



Saksbehandler: Stephanie Dietrich

Referanse

Saksdokumenter

Rapport fra Porvoo kirkeledermøte, Cardiff (*tidl. utsendt*)

Rapport fra Church of England delegasjonsbesøk i Oslo 25.-28.4.2006 (*tidl. utsendt*)

Report from Church of England Delegation Visit to the CoE 25th-28th April 2006 (*vedlagt*)

Women in the Episcopate – Draft Letter (*vedlagt*)

Oppfølging av saker i de økumeniske organisasjoner

Porvoo (rev. utgave)

Sammendrag

Denne våren er preget av en rekke viktige "Porvoo-møter", og høy aktivitet innenfor Porvoofellesskapets forskjellige arbeidsfelt.

I januar ble det arrangert en Porvookonsultasjon om diakonatet i London. Denne ble det referert til på det forrige møtet i MKR i mars 2006. Sakspapirene fra konsultasjonen er nå tilgjengelig på <http://www.porvoochurches.org/last4years/london.html>.

I mars ble det arrangert Porvookirkeledermøte i Cardiff, Wales (se vedlagte rapport). 25.-28.april mottok Den norske kirke i en offisiell delegasjon fra Church of England.

Vedlagte rapport og program for besøket vil gi en orientering om besøket og eventuell behov for oppfølging.

Vedlagt følger også Church of Englands egen fyldige rapport fra deres besøk i Norge.

Rapporten legges ved som sakspapir til Mellomkirkelig råd i sin helhet, for at de av rådets medlemmer som ønsker å lese hvordan Church of England selv vurderte besøket sitt hos oss, og hva de la vekt på, kan ha anledning til å lese rapporten deres.

19.mai ble det avholdt et økumenisk dagsmøte i London om "Women in the Episcopate" og den pågående høringsprosessen i Church of England.

De lutherske kirkene i Porvoofellesskapet arbeider for tiden med et utkast til felles svar til denne hørings-saken. Etter en lang intern drøfting mellom sekretariatene i de lutherske kirkene i Porvoofellesskapet, legges det nå frem fellesbrevet fra kirkene til orientering for rådet. Per 24.5.2006 ser det ut til at Sverige, Norge, Finland, Island og Estland vil slutte seg til fellesbrevet. Kirkene utformer i tillegg et eget avsnitt som følger med brevet, der kirkenes spesielle historie og eventuelle vektlegging av enkeltaspekter ved spørsmålet kan komme til uttrykk. Det er ønskelig at rådet kommer med innspill når det gjelder utformingen av tillegget

fra Den norske kirke til brevet. Saken skal også drøftes i Bispemøtets arbeidsutvalg, etter avtale med preses.

I begynnelsen av september planlegges det en markering av Porvoofellesskapets 10-års jubileum i Nidarosdomen. I oktober blir det avholdt en konsultasjon om "Fresh expressions of church" i England, der Den norske kirke vil ha 4 representanter tilstede. Det planlegges en større Porvookonsultasjon om homofilis spørsmålet, som antakeligvis vil finne sted i Sverige like før jul 2006.

Samlet kan det vel sies at det er et ganske høyt aktivitetsnivå i Porvoofellesskapet, og at kirkene i stadig større grad følger opp Porvooaftalens intensjon om gjensidig konsultasjon, informasjon i teologiske og pastorale spørsmål og kollegialt og konsiliært samarbeid (Porvoo 58 b viii; ix.). Samtidig blir det også veldig tydelig at uenigheten omkring homofilis spørsmålet og spørsmålet om innføringen av kvinnelige biskoper utgjør en ganske stor utfordring for fellesskapet, både mellom de anglikanske og de lutherske kirker, og innad mellom kirker som tilhører forskjellige tradisjoner.

Forslag til vedtak

Mellomkirkelig råd tar sakene til orientering.

Rapport nr. 15/06

Rapport fra Porvoo Church Leaders Conference 16.-21.3.2006, Cardiff, Wales v/ Stephanie Dietrich, Mellomkirkelig råd

16.-21.3.2006 ble Porvookirkeledermøtet arrangert i Cardiff, Wales.

Møtet arrangeres hvert fjerde år, er en del av Porvooavtalen og skal samle både leke og ordinerte kirkeleder fra Porvoofellesskapet, samt en rekke observatører fra andre kirkelige fellesskap eller søsterkirker.

Fra Den norske kirke deltok fung. preses Laila Riksaasen Dahl (i Finn Wagles sykefravær), representant for Kirkerådet Jorund Andersen, Bispemøtets generalsekretær Knut Erling Johansen (for Olav Fykse Tveit) og Stephanie Dietrich (medlem av Porvoo Contactgroup).

Bakgrunn for møtet og innhold

Tema for møtet var "Come, follow me! Discipleship in the Porvoo Churches". Temaet ble bestemt av kirkelederkonferansen i Latvia for fire år siden.

Første dagen skulle handle om "Come!" - kallelsen av hele Guds folk. Med andre ord: på hvilke måter kaller Gud mennesker og kirken i dag?.

Andre dagen hadde "follow" - etterfølgelsen - som hovedtema.

Tredje dagen hadde som tema "me" (Jesus). Hva betyr kallelsen til *Jesu* etterfølgelse i vårt møte med andre religioner?

Hele konferansen skulle jobbe ut fra en litt "annerledes metode". Utgangspunkt var ikke forelesninger og plenumssamtaler, men ekskursionsjoner og gruppearbeid om forskjellige tema, samt Bibelstudier.

Ekskursjonene gikk til fengsel, kirkevekstprosjekter, Nasjonalforsamlingen, moské, skole drevet av kirken i Wales med en andel muslimske barn på 70% (!), og diverse sosiale/ diakonale prosjekter.

Det er forresten bibelstudiene til Canon Robert Paterson i Wales, hovedansvarlig for hele møtet, som dannet et kvalitativt høydepunkt under konsultasjonen. Bibelstudiene kan leses på <http://www.porvoochurches.org/blog/?p=16>.

I tillegg var det to sesjoner om henholdsvis diakonatet og "de danske spørsmål" - en rekke spørsmål den danske folkekirken hadde stilt til Porvoofellesskapet om dens selvforståelse og utviklingen de senere år. Når det gjelder forståelsen av diakonatet, henvises det for øvrig til foredragene fra diakonatkonsultasjonen i London januar 2006, som kan leses på <http://www.porvoochurches.org/last4years/london.html>.

Den norske kirkes bidrag

Delegasjonen fra Norge bidro aktivt under møtet, i tillegg til sin aktive deltakelse både i plenum, grupper og samtaler i pausene:

1. Presentasjon av trosopplæringsprosjektet
2. Presentasjon av diakonatkonsultasjonen
3. Gudstjenestelivet: Biskop Laila holdt morgengudstjeneste, deltok under jubileumsgudstjenesten, Stephanie Dietrich bidro til bibeltimene og jubileumsgudstjenesten
4. Svar på de "danske spørsmål" (se vedlegg)
5. Sterk påvirkning av sluttrapporten.

Vurdering av konferansen

- Møtet ga uvurderlige muligheter for personlig kontakt og drøfting.
- Det fungerte nok ikke fullt og helt å overlate nesten hele prosessen til ekskursjoner og gruppearbeid, med oppsummering av funnene i plenum. Noen "key-lectures" kunne kanskje bidratt til det totale utfallet av konferansen og gi den noe mer faglig ramme. Samtidig fikk møtet en egen og uvant dynamikk, og ga ytterligere mulighet for samtale og debatt på et mer personlig plan enn hva det ofte er anledning til på slike konferanser.
- Ved møtets begynnelse ble det tydelig at de baltiske representantene var meget opprørte over Svenska Kyrkans seneste vedtak i homofilisaken, og frykter at en videre utvikling i denne retningen vil true hele Porvoofellesskapet.
- For å unngå at denne tematikken skulle overta hele oppmerksomheten under møtet, ble det bestemt før møtet at man skal planlegge en større Porvookonsultasjon om temaet. Konsultasjonen finner antakeligvis sted i Sverige vinter 2006/2007.
- Også når det gjelder debatten rundt danskenes spørsmål om en evaluering av fellesskapet og forståelsen av diakonatet, ble det en ganske opphetet debatt- som det dessverre var satt av alt for lite tid til.
- Spørsmålet om kvinner i bispetjenesten og prosessen i Church of England ble ikke berørt eksplisitt. Biskop Lailas tilstedeværelse ble allikevel for mange et levende vitnesbyrd om hvor viktig og nødvendig det er at kirkens ordinerte tjenester er åpne for både kvinner og menn. Biskop Laila deltok i prosessen under jubileumsgudstjenesten, medvirket som nattverdudteler og forrettet en gudstjeneste med nattverd mandag morgen.

Kirkelederkonferansen er på mange måter det viktigste møtet i Porvoofellesskapet. Her skal lederne møtes og drøfte kirkenes og fellesskapets fremtid og sette agendaen. Selv om konferansen førte til viktige og gode samtaler, ble det nok altfor liten anledning til å drøfte de virkelige brennende tingene på agendaen.

Når forsamlingen på den siste møtedagen skulle vedta et kommuniqué med anbefalinger for arbeidet de neste fire årene, var det i utgangspunkt ingen struktur og linjer i det som var lagt frem. Den norske kirkes delegasjon tok et hurtig krafttak og fikk gjennomslag for at det må foretas en klar prioritering i årene som kommer.

Våre anliggender var de første fire på denne listen. I den påfølgende samtalen ble det tilføyd 3 punkter til agendaen som vi sluttet oss til.

