

## ECUMENICAL RELATIONS COMMISSION

### 1. PURPOSE OF THE ECUMENICAL RELATIONS COMMISSION

The functions of the Ecumenical Relations Commission ('ERC') are:

1. to advise the Standing Committee on:
  1. contact between ecumenical organisations and the Anglican Communion Office in regard to ecumenical matters;
  2. the nurturing of people interested in and with knowledge about ecumenical matters within the life of the Church;
  3. liaison between the representatives of the Church engaged in bilateral dialogue with other groups;
  4. responding to requests from other Churches or ecumenical bodies;
  5. the appointment of representatives of this Church to ecumenical bodies.
2. to advise the Primate, the Standing Committee or the General Synod on other ecumenical matters specifically referred to the Commission."

### 2. MEMBERSHIP

The current membership of the Ecumenical Relations Commission ('ERC') is:

- The Most Reverend Dr Phillip Aspinall (Brisbane) – Chair
- Ms Alison Preston (Melbourne)
- The Reverend Dr Jane Lee-Barker (Adelaide)
- The Reverend Canon Richard Tutin (Brisbane)
- The Right Reverend Dr Timothy Harris (Adelaide)
- The Right Reverend Dr Bradly Billings (Melbourne)
- The Reverend Naomi Cooke (Grafton)

The Right Reverend John Parkes AM and the Right Reverend Doug Stevens resigned from the ERC in mid-2019.

The Right Reverend Dr Bradly Billings and the Reverend Dr Cathy Thomson were appointed to the ERC commencing 9 November 2019.

The Reverend Naomi Cooke was appointed to the ERC commencing 14 November 2020.

The Reverend Dr Cathy Thomson resigned from the ERC in October 2021.

The term of appointment of each member of the ERC concludes at the first full Standing Committee meeting after the Eighteenth Session of General Synod.

### 3. ACTIVITIES SINCE LAST GENERAL SYNOD

The Commission has met once per year since General Synod 2017 (except for 2020, due to COVID19 restrictions):

- Wednesday 13 September 2017;
- Wednesday 19 September 2018;

- Wednesday 18 September 2019; and
- Friday 10 September 2021.

### **ERC meeting 13 September 2017**

This was a relatively short meeting, dealing with matters concerning various ecumenical dialogues, leading into a meeting with the Catholic Bishops Commission for Ecumenism and Inter-faith Relations on the same day.

Among issues considered by the ERC were:

- a paper presented by Bishop Tim Harris from the Anglican/Lutheran dialogue Perspectives on Mission - An Addendum to Common Ground;
- Anglican church memberships of various dialogue groups; and
- issues for discussion with the Catholic Bishops. These largely centred around the Royal Commission into Institutional Responses to Child Sex Abuse.

The Royal Commission had not yet handed down its final recommendations, but among the issues discussed with the Catholic Bishops were:

- theology regarding clericalism;
- theology of headship;
- issues of power and control; and
- confusion between forgiveness and accountability.

### **ERC meeting 19 September 2018**

At this meeting the ERC:

- reviewed the Australian Anglican-Roman Catholic dialogue group (AUSTARC), noting that Bishop John Parkes had declined the position of Co-Chair of AUSTARC. The ERC recommended to General Synod Standing Committee that Bishop Bradley Billings be invited to fill that position, which was agreed;
- noted the lack of any recent activity in Anglican-Oriental Orthodox dialogue;
- considered Anglican membership of the NCCA Faith and Unity Commission and recommended to General Synod Standing Committee that the Reverend Jacob Legarda be appointed to the Commission, which was agreed;
- noted that the Anglican-UCA dialogue group had been in abeyance since 2014 when the General Synod received *Wearing a New Cloth: Anglican and Uniting Churches Working Together*, recommended it to dioceses for action and commended the making of local agreements;
- received a report by Ann Skamp on the Christian Conference of Asia and World Council of Churches Asia Regional Consultation on Stateless and Human Trafficking;
- considered the plan for the next five years of the Church Agencies Network Disaster Operation ('CAN DO'). There are eight agencies cooperating in the network. (The CAN DO network includes: Caritas Australia, the Australian Lutheran World Service, Act for Peace, the Adventist Development and Relief Agency Australia, Anglican Board of Mission, Anglican Overseas Aid, Transform Aid International (TAI) and UnitingWorld). The ERC heard that there is scope for these agencies to speak together. Each agency on its own is only small, but the network contains strengths when working together. Gains made in trust and collaboration in recent years have improved access to government and are the result of practical ecumenism in aid work engendered by the CAN DO network.

**ERC meeting 18 September 2019**

At this meeting the ERC:

- received the resignation of Bishop John Parkes and Bishop Doug Stevens from the ERC;
- considered potential new members of the ERC and recommended to General Synod Standing Committee the appointment of Bishop Bradly Billings and the Reverend Dr Cathy Thomson as new members of the ERC;
- considered two papers by the Reverend Dr John Littleton, (i) recommending an increase in the Anglican Church of Australia's contribution to the World Council of Churches, and (ii), a paper exploring the Constitution of the Anglican Church of Australia and how it might be interpreted in a way which encourages and invites the Anglican Church of Australia to authentically reconsider issues of difference with the Uniting Church of Australia and remove such issues which are a hindrance to unity and full communion with UCA;
- considered a paper presented by Canon Richard Tutin on the use of the Filioque clause in the Anglican Church of Australia. It was also reported that Pentecostal churches are currently exploring the Filioque. A book edited by Myk Habets "Ecumenical Perspectives on the Filioque in the 21st century" T & T Clark (2013) is an example. Ben Myers, Theologian at Mills Institute, Heritage College, Carindale QLD has published a book on "The Apostles Creed". More work needs to be done from an Anglican perspective, but eventually the ERC may recommend to Standing Committee that the topic be referred to the Doctrine Commission. We would emphasise the importance of forwarding ecumenical relations as a potential outcome of this consideration. The ERC noted that a small working group had been established by the Brisbane Synod to look at the Filioque and report back in 2020. The working group members are the Reverend Dr Cathy Laufer, The Reverend Canon Dr Jim McPherson and the Reverend Canon Richard Tutin.

**ERC activities in 2020**

The Commission did not meet in 2020 due to the restrictions and pressures associated with COVID-19.

However, points to note regarding ongoing ERC matters which were in progress:

- Bishop Bradly Billings (Melbourne) assumed the role of the Anglican convenor of AUSTARC. During the course of 2020 Bishop Michael McKenna (Bathurst) succeeded Bishop Terry Curtin as the Roman Catholic convenor. Bishop Billings and Bishop McKenna met by phone in July and have established a line of communication. The main item of discussion has been what our respective church's want AUSTARC to do and to be, and what purpose we would see for it going forward.
- At its meeting in December 2018 the Standing Committee noted the intention of the Ecumenical Relations Commission to bring a second edition of Anglican-Lutheran Dialogue Group document *Common Ground* (incorporating changes approved by our respective bodies) to the Eighteenth Session of General Synod (GS18) for adoption.

- In addition, the ERC noted that the Doctrine Commission at its meeting on 10 September 2020 considered *Perspectives on Mission: An Addendum to Common Ground* and advised that “‘Perspectives on Mission’ conforms to the doctrine of this Church, and that it is suitable for the purpose for which it is intended – that is, as a third appendix to ‘Common Ground’”.

### **ERC meeting 10 September 2021**

The ERC met via Zoom on 10 September 2021. There were five main agenda items:

- I. Recognition of Orders within the Anglican Church of Australia
- II. Use of the Filioque clause in the Anglican Church of Australia
- III. Anglican/Lutheran Dialogue Group document *Perspectives on Mission*
- IV. *Walking Together on the Way* ARCIC Agreed Statement
- V. *The Procession and Work of the Holy Spirit* AOOIC Agreed Statement.

#### **I. Recognition of Orders within the Anglican Church of Australia**

At its meeting on 18 April 2020, the General Synod Standing Committee received a report from the General Secretary on the Church of England’s decision in 2017 to Recognise the Orders of Priests Ordained in the Anglican Church in North America. The report highlighted that the Anglican Church of Australia does not have an equivalent process to recognise orders of churches not in communion with this church.

In receiving the report Standing Committee referred the matter to the Ecumenical Relations Commission for advice on the development of a policy and process to determine the recognition of orders.

Archbishop Phillip Aspinall, Chair of the Ecumenical Relations Commission, received from the Church of England the report *Recognition by the Church of England of Orders Conferred in Other Churches* prepared by that church’s Faith and Order Commission. He also received permission to use this report as the basis of the attached paper. This paper has been prepared for the Australian Anglican context.

The Ecumenical Relations Commission discussed the paper at its meeting held on 10<sup>th</sup> September 2021.

