3.7 PROTOCOLS FROM THE AUSTRALIAN BISHOPS

The following Protocols (at Appendix A) express the common mind of the bishops of the Anglican Church in Australia as determined by consensus at their National Meeting. Each protocol bears the date it was first agreed.

The bishops confirmed their agreement to abide by these protocols and to renew this commitment annually by consensus.

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

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

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

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

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

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*Adopted March 2012*
*Amended March 2013*
### REGISTER OF PROTOCOLS

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PROTOCOL 1
1997¹

THE MINISTRY OF BISHOPS TO ABORIGINAL PEOPLES
OF AUSTRALIA

We, the Bishops of the Anglican Church of Australia, rejoice that the Diocese of North Queensland gladly allows Bishop ____ to be available to minister to Aboriginal Christians in the other dioceses of our Church.

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

In order to both facilitate the ministry of Bishop ____ in our dioceses and to respect the bishop’s primary responsibility as an Assistant Bishop of North Queensland we agree as follows:

1. We give to Bishop ____ our permission and authority to exercise the ministry of a Bishop among the Aboriginal people of our respective dioceses provided that:
   a) except when the invitation to minister has come from us, Bishop ____ will always consult with us and obtain approval when proposing to minister in our dioceses;
   b) Bishop ____ will always provide us with a report on the bishop’s ministry in our dioceses;
   c) Bishop ____ will never ordain or confirm in our dioceses without our express invitation and permission.

2. Prior to Bishop ____ ministering in our dioceses we will always come to an agreement with the Diocese of North Queensland as to the financial contribution we will make to the Diocese of North Queensland with respect to the bishop’s fares and expenses.

3. We recognise that if Bishop ____’s visits to our dioceses will mean the bishop will be away from home for extended periods of time, we will expect to cover the cost of Bishop ____’s spouse accompanying the bishop on such visits.

4. That this permission and authority will extend until ______ when it will be reviewed; however, we reserve the right to terminate the permission and authority prior to ______.

¹ Amended 2008. Note: This protocol is a voluntary agreement by the bishops for the exercise of their ministry.
COLLEGIALITY IN THE EPISCOPATE

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

1. Whenever possible consult with one another before publicly disagreeing with the views or theological and doctrinal comments of one another.

2. Take care not to misquote or misrepresent one another’s views in public comment, nor attribute lesser motives to one another.

3. Always speak well of one another and uphold one another in prayer even in times of disagreement.

\textsuperscript{2} Note: This protocol is a voluntary agreement by the bishops for the exercise of their ministry.
PROTOCOL 5
2005

PROTOCOLS RELATING TO THE
THE MINISTRY OF THE BISHOP TO THE
AUSTRALIAN DEFENCE FORCE AND
MINISTRY WITHIN THE DEFENCE FORCE

Preface

The General Synod of the Anglican Church of Australia (ACA) has made provision in its Canons for the good order and discipline of Anglican ministry to personnel serving in the Australian Defence Force (ADF) and their families, namely,

*Defence Force Ministry Canon 1985* (Canon 19, 1985) [P.161] and

While clergy in parish appointments will minister to ADF personnel and their families as members of the local community, the special and unique demands placed on ADF members by their service creates the need for clergy possessing technical knowledge, skills and availability beyond the expectations of parish clergy. Consequently, persons in holy orders in a Diocese of the ACA normally are specifically recruited to serve as chaplains and have exclusive rights to minister to ADF personnel and their families (when the latter reside on Commonwealth property). As the Commonwealth Government accepts the need of such clergy and laity for episcopal oversight, provision has been made for the official recognition of an Anglican bishop for this purpose. The Bishop to the Defence Force is remunerated by the Commonwealth Government by means of a Memorandum of Arrangements (MOA) between the Chief of the Defence Force and the Primate on behalf of the Anglican Church of Australia signed in 1981. He is appointed by the Minister for Defence to the Religious Advisory Committee to the Services (RACS) and has right of access to all ADF establishments and bases. He is recognised as the Primate’s delegate and, as such, is regarded as head of the Anglican Church within the ADF.

Amended 2011. Note: This protocol is a voluntary agreement by the bishops for the exercise of their ministry.
As the establishments and bases of the ADF are usually located within the geographic territories of the Dioceses of the ACA, the Diocesan Bishop ordinarily has jurisdiction over clergy serving as chaplains. However, the Bishop to the Defence Force (on behalf of the Primate) authorises clergy to minister in ADF establishments and bases on behalf of the ACA and has an enduring responsibility for the pastoral care to such clergy. As the ADF has not granted any right of access to Commonwealth property by diocesan bishops, the role of the diocesan bishop and the Bishop to the Defence Force in relation to ministry to ADF personnel and oversight of ADF chaplains is complementary.

As the ADF is deployed regularly throughout Australia and from time to time to areas of operations outside the Commonwealth of Australia, the Bishop to the Defence Force (as the Primate’s delegate) exercises episcopal jurisdiction over chaplains serving in areas beyond effective diocesan structures.

These protocols seek:

(i) to facilitate the exercise of episcopal oversight among ADF Chaplains, uniformed personnel and their families in a way that recognises the uniqueness of ADF service and ministry to ADF personnel;

(ii) to ensure their recognition, service and fellowship in the particular Diocese of the ACA within which they are posted for the time being and within which the Diocesan Bishop has jurisdiction; and,

(iii) to facilitate the pastoral ministry of the Bishop to the Australian Defence Force, mindful of the overlap of Commonwealth Government and ADF authority and the canon law of the Church on ADF bases within diocesan boundaries.

General

1. The Bishops of the Anglican Church of Australia recognise the Bishop to the Defence Force as a fellow bishop. As Episcopal Assistant to the Primate, he carries the major part of the Church’s ministry to those in, or connected with, the Australian Defence Force whether within Australia or overseas.

2. The Bishop to the Defence Force is always to be invited to all formal conferences of Diocesan and Assistant Bishops.

3. The Primate may license a person in holy orders to have pastoral care of people connected with the Australian Defence Force as Permanent Force or Reserve Chaplains. The Primate may also license suitably qualified lay people to perform the duties of Lay Reader within the ADF. Only those persons possessing a Primatial Licence may minister on behalf of the ACA within ADF establishments and bases.

4. In accordance with the relevant canonical provision, the Primate has delegated his licensing functions to the Bishop to the Defence Force.