- Lay involvement
- Involvement of youth and young people
- Issues in ordained ministry
- Issues in human sexuality
- Living in Communion
- The effect of European and national legislation on the churches.
- Interfaith Issues

Her kan det tilføyes at den tilstedeværende forsamlingen i all hovedsak bestod av ordinerte, og at det var et stort flertall av menn blant delegatene. Porvoofellesskapet har et godt stykke vei å gå når det gjelder fokus på lek kirkelederskap, ungdom, kvinner. Alle kirkene ble oppfordret til å ta hensyn til disse kriteriene når de oppnevner sine delegasjoner til forskjellige møter i Porvoosammenheng.

Videre bør det settes fokus på Porvoofellesskapets betydning for hele kirken og menighetene lokalt.

Personlig vurdering

Høydepunktet for meg personlig var 10-årsmarkeringen av Porvoovtalen i Llandlaff Cathedral på søndag. Fantastiske rammer, vakker musikk, anglikansk guttekor på sitt beste - samt en preken av erkebiskop KG Hammar om kjærlighet som setter spor (kan leses på <http://www.porvoochurches.org/blog/?p=15>).

Kirken i Wales gjorde en stor jobb med å legge til rette for denne konferansen (som for øvrig fant sted på et gammelt, ærverdig og utrolig støvete hotell midt i Cardiff sentrum) - en imponerende innsats, med få ressurser både økonomisk og personalmessig. Konferansen ble i lengste laget (5 dager). Dette førte til at mange delegater forsvant før konferansens slutt, hvilket var svært uheldig for arbeidet de siste dagene og sluttresultatet. Fremtidige konferanser bør være kortere - hvis man ønsker at alle kirkeledere er tilstede under hele konferansen.

Porvoofellesskapet sliter med de samme problemene og drøfter de samme spørsmålene som alle våre kirker er opptatt av internt, og i forhold til andre økumeniske relasjoner. Det vil derfor være viktig at vi i det videre arbeid bevisstgjør oss Porvoofellesskapets relasjon til andre kirkelige strukturer og økumeniske fellesskap, og at arbeidet koordineres enda bedre.

I så måte kan dette fellesskapet danne en god ramme for å føre våre kirker videre - i vårt felles oppdrag og vår felles tjeneste.

Jeg avslutter med et sitat fra KG Hammars preken:

"We celebrate our friendship today (Porvoo Communion 10 years! Wonderful!). When we become friends we usually do so because we recognize similarities in one another. But when friendship grow and deepen we realize that we are more different than we thought. Every other human being is more different than we can imagine. We are called to love the unknown depth in one another, not that which mirrors us, reflects us. If we do that - then we only love ourselves in the other. When we love the other as different we reflect God's love. Our only hope is that God loves us though we are different from God. When the love of God, that costly love Jesus made visible among us, fills us, then we love one another as different, as friends received as gifts, not as merits because we resemble one another."

SDI 11.5.2006

Vedlegg: CoN Comment on Danish Questions

**Comment from Church of Norway,
Porvoo Church Leaders' Meeting Wales 2006, to the "Danish Questions"**

By Rev. Dr. Stephanie Dietrich, CoN Council on Ecumenical and International Relations

- My church, the Church of Norway, was asked to comment on the questions from Church of Denmark. We appreciate the possibility to reflect together with you on 10 years of common history within the Porvoo Communion. This is not an official account, but a *contribution to a common reflection* on the life of the Porvoo Communion.
- Church of Norway has experienced being part of this communion as an *enrichment*. We have been enabled to see ourselves and our mission as a part of a common vision for the churches in this part of Europe, standing "Together in Mission and Ministry", according to the title of the Porvoo report.
- We realise an awareness of being a part of a communion, wider than the Lutheran Communion, on many levels in our church life. This *awareness on the agreement* becomes visible e.g. when significant questions related to common concerns are debated within our church.
- We are committed both to the agreement itself and to the fellowship which has developed. There have been established *contacts and links on different levels* of church life, from personal exchange of pastors, congregational visits, staff visits, to common study projects, etc. Especially on the level of ecumenical staff and leaders within our churches, there has been a lot of contact, visits and exchange during the last years.
- We realise a *spirit of commitment*, which serves as a bearing factor for the life of the Porvoo communion. This implies also openness on difficult questions, and the possibility to discuss these questions together within the frame of our communion.
Our life within the Porvoo Communion during the last ten years has also shown to us that our churches and our countries are facing many of the same challenges in different contexts. *Mutual consultation* and discussion on these items contribute to our reflections and to mutual enrichment, e.g. the consultation on Inter-Faith relations and consultations on environmental challenges in the North-Sea region. Members of my church in different regions of Norway, especially at the West-coast, are in contact with members of the Episcopal churches on the British Isles concerning "Fresh expressions of church" and the understanding of our churches as mission-shaped churches.
- One of the important aspects of our life within the Porvoo Communion, is the *awareness on our common spiritual tradition*, such as our common hymnological and liturgical heritage, our common church architecture and the meaning of the historic Episcopal sees through our common history.
- We have still a great challenge to make the local church aware of the Porvoo communion and the possibility of interchange and contact on a local level. The legal premises for interchange of pastoral ministry have been clarified.
- The dialogue leading forward to the Porvoo Declaration, the process in our church before we became a signatory church, and 10 years life within the communion, have helped us to become even more aware of the importance of a *wider perspective in our discussions on lay and ordained ministry*.
- Through the Porvoo declaration, "we acknowledge that one another's ordained ministries are given by God as instruments of his grace and as possessing not only the inward call of the Spirit, but also Christ's commission through his body, the Church;" (PD, 58 a (iv)).

- Concerning our own reflection on *diaconal ministry*, Porvoo has, together with other impulses from sister churches within the LWF, contributed by inspiring and encouraging us to rethink the possibility of understanding the diaconate as a part of the ordained ministry in our church. At the same time, we have clearly seen that diaconal ministry in the Lutheran tradition and in our context is a permanent ministry, with its main focus on caritative work.
- Concerning *episcopal ministry*, Porvoo challenges Church of Norway to continuous reflection on the meaning and role of episcopé in the church.
One might say that Porvoo has given us a higher awareness of the gift of episcopé and episcopacy in the church, and to emphasise the bishops' responsibility for the unity and continuity of the church. This must be seen as the fruit of a long worldwide ecumenical dialogue on Episcopal ministry, including the Porvoo dialogue process. Already in 1997 this emphasis on the bishops' responsibility for the unity and continuity of the church became a part of the official instructions for Episcopal ministry in our church. Especially the understanding of Episcopal ministry as "personal, collegial and communal oversight (*episcopus*)" (Porvoo Declaration 58.a (v)) has become a central aspect of our understanding of the ministry of our bishops.
As a consequence, we invite bishops from Great Britain and Ireland, in addition to bishops from the Nordic Lutheran churches, to participate in the laying on of hands at the consecration of our bishops, as a "sign of the unity and continuity of the Church" (58. b(vi)).
- In addition to these remarks on what we have gained through being a part of the Porvoo Communion, we would also mention that our church has become even more committed to *keep the ministry of episcopé open for both men and women*. Today, our churches have different practices concerning the consecration of both men and women to the episcopate. This continues to be a challenge for our communion, which has to be dealt with in the years coming.

Concluding remarks

The Porvoo communion is a communion of churches which have committed themselves to work closely together, on the background of a far-reaching agreement.

However, we do not understand the Communion of Porvoo churches as a new "confession", nor should the communion become some kind of "new ecumenical northern European block".

We realize that many important questions are being discussed both within and between our churches and both in and between our confessional bodies.

We experience this communion as a useful framework for important theological discussion.

Rapport nr. 16/05

**Rapport fra Church of England delegasjonsbesøk
til Den norske kirke v/Mellomkirkelig råd, 26.-28. april 2006
v/ Stephanie Dietrich, rådgiver MKR**

Generelt:

Dette møtet var det første offisielle delegasjonsbesøket fra Church of England. Formålet var både det å utdype relasjonene mellom våre kirker og lære mer om hverandre gjennom dialog om forskjellige sentrale temaer. I så måte kan dette besøket også ses på som en del av oppfølgingen av vår forpliktelse i Porvooavtalen til "konsultasjon mellom representanter for våre kirker, og befordre læring og utveksling av tanker og informasjon i teologiske og pastorale spørsmål" (58 b ix.).

Deltakerne fra England var:

Rt. Rev. Bishop Martin Wharton (Bishop of Newcastle, Co-chair of the Porvoo Contact Group).
The Revd Prebendary Dr Paul Avis (General Secretary to the Council for Christian Unity).
The Reverend Canon Dr Charles Hill (European secretary to the Council for Christian Unity).
Venerable Paul Ferguson (Archdeacon of Cleveland).
Mrs. Margareth Swinson (senior member of Church Council, Chairman of Churches Together in Britain and Ireland).
I tillegg deltok Revd. Canon Janet Heil, Diocese in Europe, som er vår "lokale" Church of England prest i St. Edmunds, Oslo.

På det vedlagte programmet for konsultasjonen fremgår det hvem som deltok fra Den norske kirke under forskjellige deler av programmet.

Tirsdag kveld

Konsultasjonen ble åpnet ved en vellykket festmiddag på Holmenkollen Park Hotell. Under middagen ble det holdt taler ved Ingrid Vad Nilsen, Ernst Baasland og Martin Wharton. Tilstede var også en representant fra den britiske ambassaden og domprost Olav Dag Hauge.

