



Saksbehandler: Stephanie Dietrich

Saksdokumenter

**Porvoo:**

Offisiell rapport fra Conference of European Churches Eastern Orthodox – Porvoo Consultation 1.-4. desember 2005 i Järvenpää, Finland ( )

Rapport nr. 3/2006 **Stephanie Dietrich**

Rapport fra konsultasjon mellom bysantinsk-ortodokse teologer fra KEK og teologer fra Porvookirkene om ekklesiologi 1.-4. desember 2005 i Järvenpää, Finland ( )

Offisiell rapport fra the Communion of the Porvoo Churches Consultation on the Diaconate 25.-27. January 2006 i London ( )

Porvoo Mission Consultation 16<sup>th</sup>-19<sup>th</sup> October 2006 i Canterbury ( )

Rapport nr. 4/2006 **Stephanie Dietrich**

Rapport fra "The Communion of the Porvoo Churches Consultation on the Diaconate", 25.-27. January 2006 i London ( )

Minutes from The Eleventh Meeting of the Porvoo Agreement Contact Group October 10th to 14th 2005, Trondheim, Norway ( )

## Oppfølging av saker i de økumeniske organisasjoner

### Porvoo

#### Sammendrag

Porvooavtalen følges opp på mange forskjellige plan, både gjennom utveksling mellom menigheter og bispedømmer, gjennom møtepunktene slik de ble fastsatt i avtalen (Contact Group, Church Leaders Meeting, Primates Meeting, Theological Conference) og gjennom fagkonsultasjonene som arrangeres etter behov og interesse.

De vedlagte rapportene viser til to av konsultasjonene som ble avholdt i løpet av desember/januar, og i tillegg informasjon om en konsultasjon som skal arrangeres i løpet av høsten.

Nettverket som etableres gjennom Porvoofoellesskapet muliggjør et samarbeid om mange forskjellige aktuelle spørsmål.

I mars møtes Porvoo kirkelederne i Wales, og 10-årsjubileet for avtalens undertegning markeres samtidig.

Porvoofellesskapet utvikler seg på mange plan, og oppleves som et forpliktende og vitalt fellesskap av mange.

Utfordringen ligger fortsatt i synliggjøringen og implementeringen av avtalen lokalt og på menighetsplan.

Videre må det nok også sies at en del teologiske spørsmål (slik som for eksempel anerkjennelsen av kvinnelige biskoper og deres ordinasjoner, embetsforståelsen generelt, diakonatet, våre kirkers holdning til homofilis spørsmål, etc. ) fortsatt er arenaer for til dels ganske stor teologisk uenighet.

De vedlagte rapportene bør kunne gi et innblikk i noe av arbeidet som skjer i rammen av Porvoofellesskapet.

### **Forslag til vedtak**

Mellomkirkelig råd tar sakene og rapportene til orientering.

**Rapport nr. 03/06**

**Rapport fra konsultasjon mellom bysantinsk-ortodokse teologer fra KEK og teologer fra Porvookirkene om ekklesiologi  
1.-4. desember 2005 Järvenpää-Finland**

**Bakgrunn:**

For drøyt ett år siden henvendte Prof. Viorel Ionita seg til Porvoo Contactgroup med en forespørsel om å avholde en konsultasjon om ekklesiologi på bakgrunn av Porvooavtalen. I brevet signaliserte Ionita at han hadde forhåpninger om at man kunne komme noe lengre i en felles forståelse av kirken med Porvookirkene enn den enigheten man kan komme i samtalen mellom ortodokse KEK-teologer og teologer fra GEKE.

**Representanter:**

Konsultasjonen skulle samle fagteologer fra de respektive kirkene. Fra ortodoks side var det (uvanlig nok) ingen biskop tilstede- Metropolit Gennadios meldte avbud av helsemessige grunner i siste liten. Fra de anglikanske kirkene deltok det en rekke teologer, prester og 2 biskoper. Fra luthersk side skulle det være deltakere fra både de nordiske og baltiske kirkene, gjerne personer som også ellers er involvert i dialogen med de ortodokse. Jeg ble med fra Dnk siden jeg er medlem i den internasjonale luthersk-ortodokse dialogkommisjonen. Dessverre var det ingen deltakere fra de baltiske land, og heller ingen fra Sverige eller Island. Ikke minst fraværet av balterne var et savn, siden nettopp de baltiske kirkene i langt større grad lever side om side med ortodokse kirker.

Utgangspunkt for samtalen om ekklesiologien var Porvoodokumentet. Først etter et døgn (!) viste det seg at de fleste ortodokse deltakere ikke hadde sett avtaleteksten i det hele tatt. Det gjorde nok at selve introduksjonen i Porvooavtalen og Porvoofellesskapet langt på vei ikke korresponderte med deltakernes utgangspunkt. Det kom nok overraskende for mange av oss fra "Porvoosiden" at KEK ikke hadde forsynt sine ortodokse deltakere med det nødvendige grunnlagsmateriale. Jeg hadde en kort forelesning om Porvoofellesskapets konkrete utforming og liv i dag (se vedlegg). Overraskende var også at mange av de ortodokse deltakere hadde en slags forståelse av at Porvoofellesskapet er en "ny konfesjon" og kirke som forener alle de deltakende kirker. Om ikke annet fikk vi i hvert fall ryddet opp i en del grunnleggende misforståelser når det gjelder Porvoofellesskapet.

Under konsultasjonens andre dag førte vi interessante samtaler om enhetsforståelsen, betydningen av eucharistien i forhold til dette, forståelsen av apostolisiteten og det historiske episkopatet.

Etter innledende runder, der de ortodokse hovedsakelig ønsket å fremstå som én stor enhet, der "alle er enige om alt", både når det gjelder forståelsen av Kirken og troen og den ortodokse kirken som den eneste sanne kirken, der de andre kirker til nød kan forstås under synsvinkelen "noen ganger kan Den Hellige Ånd også virke utenfor Kirken", åpnet samtalen seg – både mellom de ortodokse og deltakerne fra Porvookirkene- når det ble rom for "nyanser" i teologien.

Bakgrunnen var blant annet at de ortodokse utfordret oss andre i forhold til "diversity"- mens vi utfordret dem i forhold til deres egen forståelse av "unity".

Det er også alltid en viktig opplevelse for oss når de ortodokse deltakere gir noe slipp på sin "monolitiske" opptreden- og vi andre lar oss utfordre av deres enhetsforståelse, rotfestet i treenigheten og i en årtusengammel tradisjon.

Samtidig er det også alltid en spesiell opplevelse hvor vanskelig en slik teologisk "øvelse" er for oss alle, og hvor mye frykt som ligger hos noen av de ortodokse i forhold til å si noe som ikke er helt "stueren".

Under denne perioden av møtet ble mange ganger spørsmålet stilt "Is this heretic?" På dette tidspunktet fortsatt konsultasjonens arbeid i små grupper- noe som ofte, og også denne gangen, viser seg som svært fruktbart for det videre arbeid. Glimt fra samtalen, og gruppens arbeid, er dokumentert i den vedlagte *communiquéen*.

Der anbefales det også en videre oppfølging av denne konsultasjonen, der man kan videreføre arbeidet med noe av tematikken som er skissert i dokumentasjonen fra konsultasjonen.

### **Oppsummering:**

Resultatet fra konsultasjonen er vel først og fremst oppdagelsen av at det var mulig å skape et samtaleklima mellom teologer fra våre kirker. Under konsultasjonen reflekterte jeg også en del over om det kanskje var noe enklere å ha en slik samtale om kirkeforståelse for den ortodokse siden når ingen av deres biskoper var tilstede, slik at ingen kunne ha "det siste ordet".

På Porvoosiden ble det nok i samtalen med de ortodokse også tydelig at det finnes til dels ganske store forskjeller mellom de lutherske og de anglikanske teologene når det gjelder ekklesiologien. Når CoE i tillegg var representert ved en av sine mest anglokatolske biskoper, som også ytret seg kritisk til forståelsen av episkopatet slik det fremtrer i Porvoonavtalen og karakteriserer det som en minimumsløsning som man hadde funnet seg i for om mulig å få med danskene, men som egentlig var for smal i forståelsen av historisk suksessjon, gjorde ikke det saken enklere. De seneste beslutningene i Svenska Kyrkan i forhold til homofilspørsmålet vakte nok også oppsikt, både i anglikansk og ortodoks kontekst.

### **Veien videre:**

Konsultasjonen var nyttig, og jeg vil også anbefale at vi fortsatt engasjerer oss i dette arbeidet. Konsultasjonen var nyttig både for å få drøftet ekklesiologiske spørsmål med ortodokse teologer- men faktisk også for å videreføre vår egen interne "Porvoocommunion-samtale" om ekklesiologi.

Stephanie Dietrich, 4.12.2005

Vedlegg: *Communiqué (tidl. utsendt)* og innlegg ved SDI (*vedlagt*)

Conference of European Churches  
Eastern Orthodox – Porvoo Consultation  
Järvenpää, Finland, 1-4 December 2005

## Communiqué

A consultation on the Porvoo Common Statement was held from 1<sup>st</sup> to 4<sup>th</sup> December 2005 at *Kirkon koulutuskeskus*, Järvenpää in Finland at the initiative of the Conference of European Churches. This consultation involved theologians, clerical and lay, from churches which are signatories of the Porvoo Declaration, and from Eastern Orthodox Churches. The Community of Protestant Churches in Europe (Leuenberg Fellowship) had observer status, as had the Armenian Apostolic Church and the Church of Denmark. Another observer from the Anglican Chaplaincy in Helsinki shared with participants the experience of working pastorally and liturgically with the Porvoo Declaration as received by the Lutheran and Anglican churches in Northern Europe. Throughout the consultation, we joined in worship in the Anglican, Lutheran and Orthodox traditions, both in Järvenpää and Helsinki.

Participants were welcomed by the Rt Revd Dr. Voitto Huotari. The Revd Prof. Dr. Viorel Ionita introduced the Porvoo Common Statement in the wider context of ecumenical relations in Europe. Members of the consultation were encouraged to explore issues of common theological concern and the possibility of applying the methodology of Porvoo to other ecumenical relations.

Papers were presented on the following topics: Anglican-Orthodox dialogue (The Revd Prof. Dr. Ioan Mircea Ielciu, Romanian Orthodox Church); Lutheran-Orthodox dialogue (The Revd Prof. Dr. Viorel Ionita, CEC) and Lutheran-Anglican dialogue (The Revd Dr. Matti Repo, Evangelical Lutheran Church of Finland), along with a General Introduction on ways in which the Porvoo churches live out their communion (The Revd Dr. Stephanie Dietrich, Church of Norway). Further contributions concerned an assessment of the ecclesiology of the Porvoo Common Statement from an Anglican and an Orthodox point of view (The Rt Revd John Hind, Church of England and Ass. Prof. Ionut Tudorie, Romanian Orthodox Church respectively). The significance of meeting in Järvenpää derives from the fact that the text of the Porvoo Common Statement was finalized in this house of *Kirkon koulutuskeskus* in 1992.