5. Before the initial issue of a Primatial Licence authorising a person in holy orders
to serve as an ADF Permanent or Reserve Force Chaplain, the Bishop to the Defence Force will notify the bishop of the diocese in which the person to be licensed most recently served of an intention to issue a Primatial Licence. The Bishop may object to a licence being issued if the person is not in good standing within the Diocese or in circumstances in which the person has some outstanding obligation of service in that diocese. If this occurs, no licence shall be issued to such a person unless and until there has been consultation between the Diocesan Bishop and the Bishop to the Defence Force with the Primate or his nominee as facilitator.

6. A person licensed under section 3 of this Protocol shall, within thirty days of commencing ministry in an establishment located within another diocese, present his or her licence for endorsement to the bishop of the diocese(s) in which he or she is to carry out ministry regardless of whether or not they seek or intend to perform ministry within the diocese in which the ADF establishment or base is located.

7. The bishop of a diocese (or his delegate) to whom a licence is presented for endorsement shall endorse such licence at the earliest opportunity. An endorsement under this protocol shall for all purposes be deemed to constitute permission from the diocesan bishop to carry out the relevant ministry in the same way as if it were granted originally by the diocesan bishop. Endorsement of a licence shall be not declined unless and until there has been consultation between the diocesan bishop and the Bishop to the Defence Force with the Primate or his nominee as facilitator.

8. An ADF chaplain whose license is endorsed by the local bishop shall be welcomed into the diocese in an appropriate form and shall, as far as possible, be treated as a member of the diocesan clergy and may be invited to participate in the Diocesan Synod, Rural/Area Deanery meetings and, if deemed appropriate, issued with an additional diocesan license.

9. An ADF chaplain shall observe both any ministry guidelines set by the Bishop to the Defence Force as well as the ordinances of the relevant diocesan synod and the reasonable requests of the diocesan bishop as ordinary. An ADF Chaplain is subject to the ADF Chaplaincy Code of Practice and local diocesan disciplinary procedures and ordinances.

10. This protocol allows the ADF Bishop to move freely into an Australian diocese as though he were an assistant bishop of that diocese. Specific permission to officiate is not necessary. As a matter of courtesy and to affirm collegiality, the Bishop to the Defence Force will advise the diocesan bishop of his intention to enter the diocese for the purpose of ministering to ADF chaplains, uniformed personnel and their families.

11. The Defence Force Board shall:

- notify (usually through the ADF Chaplaincy Year Book) each Diocesan Bishop of details of ADF Chaplains serving or to be posted to his Diocese;
- report annually to the Conference of Australian Bishops; and,
• report annually to General Synod Standing Committee (as required by its Canon).

12. These protocols (and any that shall be added to them from time to time) will come into effect when the majority of the diocesan bishops have subscribed to them, provided that a diocesan bishop may sign a disclaimer, whereupon this protocol will not apply to that diocese. A diocese may opt out of the protocol by disclaimer signed by its bishop which shall take effect three months after receipt of the disclaimer by the General Secretary.

Reserve Chaplaincy

In addition to the appointment of clergy to full-time ministry in the Permanent Forces, clergy may also be appointed to the Reserve Forces for contracted short-term full-time service or long-term part-time service. Clergy shall not be approached about chaplaincy in either the Permanent or Reserve Forces prior to consultation with their diocesan bishop.

Clergy rendering “continuing full-time service” within the ADF will be treated in all respects for the period of their contract as though they were chaplains serving in the Permanent Forces. They shall be issued with a Primatial Licence and present such licence for the endorsement of the local diocesan bishop within thirty (30) days of arriving within the posting locality. The local diocesan bishop shall also be advised by the Bishop to the Defence Force (BDF) of the period of the contracted service while the diocese will offer to the Reserve chaplain the same hospitality extended to Permanent Force chaplains.

Before appointment as Reserve chaplains rendering part-time service in conjunction with a stipendiary diocesan ministry, clergy must:

i) consult their parish council, archdeacon, and diocesan bishop about the prospect of ADF Reserve service and its compatibility with their extant diocesan ministry;

ii) ascertain the Reserve chaplaincy commitment in the unit to which they would be posted before seeking the concurrence of the parish council, archdeacon, and diocesan bishop, noting that employers are legally obliged to release employees to undertake Reserve service for a minimum period of twenty (20) days per annum;

iii) explore possibilities for the chaplain’s service to attract payments to the diocese or parish under the Commonwealth Government’s Employer Support Payment Scheme; and,

iv) if appropriate, develop a formal covenant between the priest, parish, diocese and the BDF in relation to the Reserve chaplaincy commitment.

On appointment to the ADF Reserve, the chaplain shall:

a) present their Primatial Licence for endorsement by the diocesan bishop within thirty (30) days of its issue;
b) when a Reserve chaplain is posted to a unit with sub-units located beyond the boundaries of his/her home diocese, the chaplain is to advise the diocesan bishop(s) whose jurisdiction covers the area in which the sub-units are located of the extent of their ministry within such units;

c) when a Reserve chaplain is attached to a unit that deploys into the territory encompassed by another diocese for a period in excess of thirty (30) days, the chaplain’s Primatial Licence is to be presented to the local diocesan bishop for endorsement.

**Chaplaincy In-service Training Scheme**

Defence Instruction (DI) (General) 47-5 entitled "Chaplaincy In-service Training Scheme" allows for serving ADF members recommended by the BDF (as the Anglican member of the Religious Advisory Committee to the Services) to undertake full-time theological study at Commonwealth expense. On completion of training and ordination to the priesthood, the candidate will complete a curacy of not more than two years duration before appointment as a chaplain in the Permanent Forces. The candidate will be subject to an ADF return-of-service obligation as outlined in DI(G) 47-5. The provision for two years curacy in this Defence Instruction does not satisfy a minimum requirement for Anglican in-service candidates of not less than three years curacy.

As the BDF is responsible to the Department of Defence for the recommendation of candidates for the In-service Training Scheme and their subsequent appointment as ADF chaplains, he will:

i) convene a vocational panel to discern the candidate's call to priesthood;

ii) assess their capacity to complete a Bachelor of Theology (BTh) degree and all other requirements for ordination in the Anglican Church of Australia and appointment as a chaplain in the Permanent Forces; and,

iii) determine whether those examined would be suitable for eventual licensing as an ADF chaplain and for subsequent service in that ministry;

iv) ensure that candidates complete not less than three years full time post ordination parish placement.

