



Lutheran Church of Australia
and
Uniting Church in Australia

Dialogue Documents

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Uniting Church in Australia**

Dialogue Documents

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UPDATES

August 2010 - Covering letters, Baptism and Eucharist documents added

DECLARATION OF MUTUAL RECOGNITION
by
The Lutheran Church of Australia
and
The Uniting Church in Australia

In gratitude for God's gracious covenant with us in Jesus Christ, the Uniting Church in Australia and the Lutheran Church of Australia freely agree to enter into a relationship of mutual recognition, as outlined in the following statement:

1. Our Unity in Christ

In Christ, God has reconciled us to himself. In Baptism we are one body through the cross of Christ. Together we participate already now in the unity of the Spirit. With all humility and gentleness, with patience, bearing with one another in love, we desire to grow into and maintain this unity which is ours in Christ, in the bond of peace.

2. Historical Background

Our roots are mainly in the German, Scandinavian, French, Swiss, Scottish and English churches, which were renewed by the Reformation of the sixteenth century.

We come from different parts of the world, diverse ethnic backgrounds, and with distinctive experiences of being Christian. We thank God for bringing our two communities to live together in this land, along with other Christian traditions. We thank God that we have been privileged to share our faith with the Aboriginal peoples of this land, and in turn to be enriched by their expression of that faith.

Although our forebears treasured close links with each other during the Reformation and for many years afterwards, we regret that our ignorance and misunderstanding of each other have kept us apart. We now seek to restore and develop our relationship.

The Uniting Church in Australia identifies itself in the Basis of Union (1971, 1992). The Uniting Church claims continuity with the Reformed and the Evangelical traditions, and is committed to continue to learn from the Scots Confession of Faith (1560), the Heidelberg Catechism (1563), the Westminster Confession of Faith (1647), and the Savoy Declaration (1658), and also from the preaching of John Wesley (1703-91) in his Forty-Four Sermons (Basis of Union, paragraph 10).

The Lutheran Church of Australia identifies itself by adherence to the Confessions in the Book of Concord (1580) because they contain the truth of Scripture.

Both traditions have understood themselves, despite their shortcomings, as standing in continuity with the faith and ministry of the one holy catholic and apostolic church. They have therefore sought, by these statements of belief and by the maintenance of ministerial continuity, to gather Christians together into a single fellowship.

We have been in official dialogue since 1979, and have produced the following agreed statements:¹

- *The Word of God, Justification by Faith* (1981); and *Law and Gospel* (1982). These reports to our churches formed a basis for our future work
- *Baptism* (1984), *The Eucharist* (1985), *The Ministry* (1986), *The Church* (1988), *One Christ in Church and World* (1990). These five statements have been received officially by our two churches as 'stages on the road to altar and pulpit fellowship'.²

¹ Available, except for 'A Doxological Affirmation', in RK Williamson, (ed), *Stages on the Way*, Joint Board of Christian Education, Melbourne, 1994.

² *Stages on the Way*, 174.

- *A Pastoral Statement on Marriage* (1987), of which the two churches were asked to take note.
- *A Doxological Affirmation* (1997; revised 2006).
- *Summary and Outcome of discussion on Interpretation of Scripture* (2008).

Some practical co-operation is already in place, ranging from consultation at the level of heads of churches through to local ministry arrangements.

3. Our Shared Christian Heritage³

We identify the following ways in which we believe and practise a shared faith in God, Father, Son and Holy Spirit:

3.1 The Gospel of Grace

We proclaim that ‘in Christ God was reconciling the world to himself’ (2 Cor 5:19),⁴ and that we are saved by this grace of God through faith in Jesus Christ alone. ‘This is not your own doing; it is the gift of God—not the result of works, so that no one may boast. For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life’ (Eph 2:8-10). (See *The Word of God, Justification by Faith and Law and Gospel*.)

3.2 The Bible

We stand under the authority of the canonical Scriptures of the Old and New Testaments as the prophetic and apostolic testimony to Jesus Christ, the Word of God incarnate. (See *The Word of God, Justification by Faith*.)

3.3 The Creeds

We profess the ecumenical creed of Nicaea and the Apostles’ Creed.⁵ We believe that Jesus is true God and a true human being, and confess one God in three persons, Father, Son and Holy Spirit.

3.4 The Church

We believe that the church is created and preserved by the triune God, through God’s saving action in word and sacraments, to be in the world as sign, instrument and foretaste of the kingdom of God. We recognise that the church stands in constant need of reform and renewal. (See *The Church*.)

3.5 Mission and Ministry

We believe that all members of the church are called to participate in its apostolic mission. For this the Holy Spirit gives them various gifts for service. Within the community of the church, the ordained ministry⁶ exists to serve the ministry and mission of the whole people of God. We hold that the ordained ministry of word and sacrament is God’s gift to the church, and so an office of divine institution. (See *The Ministry*.)

3.6 Baptism

We believe that through Baptism with water in the name of the Father and of the Son and of the Holy Spirit, the baptised are united with Christ in his death and resurrection, incorporated into his body, the church, and receive by faith God’s grace and the gift of new life in the Spirit. (See *Baptism*.)

3.7 The Eucharist

We believe that the body and blood of Christ are truly present in the bread and wine of the Lord’s Supper. Thus, the bread and wine we eat and drink are a participation in the body

³ Each of the following sub-sections is a brief summary of a particular topic discussed by our dialogue. For a full discussion of each topic, please refer to the text of the respective agreed statements indicated.

⁴ All scripture references are to the NRSV.

⁵ The LCA also adds the Athanasian Creed.

⁶ In the UCA, ordained ministry includes the Ministry of Word and the Ministry of Deacon.

and blood of Christ and join us with the whole creation in thanksgiving and praise to God our creator and redeemer. We believe that we receive the grace of divine forgiveness and new life offered in the sacrament and respond with the thankful offering of ourselves for God's service. (See *The Eucharist*.)

3.8 *Public Worship*

We rejoice that God graciously serves us in word and sacrament when we gather in Christ's name. We celebrate and proclaim our salvation in Christ, and we are built up together into the unity of the faith and the knowledge of the Son of God. We use similar orders of service for the Eucharist, for Baptism and Confirmation, for confession and absolution, for marriage and funeral rites. We share a common lectionary, as well as songs and prayers. (See *A Doxological Affirmation*.)

3.9 *The Christian Hope*

We look forward to the fulfilment of Christ's prayer that we may all be one (John 17:11,22,23), to the renewal of creation (Rev 21:1) and the universal acclaim of the Lamb that was slain, to whom be blessing and honour and glory and might forever and ever (Rev 5:13).

4. **Affirmation**

We affirm in each other's churches the presence of the one holy catholic and apostolic church. We believe that, despite our shortcomings, we stand in the continuity of apostolic faith and ministry. We acknowledge and respect each other's ordination and look forward to the mutual recognition of one another's ministries as real and effective expressions of the proclamation of the word, the administration of the sacraments, and pastoral oversight. We have learnt much from each other. We pledge to work together to develop joint participation in worship, witness and service, and to continue to seek ways of manifesting the unity that is ours in Christ.

5. **Cooperation**

We encourage local co-operation between our two churches in the ministry of the word and pastoral care, and a shared deployment of human and material resources for witness to local communities by word and deed. This co-operation will respect and learn from the distinctive traditions enshrined in the Book of Concord and the Basis of Union. Particular arrangements may include arrangements for shared ministry where it is preferable that a minister of either church be given pastoral and/or sacramental responsibility for the members of both denominations. In such cases, the minister(s) will be commissioned by the Uniting Church Presbytery Chairperson and the Lutheran Church District President.

