



## REGISTER OF PROTOCOLS

Protocol Number	Year Adopted	Protocol Title	Year Amended
1	2013	Making, Amending or Revoking Protocols	2017
2	2000	Collegiality in the Episcopate	
3	2012	Episcopal Goodwill to be sought for Ministry in Another Diocese	
4	2008	Women In the Episcopate	2017
5	1997	Ministry of the National Aboriginal Bishop to Aboriginal People of Australia	2017
6	2008	Ministry of the National Torres Strait Islander Bishop to Torres Strait Islanders of Australia	2017
7	2005	Ministry of the Bishop to the Defence Force and Defence Force Chaplains within the Anglican Church of Australia	2017
8	2014	Faithfulness in Service	
9	2006	Approaching Clergy in Another Diocese	2017
10	2007	Receiving Clergy from Churches not in Communion with the Anglican Church of Australia	2012
11	2006	Private Confession	2018
12	2007	Eucharistic Hospitality Guidelines For Anglican And Lutheran Congregations	
13	2007	Anglican Agencies Operating Across Diocesan Boundaries	2017



## INTRODUCTION TO THE PROTOCOLS

The following Protocols express the common mind of the bishops as determined by consensus at our National Meeting. Each protocol bears the date it was first agreed.

We confirm our agreement to abide by them and renew this commitment annually by consensus.

These protocols are voluntary agreements by the bishops for the exercise of their ministry. They are developed within the framework of the Constitution and Canons of the Church and in the light of resolutions and statements made by the General Synod and its Standing Committee.

While these protocols have no legislative force, it is expected that our bishops will abide by them, as an expression of the bonds of affection and unity that we share in the gospel and our collegiality in episcopal ministry.

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*Adopted March 2012*  
*Amended March 2013*  
*Amended April 2014*  
*Amended March 2017*

*Note: This protocol is a voluntary agreement by the bishops for the exercise of their ministry.*

## PROTOCOL 1

### MAKING, AMENDING OR REVOKING PROTOCOLS

The Protocols express the common mind of the bishops, established by consensus at our annual Bishops' Meeting. At each Meeting, the Protocols are reviewed by the bishops. Each protocol requires the support of all bishops present for it to remain in place.

Since the Protocols rely on the bonds of affection and unity that we share in the gospel, and our collegiality in episcopal ministry, it is expected that any bishop wanting a change in the Protocols or wishing to withhold their consent to any protocol will notify the Primate, normally at least two months prior to the Bishops' Meeting. Such notice will outline any proposal for a new protocol or an amendment to, or revocation of, an existing protocol, including a short explanation of the reasons for the proposal.

The Primate may consult others before placing the matter on the agenda for the next Bishops' Meeting. Unless the proposal for a new protocol or an amendment to an existing protocol receives the support of all bishops present, the proposal lapses.

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*Adopted 2013*  
*Amended 2017*

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## PROTOCOL 2

### COLLEGIALITY IN THE EPISCOPATE

As bishops of the Australian Church we recognise that our ministry requires both personal integrity and collegial responsibility. In order to commend our faith to the wider community and the Church as a community worth taking seriously, to maintain the collegiality of the episcopate, and to uphold the doctrine and discipline of the Anglican Church of Australia, we agree as follows.

1. Whenever possible consult with one another before publicly disagreeing with the views or theological and doctrinal comments of one another.
2. Take care not to misquote or misrepresent one another's views in public comment, nor attribute lesser motives to one another.
3. Always speak well of one another and uphold one another in prayer even in times of disagreement.

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*Adopted 2000*

*Note: This protocol is a voluntary agreement by the bishops for the exercise of their ministry.*

### PROTOCOL 3

#### EPISCOPAL GOODWILL TO BE SOUGHT FOR MINISTRY IN ANOTHER DIOCESE

1. As bishops of the Anglican Church of Australia we recognise the shared ministry of word and sacrament that we exercise as a college of bishops both within and without our dioceses. However we also recognise the long-established requirement that episcopal permission be received for such ministry in connection with diocesan entities such as parishes and schools.
2. As a matter of custom and courtesy the bishop's goodwill should be sought in other cases. We therefore commit ourselves to continue these courtesies, respecting the jurisdiction of each diocesan bishop and the culture of each diocese when opportunities arise to minister the word of God in another diocese.

