



Local Co-operation of Anglican & Uniting Churches in Victoria Glossaries and Governance Structures

A Handbook for Local Ministers

This material is drawn from The Trinity Declaration and Code of Practice (1999)

PART A:

Decision making in the Anglican Church of Australia and the Uniting Church in Australia

1. Decision making in the Anglican Church

The Anglican Church's patterns of authority and decision making fall broadly under the Church's commitment "to maintain the historic episcopate local adapted" as required by the Lambeth Quadrilateral, and the requirements of the Anglican Church of Australia's Constitution (sections 3 & 66) to preserve the three orders of bishops priest and deacons in the sacred ministry." All three orders of ministry are seen as sharing in what an emerging ecumenical consensus identifies as three dimensions of episcopate – communal, collegial and personal.

The communal dimension to oversight is seen in the consent and co-operation across the three "houses" of bishops, clergy and laity, in the various levels of church life. It is most especially evident in the synodal structure and working of national and diocesan level but also is found at the local parish level in annual meetings and parish councils or vestries. The collegial dimension is seen in the co-operation within each house, and especially the *koinonia* of bishops provincially and nationally. Personal *episkope* is also seen in each house, as clergy exercise the delegated oversight of the bishop within the congregation, and even laity can have a degree of oversight in appointed positions.

The decision making structure can be seen to be lived out on the different planes of the church's life as follows.

At the most local level, the responsibilities within the parish are shared between the priest, the churchwardens and the parish council or vestry. It should also be noted that all members of the congregation are seen to have their own share in the total ministry of the church by virtue of their baptism; they are called to bear witness to Christ and to work for God's kingdom in the world at large. The priest of the parish (often called the Vicar or Rector) has responsibility to co-ordinate and lead the ministry of the church within that parish, especially through leadership of worship and through being the chief teacher of the faith. In this the priest works with the parish council (or vestry) who have responsibility for the mission of the church in that place. Within the parish council, the churchwardens have a special leadership role in the managing of the church's finances, and the maintenance of the church properties.

These responsibilities at parish level are carried out under the oversight of the bishop, and within the framework set out by the legislation of the diocesan synod, in which clergy and lay representatives join together with the diocesan bishop to make statutory provision for the way in which the church is ordered and regulated. In matters of doctrine and worship, the church at parish level functions under the framework of the wider national church, and in such a way as not to be inconsistent with the mind and practice of the church beyond Australia (i.e. with the rest of the Anglican Communion) and also in faithfulness to the historic witness of the Anglican Church.

2. Decision making in the Uniting Church

"The Uniting Church is governed by a series of inter-related councils, each of which has its tasks and responsibilities in relation to both the Church and the world." (Basis of Union)

Those councils are the Congregation, the Church Council (the council within a congregation or group of congregations) the Presbytery, the Synod and the Assembly.

All councils operate under Regulations which are established by the Assembly, which "has determining responsibility for matters of doctrine, worship, government and discipline."

The Church Council and the meeting of the Congregation are competent to deal with most matters relating to the life of the Congregation. However, in some matters those councils need to seek the approval of the Presbytery, which has responsibility for oversight of the life and mission of the Congregations within its bounds. In matters relating to property, the approval of the Synod may also be required.

Some of the major responsibilities of the councils of the Uniting Church

At all levels of decision-making in the Uniting Church, decisions are to be made using the Consensus Model.

Congregation:

- Bearing witness to the unity that is Christ's gift and his will
- Building up members in faith and love
- Sustaining members in hope
- Nurturing members in growth in grace
- Equipping members to participate in the mission of Christ in the world
- Disciplining members in love
- Maintaining pastoral oversight
- Encouraging each member to participate in life of congregation and providing opportunity for that participation

Church Council:

- Sharing with minister(s) in mission, pastoral care and spiritual oversight
- Nurturing members in their growth in grace
- Managing financial affairs and general administration of the congregation
- Managing and controlling property in accordance with Regulations
- Reporting to the congregation regarding its life and work
- Oversight of the appointment of officers and leaders of congregational organisations.

Presbytery:

- Pastoral and administrative oversight of life and mission of the church in its bounds
- Stimulating and encouraging the congregations in their support of one another and in their participation in the wider aspects of the church
- Pastoral and administrative oversight of all ministers and pastoral charges within its bounds
- Consultation with congregations on their life and witness
- Ordination of Ministers of the Word and Deacons
- Supervision of vacancies in pastoral charges
- Provision for others than ministers of the Word and deacons to preside at the sacraments where circumstances so require

Synod:

- Promotion and encouragement of the church's mission
- Formation and fixing bounds of presbyteries
- Oversight of any theological colleges within its bounds
- Reception of ministers from other denominations
- Determining the money to be asked of other councils and bodies within the bounds for the purposes of the synod, including its responsibility to the Assembly
- General oversight and management of synod policy and procedures regarding property

Assembly:

- Determining responsibility in matters of doctrine, worship, government and discipline
- Establishing standards for theological education and reception of ministers from other denominations
- Formation and fixing of bounds of synods
- Receiving into union any denomination or any congregation or activity of any other church which in each case adheres to the Basis of Union
- Negotiation and union with any other denomination of the Christian Church
- On matters which, by a two-thirds majority vote, the Assembly deems to be vital to the life of the Church, the Assembly is required to seek the concurrence of synods and/or presbyteries and/or congregations as the Assembly may determine.