6. **Future Growing Together in God's Mission**

We undertake to continue to work together towards the following goals:

- *Intentional sharing* in pastoral ministry and in mission.
- *A Concordat for full communion*, so that members from either denomination may share in Holy Communion in each other's churches.

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' (Eph 3:17-19).

Adopted by the LCA–UCA dialogue, Nov 1999
Adopted by the 9th Assembly of the UCA, July 2000
Revised by the LCA–UCA dialogue, Nov 2008
Adopted by the Lutheran Church of Australia, Oct 2009
Adopted by the UCA Assembly Standing Committee, March 2010

Covering letters and explanatory note

On the following pages are:

- Covering letter presenting the Declaration of Mutual Recognition (18 November 2008)
- Explanatory note to the covering letter in response to feedback from the Uniting Church in Australia Assembly Standing Committee (20 April 2010)
- Letter presenting the explanatory note (19 August 2010)

Lutheran Church of Australia and Uniting Church in Australia

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18 November 2008

Dear Dr Yule and Dr Silcock

The Lutheran—Uniting Church Dialogue has pleasure in presenting to its two respective church bodies a revised version of the Declaration of Mutual Recognition. The original version was adopted by the UCA assembly in 2000 but was never put to the LCA's general synod. The dialogue hopes that this revised declaration will be presented to the LCA's synodical convention and the UCA's Assembly in 2009.

The document provides the theological basis for shared ministries and eucharistic hospitality between our two churches where one or other church is unable to provide ministry to their people. Like the Anglican–Lutheran document *Common Ground*, it represents a stage on the way to the ultimate goal of mutual recognition. The dialogue recognises and accepts that the LCA will need to add the same three provisos for any shared ministry or eucharistic hospitality between our churches that the LCA synod added to *Common Ground* at its adoption in 2003. These provisos are as following:

That the UCA minister of the word that is called provide pastoral and sacramental ministry to a Lutheran congregation must be a male and publicly teach baptismal regeneration and the bodily presence of the risen Christ in the eucharistic bread and wine. In the light of the UCA proposal 84 adopted by the 2003 Assembly, it is also necessary to add the proviso that the UCA minister in question could not be in a same-gender relationship.

In the light of the above, we ask our two church bodies to acknowledge the theological and liturgical position of a UCA minister being considered for service rather than referring only to formal UCA documents. This would correspond to the respect expected of an LCA pastor serving a UCA congregation in regard to Uniting Church positions.

Your servants in Christ

Rev Dr Anna Grant-Henderson

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UCA Co-Chair
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Explanatory Note to the covering letter of 18 November 2008

This explanatory note is in response to feedback from the Uniting Church Assembly Standing Committee to the covering letter. The response focused on the language of the provisos and the lack of mutual accountability.

The dialogue recognises that there will need to be mutual accountability and some specific requirements for any shared ministry or eucharistic hospitality between our churches. This note clarifies and balances the language of the first covering letter. The documents on Baptism and the Eucharist are appended.

Regarding the sacraments

A pastor or minister from either church will need to teach publicly the understanding of baptism as accepted in the Agreed Statement on Baptism (1984 & paragraph 3.6 in the Declaration) and on the eucharist in the Agreed Statement on Eucharist (1985 & paragraph 3.7 in the Declaration).

Paragraph 3.6 in the Declaration reads:

We believe that through Baptism with water in the name of the Father and of the Son and of the Holy Spirit, the baptised are united with Christ in his death and resurrection, incorporated into his body, the church, and receive by faith God's grace and the gift of new life in the Spirit. (See *Baptism*.)

Paragraph 3.7 in the Declaration reads:

We believe that the body and blood of Christ are truly present in the bread and wine of the Lord's Supper. Thus, the bread and wine we eat and drink are a participation in the body and blood of Christ and join us with the whole creation in thanksgiving and praise to God our creator and redeemer. We believe that we receive the grace of divine forgiveness and new life offered in the sacrament and respond with the thankful offering of ourselves for God's service. (See *The Eucharist*.)

Regarding Ministers and Pastors

To satisfy LCA requirements a minister or pastor called to provide pastoral and sacramental ministry to cooperating LCA-UCA congregations must be male and not be in a same gender relationship. To satisfy UCA requirements the minister or pastor must be willing to work with and support women and men, both lay and ordained, as colleagues in their appointed ministries. The minister or pastor retains oversight of liturgical leadership within the cooperating congregations.

In the light of the above, we ask our two churches that, as they go about choosing a suitable candidate, they take into account the candidate's own theological and liturgical integrity.

LCA-UCA Dialogue
20 April 2010

Lutheran Church of Australia and Uniting Church in Australia

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19 August 2010

Dear General Secretary and Dr Semmler

Please find attached an explanatory note to the covering letter of 18 Nov 2008 which accompanied the Declaration of Mutual Recognition between the LCA and the UCA. This document, you will recall, provides the theological basis for congregations of our two churches, under certain conditions, to engage in shared ministries and offer each other eucharistic hospitality under the oversight of the LCA District President and the UCA Presbytery. As you both know, the declaration, along with the accompanying letter, was adopted by the LCA's national synodical convention in October 2009.

When the LCA—UCA dialogue met late last year, it concurred with the opinion of the UCA's Assembly Standing Committee that the language of the covering letter was too one-sided and needed to be rewritten. Four demands were made of a UCA minister, serving in a cooperative arrangement, to satisfy LCA requirements, but no demands were made of a Lutheran pastor in this situation. It was therefore unanimously resolved that where there is a shared ministry there needs to be mutual accountability and specific requirements for ministers of both churches.

Rather than attempting to draft a new covering letter, which at least for the LCA, would have to be adopted by its national synod in 2012, the dialogue decided that it would simply append an explanatory note to the original covering letter setting out the mutual accountability and specific requirements which each church makes of the other church's ministers wherever our two churches enter into an arrangement of eucharistic hospitality. Since the substance of the original letter remains unchanged, it does not need to go before our national assemblies.

One further clarification to the original letter is made in the explanatory note in relation to Baptism and the Lord's Supper. Where the original covering letter simply states the two provisos applicable to UCA ministers, the explanatory note actually cites the relevant paragraph from the agreed statements on Baptism and the Lord's Supper as published in *Stages on the Way*. Again, nothing is changed. The explanatory note here simply sets out the sacramental agreement between our two churches which forms the doctrinal basis for a cooperative ministry arrangement. The full documents (agreed statements on Baptism and the Lord's Supper) are attached for easy reference.

Your servants in Christ

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BAPTISM

[December 1984]

I. What Baptism Is

Baptism is a sacrament of Christ's church. The Lord himself commanded the application of water in the name of the Father and of the Son and of the Holy Spirit (Matthew 28:19).

II. What Baptism Gives

- A. In baptism the Holy Spirit conveys the benefits of Christ's redemption. These benefits are the same as those proclaimed by the Gospel and received in faith. According to the New Testament baptism gives:
- (a) forgiveness of sins (Acts 2:38; 22:16);
 - (b) justification (1 Cor. 6:11);
 - (c) new birth by which one enters the kingdom of God (John 3:5; Titus 3:5);
 - (d) renewal (Titus 3:5);
 - (e) adoption as God's children (Gal. 3:26, 27; 4:6);
 - (f) incorporation in Christ's body, the church (1 Cor. 12:13);
 - (g) a new 'garment' (Gal. 3:27);
 - (h) salvation (1 Pet 3:20, 21);
 - (i) union with Christ in death, burial, and resurrection and final glory (Rom. 6:1-11; Col. 2:12; 3:3, 4).
- B. God in Christ acts both in the church and the world through the Holy Spirit. In baptism, the Holy Spirit is both gift and agent (1 Cor. 12:13; Acts 2:38 cf. 41; 9:17, 18; 19:2, 3). The Spirit is the seal God promised as a guarantee of the future inheritance (Eph. 1:13; 4:3; 2 Cor. 1:21, 22).