Resulting from the presentation of the papers, there was a strong desire on the part of all the participants to explore in more detail areas of shared interest. Following extensive discussion, these broad topics were identified as being fruitful for deeper consideration of the theme of the consultation:

- 1) The compatibility of the understanding of the Church in the Porvoo Common Statement and the Orthodox understanding of the Church,
- 2) Ministry, apostolicity and mission, and
- 3) The Holy Spirit: creation and growth inside and outside the Church.

Under these three broad headings, the following range of issues were identified:

1. The compatibility of the understanding of the Church in the Porvoo Common Statement and the Orthodox understanding of the Church
  - a) The concept of unity in the Porvoo and Orthodox traditions
  - b) The true Church of Jesus Christ
  - c) The image of the Church from which we start in each of our traditions
  - d) Unity and diversity

2. Ministry, apostolicity and mission
  - a) Apostolicity in the context of unity, catholicity and holiness
  - b) Witnessing to the Gospel
  - c) Doctrine, theology and growth in the understanding of dogma
  - d) Issues of accountability in various dialogues
  
3. The Holy Spirit: creation and growth inside and outside the Church
  - a) The spiritual life and entering into the mystery of the Trinity
  - b) Growth and unity in the context of conflict
  - c) The canonical and the charismatic in the Church
  - d) Creation, Church and the whole world

From the group discussion, the following emerged:

1. Following Biblical teaching that there is “one body and one Spirit... one Lord, one faith, one baptism, one God and Father of all” (Eph 4:4-6), we have considered the Trinitarian basis of the Church, and the marks of the visible unity of the Church, insistent that the unity, holiness, catholicity and apostolicity must always be held together. We considered some of the fundamental aspects of communion as encountered in the Orthodox churches and the Porvoo Common Statement. We also examined ways in which the true Church is recognized along with the limits of diversity within the unity of the Church. We noted that further work on unity and diversity, and on the unity of the Church, is required in the light of the common challenges to Christian witness in contemporary Europe.
  
2. Witnessing to the Gospel is vested in the living tradition. Orthodox participants expressed the conviction that the guarantee of apostolicity lies in the episcopal succession and in the spiritual experience of the believers. Members of the Porvoo churches present also suggested that the guarantee of apostolicity lies in the Church as a whole, united in Word and Sacrament, embracing the historic episcopate as a “visible sign expressing and serving the Church’s unity and continuity in apostolic life, mission and ministry” (Porvoo § 58 a vi). Both affirmed the importance of theology in ongoing dialogue with the proviso that such dialogue occurs in particular contexts. There was a further recognition that it may impact upon other relationships.
  
3. The Church’s purpose is located within God’s redemption of the cosmos, and the Eucharist has an inescapably eschatological dimension. The Church is a divine reality which must be expressed in canonically defined forms, but cannot be wholly identified with them. The Holy Spirit is at work everywhere, even outside the boundaries of the Church. The doctrine of the Trinity implies both diversity and unity of the Church. Conflict can sometimes be understood positively, as a dynamic of growth. All these statements require much further exploration.

The consultation was conducted in the spirit of the *Charta Oecumenica*, chapter 6: “We belong together in Christ and this is of fundamental significance in the face of our differing theological and ethical positions... In order to deepen ecumenical fellowship, endeavours to reach a consensus in faith must be continued at all cost. Only in this way can church communion be given a theological foundation. There is no alternative to dialogue.”

We wish to thank the Conference of European Churches and the Evangelical Lutheran Church of Finland for facilitating this theological consultation. Our theological explorations were framed in prayer. Our hope is that we will continue the work begun in Finland in a subsequent consultation. We recommend the CEC to facilitate a further consultation as a matter of urgency in order to harness and develop the theological dynamic manifested in the Järvenpää consultation. Participants

are further invited to share their rich theological experience of the consultation with their colleagues and church members.

*Järvenpää, 3 December 2005*

## List of Participants

### **I. Anglican**

1. The Rt Revd John Hind, Bishop of Chichester, Church of England
2. The Rt Revd Michael Jackson, Bishop of Clogher, Church of Ireland
3. The Revd Canon Dr Anders Bergquist, Church of England
4. The Revd Dr Jeremy Morris, Church of England

### **II. Lutheran**

5. The Rt Revd Dr Voitto Huotari, Bishop of Mikkeli, Evangelical Lutheran Church of Finland
6. The Revd Professor Dr Matti Kotiranta, Evangelical Lutheran Church of Finland
7. The Revd Dr Stephanie Dietrich, Church of Norway

### **III. Orthodox**

8. Dr Giorgios Kakkouras, Church of Cyprus
9. The Revd Andrei Eliseev, Russian Orthodox Church
10. Prof. Dr Anestis Keselopoulos, Church of Greece
11. Prof. Dr Dimitra Koukoura, Ecumenical Patriarchate
12. The Very Revd Archpriest Veikko Purmonen, Orthodox Church of Finland
13. Mr Andrzej Kuzma, Orthodox Church of Poland
14. The Revd Dr Conf. Ioan Mircea Ielciu, Romanian Orthodox Church
15. Mr Ionut Tudorie, Romanian Orthodox Church
16. Mr Dan Apostu, Orthodox Church in the Czech Lands and Slovakia

### **IV. Observers**

17. Fr Datev Hakobian, Armenian Apostolic Church
18. Ass. Prof. Ph.D. Else Marie Wiberg Pedersen, Church of Denmark
19. The Revd Rupert Moreton, Anglican Chaplain in Helsinki
20. The Revd Prof. Dr OKR Michael Bünker, Community of Protestant Churches in Europe (Leuenberg Fellowship)

### **V. Staff**

21. The Revd Prof. Dr Viorel Ionita, CEC
22. The Revd Canon Dr Charles Hill, Church of England
23. The Revd Dr Matti Repo, Evangelical Lutheran Church of Finland
24. The Revd Dr Risto Cantell, Evangelical Lutheran Church of Finland
25. Dr Kaisamari Hintikka, Evangelical Lutheran Church of Finland
26. Mr Miika Ahola, Student of Theology, Steward

**CEC FACILITATES DIALOGUE BETWEEN EASTERN ORTHODOX  
AND ANGLICAN/NORDIC LUTHERAN CHURCHES**

A consultation between theologians from of Eastern Orthodox Churches and the so called "Porvoo Churches" was held from 1-4 December 2005 at the Church Institute for Advanced Training (*Kirkon koulutuskeskus*) of Järvenpää, Finland, at the initiative of the Conference of European Churches (CEC). The "Porvoo Churches" are a group of Anglican and Nordic and Baltic Lutheran Churches which have entered into full communion after theological conversations held from 19789-1992.

Some 25 theologians from 15 European countries took part in the Järvenpää consultation, which focussed on the "Porvoo Common Statement" (1992). The Community of Protestant Churches in Europe (Leuenberg Fellowship) had observer status, as well as the Armenian Apostolic Church and the Church of Denmark. The papers presented included topics such as Anglican-Orthodox, Lutheran-Orthodox and Lutheran-Anglican dialogue, the understanding of the Church in the Porvoo Common Statement (from the Anglican and Orthodox points of view), and the ways in which the Porvoo Churches live out their communion. The consultation was organised by the Churches in Dialogue Commission of CEC, with the support of the Evangelical Lutheran Church of Finland.

Resulting from the presentation of the papers, there was a strong desire on the part of all the participants to explore in more detail areas of shared interest. Following extensive discussion, these broad topics were identified as being fruitful for deeper consideration of the theme of the consultation: a) the compatibility of the understanding of the Church in the Porvoo Common Statement and the Orthodox understanding of the Church; b) ministry, apostolicity and mission, and c) the Holy Spirit: creation and growth inside and outside the Church.

Participants recommended that CEC facilitate a further consultation as a matter of urgency in order to harness and develop the theological dynamic manifested in the Järvenpää consultation.

The final communiqué of the consultation (including the list of participants) is attached.

\* \* \*

*The Conference of European Churches (CEC) is a fellowship of some 125 Orthodox, Protestant, Anglican and Old Catholic Churches from all countries of Europe, plus 40 associated organisations. CEC was founded in 1959. It has offices in Geneva, Brussels and Strasbourg.*

For more information:

Luca Negro

CEC Office of Communications

Phone +41 22 791 64 85 or 791 63 25

Fax +41 22 791 62 27

e-mail [Luca.Negro@cec-kek.org](mailto:Luca.Negro@cec-kek.org)

Website: [www.cec-kek.org](http://www.cec-kek.org)



**Eastern-Orthodox-Porvoo Consultation**  
**Järvenpää, Finland, 1-4 December 2005**

**A general introduction to the Porvoo Communion of Churches**  
**Short comment from a Norwegian, Lutheran point of view.**

Revd. Dr. Stephanie Dietrich, Church of Norway,  
 Council on Ecumenical and International Relations, Church of Norway

### 1. Introduction

I was asked to give a comment on the life of the Porvoo Communion, or, as some rather would say, on the life of the communion of Porvoo churches.

This indicates the fact that there still is an ongoing discussion on the level of communion which is reached through the agreement. While some would say that we have reached "full communion", others would say that we have achieved a certain level of communion, but there are still "many steps to climb" towards fuller communion, while "full communion" actually still reflects the eschatological goal for all our ecumenical work. Therefore, it would be theologically right to say that we are in communion, but not that we are in full communion. This lecture does not have the purpose to give an overview over the theology of the Porvoo agreement, but should rather serve as a comment on the life and self-understanding of the communion today from my personal point of view.

When my church, the Church of Norway, had a process of discussion before the statement was approved by our Synod, many members of the church struggled in understanding the main points and the outstandingness of this agreement.

"This sounds nice", was said- "but why do we have to say so much about Bishops?", was asked, mainly from members of our church on a congregational level.

What I want to underline is that this huge emphasis on episcopacy and the historic episcopate as a presupposition for the full acknowledgement of our ordained ministries is not necessarily very familiar to all parts of the Lutheran churches, while it certainly is a main aspect of the self-understanding of the Anglican churches which were involved in the dialogue leading towards the Porvoo Common Statement. At the same time, the Porvoo process helped us to come to a clearer understanding of our own ministerial structures, and the meaning of episcopacy for our church.

The Porvoo Common Statement is an ecumenical agreement which serves as the foundation for the so called Porvoo communion. The statement deals a lot with the understanding of ministry, episcopal succession and the ministry of oversight.

*Nevertheless* it has to be emphasized already at this point that the life and vitality of the Porvoocommunion, based on this fundamental agreement, embraces almost all the aspects of ecclesial life, not only the aspects related to questions of order. The uppermost foundation of our communion is the common understanding of the gospel, the Holy Scriptures and the Sacraments.

With other words: Porvoo is about the common understanding of ministry and episcopacy in so far as the agreement on these matters is necessary for the living together of our churches.

What is Porvoo about?

I think if you ask the members of the different Porvoo churches who are represented here, you will get as many answers as there are persons. Even within each member church we can find different interpretations of the same text. And, let me add to that at this point: I do not think anybody should have the right to claim the one and only right understanding.

At the same time, all the member churches of the Porvoo communion feel a *commitment* to being a member of it. This commitment includes not at least an awareness of the extraordinary theological results of this statement, and an awareness that the Porvoo communion is a communion “of flesh and blood”, which means that our unitedness in Christ must become visible through shared life and common efforts to stand together in mission and ministry. This includes also mutual accountability, respect for each other, and a spirit of common life as a family, based on our close relations both in theology and in the concrete mission of the church.