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*Adopted 2012*

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## PROTOCOL 4

### WOMEN IN THE EPISCOPATE

1. As bishops of the Anglican Church of Australia, we recognise that the ministry of ordained women has been accepted in many dioceses of this Church, and also acknowledge that there are those who, for various reasons and to varying degrees, are unable to accept women in the ordained ministry.
2. We recognise the good faith of those who support the ordination and consecration of women and of those who do not receive these developments, and pledge that those who hold either conviction will continue to have a valued and respected place in this Church.
3. We resolve to nurture the highest possible level of collegiality as bishops, seeking to maintain the unity of the Spirit in the bond of peace.
4. We affirm that all people are made in the image of God, and expressly reject any intolerance or unjust discrimination against any member of this Church on the grounds of gender, since all are one in Christ Jesus, while acknowledging that diverse biblical and theological views on the place of gender in the order of creation and the church are genuinely held.
5. We affirm that episcopal ministry should be available to every community of faith and every member of this Church, whatever their belief as to gender and episcopal ministry.
6. We affirm that the diocesan bishop will ensure that pastorally sensitive and appropriate episcopal ministry is provided, and that we shall act in collegial solidarity to enable this.
7. We recommend that the custom of the Metropolitan or Primate acting as chief consecrator should be varied to the extent necessary when the Metropolitan or Primate is a woman or when a woman is to be consecrated.
8. We encourage Metropolitans, when planning consecration services, to consider that for some it will be important that three of the consecrating bishops are men, and we also pledge to act with respect for one another in the ordering of and arrangements around services of consecration making every endeavour to ensure that every diocese can be represented at every consecration.

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*Adopted 2008  
Amended 2017*

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## PROTOCOL 5

### MINISTRY OF THE NATIONAL ABORIGINAL BISHOP TO ABORIGINAL PEOPLE OF AUSTRALIA

We rejoice that the National Aboriginal Bishop ('the Bishop') is prepared to assist us in our mission and ministry with Aboriginal people of our dioceses.

In order both to facilitate the ministry of the Bishop in our dioceses and to respect the Bishop's primary responsibility in their home diocese, we agree as follows.

1. We give to the Bishop our permission and authority to exercise pastoral ministry among Aboriginal people of our respective dioceses provided that:
  - a) unless the invitation to minister has come from the Diocesan, the Bishop will obtain approval from the Diocesan when proposing to minister in a particular diocese;
  - b) the Bishop will not ordain persons without the express approval of the Diocesan; and
  - c) the Bishop will provide the Diocesan with a report on the Bishop's ministry in such diocese.
2. Prior to the Bishop's ministering in our dioceses we shall first come to an agreement with the Diocese of their primary responsibility as to the financial contribution we shall make to that Diocese with respect to the Bishop's fares and expenses.
3. We recognise that if the Bishop's visits to our dioceses means the Bishop will be away from home for extended periods of time, we shall include in the negotiation of the agreement in paragraph 2 the cost of the Bishop's spouse accompanying the Bishop on such visits.
4. We reserve the right to terminate this permission and authority at any time.

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*Adopted 1997  
Amended 2017*

*Note: This protocol is a voluntary agreement by the bishops for the exercise of their ministry.*

## PROTOCOL 6

### MINISTRY OF THE NATIONAL TORRES STRAIT ISLANDER BISHOP TO TORRES STRAIT ISLANDERS OF AUSTRALIA

We rejoice that the National Torres Strait Islander Bishop ('the Bishop') is prepared to assist us in our mission and ministry with Torres Strait Islanders of our dioceses.

In order both to facilitate the ministry of the Bishop in our dioceses and to respect the Bishop's primary responsibility in their home diocese, we agree as follows.