PART B: Glossary of Terms

[Note that not all of these terms occur in the text of the Code of Practice]

1. Glossary of Anglican terms

Anglican Communion: The Churches in communion with, and recognising the leadership of, the See of Canterbury. It comprises autonomous episcopally governed churches mostly derived from the Church of England. The bishops of the Anglican Communion meet approximately every ten years at the Lambeth Conference. The activities of the churches of the Anglican Communion are monitored by the Anglican Consultative Council.

Appellate Tribunal: The final court of appeal in the Anglican Church of Australia and also the body which has authority to make statements as to the meaning of the Church's formularies. Consists of three diocesan bishops and four laity who are qualified to be members of General Synod and of high legal standing.

Archbishop: see 'Metropolitan'

Archdeacon: A cleric having a defined administrative authority delegated by the bishop within a diocese. The duties of archdeacons vary but they usually include general disciplinary supervision of the clergy of their archdeaconry and a more particular care over the temporal administration of its ecclesiastical property. Historically originally in deacons orders, they are now usually priests, although in some dioceses deacons are also appointed archdeacons

Bishop: (From *episkopos*: 'overseer') In Anglican understanding the highest order of ministers in the Christian Church. Bishops are seen as successors of the apostles and their sacramental and pastoral ministry as a guarantee of Apostolicity.

The chief duties of a bishop consist in administering those rites which a bishop alone may confer, confirmation (see below) and ordination, and in the general oversight of his diocese, including such matters as the supervision of the clergy.

The diocesan bishop (who alone has the jurisdiction belonging to the episcopal office) may be assisted by other bishops who are subordinate to him or her and known as suffragan, auxiliary, coadjutor, regional or assistant bishops.

Cathedral: The principal or 'mother' church of a diocese, where the bishop's seat (*cathedra*) is situated.

Churchwarden: Lay people chosen annually, usually one by the incumbent and two by parishioners (sometimes for each centre or congregation in a wider parish). Their duties vary but usually consist in representing the laity, sharing leadership and co-operating with the incumbent, encouraging the parishioners in the practice of the faith and the care and maintenance of the church property.

Communion Assistant: see 'Eucharistic Assistant'

Confirmation: The rite whereby the grace of the Holy Spirit is conveyed in a new or fuller way to those who have already received it at baptism, thus completing the sacrament of baptism (either in immediate relation to baptism, or in a separate rite celebrated at a later time). The same person therefore cannot be confirmed more than once.

The usual practice is for a course of instruction in the Christian faith to precede confirmation, which is administered at various ages. In Anglican practice it traditionally precedes admission to holy communion, but in some dioceses children may be admitted to communion before they are confirmed. Confirmation may only be conferred by the bishop by prayer and the laying on of a hand.

Oil may also be used to anoint the foreheads of the candidates. (In some exceptional circumstances it may be possible for a bishop to delegate the celebration of confirmation to a priest who uses oil consecrated by the bishop. The Roman Catholic Church, Orthodox Churches, and some Anglican provinces make provision for this.)

Anglican practice, by its normal requirement of episcopal confirmation for all who are baptised, implies more than a personal 'taking upon oneself' of the promises of baptism by those baptised as infants or young children.

(cf. *Christian Initiation in the Anglican Communion: The Toronto Statement 'Walk in Newness of Life': The Findings of the Fourth International Anglican Liturgical Consultation, Toronto 1991*, Anglican Consultative Council, ed. D.R. Holeton, Grove Worship Series No. 118, Bramcote, 1991)

Congregation: A worshipping community within the diocese or a parish.

Consecration (Episcopal): The term used for the ordination of a bishop in which the character which is inherent in their office is conferred by them on another. At least two co-consecrating bishops in addition to the presiding bishop are required to consecrate a bishop. In the Anglican Church of Australia the Metropolitan normally presides at the consecration of a new diocesan bishop who has not previously been consecrated. In the case of diocesan bishops, the installation or enthronement of the bishop in his cathedral church takes place after the consecration, either in the same service or at a separate time if the consecration was not in the cathedral of the bishop-elect's diocese. If the bishop has previously been consecrated, only the enthronement need take place for the bishop to take up office.

Consecration (of a church): The permanent setting apart of a church building and its altar(s) for the exclusive service and worship of God. The consecration of a church, an act normally reserved to the bishop, differs from its blessing in that it is intended to be an irrevocable act so that the building will never be secularised. For this reason, a building may be *dedicated* upon or near completion, but it cannot be consecrated until it is free of debt.

