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- Rapport nr. 5/2009 **Sven Thore Kloster**
Rapport fra Porvoo-konsultasjon om interreligiøs dialog i
Edinburgh 1.-4. des. 2008 (*vedlagt*)
- Rapport nr. 8/2009 **Gerd Marie Ådna (KEK)**
Rapport fra konferanse i Committee for Relations to Muslims in
Europe (CRME) og CRME-møter i Mechelen, Belgia, 20.-
23.10.2008 og i Pullach, München, 19.-21.01.2009 (*vedlagt*)
- Invitation to the Porvoo Consultation on the Diaconal Ministry 27.-30. april 2009
(*vedlagt*)
- Referat fra planlegging av Porvoo Primates Meeting oktober 2009 (*vedlagt*)
- Referat fra Porvoo Agreement Contact Group 6.-10.10.08 (*vedlagt*)

Saker fra de økumeniske organisasjonene

Porvoo

Forslag til vedtak

Saken tas til orientering.

**Rapport fra Porvoo-konsultasjon om interreligiøs dialog i Edinburgh
1.-4. des. 2008
v/ Sven Thore Kloster**

Deltakere fra Norge:

Shoaib Sultan (Islamsk Råd Norge) og Sven Thore Kloster

Kort om konsultasjonen

Forrige Porvoo-konsultasjon om interreligiøs dialog ble arrangert for 5 år siden i Oslo (des. 2003). Denne gangen var det Scottish Episcopal Church som var vertskap og inviterte til konsultasjon i Edinburgh. Kristen-muslimske relasjoner var temaet, og derfor hadde alle Porvookirkene blitt oppfordret til å invitere med seg muslimske partnere. I tillegg til kristne og muslimske deltakere fra Porvoo-landene deltok også den jødiske rabbineren David Rose fra Edinburgh, samt en prest og en imam fra Nigeria (fra filmen *The imam and the priest.*)

Mye av tiden gikk med til å rapportere fra hvert enkelt land. Fra Norge var vi spesielt oppfordret til å snakke om felleserklæringen om konvertering og trosfrihet. Denne fikk som vanlig mye oppmerksomhet. Dialogarbeidet arter seg på litt forskjellig vis i de ulike Porvoo-landene. Mens Norge og Skottland synes å ha kommet lengst på offisielle dialoger, har Danmark kommet langt i forhold til akademia med Islamsk-kristent studiecenter og i forhold til interreligiøs betjening ved offentlige institusjoner. Mogens Mogensen fra Danmark la ikke skjul på at *Islamkritisk nettverk* i folkekirken i Danmark var en betydelig utfordring. Sverige arrangerte i høst et interreligiøst klimatoppmøte i Uppsala, men mangler en nasjonal kontaktgruppe. Noen av biskopene i Svenska kyrkan har derimot institusjonalisert kontakt med muslimer. Finland er nok det Porvoo-landet hvor kristen-muslimsk dialog har hatt minst offisiell betydning, men det ble meldt om at de prioriterer dette nå.

Det at konsultasjonen var blandet, gjorde den spennende. Det var interessant å se at det oppstod både religiøse, nasjonale, kjønnsmessige og aldersbestemte skiller. I noen saker markerte deltakerne seg som nigerianere eller dansker, mens i andre saker var man kristen eller muslim, mann eller kvinne eller ung eller gammel. Kirkene var stort sett representert av eldre menn (ofte biskoper), og dette var noe de skotske muslimene utfordret kirkene på.

Det var også interessant at det deltok en jødisk rabbi på møtet. Man ble enige om at neste Porvoo-konsultasjon om interreligiøs dialog burde inkludere både jøder, kristne og muslimer, og at man burde bruke mer tid på fordypning i forhold til noen utvalgt temaer. Det er ønskelig at konsultasjonene arrangeres litt oftere enn hvert 5. år.

MKR hadde invitert med Islamsk Råd, og turen ble sånn sett en god anledning til å bli bedre kjent med Shoaib Sultan.



**Rapport fra konferanse i *Committee for Relations to Muslims in Europe* (CRME) og CRME-møter i Mechelen, Belgia, 20.-23.10.2008 og i Pullach, München, 19.-21.01.2009
v/Gerd Marie Ådna**

“Being a Citizen of Europe and a person of Faith. Christians and Muslims as active Partners in European Societies”

På denne konferansen deltok ca. 45 muslimske og kristne deltagere fra 16 land i Europa/Nord-Afrika. CRME hadde planlagt denne konferansen i ca. 1 1/2 år med et lite sekretariat i St. Gallen (CCEE) og Genève (KEK). Helt til siste uke før konferansen var det usikkert hvem som skulle delta, men da mandag 20. okt. kom, ble det en balansert forsamling av kristne (ortodokse, katolikker og protestanter) og muslimer (fra en del retninger, men langt fra representativt). Ikke alle muslimene var der under hele konferansen. Det var en grei balanse mellom intellektuelle og mennesker med mer erfaringsbasert læringsbakgrunn.