As well as discussing the nature of ordained ministry within the Anglican Church of Australia, the paper offers five appendices that list:

- Churches in communion with the Anglican Church of Australia by virtue of General Synod resolutions to that effect;
- Churches in Communion with the Church of England as advised by the Church of England;
- Churches whose Orders are recognised and accepted by the Church of England;
- Churches not in communion with the Anglican Church of Australia whose orders are generally recognised by the Anglican Church of Australia; and

- Notes concerning Anglican approach to "differentiated consensus" and the ministry of the episcopate in the Lutheran Church

In considering this paper members of the Ecumenical Relations Commission commented on a range of issues raised by ecumenical discussions of episcopal and of collaborative and receptive ministry arrangements across denominations especially in isolated and rural contexts. The final annex canvasses some of these issues. The Commission will consider them further.

At this stage the Ecumenical Relations Commission does not offer any specific policy advice. It offers this paper as a framework to promote further discernment and discussion. It might warrant consideration by the bishops.

## **II. Use of the Filioque clause in the Anglican Church of Australia**

Canon Richard Tutin updated the ERC on the work of a committee established by Brisbane Diocesan Synod to investigate history and use of the filioque clause in the Anglican communion and report back to Synod. The committee's report was due to be presented to the Diocesan Synod for its consideration on Sunday 26 September 2021

## **III. Anglican/Lutheran Dialogue Group Document *Perspectives on Mission***

*Perspectives on Mission* is an update of the *Common Ground* document originally agreed to by General Synod in 2004 and the Convention of General Synod Lutheran Church of Australia. A copy of the document is provided at Appendix A to this report.

In 2004 General Synod adopted the following motion, proposed by (then) Bishop Glenn Davies:

That General Synod welcomes the Second Report of the Anglican- Lutheran Dialogue and notes the report of the Doctrine Commission which states that *Common Ground*, as supplemented by the Second Report, is in conformity with Anglican doctrine and other agreed ecumenical statements. Accordingly, General Synod:

- (a) Affirms the vision set out in paragraph 4.1 of the First Report: We recognise each other as churches that, despite our failings, stand in the continuity 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.
- (b) Approves the proposal set out in paragraph 4.2 of the First In particular, we believe that the 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.
- (c) Adopts the text of the Covenant:  
The Anglican Church of Australia and the Lutheran Church of Australia do solemnly covenant together as follows.

**OUR UNITY IN CHRIST**

God has reconciled us to himself in Christ. We have been joined to Jesus Christ in repentance and faith, and have been reconciled to God in one body through the cross. We already share the one baptism and participate together in the unity of the Spirit. With all humility and gentleness, with patience, bearing with one another in love, we desire to manifest and maintain together, in the bond of peace, this unity which has been given to us in Christ.

**OUR COVENANT**

We recognise each other as churches that, despite our failings, stand in the continuity 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.

We believe that the agreement in faith and order we have reached is sufficient basis for regional agreements for eucharistic hospitality and recognition of ministry. 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.

**GROWING TOGETHER**

We undertake to continue to work together towards a Concordat for full communion and reconciliation of ministries, with full eucharistic sharing and interchangeability of members and ordained ministries Australia-wide.

Together we make our prayer that, being rooted and grounded in love, we may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that we may be filled with all the fullness of God.

- (a) The Anglican Church formally commits itself to enter into this Covenant with the Lutheran Church
- (b) The Anglican Church affirms its willingness to work with the Lutheran Church in the process of developing a distinct episcopal office.
- (c) Each Church enacts the Covenant by whatever measures are appropriate for each Church.
- (d) Invites the House of Bishops to appoint a joint Anglican/Lutheran Consultation to
  - (i) prepare national guidelines for Eucharistic sharing,
  - (ii) monitor local cooperation between Anglicans and Lutherans
  - (iii) continue to explore the outstanding areas of difference in doctrine and practice, particularly with regard to episcopal and diaconal ministry, initiation and Church membership, and relationships with other Churches

In November 2018 Standing Committee received the document *Perspectives on Mission* prepared by the Anglican Lutheran Dialogue Group as a proposed addendum to *Common Ground* and referred *Perspectives on Mission* to the Doctrine Commission "seeking confirmation that it conforms to the Doctrine of this Church and any feedback or proposed amendments the Doctrine Commission recommends".

The Doctrine Commission advised that *Perspectives on Mission* conforms to the doctrine of this church and that it is suitable for the purpose for which it is intended, that is as a third appendix to *Common Ground*.

At its 14 November 2020 meeting the Standing Committee considered the Doctrine Commission's report on *Perspectives on Mission* and resolved as follows:

The Standing Committee:

1. received the report of the Doctrine Commission dated 10 September 2020 providing feedback on the document *Perspectives on Mission* prepared by the Anglican-Lutheran Dialogue Group
2. referred the Doctrine Commission's feedback to the Anglican-Lutheran Dialogue Group to facilitate the finalisation of a proposed second edition of *Common Ground*, including the substance of a revised *Perspectives on Mission*.

The ERC intends to propose a motion at General Synod 2022 that

- (i) General Synod commends the Anglican-Lutheran Dialogue Group for *Perspectives on Mission*;
- (ii) Notes the Doctrine Commission's advice that *Perspectives on Mission* conforms to the doctrine of this Church and that it is suitable for the purpose for which it is intended, that is as a third appendix to *Common Ground*; and adopts it for that purpose;
- (iii) Encourages members of the Anglican Church of Australia to study *Common Ground* and *Perspectives on Mission* and to foster closer cooperation and relations with the Lutheran Church of Australia.

Archbishop Aspinall, as Chair of the ERC, has agreed formally to move the motion and to request that General Synod allow Bishop Harris, the Anglican Co-Chair of the Australian Anglican – Lutheran dialogue group, to use the mover's time in debate and reply. Bishop John Stead will second the motion.

#### **IV. *Walking Together on the Way* ARCIC Agreed Statement**

The ERC briefly considered how we might deal with *Walking Together on the Way: an agreed statement on the Church: local, regional and universal* prepared by ARCIC III together with the Anglican and Catholic commentaries on the document.

The ERC agreed that a good way forward would be to request a small group to draft a response from The Anglican Church of Australia which might then come to the ERC and then to the Doctrine Commission before finally being submitted to Standing Committee for sign-off.

Bishop Bradly Billings as Anglican co-chair of AustARC was invited to convene a working group to produce a draft response for the ERC to work on through this process.

**V. *The Procession and Work of the Holy Spirit* AOOIC Agreed Statement.**

The ERC also briefly considered how to respond to the *The Procession and Work of the Holy Spirit* AOOIC Agreed Statement. The Reverend Canon Richard Tutin and the Reverend Dr Cathy Laufer were requested to draft a response to the Statement for consideration of the ERC, the Doctrine Commission, and Standing Committee.

**4. FUTURE PLANS**

The 15th General Assembly of the Christian Conference of Asia (CCA) was to be held from 3 to 10 of September 2020 in Kerala, India, with the Anglican Church of Australia being represented by the Reverend Dr Jane-Lee Barker and Ms Bei-En Zou. However due to COVID-19 the meeting of the 15th General Assembly was postponed to a date to be fixed depending on the CCA's assessment of the emerging situation.

The World Council of Churches 11th Assembly was to have been held in Germany from 8 to 16 September 2021. The Anglican Church of Australia was to have been represented by the Primate, myself as Chair of the ERC, Ms Ruth Brigden and the Reverend Canon Richard Tutin as an adviser. However due to COVID-19 the new dates for the WCC 11th Assembly, to be held in Karlsruhe, Germany, will be 31 August – 8 September 2022.

**The Most Reverend Dr Phillip Aspinall  
Chair, Ecumenical Relations Commission**

**22 February 2022**





## COMMISSION ON THEOLOGY AND INTER-CHURCH RELATIONS

### Anglican – Lutheran dialogue

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## Covenanting for mutual recognition and reconciliation between the Anglican Church of Australia and the Lutheran Church of Australia

### STATUS OF THIS DOCUMENT

This document, 'Covenanting for mutual recognition and reconciliation between the Anglican Church of Australia and the Lutheran Church of Australia', with its appendices 'Agreement in faith and order' and 'Agreement on ministry', and its 'Glossary of terms', is the **final text** of a proposal agreed by the Anglican-Lutheran Dialogue at its meeting in Adelaide, SA on 16–18 November 2000, after consideration and responses from the Anglican General Synod Doctrine Panel and the Lutheran Commission on Theology and Inter-Church Relations, and forwarded to both churches for approval and action.