## **2. Structure of Communion, the Porvoo Common Statement and the Porvoo Declaration**

The basis for the life of the communion is the Joint Declaration which is signed by the member churches of Porvoo. The declaration itself must be understood in the light of the whole statement which explains the theological argumentation which forms the basis of the declaration. For the Anglican churches, the basic ecumenical problem in negotiations with Nordic Lutherans was always the historical succession of bishops.

For *Lutherans*, however, matters of church order are usually understood as secondary, whereas the content of theological confession, the unity in teaching the Word and administering the sacraments according to our confessions, mainly the Confessio Augustana, is seen as the primary ecumenical issue. This certain Lutheran interest in doctrinal paragraphs other than the understanding of ministry is not the most dominant theme in the Porvoo statement, but it is present in the paragraph 32, where the statement, based on other earlier dialogues, confirms that the churches share a common belief in the understanding of the Scriptures, the gospel, in “God’s justifying grace”, in the basic creeds of the Church of the early centuries. This paragraph also underlines that our churches confess and celebrate the apostolic faith in liturgical worship, and that these similar forms of worship are an important expression of our common faith. From a Lutheran view, the paragraphs 32 g. and h. on Baptism and Eucharist are some of the most important paragraphs in the statement, when it comes to the theological basis for our communion. *Also the Porvoo agreement proceeds therefore in its understanding of church unity from the constitutive primacy of “faith” as the decisive core of communion. At the same time, it includes questions of order in its argumentation, not making them decisive for communion, but still necessary for full communion in an Anglican-Lutheran context.*

Within our Lutheran tradition in the Northern European region, one might observe that there are differences in the approach to ecclesiological reflections on the relation between the basis for the church and for communion, and questions of order. While the western Lutheran churches usually put more emphasis on this constitutive primacy of questions of faith, the other churches often put a somehow stronger emphasis on the interrelatedness of “faith” and

“order”. *Nevertheless, these nuances do not threaten our community, neither in the Lutheran World Federation nor in the Porvoo communion.*

Both in the LWF and in the Porvoo communion there is a broad agreement on the understanding of the teaching of the Word and the administering of the Sacraments, which is the basis for our being in communion.

### **The Porvoo Common Statement**

The Porvoo Common Statement is based on many other dialogues and agreements concerning its understanding of the nature of the church and the goal of visible unity, and concerning the agreement on substantial areas of belief and practice which Anglicans and Lutherans have in common. The report breaks new ground concerning the understanding of Episcopal ministry and its relation to succession.

In the Porvoo Common Statement, there is spelled out a deeper understanding of apostolicity, of the Episcopal office, and of historic succession as a sign.

It is especially this part of the report, giving a broad characterization of episcopé, which opens up for the communion between our churches, and in many way represents a theological breakthrough for the relation between Lutheran and Anglican churches.

In p.57 Porvoo says: *“In the light of all this we find that the time has come when all our churches can affirm together the value and use of the sign of the historic Episcopal succession. This means that those churches in which the sign has at some time not been used are free to recognize the value of the sign and should embrace it without denying their own apostolic continuity.”* For us as Lutherans, this means that we are committed to use the sign of episcopacy, we value it as a necessary part of our churches’ lives’.

From a Norwegian point of view, we would add that we value it as a necessary part of our church’s life and self-understanding, but we would not suppose that *one* concrete way of ordering episcopé, the ministry of oversight, should be made the condition for alter- and pulpit-fellowship. This was one of the main reasons why Church of Norway found it theologically consistent to sign both the Leuenberg agreement and the Porvoo declaration.

It is not my duty to go further in exploring the Porvoo statement and declaration theologically at this point- it will be done in a lecture later on.

Here, I am asked to give an introduction into the main lines of the life of the communion.

Most of the structure in the agreement is based on the decisions made in the Porvoo *declaration*, which is the actual document, which was signed by the churches, not the statement in its whole.

### **The Porvoo Declaration**

In the Porvoo Declaration, the signatory churches make a number of fundamental acknowledgements and commitments. Most of the acknowledgements are similar to other ecumenical agreements between churches of the Anglican and Lutheran tradition, such as the Meissen agreement and the Reuilly agreement. The difference lies in (v), where it says: We acknowledge that personal, collegial and communal oversight (*episcopé*) is embodied and exercised in all our churches in a variety of forms, in continuity of apostolic life, mission and ministry; and (vi) we acknowledge that the Episcopal office is valued and maintained in all our churches as a visible sign expressing and serving the Church’s unity and continuity in apostolic life, mission and ministry.”

This is certainly a big step, from the Anglican side, to acknowledge fully the ministry in our Lutheran churches. But it is also an important step for churches like my own, when explicitly giving such an emphasis to the role of the Episcopal office.

The commitment in the Porvoo declaration gives an outline of the practical method for the implementation of the declaration on the life of our churches.

### **3. Historical background and member churches today – Porvoo – a global model of communion?**

The Porvoo agreement is, like many other ecumenical agreements, the fruit of many decades of ecumenical work and negotiations all over the world. Both multilateral dialogues, such as the Lima document, bilateral global dialogues between Anglicans and Lutherans, and Bilateral dialogues on a regional level give the background for the process leading towards this milestone of an ecumenical agreement. In addition to that, the strong historical bonds between our countries played an important role.

The Porvoo Common Statement is an ecumenical agreement between the Anglican Churches in Great Britain and Ireland on the one hand and Nordic and Baltic Churches on the other. The Lutheran Churches of Norway, Sweden, Finland, Estonia and Lithuania are member churches, while the Lutheran churches of Denmark and Latvia participated in the negotiations, but have not finally signed the agreement. These churches participate in the work of the communion as observers.

The full membership in this communion is though created through both the participation in the negotiations and the signing of the Porvoo declaration.

Time by time, one of the questions which discussed in the communion is, whether the communion can be opened up for other churches who wish to sign the declaration.

Theologically, this poses many questions: Until now, the participation in the dialogue leading forward to the agreement was seen as decisive for the full participation in the communion. For the outcome of the negotiations leading towards the Porvoo communion, the *historical and geographical vicinity* was very important. This historical vicinity also includes the fact that *all the Porvoo churches have Episcopal sees and a historical tradition of Episcopal structure.*

The Lutheran reformation in the Nordic and Baltic countries is to a far extent understood as a church improvement and a process of purification than a radical breach. Therefore, historical Episcopal sees continued as such. Still, there is a difference between the Lutheran churches of the Porvoo communion, which was important, mainly from the Anglican perspective: In Norway, Denmark and Iceland, the historical succession was interrupted, different from the situation in Sweden and Finland.

The Porvoo Common Statement deals with this historical fact by underlining (34):

” In some of the territories the historic succession of bishops was maintained by episcopal ordination, whereas elsewhere on a few occasions bishops or superintendents were consecrated by priests following what was believed to be the precedent of the early Church. One consequence of this was a lack of unity between the ministries of our churches and thus a hindrance to our common witness, service and mission. The interruption of the episcopal succession has, nevertheless, in these particular churches always been accompanied by the intention and by measures to secure the apostolic continuity of the Church as a Church of the gospel served by an episcopal ministry. The subsequent tradition of these churches demonstrates their faithfulness to the apostolicity of the Church. In the last one hundred years all our churches have felt a growing need to overcome this difficulty and to give common expression to their continuous participation in the life of the One, Holy, Catholic and Apostolic Church.”

At this point there has to be added that from the point of the Lutheran churches, we have never had any restrictions concerning the recognition of the Anglican ordained ministry.

#### **4. Concrete Examples of Work within Communion**

From 1993 until today, the member churches have been working on the implementation of the agreement on many levels: Many parish- and diocesan contacts have been established, there is an exchange of pastors, cooperation on study projects, mutual consultation on theological questions and not at least a great awareness of the importance of the Porvoo Communion in the mind of our church leaders. There are regularly arranged Porvoo Theological Conferences, Church Leaders' Meetings, Primate Meetings, Porvoo Contact Group meetings, taking care of the usual ongoing business and coordinating of arrangements and contacts. Information on the process is regularly put on the Porvoo website ([www.porvoochurches.org](http://www.porvoochurches.org)). As the agreement puts a strong emphasis on "visible unity", Porvoo has been highly successful as a model for how a communion of different churches who are close through their geographical and theological heritage can develop means of common work and life on the basis of a foundational theological agreement.

#### **5. Examples from Church of Norway- implementation of the agreement**

One might be interested how an agreement like the Porvoo agreement works out in a context like the Norwegian one, where you can find a strong pietistic and revivalist heritage in many areas of the country, a far reaching scepticism against hierarchical structures of all kinds, and an understanding of Episcopal ministry which to a large degree looks at it as a special form of pastor's service, not serving a local congregation, but a local diocese.

Still, there are many different opinions and interpretations of the agreement. But many people have seen the value of the agreement, opening up for a closer cooperation and exchange with our Anglican sister churches on all levels of church life. Here, there are still many opportunities to deepen our communion, both on a local and on a national level.

One concrete example of theological change in my church is that cathedral deans no longer have the admission to ordain pastors under certain circumstances. It became obvious that this causes theological problems in our relationship to the Anglican churches, threatening the possibility of full interchangeability of ministry inside the communion.

At the same time, even having changed this practice, we will still understand our orders as fully valuable orders, also before we became members of the communion, and before bishops from the Anglican churches were invited to participate in the laying on of hands at the ordination of bishops "as a sign of unity and continuity of the Church" (b.vi).

#### **6. Obstacles, challenges and open theological questions**

One of the theological points of disagreement is the question of women in the episcopate. All the Nordic churches, the Church of Ireland and the Scottish Episcopal Church have opened up for having women in the episcopate. Both Church of Norway and Church of Sweden already have several women bishops. It certainly causes problems when priests, both men and women, ordained by our women bishops cannot serve as ordained priests in all the Anglican churches.

What has to be mentioned in this context is that there is an ongoing dialogue on these questions both within and between the churches who are concerned about these questions. *The*

*process of common discernment is still going on, and the Porvoo communion is, due to my opinion, continuously improving in becoming a forum for mutual consultation, exchange on theological questions and, not at least, mutual accountability on questions concerning the whole communion.*

We do not want to sweep the problems under a carpet.

If some of the churches will end up with a final decision not only to be in a process concerning this question, but to say that the service of our women bishops is not recognized as right orders, this would cause severe problems to the whole communion, threatening its fundamental idea of full interchangeability of ministry as a visible sign of unity.

There is still theological work to do on the understanding of confirmation, and the understanding of diaconal ministry. Here, there are still theological differences to be solved- and which we are working on in a spirit of mutual consultation and accountability within the communion.

## **7 Perspectives for the communion- personal reflections from a Norwegian point of view**

In 2006, we will celebrate the ten years anniversary of the signing of the agreement.

Compared to other ecumenical bodies and fellowships, the Porvoo communion is a young communion- and I would personally say that we are on the right way concerning the deepening of our communion, and the common life in witness and service.