Any private building or other place intended for regular worship which is not a church building will normally be *licensed* as a chapel or place of worship. If this arrangement is permanent, the place will normally also be blessed.

Deacon: (From *diakonos*: 'servant') A minister ordained by the laying-on-of-hands by the bishop for the ministry of service. The deacon focuses the servanthood of Christ inherent in the Church's ministry for both the clergy and the laity, and may be involved in parish ministry or chaplaincy, education, sector or secular ministry.

The deacon has specific duties in the liturgy, which are exercised in conjunction with the bishop and priest. The deacon does not preside at the eucharist nor pronounce absolution. A bishop or priest should only perform the liturgical duties proper to a deacon if there are no deacons present (or when the priests overtly exercise their diaconal identity, as with archdeacons). Those to be ordained priest must first be ordained deacon. This led for many centuries to the relegation (in the Western Church) of the diaconate as a stepping-stone for the priesthood. The permanent or distinctive diaconate has been revived as a distinct vocation in this century in the Anglican and other churches.

Deanery (area/rural): A subdivision of a diocese or archdeaconry, under the care of an area or rural dean, who assists the bishop in caring pastorally for the clergy in the deanery as well as some administrative matters.

Diocese: In Anglican understanding, the basic unit of organisation of the Church and the see of a bishop. The diocese is linked with the Church catholic through its bishop and his membership in the college of bishops. The diocese is the embodiment of the One, Holy, Catholic and Apostolic Church in a particular place. It is usually divided administratively into archdeaconries, deaneries and parishes.

The rural or provincial dioceses are usually linked in an ecclesiastical province with a metropolitan archbishop who governs the metropolitan diocese, usually with the assistance of regional, assistant or suffragan bishops, who are not however, diocesan bishops and are not members of the House of Bishops in General Synod. The temporal property of the church is vested in the diocese through diocesan trustees, usually pursuant to Act of Parliament.

Diocesan Council/(Arch)Bishop in Council: A council usually elected in part by the diocesan synod and the rest appointed by the bishop to advise him and share in decision-making concerning the temporal affairs and whole mission of the Church in the diocese. In many dioceses it serves as a standing committee of diocesan synod.

Diocesan Bishop: The bishop who has general oversight of a diocese. The diocesan bishop is the chief pastor of all the faithful within the diocese, clergy and lay. The diocesan bishop (who alone has the jurisdiction belonging to the episcopal office) may be assisted by other bishops who are subordinate to him and known as suffragan, auxiliary, coadjutor, regional or assistant bishops, to whom he may delegate authority.

Only the diocesan bishops are members of the House of Bishops of General Synod in Australia, with the exception of two bishops who are extra-diocesan and represent Aboriginal and Torres Strait Islander Anglicans and the bishop to the Defence Force.

Dispensation: A licence granted by ecclesiastical authority to do some act otherwise canonically illegal, or for the remittance of a penalty for breaking such a rule. The remarriage of divorced persons by the church is not lawful in the Anglican Church of Australia, but in most dioceses the bishop, may, after due investigation and in keeping with any guidelines laid down, grant a dispensation for this to happen.

Eucharistic Assistant: A lay person with authority from the bishop (sometimes called a licence) to assist in the administration of Holy Communion, usually assisting with the chalice. Sometimes also called communion assistants. Only those authorised may normally fulfil this function.

Faculty: (1) The bishop's instrument permitting addition or alteration to the fabric or furnishing of churches or churchyards. When once erected a fresh faculty is needed for the removal of fixtures and furnishings in churches, even temporarily. (2) A dispensation or licence from an ecclesiastical superior permitting someone to perform an action or occupy a position which they could not otherwise lawfully do or hold.

General Synod: The chief deliberative and legislative council of the Anglican Church of Australia, comprising representatives from every diocese meeting together but voting in three houses (i.e. Bishops-consisting of all the diocesan bishops - and Clergy and Laity elected by the diocesan synods). General Synod meets at intervals not exceeding four years.

There is a Standing Committee which carries on the work of General Synod and its bodies between sessions. General Synod is presided over by the Primate. Its chief administrative officer is the General Secretary of General Synod.

Most legislation by General Synod, called canons, does not take effect in a diocese unless and until adopted by the synod of the diocese.

Incumbency Committee: Sometimes also called Nominations Committee or 'Vacancy Committee'. A committee comprising the parish's nominators and diocese's representatives entrusted with the task of recommending a name for the incumbency of a vacant parish. If the parish is not a nominative cure the bishop may appoint directly, but in practice will generally consult with parishioners and their representatives when this is possible. In some dioceses, the bishop has the right of appointment in every third vacancy.

Incumbent: The holder of a parochial charge. May be a 'rector', 'vicar', or 'priest in charge', or may be termed 'Parish Priest'.