1. We give to the Bishop our permission and authority to exercise pastoral ministry among the Torres Strait Islanders of our respective dioceses provided that:
  - a) unless the invitation to minister has come from the Diocesan, the Bishop will obtain approval from the Diocesan when proposing to minister in a particular diocese;
  - b) the Bishop will not ordain persons without the express approval of the Diocesan; and
  - c) the Bishop will provide the Diocesan with a report on the Bishop's ministry in such diocese.
2. Prior to the Bishop's ministering in our dioceses we shall first come to an agreement with the Diocese of their primary responsibility as to the financial contribution we shall make to that Diocese with respect to the Bishop's fares and expenses.
3. We recognise that if the Bishop's visits to our dioceses means the Bishop will be away from home for extended periods of time, we shall include in the negotiation of the agreement in paragraph 2 the cost of the Bishop's spouse accompanying the Bishop on such visits.
4. We reserve the right to terminate this permission and authority at any time.

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*Adopted 2008  
Amended 2017*

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## PROTOCOL 7

### MINISTRY OF THE BISHOP TO THE DEFENCE FORCE AND DEFENCE FORCE CHAPLAINS WITHIN THE ANGLICAN CHURCH OF AUSTRALIA

#### Background

1. The General Synod of the Anglican Church of Australia (ACA) has made provision in its Canons for the good order and discipline of Anglican ministry to personnel serving in the Australian Defence Force (ADF) and their families, namely:
  - a) *Defence Force Ministry Canon 1985*; and
  - b) *Defence Force Board Canon 1985*.
2. The organisation known as Defence Force Anglican Chaplaincy Incorporated (DFACI) was established on 7 April 2011 as the professional association of Anglican ADF Chaplains and licensed ministers in Anglican congregations on Commonwealth land. DFACI was acknowledged by General Synod Standing Committee in November 2011 as a network of the Anglican Church.
3. DFACI membership comprises:
  - a) all members of the clergy who are licensed under the *Defence Force Ministry Canon 1985-2001*;
  - b) clergy who are appointed to provide continued ministry at a Defence Force Chapel and who hold a licence for this purpose;
  - c) all lay members of the church who hold a licence to serve as liturgical assistants or lay ministers within or to the Defence Force; and,
  - d) Defence Force Chaplaincy in-service or undergraduate trainees who are members of the ACA.

#### Purposes of the Protocol

4. Noting that the locations in which chaplains serve is determined by the ADF according to its operational requirements, this Protocol seeks to:
  - a) facilitate the Anglican Bishop to the Defence Force's (BDF) episcopal oversight of chaplains serving in the ADF and of the ministrations of the Church among men and women of the ADF and their families in a way that recognises the uniqueness of ADF service and ministry;
  - b) outline the relationship between the diocesan bishops and the BDF with regard to the shared responsibilities for Chaplains; and
  - c) ensure the recognition, service and fellowship of chaplains in the particular diocese wherein they are based.

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## The Bishop to the Defence Force

5. The Primate authorises the BDF and the chaplains to minister in ADF ships, establishments and areas of operation on behalf of the ACA. The BDF has an enduring responsibility for the pastoral care of such clergy and their families.
6. The bishops of the ACA recognise the BDF as a fellow bishop. As a bishop assistant to the Primate, the BDF is responsible to the Primate for episcopal oversight of the chaplains serving in the ADF and carries the major part of the Church's ministry to those in, or connected with, the ADF, whether within Australia or overseas.
7. As a matter of courtesy and to affirm collegiality, the BDF will advise the relevant diocesan bishop of any intention to visit their diocese.
8. The BDF is to be invited to all formal conferences of diocesans and assistant bishops.

## Primatial Licences

9. Chaplains are appointed by the ADF, according to its operational, training and pastoral requirements.
10. The Primate may license a person in Holy Orders to have pastoral care of people in or connected with the ADF Permanent or Reserve Forces. The Primate may also license suitably qualified lay people to minister within the ADF. Only those persons possessing a Primatial licence may minister on behalf of the ACA in ADF ships, establishments and areas of operation, to members of the Defence Force and their families wherever they reside.
11. In addition to the appointment of clergy to full-time ministry in the Permanent Forces, clergy may also be appointed to the Reserve Forces for contracted short-term full-time service or long-term part-time service. Before appointment as a Reserve chaplain, the BDF will obtain approval from the diocesan bishop of the chaplain's current diocese.
12. From time to time, the Primate may, in accordance with the *Defence Force Ministry Canon 1985*, delegate the licensing of Chaplains to the BDF.
13. A Chaplain licensed by the Primate shall, within thirty (30) days of commencing ministry in a new posting, provided it is in a different diocese from their previous posting, present their licence to the bishop of that diocese for endorsement,<sup>1</sup> regardless of whether or not they seek or intend to minister in that diocese beyond the ship, establishment or area of operation of their

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<sup>1</sup> 'Endorsement' has the same meaning as is envisaged in the *Defence Force Ministry Canon 1985*, i.e., a written acknowledgement on the licence by the diocesan bishop that they have seen the licence and acknowledge that the Chaplain has been licensed by the Primate and posted to a Defence Force ship, establishment or area of operation within the geographical boundaries of that bishop's diocese.