Appendix 3 'Perspectives on Mission' and the minor revisions in the other documents, as noted in the footnotes, including renumbering of the 'Glossary of terms' as Appendix 4, are the final text of a proposal agreed by the Anglican-Lutheran Dialogue at its meeting in Adelaide on 16<sup>th</sup> November, 2021, after consideration and responses from the Anglican General Synod Doctrine Panel and the Lutheran Commission on Theology and Inter-Church Relations, and forwarded to both churches for approval and action.

### 1. OUR UNITY IN CHRIST

- 1.1 God has reconciled us to himself in Christ. We have been joined to Jesus Christ in repentance and faith, and have been reconciled to God in one body through the cross. We already share the one baptism and participate together in the unity of the Spirit.
- 1.2 With all humility and gentleness, with patience, bearing with one another in love, we desire to manifest and maintain together, in the bond of peace, this unity which has been given to us in Christ.

### 2. HISTORICAL BACKGROUND

- 2.1 Our roots are in the British, German and Scandinavian churches, which were renewed by the Reformation in the sixteenth century.

- 2.2 We thank God for bringing our two communities, from these different parts of the world and diverse ethnic backgrounds, through distinctive experiences of being Christian, to live together in this land, along with other Christian traditions.
- 2.3 As our forebears treasured close links with each other during the Reformation and for many years afterwards, so we seek to restore and develop that relationship.
- 2.4 Anglicans are identified by acceptance, as 'agreeable to the Word of God', of the Book of Common Prayer of 1662 and the Articles of Religion (with the Homilies), and seek to relate with other churches on the basis of the Chicago-Lambeth Quadrilateral of Scripture, Creeds, Sacraments and the Historic Episcopate.
- 2.5 Lutherans are identified by adherence to the Confessional writings contained in the Book of Concord of 1580, 'because they are true expositions of Scripture'.
- 2.6 Both traditions have intended and understood themselves to be the continuing local manifestation of the Church catholic. They have therefore sought, by these statements of belief and by the maintenance of ministerial continuity, to gather Christians together into a single fellowship.
- 2.7 There were close relations between Anglicans and Lutherans during and immediately after the Reformation. Since then we have tended to live more separately, and so have become less acquainted with each other's traditions. Now, through the gracious leading of God, Anglicans and Lutherans all over the world are sharing together in mission and service, and discovering how much they have in common.
- 2.8 We have been in official dialogue since 1972. We have produced combined statements on the Eucharist and on Ministry, agreed statements on Baptism and on *Episcopate and Unity*, and information and guidance regarding Anglican-Lutheran Marriages.
- 2.9 Some practical cooperation is already in place, from consultation at the Heads of Churches level to local pastoral arrangements for eucharistic hospitality in special circumstances.

### 3. OUR SHARED CHRISTIAN HERITAGE

3.1 We identify the following areas in which we believe and practice a shared faith:

- The Bible
- God's Will and Commandment
- The Gospel
- The Creeds
- Liturgical Worship
- The Church
- Baptism
- The Lord's Supper (Eucharist)
- Members of the Church
- Pastoral Office and Ordained Ministry
- Orders of Ministry and the Episcopal Office
- A Common Hope and Mission

as set out in Appendix 1 'Agreement in faith and order', and as further explained in Appendix 2 'Agreement on ministry'.

## 4. OUR COVENANT

- 4.1 We recognise each other as churches that, despite our failings, stand in the continuity 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.
- 4.2 In particular, we believe the agreement in faith and order that 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, by which each church may invite and welcome the members of the other church in that region to share in Holy Communion and pastoral care according to pastoral need.
- 4.3 These regional agreements should be negotiated at the level of the diocese and district in which the region is located, and should 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 bishop<sup>1</sup>.

## 5. FUTURE GROWING TOGETHER IN GOD'S MISSION

- 5.1 We undertake to continue to work together towards a **concordat** for full communion and reconciliation of ministries, with full eucharistic sharing and interchangeability of members and ordained ministries Australia-wide.
- 5.2 And together we make our prayer that, being rooted and grounded in love, we may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that we may be filled with all the fullness of God.

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<sup>1</sup> The Lutheran Church of Australia changed the title 'president' to 'bishop' at its General Synod in 2013. These documents have been edited to reflect this change.

## APPENDIX 1 AGREEMENT IN FAITH AND ORDER

### 6. EARLIER STATEMENTS

6.1 Official conversations between Anglicans and Lutherans began in Australia in March 1972. A number of statements have been produced:

- *Combined Anglican Lutheran Statement on the Eucharist, 1973:*  
A basic area of agreement and common confession was discovered, some misunderstandings of each other's position were eliminated, with frank recognition of differences.
- *Combined Statement on Ministry, 1975:*  
Acknowledged that there is apostolic Ministry of Word and Sacraments in both our communions, and admitted that differences exist with respect to Church Unity over the Anglican acceptance of episcopacy and episcopal ordination, and the importance of the unity of faith.
- *Agreed Statement on Baptism, 1981:*  
On the basis of this agreed statement, both national synods resolved 'that this synod recognises that the Baptism of the Anglican and Lutheran Churches confers the same benefits upon those baptised'.
- *Anglican-Lutheran Marriages: Information and Guidance, 1983:*  
Forwarded between the two Churches for dissemination among the clergy.

These statements, reviewed and slightly amended, were published in *Anglican-Lutheran Conversations 1972–1984 Final Report*.

Following an examination of *The Niagara Report* of the Anglican–Lutheran International Continuation Committee, 1987, another statement was produced:

- *Episcopate and Unity, 1993.*

### 7. PRESENT AGREEMENT

7.1 We now set out the substantial agreement in faith that exists between us. Here we draw largely upon *The Porvoo Common Statement* of The British and Irish Anglican Churches and The Nordic and Baltic Lutheran Churches, 1992, which in turn drew upon *Baptism, Eucharist and Ministry* (the Lima text) 1982, the *Pullach Report*, 1973, the *Helsinki Report*, 1983, the *Cold Ash Report*, 1983, *Implications of the Gospel*, 1988, *The Meissen Common Statement*, 1988 and the *Niagara Report*, 1988, as well as respective Anglican–Roman Catholic and Roman Catholic–Lutheran dialogues.

7.2 Here we declare in summary form the principal beliefs and practices that we have in common:

### 8. THE BIBLE

8.1 We accept the canonical scriptures of the Old and the New Testaments to be the sufficient, inspired and authoritative record and witness, both prophetic and apostolic, of God's revelation in Jesus Christ. We read the Scriptures as part of public worship in the language of the people, believing that in the Scriptures, as the Word

of God, and testifying to the gospel, eternal life is offered to all humanity, and that they contain everything necessary to salvation.

## 9. GOD'S WILL AND COMMANDMENT

- 9.1 We believe that God's will and commandment are essential to Christian proclamation, faith and life. God's commandment commits us to love God and our neighbour, and to live and serve to his praise and glory. At the same time God's commandment reveals his righteousness and justice. It condemns our sins, shows our constant need for his mercy and forgiveness, and the need to live a God-pleasing life.

## 10. GOD'S GRACE

- 10.1 We believe and proclaim the gospel, that in Jesus Christ God loves and redeems the world. We share a common understanding of God's justifying grace, i.e. that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Saviour Jesus Christ through his saving death and resurrection, and not on account of our works or merits. Both our traditions affirm that justification leads, and must lead, to good works; authentic faith issues in love. We receive the Holy Spirit who renews and equips us for and calls us to good works. As justification and sanctification are aspects of the same divine act, so also living faith and love are inseparable in the believer.<sup>2</sup>

## 11. THE CREEDS

11.1 We accept the faith of the Church through the ages set forth in the Nicene, Apostles' and Athanasian Creeds and confess as basic the trinitarian and Christological dogmas to which these creeds testify. That is, we believe that Jesus of Nazareth is truly God and truly human, and that God is one God in three persons, Father, Son and Holy Spirit. This faith is explicitly confirmed both in the Thirty-Nine Articles of Religion, and in the Augsburg Confession.

## 12. LITURGICAL WORSHIP

- 12.1 We confess and celebrate the apostolic faith in liturgical worship. We acknowledge that the liturgy is a celebration of salvation through Christ. It is also a significant factor in forming the faith of God's people. We rejoice at the extent of our common tradition of spirituality, liturgy and sacramental life which has given us similar forms of worship and common texts, hymns, canticles and prayers. We are influenced by a common liturgical renewal and by the variety of expression shown in different cultural settings.

## 13. THE CHURCH

- 13.1 We believe that the Church is constituted and sustained by the triune God through God's saving action in word and sacraments. We believe that the Church is a sign, instrument and foretaste of the Kingdom of God<sup>3</sup>. But we also recognise that it

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<sup>2</sup> See *Augsburg Confession* IV and *Articles of Religion* XI. Also see further in 'Salvation and the Church: An Agreed Statement by the Second Anglican–Roman Catholic International Commission ARCIC II', 1987, and 'Justification: A Statement of the Australian Lutheran–Roman Catholic Dialogue', 1999.