Lambeth Conference: Assembly of the bishops of the Anglican Communion held about every ten years under the presidency of the Archbishop of Canterbury. The resolutions of Lambeth Conferences, though not binding, carry significant authority.

Lambeth Quadrilateral: see below under 'Glossary of Ecumenical Terms'

Lay Minister: A member of the church licensed or authorised by the bishop to assist in worship and the pastoral care of the faithful. A lay minister may carry out only those tasks which a lay person may be permitted to perform, according to the provisions of the licence or authority and the rules of the particular diocese.

Lay Reader: A lay person licensed (or otherwise episcopally authorised) to conduct services of worship, especially in the absence of ordained clergy and not including any services or sacraments which must be celebrated by a priest. In some dioceses lay readers may be licensed to preach.

Licence: (1) The authority granted by the bishop to carry out functions within the diocese. Clergy who are validly ordained may be licensed by the bishop for ministerial duty in the cure to which they are appointed in the diocese. Retired clergy or clergy without a specific appointment may be given 'permission to officiate' or 'authority to officiate'. The bishop's consent is usually sufficient for visiting clergy to officiate on a single occasion. Since the bishop is the chief pastor in his diocese and all ministry is ultimately carried out with his authority and in his name, no clergy may function without the authority of the bishop. (2) The term licence is sometimes used of the authority of the bishop given to lay people for the carrying out of specific ministries (including liturgical) which may be entrusted to lay people, e.g. assistance with the distribution of holy communion, leading non-sacramental services in the absence of an ordained minister (see lay reader) and preaching.

Metropolitan: The title of a bishop (in Australia always an Archbishop) exercising provincial, and not merely diocesan, authority. This authority is strictly limited in the Anglican Church of Australia and is now defined by General Synod Provisional Canon P1, 'Metropolitan Canon 1998'.

Nominative cure: A parish with the right of nomination to the bishop for the appointment of its incumbent in the case of a vacancy. A parish may not have the right of nomination if: it is a parochial district without the status of a parish; it is not financially viable or its provisions for an incumbent fail to meet acceptable standards; or it has failed to nominate within the time allowed. A parish or parochial district without right of nomination will nevertheless normally be consulted by the bishop in the appointment of an incumbent.

Oaths and declarations: Required to be taken by all licensed clergy and often also by licensed or authorised lay people. Clergy must swear canonical obedience to the bishop, assent to certain doctrinal formularies, and declare that they will abide by laws and canons of synod in force in the diocese and use only authorised forms of service.

Ordination: The rite and ceremony for the conferring of holy orders and admission to the sacred ministry. 'Holy orders' in Anglican formularies is included among 'the five commonly called sacraments', as distinguished from the sacraments of the Gospel (Baptism and the Lord's Supper) which are counted as 'generally necessary for salvation'. Like baptism, however, ordination imparts an indelible character. There is a diversity and gradation in holy orders, which consist of the threefold order of bishops, priests and deacons. The bishop alone has the authority to ordain to the sacred ministry.

Parish: (From *paroikia*: 'district') A subdivision within a diocese which is placed by the bishop in the charge of a resident priest. A parish may consist of one or more centres of worship, congregations or communities of faith. The status of 'parish' gives its members rights and obligations in relation to the diocese, particularly rights in relation to representation on synod, and obligations for the maintenance of its incumbent and other clergy and financial obligations toward the diocese. Parishioners have the responsibility of carrying forward the Christian life and the mission of the Church in their local communities under the pastoral oversight of the priest.

Parish Council: The council through which the laity share in decision-making concerning the parish's administration. Its members are elected in part by those qualified to elect at an annual meeting of parishioners, and in part appointed by the incumbent. It normally includes all or some of the parish's churchwardens.

Its primary duty is to co-operate with the incumbent in promoting in the parish the whole mission of the Church, pastoral, evangelistic, social and ecumenical. It also has responsibility for the financial affairs of the church and the maintenance of the fabric and ornaments of its buildings. In some dioceses the parish council is called the 'vestry', while in other parishes this term denotes a body separate from the parish council.

Prayer Book: There are three authorised Prayer Books containing the authorised services of the Church in the Anglican Church of Australia: *The Book of Common Prayer 1662* remains the standard of doctrine and worship; *An Australian Prayer Book 1978* is a revision of this; *A Prayer Book for Australia 1995* is "liturgical resources authorised by General Synod" for use together with the aforementioned. Diocesan Bishops may authorise additional liturgical material not inconsistent with these norms.

Priest: (From *presbuteros*: 'elder') A contraction of *presbyter*. A minister ordained by the laying-on-of-hands by the bishop for the ministry of word and sacrament. (Other priests present at the ordination of a priest join with the bishop in laying hands on the one being ordained to signify the person's admission to their order.) The priest shares with the bishop in teaching authority and pastoral oversight of those in the priest's charge.