Onsdag

Etter **nattverdsgudstjeneste**, med Ingrid Vad Nilsen som liturg og Martin Wharton som predikant, hadde delegatene en introduksjon om **aktuelle spørsmål i Church of England**. Av de store utfordringer for kirken ble nevnt:
Sviktende gudstjenestedeltakelse, finansielle problemer, et stadig mer sekularisert samfunn i England, manglende samfunnsengasjement i menighetene, mange gamle kirkebygg som trenger vedlikehold, forandringer i folkets levemåte - mange jobber ikke 8-16 lenger (kirkens tilgjengelighet utenom søndag morgen må økes, "24-7-society", møte menneskene når de har tid), spørsmålet om CoE skal åpne for kvinnelige biskoper.

Etterpå presenterte Olav Fykse Tveit hovedaspektene ved **Den norske kirkes struktur og liv** for delegasjonen.

Det første seminaret handlet om **gudstjenestereformen**. Åge Haavik, Jørund Middtun og Merethe Thomassen hadde korte innledninger om forskjellige aspekter ved gudstjenestereformen, Merethe Thomassen om "inkluderende språk".

Samtalen dreide seg blant annet om fordelene og ulempene ved ganske fastlåste liturgiske ordninger. På den ene siden er det viktig at menighetene lokalt får anledning til å være med å prege gudstjenesten, involvere seg i forberedelsen, og ha del i hele gudstjenestefeiringen, på den annen side trenger kirken også en felles liturgi og faste liturgiske grunnstrukturer som gir fellesskap, holder kirken sammen, og bidrar til å gi gjenkjennelse hos menighetene.

Paul Avis foreslo at man, i tillegg til de tre hovedoverskriftene for vår reform, "flexibility, involvement and contextualisation" tilføyde "continuity, community and coherence"- for å understreke liturgiens samlende funksjon.

Etter lunsj hadde Paul-Erik Wirgenes en innledning om **trosopplæringsreformen**. I samtalen ble det fra begge sider understreket at kirken må sette fokus på det å være en inkluderende kirke i forhold til barn og ungdom. I engelsk sammenheng foregår mye av kirkens møte med barn og ungdom i skolesammenheng, på kirkens egne skoler. Det ligger en utfordring for kirken i England til å bruke denne kontaktflaten på skolene bedre. Fra engelsk side ble det også etterspurt kriterier for vurderingen av vår egen trosopplæring, og hvilke teologiske premisser som skal være gjeldende for formidlingen av kristen tro.

På kvelden møtte delegasjonen **representanter fra forskjellige kirkesamfunn** sammen med generalsekretær i NKR Ørnulf Steen til en uformell middag.

Torsdag

Ble det først avholdt et seminar om **stat-kirke-spørsmålet**. Per-Otto Gullaksen, Trond Bakkevig og Dagfinn Karlsen hadde innledninger til temaet.

Fra CoE ble det respondert at dette ikke var et brennende spørsmål for dem. Situasjonen i England er som kjent forskjellig fra Norge. Kirken er "established", men ikke "statskirke". I engelsk sammenheng er det heller ikke særlig kontroversielt at CoE er "established". Tvert imot opplever man det som nyttig også for andre trossamfunn at staten offisielt anerkjenner religion som en avgjørende faktor i samfunnet. CoE ønsker så langt som mulig å samarbeide med staten for å fremme sine anliggender.

For oss var det interessant at representantene fra CoE så tydelig understreket de positive sidene ved å være "established"- for at kirken bedre kan være kirke i det engelske samfunnet. I følge delegatene blir dette ikke opplevd som et problem, verken for medlemmene av CoE, eller folk tilhørende andre kirke- og trossamfunn. "Establishment is a golden opportunity for us as Church of England"- sa Paul Avis. Seminaret bidro også til å tydeliggjøre grenseoppgangen mellom det å være "statskirke" og det å være "established".

Etter lunsj handlet seminaret om "**Fresh Expressions of church**". I vår sammenheng assosieres dette gjerne med "nye menighetsdannelser" og "menighetsplanting/kirkevekst". Etter innledninger ved Ernst Baasland, Marit Omland, Runde Rasmussen (NMS) og Svein Granerud (Normisjon) kommenterte Charles Hill ut fra erfaringene i England. Også i England er tenkningen omkring kirkens tilstedeværelse i landet først og fremst knyttet til den geografiske lokalmenigheten. Det er fortsatt viktig at kirken ikke bare oppsøker steder der den har "suksess", og danner nye menigheter der, men at kirken er tilstede også på steder der det finnes få ressurser,

både menneskelig og økonomisk. Videre ble det spurt hvorvidt og på hvilken måte "fresh expressions" egentlig er så veldig "fresh", og hvordan eventuelle nye menighetsdannelser kan integreres i de tradisjonelle kirkestrukturene, også når det gjelder tilsyn og ordinerte tjenester. Fra engelsk side det ble understreket at det kan være lurt ikke å lage for store lovmessige endringer og strukturer som på en måte "institusjonaliserer" de nye menighetsdannelsene i for stor grad, og kan gjøre det vanskelig senere å forandre strukturene igjen.

Torsdag ettermiddag besøkte delegasjonen St.Edmunds og overvar en anglikansk Evensong, før den var på Oslo konserthuset til en konsert med Filharmonien.

Fredag

Besøket ble avsluttet med en felles formiddag sammen med Mellomkirkelig råds arbeidsutvalg. Der ble spesielt erfaringene fra Porto Alegre, rekonfigureringsprosessen i KV, og erfaringene med konsensusmetoden drøftet. Når det gjelder KVs interne prosesser og arbeidsmåter, brukte Ferguson et interessant bilde: Når vi i 2010 skal markere at det er 100 år siden Edinburgh overenskomsten, er det viktig at vi møter et KV som likner et skip med fremdrift, og ikke et skip som ligger ved kaia der man bare hører skipsmekanikerne som diskuterer motoren nede i motorrommet.

Videre drøftet man den økumeniske agendaen som langt på vei er felles for både enkeltkirkene, de konfesjonelle verdenssammenslutningene, regionale sammenslutninger og KV.

Når det gjelder KEK, ble det fra begge sider gitt uttrykk for en viss frustrasjon over manglende informasjon fra sentralt hold.

I samtalen omkring homoseksualitet og prosessene i våre kirker, ble det tydelig at ingen av våre kirker har kommet til enighet i saken.

Samtalen med MKR/AU ble etterfulgt av et lunsjmøte hos biskop Ole-Christian Kvarme, der han spesielt orienterte om forholdene i Oslo bispedømme.

Avsluttende kommentar

Dagene sammen med delegasjonen var nyttig på mange måter.

Samtaleklimaet var stort sett godt, og i debatten kom man fort til selve saken. Det var rom for både enighet og uenighet, og skillelinjene gikk både mellom og innad i delegasjonene. Det gjorde at vi fort kunne komme til kjernen av sakene, og det kom frem mange viktige synspunkter i debatten.

I samtalen med delegasjonen ble det tydelig at CoE muligens for tiden er så opptatt av sine egne indrekirkelige forhold og samholdet i the Anglican Communion, at man ikke prioriterer arbeidet i KEK og KV veldig høyt.

Spesielt når det gjelder KEK virket det som om man hadde svært få visjoner og ambisjoner på organisasjonens vegne, selv om den nye generalsekretæren, Colin Williams, kommer fra CoE.

Oppfølging:

- Dnk bør være en pådriver for å ha CoE med på banen når det gjelder arbeidet i KEK og KV.

- Fra begge sider ble det understreket behovet for at den planlagte Porvookonsultasjonen om homoseksualitet arrangeres så snart som mulig. Konsultasjonen bør være bredt sammensatt fra kirkene, og muligens ha sitt hovedfokus på homofilispermålets betydning for *communio*.
- Porvoofellesskapet bør i større grad arbeide i relasjon til andre økumeniske strukturer som finnes i Europa og globalt. I vårt arbeid i fellesskapet er det viktig at man har fokus på samarbeid på mange forskjellige plan.
- Slike besøk er nyttige, arbeidskrevende for sekretariatet- og bør med jevne mellomrom prioriteres.

SDI 15.5.2006

Vedlegg: Program for delegasjonsbesøket

Schedule for the Church of England visit to Oslo 25 – 28 April 2006

Day & Time	Programme	Participants and details
		<p>Church of England:</p> <p>Rt. Rev. Bishop Martin Wharton (Bishop of Newcastle, Co-chair of the Porvoo Contact Group). The Revd Prebendary Dr Paul Avis (General Secretary to the Council for Christian Unity). The Reverend Canon Dr Charles Hill (European secretary to the Council for Christian Unity). Venerable Paul Ferguson (Archdeacon of Cleveland). Mrs. Margaret Swinson (senior member of Church Council, Chairman of Churches Together in Britain and Ireland). Revd. Canon Janet Heil, Diocese in Europe, St. Edmunds, Oslo</p>
Tuesday, 25 April		
Arrivals	Arrival at Oslo Airport Gardermoen, transfer to Hotel Børsparkei, Oslo.	Stephanie at airport to meet Avis, Hill and Wharton Swinson and Ferguson: individual arrival at hotel
6.30 p.m. taxi from hotell 7 p.m. Dinner	Dinner at "De Fem Stuer", Holmenkollen, Oslo.	Rt.Rev. Dr. Ernst Baasland , Stavanger Dean Rev. Ingrid Vad Nilsen, Elected chair of Council on Ecumenical and International Relations Secretary General, Council on Ecumenical and International Relations, Rev. Dr. Olav Fykse Tveit Miss Anneli Conroy, Charge d' affaires, British Embassy Cathedral Dean Rev. Olav Dag Hauge, Oslo Ass. Secretary General, Council on Ecumenical and International Relations, Rev. Vebjørn Horsford Theological Advisor, Council on Ecumenical and International Relations, Rev. Dr. Stephanie Dietrich
Wednesday, 26 April		
08.45 – 9.30	Eucharist service at the Church House chapel with delegation and Church House staff.	Rt.Rev. Martin Wharton Ingrid Vad Nilsen
09.30 – 10.00	Information from CoE for Church House staff: "What's on in CoE?"- Q&A	Chair: Rev. Dr. Olav Fykse Tveit
10.00-10.15	Coffee break	
10.15 – 10.45	1 st session: Introduction to the Church of Norway.	Olav Fykse Tveit Åge Haavik