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ADF posting. This endorsement establishes the basis for recognition and support of the Chaplain, while also giving the opportunity for the Chaplain to acknowledge the hospitality offered by that diocese and understand any expectations of the bishop of that diocese.

14. The bishop of a diocese should welcome ADF Chaplains into their diocese and may choose to include them as a member of the diocesan clergy, with invitations to attend/observe the diocesan synod, or attend local deanery meetings or retreats.
15. The bishop of a diocese may choose to issue a licence or Permission to Officiate (PTO) to permit an ADF Chaplain to minister in that diocese beyond the terms of the Primatial licence. A Chaplain with such a diocesan licence or PTO shall observe both the ministry guidelines set by the BDF as well as the ordinances of the relevant diocesan synod and the lawful requests of the bishop of that diocese.

### **Due Diligence and Safe Ministry Practices**

16. At the time of enlisting new Chaplains (Permanent or Reserve), the Office of the BDF will conduct due diligence checks, Safe Ministry checks (current Police Check, Working with Vulnerable People/Children's Check and record of Safe Ministry Training), and obtain statements that the proposed Chaplain is in good standing within their current diocese, prior to the Primate's issuing the Chaplain their licence.
17. After enlistment, each new posting requires compliance with the Safe Ministry requirements of the diocese in which the chaplain is to be based. Chaplains will be directed to furnish to the office of the BDF a copy of their compliance with such Safe Ministry requirements.
18. Where a Chaplain is alleged to have breached a diocesan code of practice, which may issue in a charge before a Diocesan Tribunal or may be heard by another authority in the diocese, the BDF will communicate, and fully cooperate, with the diocese in which the breach is alleged to have occurred, noting that the respondent and/or complainant may no longer be located in that diocese.
  - a) Where a breach is alleged during the time the Chaplain is or was ministering pursuant to a licence or PTO issued by a diocesan bishop, that diocese has professional standards responsibility and any ensuing liability.
  - b) Where a breach is alleged during the time the Chaplain is or was ministering pursuant to a Primatial licence in a Defence Force ship, establishment or area of operation, DFACI

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- i) will ensure that an alleged breach is brought before the Diocesan Tribunal or relevant authority of the diocese in which the breach is alleged to have occurred; and
- ii) has responsibility for any ensuing liability not covered by the Commonwealth of Australia.

19. DFACI retains the services of a Professional Standards Liaison Officer, and carries insurance through Anglican National Insurance Program.

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*Adopted 2005  
Amended 2017*

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**PROTOCOL 8**  
**FAITHFULNESS IN SERVICE**

As we ordain, license or appoint to ministries within our dioceses we undertake to uphold *Faithfulness in Service*, the code of conduct for bishops adopted by the General Synod in Resolution 59/04<sup>2</sup> and as amended by the General Synod from time to time.

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*Adopted 2014*

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<sup>2</sup> 'That the General Synod hereby approves *Faithfulness in Service* as the code of conduct for observance by Bishops.' [General Synod Resolution 59/04]

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## PROTOCOL 9

### APPROACHING CLERGY FOR APPOINTMENT IN ANOTHER DIOCESE

1. As a matter of courtesy, the appropriate bishop will be informed when a priest or deacon from that bishop's diocese is under active consideration by the bishop of another diocese for appointment in their diocese.
2. No priest or deacon who has been in their present place of appointment for under four years can be actively considered by the bishop of another diocese for any such appointment without the expressed approval of the appropriate bishop.