The Spirit also creates the faith which receives the gift of baptism. This faith is not a product of human decision and commitment.

It should be noted that the reception of the Spirit after a lapse of time and subsequent to a Christian baptism without the Spirit (cf. Acts 8) is obviously not the norm (Acts 8:16). Baptism is the complete act of Christian initiation which requires no supplementary rite or ceremony.

- C. Baptism creates new life. Christians can trace the beginning of their new life in Christ to their baptism (Rom. 6:4).

Baptism nurtures a life of discipleship which begins in baptism and which continues through the life of the baptised through instruction in all that Christ has commanded his church to teach (Matt. 28:19).

The people of God are motivated and empowered by their baptism to struggle against sin (Rom. 6:1-11), to witness in church and world to Christ's resurrection, to love God and their neighbour, to serve, help, encourage and comfort all people and to do everything else that the new life in Christ involves. People who have been reborn as God's sons and daughters are prompted to live righteously (1 John 2:29), and members of Christ's body are prompted to use their charismatic gifts for the common good and the edification of all other members of Christ in love (1 Cor. 12-14). As those who have been enlightened, they shine as lights in this dark world to the glory of God, the Lord of their baptism.

If Christians lapse from the faith (and it seems that many do) and the Holy Spirit leads them back again to repentance, they must not be baptised again. Baptism maintains the Christian's status of being joined once and for all to Christ's death, burial and resurrection. The very nature of baptism excludes the practice of re-baptism.

III. What Baptism Demonstrates

Baptism, especially when infants are baptised, demonstrates that Christians are justified by faith apart from human efforts to fulfil what God's law requires. Baptism itself works faith (Col. 2:12) also in children who are baptised because they, too, are part of 'all nations' whom the Lord commissioned the church to baptise. Infants are also part of sinful humanity and need to be reborn, as well as adults, of water and the Spirit. Our Lord clearly regarded his kingdom as received by children, even infants (Luke 18:15).

IV. What Baptism Recalls

Baptism recalls three events of salvation-history: Christ's baptism in the river Jordan (Mark 1:9-11; Matt. e:13-17; Luke 3:21-22); the Lord's death on the cross and his resurrection (Luke 12:50; cf Col. 2:9-15; 1 Peter 3:18-22); and the gift of the Holy Spirit on Pentecost (Acts 2:1-3,38; cf John 1:31,32; Acts 10:44-48). These events teach the baptised that Christ is the 'Head' of his body, the church, and that the baptised people of God receive in the sacrament of baptism a unique participation in the benefits of his life, suffering, death, resurrection (Rom.6) and ascension, which includes the gift of the Holy Spirit.

V. What Baptism Demands

Baptism demands that the church remembers the command of Christ (Matt. 28:19) and that water be used. The word 'baptism' requires the use of water. These two aspects – the triune name and water – are essential to every baptism. The quantity of water is of relatively minor importance. Water may be sprinkled or poured, or the candidate may be immersed in water. Since our two churches call and ordain pastors or ministers to proclaim the Word of God and to administer the blessed sacraments, it is the practice, except in exceptional circumstances, that those ordained administer baptism.

Agreed Statement on Baptism

Baptism takes place, in normal circumstances, in the presence of the people assembled for worship, and our churches provide forms of worship or orders of service for use in congregations. The current liturgies of our churches have the following elements in common:

Invocation (or Call to Worship)

Confession and Absolution (or Declaration of Forgiveness)

Readings from Scripture

Affirmation of Faith (the Creed)

Exhortation, which includes references to the baptismal command and its promises

Reading of Scripture passages relevant to the candidate(s) for baptism and to those who are about to witness the administration of the sacrament, e.g. Matt. 28:18-20; Romans 6:3-4

Address to the candidates for baptism which includes the renunciation of evil, and the confession of faith on the part of the candidate(s) to be baptised

Prayer and/or the 'Invocation of the Holy Spirit'

The Baptism with Water in the Name of the Triune God

The Sign of the Cross (the moment for this differs in the liturgies of the two churches)

Various 'Auxiliary Acts', e.g. the gift of a baptismal candle

Prayers and Benediction.

THE EUCHARIST

[December 1985]

Preamble

As with other reports of this dialogue, the following statement is a step on the way to 'pulpit and altar fellowship'. It does not attempt a full description of the meaning of the Eucharist, nor is there agreement at all points; however, we believe it will enable our two churches to come to a fuller understanding and agreement in the future.

We are aware of the World Council of Churches's statement, *Baptism, Eucharist and Ministry*, and of bilateral statements emanating from various continents, but we have not followed all their suggestions.

I. The Nature and Importance of the Eucharist

Both the Lutheran Church of Australia and the Uniting Church in Australia hold the Lord's Supper to be a sacred act instituted by Jesus Christ himself (1 Cor. 11:23-25). They hold it to be a precious sacrament which sums up in a unique way the whole Gospel of the redemption through Jesus Christ and the forgiveness of sins, life, and salvation he has won for all people. Through it the Lord of the church feeds his people on their way to the final inheritance of the kingdom. Its celebration calls for the response of faith and grateful worship of Christ's people, and the history of the church has shown that it is precisely the sacrament of the Lord's Supper of Holy Communion which has inspired the most exalted expressions of praise and thankful adoration of the people of God.

II. Gift and Presence

There is agreement in great part among us as to the gift of the Lord's Supper. It is the gift of Christ's presence with his church in a unique way. In it Christ feeds us with the bread of life and gives us spiritual drink. In it Christ gives us himself to feed on in our hearts. In it we are partakers of his body and blood.

However, there is a difference between the churches when it comes to describing the nature of the gift.

2.1 Lutherans hold that the gift is the very body and blood of Jesus Christ. This they assert on the basis of the passages dealing with the Lord's Supper, especially Matt. 26:26-29 and the Synoptic parallels, 1 Cor. 10:16, 17 and 11:23-30. The term commonly used to describe the Lutheran teaching is 'Real Presence'. What is meant is specifically the real presence of the body and blood of Christ in the bread and wine, not merely the presence of Christ in a general way (as Matt. 18:20, for instance, speaks of Christ's presence where two or three are gathered together in his name). So, as the bread and wine are distributed, taken, eaten and drunk, the body and blood of Christ are distributed, taken, eaten and drunk. This eating is an eating and drinking with the mouth (*manducation oralis*). And it is an eating and drinking which is true of all those who partake, whether they are worth (believing) or unworthy (unbelieving) guests.

Lutherans do not try to define the mystery involved. They are content to make the simple assertion on the basis of the words of the Lord in his institution. Any further statements of Lutherans on the nature of the eating and drinking that take place are meant to ward off misunderstandings of their teaching.

2.2 The Uniting Church, since its inception in 1977, has dealt with the doctrinal questions concerning the Eucharist far less than has the Lutheran Church. While there is little in the above Lutheran statements which is contrary to Uniting Church documents there is reluctance in those documents to define the gift in isolation from the Giver. Certainly, Christ is truly present in the sacrament, and our Lord's statements in 1 Cor. 11 ('This is my body which is for you' and 'This cup is the new covenant in my blood') are definitive. But the reference to the 'covenant' suggests the sacrifice on the Cross, so that the Lord's Supper draws its significance from Christ's remaking of the covenant by his obedience to death. Therefore, in the sacrament, Christ offers himself to us in such a way that, by receiving his body and blood, we are continually constituted and sustained as God's people, the Body of Christ, which is the Church.