To ensure compliance and complementarity of approach, the ADF Vocational Panel will be modelled on the Bathurst/Riverina/Canberra & Goulburn tri-diocesan process. The ADF Vocational Panel will consist of twelve members including the three Service archdeacons, the clerical and lay members of the General Synod Defence Force Board and at least one examining chaplain from the dioceses involved in the tri-diocesan process.
On receipt of a positive recommendation from the ADF Vocational Panel and on receipt of the BDF’s formal nomination of the candidate, the appropriate single Service authorities will convene military specialist officers’ selection boards to examine the individual from a military perspective. Subsequent to the candidate’s nomination by the BDF and acceptance by the ADF into the In-service Training Scheme, the BDF will seek to have the candidate embraced by a diocese as an ordination candidate having satisfied whatever requirements exist within that diocese. The candidate’s vocational preparation, deaconing and priesting, post-ordination training and subsequent return to ADF service will be the subject of direct negotiations between the BDF and the diocesan bishop in whose diocese the ADF candidate is ordained and serves a curacy. These arrangements will be formalised in a covenant between the BDF and the diocesan bishop.

The Ministry of Women

Preamble

In the last two decades women have comprised an increasingly large part of the Australian Defence Force (ADF). Between 15-20% of all ADF members are women and at some training establishments the figure is significantly higher. Women are now to be found in most employment categories including some combat elements. The Service Chiefs have no in-principle objection to the ministry of female chaplains and have welcomed their recruitment by other denominations. The ADF’s senior leadership is, however, conscious of the status of women’s ministry in the Anglican Church of Australia and the existence of theological differences of opinion.

Mindful that there will be pastoral situations when the ministry of a woman, either lay or ordained, will be specifically requested or considered preferable, the Anglican Church of Australia has already demonstrated a commitment to the development of women’s ministry within the ADF. But as a number of dioceses have not assented to the General Synod Canon permitting the ordination of women to the priesthood, there is a need for protocols to operate in the following three situations.

The first relates to the ministry of women in priests orders who are ADF Reserve or Permanent Force chaplains in those dioceses where the ministry of women as priests has not been accepted and in which there is an ADF establishment. Two dioceses are involved in this situation: Sydney and Wangaratta.

The second relates to the temporary detachment or deployment of a unit containing female ADF Reserve or Permanent Force chaplains into a diocese that does not recognise the ministry of women as priests. This situation includes the previous two dioceses with the addition of The Murray which contains a designated military exercise area.

The third situation concerns the nation-wide recognition of Anglicans who cannot accept the ministry of women as priests who are serving elsewhere in Australia or overseas in operational zones.

It should be noted that ADF chaplains - both Reserve and Permanent Force - are issued with Primatial licences that are to be endorsed by the bishop in whose diocese the
chaplain is posted within thirty days of every relocation. It should be further noted that the Bishop to the Defence Force is able to appraise the ADF of the conditions associated with the posting of a female chaplain in priest’s order to a diocese that does not accept the ministry of women as priests. The posting of women to these dioceses will be discouraged while alternative postings will always be encouraged. However, the Bishop to the Defence Force does not exercise formal jurisdiction over chaplains’ postings nor does he have an power of veto. Other than withdrawing a chaplain’s license, the Bishop to the Defence Force cannot ultimately determine a chaplain’s posting.

The following provisions were endorsed in-principle by the chaplains at their annual retreat-conference (with two objections) and noted by the Defence Force Board at its October 2001 meeting. They embody and attempt to honour the theological position of those Australian dioceses and individual Anglicans who cannot in good conscience accept the ministry of women as priests. These protocols also strive to satisfy the requirements of the Eames Commission.

Protocols

1. Women will be encouraged to participate to the fullest extent in the life of Christ’s Church and to share in the spread of the Gospel, including through service as Anglican Lay Readers to the ADF.

2. Women in deacon’s orders will be permitted to serve as ADF Reserve chaplains in all ships/units/establishments. Women in deacon’s orders will not be licensed as Permanent Force chaplains.

3. Women in priest’s orders will be permitted to serve as ADF Reserve chaplains in ships/units/establishments that also employ a male chaplain or where access to a male chaplain or male civilian priest can be readily arranged. In those dioceses that have not accepted the ministry of women as priests, the ADF will be advised that these chaplains cannot perform duties usually associated with priesthood and will effectively minister as deacons.

4. Women in priest’s orders will be permitted to serve as ADF Permanent Force chaplains in ships/units/establishments that also employ a male chaplain or where access to a male chaplain or male civilian priest can be readily arranged. In those dioceses that have not accepted the ministry of women as priests, the ADF will be advised that these chaplains cannot perform duties usually associated with priesthood and will effectively minister as deacons.

5. Women in priest’s orders serving as Reserve or Permanent Force chaplains in units detached or deployed to an area encompassed by an Anglican diocese that does not accept the ministry of women as priests will not perform duties usually associated with the priesthood while their unit is detached or deployed to that area.

6. The Bishop to the Defence Force accepts personal responsibility for the arrangement of alternative ministry for those who cannot accept the ministry of women as priests and will satisfy himself that arrangements made for access to a male chaplain or male civilian priest is adequate and done in a manner that is pastorally sensitive.
7. Any proposed change, amendment or variation to these protocols will be referred to the Bishops of the dioceses directly concerned.
REVISED PROTOCOLS ON APPROACHING CLERGY IN ANOTHER DIOCESE

The Meeting resolved that:

1. As a matter of courtesy, the appropriate bishop will be informed when a priest or deacon from that bishop’s diocese is under active consideration for appointment in another diocese.

2. No priest or deacon who has been in their present place of appointment for under four years can be actively considered for any such appointment without the expressed approval of the appropriate bishop.

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Replaces Protocol 4 of 2000. Note: This protocol is a voluntary agreement by the bishops for the exercise of their ministry.
PRIVATE CONFESSION

RECOMMENDATIONS TO DIOCESAN BISHOPS CONCERNING PASTORAL GUIDELINES

These recommendations do not form part of the pastoral guidelines but are circulated separately to the Bishops.

1. That the bishops of each province work cooperatively to ensure that the list of authorised clergy is known to clergy and church workers throughout each of the dioceses of the province.

2. That a list of appropriate professional counsellors be compiled for each province or state or territory.

3. That advice be sought in relation to preparing this list from appropriate people.

4. That training for authorised clergy in each province be arranged.

5. That this material should also be made available for clergy already ordained.

6. That the Bishops’ Conference request an appropriately qualified person (ie a Queen’s Counsel with a working knowledge of Canon Law) to prepare a document setting out the requirements of the various State laws in relation to the Seal of the Confessional and mandatory reporting of child abuse and the disclosure of a confession in court proceedings. This document to be published on the General Synod website and updated as appropriate.