<sup>3</sup> This formulation is taken from *The Porvoo Common Statement* 32. f. and its antecedents in *Meissen* and *Helsinki*. It is explicated in more detail in *Porvoo* 18.

stands in constant need of reform and renewal. The unity of the Church is a gift from God to be preserved in faithfulness to the apostolic witness.

## 14. BAPTISM

- 14.1 We believe that through baptism with water, in the name of the Father and of the Son and of the Holy Spirit, we are united with Christ in his death and resurrection. Christ calls us to turn away from sin and to put our faith in him. God incorporates us into the body of Christ, the Church, and confers the gracious gift of forgiveness of sins and new life in the Spirit. Through the grace of God we receive by faith these and all other benefits of the work of Christ.
- 14.2 Baptism involves repentance, water with the word of promise, and faith; all are given by God. This act of baptism implies further instruction in the faith, and the continuing life of repentance and faith.
- 14.3 Baptism is followed by confirmation, in which the laying-on of hands is linked with prayer that the candidate may be strengthened by the Holy Spirit in the grace of baptism now and for ever.

## 15. THE LORD'S SUPPER (EUCHARIST)

- 15.1 We believe that in the eucharist we celebrate the remembrance of the crucified and risen Christ, the living and effective sign of his sacrifice. This sacrifice he accomplished once and for all when he died on the cross for our sins, and it is still operative on behalf of all humankind. In the eucharistic remembrance we call to mind the dying and rising of Christ, and anticipate his coming again. It is the effectual proclamation of God's mighty acts and promises.
- 15.2 We believe that in the eucharist, which is the sacrament of Christ's sacrifice, we are united with Christ in his one, full, perfect and sufficient offering of himself to the Father.<sup>4</sup>
- 15.3 We believe that in the eucharist we participate in the body and blood of Christ as we eat the bread and drink the wine. In this sacrament we are united with the risen Christ in accordance with his promise, and by faith in him we receive the forgiveness of sins, new life and salvation.<sup>5</sup>
- 15.4 We believe that in the eucharist it is God himself who acts, giving life to the church and renewing each member. He nourishes the body of Christ in faith and hope, and strengthens it for witness and service in daily life.
- 15.5 We believe that in the eucharist God gives us a foretaste of the joy of his eternal kingdom.

## 16. MEMBERS OF THE CHURCH

- 16.1 We believe that all members of the church are called to participate in its apostolic mission. All the baptised are therefore given various gifts and ministries by the Holy Spirit. We are called to offer ourselves as a living sacrifice and to intercede for the Church and the salvation of the world. This is the corporate priesthood of the whole

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<sup>4</sup> See 'Agreed Statement on Eucharistic Doctrine' (1971), para. 5, and 'Elucidation', para.5, in *The Final Report* (1981) of the Anglican Roman Catholic International Commission.

<sup>5</sup> See 1 Corinthians 10:16. See also *Augsburg Confession X*, and answers on the Lord's Supper in 'A Catechism' in *The Book of Common Prayer*, 1662.

people of God and the calling to ministry and service (1 Peter 2:5).

## 17. PASTORAL OFFICE AND ORDAINED MINISTRY

- 17.1 We hold the ordained ministry of word and sacrament to be an office of dominical institution<sup>6</sup> and as such a gift of God to his Church. This ministry, whether exercised by pastor and bishop or bishop and priest, is one. Essential to its character is pastoral oversight (*episcopate*) which is clearly to be discerned when the Church is at worship. Oversight includes the handing on of the faith, the administration of the sacraments, the pastoral care of the faithful and the equipping of them for service. We believe that within the community of the Church the ordained ministry exists to enable the people to serve God.
- 17.2 The Anglican Church affirms the episcopate as the primary ministerial office<sup>7</sup>, while the Lutheran Church affirms the pastorate as the essential ministerial office. In both cases the exercise of the pastoral ministry is collegial. This collegiality is manifested particularly in the rite of ordination. In both traditions ministerial authority is transmitted by prayer with the laying-on of hands by bishop and priests or bishop and pastors together.

## 18. ORDERS OF MINISTRY AND THE EPISCOPAL OFFICE

- 18.1 While we recognise the essential unity of the pastoral office in ordained ministry, we also recognise that from early times the Church has associated with and delegated to particular orders of bishops, presbyters and deacons specific responsibilities and roles. We affirm that the historic pattern of ministry, in which the bishop exercises a regional ministry of oversight with presbyters exercising a local ministry, can continue to serve the unity and apostolicity of the Church in every age and place. Thus we affirm the episcopal office in succession as one sign of the Church's intention to ensure the continuity of the Church in apostolic life and witness.

## 19. A COMMON HOPE AND MISSION

- 19.1 We share a common hope that Christ who is Lord of all will come again, and that all things will be united in him and God's saving purposes will be perfectly fulfilled. In this hope we believe that we are called to make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe all that Jesus has taught us. We are called to work now for the furtherance of justice, to seek peace and to care for the created world, and to live responsibly in all areas of life. The obligations of the Kingdom are to govern our life in the Church and our concern for the world.
- 20.1 This summary witnesses to a high degree of unity in faith and practice. Whilst this does not require each tradition to accept every doctrinal formulation characteristic of our distinctive traditions, it does require us to face and overcome the remaining obstacles to still closer communion.

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<sup>6</sup> See Matthew 16:16–19, 1 Corinthians 11:23–26, John 20:22–23, Matthew 28:19–20, Ephesians 4:9–13.

<sup>7</sup> The Anglican Church refers to the bishop as the 'Ordinary' (see 'The Form and Manner of Ordering of Priests' in *The Book of Common Prayer*); that is, the one who ordains, and who is responsible for the ordering of the whole life of the people of God.

## APPENDIX 2 AGREEMENT ON MINISTRY

### 21. WHAT IS 'OFFICE' IN THE CHURCH?

- 21.1 Office implies the authoritative exercise of prescribed functions by a designated person who holds a position of permanent leadership within a community. When we speak of the office of the public ministry we are talking about the authorised performance of certain duties by a leading individual or individuals within the community of the faithful.
- 21.2 Together with the necessary union of function and authority in an office, we can speak of personal giftedness required to carry out the duties of the office. However, personal gifts like character, theological learning, and special charisms, do not constitute the office, but enable it to be carried out effectively.
- 21.3 In speaking of a person assuming, taking on, or entering into an office, we are implying that the office exists as a prior entity. That is, the person who exercises the office does not create it. It is in this sense that Lutherans speak of the 'public office' and Anglicans speak of the office of the bishop, of the priest, or of the deacon.
- 21.4 The New Testament does not speak of 'office', but of ministry (*diakonia*) and ministries (e.g. 2 Cor 5:18; 1 Cor 12:5) which are exercised by people with certain functions. Also 1 Tim 3:1 does not, literally, speak of the 'office' of the bishop, but of the exercise of oversight (*episkope*). However, whether reference is to apostles, prophets, evangelists, pastors, teachers, bishops, presbyters, or deacons, it is clear that function and authority are combined in persons who are readily recognised as having designated areas of service.
- 21.5 By themselves, gifts for ministry do not require authorisation before they can be put to use. The Spirit of God empowers God's people to serve each other and the world with the gospel and with acts of love. However, Anglicans and Lutherans agree that the essential ministry of word and sacrament (essential in that it is the ministry by which the church lives) receives its authority from the Lord of the church. In commissioning the apostles to preach, baptise, and celebrate the eucharist<sup>8</sup>, Christ was not only establishing the means of grace by which the church was to be planted and sustained; he was also instituting the public ministry which administers the means of grace.
- 21.6 This understanding of the office of the ministry is either stated or presupposed in our historic confessions (see CA V and articles 19 and 23 of the Thirty-nine Articles) and liturgical rites or ordinals by which people are admitted to the office.

### 22. WHAT DO WE MEAN BY 'ORDER' IN MINISTRY?

- 22.1 The NT does not speak of an 'order' or 'orders' of ministry. Yet the apostle Paul's insistence on good order in the church (1 Cor 14:33,40) and the apostles' appointment of elders in the churches they founded (Acts 14:23) imply an ordering of ministry. The close connection between order in worship and in ministry is most clearly to be seen in the public assembly of the church for the proclamation of the gospel and the administration of the sacraments.