One of the challenges is still to underline that the Porvoo communion is concerned about much more than questions of order, ministry and oversight.

The broad commitment, which is outlined in the declaration, helps us to keep in mind many of the remaining challenges.

In addition to that, we have to keep in mind our ecumenical commitment, not only to the member churches in the Porvoo communion, but also in strengthening the links and deepening the relationship to other churches, ecumenical bodies and world communions. The Porvoo communion should not become a special northern European block, exclusive in its understanding of communion and ecumenical engagement.

*The communion is not an end in itself, but it is a part of the pursuit of a wider unity.*

It hopefully can contribute and inspire other churches of different traditions to seek for new ways to overcome the remaining differences between them. The Porvoo declaration shows that it is possible to achieve substantial unity in our faith in the triune God, even when this doesn't seem possible in the beginning.

I will end this introduction, with some of the words from the last paragraphs in the Statement on the wider ecumenical commitment:

*"We rejoice in our agreement and the form of visible unity it makes possible. We see in it a step towards the visible unity which all churches committed to the ecumenical movement seek to manifest. We do not regard our move to closer communion as an end in itself, but as a part of the pursuit of a wider unity". (60)*



 THE CHURCH  
OF ENGLAND  

---

ARCHBISHOPS'  
COUNCIL

To: Porvoo Contact Group Members

Council for Christian Unity  
Revd Canon Dr Charles Hill  
European Secretary

21 December 2005

Dear Contact Group Member,

**Porvoo Mission Consultation: Fresh Expressions of Church**

**Monday 16<sup>th</sup> – Thursday 19<sup>th</sup> October 2006,  
The International Study Centre, Canterbury Cathedral**

Following our discussion of the 2004 Theological Conference recommendations at the Contact Group earlier this year, I am delighted to report that arrangements have now been made for the above consultation, in collaboration with the Rt Revd Graham Cray, Bishop of Maidstone and chairman of the working group which produced the Church of England report, *Mission-shaped church*.

The report has led to a major commitment by the Church of England to review structures and priorities in the light of the emerging *fresh expressions of church*. It is clear that this new mission challenge is common to all our churches, and indeed is an important unifying factor for the Porvoo partner churches, in a spiritual and social/cultural context which is undergoing great change in most of our countries.

The Porvoo Declaration commits our churches (i) *to share a common life in mission and service...* and (ix) *to encourage consultations of representatives of our churches, and to facilitate learning and exchange of ideas and information in theological and pastoral matters.*

We envisage a residential meeting of up to about 15-20 specialists, together with support staff, for a period of nearly 72 hours. A number of one and a half hour sessions would be available for presentations and discussion, and it is hoped to include visits to local initiatives in the Canterbury diocese. We would hope that each Porvoo member church will be represented, but churches which do not have available specialists on the 'fresh expressions of church' agenda should not feel that they need to be represented at all costs.

Church House, Great Smith Street, London SW1P 3NZ

Direct Line +44(0)207 898 1474 Switchboard: +44(0)207 898 1000 Fax: +44(0)207 898 1483

Email: [charles.hill@ccu.c-of-e.org.uk](mailto:charles.hill@ccu.c-of-e.org.uk) Website: <http://www.cofe.anglican.org/info/ccu> DX: 148403 Westminster 5

The Archbishops' Council of the Church of England is a registered charity

The consultation will report back to the member churches and the Porvoo Contact Group, but the main aim is to establish, as other groups have done, a Porvoo network of specialists in this field who can then work together, avoiding duplication, and striving for the best use of church resources in this common endeavour.

### *Background*

You will recall the outcomes of the Second Porvoo Theological Conference, held from 23 to 27 September 2004 at Skálholt, Iceland. The conference focused on *Tools for Discipleship – The Vocation and Mission of the Whole People of God: Our Common Challenge*. Five major presentations were given, which are posted on the Porvoo Churches website ([www.porvoochurches.org/iceland.html](http://www.porvoochurches.org/iceland.html)) and which were commended to the churches for further study:

The European Context – Current Challenges (Professor Grace Davie, England)

The Cultural Context – Church Values and Popular Culture (Revd Professor Carl Reinhold Bråkenhielm, Sweden)

The Theological Context – The Relation Between Mission and Ministry (Revd Prebendary Dr Paul Avis, England)

New Ways of Reaching Post-Modern Society – (Revd Professor Heikki Kotila, Finland)

The Anthropological Context: Christian Vocation in the Family – (Revd Erling Pettersen, Norway)

The conference recommended to the Porvoo churches that they

- share initiatives for helping people to read and respond to the Scriptures;
- work together to equip Christian believers to give an account of their faith;
- identify and share successful models of lay education;
- work together to equip the Christian people to engage in living encounters with people of other faiths;
- encourage collaboration in rediscovering holiness in everyday life and developing simple patterns for Christian living;
- establish and maintain a mechanism for the exchange of views on important topics of political, social and cultural concern, leading to common action; and
- each identify, evaluate and present to the other churches one aspect of its mission that it does well.

At the same time the *Fresh Expressions* initiative, deriving from the *Mission-shaped church* report ([http://www.cofe.anglican.org/info/papers/mission\\_shaped\\_church.pdf](http://www.cofe.anglican.org/info/papers/mission_shaped_church.pdf)) has gathered momentum and aroused great interest, both in England and elsewhere – full details and a wealth of resources are available on the website <http://www.freshexpressions.org.uk>. I strongly recommend that you study the contents of the report and the latest developments on the Fresh Expressions site, in order to decide on your representatives, and on the sort of projects they might like to present at the consultation.



It seems, then, exactly the right time for the Porvoo churches as a whole to share their developing experience in this agenda, linking up to a number of the key recommendations issuing from the Theological Conference. We are fortunate to have booked an excellent conference venue at an advantageous rate: the cost for full board (tea on Monday to lunch on Thursday) is £249 per person, to which we may add a small amount to cover transport to nearby locations. Invoices will be sent to the participating churches, as usual with such events.

### *Proposal for the Consultation*

We would envisage a basic programme structure which would include:

#### **Monday late afternoon and evening**

1. Introduction to the *Mission-shaped church* agenda and update on where this initiative is now in the Church of England (including consideration of the theological foundations and the mission context – how the constants of the Gospel are addressed in a changing context).
2. Parallel introduction from the Nordic and/or Baltic context.
3. Then, being deliberately selective, we propose focussing on two key themes for the full two days of work:

#### **Tuesday**

Case studies and presentations on the question of 'Permission' – how the Porvoo churches are responding to the challenge of *fresh expressions of church* in terms of church order and culture at the national, diocesan and parish level. What are the challenges and what lessons can we share? We hope to include a visit to a local project which will illustrate the issue in practice.

#### **Wednesday**

Case studies and presentations on the theme of 'Leadership' – what are the implications of *fresh expressions of church* in terms of the calling, selection, training and authorisation of leaders, both ordained and lay? Group visits to a number of local projects may be arranged.

#### **4. Thursday**

Drawing conclusions from our experience; ways in which the Porvoo churches can share and learn from each other in this field; the structure and function of a Porvoo network for *fresh expressions of church*. Possibility of a resource-based Porvoo web site for such a network, on which information on projects can be collated.

These are the proposals – we should be most grateful for reactions and suggestions as we move into the detailed planning of the consultation.

At this stage, I should be grateful if you would arrange for your church to decide whether

and how you would like to be represented at this important consultation. Please pass this invitation on to the relevant national officers in your church. It would be extremely useful if you could let me have details of your proposed delegates (and their particular specialisms) by **1<sup>st</sup> March 2006 at the latest**. This will enable us to invite individuals to prepare papers and background material for the consultation, and also finalise the focus and range of the event.

Please contact me if you have any further queries at this stage.

With all good wishes

Yours sincerely

*Elspeth Colke*

PP The Revd Canon Dr Charles Hill  
Anglican Co-Secretary, Porvoo Contact Group  
cc: Bishop of Maidstone; Revd Paul Bayes, John Clark, Revd John Cole, Canon Andrew Norman

**THE COMMUNION OF THE PORVOO CHURCHES  
CONSULTATION ON THE DIACONATE  
25-27 JANUARY 2006  
THE ROYAL FOUNDATION OF SAINT KATHARINE LONDON**

**PARTICIPANTS**

The Consultation took place under the chairmanship of  
The Rt Revd Dr Ragnar Persenius, (Church of Sweden) and  
The Rt Revd Martin Wharton, (Church of England),  
Co-Chairs of the Porvoo Contact Group

Other participants were

The Revd Prebendary Dr Paul Avis, (Church of England)  
The Revd Canon Rosalind Brown (Church of England)  
The Revd Dr Stephanie Dietrich (Church of Norway)  
The Revd Atis Grinbergs (Evangelical Lutheran Church of Latvia)  
The Revd Peter Hayler (Church in Wales)  
The Revd Canon Dr Charles Hill, Anglican Co-Secretary, Porvoo Contact Group (Church of England)  
Mr Leiv Sigmund Hope (Church of Norway)  
The Rt Revd Dr Michael Jackson (Church of Ireland)  
The Revd Knut Erling Johansen, (Church of Norway)  
The Revd Dr Tapio Luoma (Evangelical Lutheran Church of Finland)  
The Revd Øyvind Meling (Church of Norway)  
The Rt Revd Karsten Nissen (Evangelical Lutheran Church in Denmark)  
The Revd Tiit Pädam (Estonian Evangelical Lutheran Church)  
The Revd Canon Robert Paterson (Church in Wales)  
The Rt Revd Stephen Platten, (Church of England)  
The Revd Dr Matti Repo, Lutheran Co-Secretary, Porvoo Contact Group (Evangelical Lutheran Church of Finland)  
Professor Turid Karlsen Seim (Church of Norway)  
Deacon Ninni Smedberg (Church of Sweden)  
The Revd Dr Anne Tomlinson (Scottish Episcopal Church)  
The Revd Osmo Vatanen (Evangelical Lutheran Church of Finland)

Observers

The Revd Stephen Heard, Chairman of the London Deacons Group  
The Revd Sue Jackson, Warden of the Methodist Diaconal Order

**INTRODUCTION**

Representatives of the communion of the Porvoo Churches gathered for this Consultation in order to deepen their churches' understanding of and collaboration in the diaconate.

The Porvoo Declaration, the foundation document of the communion between the Porvoo Churches, commits its signatory churches "to work towards a common understanding of diaconal ministry."

The Consultation was encouraged to learn of developments which are taking place in the Porvoo Churches. Both traditions are moving towards one another in their understanding of diaconal ministry, one of the fruits of the growing together of the churches. In the Lutheran tradition, there is a growing awareness of the link between the deacon's ministry and the worship of the church, and

in the Anglican tradition, there is a growing awareness of the importance of the deacon as a herald of the gospel in word and action.

Within the strong Lutheran tradition of caritative *diaconia*, steps are currently being taken in some of the Baltic and Nordic Porvoo Churches towards integrating this into the ordained ministry. Discussion is continuing in each church, and on the practical level there has been some sharing of diaconal ministries. Within the Anglican tradition, there is a concern to take further the study and development of the distinctive diaconate which is flourishing in some dioceses. In both traditions, there is on-going work on the understanding of ministry, ordained and lay.