7. That the Bishops’ Conference request the Metropolitans to appoint an appropriate person to prepare material to be used by dioceses in order that ordination candidates may be properly informed about the hearing of confessions and the granting of absolution in general as well as in confessions involving child sexual abuse.

It is further recommended that the Pastoral Guidelines concerning Private Confession with special reference to Child Sexual Abuse should be published on the General Synod website.

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5 Note: This protocol is a voluntary agreement by the bishops for the exercise of their ministry.
The Meeting Resolved that:

Anglican Agencies may operate in a diocese other than the diocese in which they are based only with the express agreement of the diocesan bishop and Diocesan Council of their home diocese and the diocesan bishop and Diocesan Council of the other diocese.

An Anglican Agency which wishes to operate in a diocese other than its home diocese should adopt the following procedure for the purpose of obtaining agreement:

1. The agency writes to its diocesan bishop outlining the proposal to operate in another diocese and the rationale for it, addressing particularly any sensitivities likely to be raised in relation to local community service providers in that diocese, Anglican or otherwise. The agency includes a draft letter for the diocesan bishop to send to the bishop of the other diocese canvassing the proposal, making reference to this protocol and seeking his agreement and the agreement of his Diocesan Council.

2. If the diocesan bishop supports the proposal he will seek the concurrence of the Diocesan Council.

3. If Diocesan Council concurs, the diocesan bishop will write to the bishop of the other diocese with the proposal and request.

4. With the consent of the bishop of the other diocese it might be appropriate for some discussion to proceed between the agency and people in the other diocese including community service providers who might be affected or have an interest in the proposal. The agency should take care to ensure that it obtains agreement through this procedure before entering into discussions with agencies in another diocese. The bishop and the Diocesan Council of the other diocese must be advised of the intention and their agreement sought at the earliest opportunity and before any detailed discussions occur between the agency and another agency or government department. To fail in this regard is likely to damage relationships between the dioceses and the bishops.

5. The diocesan bishop will advise the agency as soon as any response is received from the other diocese.

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

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

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

7 Note: This protocol is a voluntary agreement by the bishops for the exercise of their ministry.
GUIDELINES
FOR ANGLICAN AND LUTHERAN CONGREGATIONS WHO
DESIRE TO PRACTISE EUCHARISTIC HOSPITALITY AND
SHARE PASTORAL CARE.

PREAMBLE

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

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

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

1 Where Lutherans and Anglicans wish to have joint worship and/or pastoral care, or where they wish to practise Eucharistic hospitality, approval is obtained from the respective Anglican Diocesan Bishop and the Lutheran District President.

2 Local Agreements are to be made on the following basis:
   a. joint public profession, by participating congregations, of the catholic faith as contained in the Nicene Creed.
   b. an undertaking to respect the distinctive traditions enshrined in the Augsburg Confession and the Book of Common Prayer with the Thirty-nine Articles of Religion.
   c. joint commissioning of clergy by the local Anglican Bishop and Lutheran President.

3 A statement of Local Agreement is drawn up and signed by the Bishop and the President, by the local pastor and local parish priest, and by representative lay leaders of both congregations.

4 Such a Local Agreement implies ongoing pastoral care and Eucharistic hospitality in a local area for an agreed period, and is not to be understood as occasional Eucharistic hospitality (provided for by the Anglican General Synod Canon 14 of 1973) Rule xxii made pursuant to Canon 14, 1973, already makes possible sustained Eucharistic hospitality for Lutherans.

5 When services are conducted by an Anglican minister, an authorised Anglican liturgy is used. When services are conducted by a Lutheran pastor, an authorised Lutheran liturgy is used.

6 Anglican and Lutheran congregations, and in particular the clergy of both churches, are encouraged to study together "Common Ground", which forms the basis for this agreement.
7 Anglican and Lutheran congregations, and their clergy are asked to note the following additions to “Common Ground” made by the respective General Synods.

*Lutheran General Synod, October, 2003*

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

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

*Anglican General Synod, October, 2004*

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

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

8 Where joint worship and Eucharistic hospitality and shared pastoral care between Anglicans and Lutherans take place, both groups are encouraged to share with one another church literature such as bulletins, newsletters and church papers.

9 In accordance with the suggestion in the “Second Report from the Anglican-Lutheran Dialogue” (2002), the Anglican-Lutheran Consultation will monitor local cooperation between Anglicans and Lutherans where Eucharistic hospitality and joint worship and shared pastoral care takes place, and submit reports to the House of Bishops and the College of Presidents.
LOCAL AGREEMENT

BETWEEN

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

AND

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

CONCERNING

EUCARISTIC HOSPITALITY AND SHARED PASTORAL CARE
BETWEEN THE CHURCHES IN ...........................................

PREAMBLE

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

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

Furthermore, paragraph 4.2 states:

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

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

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

who agree to:

1 extend eucharistic and pastoral hospitality to each other’s members in this local community.

2 use only the authorised liturgy of the minister conducting the worship i.e. when services are conducted by a Lutheran pastor, a Lutheran liturgy will be used and when services are conducted by an Anglican minister, an Anglican liturgy will be used.

3 allocate offerings according to the wishes of the Anglican and Lutheran congregations.

4 ensure that Anglican and Lutheran clergy liaise regarding the pastoral care of members.

5 review this local agreement in ...... months/years.
Signed by .............................................. Date.............

Bishop of the Diocese of ............................... 

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

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

Lutheran Pastor  

.............................................. 

Anglican Incumbent  

.............................................. 

Chair of Congregation  

.............................................. 

Churchwarden  

.............................................. 

TO GOD BE THE GLORY
PROTOCOL 12
2008

WOMEN IN THE EPISCOPATE

1. As bishops of the Anglican Church of Australia, we recognise that the ministry of ordained women has been accepted in many dioceses of this Church, and also acknowledge that there are those who, for various reasons and to varying degrees, are unable to accept women in the ordained ministry.

2. We recognise the good faith of those who support the ordination and consecration of women and of those who cannot receive these developments, and pledge that those who hold either conviction will continue to have a valued and respected place in this Church.

3. We resolve to nurture the highest possible level of collegiality as bishops, seeking to maintain the unity of the Spirit in the bond of peace.

4. We affirm that all people are made in the image of God, and expressly reject any intolerance or unjust discrimination against any member of this Church on the grounds of gender, since all are one in Christ Jesus, while acknowledging that diverse biblical and theological views on the place of gender in the order of creation and the church are genuinely held.