The words 'priest' and 'priesthood' are used to translate *hiereus* and *hierateuma* in the NT, which are used to describe Christ our great high priest (Hebrews 5:10) and the Christian body as a whole (1 Peter 2:5,9; Revelation 5:10). The ministerial priesthood is seen as representing and focussing the priesthood of Christ and the Church within the body of Christ, especially in the priest's presidency of the Eucharist in its aspect as a memorial sacrifice (*anamnesis*) carried out in union with Christ's once for all sacrifice on the cross and in obedience to his command. (See *Sæpius Officio: The Reply of the English Archbishops to the Bull 'Apostolicae Curae' of Pope Leo XVIII concerning Anglican Ordinations addressed to all the Bishops of the Catholic Church in the Year 1897*, The Church Literature Association, London, 1977, sections XII-XIII) The priesthood is part of the threefold order of bishops, priests and deacons. Those to be ordained priest must first be ordained deacon (which, like the priesthood, is seen as indelible and lifelong).

By sharing in the bishop's ministry of leadership, teaching, and pastoral and sacramental oversight, the priest acts with and on behalf of the bishop, and is sacramentally linked to him in the diocesan 'college' of those in priest's orders.

Primate: The presiding or chief bishop of a Church. Originally the metropolitan of a province. The primate presides at meetings of bishops and at General Synod. In the Anglican Church of Australia the primate is elected by the diocesan bishops together with a board elected by General Synod. Any diocesan bishop may be elected primate but in practice it is one of the metropolitan archbishops. As well as duties in the Church of which he is primate, the primate represents his Church at meetings of the primates of the Anglican Communion (under the presidency of the Archbishop of Canterbury). The senior metropolitan or diocesan bishop acts as primate in if the primate is outside the country. (see section 10, *The Constitution of the Anglican Church of Australia*)

Province: (1) A group of dioceses forming an ecclesiastical unit with a metropolitan diocese which is the see of the metropolitan. (2) A national Church within the Anglican Communion whose presiding bishop is usually (as in the case of Australia) called a primate.

Provincial Council: In Victoria a council established under the rules of the Constitution of the Anglican Church of Australia (which permits the establishment of a provincial council or provincial synod), under the presidency of the metropolitan, representing the bishops, clergy and laity of all the dioceses of the province. Its members may be elected by the diocesan synods or diocesan councils. It

deliberates and advises the dioceses on issues affecting the whole of the province. It normally meets annually. Its executive officer is the Secretary of Provincial Council, who serves as a resource and liaison person between meetings of the council.

Registrar: An administrative officer of a diocese usually with executive responsibility for the diocese's finances, records and certain legal matters.

Registry (Bishop's/Diocesan): The administrative offices of a diocese.

Synod (Diocesan): The deliberative and legislative council of a diocese, comprising the diocesan bishop (who calls together and must preside at the synod), all licensed clergy, certain lay officers of the diocese and lay representatives elected by each parish. The synod meets together but votes in three houses (i.e. Bishops-consisting of the diocesan bishop alone-and Clergy and Laity). A synod is generally elected for three years and gathers in session generally once a year over several days if need be. It receives reports of all the diocese's organisations and committees, including report of the finances of the diocese; enacts legislation necessary for the good order of the diocese; elects those members of any boards, committees and task groups, and any officers, it is required to elect; and passes resolutions if it sees fit.

Acts of diocesan synods are binding in a diocese. The bishop must assent to all legislation before it can become an act. Canons of General Synod take precedence over diocesan legislation if adopted in a diocese.

In some dioceses a 'meeting of synod members' (in the vacancy of the diocese) may be convened by the administrator of a diocese for the purposes of electing a bishop. Other diocese's synods elect a board to carry out this function.

Threefold Order: The ordained ministry consisting of bishops, priests and deacons. The bishop possesses the fullness of apostolic order, which he deposes to others for the good order of the church (through ordaining deacons and priests) and regulates through licensing and other disciplinary processes of the church. Priests share with the bishop the ministry of pastoral oversight in their particular charge, and (with the exception of confirmation and ordination) the sacramental and teaching authority of the bishop. Deacons focus the dignity of servanthood of the apostolic ministry. All three orders are seen as indelible and lifelong. The Anglican Church of Australia upholds the threefold order as part of its unchangeable fundamental declarations.

('The Constitution of the Anglican Church of Australia', Part 1 section 3, *The Constitution Canons and Rules of General Synod*, Sydney 1998)

Vestry: (1) In some dioceses the name of the church or parish council. In other dioceses the vestry is a body apart from parish council, comprising the incumbent, churchwardens and any others according to the rules of the diocese. A parish of several centres or congregations may have one or more vestries. In this case the vestry usually has responsibility for the maintenance of the buildings and fabric of the particular centre or church. (2) A room in or attached to a church in which the vestments, vessels, and other requisites of Divine worship are kept and in which the clergy vest (and where the 'vestry' formerly met to transact its business, hence its name).