The framework of the Consultation was based on eight questions which had previously been considered and approved by the Porvoo Primates' Meeting held in Trondheim in October 2005. The questions were as follows:

#### **For Anglicans**

- What diaconate does the presbyterate have and exercise?
- What is the relationship between the ministry of the Anglican Reader (or lay preacher or catechist) and the ministries of the Deacon and Priest?
- What range of theory and practice can be identified across the Anglican Communion?

#### **For Lutherans**

- What is the relationship of the Deacon to the ordained Pastorate and to various full-time lay ministers?
- What is the relationship between the caritative and liturgical functions of the Deacon? What of the go-between ministry?
- If ordination to one order is ordination to the ministry, is a subsequent ordination to the priesthood a second ordination?

#### **For Both**

- What theological questions underlie the interchangeability of diaconal ministry?
- What do we mean by order?

The various papers given at the consultation are available on the Porvoo Churches website: [www.porvoochurches.org/last4years/index.htm](http://www.porvoochurches.org/last4years/index.htm)

### **IDENTIFIED AREAS FOR JOINT STUDY AND ACTION**

- How do we understand the relationship between the one-ness of the ministry [Porvoo Common Statement 32.] and the differentiation of ministries? (There are terminological issues to face in this context.)
- How can we grow in a deeper understanding of a three-fold ministry which is non-hierarchical?
- In what ways do the challenges of modern society make us aware of the missiological dimension of this go-between ministry in discerning the needs, hopes and concerns of the times? [Hanover Report C.48]
- What means can be found to explore the breadth of expression found within our Churches of the charitable, liturgical and educational elements of diaconal ministry?
- What do we understand by the liturgical acts of ordination, consecration and commissioning? (There are terminological issues to face in this context.)
- What are the issues raised by direct or sequential ordination to the presbyterate?

- How do we in our various ways make the educational requirements meet the profile of the diaconate?
- What can we learn from one another in forms of education, training and formation for diverse expressions of diaconal ministry?
- What issues are raised by a broadening of the diaconate in some churches to include such callings as youth worker or cantor?

*DRAFT 4: 31.01.2006*



## Rapport nr. 04/06

### Rapport fra "The Communion of the Porvoo Churches Consultation on the Diaconate", 25.-27. January 2006 i London v/ rådgiver MKR, Stephanie Dietrich

#### Bakgrunn:

I Porvooavtalen forplikter kirkene seg til å arbeide videre med forståelsen av diakonatet. Frem til nå er temaet ikke blitt satt på en felles offisiell "Porvoo-dagsorden". På initiativ fra Church in Wales, Robert Paterson, og Den norske kirke, ved undertegnede, ble det januar 2006 arrangert en 2-dagers konsultasjon om emnet i London. Fra Den norske kirke deltok Turid Karlsen Seim, Leiv Sigmund Hope, Knut Erling Johansen og Øyvind Meling. Turid Karlsen Seim og undertegnede holdt foredrag under konsultasjonen.

Når det gjelder konsultasjonens innhold og perspektivene for det videre arbeid, henviser jeg til vedlagte communiqué fra konsultasjonen. Alle foredragene vil bli gjort tilgjengelig på Porvoo fellesskapets internettsider.

#### Kommentar:

I mange av Porvoofellesskapets kirker pågår det et arbeid for å avklare forståelsen av diakontjenesten. Det var positivt at vi kunne samle representanter fra så mange av Porvookirkene, og synliggjøre noen av de prosessene som pågår i enkeltkirkene. Konsultasjonen synliggjorde nok at prosessen i de anglikanske kirkene mot en større vektlegging av diakontjenesten som en permanent, karitativ tjeneste, vil ta lang tid. Forandringer når det gjelder embetssynet er nok enda mer vanskelig for anglikanerne enn for lutheranerne- all den stund embetssynet står så sentralt og er så sentrert mot bispetjenesten og dens betydning for hele embetsstrukturen.

For det videre arbeid i Dnk kan vi blant annet ta med følgende:

- For vår egen del, bør vi nok ta en fornyet runde når det gjelder sakramentsforvaltningen som en mulig integrert del av diakontjenesten, slik vi også har den i dag, i forbindelse med soknebud. Selv om vise ordninger kan være riktige i vår egen kontekst, skaper de problematiske situasjoner i en økumenisk kontekst.
- Ut fra samtalen med representantene fra de andre lutherske kirkene ble det nok også understreket at ideen om et "samlediakoniat" ikke er tjenlig for det videre arbeid med klargjøringen av forståelsen av diakontjenesten.
- Det ble gitt uttrykk for anerkjennelse for måten Den norske kirke prøver å videreutvikle sitt embedssyn- både i samsvar med sin lutherske identitet og utfra en økumenisk åpenhet som man hilser velkommen innenfor Porvoofellesskapet.

Konsultasjonen ga langt fra svar på alle spørsmålene- men den satte i gang en nyttig og nødvendig samtale om embedsforståelse og ekklesiologi innenfor Porvoofellesskapet, som må føres videre i fremtiden.

Vedlegg: Communiqué (*tidl. utsendt*)





## The Porvoo Agreement Contact Group

### The Eleventh Meeting of the Porvoo Agreement Contact Group October 10<sup>th</sup> to 14<sup>th</sup> 2005, Trondheim, Norway

#### Minutes

Present:

The Rt Revd Ragnar Persenius	(Sweden, Co-Chairman)
The Rt Revd Martin Wharton	(England, Co-Chairman)
Ms Steinunn Arnþrúður Björnsdóttir	(Iceland)
The Revd Dr Johan Dalman	(Sweden)
Ms Elspeth Davey	(Scotland)
The Revd Dr Stephanie Dietrich	(Norway)
The Very Revd Desmond Harman	(Ireland)
The Revd Rupert Moreton	(Diocese in Europe)
The Revd Canon Robert Paterson	(Wales)
The Revd Dr Darius Petkunas	(Lithuania)
The Rt Revd Fernando Soares	(Portugal)
The Revd Veiko Vihuri	(Estonia)
The Revd Canon Dr Charles Hill	(England, Co-Secretary)
The Revd Dr Matti Repo	(Finland, Co-Secretary)
The Revd Jan Nilsson	(Observer, Denmark)
The Most Revd Janis Vanags	(Observer, Latvia)

*Apologies:*

The Rt Revd Carlos Lopez Lozano	(Spain)
---------------------------------	---------

#### **1. Welcome of New Member, Introductions**

The chairman welcomed the new representative for the Church of England Diocese in Europe, the Revd Rupert Moreton from Helsinki.

#### **2. Country Reports**

Country Reports were tabled and presented at various points during the meeting. In summary, the following items were covered:

##### **Denmark**

A commission has been set up to negotiate the future structure and legal status of the Church. As an experiment, sometimes dioceses have set up diocese councils – some are only consultative and others have formal competence in areas such as finance. The

Baptist Union in Denmark has protested about the monopoly of the Lutheran church regarding civil registration. There is still disagreement among the bishops on how much an order of service for a church blessing of registered partnerships is needed. During the year or two cases of office holders in the church expressing unorthodox theological views have caused concern. A new ecumenical structure is in place following the founding of the National Council of Churches in Denmark.

The contact group paid tribute to Ane Hjerrild, General Secretary of the Council on International Relations who had died in July 2005. Ane had been a much respected and loved member of the ecumenical community.

### **Diocese in Europe**

Recent developments included: the appointment of new chaplains in Denmark, Norway and Sweden; a joint Anglican-Church of Sweden appointment at the University in Gothenburg; the growth of the Anglican congregations in Tampere and Tallinn; continuing co-operation in ministry at the chaplaincy in Helsinki; and the disbanding of the congregation in Klaipeda.

Particular challenges were the relationship of the ministry at St Saviour's Riga to the Lutheran church in Latvia; the provision of English-language ministry to new congregations alongside the established chaplaincies in Norway and Finland; the loss of diplomatic status for chaplains which increased financial burdens on the congregations; the question of shared oversight and authorisation of the rites of the partner Church for use in the indigenous church – all these issues reflect the need to recognise and discuss in more detail the role of multicultural and multi-ethnic diaspora congregations in the implementation of the Porvoo Agreement. Certain issues needed to be discussed locally – there were new opportunities for English-language international ministry but also a difficulty in deciding how the conventional Anglican and Lutheran congregations relate to other groups who use English as an international language. On the other hand, Porvoo will not work unless there is a clear sense of common mission at the local level.

The Contact Group asked Dr Dietrich and Mr Moreton to seek clarification on the situation in Trondheim.

The issue of the translation of rites for use in the partner Church may not be as simple as it seems. For example, training would be necessary for pastors schooled exclusively in their own liturgy. The Diocese in Europe gives permission for Anglican liturgy to be used for occasional services. In Tampere, it was suggested that a translated Finnish liturgy might be used for a congregation currently using an English rite. In a Lutheran context, the use of an Anglican liturgy might be inappropriate, but it is important for people at the local level to discuss which form of liturgy is suitable for them. It was noted that the new authorised Anglican liturgies offer a very wide range of choice.

### **England**

The Co-Secretary reported on a number of key developments within the Church of England over the past year: the mission shaped church agenda had been given a new

impetus with resources for local parishes called *moving on in a mission shaped church*. The country had been shaken by terrorist bomb attacks in July 2005, and a report (already in production) from the House of Bishops, *Countering Terrorism*, examined issues around terrorism and international order. The issue of assisted suicide and voluntary euthanasia is of increasing parliamentary and public debate, and a major report had been issued by the Church of England. These are areas in which people expected the churches to have a voice. This could be an area in which the Porvoo churches could share expertise. The contact group felt that the member churches clearly need to circulate statements on these key ethical areas to each other. Dr Hill also reported on current trends in clergy training.

### **Estonia**

The last 12 months had seen important changes in the EELC. Andres Pöder had been elected as the new Archbishop – sadly his distinguished predecessor, Archbishop Jan Kiivit died suddenly in August 2005. Discussion is continuing in Estonia concerning future structures of episcopal oversight, on the training of clergy and lay people, and the issue of clergy salary and working conditions. Support for local parishes comes from twinned parishes abroad – this can lead to a situation where particularly large parishes benefit, but small parishes remain quite poor. The financing of parishes is still diverse, as the church cannot prescribe the level of giving.

### **Finland**

Topics reported on included the 850<sup>th</sup> anniversary of the Church in Finland; the election of a new Bishop in Turku; the drastic increase in the number of young adults who are leaving the church and measures to counteract this trend; new material for catechizing immigrants in a number of languages, and the preparation of different language editions of the Finnish liturgies; ecumenical activity in the WCC and LFF, ongoing dialogues with the Pentecostals, Methodists, Russian Orthodox and Roman Catholics. These dialogues have had some impact on local church relations. At Helsinki University a small group of students are working on Anglican studies.