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<sup>8</sup> See footnote 3 on 17.1



- 22.2 The question of order in ministry relates primarily to the authorisation of Christ's chosen servants as leaders within the church. As stated above, we are agreed that the ministry by which the church grows and lives comes from the Lord himself. It is not a creation of the church simply for the sake of good order, or to ensure that someone does the work that, in principle, anyone in the church could do.
- 22.3 We are agreed that the New Testament does not describe or prescribe one pattern of ministry, and that the ordering of ministry in the Christian churches has come about as a result of historical developments (see BEM, 'Ministry', par. 19-21). The New Testament speaks on the one hand of apostles and those whom they commissioned to continue the apostolic ministry, and on the other hand of presbyters/bishops. During the second and third centuries, a threefold pattern of bishop, presbyter, and deacon became established in east and west. Presbyters and deacons assisted the bishop in his ministry of proclamation and celebration of the sacraments, but he was the focus of unity within the local community. Later developments gave the bishop the responsibility of *episkope* over several communities, so that the presbyters received a change in role, becoming the leaders of local eucharistic communities. The historical pattern of ministry, in which the bishop exercises regional ministry of oversight with presbyters exercising a local ministry, can continue to serve the unity and continuity of the church today. This is not to deny that the Holy Spirit has been and continues to be at work in other patterns of ordained ministry.
- 22.4 Differences between Anglicans and Lutherans should not be exaggerated. We do not believe that our two views of ministry are irreconcilable. Our two traditions speak of order in different ways. CA XIV ('Order in the Church') says that 'nobody should publicly preach or teach or administer the sacraments in the church without a regular call'. Being regularly called (*rite vocatus*) means receiving a call from God's people, whether from a local congregation or agency of the church, and having that divine call publicly enacted and sealed by the liturgical rite of ordination. The Lutheran tradition stresses the unity of the pastoral office of pastors and bishops in the ordering of ministry. They have, essentially, the same function of preaching the Word and administering the sacraments, and of exercising oversight.
- 22.5 In the Anglican tradition, church order refers to the threefold ordering of ministry in the offices of bishop, priest, and deacon. Here also, people are admitted to holy orders by the liturgical rite of ordination. However, the plurality of offices reflects a diversity of pastoral functions and relationships within the one ministry of the church. Thus the bishop is seen as the focus of unity and continuity among the faithful.
- 22.6 The Lutheran stress on the unitary nature of the public office rests on the unity of word and sacrament as the essential content of ministry. Here the pastoral office combines features of the episcopate and of the presbyterate, while the church remains free to appoint supervising bishops and to adopt auxiliary offices. Lutherans have seen order as serving the faith.
- 22.7 The Anglican Church of Australia has undertaken to preserve the threefold order of ministry as the pattern that can be traced back to the early church, that is established by good ecumenical tradition, and that best serves the ordered proclamation of the gospel and administration of the sacraments. Here also, order serves the faith, but aspects of order belong to and reflect the faith.
- 22.8 In their ordering of ministry, both of our churches are concerned with the orderly transmission of the faith from generation to generation. The one stresses the bishop as the essential office, the other sees the pastor as the essential office. Our churches, like others, are involved in the struggle to rediscover and affirm spiritual authority in the church, including the best ways in which oversight – personal, collegial, and

communal – may serve the gospel.<sup>9</sup>

- 22.9 It is within this context of broad agreement that the authority to ordain should be addressed. In Anglican order the pastoral office resides in an episcopate assisted by the presbyterate and for Lutherans in a pastorate of which some members are bishops. This being so, there is no irreconcilable difference in the procedure for the orderly transfer of ministerial authority in ordination. In the Anglican Church the bishop, in association with priests, ordains to the presbyterate. In the Lutheran Church the bishop, in association with other pastors, ordains to the pastorate. The intention in ordination is in both cases the same, to ensure the continuity of the same ministry instituted by Christ, namely, to preach, teach, recall the lost, absolve, bless, and administer the sacraments.

## 23. WHAT IS ESSENTIAL TO MINISTRY, AND WHAT CAN BE CHANGED?

- 23.1 Church and ministry stand in a dialectical relationship to each other. On the one hand the ministry belongs to the church. The ordained ministry exists to serve the ministry and mission of the whole people of God. On the other hand, the ministry belongs to the Lord who instituted it. It is a gift of God to the church. Essential is the authority of the Lord to proclaim the gospel and to administer the sacraments in the church and for the church.
- 23.2 Just as we confess that the church is catholic and apostolic, so the ministry is catholic and apostolic. Lutherans understand the essential catholicity and apostolicity of the ministry to be grounded in the truth of the apostolic witness in Scripture and in the creeds of the church catholic. Anglicans understand catholicity and apostolicity to extend also to the ordering of ministry, specifically to the threefold order of bishops, priests and deacons, that has been handed down from the early church. The episcopal office is seen a sign and symbol of the apostolicity and catholicity of the church.
- 23.3 In recent times, Anglicans and Lutherans on the Continent, in the United States and Canada, and now also in Australia have been seeking common ways of expressing the truth that there is a succession in the ordained ministry. We agree that both the apostolic faith and the ministry are handed down. There is a succession of faith and office. Lutherans have seen this succession as essentially presbyteral; the faithful exercise of the pastoral office ensures continuity of the apostolic faith. Anglicans affirm the importance of episcopal succession as a sign of the continuity of the apostolic faith.
- 23.4 Both positions have their historical background. In the Anglican tradition, episcopal succession came to be understood as integral to the continuity of the church. The English reformation brought reform of the old, not a break with the catholic past. The Lutheran reformers in Europe likewise maintained that they stood in continuity with the true, catholic and apostolic church. Here continuity was expressed in the confession of faith, not in the preservation of a traditional order. However, the Reformers retained, where possible, the traditional order (CA XXVIII).
- 23.5 The Apology of the Augsburg Confession speaks of 'our deep desire to maintain the church polity and the various ranks of the ecclesiastical hierarchy, although they were created by human authority'. The polemic was not against the order of bishops, but against the bishops who stood in the way of the gospel. 'We . . . declare

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<sup>9</sup> See BEM 26.

our willingness to keep the ecclesiastical and canonical polity, provided that the bishops stop raging against our churches' (art. XIV 1, 5). The Wittenberg Articles of 1536, drawn up by English and German theologians, including Luther, agreed that 'we teach that bishops or pastors have the authority to establish ecclesiastical rites and ceremonies as well as . . . ranks of clergymen . . . Therefore without special cogent reasons the customary ecclesiastical rites ought not to be altered, but the traditional usages that can be observed without sin should be *observed for the sake of peace and unity*' (Art. X; emphasis added; Article 20 of the Thirty-nine Articles speaks in similar fashion of ecclesiastical rites and ceremonies).

- 23.6 The question is not whether the Lutheran Church can have bishops (and deacons). There were bishops or superintendents in Reformation times, and the office has been preserved or created in Lutheran Churches today. The leaders of the Lutheran Church of Australia are now<sup>10</sup> called bishops', and oversight is one of their defined duties. They thus have an essentially episcopal function. So, again, the real question is what this office means in theological terms, and what would have to be added for the office to be recognised by Anglicans.
- 23.7 We are agreed that the public ministry involves pastoral oversight (*episcopate*), and that this oversight is exercised in personal, as well as collegial and communal ways. Priests and pastors must exercise oversight of the people committed to their charge in a local area, and over any auxiliary office (e.g. that of the deacon). For the sake of good order, the personal exercise of oversight is necessary also for regions. For Lutherans also, the bishop/episcopal office involves a ministry that extends beyond the local level. The authority remains the same — the Lord's commission to preach and to administer the sacraments — but the scope of ministry and oversight is different. There is nothing in clause 29 of the Lima document (functions of bishops)<sup>11</sup> to which Lutherans would object.

## 24. CONCLUSION

- 24.1 We conclude that Anglicans and Lutherans should acknowledge each other as churches standing in the apostolic succession and should affirm each other's ordained ministries as valid expressions of gospel *episcopate* which are not essentially different.<sup>12</sup>
- 24.2 Lutherans in Australia are now challenged to examine whether, 'for the sake of peace and unity' (to use the language of the confessors), and in the cause of co-operation with Anglicans in particular, they can
- accept the episcopal office as a sign of the apostolicity and catholicity of the church,
  - affirm the value of the historic episcopate within the orderly succession of the ministry of Christ through the ages, without implying that the episcopal office is necessary for salvation or that it guarantees, by itself, the orthodoxy of the church's faith,

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<sup>10</sup> Since the 2013 General Synod of the Lutheran Church of Australia.

<sup>11</sup> 'Bishops preach the Word, preside at the sacraments, and administer discipline in such a way as to be representative pastoral ministers of oversight, continuity and unity in the Church. They have pastoral oversight of the area to which they are called. They serve the apostolicity and unity of the Church's teaching, worship and sacramental life. They have responsibility for leadership in the church's mission. They relate the Christian community in their area to the wider Church, and the universal Church to their community. They, in communion with the presbyters and deacons and the whole community, are responsible for the orderly transfer of ministerial authority in the Church.'