10.45 – 12.30	Liturgical reform process.	Jørund Middtun Merete Thomassen
12.30 – 13.30	Lunch at Church House	Respons by Paul Ferguson.
13.30 – 15.30	2nd session: The religious education reform.	Paul Erik Wirgenes
15.45	Optional: short excursion to Oslo Cathedral	Response by M.Swinson Staff: Vebjørn Cathedral: Rev. Karl Gervin
17.30	16.00 meet Rev. Gervin at Cathedral	
18.00	Walk from hotel Børsparken to Grønland	Staff: Vebjørn Horsford
	Ecumenical dinner together with representatives from Christian Council of Norway Asylet restaurant, Grønland	Rev. Ørnulf Steen, Secretary General, CCN Pastor Terje Hegertun (Pentecostal) Sr. Ragnhild Marie Bjelland (Roman Catholic) Svein Veland (Methodist Church) Roar Fotland (Methodist Church)
Thursday, 27 April		
08.45 – 09.00	Morning prayer at the Church House	
09.00 – 12.00	3rd session: Church – state-relations	Short introductions: Dean, Rev. Canon Trond Bakkevig (Oslo) Cathedral Dean Rev. Per-Otto Gullaksen (Fredrikstad) Dagfinn Karlsen, Senior executive officer, State department on culture and church Vebjørn Horsford Other participants: Ingrid Vad Nilsen Olav Fykse Tveit Rt. Rev. Ernst Baasland Ørnulf Steen (Secretary General CCN) Gunnar Thelin Vebjørn Horsford
	Coffee/tea 10.30-10.45	

		Stephanie Dietrich
12.30 – 13.30	Lunch at Church House	<i>Response Paul Avis</i>
13.30 – 15.30	4 th session: Fresh expressions of church.	<p>Introduction: Rt. Rev. Ernst Baasland Legal advisor Marit Ormland Rune Rasmussen (NMS) Svein Granerud, Normisjon Hege Malterud (“God in the city”)</p> <p>Other participants: Tore Laugerud Ove Conrad Hanssen Ørnulf Steen Øyvind Meling Ingrid Vad Nilsen Olav Fykse Tveit Vebjørn Horsford Stephanie Dietrich Kjetil Aano</p>
16.00	Dinner at Mister India	Response Charles Hill
18.00	Evensong at St.Edmund’s Church	Revd. Canon Janet Heil
19.30	Concert: The Oslo Philharmonic Orchestra in Oslo Concert Hall.	Staff: Stephanie Dietrich

**Friday, 28
April**

<p>08.45 – 09.00</p>	<p>Morning prayer, Church House chapel</p>	
<p>09.00 – 11.30</p>	<p>5th session: Joint session with the CoN Council on Ecumenical and International Relations Executive Committee: Theological items; Porvoo matters; relation to the CEC; the churches' view on same sex relations and its implications for being in communion; the WCC and the reconfiguration process.</p>	<p>Chair: Ingrid Vad Nilsen/ Olav Fykse Tveit</p>
<p>11.45-13.15</p>	<p>Lunch with the Bishop of Oslo</p>	<p>Staff: Stephanie Dietrich to follow group to Bishop's Office</p>
<p>Departures</p>	<p>Taxi to train station/hotel</p>	

COUNCIL FOR CHRISTIAN UNITY

**Church of England Delegation Visit to the Church of Norway
25th – 28th April 2006**

Delegation

The Rt Revd Dr Martin Wharton, Bishop of Newcastle, Anglican Co-Chairman of the Porvoo Contact Group
The Venerable Paul Ferguson, Archdeacon of Cleveland
Canon Margaret Swinson, General Synod and Council for Christian Unity, Chair of the Trustees, Churches Together in Britain and Ireland
The Revd Prebendary Dr Paul Avis, General Secretary, CCU
The Revd Canon Dr Charles Hill, European Secretary, CCU, Anglican Co-Secretary, Porvoo Contact Group

Observer

The Revd Canon Janet Heil, Chaplain of St Edmund's Oslo

Hosts

The Rt Revd Dr. Ernst Baasland , Bishop of Stavanger
The Very Revd Ingrid Vad Nilsen, Elected Chair of the Council on Ecumenical and International Relations
The Revd Dr Olav Fykse Tveit, Secretary General, Council on Ecumenical and International Relations,
The Very Revd Olav Dag Hauge, Dean of Oslo
The Rev. Vebjørn Horsfjord, Assistant Secretary General, Council on Ecumenical and International Relations
The Revd Dr Stephanie Dietrich, Theological Advisor, Council on Ecumenical and International Relations, Member of the Porvoo Contact Group.

Purpose of the Visit

The Church of England delegation visit took place in response to a long-standing invitation from the Church of Norway. It is the third such visit to a Porvoo partner Church since the signing of the Declaration in 1996, following earlier visits to Sweden and Finland. The Porvoo Agreement calls on the signatory churches to bring together leaders and officials for the mutual exchange of information and opinions, in this case on Church structures, ecumenical developments, mission and key topics of current interest. The delegation visit was also a response to the many visits by groups of church leaders and specialists from Norway to Church House and other Church of England locations in recent years.

The members of the delegation are deeply grateful for the warm welcome and outstanding hospitality shown throughout this happy and stimulating visit to Norway. Even in a few short

days it was clear how strongly the Church of England and the Church of Norway are linked in affinity and fellowship.

Summary of Areas Covered

Discussions with the Church of Norway ranged over the following areas of common interest and concern:

Current events in the Church of England and the Anglican Communion
Reform of liturgy and worship in both churches
Religious Education reform in Norway and Church Schools/Academies in England
Church-State relations
Fresh expressions of church
Ecumenical and International Relations, including communion and human sexuality issues

Insights from the visit will be fed back into life of the Church of England through the Council for Christian Unity and its Porvoo Panel.

Programme

In addition to the business sessions, the visit included opportunities for on-site visits to the Church of Norway, and to the Anglican Church and community in Norway:

Dinner hosted by Dean Ingrid Van Nilsen, with members of the Council on Ecumenical and International Relations, and the British Chargée d'Affaires in Oslo, Miss Anneli Conroy.

Eucharist with staff members at Church House, at which the Bishop of Newcastle was the preacher; Celtic Morning Prayer at Church House.

Session on the history and ministry of Oslo Cathedral, conducted by the Revd Canon Karl Gervin.

Ecumenical dinner with representatives from the Christian Council of Norway.

Choral Evensong at St Edmund's Church Oslo

Lunch hosted by the Bishop of Oslo, the Rt Revd Ole Kvarme

Symphony Concert by the Oslo Philharmonic Orchestra.

Presentations and Areas for Discussion

Discussions on a number of key areas of work were resourced by presentations and responses from both churches.

1. General Information Session on Church of England Issues

In discussion with staff members of Church House, delegation members gave information on:

The impact on the Church of England of declining numbers of worshipers and stipendiary clergy; the *Fresh Expressions* initiative; the increasing appointment of youth workers; funding of the local church, including the maintenance of historic buildings and the drop in income for the established mission organizations.

Under the influence of the 24/7 culture, England was an increasingly secular society, with a lack of a public language of faith. This presents major challenges, but the church still has a firm place within the culture of the nation – 60% of the population say they belong to the Church of England. The key question is how to be outward-looking and maintain the priority of mission and evangelism.

The Porvoo Agreement was important and precious to the Church of England. At home, the Anglican-Methodist Covenant represented the most significant ecumenical development, but good relations were maintained with the Roman Catholic Church and other bodies.

The church was working on a number of unresolved faith and order issues, for example the question of women bishops, which still had to be tested in the dioceses.

The church reflected diversity at the national level – multicultural, multiethnic. But local initiatives depended almost exclusively on the parish or other structures as new forms of being church were devised to cater for emerging forms of social behaviour, particularly as a result of extended Sunday trading and complicated family arrangements.

2. Introduction to the Church of Norway

History

The Bishop of Stavanger gave an introduction to the history of the church in Norway. English influence was evident from the 12th century onwards, with both churches reflecting a common liturgical heritage. The Reformation took the churches in somewhat different directions, expressed through the Book of Common Prayer and the Danish Catechism. Church contact between England and Norway increased in the 19th century, particularly through the mission societies. Early indications of a Porvoo-style agreement emerged in the post-war years. Norway is a mixture of three Christian cultures: Oslo, Western Norway and the area from Trondheim northwards. The Porvoo Agreement had been of considerable importance for the Church of Norway, allowing a new understanding of episcopate and the role of bishops in a church with strong lay movements.

The Church of Norway as a confessing, missionary, serving and open folk church.

The church is an expression of believing and belonging, as one of the few remaining folk churches in the world. The King is the constitutional head of the church – reflecting its belonging to the history of the nation, but his consecration also expresses the believing nation. For many people it is rather a matter of 'belonging', positively or negatively. The Church of Norway's doctrine is based on scripture, the Apostles', Nicene and Athanasian Creeds, the Augsburg Confession and Luther's Short Catechism. This means a faith shared with other churches, whether Lutheran or others, Porvoo being a huge step in this respect for a Lutheran church. Later agreements have been made with the United Methodist Church and the Leuenberg Church

Fellowship (later: CPCE). Ten years of Porvoo have broadened the Norwegian understanding of the Lutheran confession.