### **Iceland**

The Lutheran church in Iceland covers 85.5% of the population. Strategic planning for the next six years embraces worship and fellowship, and the home. Demographic changes mean that it is difficult to cover some services in the countryside, and parishes may have to merge. A recent survey on religion in Iceland suggests that whereas churchgoing is at a lower level, participation in children and youth work is much higher, and Christian rituals at home are still important. Successful Church Days (=Kirchentage) were held in 2005. A review of the constitution is underway and may affect church financing and religious education. The church has been considering complex issues of human sexuality – issues have been referred to the doctrinal committee. Ecumenical highlights included the meeting of the Porvoo contact group and theological conference in Iceland in 2004, an LWF European church leader consultation in 2005, a new relationship between St Paul's Covent Garden and the Grafarvogskirkja in Reykjavik, the ordination of an Icelandic deacon in the Church of England, and various interfaith initiatives.

## **Ireland**

The report from Ireland covered significant changes in society (mainly through immigration) and the impact on the churches, in a country where new ethnic churches are springing up. In particular there was a need to make contact with people from the Baltic states to establish Christian links. Changes in the political scene included the issue of how to decommission the paramilitary organizations which are now engaged in a range of Mafia style operations, and how to work constitutionally with people who have participated in terrorist activity. Economic changes, particularly in the North, have resulted in the demise of traditional industries and increased social tension. The Church of Ireland report *The Hard Gospel* has now developed into a major programme dealing with 'sectarianism' (mostly a northern focus) and 'living with difference' (mostly a southern focus on immigrant issues).

## **Latvia**

In Latvia, the country has experienced both expectations and fear with its entry into the European Union. Increased poverty may affect church finances. The Lutheran church is restructuring its local operation and becoming more decentralized, with a proposal to create two more dioceses, and a need to renew the leadership of the training institutions. State/church relations have improved – Christian teaching has been introduced into schools as a normal subject. The cathedral in Riga has been finally returned and the state will pay half of the running costs. Major controversy has arisen surrounding a gay pride march which had commenced and ended at St Saviour's Anglican Church, and subsequent publicity on television. The Lutheran church was greatly concerned at these events, and action may have to be taken. The Diocese in Europe deanery urged compassion in the handling of this issue.

## **Lithuania**

Changes have taken place in the arrangements for Synod meetings and Consistory elections. The bishop is now elected for periods of nine years and Bishop Sabutis was traveling widely and uniting the church in the country. There were no changes in interchurch relationships, apart from a possible new relationship with the independent Lutheran church in Germany. Sexuality was not an issue for discussion *within* the church, although the Lutheran and Roman Catholic Churches had protested about the allocation of European Union money to gay organizations in Lithuania. A sensitive issue at the moment was the loss of many young people through emigration, now that the country had become a member of the European Union.

## **Norway**

In Norway, the government and the church are in the middle of a reform process towards disestablishment: a report from the state is due to be finished in 2006. The General Synod in 2005 considered the question *what does it mean to be a missionary church?* The aim was to arrive at a broader understanding of mission, closer to the LWF work on the concept of mission as transformation, reconciliation and healing. The theme next year will be *what does it mean to be an open folk church?* This will embrace questions on immigration and integration, and the theology of religious

dialogue. The church continues to discuss the role and understanding of culture in church in society, and the doctrinal commission is working on a report on human sexuality, to be published at the beginning of 2006. A faith education programme, covering the age groups 3-18 is engaging local congregations and will be evaluated in three years time.

## **Portugal**

The country is going through a difficult period politically with some social tensions and a worsening economic situation. Questions of sexuality are occupying the church and state. The Lusitanian church has celebrated its 125<sup>th</sup> anniversary, making a good impact on the population, and the celebrations close in November with the ordination of two men and one woman – the first woman in Portugal to be ordained to a church of the historical Episcopate. The Church is much occupied with the question of retaining young people and is concerned that ecumenical cooperation with the Roman Catholic Church is at a low point.

## **Scotland**

The SEC now has a full complement of bishops. The bishops produced a statement on the Windsor Report, which brought some opposition. Regular meetings take place between the College of Bishops and the Bishops' conference of the Roman Catholic Church in Scotland, for example on child protection matters. The church has revised its guidelines for the professional conduct of clergy, the ordinal, marriage liturgy, initiation rites, and admission to Holy Communion. Discussions have continued with the United Reformed and Methodist Churches, and on the possibility of setting up more local ecumenical partnerships. The church is also reviewing its work on training and lay education, and on church and society issues. The new provincial magazine *Inspires* has been a great success and includes regular contributions from Porvoo partners.

## **Sweden**

Dr Dalman reported on the following issues: Archbishop Hammar has been leading an initiative on the rights of immigrants and refugees; the Church had reacted quickly to the enormous pastoral and relief tasks following the tsunami disaster which had involved many Swedish people; changes in personnel included the announcement that the Archbishop will retire in the summer of 2006. An important ecclesial communion has been established with the Swedish Mission Church (see item 18.c below)- a final decision will be made in 2006. The General Synod is facing a decision on the blessing of civil partnerships at its October meeting, and also on a number of measures to counteract discrimination on grounds of sexual orientation. Theological reflection on these issues continues at a time when the government is proposing new legislation on marriage within the next few years. The governing body of the Church will return to a further theological review of issues about children and families including those of refugees. A major conference on prison chaplaincy and welfare is about to be held in Sweden.

## **Wales**

The report from Wales included the following items: a rule of life book on personal spirituality has been distributed throughout the church, loosely based on the Rule of St Benedict. It is the most important initiative in Wales for helping people to read and respond to the Scriptures. Structural changes in the organization of the Council for Mission and Ministry have meant painful staff cuts, on the basis that the Church does not need to provide at national level anything which can be provided by a diocese. The Church in Wales faces a serious financial situation with a reduction in the numbers of stipendiary clergy – fortunately, there seems to be a better financial situation emerging, together with increased personal giving by parishioners. Attendance figures continue to go down on Sundays, but rise for midweek services. The National Coalition for the Evangelization of Wales has hit difficult times. The major forthcoming Porvoo event will be the church leaders meeting in March 2006, for which two planning teams have been set up. New ecumenical canons have been approved for local use, going some way beyond provision in the other Anglican churches of the British Isles.

### **3 a. Meeting of Porvoo Primates and Presiding Bishops, Tuesday 11th October 2005**

Final preparations for the meeting were discussed. It was decided to propose to the Primates that the communications officers meeting parallel to the Church Leaders' Meeting might produce a presentation on Porvoo for the worldwide church to mark the tenth anniversary of the signing.

With reference to the 2003 Primates' minutes, it was reported that some Finnish pastors also have permission to officiate in the Diocese in Europe.

As to the 2005 meeting, the Chairman would be the Bishop of Nidaros.

The contact group felt that the *tour de table* in agenda item [2] should be relatively brief. The aim was to make general comments on Porvoo developments from the churches represented. The item tends to define the atmosphere of the subsequent discussions

The 'integrity of communion' would be a major issue on the agenda. The timing of the agenda was likely to be tight, leaving enough time to make decisions for further action. A short photo call will be included.

Reference should also be made to problematic events in Riga during a Gay Pride week: controversy had accompanied a Eucharist in St Saviour's church. Archbishop Vanags and the Roman Catholic Bishop had expressed their concerns to the Bishop in Europe.

The Primates Meeting provides an opportunity to explain clearly what Porvoo is aiming at, through direct experience from the member churches.

Questions of sexuality would be included, prompted by likely developments in Sweden, with the provision of a pastoral liturgy for same-sex relationships/civil

partnerships. This, however, is not a decision about the status of marriage, but a decision about liturgy.

Archbishop John Neill will raise the issue of pastoral needs in Baltic immigrant groups in Ireland. This is an example of migration bringing new inter-religious into the Porvoo countries.

The Church Leaders' Meeting will take the Denmark agenda further. Dr Repo would comment on the Ingrian situation. No answer has yet been received from ELCROS. These are small churches with limited resources, also assisted by the Missouri Synod and the EKD. Some legal problems with the Russian government had emerged. The Ingrian Church seemed to have cooled on the question of observer status in Porvoo.

The door should be kept open, but there was a need to clarify the situation and discuss expectations frankly. Competing conceptions of church are involved - these churches may be more naturally drawn to an association of Central European Protestantism than to the Nordic episcopal churches.

Informal contact was occurring between Anglicans and Lutherans in Austria, Britain and Poland.

The Primates meeting will also include an update on the consecration of women to the episcopate.

On consecrations, guidelines have been drawn up on possible tasks for [episcopal] representatives. Dr Dalman has drawn up a model of good practice and the contact group will need to consider how best to make use of these proposals.

The Church of England and the Church in Wales have restrictions on attendance at consecrations of women bishops. In Wales there are variations across the dioceses concerning the licensing of clergy ordained by women bishops in other churches. A further anomaly for Porvoo will eventually emerge as such clergy become bishops. The Church of England is gradually moving towards a decision on these issues.

On the diaconate, the Church of Norway will make a decision on the possible ordained status of this ministry. In a pilot project in Helsinki, a Finnish deacon has been ordained as an Anglican and will be ordained presbyter as a Lutheran. The Primates meeting will also stress the Porvoo commitment to develop a common understanding of diaconal ministry, and the work will be taken up at the London consultation in January 2006.

Church Leaders' Meeting - Canon Paterson will brief the Primates on latest developments. The emphasis in the title of the meeting on 'Come!' signifies the appeal of the Gospel to the wider community. Delegates will visit church-planting initiatives. 'Follow' echoes the call to discipleship; 'Me' (Christ-centred) underlines the need to maintain our identity in relation to and in dialogue with other faiths.

At the Cardiff meeting, it will be important to include an update on the question of Danish membership, on the Sunday evening, and also for a reflection on 10 years of Porvoo.

### **3 b. Review of the Primates' Meeting**

The meeting had been well-organised and very cordial, although the large size of the room may have inhibited debate. The contact group members could have been seated behind the Primates, perhaps encouraging more interchange between the latter.

A round table in a smaller room would be better. Perhaps a longer, more substantial meeting would be appropriate, and a better use of resources. An introductory day could be followed by a day of more detailed discussion. There was some feeling that the final document was not sufficiently specific.

Contact group members should ask Primates for their feedback.

Some small group work might be included, the scope of the agenda reduced, to concentrate on matters of immediate concern to Primates. The meeting is facilitated by the contact group, but the outcome is private to the Primates.

The 2007 meeting would be held in Dublin. Care would be taken in the structuring of the meeting, without losing the valuable social perspective. It was felt that the contact group should sit at the same table, but one would need to clarify whether they would be free to speak. There should be more business sessions, but no increase in topics. More discussion of 'communion' would be useful. Possibly an outside speaker could introduce one of the main topics - perhaps the Irish President might address the meeting.

On the question of ecumenical presence at one of the acts of worship, it was suggested that an invitation be extended to the Roman Catholic Church for one of the Primates' services in Ireland - the Church of Ireland will consider this.

On the financial side, individual churches will be invoiced for the Primates' meeting as for other Porvoo events.

These issues should be discussed in detail by the contact group next year.

### **4. Review of the 2<sup>nd</sup> Porvoo Theological Conference, September 23<sup>rd</sup> to 27<sup>th</sup> 2004, Skalholt, Iceland**

The Contact Group members considered the development in the issues specified in the "Report and Recommendations" from Skalholt.

The aim of the schedule for action was to point to models of good practice in the areas proposed by the Conference. Evidence was sought from the member churches of what was worth sharing. In Scotland, the exercise has helped to spread awareness of Porvoo in central church departments.