5. We affirm that episcopal ministry should be available to every community of faith and every member of this Church, whatever their belief as to the acceptability of a woman holding office as a bishop, and that the diocesan bishop will ensure that pastorally sensitive and appropriate episcopal ministry is provided.

6. We affirm that every diocesan bishop and every bishop providing episcopal ministry within a diocese should be mutually accountable in collegial solidarity with his or her episcopal colleagues for ensuring that there are reasonable and appropriate arrangements for episcopal ministry. Accordingly, we encourage all dioceses who desire to appoint or elect women as bishops to make provision for reasonable and appropriate episcopal ministry, addressing matters including the following:

   a. arrangements for episcopal visitation, confirmation and ordination;
   b. provisions for matters of discipline and pastoral succession;
   c. procedures through which a community of faith may request the provision of this ministry; and
   d. provision about the manner in which the costs of providing this ministry are to be borne.

We also note the proposed provisions for alternative episcopal ministry in the Bill for a Church Law (Further Clarification) Canon 2004 and commend these to the dioceses for consideration in developing “reasonable and appropriate arrangements” with a degree of continuity across the Anglican Church of Australia.

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\* Note: This protocol is a voluntary agreement by the bishops for the exercise of their ministry.
7. We recommend that the custom of the Metropolitan or Primate acting as chief consecrator should be varied to the extent necessary when the Metropolitan or Primate is a woman or when a woman is to be consecrated.

8. We encourage Metropolitans, when planning consecration services, to consider that for some it will be important that three of the consecrating bishops are men, and we also pledge to act with respect for one another in the ordering of services of consecration.
THE MINISTRY OF BISHOPS TO TORRES STRAIT ISLANDER PEOPLES OF AUSTRALIA

We, the Bishops of the Anglican Church of Australia, rejoice that the Diocese of North Queensland gladly allows Bishop _____ to be available to minister to Torres Strait Islander Christians in the other dioceses of our Church.

We rejoice that Bishop _____ is prepared to assist us in our mission and ministry with the Torres Strait Islander people of our dioceses.

In order to both facilitate the ministry of Bishop _____ in our dioceses and to respect the bishop’s primary responsibility as an Assistant Bishop of North Queensland we agree as follows:

1. We give to Bishop _____ our permission and authority to exercise the ministry of a Bishop among the Torres Strait Islander people of our respective dioceses provided that:

   a) except when the invitation to minister has come from us, Bishop _____ will always consult with us and obtain approval when proposing to minister in our dioceses;

   b) Bishop _____ will always provide us with a report on the bishop’s ministry in our dioceses;

   c) Bishop _____ will never ordain or confirm in our dioceses without our express invitation and permission.

2. Prior to Bishop _____ ministering in our dioceses we will always come to an agreement with the Diocese of North Queensland as to the financial contribution we will make to the Diocese of North Queensland with respect to the bishop’s fares and expenses.

3. We recognise that if Bishop _____’s visits to our dioceses will mean the bishop will be away from home for extended periods of time, we will expect to cover the cost of Bishop _____’s spouse accompanying the bishop on such visits.

4. That this permission and authority will extend until _________ when it will be reviewed; however, we reserve the right to terminate the permission and authority prior to ________.

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*See also Protocol 1 relating to Episcopal ministry to Aboriginal peoples. Note: This protocol is a voluntary agreement by the bishops for the exercise of their ministry.*
PROTOCOL 14
2011

PRIVATE CONFESSION
PASTORAL GUIDELINES WITH SPECIAL REFERENCE TO CHILD SEXUAL ABUSE

Preamble

1. The practice of making a private confession
According to both Church law and custom the Anglican Church provides for the private confession of sins in the presence of a priest. This practice is regulated by Church Law. The ministry of absolution has the following elements:

- The desire of the penitent to unburden the conscience in order to receive the benefit of absolution together with spiritual counsel and advice.

- The making of a confession of sin by the penitent according to a rite of the Church (a form for the confession of sins and pronouncement of absolution may be found in An Australian Prayer Book and in A Prayer Book for Australia).

- After hearing the confession the priest absolves the penitent. A priest may decline to pronounce absolution or may defer absolution where it is clear that some further action is required by the penitent.

Canon Law also regulates what is known as the Seal of the Confessional. This means that a priest must not reveal any sin that is revealed when hearing a confession.

It is important to note the difference between admission to a sin and confession of a sin. If a person admits to a crime the priest may be bound to report the matter to the police. If a penitent confesses a sin which is also a crime the priest is bound by the Seal of the Confessional.

Should a priest form the view that a person wishes to reveal a criminal offence, the priest should immediately give an explanation of the limits to confidentiality and the conditions of the granting of absolution if a formal confession (according to a Rite of the Church) is made. These may include reporting the criminal offence to the police and making reparation to the victim. If a person wishes to proceed with the formal confession then the

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10 This protocol agreed on 1 March 2011 replaces Protocol 008 of 2006.
Protocol 009 of 2006 (“Private Confessions—Recommendations to Diocesan Bishops concerning Pastoral Guidelines”) is related to this Protocol.

Note: This protocol is a voluntary agreement by the bishops for the exercise of their ministry.
priest and the would-be penitent should go to some private place (ideally the parish church) where the confession would be heard.

It is essential that a Rite of the Church is used. If a Rite of the Church is not used the priest may have no privilege to refuse to disclose the confession in legal proceedings in jurisdictions where such a privilege is available and could be found guilty of contempt of court for refusing to reveal the matter of the confession.

2. **Private Confession of Sins in the Anglican Church of Australia**

Provision for private confession of sins and absolution in the Anglican Church dates from both before and after the Reformation. Provision was contained in the Book of Common Prayer of 1662, as well as in the earlier books of Common Prayer of 1549 and 1552. This provision was clearly retained in both An Australian Prayer Book and A Prayer Book for Australia.

It is the law of our Church that when a private confession is made in the presence of a Priest the matter of that confession is not to be revealed. This law is contained in Canon 113 of the Canons of The Church of England of 1603 and also in the Canon Concerning Confessions 1989 which was adopted at the General Synod of 1992. The Canon Concerning Confessions was then adopted by every diocese in Australia except the Diocese of Ballarat. The Diocese of Sydney adopted the Canon Concerning Confessions in 1993, however it was repealed by ordinance in 1997. This means the Canon Concerning Confessions 1989 is the law of the church in every diocese except the Diocese of Ballarat and the Diocese of Sydney where Canon 113 of 1603 applies. It is the law of our church that when a private confession is made in the presence of a priest the matter of that confession is not to be revealed.