Warden: see 'Churchwarden'

2. Glossary of Uniting Church terms

Adherent: A person, not being a member or member-in-association, recognised as sharing in the life of the congregation and within the pastoral responsibility of the Church.

Assembly: The national council of the Church. It has determining responsibility for matters of doctrine, worship, government and discipline. It meets triennially. The majority of its members, both lay and ministerial, are appointed by presbyteries and synods. It is presided over by the President and its Chief Executive Officer is the General Secretary.

Church Council: The council within the congregation. Its membership comprises the minister(s), elders and other elected confirmed members or members-in-association. It is to build up the congregation in faith and love, sustain members in hope, and lead the congregation to a fuller participation in Christ's mission in the world. It is also responsible for administrative matters in the life of the congregation.

Congregation: Those members and adherents who ordinarily meet together for the public worship of God, and to hear the Word of God, to celebrate the sacraments and to further the work which Christ has committed to his Church. The Uniting Church understands the congregation to be the embodiment in one place of the One Holy Catholic and Apostolic Church.

Congress: see Uniting Aboriginal & Islander Christian Congress (Congress/UAICC) below.

Deacon: A minister ordained by prayer and the laying on of hands. Ordination is by the presbytery. The ministry of deacon is directed more towards the community than the Church, and has a special concern for those who are hurt, disadvantaged, oppressed or marginalised. It is an equal ministry with ministers of the Word. Deacons are authorised to celebrate the sacraments.

Elder: A lay person elected by the congregation to exercise a ministry of spiritual oversight within the congregation. Elders serve on the church council and must comprise a majority of that council. In some congregations, elders may be known as 'leaders'.

Joint Nominating Committee (JNC): A local committee established with responsibility, in conjunction with the Synod Placements Committee, for the filling of a pastoral vacancy. When there is a vacancy in a congregation, the presbytery and the congregation each appoint members to the JNC. The Placements Committee provides names for conversation, then the JNC recommends to a meeting of the congregation the name of a minister to be called, having first obtained the approval of the presbytery and the minister concerned.

Pastor: A lay person commissioned by a presbytery to minister within a congregation, community or Church based organisation for the purpose of undertaking one or more of the ministry tasks listed in the UCA Regulations 2.2.2(a).

Lay Preacher: A member of the Church, accredited by the presbytery after a prescribed course of preparation, authorised to conduct services of worship in the congregation in which the lay preacher holds membership and in any other congregation to which the lay preacher may be invited by the minister, or Church Council when there is a ministry vacancy, thereof. A lay preacher is not normally authorised to preside at the celebration of the sacraments.

Member: There are three categories of membership within the Uniting Church:

- **Baptised Members** - baptised members not yet confirmed;
- **Confirmed Members** - baptised members who have been confirmed;
- **Members in Association** - persons who participate in the corporate life of a congregation while maintaining membership in another Christian denomination.

Only confirmed members and members in association are eligible for election as elders and members of the church council. Only confirmed members are eligible for appointment as lay members of presbytery, synod and assembly.

Minister of the Word: A minister ordained by prayer and the laying on of hands. Ordination is by the presbytery. The major responsibilities of the minister of the Word are preaching the Gospel, administering the sacraments, and exercising pastoral care so that all members may be equipped for their ministries in the world. It is an equal ministry with the Ministry of Deacon. Ministers of the Word are authorised to celebrate the sacraments.

Moderator: The presiding officer of the synod. In the Synod of Victoria and Tasmania the Moderator is normally elected by the Synod for a three-year term, and it is a full-time role. The Moderator may be either lay or ordained.

Presbytery: The district council of the Church, having responsibility for pastoral and administrative oversight of the congregations within its bounds. The presbytery is comprised of ministers in active service and lay members appointed by each congregation. There are eight presbyteries within the Synod of Victoria and Tasmania (seven in Victoria).

Presbytery Chairperson: The elected presiding officer of the presbytery, who exercises pastoral and administrative leadership of the presbytery. The chairperson may be either lay or ordained.

Presbytery Minister: Most presbyteries appoint a presbytery minister or officer. In the Synod of Victoria most presbyteries have up to three presbytery ministers. The person appointed may be lay or ordained, and normally serves full-time. The positions provide significant pastoral care for the ministers and congregations within the presbytery and pastoral, strategic and missional leadership of the presbytery. A presbytery minister normally undertakes some of the pastoral responsibility which would otherwise fall to the chairperson.

President: The presiding officer of the Assembly, and may be either lay or ordained. The President serves from one Assembly to the next. The President gives spiritual leadership and encouragement to the Church generally, represents Church as appropriate, and gives counsel as occasion requires.