Kjønnsfordelingen var ikke balansert; det var kun 3 muslimske og 6 kristne kvinner. Men de 3 muslimene spilte en positiv rolle, i de 3 arbeidsgruppene og i arbeidet med ”Final Statement”. Fra Norge stilte som vanlig Kari Vogt og jeg, men i tillegg (og med Sven Thore Klosters hjelp) hadde vi muslimene Hoda Ghalegolabi fra KFUM/K, Oslo, og Matri Abroud fra Trondheim med i delegasjonen. Disse gjorde en god jobb, Hoda som innleder i ei gruppe og Matri som svært god relasjonsbygger.

Rammen var god, en gammel, katolsk presteskole i den lille byen Mechelen, nord for Brussel. Maten var OK, og selvfølgelig var muslimske spiseregler tatt hensyn til. (Noe som ikke var tilfelle da konferansen ble invitert til foredrag og mottagelse i EU-baserte Resurrection Chapel i Brussel).

Stemningen var god og konstruktiv, i særlig grad vokste det fram fortrolighet i samtalene rundt måltider og godt organiserte byvandringene. Som vanlig innen CRME vil jeg nevne Canon dr. Andrew Wingate fra St. Philip’s Centre i Leicester, UK, som spilte en svært konstruktiv rolle både i diskusjonene i arbeidsgruppene og i arbeidet med ”Final Statement”. Dr. Martin Affolderbach fra EKD, Hannover, er den andre krumtappen i CRME, også på denne konferansen. I tillegg var fader Hans Vöcking fra CCEE, München, den viktigste organisator for konferansen. KEK strever for tiden med kontakten til den russisk-ortodokse kirke, og derfor var det ingen representant fra denne i Mechelen. Heller ikke fra den gresk-ortodokse kirke møtte metropolitten som planlagt; jeg forstår dessverre ikke hvorfor. Konferansen ble avsluttet ved at 3 gjester fra det kristne og muslimske Belgia kom med innlegg. Disse 3 personene hadde ikke deltatt på konferansen for øvrig og dermed ble deres bidrag fullstendig løsrevet fra Final Statement og helt unødvendige for konferansen som helhet.

Det ble holdt pressekonferanse der 13 journalister møtte fram. Interessen var størst fra katolsk pressehold.



Foto: Dr. Martin Affolderbach, EKD, Hannover; Gerd Marie Ådna; Matri Abroud fra Trondheim; Rima Barsoum, KV, Genève, på konferansens siste kveld.

Den før nevnte Final Statement (*se vedlegg*) ble et felles dokument med innrømmelser fra både muslimsk og kristen side. Fransk-nordafrikanske muslimske mannlige ledere var nok allikevel usikre på om denne teksten kunne tas med i deres lokale sammenheng og bli anerkjent der. Men for oss alle var det en seier at vi kunne si at alle mennesker har rett til å konvertere til en annen religion eller leve uten en religion – og samtidig være fullverdige borgere av våre respektive land. Fokuset på menneskerettighetene og retten til å utøve vår religion i trygge rammer og å være positive bidragsytere til et bedre Europa, var likeledes viktig for oss alle.

The Final Statement ble berømmet av CRME da vi fulgte opp konferansen i et knapt døgnns møte i Mechelen, og siden i München 19.-21. januar 2009. Det kom da ingen ytterligere informasjon om hvordan deklarasjonen har blitt fulgt opp blant muslimene.

CRME's møter i Mechelen 23.-24.10.2008 og i Pullach, München, 19.-21.01.2009

Mesteparten av tida ble brukt til å gjennomgå de to dokumentene om *Training of Clergy* og om *Religion and Violence*. Det førstnevnte der jeg har vært med i arbeidet hele tiden, ble i hovedtrekk godkjent og blir endelig utarbeidet i disse dager. Den vil bli videresendt til MKRs sekretariat så snart den foreligger. Violence-dokumentet ble det imidlertid ikke enighet om, og det blir derfor ikke oversendt noe dokument til CEC-CCEEs neste Joint Meeting. En av grunnene til dette er at vi ikke fant en tone og en form som ble moderat og konstruktiv og ikke fordømmende og anti-islamisk. Likeens var dokumentet ubalansert i forholdet mellom sosiologisk teori og pastoral-teologiske overveielser. Det ville på de fleste områder ikke være en adekvat oppfølger av den konstruktive ånd som preget Mechelenkonferansens Final Statement. Videre arbeidet vi med sluttevalueringen av CRMEs arbeid gjennom 5 år. Den vil foreligge om noen uker, men jeg kan ikke sende med noen versjon per datum.