The outcome might take two forms: (i) ongoing co-operation between specialists from the member churches (ii) information on the Porvoo web site making material on this work available to a wider audience.



Churches have different levels of personnel resources available for such work.

The theme should have an underlying theological strategy - a proper reflection would put the Christian tradition in the modern context of our society. The theological conference looked at both context and tradition.

The contact group will review the different sections of the report in an effort to identify the particular strengths of individual churches. This might lead to the designation of 'lead churches' in Porvoo, commissioned by the contact group to disseminate resources or experience in particular areas.

Contact group members were asked to consider what their individual churches could do in this respect and to send details to the co-secretaries. One or two items per church could be offered, with Internet links.

A special contact group session will be held during the Church Leaders' Meeting, where a display of resources or other material can be organised. These should be sent in advance to Canon Paterson.

## **5. Consecrations**

Following the points made on this topic prior to the Primates' meeting, the contact group recalled what was decided in Reykjavik in 2004. Dr Dalman asked the Contact Group Members on the patterns their Churches follow in receiving visiting bishops or in preparing their bishops when sending them to participate in ecumenical consecrations. The Contact Group was to consider what can be done to make the visiting bishop/bishops benefit from the visit as much as possible. A "checklist" could be produced, including following points:

- Meet local priests from the Church of the visiting bishop who work in the hosting Church
- Ask the bishop to give a talk at a public meeting
- Give the bishop an introduction to the Church they are visiting (current affairs, outstanding issues etc)

Dr Dalman tabled material from a recent consecration in Sweden: this included biographical notes, details of an ecumenical meeting, and a service order. Arrangements were coordinated by the Archbishop's chaplain.

It was decided to share dates of forthcoming consecrations and to send information on these guidelines to the responsible officers in the churches or provinces. Contact group members were asked make known details of bishops attending consecrations so that an overview may be maintained - details to be sent to the co-secretaries.

Dr Dalman will supply a copy of the guidelines for the web site.

## **6. Evangelical Lutheran Church in Denmark and Porvoo**

Mr Nilsson reported on the Danish Bishops' reflections on the letter sent by the Bishops from the Anglican Churches in 2004.

10 years ago only the bishops produced a final statement on the discussion of Porvoo in the Danish Church. Now the Inter-Church Council was also involved in the process of making a decision on behalf of the Church. A decision must be supported by both the Bishops and the Council.

The key question was: was the 1995 decision a mistake or has a new situation emerged. It was necessary to minimise the problematic aspects - a new decision might be possible in due course.

The Leuenberg language of full visible unity as used by the Danes includes the interchangeability of ministry but not the laying on of hands. A declaration of church fellowship had been followed by practical sharing - what did this mean for the Danish Church?

For example, was the laying on of hands in consecrations a substantial sign of what is being shared - are we not called to share the whole of our life. Porvoo avoided the term 'full communion' in favour of 'movement to unity'.

The contact group decided that it would be useful to evaluate this aspect of the theological and practical implications of the Porvoo Agreement, focusing on what this means in practice - useful insights could emerge from the Church Leaders' Meeting. Lutheran statements on the nature of the church found echoes in Anglican formularies.

The Lutheran Church in Latvia has not yet discussed the practical implications of Porvoo, but has no difficulties concerning the ministry of women in partner churches. The difficulties in signing Porvoo relate not necessarily to the Anglican context.

It was proposed that a written statement be prepared for the Church Leaders' Meeting on the acceptability or validity of orders, setting out which body is the competent authority to make such decisions in a given church.

Archbishop Vanags will advise in due course on the question of a permanent Latvian observer on the contact group.

## **7. Relations with the Evangelical Lutheran Church in Russia and Other States (ELCROS), and with the Ingrian Church.**

In Edinburgh, the Primates meeting authorized the Archbishops of Finland and Estonia, assisted by the Diocese of Europe, to consult with Bishop Kuukauppi and Archbishop Kretschmar on the eventual membership of the Ev.Luth. Church of Ingria and the ELCROS in the Porvoo Communion. A report on the present situation was given in the Primates' Meeting.

The Ingrian Church is currently preoccupied with training and consolidation issues and does not have the resources to pursue possible Porvoo membership at the moment.

ELCROS is currently reorganizing under its new Primate, Archbishop Ratz.

[NOTE: Canon Hill has subsequently spoken with Archbishop Ratz - he is very positive towards Porvoo and would like to build a strong relationship with the Porvoo Churches. There is now potential to take this relationship further.]

## **8. Relations with the Conference of European Churches**

The contact group welcomed the appointment of the new General Secretary, the Venerable Colin Williams, Archdeacon of Lancaster. It is hoped that he will be able to attend the Church Leaders' Meeting.

A consultation bringing together the Orthodox and the Porvoo Churches will convene in December in Järvenpää, Finland, to discuss the Porvoo Common Statement. The Porvoo Churches have nominated the following as their delegates:

### **I. Anglican**

1. The Rt Revd John Hind, Bishop of Chichester, England
2. The Rt Revd Michael Jackson, Bishop of Clogher, Ireland
3. The Revd Canon Dr Anders Bergquist, Church of England
4. The Revd Dr Jeremy Morris, Church of England

### **II. Lutheran**

5. The Rt Revd Dr Voitto Huotari, Bishop of Mikkeli
6. The Revd Professor Dr Matti Kotiranta, Joensuu University
7. The Revd Dr Stephanie Dietrich, Church of Norway
8. The Revd Dr Alar Laats, Theological Institute, Tallinn
9. Associated Professor Ph.D. Else Marie Wiberg Pedersen, Aarhus University

The *Third European Ecumenical Assembly* (CEC/CCEE) will be held in Sibiu, Rumania from 4th - 8th September 2007, under the title "The light of Christ shines upon all. Hope for renewal and unity in Europe". The Assembly itself will be the climax of a process consisting of local and regional assemblies, an initial one in Rome (24-26 January 2006) and a final one in Wittenberg (early 2007). Details of the process still need to be finalized.

On the question of financial contributions to ecumenical bodies like CEC, the Scottish Episcopal Church requests Porvoo members to send in a comment on their current policy, to gain an overview of whether contributions have been frozen or capped. Contact group members were asked to send information to Elspeth Davey.

## **9. Common preparation for the upcoming WCC General Assembly, Porto Alegre 2006**

In Reykjavik, Johan Dalman suggested that the delegates for Porto Alegre, together with officials supporting the delegates, convene late 2005. In effect, Dr Paul Avis (Church of England) is convening a meeting on 20th December at the Anglican Communion Office in London. It would be important to have a Nordic presence at this meeting. A Nordic-Baltic preparation meeting will also be held. There is a

common Porvoo interest in faith and order priorities. Not all Porvoo churches are able to take part in these meetings.

The Church of Sweden would like the WCC document on globalization to be considered at such meetings, as well the membership of WCC committees.

It was felt that Anglicans and Lutherans could create a strong joint presence at the Assembly on a number of issues.

## **10. Review of Porvoo links**

The following developments were noted:

Sweden: a new link between Uppsala and Llandaff (Wales) is being established.

Iceland: a new link has been set up between a central Reykjavik parish and St Paul's Covent Garden (London).

Finland: Tampere is establishing links with Manchester, following successful civic links.

England : the Newcastle link with Møre is being reviewed after its first period of five years.

Latvia: the longstanding link with Salisbury (England) is growing. Archbishop Vanags has been installed as a Sarum Canon.

Ireland: the Diocese of Cork is looking for a possible Porvoo link.

## **11. Publications and Internet**

Prayer Diary: the contact group were again grateful to the Church in Wales which had undertaken the editorial work, resulting in a record 95% response from dioceses. Many dioceses have trilateral or multilateral links - these have been grouped together in the prayer diary. Reference has also been made to the Porvoo 10th anniversary in Llandaff.

It would be valuable to gather information on how the diary is used at local level - the picture is bound to be uneven. In 2006, a request for such information could be made when the diary is distributed

Website: contributions are very welcome. Material should be regularly updated, ideally with news from the links. Contact group members were asked to take appropriate action,.

## **12. Interchangeability of ministers**

Contact group members had sent in information on their Church's understanding of Confirmation and Ordination. Canon Hill will collate the documents received so far and also inform the Contact Group on changes in clergy rights and discipline in

England, which is currently a major piece of work in the General Synod. Key questions for further study will be compiled for discussion as a major item at the Contact Group meeting in 2006.

### **13. Porvoo Church Leaders' Meeting, Cardiff, 16-21<sup>st</sup> March, 2006**

Details of the programme and arrangements were discussed:

#### *Saturday*

The theme of lay education and the building up of a more articulate Christian body should be included. Proposals from the Theological Conference can be used.

Lutherans face the challenge of moving to a Church with greater lay involvement. Iceland has undertaken much work on lay participation, and in Norway the focus has been on children and youth. In Denmark the issue is new. Mission tends to have a different meaning in Anglican and Nordic contexts.

It was felt that the theme of lay education, including the dimension of spiritual growth, should be clearly linked to the visits in the Cardiff programme.

#### *Sunday afternoon and evening*

Diaconate - a report from the January conference will be tabled in the evening. Session 10 will provide an opportunity for discussion of the issues concerning Denmark and Porvoo. This would cover the questions:

- What impact has Porvoo had on liturgical and spiritual life?
- What impact has Porvoo had on our understanding of ministry?
- What has been the Anglican/Lutheran influence on our common life?

The questions can be considered in 3 groups, reporting back to the plenary. Delegates must be alerted in advance that this exercise will take place. Perhaps some of the guests might stay on for this item?

#### *General review of the programme*

Session 1: Bishop Ragnar will introduce the conference with a Powerpoint presentation on Porvoo - Dr Dalman and Bishop Ragnar to arrange.

At the opening session particular delegates with experience of Porvoo should be invited to offer reflections - this should draw on the life of real communities. Dr Dalman and Ms Davey will plan the first session.

The session will be complemented by a display of material reflecting the Porvoo partnerships. This will be coordinated by Ms Steinunn Arnþrúður Björnsdóttir and Mr Sion Brynach (Church of Wales). The display material can then be used in various ways throughout 2006.

The nearby St David's Church will be used for the worship.

*Bible Studies* - a Lutheran will be invited to lead the studies. A number of names were suggested and would be approached. The topics might include the calling of Moses and Jeremiah.

#### *Session 2*

Careful facilitating of groups will be necessary. Participants should speak here not so much as church leaders, more as themselves. Appropriate questions should be formulated in the Bible studies. Groups based on the Bible studies to be different from the other groups. Contact group to act as facilitators.

#### *Session 5*

This will be resourced by displays at a 'marketplace' of particular strengths of the Porvoo churches. This will need to be coordinated, resourced and manned by the Contact Group. It may include stalls and Powerpoint presentations.

#### *Session 7*

Proposed address by the Revd John Leech. Canon Paterson will contact him.

#### *Session 8*

Examples of good practice, with questions proposed by John Leech. Notes for facilitators will be needed.

Specific tasks will be allocated to members of the contact group. A steering group will be formed to meet at intervals.