Synod: The regional council of the Church having general oversight, direction and administration of the Church's worship, witness and service within its bounds. The Synod of Victoria and Tasmania meets approximately every eighteen months and its bounds include all of Victoria, and Tasmania and small areas in New South Wales along the Murray River. The majority of its members, both lay and ordained, are appointed by the presbyteries. It is presided over by the Moderator and its Chief Executive Officer is the General Secretary. There are six synods within the Assembly.

Uniting Aboriginal & Islander Christian Congress (Congress/UAICC): The UAICC has responsibility for oversight of the Church's life and mission with and for Aboriginal and Islander people of Australia. There are two UAICC Regions within the bounds of the Synod of Victoria & Tasmania: Victoria; and Tasmania.

Youth Worker (Accredited): A person accredited by the Church to the specified ministry of youth worker, whose ministry is directed primarily to persons aged between 12 and 25 years. The specified ministry of Youth Worker is now closed to new applicants.

3. Glossary of Ecumenical terms

Apostles' Creed: A statement of faith used only in the Western Church. Its affirmations can be supported by NT evidence, though its formula is not now regarded as of apostolic origin, the legend of which was already current by the 5th Century. In the 20th Century it has been treated in discussions about Church union as a binding formulary of faith.

Agreed Statement or Statement of Agreement: 'Generally speaking an agreed statement will be a statement of a bilateral dialogue, setting out terms of substantial agreement in matters of doctrine or areas of theological convergence where substantial agreement has yet to be achieved.' (*Report of the General Synod Ecumenical Strategies Group*, 'Section 8: Glossary of Terms', General Synod Ecumenical Strategies Group, September, 1998 section 8.9)

ARCIC: Anglican Roman Catholic International Commission. A joint commission of the Anglican Communion and the Roman Catholic Church set up in accordance with the Common Declaration of Pope Paul VI and Archbishop Michael Ramsey in 1966. Agreed statements indicating 'substantial agreement on essential points of doctrine' have been issued regularly since 1971. The statements on Ministry and Eucharist have been endorsed by the Lambeth Conference.

Canonical scriptures: The Canon, or rule, of Scripture came to be defined as the collection of inspired writings, recognised by the tradition and authority of the Church, which contain the rule of Divine Faith. The Canon was largely finally agreed to by the 5th Century, although the 16th Century Protestant Reformers accepted only the Hebrew books of the Old Testament, rejecting the *Apocrypha*. The Anglican Church accepts the *deutero-canonical* books or *Apocrypha*, but distinguishes them from the Canon of Scripture.

Communicant status: The position of a member of a church in relation to their right to receive holy communion. In the Anglican Church a communicant is one who has been admitted to holy communion, either upon being confirmed or upon being formally admitted apart from confirmation, and who has received holy communion at least three times in the past year, Easter being one. In the Uniting Church a communicant is one who customarily receives holy communion. In offering eucharistic hospitality, a church undertakes to recognise the communicant status of each other's members, according to the norms of the other church.

Communion: 'The basic meaning of the word communion or *koinonia* expresses what is held in common, and what holds us in common. Most fundamentally it points us to the Trinitarian life of God and the mutual love and action of Father, Son, and Holy Spirit. At the centre of the communion of the Church of God "is life with the Father, through Christ, in the Spirit. Through the sending of his Son the living God has revealed that love is at the heart of the divine life. Those who abide in love abide in God and God in them; if we, in communion with him, love one another, he abides in us and his love is perfected in us (cf. John 4: 7-21). Through love God communicates his life. He causes those who accept the light of the truth revealed in Christ rather than the darkness of this world to become his children. This is the most profound communion possible for any of his creatures.'" (ARCIC *The Church as Communion*, London, 1991, para. 15).' (See *Report* 8.1)

Concelebration: 'In the first instance this term refers to the practice of more than one minister of the same church or communion celebrating at the same altar at the same time using the same form of eucharistic liturgy [with one principal or 'presiding' celebrant]. In an ecumenical context, concelebration normally becomes possible only when full visible communion or *communio in sacris* has been achieved. However, a case may be made for concelebration in the form of a 'common joint celebration' of the eucharist involving ordained ministers from two partner churches in the interim period between making a Declaration of Agreement on Essentials of Faith and Ministry and the signing of a Covenant of Association and the entry to full visible communion achieved by a Concordat of Communion. This practice goes beyond the provision for 'interim eucharistic sharing', outlined below, and has been recently followed with satisfaction in the context of the convergence of the Episcopal

Church of the United States of America and the Evangelical Lutheran Church in America.' (See *Report 8.12*)

Concordat of Communion: 'This is established not simply on local initiative but by resolution of General Synod on behalf of the Anglican Church of Australia as a whole. It is the instrument designed to warrant and create full visible communion, or *communio in sacris*.' (See *Report 8.10*)

Covenant of agreement or covenant of co-operation: 'These terms denote a local agreement, usually between parish churches or the dioceses of a national or regional churches, and local communities of denominational communions and their representatives, generally relating to shared resources, shared ministry, worship and programs of outreach.' (See *Report 8.3*)

Declaration of Communion: 'This is a formal statement endorsed by resolution of (Anglican) General Synod which declares that substantial agreement or sufficient doctrinal convergence has been achieved in bilateral dialogue to warrant a commitment to enter into a Concordat of Communion with a partner church. A Declaration of Communion will express the belief that sufficient unity of heart and mind has been reached to warrant the mutual recognition of ministries including the episcopate, presbyterate, and diaconate in which ministers are ordained in a lifelong commitment for the exercise of ministry in personal, collegial and communal ways.' (See *Report 8.11*)

Ecclesiology: (1) The theology of the nature of the Church. (2) A particular understanding of this.