According to Canon 113 of 1603 there is one exception in relation to what is known as the Seal of the Confessional. The relevant part of that Canon reads as follows: *Provided always, That if any man confess his secret and hidden sins to the Minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him; we do not any way bind the said Minister by this our Constitution, but do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy, (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same), under pain of irregularity.* In Australian law there is no provision for a person to be executed because of concealing a crime of which that person has knowledge. Therefore this exception to the Seal of the Confessonal is not applicable in Australia. In other words, under the terms of that Canon the Seal is absolute.

The Canon Concerning Confessions 1989 makes the following provision in relation to the Seal of the Confessional. *If any person confess his or her secret and hidden sins to an ordained minister for the unburdening of conscience and to receive spiritual consolation and ease of mind, such minister shall not at any time reveal or make known any crime or offence or sin so confessed and committed to trust and secrecy by that person without the consent of that person.*

The proviso contained in the General Synod Canon Concerning Confessions relating to the Seal indicates that the Seal is not binding on the priest who hears the confession if the
penitent agrees that such matter may be revealed. This exception has generally been acknowledged by Anglican authorities.

3. **The Seal of the Confessional and the Law**

The question of whether the law requires disclosure of the content of a confession to which the proviso of Canon 113 or the *Confessions Canon* applies can arise in two different contexts:

(a) firstly, where there is a statutory obligation to report child abuse; and

(b) secondly, when questions are asked about a confession and its contents in court proceedings.

The position as to the mandatory reporting of child abuse differs significantly between the States and Territories. Similarly the position as to the disclosure of a confession in court proceedings differs significantly between the States and Territories. The law is set out on the General Synod website.

It must, however, be remembered that Church law is clear about the Seal of the Confessional that a priest must not reveal any matter disclosed by a penitent in the confessional apart from the proviso of Canon 113 or the *Confessions Canon*.

4. **Issues relating to the Seal of the Confessional and Child Sexual Abuse**

Until relatively recent times the grave damage that abuse did to the abused person was not properly understood. It was widely assumed that it was an unpleasant experience for a child to be abused but it was not understood that this form of abuse, unlike a broken bone or a serious illness, very often resulted in severe psychological and spiritual damage which would impact upon abused children for the rest of their lives, or for many years, with grave and serious ongoing consequences for personal relationships.

It was also not understood until relatively recent times that sex offenders are very often recidivists. In the light of this understanding and of the enormous suffering that abused people experience it is desirable for the Church to issue special guidelines with reference to private confession and child sexual abuse. This is particularly important given the fact that the Seal of the Confessional is still part of the law of the Church. Resolution 24 of the 2001 General Synod requested the House of Bishops to identify appropriate teaching resources and develop pastoral guidelines for the hearing of private confessions, and to address particular issues raised by confessions of child sexual abuse by a member of the Clergy or a lay leader.

The report of the Clergy Discipline Working Group to the 2001 General Synod referred clearly to the obligation of a priest not to disclose the matter of a confession.

5. **Principles Applicable to Private Confessions of Sins and Absolution**
The report of the Clergy Discipline Working Group noted in paragraph 25 that three elements must be present before absolution is pronounced: contrition; a full and honest confession of sins; and a purpose of amendment.

The report further noted in paragraph 26 that: *Contrition and purpose of amendment would require the following action by the penitent in certain circumstances:*

- **a)** where the conduct has caused injury to another person, then reparation or the making of amends for the injury done will be necessary. Where appropriate the priest may give advice as to what sort of reparation will be necessary;
- **b)** where the conduct is criminal, then the reporting of that conduct by the penitent to the Police or other appropriate authority may be necessary;
- **c)** where the penitent is a member of the Clergy and the conduct is inconsistent with the standards to be observed by members of the Clergy, then the reporting of that conduct by the penitent to the bishop of the diocese may be necessary;
- **d)** where the penitent is a lay leader and the conduct is inconsistent with the standards to be observed by the members of the Church, then the reporting of that conduct by the penitent to the person appointing the penitent to his or her leadership may be necessary.

### 6. Issues relating to the confession of child sexual abuse

The Report of the Clergy Discipline Working Group stated in paragraph 27:

*Special care will need to be taken in the case of a confession of child sexual abuse. It is important for a member of the clergy to whom a confession of child sexual abuse is made to be aware that this area of criminal activity involves the following common elements:*

- **a)** the abuse is usually secretive and known only to the abuser and the victim;
- **b)** offenders generally do not stop at abusing unless there is some intervening factor;
- **c)** often there is a distortion of cognition involved, for example, a belief that the victim enjoyed the sexual interaction;
- **d)** the abuse generally begins with something minor, and gradually builds up to more involved sexual interaction through a process of grooming;
- **e)** the abuse continues because the child often adopts some form of survival behaviour which the offender interprets as acceptance of the activity;
- **f)** whether based on a preference or not, offenders generally enjoy the activity;
- **g)** the sexual abuse is generally not a self-contained incident – it is part of a relationship that is corrupting and violating;
- **h)** when exposed, offenders will generally attempt to justify, minimize or excuse their behaviour, ranging from blaming the victim, to claiming their behaviour was a result of their own abuse or that they were under the influence of stress or alcohol; and
- **i)** offenders are mostly recidivists.
Paragraph 29 states:

*It follows that in a case of a confession of child sexual abuse by a member of the clergy or lay leader the priest could not responsibly pronounce absolution until appropriate reparation had been made by the penitent. This reparation, apart from exceptional cases, would include an apology to the victim, and the reporting of the conduct both to the police or other appropriate authority and to the bishop of the diocese or to the person appointing him or her to the position of leadership, as the case may be.*

It will sometimes be inappropriate for such an apology to be made face to face. The guiding principle should be the wishes of the abused person. If the abused person does not wish to have face to face contact with the abuser, then the apology should be in writing. If, however, the abused person is willing to meet the abuser, then the apology should be given in person. Where the abused person is still a child, then the wishes of the child’s parents or guardians must be respected.