At the same time, there is a personal receiving, as the 'Scots Confession', chapter 21, says: '... the faithful ... do so eat the body and drink the blood of the Lord Jesus that he remains in them and they in him; they are so made flesh of his flesh and bone of his bone ...'

III. Reception of the Gift

Since the Lord's Supper is in its essence the imparting of a gift, the gift of the body and blood of Christ, and with this also the blessing of the forgiveness of sins, both Lutheran and Uniting Churches hold that the proper use of the Eucharist must consist in the proper reception of the gift. While all receive the essential gift offered, only those who receive the gift in faith receive the blessing of the Sacrament. The Sacrament in this respect is just like the Gospel, which is to some a fragrance from life to life, while to others it is a fragrance from death to death (2 Cor. 2:15, 16). Nevertheless both churches would want to underline the objectivity of God's gift alongside the importance of faith in the recipient.

Much of what is contained in Uniting Church statements and in its various orders of service for Holy Communion, Lutherans will accept as valid, but they see such statements more as a result of the faith that accepts the gift than as a direct description of the sacrament. So, for example, the Lord's Supper, in the Lutheran view of things, may properly be described, as Uniting Church documents say, as a thanksgiving of the Church for the redemption of Christ; as a communion with Christ and with all members of Christ's body; and as an anticipation of pledge of a 'fuller presence of Christ with his people hereafter'.

In addition to the above categories of thanksgiving, communion and pledge, the Uniting Church is re-examining the notion of sacrifice, in the way that the World Council of Churches' statement *Baptism, Eucharist and Ministry* suggests. Other categories which are of increasing importance are memorial (*anamnesis*) and invocation of the Spirit. Because the notion of sacrifice has been especially divisive, we wish to report on our examination of it.

IV. Sacrifice

There is a basic agreement among us in the understanding of the term 'sacrifice' in connection with the Sacrament. For neither church is the Eucharist a sacrifice supplementary to the sacrifice of Christ on the cross. The Eucharist is not an offering of the church to God by which it gains merit for the church or for those communing. For both churches the Eucharist is a sacrifice of praise and thanksgiving. Through it Christians are to be enabled more and more by the power of the Spirit present in the Word of the Eucharist to offer themselves up to Christ as a living sacrifice. Lutherans on the whole have not been enthusiastic about the term sacrifice, because of the ambiguity which is inherent in it. The common use of the term sacrifice to mean propitiation or self-denial

makes it to them an undesirable word to use, even though it can be quite properly employed.

In the Uniting Church, the term has in the past been used only in the phrase 'sacrifice of praise and thanksgiving', but recent re-definition is having the effect of bringing it gradually into use in a wider sense. For example, the following statement of *Baptism, Eucharist and Ministry* would be acceptable to the Uniting Church:

- (a) 'The Eucharist is the memorial of the crucified and risen Christ, i.e. the living and effective sign of his sacrifice, accomplished once and for all on the cross and still operative on behalf of all humankind' (par. 5, p. 11);
- (b) 'The Eucharist is the sacrament of the unique sacrifice of Christ, who ever lives to make intercession for us' (par. 8, p. 11).

V. Liturgy

Very much that is common is found in the services of the Lutheran Church and the Uniting Church. As long as the dogma is preserved, variety in forms does not bother Lutherans. In respect of the celebration of the Lord's Supper, Lutherans would insist that the real heart of the Lord's Supper as gift and reception (words of institution, distribution, eating and drinking) be kept as the central and most important part of the service and that it not be concealed or obscured by elaborate ceremonial, however fine.

The Uniting Church also allows a variety of forms for Eucharistic worship, while stipulating that certain essential features must be included. (*Basis of Union*, Appendix 1 says: 'Christ's words of institution as found in the Gospels or Epistle, and the manual acts there commanded: the breaking of the bread, the taking of the cup, and participation in both kinds by ministers and people'). The published orders of service indicate a desire to accept reforms in liturgy which ecumenical study in recent times has recommended. There are also debts to Anglican, Reformed and Roman Catholic resources.

A DOXOLOGICAL AFFIRMATION¹

THE HOLY TRINITY

- Blessing and honour, glory and power be to you, our God, Father, Son and Holy Spirit, now and always.
- Father, by word and Spirit you are the maker of all things; and all creation, in its beauty and variety, praises you and reflects your beauty and power. And you have created humankind in your own image to praise and love you.
- In Christ your Son, you came to be one of us, to share our human life, and in dying for us to share our death. Because Jesus called you 'Abba', Father, we too, in him, are bold to call you our Father, and to rejoice that we are members of your family.
- Through the Holy Spirit, you continue to come to us in the risen Christ, through your word and the sacraments of baptism and the Lord's Supper. Let the same Spirit also unite us with Christ so that in him we become a new creation.

Response: Blessing and honour, glory and power be to you, our God, for ever and ever!

THE CHURCH

- We thank you, our God, that you called Abraham and Sarah and sent them out into an unknown future, trusting that you would keep your promise to bless all peoples through Abraham.
- We thank you that Jesus called ordinary people to be his followers, and that today we belong to that community.
- We thank you that all those who met the Lord found in him forgiveness, new life, salvation, and a new relationship with him, and with one another in him.
- We thank you that Jesus formed them into a community of his friends, walking in the way of discipleship.
- We thank you that the risen Lord sent his followers, and sends us, into all the world, to share the good news of that new life which springs from his incarnation, life, death and resurrection – a life which begins now and never ends.
- We thank you that the Holy Spirit empowered the early followers of Jesus to be his witnesses and the same Spirit enables us to continue the ministry and mission of Jesus in our time.
- And so we praise and thank you for that glorious company, the one holy catholic and apostolic Church which you sustain and to which you call us to be faithful members.

¹ An earlier version of this affirmation was used by the bilateral dialogue representing the Lutheran Church of Australia and the Uniting Church in Australia in a joint service at Holy Trinity Lutheran Church, Horsham, Victoria, on 8 May 1997 for the commissioning of the members of the dialogue. The service marked the beginning of a new phase after a painful interlude due to misunderstanding on both sides.

Response: Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God for ever and ever!

OUR REFORMATION HERITAGE

- We thank you, our God, for the great tradition which the church of ancient and medieval days preserved and handed on to the churches of the Reformation, especially the authoritative statements on the person of Christ.
- We thank you too for the Reformation heritage which we share:
 - its proclamation of justification by grace through faith in the all-sufficient saving work of Christ;
 - its insistence on the centrality of Scripture;
 - its gift to people of the Scriptures in their own language;
 - its call for people to know and accept the love of Christ.
- We thank you that you have brought us to this land of Australia, from among whose first inhabitants you have raised up followers of Christ with whom we join as brothers and sisters in Christ living to your glory.

Response: Salvation and glory and power to our God!