The Co-Secretaries will prepare a letter to delegates stressing the need to be present for the full duration of the event, as many participants are coming at great expense.

#### *Worship*

Dean Harman and Dr Dietrich will coordinate. Material will be sent electronically to Canon Paterson by the end of January.

#### *Title*

The sub-title of the meeting will be revised as Discipleship in the Porvoo Communion.

## **14. Developments in Ministry**

#### *ANDREP*

The Anglo-Nordic Diaconal Research Project (ANDREP) met in Malaga at the end of February 2005. The third volume of *The Ministry of the Deacon: Ecumenical Implications* is due to be published in 2006, and a conference may be organised after publication.

#### *Porvoo Diaconate Consultation*

A theological consultation on the Diaconate has been arranged for 25-27 January 2006 in London. Participants will examine a number of key questions to the Anglican and Lutheran traditions. The aim is to map out the main issues, with particular reference to ordination. Reference should also be made to the practical outworking of joint work on the diaconate, for example in Helsinki and the case of a newly ordained

Icelandic deacon in London. All contact group members should send any material on this to Canon Hill by 1st December, so that it may be sent to participants in the diaconal consultation.

Canon Hill reported on developments in the Church of England in relation to women in the Episcopate. The main issue still awaited a decision. This may be a long process while a complex range of episcopal provision is discussed.

#### *Ordination*

Questions in this area were dealt with during the Primates' meeting.

A recent paper on ordination from the umbrella organisation of the Lutheran churches in Germany had aroused some concern in that it appeared to advocate lay presidency, or with local arrangement for *Vikare (curates)* to act as full pastors. A pragmatic argument was steering the theology, which involved questions of civil servant status, provision in remote areas, and the meaning of ordination. Ordained local ministry schemes had been introduced in England to cover lack of full-time clergy. Here, a local calling is affirmed by the wider church.

### **15. Sharing of Literature**

Contact Group members were reminded to distribute English-language versions of new key documents.

Dr Dalman distributed copies of a new spiritual resource from Sweden, *The Pearls of Life*.

Canon Hill will distribute a recent House of Bishops report on civil partnerships.

Dr Repo drew attention to the recent LWF reference volume of Anglican-Lutheran agreements.

### **16. Terminology**

Following the meeting of the Contact Group in 2002, a basic list of English language terminology has been derived from the Porvoo documents published so far. The list was tabled in 2003, and Contact Group members were asked to add items by the end of the year. The revised list will be circulated.

### **17. Pilgrimage Sites and Retreat Centres**

Information on Courses, Retreat Centres and Pilgrimages in Porvoo Churches can be found on the Porvoo Website: <http://www.porvoochurches.org/resources/index.htm>  
Suggestions for further links can be mailed to the Webmaster.

### **18. Theological issues**

#### **a. The Porvoo Research Network**

A network for enhancing academic research on Porvoo related topics was established in February 2005 in Tallinn.

There are plans to organise occasional consultations, and to coordinate research and funding applications. It is hoped to set up a web site. Canon Hill described the facilities at the Meissen Library in Durham, a well-stocked German theological library in a major centre of theological research. It was hoped that a forthcoming appeal at the library might also attract attention for its use in connection with Porvoo studies.

The Seminar for Anglican Studies in Helsinki might also be approached for an evaluation of the first ten years of Porvoo.

#### **b. Anglo-Nordic-Baltic Theological Conference, Joensuu Finland , 3-8 August 2005**

A detailed report on the conference had been received from Dr Martin Kitchen, Dean of Derby.

The Anglo Nordic Baltic Theological Conference met for the first time in 1929 in Cambridge, England. It has been a biennial feature of the life of the Churches of Northern Europe since that time, with the exception of the years *of* the Second World War.

In 2005, the conference met for the fourth time in Finland. The theme for this year's conference was Understanding Salvation - Justification and Theôsis. Delegates took advantage of the experience of the Evangelical Lutheran Church of Finland and of the Finnish Orthodox Church in exploring the theological traditions of Orthodoxy and Lutheranism.

28 people from 9 Churches across Europe took part, including for the first time two from Poland, one from the Ingrian Church in Russia and Evangelical Lutheran Church of Lithuania.

The conference began with a Eucharist celebrated according to the Rite of the Evangelical Lutheran Church of Finland, and on 6 August celebrated the Feast of the Transfiguration with an Anglican Eucharist at which the Bishop of the Evangelical Lutheran Church of Lithuania was the preacher. On the Sunday morning delegates worshipped at different Churches across Joensuu.

These conferences perform a very real service in oiling the wheels of ecumenism. Alongside the more formal processes of the Porvoo arrangements, the opportunity to meet informally and acknowledge the fuzzy edges of the Porvoo Communion which underlines the deeper sense in which the Churches of Jesus Christ are already one and that our agreements and exchanges are a Sacrament of that reality.

It was hoped to hold the 2007 conference in Sweden, and in England in 2009. Perhaps the invitations could be more broadly based to attract new participants. Contact members were urged to consider possible new names, to achieve a good balance between academics, church leaders and parish ministers.



### **c. Church Fellowship between the Church of Sweden and the Mission Covenant Church of Sweden (MCCS)**

Dr Dalman reported on the proposed Church Fellowship. A dialogue had been continuing from the 1960's. The latest round of talks had been on Eucharist, Baptism and ministry, with questions of re-baptism and lay presidency. The current constitution of the MCCS rejects re-baptism and the understanding of Eucharist is parallel to that of the Church of Sweden. There remained some differences on Confirmation.

The proposed church fellowship is not a merger - rather like the Anglican local ecumenical partnerships, it depends on a local agreement. How general oversight should be exercised has not yet been resolved. The MCCS has a congregationalist tradition, whereas the Church of Sweden is episcopal.

Responses have been received from Porvoo partners. A paper from Finland raised a number of issues, including the admission to holy communion of the non-baptised.

The Church of Norway was interested that the Church of Sweden was making agreements with churches of the Reformed tradition, which could include the interchangeability of ministry with those who have not been episcopally ordained.

### **d. ARCIC**

Canon Hill sketched the background to the Anglican-Roman Catholic dialogue, and the latest report, on the Blessed Virgin Mary. Great care was needed on the interpretation of the report, which Anglicans will respond to in due course. In Ireland the topic was one of great sensitivity.

### **e. ALIC**

Dr Repo reported on the work of the Anglican-Lutheran International Commission. The report *Growth in Communion* had been published in 2003. A new commission has been nominated, to start work this autumn.

It was agreed that the contact group might suggest areas of theological enquiry to ALIC.

### **f. Sexuality issues and Church Communion**

The issue had been reviewed at the Primates' meeting, with reference to pressure points in world communions. This could have consequence for ecumenism. Underlying the controversy are questions of how we understand the human being; is sexuality fundamental to our Christian view of being human? Where do we place these issues in the hierarchy of truths? The problem is rooted in how we engage with Scripture in relation to the life we lead. It is also sometimes difficult to discern whether different sides are actually debating the same question.

### **g. Lutheran-Roman Catholic dialogue in Sweden and Finland**

The main area of discussion is the Joint Declaration on Justification. Finnish dialogues have underlined traditional theological methods, whereas in Sweden the hermeneutics of the document have been emphasised. There seemed to be a hardening of traditional Roman Catholic attitudes in the Nordic and Baltic countries, with talk of the 're-evangelization of the North'. There are signs of dialogue in Sweden and Finland, but not in Norway. Regional dialogue seems to be supported by the Vatican, which has responded positively to the Porvoo Agreement.

#### **h. Mission-Shaped Church and Church Initiation**

Canon Hill reported on a planned Porvoo consultation on the topic "Fresh expressions of Church", to be held in Canterbury from 16th-19th October 2007. The consultation shall also work on "how to reach the un-churched and the non-churched".

Official invitations will be sent out shortly.

#### **i. Relations with the Meissen Commission**

To discuss this question further, it was decided to arrange a meeting between Canon Hill (co-secretary of both Meissen and Porvoo), Dr Repo and Oberkirchenrat Matthias Kaiser of the EKD.

#### **j. Old Catholic Churches**

It was reported that the Archbishop of Utrecht had expressed an interest in a special relationship with Porvoo. The co-secretaries would investigate whether a formal approach should be made.

### **19. Future Initiatives**

#### **a. Interfaith Consultation**

The Revd Guy Wilkinson, newly appointed interfaith officer for the Church of England is checking the next step in this important area of co-operation. Canon Hill will ask him for a report on progress.

#### **b. Communications Officers Meeting, March 2005**

Plans are well advanced for this consultation, coordinated by the Church in Wales. It is proposed that the communications officers share the first session of the Church Leaders' Meeting, the Eucharist and possibly a de-briefing session at the end.

#### **c. Porvoo Youth Gathering**

Ms Steinunn Arnþrúður Björnsdóttir reported that the project had suffered a delay. Regulations for youth travel abroad were tight, especially where access to cheap alcohol is possible.

European Union funds might be available for particular age groups under 30 (17-20, 22-30), subject to certain conditions on the origin of participants.

Difficulties may arise with dates clashing with examination periods in some countries.

It was proposed to request national youth officers to decide on a date in late summer or autumn. The venue could be in a Baltic country.

The contact group were keen to explore the proposal with youth officers.

In addition, it was felt that the Porvoo dimension should be taken into account when planning national youth events. Also, the existing partnerships should be encouraged to arrange youth-oriented events.

Contact group members will contact national youth officers on these questions.

A small group of people might prepare an event and issue invitations. Ms Steinunn Arnþrúður Björnsdóttir, Mr Moreton and Dr Repo will consider the possibility of invitations to a youth pilgrimage in Finland. Another existing focus such as Taize might be used.

Ms Steinunn Arnþrúður Björnsdóttir will arrange invitations for a consultation of Porvoo youth officers.

Contact group members were asked to bring these points to the attention of the local partnerships.

## **20. Contact Group Meetings and other Dates**

On the pattern of setting Porvoo meetings in a sequence, it was felt that the current range of general and specialist meetings was well established and productive.

The Primates' meeting should give the lead, with lay leaders involved in the process of decision making. It may be that a constitutional document for Porvoo should be drawn up. It was also vital to make clear how the work of the Contact Group related to the real experience of the partnerships, the Porvoo congregations abroad and the Diocese in Europe chaplaincies.

The Co-Chairmen and Co-Secretaries will consult and offer proposals on these questions.

### *Church Leaders' Meeting*

Thursday 16<sup>th</sup> to Tuesday 21<sup>st</sup> March 2006, Cardiff, Wales

### *Porvoo Contact Group*

Monday 2<sup>nd</sup> to Friday 6<sup>th</sup> October 2006, Lisbon or Oporto, Portugal

Monday 8<sup>th</sup> - Friday 12<sup>th</sup> October 2007, Porvoo Primates and Contact Group, Dublin Ireland (Primates full day meeting on Tuesday 9<sup>th</sup>)

*10<sup>th</sup> anniversary of signing the Porvoo Common Declaration*

Wales: Cardiff 18-19 March 2006

England: Southwark Cathedral 25 November 2006

Other national and local celebrations - contact group members are asked to send details to the co-secretaries.

**Revd Canon Dr Charles Hill, December 2005**