The Church benefits from the state budget, but is 'under construction' with a new hearing in progress on Church/State relations. Church government, episcopal structure, synodical structure and key statistics were described. Some difficulty exists in establishing the clear relationship between different parts of the structure and the function of the various governing bodies.

Special provision is made for issues involving the indigenous Sami people, with their own church council from 1992 onwards. The Sami are loyal church members – confirmation is an important stage in life for a still very religious people. Special mother-tongue liturgies are used, contextualizing the preaching of the gospel. This work offers challenges to the church as a whole, about faith and identity.

The church covers the whole territory – it has about four million members (85.7% of the total population), with the highest proportion of baptized members in Europe. Some people are baptized during their confirmation preparation. This is a sign of young people coming to faith in their teens, making a positive decision to be part of the Church. There is some decline in the proportion of baptized children and adolescent Confirmation. But there is considerable stability in the proportion of those confirmed some 15 years later. A humanist 'confirmation' has also increased in support, with its own programme of moral teaching. Confirmation has a major role in Norway as a rite of passage – it is important for the Church to develop a system of preparation which is attractive to young people.

Church attendance has been relatively stable over the last 20 years. One might gain the impression that on a regular basis the churches are not full. Keeping the Sunday worship as an important gathering of the congregation is a real challenge for the Church – about 3% of the population are regular Sunday attenders. In Norway, weekly public worship is not held in every rural church.

Good relations exist with the Moslem communities, reflected in cautious comments on the recent cartoon crisis, emphasising mutual respect.

2004 saw a statement on the identity and task of the Church. Identity is being strengthened by work on faith education, but challenged by work on liturgy and ecumenical cooperation, and by the debate on homosexuality. From the perspective of belonging, this involves not just the expression of opinion, but also about 'who belongs to the church', returning to the core content of the Lutheran confession.

3. Liturgy

The Church of Norway is engaged in a major reform of worship through the period 2003-2010. The process began in the youth synod in 2001, with a call to change rubrics from rules to basic principles. This developed into a paper not on behalf of youth alone, but of the parishes, with a request for worship relevant to modern times. The Church Council finally decided that the time had come (since the last liturgical reforms in 1977) for a new initiative in the light of cultural changes.

The process involves a 40-member committee on worship life divided into 5 sub-groups: the gathering, the sending out, and prayer; the Word – readings, (Scandinavian) lectionary and

preaching; baptism; holy communion; hymns (a new two volume hymnal is to be published, covering core traditional material and a revisable modern book).

The initiative is an attempt to address the ever-changing youth culture, and the influence of global material from the ecumenical movement.

The key values of the reform are flexibility, involvement and contextualization. A Lutheran World Federation project on Worship and Culture is being used. This means an end to the situation where the worship is the same in every part of the country. Worship should be open, and based on local experience in the parishes. The internet is an important tool in this listening exercise and for the sharing of experience. In 2009, the Synod will make decisions in the liturgy, after a series of hearings in 2008.

Information has been gathered from the Church of England across a range of traditions, and from the Liturgical Commission and the Diocese in Europe.

The Eucharistic committee is looking at the question of the Offertory, the composition of Eucharistic prayers (currently addressed to Christ), the Peace, and the arrangement of the altar/presiding/serving.

The Word committee is considering issues of inclusive language, gender references to God, and questions of patriarchal/matriarchal images.

In discussion, it was felt that similar issues arise with inclusive language in different parts of the Anglican world (and had been dealt with, for example, in the New Zealand Prayer Book). It might be argued that the Common Worship baptism rite has too much 'churchy language' at the expense of simpler forms of expression. Set in its context, worship needs to help those who want to belong and nurture those who wish to believe. Liturgy should feed both. Differences exist in urban and rural contexts in terms of emphasis on believing or belonging. The Norwegian proposal for two complementary hymn books should well serve the two strands - of tradition and the transient youth culture.

The Church of England has considered the question of flexibility in liturgy, with strong cultural change in the 1960s, moving away from rubrics to understanding of the shape of service which allows different texts to be used in particular settings, but with a core of familiar resources.

It was always claimed that the Book of Common Prayer held the Church of England together, but new materials have diluted the commonality, perhaps moving more to a 'pick and mix' culture. This could be seen as a loss, putting clergy behind computers, reducing visiting time.

It was pointed out that the new flexibility has, however, empowered people other than clergy to produce creative worship – this helps to engage people of all generations in the design of accessible worship.

In Norway, liturgical courses are popular – there is here also a new concentration on the shape and stability of the liturgy, allowing flexibility within that shape. But there is a need to avoid situations where the minister alone selects material. Local congregations might agree on a fixed local rite, with some choices but familiar from week to week. This creates a process of democratization and experience – which may involve discovering the points of pain in worship life, or simply asking the question 'What works?'

In the Church of England, family services and occasional offices offered stepping stones into the mainstream liturgy. Experience shows the importance of aspects such as the attitude and dress of ministers, good preparation, the welcome at the local church, the music, and the use of inclusive language.

Church growth often happens over a number of years through continuity of personnel, creating trust in long-term relationships, and through familiar liturgy into which one can read one's life week by week.

4. Religious Education Reform

The Revd Paul Erik Wirgenes presented a detailed study of a key church-state joint venture in religious education in Norway.

The closeness between people and the church that has characterised Norway for 1,000 years is still strong. The Church of Norway is a broad national church that embraces the majority of the population. Approximately 86 per cent of the population are members of the Church of Norway and almost 80 per cent of all newborns are baptized. In the same way that newborns must become acquainted with life they must become acquainted with the religion into which they have been baptized. Thus baptism and religious education belong together.

This modern society with a monoreligious tradition is being transformed and challenged by secular and a multireligious development. Children have the right to spiritual development (Article 27 of the UN's Convention on the Rights of the Child). Religious education is the job of the church, not of schools. It is then a responsibility for the society to ensure that this right is given to children and young people.

The Church of Norway aims to develop systematic religious education that promotes the Christian faith, teaches people about the triune God and helps everyone between the ages of 0-18 years old who has been baptised interpret and master life, whatever their level of functionality. Through a curriculum of 315 hours of contact time children and young people will be able to share their faith and sense of wonder, and experience Christian traditions and values in a setting characterized by caring and generosity.

A parliamentary decision in 2003 affirmed the role of religious education in the Church of Norway, as is the case in other religious and secular communities, to stimulate the development of personal identity and understanding of one's culture and traditions in a society where the mix of different religious and secular communities is becoming increasingly richer. Bringing up children and young people who are secure in their religious identity provides the foundation for respect and tolerance in interaction with people of other faiths or with other belief systems. The reform was subject to a broad political and ecclesiastical hearing and is regarded as the church's key strategic mission venture for the coming years.

The main features:

- a program where every baptized child participates.

- starts with a five-year experience based project embedded in experimental and development work in the local congregation, including a special programme for Sami people.
- a new understanding of the child within the church.

About 80% of the country's congregations have applied for grants for a number of innovative and valuable services for children and young people across the country.

The project is already having a ripple effect on a large number of congregations not yet involved.

The ecclesiastical year's rhythm and ceremonies provide a framework for celebrations and spiritual togetherness - for example, working with artists, and using other resources in the local community.

It was felt that one of the marks of the effective church is to concentrate resources on a few things and do them well. In the Norwegian system, pressure is on the church to make the project succeed – this is not a rich project in a rich church. This poses a theological question concerning the nature of success. Many of those involved have not been church volunteers before.

Emphasis has been put on the congregations making their own decisions and lay people being heavily involved, rather than the programme simply being handed down from the bishops. The project has inspired considerable theological thinking about the identity and 'ownership' of the church. The projects are presented on the Church website.

In England we tend to lose contact with many people after baptisms. The Norwegian project was seen as very exciting – it shows a shift from the school system into the church structure. The churches in England are currently reassessing the faith-education relationship. New style academies are being established, some by conservative faith groups. The church does not always have the infrastructure for contact with many young people, at least after the first five years or so following on from baptism – nothing like the Norwegian 0-18 programme. There are well-known problems with bored young people in cities, who are not well understood by the wider community. It is not just a matter of money, but also of resources, training, and restoring the Church's confidence in engaging with young people outside its immediate contact group.

The educational and children's work of the Church are not always meshed together – England lacks a concerted national initiative on the Norwegian model. But the church has a huge stake in the public education system and independent school foundations. In the last five years a new initiative has increased the number of church secondary schools, funded by the government and sponsors – here the church is seen to be coping with a national initiative in this area, making an impact on the way in which parishes engage with children. But England could learn much from the Norwegian experience. Other initiatives include church and other Christian groups going into schools and running faith development programmes – these generally receive a positive welcome from teachers.

On the question of how the programme is evaluated and whether it has achieved its objectives and been worth the investment, it was stated that regular evaluation takes place – the first five year report will come in 2008. The project is accountable to the source of funding, the government. The number of participants is measured, and trends mapped – modest increases have been noted in the number of baptisms and confirmation; but also the qualitative aspects are examined – the impact in the lives of the individuals and the congregations.

The project is a part of the changing culture of the church. It has led to a stronger understanding of the experience of the catechumenate and a qualitative improvement in the teaching of the Christian faith generally.

5. Church and State Relations

A major process involving the reform of church-state relations was introduced by
The Venerable Trond Bakkevig, Archdeacon in Oslo, Chair of the Church/State Commission
The Very Revd Per-Otto Gullaksen, Dean of Fredrikstad
Mr Dagfinn Karlsen, from the State Department for Culture and Church

Introducing the recent report on State-Church relations, a number of differences in the church legal systems in our two countries were outlined.