MISSION AND UNITY

- You have sent us into a world which rejects Christ's way, and which has turned to false gods of selfishness, power and violence; of greed and the exploitation of the vulnerable; of blind trust in human ability and fitness to control the created world. We share in this sin, and yet –
- You have given us the task of witnessing to the good news of Jesus Christ. You call us to be one, as you and Christ are one, so that the world may believe that you have sent him.
- You have given us your word to guide us on our journey. We affirm that Christ, the living Word, is present for us in his word and sacraments.
- You have given us baptism, as a means of grace – the grace of the presence of Christ – and as a sign and seal that Christ died and rose from the dead for us, and that we are made members of his body.
- You have given us the eucharist, in which Christ comes to us; Christ who died for our sin and lives for our salvation; Christ who gives himself to us as the bread of life to nourish us for his mission into the world.
- We are called by you, our God, to love and serve you through worship and witness, through showing your compassion to all people, and by seeking your peace and justice in the world.
- Bind us together, loving God, as you will and when you will, so that the gospel of Jesus Christ may be proclaimed everywhere as a witness to all people; and that your goal for creation may be fulfilled.
- As we now rejoice in our union with Christ our crucified, risen Brother, give us grace to know that in him we are sisters and brothers in one family.

Response: Blessing and honour, glory and power be to you our God, for ever and ever!

CONFESSION

- Loving God, in your mercy, your glory and your love is our delight. As we joyfully praise and adore you we recall our own sinfulness. Without you we can do nothing, and our greatest need is for your forgiveness.
- Have mercy upon us, O God;
- forgive our sins;
- fill us with your Holy Spirit.

Leader: Kyrie eleison.

People: **Lord, have mercy.**

Leader: Christe eleison.

People: **Christ, have mercy.**

Leader-: Kyrie eleison.

People: **Lord, have mercy.**

ABSOLUTION

Leader: If we confess our sins,
God is faithful and just, and will forgive our sins,
and cleanse us from all unrighteousness.

Hear then Christ's word of grace to us:
Your sins are forgiven.

People: **Thanks be to God.**

COMMISSIONING

- Triune God, send us out together to praise your name, to proclaim the good news, to work for justice and peace, and to love and serve all those whom you have made.

**Response: For yours is the kingdom, the power and the glory, for ever. Amen.
Come, Lord Jesus!**

Guidelines for Establishing Shared Ministry between Congregations of the Uniting Church in Australia and the Lutheran Church of Australia

This document has been prepared to assist congregations of the Uniting Church in Australia and the Lutheran Church of Australia in establishing a shared ministry, under special circumstances.

The Lutheran Church of Australia and the Uniting Church in Australia have adopted the *Declaration of Mutual Recognition*, which documents the heritage we share and offers encouragement for local cooperation between the two churches in the ministry of the word, pastoral care, and the sharing of resources for witness to local communities in word and deed.

1.1 Foundations: how it might start

A relationship of mutual recognition between two congregations can begin in one of two ways: either from a local community or from presbytery and District leadership.

(a) Local community: In this case the initiative arises from within the congregation. This usually happens when some sort of informal relationship already exists through the sharing of facilities or through the interchange of joint auxiliaries, such as young people's groups, fellowship groups etc.

As one or both congregations begin to find difficulties in securing a minister (for financial, geographical or supply reasons), shared worship might be seen as a natural extension of that relationship. An approach is then made by each congregation to its respective church body.

(b) Presbytery or District leadership: A relationship may be established when the leaders of one or both churches consider how a minister can best be placed in a particular area. A full time ministry there may no longer be viable. So in order for the mission of Christ to continue in a given area, a decision may be made to seek joint ministry arrangements.

1.2 Polity: Who talks to whom – what are the channels of communication?

(a) From a Lutheran Church perspective

Whether the initiative arises from the congregation or the District leadership, approval of shared ministry arrangements rests with the respective District President, who in turn will seek ratification from the College of Presidents. The District President, who is responsible for oversight, will communicate with the UCA Presbytery.

(b) From a Uniting Church perspective

Whether the initiative arises from the congregation or the presbytery leadership, approval of shared ministry arrangements rests with the Presbytery. As arrangements are being made, the Presbytery (through its Pastoral Relations Committee) should appoint a Presbytery Liaison Person to communicate with the church council and with the Lutheran District President.

2. Educative processes

At every stage of this process, education with the people and with the Minister/Pastor (when appointed) is required. This will include instruction on the key teachings of both churches, as found in the Uniting Church's Basis of Union and the Small and Large Catechisms of Martin Luther, with particular attention given to similarities and differences in our understandings of the faith. This will require reference to the Declaration of Mutual Recognition and the Doxological Affirmation.

This will be overseen by the Uniting Church Presbytery and the Lutheran District President.

3. Worship and liturgy

This can be a difficult yet rewarding area. Both churches will have their traditions – the Uniting Church likes to stand for hymns, while Lutherans normally sit. Each church will have its own way of doing things. There is no reason why individual practices cannot be continued and incorporated.

Case study - the cooperating congregation at Karingal

The Uniting Church members had a practice of beginning the service with an elder processing into the church carrying the Bible preceding the minister as the congregation sang an Introit. It was explained to the Lutheran members that this nicely symbolised the Pastor entering the congregation under the authority of God's word, called by the people of God through the church. The practice was warmly received by the Lutherans who are now rostered to process with the Pastor.

Likewise, the Uniting Church members were not used to their minister personally absolving their sins. They are more accustomed to a declaration of God's grace. Once it was explained that Jesus gave authority to the church to forgive sins - 'If you forgive anyone their sins, they are forgiven; if you do not forgive them, they are not forgiven' (John 20:23) – the practice was welcomed.

Explained properly, the people will see the value of the proposed changes rather than seeing them as capitulation to the other church's way of doing things.

It may also be a good time to reflect on why things are done the way they are in our own churches and discover whether some practices are merely for the sake of tradition rather than providing any ritual symbolism.

With the Uniting and Lutheran Church the liturgical base is the same. The experience of the people, however, may not be the same, as ministers and pastors in some instances improvise and adopt their own style of liturgy. This is a good opportunity to rediscover our liturgical heritage and its richness.

With regard to liturgical resources, *Together In Song* (TIS) provides an excellent range of hymns and is a common resource as it is designed for ecumenical use. It includes many hymns from both traditions as well as an array of modern songs. Many congregations in the Uniting and Lutheran Churches are already using TIS as their main hymnbook. TIS provides a wide selection of hymns and songs from both traditions and includes two musical settings for the communion liturgy. To that end, a congregation may use TIS as its sole resource for hymnody and liturgy. We learn that our understanding of what we think is distinctly Lutheran and Uniting in liturgical song often has been more tied to tunes than to words.

4. Practical issues

Once approval to investigate the situation has been given, a joint committee involving representatives from both denominations should be established to discuss local arrangements that need to be considered. In addition, there are some practical issues which will need to be worked through, including:

Worship place: In some situations, both denominations may have their own church buildings in town. Where both denominations have a place of worship, sensitivities to historical memories and traditions need to be considered.

However, it would be detrimental to the relationship if moves were not taken to bring the two congregations together. Maintaining two worship centres that were used alternately might be unhelpful while trying to foster a relationship.

Practical issues will therefore need to be looked at when deciding which worship centre is to be used. Obviously, such issues as the condition of each church, the ability to accommodate the now-larger congregation, and available facilities, will be important factors in reaching a decision.

It will be helpful to integrate as much as possible, recognising that integration can both hurt and bring healing, and needs sensitive handling. For example, one congregation may have the better church, but the other may have better furnishings. The use of banners, paraments, and other worship items from both churches may help. Furthermore, it may be possible to retain existing signage from both worship centres and locate them on the grounds of the agreed site.

As much as possible it should be seen that the two congregations are continuing, and that it is not a matter of one swallowing the other in a takeover or the creation of a hybrid.

Administration: The idea of a shared ministry of Word and sacrament is NOT to create one church, but rather to allow each community to retain their own individual identity within a joint arrangement.