<sup>12</sup> See the statement of this Dialogue 'Episcopate and Unity' (1993).

- ensure that future bishops of the Lutheran Church of Australia are consecrated by a Lutheran bishop or bishops in the historic succession,
- make provision that all pastors are ordained by a bishop in keeping with the duty of his office to oversee the faith and order of the church.

24.3 Anglicans in Australia are challenged to

- recover the essential unity of the episcopate and the presbyterate in the transmission of the apostolic faith and the administration of the sacraments, and in the shared responsibility for pastoral care of the faithful,
- ensure that the faith they profess is in conformity with the faith delivered by the apostles,
- understand the difficulties Lutherans would have with the proposal that an Anglican bishop must lay hands on a Lutheran candidate to authenticate his consecration to the episcopal office and to ensure the succession of office,
- recognise the intention of the Lutheran Church to be nothing other than apostolic and truly catholic in its faith and practice.

## APPENDIX 3 PERSPECTIVES ON MISSION

### **Foundations**

#### **1 One God**

- 1.1 From eternity to eternity there is one God—strong, pure and holy, good and righteous, true and loving, revealed to us as:  
the Father—from whom and for whom all things exist  
the Father's Son, God's powerful Word, incarnate in Jesus Christ—all things exist through him and for him  
the Holy Spirit—who brings to us all that is of the Father and the Son.  
Father, Son and Spirit love, serve, honour and give to one another, and to us.<sup>13</sup>

#### **2 God's Purpose**

- 2.1 All creation reflects God's nature and character. In particular, human beings are made in God's own image and likeness, in relationship with God and each other. God has blessed humanity, male and female alike, to fill and exercise responsible stewardship of the earth, until the earth is filled with the glory of God. God's ultimate intention is to have a gathered and united people, children known and loved as God's family, transformed into the image of the Son, holy and blameless, abiding in God's love, in a renewed and fulfilled creation.
- 2.2 At the instigation of the evil one, in thankless defiance of God's will and purpose, humanity has sought to go its own way, for its own glory. This sinful state has given rise to all kinds of evil and has subjected us to God's judgment, resulting in death.
- 2.3 God, as our eternal Father and Redeemer, nonetheless has persisted in bringing his creational purpose to fulfilment, by redemptive saving grace upon all creation and the holy people of God, through the giving of the Son, and the sending of the Spirit.<sup>14</sup>

#### **3 God's Mission**

- 3.1 The Old and New Testament scriptures tell us all we need to know and experience of God's salvation. God renewed the blessings of creation in and through the offspring of Abraham, realised in the covenantal people of Israel, that they might be a blessing to all peoples. Abraham, Moses, David and the prophets were among those who knew God's justification, redemption and calling—forgiveness of sin, and righteousness from God, through faith—and were shown something of the one who would come to make this reality possible. Such righteousness is to be received and lived, both personally and communally.
- 3.2 At the right time, God sent the Son, named Jesus, as one of us in human flesh, to make God known as Abba Father, by his life, teachings and miracles, and particularly in his sufferings, crucifixion, and resurrection. On the cross, Jesus bore the sin of the world, with its terrible consequences, and defeated evil and death, to bring us reconciliation and new life with God. In his resurrection and ascension, Jesus convicted the world, triumphed over evil, injustice, terror and abuse, and became the first fruits of the resurrection and the new creation.

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<sup>13</sup> Psalm 90:2; 1 Corinthians 8:6; 1 Chronicles 29:12; Isaiah 5:16; 14:25; Psalm 36:5–6; Mark 10:18; Revelation 15:3; 1 John 4:8–10, 16; John 1:1–3, 14; Hebrews 1:2–3; Colossians 1:16; Matthew 10:20; Galatians 4:6; 1 Corinthians 2:10; John 3:35; 5:22–23; 10:17; 14:31; 16:13–15; 17:24, 26; Acts 17:25.

<sup>14</sup> Genesis 1:1–2:3; 5:1–3; Luke 3:38; Romans 1:19–20; Numbers 14:20; Habakkuk 2:14; Ephesians 1:4–6; Romans 8:29; Matthew 19:28; Revelation 21:1–22:5; Genesis 2:4–3:24; Romans 1:18, 21; Ephesians 2:1–3; Romans 5:12; Isaiah 63:16; John 3:16–17; Romans 8:1–4.

3.3 This reality is conveyed to us, in the word and experience of the gospel, by the Holy Spirit, through the gifts of repentance and faith, bringing us into direct relationship with the Son and the Father, with the love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control that are the fruit of the Spirit, as a present foretaste of the sure and certain hope of the resurrection life to come.<sup>15</sup>

#### **4 Mission and Church**

4.1 God lives and works in, with and through his multi-ethnic family, the one, holy, catholic and apostolic church of Christ. This church is a witness to the world and a foretaste of God's ultimate intention to bring the countless multitude from all nations, tribes, peoples and languages into one saved and cleansed community that worships in the presence of God. The church is also God's chosen means of bringing this about. Christ has given his disciples God's authoritative word, to live by and to proclaim, and the dominical sacraments of baptism and the Lord's supper, by which people are brought into and sustained in the life of God.

4.2 God has commissioned us to convey in word and action the good news to the whole creation and make disciples of all nations. We have the protective and active elements of God's armour in the gospel, and all necessary gifts of the Spirit, to be able to engage in this spiritual struggle.

4.3 The participation of God's people in the unity of the Spirit, which is ours in the love-relationship of the Father and the Son, is essential for the effectiveness of God's mission through his church. As people respond to the gospel in the power of the Spirit, practical life together flows from the love of God—within the church, and out into the wider community.<sup>16</sup>

#### **An Anglican Perspective**

5.1 In recent times Anglicans have come to express their understanding of mission through the identification of 'five marks of mission'. While the first two marks come from a stance of Christian faith, overall the marks reflect responses to God's grace available to and invited of all people. Marks 3-5 are framed in terms of the church providing exemplary commitment regarding responsibilities and concerns enjoined on all humanity, and all marks are to be addressed collectively.

5.2 The Five Marks of Mission are:

1. To proclaim the Good News of the Kingdom
2. To teach, baptise and nurture new believers
3. To respond to human need by loving service
4. To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation

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<sup>15</sup> 2 Timothy 3:15; Genesis 12:1-3; 15:1-21; 22:1-19; 2 Samuel 7:1-29; 12:13; Psalm 32; 51; Isaiah 6:1-8; 26:2; 52:13-53:12; Habakkuk 2:4; Romans 3:21-26; 4:1-25; Philippians 3:7-11; Galatians 4:4-5; John 1:14, 18; 14:6-7; 17:6-8; 1 Corinthians 15:1-11; 1 Peter 2:24; 3:18; Galatians 3:13-14; Romans 8:1-4; 2 Corinthians 5:21; 1 Peter 1:3-5; 10-12; 1 Thessalonians 1:5; John 6:39; Acts 2:38; 5:31-32; 11:18; 15:8-9; 16:30-31; 1 Corinthians 12:3; Ephesians 2:18; Romans 8:15-17; Galatians 4:6; 5:22-25; Ephesians 1:13-14; 1 Corinthians 2:9-10; Romans 8:11.

<sup>16</sup> 1 Corinthians 12:4-6, 12-13; 15:20-28; Revelation 7:9-17; Mark 16:15, 19-20; Luke 24:44-49; Acts 1:8; John 17:14; Matthew 10:7-8; Mark 6:7-13; Matthew 28:16-20; 26:26-29; 1 Corinthians 10:14-17; 11:17-34; 1 Peter 4:10-11; Ephesians 1:3; 4:3, 7-16; 6:10-20; 1 Corinthians 12:7-11, 27-31; 13:1-13; 2 Corinthians 6:2-10; 10:3-5; John 17:11, 20-26; Leviticus 19:1-37; Acts 2:43-47; 4:32-34; 1 Thessalonians 4:9-12; 2 Thessalonians 1:3-4; Colossians 3:12-4:6; 1 Peter 2:11-3:16.

5. To strive to safeguard the integrity of creation, and sustain and renew the life of the earth
- 5.3 As noted on the Anglican Communion website, the first mark of mission 'is really a summary of what all mission is about, because it is based on Jesus' own summary of his mission (Matthew 4:17, Mark 1:14-15, Luke 4:18, Luke 7:22; cf. John 3:14-17). Instead of being just one (albeit the first) of five distinct activities, this should be the key statement about everything we do in mission', encompassing both evangelism (encouraging people in gospel faith) and evangelisation (the outworking of the gospel within society and culture), empowered and transformed through the Holy Spirit.