Norwegian law is mainly written law – court cases are not important as sources of precedents. The system is more monolithic – the Parliament is the only lawmaking body. The juridical system is simpler – all cases are handled by the same system of justice, therefore there are no church courts.

The establishment of the church had been settled in the 1814 constitution: the King is supreme governor and appoints bishops, and has authority over internal affairs including doctrine. The government actually makes the decisions through its members who are church members. Most of the power is in the hands of the General Synod who can make legally binding decisions, based on parliament-approved church law. Therefore the Synod's authority comes partly from the King and partly from the parliament.

There is no church tax, but the church depends for income on the state and local civil authorities. The clergy is employed and paid by the state, under leadership of the bishop. In 2003 a commission was appointed to review the situation. A report in January 2006 proposed that:

- Constitution paragraphs on the King as supreme governor should be removed – the King no longer would appoint bishops, synod decisions would be totally on behalf of the church
- The Church of Norway at national level should be established as a free subject under the law – like the local church which is already free.
- Church law should be revised as a shorter, framework law, replacing a complex system.
- The public church financial system should continue largely as now.
- There should be a church constitution, given by the General Synod
- Further ecclesiastical rules should be made by the General Synod.

The proposals are now under discussion, before coming to the Synod and Parliament. A two-thirds majority of the parliament is required – this will take time, about 8 to 10 years.

The current system has its roots in the 16th century Danish decision on the establishment of a Lutheran church based on regal authority, with control of former church property. The 1814 constitution declares the ELCN to be the official religion of the country. The church/state relations discussion has gone on since the mid 19th century, with the rise of dissenting groups, wanting religious freedom. In addition, a reform movement grew up, motivated primarily by views on how the church could be governed apart from the state.

In the post war period, the discussion was taken up again – in the 1950's a new commission resulted in some revisions; 1970 brought recommendations that the church/state ties should be broken off, but with little real change, as the issues were put direct to parish councils.

The 1970's brought the Synod, which met for the first time in 1984, becoming a major factor in church life. Legally, it only has an advisory capacity – its legal power is delegated from government or the diocesan councils. But the latter can at any time decide on their own, independent of the Synod.

The latest Commission needed to find new avenues – for example, concerning the now prominent issue of religious freedom. There is no financial discrimination regarding religious minorities – a good system of support exists. But the state does not have to provide buildings and graveyards for minorities. Civil rights are now fully available to minorities (although some restrictions persist in theological faculties, and church appointments), but paragraph 12 of the Constitution states that half of the Cabinet has to belong to the Church of Norway, irrespective of party.

The appointment of bishops is a central question – how does it affect the choice of particular persons? Would a different system produce a different dynamic?

The starting point for the commission was the issue of religious freedom, based on equal treatment for all groups. There is need to ensure that there is no discrimination, but also to ensure continuation of the church's pastoral services and the rights of church members: a new church law for the Church of Norway is required, separate from that referring to the other religious groups. A consultation is now going on, with the central issue of how to define a 'state church'. Paragraph 2 of the Constitution declares Lutheranism to be the religion of the kingdom – this states that the country is a Christian nation, a concept with symbolic rather than legal significance.

Some of the difficulties of this process were outlined:

The commission's report is open for comment until Dec 2006, after which a white paper will emerge in 2007.

A parliamentary process will begin, but constitutional change can only occur in the next parliament (well after 2009).

The government's work has to be related to certain political goals – all approaches are considered seriously; 2500 bodies are being consulted, with an electronic poll on the internet and media debates.

From the inter-faith point of view, this is a new arena for the Church of Norway, which is undergoing a learning experience. Mutual accountability with other faiths is new for a majority church. About 80 000 Muslims and some smaller communities exist in Norway, but also humanist groups (70 – 80 000 members) – the latter have a strong anti-state/ church agenda. It is crucial to understand the funding situation – all these organizations are sustained by the state

(and therefore they need to uphold support for the Church of Norway, the major institution in the system).

There is no one interfaith perspective on the church/state issue. Some want a more radical break, others are less radical (eg: accepting a special law for the church). Issues embrace finance; management of graveyards; shared buildings for funerals (the question of religious symbols in crematoria); constitutional provision and declarations (should these include humanistic values, human rights?); how the values of the school system are defined; the role of the church at times of national catastrophe; relations with the royal family.

From an Anglican point of view, we would note many similarities but some key differences. Disestablishment is a low-key matter in the UK, in both England and Scotland. Only the State can disestablish the church, and disestablishment would in any case only change, not abolish, the relationship between the two, in a way that would itself be set out in legislation. The language of 'state church' is not used and few attempts have been made to loosen the ties. Religious freedom has evolved through various processes through the centuries. Free churches do not now make an issue about disestablishment. A recent Methodist report affirmed the possibilities of the Church of England sharing the advantages of establishment - this is also affirmed by other faith communities.

The financial situation is, of course, quite different from that in Norway. Establishment is a matter of degree – the free churches have also come into being through acts of parliament.

Two theological principles underlie this position: the desire to work in partnership with the state as far as possible (the state is ordained by God for the common good, irrespective of party); more and more today the Church sees its role vis-à-vis the state and people in terms of mission, bringing the Gospel to all communities in the land and to bear Christian witness in public arenas and contribute to public debate – all of which we share with other churches.

It is a good thing if we can say that we are a Christian country – this is a sound missiological aim in principle, which tolerates and embraces communities which are not Christian.

By law the monarch must be in communion with the Church of England and cannot be a Roman Catholic. The Supreme Governor is bound by the law of the land to act in accordance with the law – if church/state ties were loosened this might also detach the monarchy from the life of the nation.

Various questions were addressed to the Norwegian representatives:

On the theological basis of the proposed reforms: the commission is not proposing de-establishment, but removing the idea of a 'state' church, allowing the devolution of state (legal) power to the synod. Perhaps this is a move in the direction of the Church of England. But the notion of supreme governor is different, in relation to the powers of decision vested with the King of Norway. Changes would allow the King to be a unifying symbol for all; but the monarch might need a new special connection with the Church.

It will be difficult to find one solution to the humanist interests represented in the country. A post-religious society has not developed – rather a multi-religious situation.

Questions of definition of 'establishment' separate the two countries, for example the status of specific churches in the exercise of civil authority, or co-operation with the state in the provision of welfare.

Much needs to be re-organized within the church, simply in terms of employment arrangements and funding, to facilitate strategic planning. This causes friction, along with areas of discrimination (cf: the constitutional provision), the appointment of bishops, and that fact that the Church of Norway will always be the biggest church with a default national role – but one could remove the legal privilege of this position.

Political parties have changed their attitudes towards the church since 9/11: religion is seen as a public issue and needs to be organized publicly. Yet it is difficult to satisfy everybody on matters of religious education, public holidays, and the nature of church membership.

In England, the issue of Church involvement in a reformed House of Lords had been controversial. The Bishops take part as 'regional' figures, not as church representatives, and often vote in different directions. No change has happened so far - the government is still deeply unsure about the possible reform of the Second Chamber, but it consults other religious bodies, through the ecumenical instruments and inter-faith councils.

Underlying the Church/State question are theological principles, such as the central notion of what it is to be a church. This had fuelled the strong reform movement in Norway, linked to Lutheran perspectives on the 'godly ruler' and the visible/invisible Church.

There is a danger of being seduced by the search for a perfect solution, in a situation typified by many conflicts of interest, and not least the question of whether the state can be theologically and morally neutral.

6. Fresh Expressions of Church

Bishop Ernst Baasland opened a Norwegian presentation on the context in which fresh expressions of church were emerging. Norwegians were proud of their local traditions. Innovations in Oslo might seem to threaten the folk church - the role of the church was very important in the local community, where the church was related to other institutions. Nevertheless there were many fresh approaches, influenced by impulses from other countries – the English *Mission-shaped Church* report has had a strong impact.

The Bishops' Conference is open to establish new types of parishes, not geographically based. Three basic criteria have evolved: baptism is the only criterion for membership; the presence of an ordained minister; that episcopate takes place in some way. Four new parishes have opened up in Stavanger – some are geographically based, but with new forms of organization and a variety of liturgy.

Church lawyer Marit Omland described how the legal issues concerning parish membership are not huge in this case, as 'fresh expressions of church' are in the main part of the parish system. But in some instances there have been difficulties regarding transfer arrangements and funding arrangements.

Rune Rasmussen, of the Norwegian Mission Society, looked at the focus points on how to do mission in contemporary culture. There was less emphasis on networks in Norway – more on the geographical base. Churches for the international and youth cultures are being developed, bringing questions of how difficult/slow it is to establish a new parish. A cell church system is developing, instead of a minister-based leadership. New services with a liturgical framework are emerging, but involving many people and new ‘ownership’ of the service.

Svein Granerud of *Normisjon*, described the history of mission in Norway since the 19th century revivals. Many informal local fellowships, especially in the cities, have developed more like congregations – the distinction is no longer so visible; a challenge to the church is present as these organizations are not based on the parochial system. Resourcing and counselling systems are available. The situation is seen as a positive opportunity for liturgy, evangelization, theological development, and the involvement of well-motivated young people.

Hege Hovland, from the *God in the City* project, explained how the aim of this work was to raise the relevance of the church for the people of the city. It was a way of being church for contemporary people, and involved learning by trial and error on new ways of being and organizing church in this context. Suggestions include a church festival; street chapels; strengthening of church communications; greater accessibility and availability; and establishing different profile churches in the region. Underlying principles were the need to be a church in dialogue, clearly caring and in solidarity with the oppressed in the city.