Membership lists, attendance records (for each denomination), records of baptisms and other rites of passage should be maintained separately and reported to respective statisticians. Finances should be worked out by consensus, including questions about whether expenses will be divided evenly, or per capita. Matters of rental (if a manse is provided) need to be agreed on. Offerings should be recorded separately. It might be helpful to use an offering envelope system which provides members with offering envelopes according to their membership. Any loose offerings are then be apportioned according to an agreed formula, perhaps in keeping with the disbursement of expenses (ie, on a half/half basis or per capita).

It needs to be remembered that Lutheran Pastors and Uniting Church Ministers have different stipend and allowance packages, with different manse allowances. There is no need to duplicate office furniture; only one photocopier will be needed, and one phone system. It is important that there is as much information up front as possible, and the communities come agree on financial matters, in order to prevent any unhappiness over monetary matters.

The Minister or Pastor will operate under the salary/stipend arrangements of their respective churches.

Committees: Although a joint committee has been established to investigate and initiate the relationship, it is recommended that existing primary structures be maintained in the respective churches, such as separate elders, church councils, AGMs. Some auxiliaries may integrate, such as Sunday School, evangelism, worship, and these will be committees that serve the congregations as a whole. However, committees such as elders will best be kept separate to deal with local matters affecting each specific church. It is important that the Pastor or Minister is able to facilitate relations and remain above any factional issues. The joint committee needs to meet regularly in order to give the congregations a voice in the ongoing life of the new relationship.

Decision making: When forming a relationship, it is important for each to understand how the other operates. Some congregations make local decisions on the spot by consensus. Others are more formal and require two weeks notice of motion with a formal vote on matters. Whatever is decided, ensure that the whole congregation is aware of the process so that nobody goes away feeling that a decision was made without due process.

Terminology: Be aware of each other's terminology. When Lutherans use the term Pastor, what do Uniting Church members hear? When Uniting Church members talk about Presbytery, what do Lutherans understand by that term?

Call process: The call process is an all-important stage in the relationship as the above processes need to be supported by the right Pastor/Minister. Both congregations need to have representatives involved at all stages.

Even though one denomination (the host) will install/induct the Pastor/Minister and the other (guest) will officially recognise him as their minister, the guest denomination needs to feel they have participated fully in the call process.

In calling a Pastor/Minister each church needs to be sensitive to the formal processes of the other. The Uniting Church needs to be sensitive to the issues affecting the Lutheran Church, for example, male only ordination, and ordained presidency. Likewise, there needs to be an awareness of differences in theology and ecclesiology around the ordination of women, and greater lay involvement in leadership.

To this end, it is wise to use existing structures in each church - Presbytery representatives as well as local member representatives - as much as possible. Since the LCA does not have the equivalent of the UCA Presbytery in its ecclesiastical structures, it is important to ensure that lines of communication are maintained with all who need to be involved in the relationship. It will be helpful to spell out what a shared ministry of Word and sacrament entails and to provide this in a formal document. This means that when there is a change of leadership there is no misunderstanding about the original agreement. This is particularly important in the Uniting Church, where clear documentation and continuity of information is required, because leadership may change frequently.

5. Oversight and review

The implementation of the Declaration of Mutual Agreement will be overseen by the UCA Presbytery and the LCA District President. Periodic reviews will involve representatives from the Uniting Church Presbytery, the Lutheran Church District Office and both congregations.

Rite of Joint Recognition of a Minister of the Lutheran Church of Australia and the Uniting Church in Australia

Notes

- 1 This service is to be used by Lutheran Church and Uniting Church congregations for the mutual recognition of a Lutheran pastor or an ordained Uniting Church minister in the event that the Pastor/Minister will serve Lutheran and Uniting congregations in a particular location.
- 2 **This service is intended to be used where a Pastor/Minister has already been installed/inducted into one of the congregations.** The Rite of Joint Recognition normally follows the Offering and precedes the Prayers of the People.
- 3 In the case that the Pastor/Minister has not previously been installed/inducted, the Lutheran *Rite of Installation and Joint Recognition* or the Uniting Church *Rite of Induction and Joint Recognition* should be used.
- 4 The presiding ministers are normally the president of the district and the chairperson of the presbytery.
- 5 If the two Churches are to recognise more than one minister in the service, the wording of the service may be changed appropriately.
- 6 Reference should be made to (i) the Declaration of Mutual Recognition by the Uniting Church in Australia and the Lutheran Church of Australia and (ii) the Doxological Affirmation.

The Doxological Affirmation provides a rich source for local worship resources: e.g., prayers of adoration or confession, which may be used in the full service in which the Rite of Joint Recognition appears, or in other services.
- 7 The appropriate liturgical colour for this service is red or the colour of the day.

Rite of Joint Recognition of a Minister of the Lutheran Church of Australia and the Uniting Church in Australia

1 PRESENTATION

A hymn may be sung while the presiding ministers take their places.

The minister to be jointly recognised by the two Churches stands before the presiding ministers. The appointed official of the respective district/presbytery stands with the minister to be recognised, and says to the presiding ministers:

N and N, I present to you N, a minister of the *Lutheran Church of Australia / Uniting Church in Australia*. N has been called to serve the N and N congregations of our two Churches in this joint ministry.

One of the presiding ministers says:

N, we rejoice that God has called you through the voice of the Lutheran and Uniting Churches to serve Jesus Christ in the N and N Congregations.

2 WORD OF GOD

One of the presiding ministers says:

Friends in Christ:

In Philippians chapter 2, the apostle Paul writes:
If there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind.

3 Vows

One of the presiding ministers or a representative of the people reads a summary of the agreement between the congregations and the letter of appointment.

One of the presiding ministers says:

Before God and this congregation, I ask you:

Will you carry out the duties of your office faithfully,
in accordance with the holy Scriptures
and the *Confessions of the Lutheran / Uniting Church Basis of Union*?

With God's help, I will.

Will you remain faithful to your own heritage in the *Lutheran / Uniting Church*, while respecting the heritage of the *Uniting / Lutheran Church*?

With God's help, I will.

Do you accept the Declaration of Mutual Recognition between the Lutheran Church of Australia and the Uniting Church in Australia?

I do.

Do you promise to lead the people of God in worship and witness by proclaiming the gospel and by administering the holy sacraments?

I do.

Do you promise to minister to the people entrusted to you by sharing God's word with them, listening to them, and praying and caring for them?

I do.

4 RECOGNITION

The minister kneels.

One of the presiding ministers says:

Friends in Christ,
Let us pray in silence for this minister
about to be recognised by our two Churches
to care for the people of God in the ... community.

One of the presiding ministers says the following or another suitable prayer.

Let us pray.
Loving God, Father, Son and Holy Spirit,
we thank you for calling N to be a steward of your holy mysteries.
Continue to bless him as he now serves your people in the ... community.

Fill him with your Holy Spirit,
so that he may tenderly care for your people
by faithfully proclaiming to them your word
and ministering to them with your holy sacraments
so that they may be built up in love;
through Jesus Christ our Lord. **Amen.**

The presiding ministers say:

By the authority of the Lutheran Church of Australia and the Uniting Church in Australia,
we recognise you, N, as serving as a minister of word and sacrament within the ...
community, and exercising pastoral care for the people committed to your care.

5 THE PEOPLE

The minister turns to the people and one of the presiding ministers says:

People of God in this place: Will you receive N as your minister? Will you pray for him,
honour and support him, and work together with him?

By God's grace, we will.

The people receive the newly-recognised minister with applause. Representatives of the district,
presbytery, congregations, and community may extend their greetings.

The minister may make a brief response.