### **A Lutheran Perspective**

- 6.1 Lutherans articulate mission in terms of proclaiming the gospel of justification by grace, through faith, on account of Christ, by the power of the Holy Spirit, which brings forgiveness of sins and righteousness before God and therefore gives birth to believers and gathers them into the church. Other matters, such as service, justice, equality and care of creation flow from this central dynamic of justification.
- 6.2 When we reflect on service, justice, equality and care of creation, Lutherans distinguish between two aspects of God's work; often spoken of as the work of God's left hand in providing government, law, structure and care for the world (Rom 13:1-4, Eph 6:1-9), and the work of God's right hand through the law and the gospel of Jesus Christ to bring people to repentance and faith so that they may be reconciled to God (2 Cor 5:18-21, John 20:21-23). These two aspects of God's work are to be distinguished but not confused or separated. It is the same God who works in both spheres and Christians participate in both spheres. The church is primarily called to bring the gospel of Jesus Christ to the world.

### **Our common calling and vocation for mission**

#### **7 Our Baptismal Identity**

- 7.1 The church is constituted and sustained by the triune God, at work through his word and sacraments.<sup>17</sup>
- 7.2 In Holy Baptism we are united with Christ and with one another.<sup>18</sup>
- 7.3 The rite of baptism implies further instruction in the faith.<sup>19</sup> Therefore our mission is not only to those outside the church but also to those within it. So Christian activities such as catechesis, confirmation and adult instruction, can rightly be called participation in God's mission.<sup>20</sup>
- 7.4 In the Eucharist God nourishes the body of Christ in faith and hope and strengthens it for witness and service in daily life.<sup>21</sup> Therefore the Eucharist is both preparation for, and participation in, God's mission.<sup>22</sup> New believers sharing in the Eucharist is a goal of missionary activity.

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<sup>17</sup> Common Ground 13.1

<sup>18</sup> Common Ground 14.1

<sup>19</sup> Common Ground 14.2

<sup>20</sup> See also the Great Commission in Matthew 28:16-20. These words highlight the important connection between baptism and an ongoing life of learning and discipleship. Both Anglicans and Lutherans include these words in their baptismal rites and recognise them as foundational to an understanding of baptismal identity.

<sup>21</sup> Common Ground 15.4

<sup>22</sup> See 1 Corinthians 11:26

7.5 All members of the church are called to participate in the apostolic mission according to their God-given gifts.<sup>23</sup> When God calls us into the Christian church through Holy Baptism, God also sends us out to be part of his mission.

## **8 Our Personal Callings**

8.1 The ordained ministry of word and sacrament is a divinely instituted gift to the church. This ordained ministry is essential to the mission of the church, and enables the mission of the whole people of God.<sup>24</sup>

8.2 Every Christian, as part of the priesthood of the baptised, is called to offer prayer and praise to God, to intercede for the church and the world, to witness to the gospel and its impact in their life, and to serve their neighbour in love.

8.3 The way Christians participate in God's mission will necessarily be different depending on their God-given gifts, abilities and opportunities.<sup>25</sup>

8.4 The Lutheran Church recognises the authority of the church to establish auxiliary offices within the church to serve its life and mission such as evangelists. Similarly, the Anglican Church licenses and authorises various lay ministries including in collaborative team ministry.

8.5 Every age looks for the distinctive gifting of evangelists as an essential ministry of gospel mission and similarly we encourage the rediscovery of the calling of catechists as instructors and coaches in Christian faith and living.<sup>26</sup>

8.6 The Anglican Church has identified *diakonia* as a key missional sphere and mode of ministry for the whole people of God, with specific training, deployment and support. In the Anglican Church, this ministry is embodied in the order of deacons. Deacons minister in a sphere that bridges the gap between the church and the wider community, between liturgy and outreach. The role of deacons therefore provides special opportunity for witness, acts of mercy, ecumenical cooperation and the furthering of God's mission to the world.<sup>27</sup>

8.7 The Lutheran Church has identified a Christian's personal situation in life, with its relationships and callings (stations and vocations) as a key sphere for mission. A Christian's various roles in the local congregation, family, workplace and society provide the setting in which God's mission can be carried out. Simple examples might be parents leading their children in home devotions, or one colleague providing a Christian witness to another at work.<sup>28</sup>

## **9 Our Collective Callings**

9.1 Beyond these unique and personal callings, we also have collective or communal callings. By sharing time, talents and treasures, by careful planning and prayer, groups of Christians are called to participate in God's mission in ways that Christians working alone may find difficult.

9.2 The primary example of this is the local congregation or Christian gathering, which is called to serve and witness in a particular location. This brings specific opportunities for mission. Congregations can establish missional communities to engage with people in their locality or begin other endeavours to build relationships with those who are not yet Christian.

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<sup>23</sup> Common Ground 16.1

<sup>24</sup> See Common Ground 17.1, 17.2 and 18.1

<sup>25</sup> 1 Corinthians 12:7-11, Ephesians 4:11-13, 1 Peter 4:10-11

<sup>26</sup> See Bleby, Martin, *Evangelists and Catechists* 2018

<sup>27</sup> See Lee-Barker, Jane, *Diakonia and Mission: For Discussion on the implications for missional training, deployment and support* 2014

<sup>28</sup> See Pfeiffer, Ben, *Vocation and Mission: A Lutheran Perspective* 2014



- 9.3 The way these local congregations and gatherings relate to one another is also significant when it comes to mission, both exemplifying gospel fellowship and enabling a greater missional diversity and identity.
- 9.4 The Anglican Church has affirmed a diocese to be its unit of organisation, under Episcopal oversight, together with synodical governance, with responsibility for leading the missional activity across a number of local congregations, Anglican entities or a particular geographical area.
- 9.5 The Lutheran Church has established its synod as its highest constitutional authority, under oversight of the bishop of the Church, and working together with its districts and their bishops, and mission boards, with responsibility for leading missional activity across a number of local congregations, Lutheran entities (especially schools and aged care facilities) or a particular geographical location.
- 9.6 Together we recognise a comparable ministry of oversight, as stated in Common Ground 17.2. Our diocesan bishops and district bishops work together for the sake of cooperation in mission, for example, in overseeing shared pastoral care and Eucharistic hospitality agreements in their areas.

#### **Mission and the goal of ecumenical relationships**

- 10.1 Full unity and communion is not the ecumenical goal in and of itself. It is a spiritual reality already established in Christ. Our mandate by God's grace is to most effectively participate in the mission of God. *Koinonia* in mission serves that end as a sign, foretaste and instrument of that mission, the full realisation of the Kingdom of God.

#### **Our shared context, challenges and opportunities for mission**

- 11.1 We affirm our calling to minister as partners in the gospel and mission, as an expression of our fellowship in Christ.
- 11.2 We recognise we share the same mission field, and face a range of common challenges as we seek to respond and undertake, in God's grace, our participation in the creational and redemptive mission of God. This is a constantly changing context throughout Australia, as social, demographic and geographic movements reshape the neighbourhoods, regions, towns and cities we inhabit. There are many instances where we live and minister alongside one another as local churches and allied ministries, and more intentional consideration of partnership and strategic approaches would serve the work of the Kingdom.
- 11.3 In like measure, our appraisal of limited resources and facilities also has much in common, and as we undertake ongoing review of strategic missional priorities and initiatives, we recognise the value of greater collaboration, consultation and training. Such questions ought be asked in all contexts we share in common, but particularly so in areas where resources are scarce and viable church communities difficult to sustain.

#### **Opportunities to seek most effective avenues for collaboration in mission and ministry**

- 12.1 There is a range of areas where in the spirit of receptive ecumenism we challenge ourselves to explore opportunities for greater collaboration, partnership and mutual recognition. The following are provided as possible examples to encourage ongoing specific discussion about local, regional and church-wide opportunities:
- Rural and remote ministry and mission.
  - Congregational renewal in mission.
  - Greenfield, inner urban and suburban church planting.
  - Joint establishment of missional communities.

- Workshops, seminars and mentoring for evangelists and church planting teams.
- Joint sponsorship of events with significant local and international presenters.
- Defence force and industrial chaplaincy.
- Joint enlistment, training and resourcing of catechists.
- Training of teachers and staff for schools, and staff for aged and community care ministries.
- Training of clergy and church workers.

**Our commitment to greater and intentional *koinonia* in mission**

13.1 Informed by the above, our respective churches hereby commit ourselves to encourage greater awareness and understanding of each other's self-identity, values and commitment to gospel mission and ministry, as expressed in local contexts. Fellowship is a relational term, so we undertake to explore opportunities to pray, study, worship, evangelise and serve with one another. As we recognise the grace of God in and through each other, we affirm our calling to consult, encourage, support and collaborate in our discernment of mission and ministry vision and strategic priorities. We encourage greater use of covenants for eucharistic hospitality, pastoral care, evangelistic endeavours and local shared ministry or team arrangements.