Full visible communion: 'This term signifies the highest degree of intercommunion between churches. This level of communion exists between member churches of the Anglican Communion and those churches which have formally entered into full visible communion with them. Full visible communion will normally be achieved after a series of agreed statements and the adoption of a Concordat of Communion.' (See *Report 8.8*)

Induction/Installation: The service of worship where the commissioning of a priest or minister for a new ministry in a parish or congregation takes place. In the Anglican Church priests may be inducted or installed or commissioned. Induction follows nomination and institution (by the bishop), and is normally performed by the archdeacon. Its effect is to place the priest in legal possession of the temporalities of the benefice, and the parish in the priest's care, and is commonly accompanied by various ceremonial acts. A priest is 'installed' or 'commissioned' in office if the position is not a parish or nominative cure or the priest is appointed to act under direction. Some dioceses do not distinguish between induction and installation or commissioning.

Intercommunion: 'This term describes a formal relationship between churches of one communion with a church or churches of another. Baptism establishes a basic communion amongst Christians; those who live and worship in denominational families of Christians may choose to enter into formal relationships which establish varying degrees of communion between them. The result is intercommunion of one degree or another between churches that have formerly been separated.' (See *Report 8.2*)

Joint congregation: A congregation, normally part of a wider parish or congregational grouping, comprising members of (in this case) the Anglican Church and Uniting Church, joining together for the sharing of their resources for ministry, worship, corporate life, pastoral care and mission.

Lambeth Quadrilateral: A revised form of Articles approved by the Lambeth Conference in 1888 as stating from the Anglican standpoint the essentials for a reunited Christian Church. The text of the Articles is as follows:

'A. The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation", and as being the rule and ultimate standard of faith.

'B. The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian Faith.

'C. The two Sacraments ordained by Christ Himself-Baptism and the Supper of the Lord-ministered with unfailing use of Christ's Words of Institution, and of the elements ordained by Him.

'D. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.'

This is adapted as part of the fundamental declarations of the Constitution of the Anglican Church of Australia.

Liturgy: (From *leitourgia*: 'the people's work')

1) The corporate co-operative act of prayer and worship of God. 2) All the prescribed services of the Church, as contrasted with private devotion. 3) A title of the eucharist (as the chief act of public worship).

Mutual eucharistic hospitality: 'In circumstances in which [the Anglican] Church enters into an agreement or covenant at a local diocesan level to care pastorally for members of a partner church who are cut off from the ministrations of their own church, or vice versa, provision may be made to allow for eucharistic hospitality. In accordance with each church's agreed practice.

Niceno-Constantinopolitan Creed: The creed issued in 381 by the Council of Constantinople. Commonly called the Nicene Creed, though differing somewhat from the creed issued in 325 by the Council of Nicæa. Like the Nicene Creed (properly so called) it probably derived from the baptismal creed of Jerusalem. It has been used in worship in the Eastern Church since the 5th Century and in the West since the 9th-11th Centuries. It has been widely proposed as a basis of Christian unity, e.g. in the Lambeth Quadrilateral.

Occasional eucharistic hospitality: 'This is defined in the General Synod Admission to Holy Communion Canon No. 14 of 1973 of the Anglican Church of Australia as the invitation to baptised and communicant members of other churches who profess the Apostolic faith and who have been baptised in the name of the Holy Trinity to participate in and receive the sacrament of the holy communion in [the Anglican] Church on an occasional basis. This level of communion is designed to meet the pastoral need for the provision of unilateral eucharistic hospitality in emergencies or in the absence of the priest or minister of a person's own denomination. There may be other special occasion when it is also appropriate to extend the invitation to holy communion to worshippers who as a general rule belong to another Christian family with which [the Anglican] Church is not yet in full visible communion.'

Rite/ritual: The prescribed form of words in a liturgical function. Sometimes incorrectly used of the accompanying ceremonial.

Sacramental communion: 'A degree of communion is shared by all Christians on the basis of their sharing in the one sacrament of baptism. *Communio in sacris* ... signifies a more perfected form of sacramental communion, expressed in the open sharing of holy communion.'

Solemnise: Celebrate, preside over the celebration of, or duly perform, especially the liturgical rite of marriage.