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*Adopted 2006  
Amended 2017*

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## PROTOCOL 10

### RECEIVING CLERGY FROM CHURCHES NOT IN COMMUNION WITH THE ANGLICAN CHURCH OF AUSTRALIA

Bishops, priests or deacons of churches not in Communion with the Anglican Church of Australia who have been formally received as members of the Anglican Church of Australia may be recognised and licensed for ministry as bishops, priests or deacons of this Church provided that:

- a) the diocesan bishop is satisfied, after sighting the relevant documents that the bishop, priest or deacon has been ordained by a bishop (or consecrated by bishops) within the historic episcopate;
- b) if the diocese is in a Province and the person is a bishop, a majority of the diocesan bishops of the Province have agreed that the person has been lawfully consecrated within the historic episcopate;
- c) the character and mode of living of the person, as attested by witnesses specified by the diocesan bishop, befit an ordained minister of this Church;
- d) the person's reasons for desiring to be received into the ministry of this Church are sound and proper;
- e) the attainments of the person in academic and theological studies are adequate for the person's proposed ministry in this Church;
- f) the person has a sufficient knowledge of, and accepts the doctrine, discipline and forms of worship of this Church and has sufficient understanding of the matters in which this Church differs from the Church in which the person was consecrated or ordained;
- g) a person received into the ministry of this Church under this protocol shall not exercise the ministry of a bishop, priest or deacon in this Church unless that person has been elected or appointed to an episcopal office in accordance with the Constitution and Canons of this Church or is otherwise duly authorised by the bishop of a diocese to minister as a bishop, priest or deacon in that diocese; and
- h) if it is proposed to appoint a person to the office of assistant bishop, however described, the requirements of the *Assistant Bishops Canon 1966* shall be observed in the absence of any equivalent legislation in the relevant diocese.

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*Adopted 2007  
Amended 2012*

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## PROTOCOL 11

### PRIVATE CONFESSION

1. As bishops of the Australian Church we recognise that individual, auricular confession may have a valuable place in bringing relief of conscience to penitents troubled by weighty matters, where the penitent recognises the need for both forgiveness and amendment of life.
2. Where a person under the age of 18 years seeks to make a confession:
  - a. the minister proposing to hear the confession must do so in an open space and with a clear line of sight to another adult; but
  - b. where no other adult is available, the confession must be deferred until another adult is present.
3. Recognising that the sexual abuse of a minor may be the content of such individual confession, we affirm our shared conviction that private confession should not be provided in a way that gives false comfort to the perpetrators of abuse.
4. Genuine contrition and a commitment to amendment of life are essential elements of an individual act of reconciliation, and the minister proclaiming God's forgiveness should make this clear in responding to the penitent. This may involve the minister's helping the penitent to acknowledge the deep and complex causes and consequences of sexual abuse of a minor, while taking care not to enter into an extensive counselling relationship.
5. Where a person seeking to make a confession refuses to express contrition, as would be evidenced by the matter having been reported to the appropriate authorities, we affirm that it is not appropriate for the minister hearing the confession to offer an assurance of God's forgiveness and pardon at this time.
6. In such instances the minister may say, for example, the following.
 

I am unable to offer the assurance of God's forgiveness until your contrition is shown by your reporting this abuse to the appropriate authorities. It is best if you do this and I accompany you. If you are unwilling to report your behaviour, I will do so.

The minister should be certain that the abuse has been reported to the appropriate authorities before giving the assurance of God's forgiveness and pardon.
7. We understand that some ministers may fear that this is an unacceptable breach of the privacy ('seal') of the confessional. These ministers should consider carefully the requirements of the relevant State or Commonwealth law operative in their diocese, and the ongoing danger to the survivor and other potential survivors of the self-disclosed abuser, as well as the damage to the abuser of offering false comfort where there is a lack of genuine contrition.
8. As bishops we commit ourselves to support clergy who are dealing with these complex pastoral circumstances.

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*Adopted 2006  
Amended 2017  
Amended 2018*

*Note: This protocol is a voluntary agreement by the bishops for the exercise of their ministry.*



**PROTOCOL 12****EUCCHARISTIC HOSPITALITY****GUIDELINES FOR ANGLICAN AND LUTHERAN CONGREGATIONS WHO DESIRE  
TO PRACTISE EUCCHARISTIC HOSPITALITY AND SHARE PASTORAL CARE**

The National Bishops' Meeting resolved to adopt the *Guidelines for Anglican and Lutheran Congregations who Desire to Practise Eucharistic Hospitality and Share Pastoral Care* prepared by the Anglican Lutheran Consultation. Where Local Agreements are made they should be in the form specified in the annexure to the Guidelines.