7. **The action of the priest hearing a confession relating to child sexual abuse**

a) The priest must closely question the penitent concerning the nature of the abuse and the frequency of the abuse.

b) The priest must indicate to the penitent the grave nature of the sin and the dire consequences abuse will almost certainly have on the abused person.

c) Before pronouncing absolution, if the priest believes the conduct to be criminal, then apart from exceptional circumstances*, the penitent would be required to report that conduct either to the police or other appropriate authority.

d) The serious consequences of child sexual abuse have already been noted. The experience of the community at large is that great care must be taken where child sexual abuse has occurred. In particular it is important that people with special training and expertise should handle such matters. It is therefore recommended that the granting of absolution in such cases be reserved to priests holding a special licence or authority from the Bishop. This would mean if a priest heard a person making confession involving child sexual abuse that priest (if not an authorised priest) would be bound to say to the penitent, “I am not authorised to pronounce absolution, however I will facilitate an authorised priest to hear your confession for this purpose”.

* Exceptional circumstances would include a confession made by a person near death.

**Guidelines for the Hearing of Confessions and the Granting of Absolution with special reference to Child Sexual Abuse**

1. Care must be taken when a penitent comes to confession that the confession is heard and absolution is pronounced according to an authorised rite of the Church.

2. The granting of absolution in confessions involving child sexual abuse is reserved to priests holding a special licence or authority from the bishop.
3. All confessions involving child sexual abuse are to be referred forthwith to a priest holding the bishop's licence to administer absolution in such cases. In other words the priest (unless specially licensed) must decline to pronounce absolution and refer the matter on.

4. The penitent is to be given clear direction to seek help and counselling from people qualified to do so.

5. Priests holding the bishop’s licence are to receive appropriate training and to be properly informed about what professional help is available.

6. Absolution must be withheld until the priest is satisfied that there is genuine repentance and, apart from exceptional circumstances, until the penitent has reported the matter to the police or other appropriate authority.
PROTOCOL 15
2012

MINISTERIAL APPOINTMENTS

As bishops in the Australian Church we accept the weight of 1998 Lambeth Resolution 1.10 and the 2004 General Synod resolutions 33, 59 and 61-64 (attached to this protocol) as expressing the mind of this Church on issues of human sexuality.

We undertake to uphold the position of our Church in regard to human sexuality as we ordain, license, authorise or appoint to ministries within our dioceses.

We understand that issues of sexuality are subject to ongoing conversation within our Church and we undertake to support these conversations, while seeking to maintain the unity of the Spirit in the bond of peace.

ATTACHMENTS

1. Statement from the 2013 National Bishops’ Meeting

In our conversations at this meeting we have prayed, studied and considered deeply issues of human sexuality and behaviour. We have had the benefit of significant scholarly input to inform our deliberations. We were unable to reach a common mind on the application of scriptural teaching for today. Nevertheless, we acknowledge that differing perspectives held by the bishops were held with integrity. There remain matters that we need to consider further and there are some things we still do not sufficiently understand.

The challenges for us are:
   a) to maintain the unity of the Spirit in the bond of peace;
   b) to be faithful to the way of Christ in the world today, with respect to human sexual expression;
   c) to care for members of Christ’s body; and
   d) to promote Christ’s mission.

We recognise that in our Church there are people who experience themselves as having same-sex orientation. Many of these members are seeking to be faithful in the power of God's Holy Spirit and look to the Church for pastoral care and moral guidance in their lives. We accept with heavy hearts that these people bear a great weight of pain. We assure them that they are loved by God, and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the body of Christ.

2. Material referred to in the protocol

Note: This protocol is a voluntary agreement by the bishops for the exercise of their ministry.
Resolution I.10 of the 1998 Lambeth Conference

This Conference:

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

1. Called to Full Humanity - Section 1 Report

Subsection 3 - Human Sexuality

Human sexuality is the gift of a loving God. It is to be honoured and cherished by all people. As a means for the expression of the deepest human love and intimacy, sexuality has great power.

The Holy Scriptures and Christian tradition teach that human sexuality is intended by God to find its rightful and full expression between a man and a woman in the covenant of marriage, established by God in creation, and affirmed by our Lord Jesus Christ. Holy Matrimony is, by intention and divine purpose, to be a life-long, monogamous and unconditional commitment between a woman and a man. The Lambeth Conference 1978 and 1998 both affirmed 'marriage to be sacred, instituted by God and blessed by our Lord Jesus Christ'.

The New Testament and Christian history identify singleness and dedicated celibacy as Christ-like ways of living. The Church needs to recognise the demands and pressures upon both single and married people. Human beings define themselves by relationships with God and other persons. Churches need to find effective ways of encouraging Christ-like living, as well as providing opportunities for the flourishing of friendship, and the building of supportive community life.
We also recognise that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God's transforming power for the living of their lives and the ordering of relationships. We wish to assure them that they are loved by God, and that all baptised, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ. We call upon the Church and all its members to work to end any discrimination on the basis of sexual orientation, and to oppose homophobia.

Clearly some expressions of sexuality are inherently contrary to the Christian way and are sinful. Such unacceptable expression of sexuality include promiscuity, prostitution, incest, pornography, paedophilia, predatory sexual behaviour, and sadomasochism (all of which may be heterosexual and homosexual), adultery, violence against wives, and female circumcision. From a Christian perspective these forms of sexual expression remain sinful in any context. We are particularly concerned about the pressures on young people to engage in sexual activity at an early age, and we urge our Churches to teach the virtue of abstinence.

All human relationships need the transforming power of Christ which is available to all, and particularly when we fall short of biblical norms.

We must confess that we are not of one mind about homosexuality. Our variety of understanding encompasses:

- those who believe that homosexuality is a disorder, but that through the grace of Christ people can be changed, although not without pain and struggle.
- those who believe that relationships between people of the same gender should not include genital expression, that this is the clear teaching of the Bible and of the Church universal, and that such activity (if unrepented of) is a barrier to the Kingdom of God.
- those who believe that committed homosexual relationships fall short of the biblical norm, but are to be preferred to relationships that are anonymous and transient.
- those who believe that the Church should accept and support or bless monogamous covenant relationships between homosexual people and that they may be ordained.

It appears that the opinion of the majority of bishops is not prepared to bless same sex unions or to ordain active homosexuals. Furthermore many believe that there should be a moratorium on such practices.

We have prayed, studied and discussed these issues, and we are unable to reach a common mind on the scriptural, theological, historical, and scientific questions which are raised. There is much that we do not yet understand. We request the Primates and the Anglican Consultative Council to establish a means of monitoring work done in the Communion on these issues and to share statements and resources among us.

The challenge to our Church is to maintain its unity while we seek, under the guidance of the Holy Spirit, to discern the way of Christ for the world today with respect to human sexuality. To do so will require sacrifice, trust and charity towards one another, remembering that ultimately the identity of each person is defined by Christ.

