and human deprivation in most parts of Asia (which is about 3/5 of humanity) is acute and deplorable, that South Asia (c. 1.2 billion people) has recently been declared by the UN as the poorest region in the world, displacing sub-Saharan Africa, and that there are at least 400 million people in South Asia who live below the acute poverty line;
- b. urges the Western governments, Church bodies and aid agencies to give special attention to the economic needs of this region and to strive towards the eradication of this misery.

Section V – Regional Resolutions

Resolution V.19

On Pakistan

This Conference notes with deep concern the following resolution of the Church of Pakistan, namely:

"The Church of Pakistan wishes to place before the Lambeth Conference their concern about the deterioration of Christian/Muslim relations ever since the introduction of the Blasphemy Law into the Pakistan Penal Code under Section 295 B and C.

While we affirm

- a. our love for Pakistan as our homeland and our good wish for its safety and dignified position among the community of nations;
- b. our continued participation in the building of the nation which has been the hallmark of individual Christians and our institutions;
- c. our appreciation for Islamic moral values and the commonalities between the two faiths enabling us to live together; We are deeply concerned with the increasing intolerance and call upon the Conference to condemn:
 - i. the rise of intolerance towards minorities, especially Christians;
 - ii. the legal and judicial processes which marginalise minorities and isolate them from the national mainstream, such as the separate electorates."

and therefore at the Church's request -

- c. calls for
 - i. the repeal of the Blasphemy Law (PPC 295 B and C) which is the source of victimization of the minorities in Pakistan;
 - ii. the release of all prisoners unjustly accused under the Blasphemy Law, such as Ayub Misih; and
 - iii. the restoration of the rights of minorities as given in the 1973 Constitution;
- d. requests the Anglican Consultative Council to use its good offices to promote and develop harmony between the two major communities in Pakistan.

Resolution V.20

On the Holy Land

This Conference:

- a. expresses its deep ongoing concern about the tragic situation in the Holy Land, especially as it affects the City of Jerusalem; (
- b. affirms the following points:
 - i. Jerusalem is holy to the three Abrahamic faiths, Judaism, Christianity, and Islam, and a home equally for Palestinians and Israelis;
 - ii. The status of Jerusalem is fundamental to any just and lasting peace settlement and therefore it should serve as the capital of two sovereign states, Israel and Palestine, with free access to the adherents of all three faiths.

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- iii. East Jerusalem is an integral part of the occupied territories, and should be included in all political arrangements relating to those territories, including self-determination, release of prisoners, right of return, and eventual sovereignty;
 - iv. The continued serious decline of the Christian Community is a substantial threat to the threefold presence in the Holy City;
 - v. The continued building and expansion of Jewish Settlements within East Jerusalem and the occupied territories remains a major obstacle to any just and lasting peace.
- c. urges the government of Israel to recognize the right of Palestinians, Christians and Muslims alike to build their own homes and establish their own institutions in Jerusalem;
 - d. sends a message of love, hope and support to our fellow Christians in Israel and Palestine;
 - e. encourages our own congregations in greater dialogue, understanding and fellowship with their brothers and sisters in that land;
 - f. urges our political leaders to take every opportunity to encourage the Israeli Government and Palestinian Authority to work urgently for a just and lasting peace settlement, to include fair and proper provision for the right of return to the land of those Palestinians dispossessed by the conflicts of the past fifty years;
 - g. urges the United Nations, and the governments of the United States and the European Community to use diplomatic and economic influence in support of the above and to demonstrate as firm a commitment to justice for Palestinians as they do for the security of the State of Israel;
 - h. continues to uphold all those, in any nation, who have committed themselves to working for the cause of peace, praying that they may have wisdom and courage to bring this process to a just conclusion; and
 - i. resolves to send copies of this resolution to the respective parties mentioned above as well as to the Prime Minister of Israel and the President of the Palestinian Authority.

Resolution V.21

Iran

This Conference:

- a. recording with gratitude the welcome received by the President Bishop of the Episcopal Church in Jerusalem and the Middle East on his recent visit to Iran and the courtesy accorded to him by the country's authorities,
- b. re-affirms the following resolution of Lambeth 1988, namely:
 - "This conference, recognizing 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 Primates 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;"
- c. eagerly awaits the government of Iran's positive response to that resolution; and
- d. respectfully requests the Archbishop of Canterbury to pursue these concerns.

Section V – Regional Resolutions

Resolution V.22

Iraq and Libya

This Conference:

- a. aware of the serious effects of economic sanctions on two of the major countries of the Province of Jerusalem and the Middle East (i.e. Iraq and Libya);
- b. concerned about the plight of the civilian populations of these countries, particularly those who are vulnerable because basic medicines and food are lacking; calls upon the Security Council of the United Nations urgently to review the situation.

Resolution V.23

On the Kuala Lumpur Statement

This resolution was not voted upon, as the Conference agreed to move to next business.

Resolution V.24

Young People

This Conference, recognising the active participation and contribution of young people and young adults in the Churches of East Asia, calls on the Anglican Churches to continue to provide challenges and opportunities for young people to serve in the ministry of the Church.