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*Adopted 2007*

*Note: This protocol is a voluntary agreement by the bishops for the exercise of their ministry.*

**GUIDELINES  
FOR ANGLICAN AND LUTHERAN CONGREGATIONS WHO  
DESIRE TO PRACTISE EUCHARISTIC HOSPITALITY AND  
SHARE PASTORAL CARE.**

*PREAMBLE*

For many years Anglicans and Lutherans in Australia have been engaged in theological discussions. The culmination of these deliberations was the publication of the document "Common Ground: Covenanting for Mutual Recognition and Reconciliation between the Anglican Church of Australia and the Lutheran Church of Australia." This report was launched at a special evening service conducted in St. Peter's Cathedral, Adelaide, on 1 April, 2001.

Subsequently, "Common Ground" was adopted by the General Synods of both churches: Lutheran in 2003 and Anglican in 2004. "Common Ground" is not a declaration of church union, but a solemn pledge to work towards that goal. However, "Common Ground" does enable Anglicans and Lutherans to serve one another. Shared pastoral care and Eucharistic hospitality between local Anglican and Lutheran communities living in rural, regional or remote areas may be practised after consultation with the Anglican Diocesan Bishop and the Lutheran District President. Any such initial local agreement is secured on the joint authority of the Diocesan Bishop and the District President, but does not have diocesan-wide or District-wide application.

A meeting of the Anglican-Lutheran Consultation (August, 2005) decided to encourage Bishops and Presidents to pursue actively situations where cooperation between Anglican and Lutheran congregations can take place.

*SOME SUGGESTED GUIDELINES*

- 1 Where Lutherans and Anglicans wish to have joint worship and/or pastoral care, or where they wish to practise Eucharistic hospitality, approval is obtained from the respective Anglican Diocesan Bishop and the Lutheran District President.
- 2 Local Agreements are to be made on the following basis:
  - a. joint public profession, by participating congregations, of the catholic faith as contained in the Nicene Creed.
  - b. an undertaking to respect the distinctive traditions enshrined in the Augsburg Confession and the Book of Common Prayer with the Thirty-nine Articles of Religion.
  - c. joint commissioning of clergy by the local Anglican Bishop and Lutheran President.
- 3 A statement of Local Agreement is drawn up and signed by the Bishop and the President, by the local pastor and local parish priest, and by representative lay leaders of both congregations.
- 4 Such a Local Agreement implies ongoing pastoral care and Eucharistic hospitality in a local area for an agreed period, and is not to be understood as occasional Eucharistic hospitality (provided for by the Anglican General Synod Canon 14 of 1973.) Rule xxiii made pursuant to Canon 14, 1973, already makes possible sustained Eucharistic hospitality for Lutherans.
- 5 When services are conducted by an Anglican minister, an authorised Anglican liturgy is used. When services are conducted by a Lutheran pastor, an authorised Lutheran liturgy is used.
- 6 Anglican and Lutheran congregations, and in particular the clergy of both churches, are encouraged to study together "Common Ground", which forms the basis for this agreement.

- 7 Anglican and Lutheran congregations, and their clergy are asked to note the following additions to "Common Ground" made by the respective General Synods.

*Lutheran General Synod, October, 2003*

The General Synod of the Lutheran Church of Australia adopted the recommendations of the Anglican-Lutheran Dialogue in regard to a National Covenant with the insertion of the following clause as recommended by the General Pastors' Conference:

"The Lutheran Church of Australia requires that wherever arrangements for local eucharistic hospitality are being considered, the College of Presidents will ensure that there is agreement on baptismal regeneration and the real presence of Christ's body and blood in the Lord's Supper, and that the position of the LCA on the ministry of Word and Sacrament and the ordination of women is not compromised."