6 BLESSING

The minister faces the presiding ministers. One of the presiding ministers says:

May almighty God graciously give you the wisdom, strength and compassion
to do what you have promised.

The service continues.

Adopted by the LCA–UCA dialogue 2004; revised May 2009.

**Rite of Installation and Joint Recognition
of a Lutheran Pastor
for the Lutheran Church of Australia
and the Uniting Church in Australia**

Notes

- 1 This service is to be used for the installation and recognition of a Lutheran pastor by Lutheran and Uniting Church congregations where the pastor will serve Lutheran and Uniting congregations in a particular location.
- 2 Where a pastor has already been installed and a new arrangement is being made with a Uniting Church congregation, the Rite of Joint Recognition should be used.
- 3 The presiding ministers are normally the president of the district and the chairperson of the presbytery.
- 4 If the two Churches are to recognise more than one minister in the service, the wording of the service may be changed appropriately.
- 5 Reference should be made to (i) the Declaration of Mutual Recognition by the Uniting Church in Australia and the Lutheran Church of Australia and (ii) the Doxological Affirmation.

The Doxological Affirmation provides a rich source for local worship resources: e.g., prayers of adoration or confession, which may be used in the full service in which the Rite of Recognition appears, or in other services.
- 6 The appropriate liturgical colour for this service is red or the colour of the day.

**A Rite of Installation and Joint Recognition
of a Lutheran Pastor
for the Lutheran Church of Australia
and the Uniting Church in Australia**

PRESENTATION

The ministers go to the altar, and the pastor to be installed stands in front of the altar. The appointed officials of the parish/congregations step forward to the side of the pastor to be installed, and one of them says to the minister:

N, I present to you N, who has been called to serve as pastor of

WORD OF GOD – OFFICE OF MINISTRY

The District President or his deputy says to the congregation/assembly:

Friends in Christ: Our Lord said: 'Peace be with you! As the Father sent me, so I send you.' Then he breathed on them, saying, 'Receive the Holy Spirit! If you forgive anyone's sins, they are forgiven; if you pronounce them unforgiven, unforgiven they remain.'

VOWS – OFFICE OF MINISTRY

The District President or his deputy says to the pastor to be installed:

N, you have been called to serve as pastor of

The minister or a representative of the people may read a summary of the letter of call or a list of duties, including the call to jointly serve congregations of both churches.

Before God and this congregation/assembly, I ask you: Do you promise, with the help of God, to carry out the duties of your office faithfully, in accordance with the holy Scriptures and the confessions of the Lutheran church?

Yes, I do.

Do you promise to lead the people of God at this place in their worship and witness by proclaiming the gospel of our Lord Jesus Christ and by administering his holy sacraments?

Yes, I do.

Do you promise to minister to the people entrusted to you by speaking God's word and listening to them, and by praying and caring for them?

Yes, I do.

Do you promise to set a good example to all people by your willing service and holy living?

Yes, I do.

Do you promise to uphold the public teaching and practice of the Lutheran Church of Australia and to accept the pastoral and doctrinal oversight of your president?

Yes, I do.

WORD OF GOD – SHARED MINISTRY

The Chairperson of the Presbytery or his/her deputy says to the pastor to be installed:

Friends in Christ: In Philippians chapter 2, the apostle Paul writes: If there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind.

Vows – SHARED MINISTRY

The Chairperson of the Presbytery or his/her deputy says to the pastor to be installed:

N, we rejoice that God has called you through the voice of the Lutheran and Uniting Churches to serve Jesus Christ in the ... Congregations.

Before God and this congregation, I ask you:

Do you accept the Declaration of Mutual Recognition between the Lutheran Church of Australia and the Uniting Church in Australia?

I do.

Will you remain faithful to your own heritage in the Lutheran Church, while respecting the heritage of the Uniting Church?

With God's help, I will.

May almighty God graciously give you the wisdom, strength and compassion to do what you have promised.

Friends in Christ, Let us pray in silence for this pastor about to be installed into this ministry and recognised by our two Churches to care for the people of God here.

INSTALLATION AND RECOGNITION

The pastor to be installed kneels, and the District President or his deputy says to him:

N, I install you as pastor of ..., in the name of the Father and of the Son † and of the Holy Spirit.

Amen.

The District President and Chairperson of the Presbytery (or their deputies) together say to him:

By the authority of the Lutheran Church of Australia and the Uniting Church in Australia, we recognise you, N, as a minister of word and sacrament serving within the ... community, and exercising pastoral care for the people committed to your care.

Amen.

The installed pastor stands and faces the congregation/assembly.

TOKEN OF OFFICE

A representative of the people whom the pastor is to serve may present a suitable token of office (eg Bible, liturgy book, communion vessels) to the installed pastor, saying these or similar words:

Receive this ... as a reminder that you have been called by God to lead us in this ministry.

RECEPTION

The District President or his deputy says to the congregation/assembly:

People of God: Receive N as your pastor. Pray for him, honour and support him, and work peacefully together with him.

The congregation/assembly receives the installed pastor with applause.

GREETING

Any supporting clergy may greet the installed pastor.

PRAYER

The ministers lead the following or another suitable prayer (giving individual voice as they decide).

Let us pray.

Heavenly Father, we thank you for calling N to be a steward of your holy mysteries and for giving him to this parish/congregation as its pastor.

Fill him with your Holy Spirit, so that he may tenderly care for your people and give freely of himself to them. Help him to proclaim the gospel clearly and lead your people boldly.

As this parish/congregation is led by N, let it hold firmly to the word of life, rejoice in your grace, and shine brightly as a light in the world; through Jesus Christ our Lord.

Amen.

ADMONITION AND BLESSING

The ministers say to the installed pastor (giving voice as they decide):

Keep watch over yourself and over all the flock, of which the Holy Spirit has made you overseer, to shepherd the church of God that he obtained with the blood of his own Son.

The Lord bless you so that you may bear much fruit, and that † your fruit may last.
Amen.

The service continues.

Adopted by the LCA–UCA dialogue 2004; revised May 2009.

**A Rite of Induction and Joint Recognition
of a Uniting Church Minister
for the Uniting Church in Australia
and the Lutheran Church of Australia**

Notes

- 1 This service is to be used for the induction and recognition of a Uniting Church Minister by Uniting Church and Lutheran congregations where the minister will serve Uniting and Lutheran congregations in a particular location.
- 2 Where a Minister has already been installed and a new arrangement is being made with a Lutheran Church congregation, the Rite of Joint Recognition should be used.
- 3 The presiding ministers are normally the chairperson of the presbytery and the president of the district.
- 4 If the two Churches are to recognise more than one minister in the service, the wording of the service may be changed appropriately.
- 5 This service assumes that where the minister being inducted is a Deacon, the terms of appointment will reflect the responsibilities of leadership with a congregation. Where there are particular diaconal responsibilities the 'Introduction' and 'Questions to the Minister' should be appropriately amended.
- 6 Reference should be made to (i) the Declaration of Mutual Recognition by the Uniting Church in Australia and the Lutheran Church of Australia and (ii) the Doxological Affirmation.

The Doxological Affirmation provides a rich source for local worship resources: e.g., prayers of adoration or confession, which may be used in the full service in which the Rite of Recognition appears, or in other services.

- 7 The appropriate liturgical colour for this service is red or the colour of the day.

**A Rite of Induction and Joint Recognition
of a Uniting Church Minister
for the Uniting Church in Australia
and the Lutheran Church of Australia**

The Gathering of the People of God

CALL TO WORSHIP

The minister or an elder of the local congregation says:
Let us worship God; and announces the hymn.
The people stand.
Those who are leading worship enter the church during the singing of the hymn.