Resolution V.25

Economic Difficulties in Asia

This Conference:

- a. supports the actions and initiatives of the churches in the East Asia region for the realization of economic justice through the restructuring of the economic system, including debt cancellation for the poorest countries; and
- b. expresses its concern to see that the economic difficulties in the countries in East Asia are resolved.

Resolution V.26

Korean Unification

This Conference, noting the desire of the Korean people for the reunification of Korea:

- a. supports the efforts of the National Council of Churches in Korea, including the Anglican Church of Korea, to achieve reunification;
- b. recognises that these efforts have promoted peace not only in Korea but also in Northeast Asia; and
- c. urges that the governments of the North and South improve their relationship by implementing peace, reunification and cooperation through the 'Agreement on Reconciliation, Non-aggression and Exchange and Cooperation between the South and the North' which was signed on the 13th December 1991 by the Prime Minister of the Republic of Korea and the Premier of the Administrative Council of the Democratic People's Republic of Korea.

Resolution V.27

Millennium

This Conference calls on

- a. all Provinces of the Communion to take concrete steps to celebrate the dawn of a new millennium as a Christ-centered event, and to share these steps widely;
- b. all countries to celebrate the millennium by inter alia freeing all slaves, returning refugees to their homes, doing their utmost not to create any more refugees, and restoring land to those that have been deprived thereof.

Resolution V.28

Swords into Ploughshares

This Conference:

- a. endorses the call of the Bishops of the Church in Central and Southern Africa and of the Indian Ocean for Africa to be declared a weapons-free zone;
- b. encourages the rest of the Anglican Communion and the worldwide Christian Community to campaign against the international arms trade;
- c. calls upon all nations to invest their resources in the development of people, rather than in the manufacture of weapons of destruction.

Resolution V.29

Reconciliation

This resolution was not moved as it had been conflated with Resolution V.3

Resolution V.30

St. Helenians' citizenship in the United Kingdom

This Conference:

- i. supports the members of the government of the United Kingdom who are urging that full British Citizenship be granted to the citizens of all the British Overseas Territories, and
- ii. respectfully draws their attention to the islanders of St Helena and the specially strong reasons for full British Citizenship to be restored to them.

Resolution V.31

Apartheid

This Conference:

- a. gives thanks to God for the end of apartheid rule and of centuries of colonial oppression in South Africa; and
- b. welcomes the first democratically elected government under President Mandela and sends greetings and good wishes to him and to all the people of South Africa.

Section V – Regional Resolutions

Resolution V.32

Namibia

This Conference:

- a. gives thanks to God for the successful decolonisation process that led to the attainment of freedom and independence in Namibia; and
- b. sends a message of good wishes to the President of Namibia, Dr Samuel Shafiishuna Nujoma and the people of Namibia, assuring them of our prayers for lasting peace, stability and prosperity.

Resolution V.33

Angola

This Conference:

- a. warmly welcomes the coming of Anglicans in Angola into the Church of the Province of Southern Africa, rejoicing in the prospect of the creation of a new diocese there; and
- b. calls on all involved in the political life of Angola to bring the peace process there to full fruition, using peaceful means.

Resolution V.34

Christian - Muslim relations

This Conference:

- a. noting that -
 - i. to the Muslim community, a secular state is a state of hostility to religion;
 - ii. to the Christian community, a secular state is the separation of church and state and a guarantee of freedom of religion; and
 - iii. the experience of Christian - Muslim relations calls attention to the issue of the appropriate relationship between politics and religion,
- b. supports the idea of a national state in which all religions are free to establish and propagate themselves without the state and religion becoming either interchangeable or mutually hostile.

Resolution V.35

On Homosexuality

This resolution was moved as an amendment to Resolution I.10 and was lost.

Resolution V.36

On Relations with People of Other Faiths

This Conference:

- a. having heard about situations in different parts of the world where relations between people of different faiths vary from co-operation to conflict, believes that the approach of Christians to people of other faiths needs to be marked by:
 - i. commitment to working towards genuinely open and loving human relationships, even in situations where co-existence seems impossible;
 - ii. co-operation in addressing human concerns and working for justice, peace and reconciliation for the whole human community;
 - iii. frank and honest exploration of both the common ground and the differences between the faiths;
 - iv. prayerful and urgent action with all involved in tension and conflict, to understand their situation, so that everything possible may be done to tackle the causes of conflict;
 - v. a desire both to listen to people of all faiths and to express our own deepest Christian beliefs, leaving the final outcome of our life and witness in the hands of God.
 - vi. sharing and witnessing to all we know of the good news of Christ as our debt of love to all people whatever their religious affiliation.
- b. recognises that by virtue of their engagement with people of other faiths in situations all over the world, Anglican Christians are in a special position to explore and develop genuinely Christian responses to these faiths;
- c. also recognises that the Network for Inter-Faith Concerns (NIFCON) has been established by the ACC at the request of the last Lambeth Conference as a way for sharing news, information, ideas and resources relating to these concerns between provinces of the Anglican Communion;
- d. recommends:
 - i. that NIFCON be charged to monitor Muslim-Christian relations and report regularly to the Primates Meeting and the ACC;
 - ii. that the ACC consider how to resource NIFCON adequately both in personnel and finance;
 - iii. that all the other official Anglican networks should be encouraged to recognise the inter-faith dimensions to their work.

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