

COMMON GROUND

Covenanting for Mutual Recognition and Reconciliation

between

The Anglican Church in Aotearoa, New Zealand and Polynesia
Te Hāhi Mihinare ki Aotearoa ki Niu Tirenī, ki Ngā Moutere o te Moana Nui a Kiwa

and

The Lutheran Church of New Zealand

May 2006

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FOREWORD

This Covenant was originally drawn up by the Anglican-Lutheran Dialogue in Australia and adopted by the General Synod of the Lutheran Church of Australia in July 2003 and the General Synod of the Anglican Church of Australia in October 2004.

The Lutheran Church of New Zealand is a district (or diocese) of the Lutheran Church of Australia and as such is a party to the agreement with the Anglican Church of Australia.

The Australian Covenant between the Anglican and Lutheran Churches has been adapted and is now presented for adoption to the Anglican Church in Aotearoa, New Zealand and Polynesia, and the Lutheran Church of New Zealand. This is done with thanksgiving to God for the joint discovery of common ground in confessing the Christian faith and for renewed hope that in the future this will give greater practical expression to our received unity in Christ.

It is a fact of church history that our two communions have never made pronouncements against each other. Both churches grew out of the desire to reform abuses present in the church of the sixteenth century, and to do so without the surrender of catholic substance. Old ties have been strengthened in recent years by common statements of faith between Anglicans and Lutherans in Europe and in North America, leading to tangible results in terms of intercommunion. The Australian dialogue has studied these agreements, especially *The Meissen Common Statement* (1988), *The Poorvoo Common Statement* (1992) and *Called to Common Mission* (1998).

Covenanting for Mutual Recognition and Reconciliation is a plan for the future on the basis of common confession and practice. It is not a declaration of church union but a solemn pledge to walk together towards that goal. It is hoped that the churches can affirm the stated agreement in faith and practice as a sufficient basis for negotiating a national covenant for eucharistic hospitality and a recognition of each Church's ministry. This agreement would first be implemented at the local level for the pastoral care of our members. The final goal is a concordat for full communion and reconciliation of ministries.

COVENANTING FOR MUTUAL RECOGNITION AND RECONCILIATION

between the Anglican Church in Aotearoa, New Zealand and Polynesia and the Lutheran Church of New Zealand

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). They 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 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)

Membership in the church

Pastoral office and ordained ministry

Orders of ministry and the episcopal office

A common hope and mission

This shared faith is set out in Appendix 1, 'Agreement in Faith and Order', and 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 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.

- 4.3 These particular local agreements are to be negotiated at the level of the diocese and Lutheran Church of New Zealand, and 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.

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.
- 5.2 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.

APPENDIX 1

AGREEMENT IN FAITH AND ORDER

6. *Earlier Australian statements*

- 6.1 Official conversations between Anglicans and Lutherans in Australia began 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, and differences frankly recognised.
 - *Combined Statement on Ministry*, 1975:
This acknowledged that there is apostolic ministry of word and sacraments in both our communions, but admitted that differences exist, with respect to church unity, over the Anglican stress on episcopacy and episcopal ordination and the Lutheran stress on unity of faith.
 - *Agreed Statement on Baptism*, 1981:
On the basis of this agreed statement, both Australian 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:
This was forwarded to 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 We here declare in summary form the principal beliefs and practices that we have in common.

8. The Bible

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. We believe that they contain everything necessary to salvation.

9. God’s will and commandment

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, and shows our constant need for his mercy and forgiveness, and the need to live a God-pleasing life.

10. God’s grace

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. That is, 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, that 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.¹

¹ See *Augsburg Confession* IV and *Articles of Religion* XI. Also see ‘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.

11. *The creeds*

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*

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*

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.² But we also recognise that it 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 Holy Spirit may strengthen the candidate now and for ever in the grace of baptism.

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

² This formulation is taken from *The Porvoo Common Statement* 32.f. and its antecedents in the *Meissen* and *Helsinki* statements. It is explicated in more detail in *Porvoo* 18.

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.
- 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.
- 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. *Membership in the church*

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 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 institution³ and as such a gift of God to his church. This ministry, whether exercised by pastor and president 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,⁴ 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 president and pastors together.

³ See Matthew 16:16–19, 1 Corinthians 11:23–26, John 20:22–23, Matthew 28:19–20, Ephesians 4:9–13.

⁴ 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.

18. *Orders of ministry and the episcopal office*

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*

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 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.