Pullach-møtet var altså vårt siste, og det var med et visst vemod at vi skiltes. Ikke alt har vært enkelt med folk som sjelden eller aldri møtte opp, men samtalene mellom oss som har vært der regelmessig, vennligheten og kunnskapsdelingen, har vært gode kjennetegn på denne katolsk-ortodoks-protestantiske dialogen. Jeg har sammen med Andrew Wingate alltid ytret ønske om mye oftere å invitere muslimer med på deler av våre møter, men der har vi ikke fått medhold. Men heldigvis er alle enige om at de 2-3 gangene muslimer har vært til stede, har

bidratt konstruktivt til CRMEs prosess. Særlig var dette merkbart under ett av Roma-møtene og under KEKs EEAIII i Sibiu i 2007.

CRME mener også at ved neste komité-oppnevning bør Sør- og Øst-Europa være bedre representert. Jeg vil også foreslå at de nordiske landene (i samråd med både KEK og CCEE) blir enige om hvilke land som bør delta. At både Kari Vogt og jeg skulle delta fra Norge, er ikke bra når det gjelder *bredden* av nasjoner - selv om vi begge selvfølgelig er takknemlige over å ha fått representere i CRME! Vi har fått gode venner og et bedre nettverk i flere europeiske land.

v/dr. art. Gerd Marie Ådna
MHS, Stavanger, 8. februar 2009

Vedlegg: Final Statement

**BEING A CITIZEN OF EUROPE AND A PERSON OF FAITH
CHRISTIANS AND MUSLIMS AS ACTIVE PARTNERS IN EUROPEAN
SOCIETIES**

FINAL STATEMENT

This conference brought together around 45 Muslims and Christians from 16 countries of Europe. The organisers of the meeting were the Committee for Relations with Muslims in Europe of the Council of European Bishops' Conferences (CCEE) and the Conference of European Churches (CEC). It occurred as an event within the European Year of Intercultural Dialogue and the 60th anniversary of the UN Universal Declaration on Human Rights. It met from October 20th to 23rd 2008 and was supported financially by the European Union

As Christians and Muslims we have gathered together here in the city of Mechelen in Belgium in order to discuss the topic *Being a Citizen of Europe and a Person of Faith*.

Europe has undergone a process of profound transformation and is emerging as a plural, inter-ethnic, inter-cultural, inter-religious society. This has happened partly through migration, both from outside and internally.

Some European countries have state churches whereas others do not. All, however, ideally have taken a decidedly neutral stance as regards religion. This attitude has led to a situation where all churches and religions are accorded equal treatment giving them the same rights and expecting from them the same duties and the same responsibilities. There are, however, cases where one detects a process that is leading towards a progressive relegation of religion to the private sphere. In some instances this is leading to their marginalization from the public domain and, consequently, to the eradication of any sort of public manifestation of one's faith.

Whereas churches, religious communities, and ideological communities on the one hand, and the state on the other, are distinct entities with distinct domains, in a democratic society the former have a right and a duty to guide their adherents. The state should guard against confronting its citizens with the choice between loyalty towards it and fidelity towards their religious convictions. The state has a right to demand of all its citizens an open, public, commitment to democracy and an attitude of responsibility in integrating into its life, culture and traditions.

As Christians and Muslims we affirm that we are citizens *and* believers, not citizens *or* believers. We are therefore called to work hand in hand in appropriate ways with the state to which we belong without becoming subservient to governments. We say this because we believe that religious communities and the state should work together for the common good. This stems from our sense of belonging not only to our religious denominations but also to that collective enterprise that is called citizenship. We believe in the unity and diversity of our societies which help enhance and enrich our societies.

As Christians and Muslims we believe that the future of our European societies will depend in large measure on our willingness as citizens and persons of belief to preserve and develop the cultural and religious foundations of Europe and our empowerment to contribute towards it.

As Muslims and Christians we believe in the principle of integration. This does not and must never carry with it the demand to forsake our religious identities. For example, this may happen through prohibiting the wearing or display of religious symbols in public places or neutralizing religious festivities with the pretext that their being allowed would harm the sensibilities of other believers or that they would go against the principles of the secular state.

As Christians and Muslims we acknowledge the right of freedom of conscience, of changing one's religion or deciding to live without a religion, the right to demonstrate publicly and to voice one's religious convictions without being ridiculed or intimidated into silence by prejudice or stereotyping intentionally or through lack of knowledge.

As Muslims and Christians we believe that dialogue is a question of listening as much as speaking thereby deepening our mutual understanding. We therefore affirm the need to listen to women and men in all areas of leadership in civic life.