There can be no description of human reality, in general or in particular, outside the reality of Christ. We must be on guard, therefore, against constructing any other ground
for our identities than the redeemed humanity given to use in him. Those who understand
themselves as homosexuals, no more and no less than those who do not, are liable to
false understandings based on personal or family histories, emotional dispositions, social
settings and solidarities formed by common experiences or ambitions. Our sexual
affections can no more define who we are than our class race or nationality. At the
deepest ontological level, therefore, there is no such thing as "a" homosexual or "a"
heterosexual; therefore there are human beings, male and female, called to redeemed
humanity in Christ, endowed with a complex variety of emotional potentialities and
threatened by a complex variety of forms of alienation.[12]

12. An examination of the theological Principles Affecting the Homosexual Debate, St
Andrew's Day Statement 1995.

Anglican Church of Australia—General Synod Resolutions

Resolution 33/04 CHILD PROTECTION – 1

The General Synod:

(a) receives the report of the Child Protection Committee;

(b) adopts as the Church’s Safe Ministry Policy Statement:

“The Anglican Church of Australia is committed to the physical, emotional and
spiritual welfare and safety of all people, particularly within its own community.”

The Church will:

- carefully recruit and train its clergy and church workers;
- adopt and encourage safe ministry practices by its clergy and lay church
  workers;
- respond promptly to each concern raised about the behaviour of its clergy
  and lay church workers;
- offer pastoral support to any person who has suffered abuse; and
- provide pastoral support to and supervision of any person known to have
  abused a child or another vulnerable person.

(c) adopts the Safe Ministry Check in the Report of the Child Protection
Committee as the national applicant and referee questionnaires for the selection of
ordination candidates and for the screening of clergy and church workers who
have contact with children in their ministry;

(d) authorises the revision of the Safe Ministry Check by the Standing Committee;

(e) adopts Faithfulness in Service in the Report of the Child Protection Committee
as the national code for personal behaviour and the practice of pastoral ministry by
clergy and lay church workers; and
(f) authorises the revision of Faithfulness in Service by the Standing Committee.

Garth Blake – 4 Oct 04

59/04 FAITHFULNESS IN SERVICE

That the General Synod hereby approves “Faithfulness in Service” as the code of conduct for observance by Bishops.
Dane Courtney - 7 Oct 04

61/04 SEXUALITY & GENDER RELATIONSHIPS – 1

That this General Synod

1 notes the Lambeth Conference resolution 1.10 of 1998 on human sexuality and subsequent developments in various parts of the Anglican Communion;

2 welcomes the publication of the study guide to Faithfulness in Fellowship;

3 urges Dioceses to promote the use of the study guide and also commends to the Dioceses the Doctrine Commission’s recently published essays Lost in Translation as they explore the importance of Scripture in our understanding of this issue; and

4 requests Dioceses to commit themselves to listen as the Church develops a Christian response to the contemporary experience of human sexuality.

Chris Jones - 7 Oct 04

62/04 SEXUALITY & GENDER RELATIONSHIPS – 2

Recognising that this is a matter of ongoing debate and conversation in this church and that we all have an obligation to listen to each other with respect, this General Synod does not condone the liturgical blessing of same sex relationships.

Bruce Kaye - 7 Oct 04

63/04 SEXUALITY & GENDER RELATIONSHIPS – 3

Recognising that this is a matter of ongoing debate and conversation in this church and that we all have an obligation to listen to each other with respect, this General Synod does not condone the ordination of people in open committed same sex relationships.

Bruce Kaye - 7 Oct 04

64/04 SEXUALITY & GENDER RELATIONSHIPS – 4
This General Synod welcomes the initiative of the Federal Parliament in clarifying that marriage, at law in this country, is the union of a man and a woman to the exclusion of all others, voluntarily entered into for life.

Bruce Kaye - 7 Oct 04
PROTOCOL 16
2012\textsuperscript{12}

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

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

a) The Bishop is satisfied, after sighting the relevant documents that the bishop, priest or deacon has been ordained by a bishop (or bishops) within the historic episcopate;

b) if the diocese is in a Province and the person is a bishop, a majority of the diocesan bishops of the Province have agreed that the person has been lawfully consecrated within the historic episcopate;

c) the character and mode of living of the person as attested by witnesses specified by the Bishop befit an ordained minister of this Church;

d) The person’s reasons for desiring to be received into the ministry of this Church are sound and proper;

e) The attainments of the person in academic and theological studies are adequate for the person’s proposed ministry in this Church;

f) The person has a sufficient knowledge of, and accepts, the doctrine, discipline and forms of worship of this Church and has sufficient understanding of the matters in which this Church differs from the Church in which the person was consecrated or ordained;

g) A person received into the ministry of this Church under this protocol shall not exercise the ministry of a bishop, priest or deacon in this Church unless that person has been elected or appointed to an Episcopal office in accordance with the Constitution and Canons of this Church or is otherwise duly authorised by the bishop of a diocese to minister as a bishop, priest or deacon in that diocese; and

h) If it is proposed to appoint a person to the office of assistant bishop, however described, the requirements of the Assistant Bishops Canon 1966 shall be observed in the absence of any equivalent legislation in the relevant diocese.

\textsuperscript{12} Protocol 16 of 2012 replaced Protocol 6 of 2006, which replaced Protocol 2 of 1999. \textit{Note: This protocol is a voluntary agreement by the bishops for the exercise of their ministry.}
EPISCOPAL GOODWILL TO BE SOUGHT FOR MINISTRY IN ANOTHER DIOCESE

As Bishops of the Anglican Church of Australia we recognise the shared ministry of word and sacrament that we exercise as a college of bishops both within and without our dioceses. However we also recognise the long-established requirement that Episcopal permission be received for such ministry in connection with diocesan entities such as parishes and schools.

As a matter of custom and courtesy the Bishop’s goodwill should be sought in other cases. We therefore commit ourselves to continue these courtesies, respecting the jurisdiction of each diocesan bishop and the culture of each diocese when opportunities arise to minister the word of God in another diocese.

\[13\] Note: This protocol is a voluntary agreement by the bishops for the exercise of their ministry.
PROTOCOL 18
2013

PROTOCOL FOR MAKING, AMENDING OR REVOKING PROTOCOLS

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

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

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

\[14\] Note: This protocol is a voluntary agreement by the bishops for the exercise of their ministry.