From the Church of England, delegation members gave an update on the *Fresh Expressions* initiative, and Canon Hill outlined the aims and content of the forthcoming *Porvoo Mission-shaped Church* conference to be held in Canterbury. There will be a strong Norwegian delegation at the conference, led by the Bishop of Oslo.

‘Fresh expressions of church’ were well rooted in the English context. The parish based system has always allowed innovation to take place. The examples was given of a small congregation in Newcastle’s east end moving into a baker’s shop, the congregation increases, children’s work begins, and the church expands to 50 people. This shows a church willing to change and adapt.

In discussion, the question was asked, who defines what is a fresh expression of church? Why do we not make more lively what we have in the parish system? Does renewal necessarily entail major re-organization? New initiatives are needed, but there may be a danger in swinging too far in the other way at a time when the relationship between church and people is weakening in many places. There is, it was felt, a need to refresh the whole church and have a strategy to integrate the fresh expressions (often niche churches) with the mainstream life of the church, so that the whole church can benefit.

The *Mission-shaped church* report had been studied in Stavanger, where its strong mission ecclesiology was applauded. The role of laity was a key element. A mental change is taking place: in the past the church ‘owned’ the population; now it needs to focus more strongly on its mission, and relate to the changes within and outside the church, for example with regard to the influence of Pentecostal spirituality.

If the ecclesiological issues posed by *Mission-shaped Church* are not addressed, they risk turning into the classic means by which denominations fragment.

In Norway, the main structural hindrance to renewal is that parishes have a strong 'staff culture' – one must set free the lay people and help them to realize their potential within the community of the church, with particular emphasis on young people.

In the end, the question is one of the basic goals of Christian ministry, in a world in which a community of memories is giving way to a community of consumers.

7. Ecumenical and International Relations

The final session of the visit allowed both sides to reflect on the current ecumenical situation, and look at ways in which our churches can further co-operate in a global and European context.

a. World Council of Churches (WCC)

After the recent WCC General Assembly in Brazil, the Church of Norway noted ongoing frustration about the reconfiguration of the ecumenical movement. The Assembly had been an uneasy mixture of Kirchentag and Synod: is this the right way to conduct business? For delegates newly arrived, it was difficult to make the strategy of an organization one barely knows. But only the WCC can be in the lead about this 're-choreography', involving change from solid structures to more of a network culture. Porto Alegre had been a more peaceful assembly than in Harare – this was necessary for the organisation to survive. The consensus method now applied to all decision making processes – the method worked, but led to overemphasis on those who held different opinions. The Assembly may need to deal with more substantial issues, to be more than a Kirchentag in style. In particular, the WCC Assembly should address how the faith and order work is proceeding. The multilateral work of the WCC is difficult: the Church of Norway is committed to this approach, but believes that the leadership needs strengthening.

From the Church of England, similar views were held. There had been a rather sceptical approach in England towards the WCC, especially after Harare. Porto Alegre was a make or break occasion – the WCC now has a viable future. A number of reforms have been put in place, arising from the commission on Orthodox participation. Changes in the constitution mean that membership has a more serious ecclesiological basis. Concerns remain about the process, handling and leadership of the Assembly – serious difficulties arose concerning the participation of young people.

Concerning the way forward for the WCC: crisis management has not led to new solutions. Our two churches could offer more inclusive ecumenical experiences to the WCC. The consensus process also embraces the whole way of handling an issue – it is not limited to the decision making (or right of veto).

2010, with the centenary of the Edinburgh Conference, should show that the ship is on a great journey, not that there are arguments in the engine room. The WCC ought to be affirming the good things that have happened.

The Athens Mission Conference in 2005 resulted in new ideas and a different way of being together. This was not so much a business conference, but had greater influence than other meetings.

Perhaps our goals for the WCC have been too ambitious? It is not a super-church, but the ecclesiological dimensions should be strengthened in the relations between the members. What then does it mean to be a member and to relate to non-members; for what special tasks do we need the WCC? How does this relate to a world in which religion is a political issue – a fight for the soul on the Christian scene? How can we use the strength of the confessional world communions (such as the LWF) as a way of contributing to the world ecumenical movement?

Edinburgh in 2010 will, therefore, be a major landmark – an important role will devolve on the Anglican churches, facilitated by CTBI. The 1910 conference was based on mission concerns, which need to be retained; but faith and order matters were bracketed out. Eventually, it was realized that these issues ought to be included, giving birth to the Faith and Order movement. Perhaps further WCC Assemblies should be combined with assemblies of the LWF, WARC, possibly Methodists; Anglicans would be unhappy with such a proposal, as they do not have a global representative assembly; the Orthodox may have similar concerns. Indeed, what should be the substantial topics bringing together the main world churches? The LWF wants to be able to contribute as a body to this agenda. It is problematic to spend so much time discussing methodology. How can the WCC really further the mission of God in the world?

Delegates asked whether we should use the Porvoo framework as a place for agreement on strengthening the WCC.

b. Conference of European Churches (CEC)

Both sides expressed confidence in the new Anglican General Secretary of CEC.

Preparations for the Third CEC/CCEE European Ecumenical Assembly (September 2007 in Sibiu, Romania) were gradually emerging. A preliminary meeting in Rome dealt with inter-church issues. On the European level there is good Roman Catholic participation. But the event cannot be a Kirchentag, despite the best will in the world. There is some lack of clarity about the arrangements – although these assemblies have made a major contribution.

The preparation for the Graz Assembly in 1997 had been useful in Norway for raising ecumenical awareness.

CEC is the main ecumenical instrument in Europe – but how do we see national and regional structures fitting together? Will Sibiu have a clear focus, will key operative people be able to do a job of work?

Both sides agreed that the Church and Society Commission in Brussels has been the most effective side of CEC, now supported by a CPCE official.

Various proposals for a Church of England representation in relation to the European institutions were outlined.

c. Same-Sex Relations

Delegates outlined current reactions to the ongoing controversy in churches and confessional groupings over issues in human sexuality.

The Church of England has been in correspondence with the Church of Sweden on these matters – first, as a response to the document by the Swedish theological committee, then on the documentation before the Synod, and finally in response to the Swedish Synod decision.

We were grateful for this opportunity, because of the difficulties within the Anglican communion, and for the recent carefully nuanced statement on civil partnerships from the House of Bishops, with attendant pastoral concerns. However, some conservatives feel that the document should have gone to the General Synod.

The Faith and Order Advisory Group of the Church of England (FOAG) expressed concerns about the nature of the Swedish consultative document and the process likely to occur in the light of the Church Assembly decision. It is helpful to see the Swedish process as an extension of the pastoral approach, on a low-key level, avoiding ideological nuances.

It is proposed that there should be a small fairly confidential Porvoo consultation on the substantive issues of human sexuality, perhaps hosted by the Church of Sweden. This might take place as a first step later this year.

On the question of communion, in particular the ethical conditions of ecclesial communion, the churches are in uncharted territory. FOAG has started work on this – it might be helpful for the next major Porvoo theological conference (2008?) to be devoted to questions of ethics and communion.

These two steps are welcomed by the Church of Norway.

The issues involve how we see people made in the image and likeness of God – we welcome all people into our life and fellowship. The question is complicated by civil partnerships being confused with marriage. An outline of the current pastoral policy was given. A further complication involves the appointment of clergy in active same-sex relationships. Some feel we may be in a transitional time, others would see these as potentially church-dividing issues.

It is also a matter of sexual relationships as a whole, applying to aspects of heterosexual relations. The issues are linked to a particular way of reading the Bible. Local initiatives have helped people understand the range of opinions held.

In Norway, the church handles divisive issues differently than in Sweden. The issues are being widely discussed, and the Commission on Worship and Doctrine has finished a three year study, the summary of which has been published. A final English translation will be available in May.

Agreement was noted on scriptural statements; but comparison of the biblical and modern contexts was problematic; the hermeneutical issues reflected a similarity of approaches but difference in emphases. The bishops achieved agreement on most of the report, but disagreed on how to express the hermeneutical approaches in terms of church legislation and practice. There is a similar official policy to that in the Church of England, but it can be challenged.

A Lutheran World Federation working group is producing a report on how to move on in these issues, for the end of 2006/beginning 2007.

The report of the Church of Norway stressed that the key question is about the use and understanding of scripture. The English experience is helpful. The LWF has considered how the

Lutheran tradition of considering ethical issues may help – how questions of relationships are related to human, rather than divine order, de-theologizing the issue?

It is difficult to put ethical issues immediately into a theological discussion. It would be useful to sound out the Porvoo churches about the proposals for the next steps of consultation. Also to reflect the diversity of views within particular churches – enough representatives from each church are required. In Norway it is not yet clear whether these matters are church-dividing.

Report compiled by the Revd Canon Dr Charles Hill, London May 2006

The Revd Prebendary Paul Avis
General Secretary to the Council for Christian Unity
Church of England

Re: Women in the Episcopate

Sir,

The Church of England Council for Christian Unity has sent its ecumenical partners the report *Women Bishops in the Church of England?*, given by the House of Bishops' Working Party on Women in the Episcopate (London: Church House Publishing 2004, GS 1559). This so-called "Rochester report" was discussed initially by the CofE General Synod in February 2005 and further in July 2005. It was followed by a report from the House of Bishop's Women Bishops Group in January 2006 ("Guildford report", GS 1605). The General Synod considered ecumenical responses from the Roman Catholic Church, the Methodist Church and the United Reformed Church in February 2006. The Synod is due to continue its reflections in July 2006.