*Anglican General Synod, October, 2004*

The Anglican General Synod adopted the recommendations of the Anglican-Lutheran Dialogue in regard to a National Covenant with the insertion of the following clause:

"The Anglican Church affirms its willingness to work with the Lutheran Church in the process of developing a distinct Episcopal office."

- 8 Where joint worship and Eucharistic hospitality and shared pastoral care between Anglicans and Lutherans take place, both groups are encouraged to share with one another church literature such as bulletins, newsletters and church papers.
- 9 In accordance with the suggestion in the "Second Report from the Anglican-Lutheran Dialogue" (2002), the Anglican-Lutheran Consultation will monitor local cooperation between Anglicans and Lutherans where Eucharistic hospitality and joint worship and shared pastoral care takes place, and submit reports to the House of Bishops and the College of Presidents.

## **LOCAL AGREEMENT**

*BETWEEN*

**THE ANGLICAN CHURCH OF AUSTRALIA  
IN THE DIOCESE OF .....**

*AND*

**THE LUTHERAN CHURCH OF AUSTRALIA,  
.....DISTRICT**

*CONCERNING*

**EUCHARISTIC HOSPITALITY AND SHARED PASTORAL CARE  
BETWEEN THE CHURCHES IN .....**

### *PREAMBLE*

“Common Ground, Covenanting for Mutual Recognition and Reconciliation between the Anglican Church of Australia and the Lutheran Church of Australia”, acknowledges that Anglicans and Lutherans recognise each other as continuing in the apostolic faith and ministry. Paragraph 4.1 makes this important affirmation:

We recognise each other as churches that, despite our failings, stand in the community of apostolic faith and ministry. We acknowledge that in each other’s ordained ministries gospel oversight and administration of the means of grace are authentic and effective. We pledge to work together to develop joint participation in mission and witness, and to continue to seek ways of manifesting the unity that is ours in Christ.

Furthermore, paragraph 4:2 states:

In particular, we believe that this agreement in faith and order we have reached is sufficient basis for a national Covenant by which regional agreements for eucharistic hospitality and recognition of ministry may be entered into. Under this covenant each church may invite and welcome the members of the other church in a particular locality to share in Holy Communion and to receive pastoral care according to need.

*THE LOCAL AGREEMENT*

Anglicans and Lutherans in .....  
 have heard the same prompting of the Holy Spirit in their local  
 pastoral situation.  
 We have studied together "Common Ground" as the basis of this  
 local agreement.  
 Recognising this local initiative, an agreement is hereby established  
 between

the Anglican parish of.....  
 and  
 the .....Lutheran congregation  
 in .....

who agree to:

- 1 extend eucharistic and pastoral hospitality to each other's  
 members in this local community.
- 2 use only the authorised liturgy of the minister conducting the  
 worship i.e. when services are conducted by a Lutheran pastor,  
 a Lutheran liturgy will be used and when services are  
 conducted by an Anglican minister, an Anglican liturgy will be  
 used.
- 3 allocate offerings according to the wishes of the Anglican and  
 Lutheran congregations.
- 4 ensure that Anglican and Lutheran clergy liaise regarding the  
 pastoral care of members.
- 5 review this local agreement in ..... months/years.

Signed by ..... Date.....

Bishop of the Diocese of .....

Signed by..... Date.....

President of the Lutheran Church of Australia, .....District

Lutheran Pastor

Chair of Congregation

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Anglican Incumbent

Churchwarden

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TO GOD BE THE GLORY

## PROTOCOL 13

### ANGLICAN AGENCIES WORKING ACROSS DIOCESAN BOUNDARIES

1. Understanding that the fundamental unit of organisation in this Church is a diocese under the oversight of a bishop, we commit ourselves to observe the spirit of this polity as well as its constitutional and canonical expressions.
2. We recognise that in contemporary society, because of government tendering arrangements and contracting for the provision of welfare and educational services, some Anglican organisations operate in more than one diocese from time to time.
3. In these circumstances:
  - a) we encourage all Anglican agencies to consult with the relevant Diocesan Bishop and Diocesan Council before commencing any ministry in a diocese other than their home diocese; and
  - b) we encourage Anglican agencies to establish memoranda of understanding between any agency acting outside their home diocese and the relevant Anglican agency within whose diocese they intend to operate.

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*Adopted 2007  
Amended 2017*

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