HYMN OF PRAISE

WELCOME AND GREETING

With the president of the district standing beside,
the chairperson of the presbytery says:

The Uniting Church in Australia Presbytery of
and the Lutheran Church of Australia District
have resolved to induct NNN
to serve as a minister of the Word / Deacon
in the Congregation/s of

N, we rejoice that God has called you
through the voice of the Lutheran and Uniting Churches
to serve Jesus Christ in the N and N Congregations.

I welcome you all to this joyful occasion,
and greet you in the name of God:

The grace of the Lord Jesus Christ,
and the love of God
and the communion of the Holy Spirit
be with you all.

2 Corinthians 13:13

And also with you.

The service will continue as usual,
with prayers of Adoration and Confession, and a Declaration of forgiveness

The Service of the Word

The service will continue as usual,
with Bible readings, preaching of the Word,
and recital of the Nicene Creed.
Hymns or anthems may be included here.

The Service of Induction and Recognition

QUESTIONS TO THE MINISTER OF THE WORD / DEACON

The chairperson addresses the minister:

N, my brother in Christ,
you are called to be a servant and a shepherd in these congregations.
It is your work to preach Christ's gospel,
to call people to repentance,
to assure them of God's mercy, and to baptise.
You will teach, inspire and encourage,
both by word and example,
the people entrusted to your care.
You will lead them in worship,
and celebrate the Lord's supper with them.

You will take Christ the Good Shepherd as your example,
caring for his people and serving with them
in their witness to the world.

In view of this solemn trust,
we ask you to reaffirm
the declaration of faith and obedience
that you made at your ordination
and to show that you desire, by God's grace,
to continue your ministry in these congregations.

Do you confess anew Jesus Christ as Lord?

I do so confess.

Do you receive the witness to Christ
in the holy Scriptures of the Old and New Testaments?

I do.

Do you accept the discipline of the Uniting Church
and the oversight of this presbytery?

I do.

Will you take part in the work of this presbytery
and other councils of the Uniting Church,
and will you share in the life and witness
of the wider Church?

I will.

The president says:

Friends in Christ:
In Philippians chapter 2, the apostle Paul writes:
If there is any encouragement in Christ, any consolation from love,
any sharing in the Spirit, any compassion and sympathy,
make my joy complete:

be of the same mind, having the same love,
being in full accord and of one mind.

N, we ask you:

Do you accept the Declaration of Mutual Recognition between the Lutheran Church of Australia and the Uniting Church in Australia?

I do.

Will you remain faithful to your own heritage in the Uniting Church, while respecting the heritage of the Lutheran Church?

With God's help, I will.

A group of people representative of the congregation/s comes forward.
They bring a Bible, and water, bread and wine.

One of them says:

We are the people of God.
We bring the holy Bible,
and water, and bread and wine
as signs of the ministry to which you were ordained.

The chairperson says:

Will you study the scriptures,
proclaim the gospel
and preside at the sacraments
within the discipline of the Church?

I will, by the grace of God.

The minister takes the Bible, opens it and places it on the lectern or pulpit;
takes the jug and pours water into the font;
and takes the bread and wine and places them on the communion table.

The first group returns to their places.

A second group representing the diversity of the people
for whom the minister will have pastoral responsibility comes forward.

One of them says:

We have come representing the N and N Congregations.
It is your duty to care for the people entrusted to you.

The chairperson says:

Will you exercise pastoral care of the family of God
in the N and N Congregations?

I will, by the grace of God.

The representatives return to their places.

If the minister will be working with colleagues, they come forward.

The chairperson introduces them.
The colleagues say:

N, we welcome you to the N and N Congregations.
We offer you our friendship and support
as we join together in this work
to which God calls us,
and as we share with the people of these congregations
in the wider ministry of Christ.

Addressing the minister to be inducted and the other member/s of the ministry team, the chairperson says:

N and N, you have been called by God
to work together in these congregations.
Will you promise, in faith and obedience to Christ,
to share this ministry,
supporting one another in love,
and through your harmony of spirit
inspiring God's people
in their common ministry for Christ?

We will, by the grace of God.

The chairperson says:

Friends in Christ,
Let us pray in silence for this minister
about to be recognised by our two Churches
to care for the people of God in the ... area.

The minister kneels.
The chairperson says the following or another suitable prayer.

Let us pray.
Loving God, Father, Son and Holy Spirit,
we thank you for calling N to be a steward of your holy mysteries.
Continue to bless him as he now serves your people in the . . . community.
Fill him with your Holy Spirit,
so that he may tenderly care for your people
by faithfully proclaiming to them your word
and ministering to them with your holy sacraments
so that they may be built up in love;
through Jesus Christ our Lord. **Amen.**

The Aaronic Blessing may be said or sung by the people
(*Together in Song, 776; Australian Hymn Book, 572*),
or another blessing may be used.

**The Lord bless you and keep you;
the Lord make his face to shine upon you,
and be gracious unto you;
the Lord lift up his countenance upon you,
and give you peace.**

Numbers 6:24-26

DECLARATION OF INDUCTION AND RECOGNITION

The minister stands and faces the people.

The chairperson and the president say:

By the authority of the Uniting Church in Australia
and the Lutheran Church of Australia,
we recognise you, N,
as a minister of word and sacrament
serving within the . . . community,
and exercising pastoral care for the people committed to your care.

This may be followed by the singing of a doxology
e.g. *Together in Song*, 768-775; *Australian Hymn Book*, 573-577.

The people sit.

THE RESPONSE

The chairperson says:

My brothers and sisters in Christ,
the Church declares that its members
shall acknowledge Jesus Christ as Saviour and Lord,
confess the Christian faith,
accept the discipline of the Church
and share in its ministry.

THE PRESBYTERY

The chairperson requests members of the presbytery to stand,
and the president asks members of the Lutheran district to stand,
and the chairperson says:

Will you support your brother N
in the discharge of his responsibilities
as a minister of the Word / Deacon within this presbytery and district?

We will, in the love of Christ.

Members of the presbytery and the district
to give the newly-inducted minister the right hand of fellowship.

Members of presbytery and district then sit.

THE PEOPLE

The chairperson or secretary of the church council comes forward,
invites the members and adherents of the congregations to stand,
and addresses the newly-inducted minister:

N, I greet you as our new minister.
I present to you the people of God in these congregations,
ministers with you in the gospel,
and I commend them to your prayers.

On their behalf, I give you the right hand of fellowship.

The chairperson of presbytery addresses those standing:

Will you take part in the public worship of God,
and contribute to the work of God as you are able;
will you endeavour to make a Christian witness
in the community by word and action?

We will, the Lord being our helper.

Will you honour N as your pastor and leader;
will you listen for God's word in his preaching;
will you welcome him into your homes;
will you provide for him that which is necessary
for his physical welfare;
and will you at all times support him
with your love and prayers?

We will, the Lord being our helper.

The people sit.

OTHER CHURCHES

The chairperson of presbytery may welcome and introduce
clergy or representatives of other churches who are present.

The chairperson invites them to come forward
and give the newly-inducted minister the right hand of fellowship.

THE MINISTER

The newly-inducted minister makes a brief response.

BLESSING

The minister faces the presiding ministers. The chairperson and president say:

May almighty God graciously give you
the wisdom, strength and compassion
to do what you have promised.

The service continues as usual
with offering, prayers for the church world and people
(including the newly inducted minister and his family),
and appropriate hymns.

The Sending Forth of the People of God

The service concludes with an appropriate hymn and benediction said by the chairperson.

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