## APPENDIX 4 GLOSSARY OF TERMS

**Apology** of the Augsburg Confession: A response to a Catholic refutation of the Augsburg Confession entitled the Confutation. In the Apology Philip Melancthon wrote a defence of the Augsburg Confession. The Apology was published in 1531. The Apology treats such issues as Original Sin, Justification by Faith, the Church, Baptism, Confession, the Number of the Sacraments, the Political Order, the Cause of Sin, Good Works, the Invocation of the Saints, Both Kinds [bread and wine] in the Lord's Supper, the Mass, Monastic Vows, and Ecclesiastical Power. See also **Book of Concord**. (23.5)

**Articles of Religion:** Rather than being a systematic Confession of Faith, these are 'Articles agreed upon by the Archbishops and Bishops of both Provinces [of the Church of England], and the whole Clergy, in the Convocation holden at London in the Year 1562, for the avoiding of Diversities of Opinions, and for the establishing of Consent touching true Religion'. Also known as 'The Thirty-nine Articles', they are printed with the Book of Common Prayer of 1662, and reproduced in *An Australian Prayer Book* 1978 and *A Prayer Book for Australia* 1995 of the Anglican Church of Australia. The Constitution of the Anglican Church of Australia states as one of its 'Ruling Principles': 'This Church, being derived from the Church of England, retains and approves the doctrine and principles of the Church of England embodied in the Book of Common Prayer together with the Form and Manner of Making Ordaining and Consecrating of Bishops, Priests and Deacons and in the Articles of Religion sometimes called the Thirty-nine Articles'. Each member of the clergy of the Anglican Church of Australia makes a declaration which includes the words: 'I give my assent to the doctrine of the Anglican Church of Australia as expressed in the Thirty-nine articles, in the Book of Common Prayer and the Ordering of Bishops, Priests and Deacons; I believe that doctrine to be agreeable to the Word of God' (Form of Declaration and Assent Canon, 1973). See also **Book of Common Prayer**. (2.4, 4.3 b, 23.5)

**Augsburg Confession:** 'A Confession of Faith Presented in Augsburg by Certain Princes and Cities to His Imperial Majesty Charles V in the Year 1530'. Also cited as 'CA' (*Confessio Augustana*). The document was handed to the Emperor in both a German and a Latin version. Written by Philip Melancthon, based on articles of faith drawn up by Lutheran theologians including Martin Luther. The chief particular confession of the Lutheran Church. See also **Book of Concord**. (4.3 b, 21.6, 22.4)

**BEM:** *Baptism, Eucharist and Ministry*, Faith and Order Paper No. 111, World Council of Churches, Geneva, 1982. A landmark ecumenical text, unanimously agreed to by over one hundred theologians meeting in Lima, Peru, in January 1982, as the culmination of a fifty-year process of study and consultation. Also cited as the Lima document. (7.1, 22.3, 22.8, 23.7)

**bishop:** From Greek *episcopos*, meaning 'overseer'. In the Anglican Church, one who exercises pastoral care over a diocese. In the Lutheran Church, one who exercises pastoral care over the national church, or a district of the Church, and is responsible for supervision of the church's doctrine and practice. See also **district**. (4.3, 17.1, 22.9, 23.6, 23.7) In the Anglican Church, an office in the threefold ordering of ordained ministry as bishop, priest and deacon. See also **diocese**, **episcopal** and **episcopate**. (4.3, 18.1, 22, 23, 24)

**Book of Common Prayer** of 1662: 'The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Church of England together with the Psalter or Psalms of David pointed as they are to be sung or said in churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons'. Declared in the 'Ruling Principles' of the

Constitution of the Anglican Church of Australia (Section 4), together with the Thirty-nine Articles, to be 'the authorised standard of worship and doctrine in this Church, and no alteration in or permitted variation from the Services or Articles therein contained shall contravene any principle of doctrine or worship laid down in such standard'. See also **Articles of Religion**. (2.4)

**Book of Concord** of 1580: Containing the confessional writings of the Lutheran Church: the three Ecumenical Creeds, the unaltered Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, Luther's Small Catechism, Luther's Large Catechism, and the Formula of Concord. The German edition appeared in 1580, and the Latin edition came out in 1584. The Lutheran Church of Australia 'acknowledges and accepts as true expositions of the Word of God and as its own confession all the Symbolical Books of the Evangelical Lutheran Church contained in the Book of Concord of 1580' (Constitution of the Lutheran Church of Australia, Article II 2). At their ordination, Lutheran pastors promise to teach according to the doctrine contained in the Book of Concord. See also **Apology** and **Augsburg Confession**. (2.5)

**Chicago–Lambeth Quadrilateral:** Also known as the Lambeth Quadrilateral. A revised form of Articles approved by the Lambeth Conference of Anglican bishops in 1888 and endorsed by all subsequent Lambeth Conferences as stating from the Anglican standpoint the essentials for a reunited Christian Church. The text of the Articles is as follows:

- A. The Holy Scriptures of the Old and New Testaments, as —containing all things necessary to salvation, and as being the rule and ultimate standard of faith.
- B. The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian Faith.
- C. The two Sacraments ordained by Christ Himself — Baptism and the Supper of the Lord — ministered with unfailing use of Christ's Words of Institution, and of the elements ordained by Him.
- D. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

These principles are reflected in the 'Fundamental Declarations' of the Constitution of the Anglican Church of Australia. (2.4)

**Concordat:** A compact between two churches at the national level by which full communion and reconciliation of ordained ministries is established, enabling full eucharistic sharing and interchangeability of members and ordained ministries nationwide. This is the ultimate goal of the covenanting process. (5.1)

**Covenant:** The initial step in the covenanting process. An agreement between two churches at the national level by which they formally recognise each other as churches standing in the continuity of apostolic faith and ministry, and acknowledge that in each other's ordained ministries gospel oversight and administration of the means of grace are authentic and effective. In particular, a declaration that the agreement in faith and order that has been reached is sufficient basis for regional agreements for eucharistic hospitality and recognition of ministry to be entered into, by which each church may invite and welcome the members of the other church in that region to share in Holy Communion and pastoral care according to pastoral need. (4.1, 4.2, 4.3)

**deacon:** From Greek *diakonos*, meaning 'servant', 'minister'. In the Anglican Church, an office in the threefold ordering of ordained ministry as bishop, priest and deacon. (18.1, 22.3, 22.5)

**diocese:** The unit of organisation in the Anglican Church, and the see of a bishop (see The Constitution of the Anglican Church of Australia, 7). There are twenty-three dioceses in the Anglican Church of Australia. (4.3)

**district:** A regional unit of organisation in the Lutheran Church, under the pastoral care of a bishop. There are six districts in the Lutheran Church of Australia, including one in New Zealand. (4.3)

**episcopal:** Pertaining to a bishop. (18.1, 23.2, 23.3, 23.4, 24.2, 24.3)

**episcopate:** The office of a bishop; 'historic episcopate': the order of bishops as exercised in unbroken continuity ('historic succession') in the church from early times. See also **bishop**. (17.2, 22.9, 24.2, 24.3)

**episcope:** Greek, meaning 'oversight'. (17.1, 21.4, 22.3, 24.1)

**Homilies:** Two Books of Homilies authorised for use in the Church of England: twelve homilies in 1547, and twenty-one in 1571. Commended in Articles of Religion XXXV. The 'Homily of Justification' ('Of the Salvation of all Mankind', by Thomas Cranmer) is referred to in Article XI as 'more largely' expressing 'that we are justified by Faith only' as 'a most wholesome doctrine, and very full of comfort'. (2.4)

**pastor:** From Latin, meaning 'shepherd'; the office of public ministry in the Lutheran Church. Hence 'pastorate': the order of pastors; and 'pastoral office'. (17.1, 17.2, 22.4, 22.6, 22.8, 22.9, 23.3, 23.7, 24.1)

**presbyter:** From Greek, meaning 'elder'. Hence 'presbyterate': the office of a presbyter. See also **priest** and **pastor**. (18.1, 22.3, 22.1, 22.6, 22.9)

**priest:** Contraction of 'presbyter'. In the Anglican Church, an office in the threefold ordering of ordained ministry as bishop, priest and deacon. See also **presbyter**. (22.5, 22.9, 24.1)

**recognition of ministry:** An acknowledgment by churches that through each other's ordained ministries gospel oversight and administration of the means of grace are authentic and effective. See also **Covenant**. (4.1, 4.2, 4.3)

**reconciliation of ministries:** An arrangement between churches enabling full interchangeability of ordained ministries nation-wide. See also **Concordat**. (5.1)