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 leader or leaders 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 (eg 2 Cor 5:18; 1 Cor 12:5) which are exercised by people with certain functions. Also 1 Timothy 3:1 does not, literally, speak of the 'office' of the bishop, but of the exercise of oversight (*episcopo*). 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,⁵ 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 New Testament 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.
- 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

⁵ See footnote 5 on 17.1.

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 *episcopus* 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. The Augsburg Confession (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 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 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.⁶

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; for Lutherans it resides in a pastorate of which some members are presidents/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 president, 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 reciprocal 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, in Australia and now also in New Zealand 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

⁶ See *BEM* 26.

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 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 leader of the Lutheran Church of New Zealand is called 'president', and oversight is one of his defined duties. He thus has an essentially episcopal function. So, again, the real question is not whether Lutherans can have bishops, but 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 (eg that of the deacon). For the sake of good order, the personal exercise of oversight is necessary also for regions. For Lutherans, also, the presidential/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)⁷ to which Lutherans would object.

⁷ '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.'

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.⁸
- 24.2 Lutherans in New Zealand 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,
 - ensure that future bishops of the Lutheran Church of New Zealand 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 Aotearoa, New Zealand and Polynesia 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.

⁸ See the statement of this Dialogue, '*Episcopate and Unity*' (1993).

APPENDIX 3

GLOSSARY OF TERMS

Bracketed references after entries are to paragraphs in the *Covenanting* document.

Apology of the Augsburg Confession: a response to a Catholic refutation of the Augsburg Confession titled the Confutation. In the Apology, published in 1531, Philip Melancthon wrote a defence of the Augsburg Confession. 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, the use of 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. 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 many Lutheran Churches, one who exercises pastoral care over a national or territorial church, diocese, or synod, and is responsible for supervision of the church's doctrine and practice. 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 in 1584. The Lutheran Church of New Zealand '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 New Zealand, 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.'
- (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 nation-wide. 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. (4.3)

district: a regional unit of organisation in the Lutheran Church, under the pastoral care of a president. There are six districts in the Lutheran Church of Australia, including the Lutheran Church of New Zealand. (Foreword)

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)

episcopal: 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)

president: 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)

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)

APPENDIX 4

ANGLICAN – LUTHERAN COVENANT

as adopted by the Anglican General Synod/te Hinota Whanui on 10 May 2006

1. Moved by the Rt Rev David Coles 2. Seconded by the Rt Rev Apimeleki Nadoki Qiliho

It was resolved that this General Synod/te Hinota Whanui:

1. Receives the report known as “Common Ground-Covenanting for Mutual Recognition and Reconciliation between The Anglican Church in Aotearoa, New Zealand and Polynesia/Te Hahi Mihinare ki Aotearoa ki Niu Tireni, ki Nga Moutere o te Moana Nui a Kiwa, and The Lutheran Church of New Zealand”.

2. Accordingly, General Synod/te Hinota Whanui:

- (a) Affirms the vision set out in paragraph 4.1 of the Report “Common Ground”:

“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 Report “Common Ground”:

“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 in words following, namely:

The Anglican Church in Aotearoa, New Zealand and Polynesia – Te Hahi Mihinare ki Aotearoa ki Niu Tireni, ki Nga Moutere o te Moana Nui a Kiwa and the Lutheran Church of New Zealand do solemnly covenant together as follows:

Our Unity in Christ

- i 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.
- ii 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

- iii 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.

- iv In particular, we believe that the agreement in faith and order we have reached is sufficient basis for a 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.

Future growing together in God's mission

- v 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.
 - vi 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.”
- (d) Formally commits this Church to enter into this Covenant with The Lutheran Church of New Zealand.
 - (e) Acknowledges that each Church shall enact the Covenant by whatever measures are appropriate for each Church.
3. Authorises and requests the Primate to act jointly with the President of The Lutheran Church of New Zealand to establish a joint Anglican/Lutheran Consultation in New Zealand to:
- (a) Prepare national guidelines for Eucharistic sharing;
 - (b) Monitor local co-operation between Anglicans and Lutherans;
 - (c) Continue to explore outstanding areas of difference in doctrine and practice, particularly in regard to Episcopal and diaconal ministry, initiation and Church membership, and relationships with other Churches;
 - (d) Consider any other matters or discharge any other tasks agreed by the Primate and the President of the LCNZ;
 - (e) Prepare, in due course, for a Concordant as envisaged in paragraph 5.1 of Common Ground; and
 - (f) Consult the documents of other Anglican-Lutheran discussions.

10 May 2006