The Nordic and Baltic Lutheran Churches, with which the Church of England is in communion through the *Porvoo Declaration*, have not yet commented on the recent development in the Church of England. Instead, the Evangelical Lutheran Churches in Estonia, Finland, Iceland, Lithuania, Norway and Sweden wish to send hereby a joint response. Attached to it, each of them gives an individual brief account on the present situation in relation to women in the episcopate of our churches.

* * *

The *Porvoo Declaration* was signed in three solemn celebrations in Trondheim, Tallinn and London in 1996. According to the declaration, our churches "acknowledge that one another's ordained ministries are given by God as instruments of his grace and as possessing not only the inward call of the Spirit, but also Christ's commission through his Body, the Church". Also, they "acknowledge that personal, collegial and communal oversight (episcopate) is embodied and exercised in all our churches in a variety of forms, in continuity of apostolic life, mission and ministry" (*Porvoo*, para. 58 a iv, v).

Along with the mutual acknowledgement of each other's ministries, our churches have committed themselves to "welcome persons episcopally ordained in any of our churches to the office of bishop, priest or deacon to serve, by invitation and in accordance with any regulations which may from time to time be in force, in that ministry in the receiving church without re-ordination", and to "invite one another's bishops normally to participate in the laying on of hands at the ordination of bishops as a sign of the unity and continuity of the Church" (*Porvoo*, para. 58 b v, vi).

The *Porvoo Declaration* has brought our churches into a close co-operation on several levels. During the ten years of communion since 1996 we have rejoiced in the unity we share in our faith in the Triune God. Together we have listened to the Word and celebrated the Holy Sacraments. We have joined in prayer and given witness to our faith in common mission and ministry. As a sign of unity and continuity, our bishops have participated in the laying on of hands at the consecration of bishops in each other's churches.

As the Church of England is now taking steps towards removing the legal obstacles to the ordination of women to the episcopate, we welcome the development as a sign of growth in common understanding of the ordained ministry. According to Lutheran Confessions, there is no divinely instituted ministry in the Church apart from the ministry of Word and Sacrament (*Augsburg Confession*, Art. V). Consequently, there is no theological distinction between presbyteral and episcopal ministry in our churches concerning the gender of the ordained. Both offices belong to the one *ministerium ecclesiasticum* and should be treated accordingly.

On the other hand, the *Porvoo Common Statement* highlights the responsibility of the episcopal ministry as a sign of unity. We are convinced that the bishops "serve the apostolicity, catholicity and unity of the Church's teaching, worship and sacramental life" (para 43). This proprietary function of the episcopate concerns all the ecumenical relations a particular church might have as well as the church's inner relations between its own bishops, priests, deacons and laity. We understand the tensions the CofE is facing upon reflecting the implications of its eventual decision.

Notwithstanding that, we wish to remind that already in 1996 all signatory churches to the *Porvoo Declaration* acknowledged each other's bishops: "We acknowledge that one another's ordained ministries are given by God as instruments of his grace and as possessing not only the inward call of the Spirit, but also Christ's commission through his body, the Church" (para. 58 a iv). In most of our churches, the episcopal ministry was already by then open for women. When discussing the episcopal ministry, the statement elaborates on other dimensions of theological debate and finds ample evidence for common understanding (cf. *Porvoo*, para. 34-57). The ministry of oversight, exercised personally, collegially and communally and in a variety of forms, is acknowledged to be in continuity of apostolic life in our churches (para. 58 a v). Since the validity of our orders can not be questioned, also the services presided by women bishops in our churches are included in those the signatory churches to the declaration consider ecumenically authorised.

We see the changes the CofE is about to make into its own constitution as strengthening the unity we share. We especially welcome the implication it will have on the full recognition of the ministry of all our bishops. These steps will be helpful in implementing the acknowledgements and commitments of our joint declaration.

As Primates of churches in the Porvoo Communion, we greet the Church of England cordially and pray for the Spirit's guidance in its decisions. We look forward into a deeper communion in faith, through which we share in the unity of the Father and the Son and the Holy Spirit.

Signed:

Most Revd Dr (names of our primates)

* * *

Women in the Episcopate in our Churches

Estonia

Finland

The presbyteral ministry was opened for women in the Evangelical Lutheran Church of Finland in 1986. The General Synod made its decision after a thorough theological survey and ecclesial debate by votes 87-21. The first women were ordained priests in 1988. However, no change was made in the Church Acts concerning the Episcopal ministry at the same time, although it was apparent that the same theological reasoning could have been applied to the episcopate, too. As a matter of fact, the Church Act had only stated that "men" are voted for bishops, but its wording was a reminiscence from the past. In the 19th century, the state government had wanted to keep the possibility open for any competent person to be appointed bishop, even if he were not an ordained priest by the time of election. In 1990, the General Synod discussed the issue on the basis of a report by its Commission on Constitutional Matters. Although the Bishops' Conference of 1989 had been rather hesitant, due to possible problems and tensions inside the church, the Commission recommended a change in the Church Acts. It pointed out that according to the Lutheran understanding, there is no divinely instituted ministry in the Church apart from the ministry of Word and Sacrament. The episcopal ministry falls theologically under this category, and a preliminary decision had already been made when the presbyteral ministry was opened for women. The Synod approved by votes 82-25 to replace "men" by "priests" in the Church Acts. Since 1991, it has been possible to vote for women priests into the episcopate, but so far, only male candidates have been elected in the final vote. Presently, there are 10 bishops in 9 dioceses in the ELCF. There is all indication that in the future, female bishops will be appointed, since although presently only one third of all priests are women, the majority of priests ordained annually as well as of all students of theology are women.

Iceland

Lithuania

Norway

Sweden

Norway

The issue of women's participation in ordained ministry was debated in the Norwegian parliament as early as 1912. The decision to open the ordained ministry to women was taken in 1938, while the first women priest was ordained in 1961.

The first woman who was consecrated to the **episcopate** was Rosemarie Køhn in Hamar diocese in 1993.

Today, the Church of Norway has three women bishops in the dioceses of Hamar, Tunsberg and Borg.

For Church of Norway, the same theological reasoning that applies to the presbyterate also applies to the episcopal ministry; there is no divinely instituted ministry (*ministerium ecclesiasticum*) in the Church apart from the ministry of Word and Sacrament. Both the episcopal ministry and the presbyteral ministry fall under this category. The equal openness of all ministries to both men and women is a non-negotiable principle for Church of Norway. There should not be made a theological distinction between the presbyterate and episcopate concerning their unitedness in the *ministerium ecclesiasticum*. Therefore, the decision to ordain women to the ministry of our church includes all ministries in our church, and there has not been a special discussion concerning women in the episcopate.

Today, the great majority of our church members and clergy would underline the importance and necessity of having both men and women in all ministries in Church of Norway. Though the process to include women in the ministries of CoN has taken many years, today we can say that there is a huge agreement within our church on this matter, strongly supporting the development.

Church of Norway therefore welcomes the proposals in the Church of England to open the Episcopal ministry for both men and women.

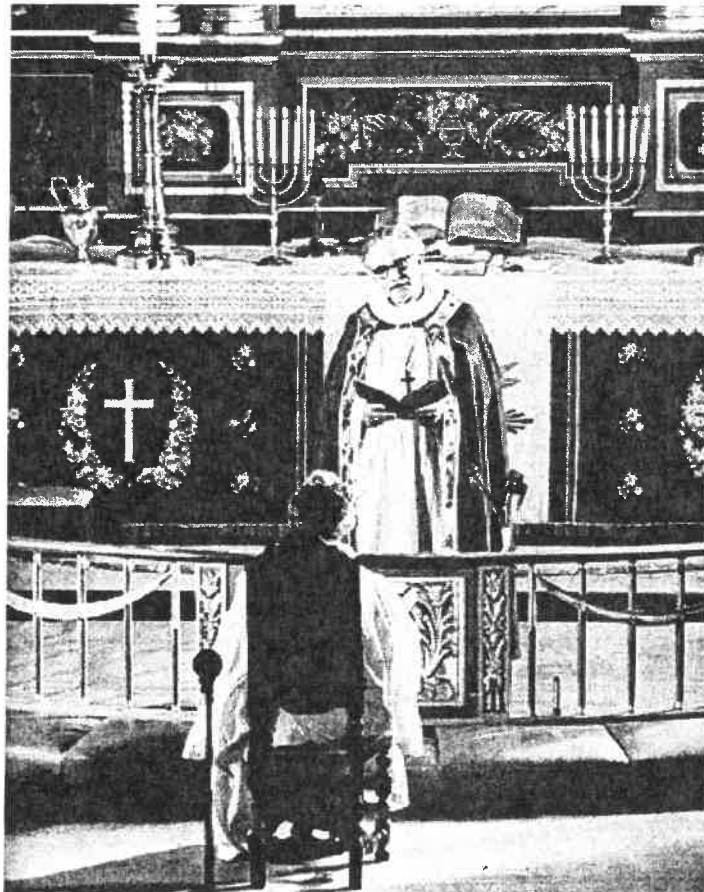
From our own experience we might also add that this is not only a theological necessity, but also a blessing to our church and a contribution to the Church's credibility in today's society.

The Porvoo agreement underlined the importance of the acknowledgement of our ordained ministries, especially the Episcopal ministry, as a sign of our being in communion. Therefore, all alternative forms of oversight which might call into question the full recognition of our ordained ministries should be avoided.

Forrige

2 / 7

Neste



Biskop Kristian Schjelderup sa i sin ordinasjontale 19. mars 1961 blant annet: "Du, Ingrid Bjerkås, vil som vårt lands første kvinnelige prest møte meget kritikk, uvilje og bevisst motstand og avvisning ... Tap da ikke motet!"