Dialogue should be among ourselves as Muslims and Christians and also with other major faiths and humanist and life stance traditions. Where dialogue leads to action this may also include NGOs, Councils of Faiths, and other community organizations. We learn to heal the wounds of division stemming from past conflicts, in order to become truly ambassadors of reconciliation. To do this we should *know* each other.

As Christians and Muslims we affirm first and foremost our witness to our respective faiths and traditions. We offer our common witness that the human being discovers his/her identity through relationship with God. This leads us to affirm the utmost importance and vital role of the family, of human dignity, of social justice, of care for the environment. This should also rule out any use of violence in the name of religion. We also reject militant and hostile forms of secularism which create discrimination among citizens and leave no space for religious belief and practice. We need to endorse not just the social involvement of faith communities, but also the common calling to live by the Word of God.

As Muslims and Christians we call for mutual learning through opening up of mosques and churches to visitors from other communities and also to learning through engagement of people. This includes scholarly encounter and academic interaction. We need to get into the spirit of religions, as well as their outer clothing. We pledge ourselves to avoid generalisations about the other.

Human rights are universal and include the right to religious freedom. We express the wish for a partnership between Christians and Muslims in Europe in order to promote this fundamental right. Solidarity with those who suffer in and outside Europe must be encouraged and mediation offered where possible.

Identity has many strands, of which religion is one. Strength in a rope comes from many strands being intertwined, including our identity as Europeans, as citizens of particular countries, and our ethnic background. We are challenged to build bridges across cultures and faiths. Europe is called to be a laboratory of learning for both Muslims and Christians.

Our desire for future generations is that they live in harmony and peace within our religious differences and work for the advancement of society. Interreligious dialogue has to begin at an early stage and within the environment where children and young people encounter each other and their differences, namely within the school classrooms and the halls of our colleges, and within our religious communities. This should involve specific projects at the local level.

As participants, we pledge ourselves to communicate the content of this document within our own communities and structures and encourage its practical implementation at the national and the local level. We recommend a follow up conference, we suggest in two years' time, in order to assess progress on these challenges, and to focus upon further issues.

Mechelen/Malines, 23rd October 2008



CHURCH OF NORWAY

National Council, Council on Ecumenical and International
Relations, Sami Church Council

Members and Observers,
Porvoo ContactGroup

Date: 25.01.2009

Our ref: 06/15-14 BFA

Your ref:

Invitation to the Porvoo Consultation on the Diaconal ministry April 2009

FROM: THE CO-CHAIRMEN OF THE PORVOO CONTACT GROUP

**TO: THE SIGNATORY CHURCHES OF THE PORVOO AGREEMENT AND THE
OBSERVER MEMBERS OF THE CONTACT GROUP**

Consultation on the Diaconal Ministry

**The Second Porvoo Consultation on the Diaconal Ministry
Diakonhjemmet University College
Oslo, 27th-30th April 2009**

The Porvoo Common Statement commits the signatory Churches to “establish appropriate forms of collegial and conciliar consultation on significant matters of faith and order, life and work”, and to “encourage consultations of representatives of our churches, and to facilitate learning and exchange of ideas and information in theological and pastoral matters”. (para. 58b (viii and ix))

The first Porvoo Consultation on the Diaconate was held January 25-27 2006, at the Royal Foundation of St. Katharine in London. Following this consultation the Porvoo Contact Group wishes to invite participants from the Porvoo Common Statement signatory Churches and observers to a follow-up consultation, to be held in Oslo. The consultation will specifically focus on the Diaconal Ministry.

As a general guidance, the size of delegations have been suggested to 2 – 3 delegates per church, but churches who would like to send additional delegates who have appropriate expertise are very welcome to do so.

The total number of delegates is suggested to be around 30.

The Contact Group will be represented by one of the two Co-Chairmen and the two Co-Secretaries. In addition the members of the Planning Group are ex-officio delegates. We may also invite some ecumenical participants from outside the Porvoo churches, as well as resource persons.

The cost of the conference is expected to be approximately €500 per person, not including travel. Delegates may wish to arrive earlier or depart later, for an additional cost. Participants will be staying in a hotel at the city centre of Oslo. The conference will be held at the Diakonhjemmet University College in Oslo, a comfortable and well-equipped venue. The venue is easily accessible by public transport from the hotel. Board and lodging, as well as local transport is included in the price above. Further details about the locations will be sent in due time.

We now kindly ask your church to appoint your representative(s) and to submit their names and details to the Porvoo Co-Secretary, Ms. Beate Fagerli (please see contact details below) **before January 30th**, so that the conference planning group can finalise the programme and invite delegates to contribute to the programme.

With every good wish,

Yours sincerely

Martin Wharton
Bishop of Newcastle
Anglican Co-Chairman

Ragnar Persenius
Bishop of Uppsala
Lutheran Co-Chairman

Issued on behalf of the Co-Chairmen by the Lutheran Co-Secretary of the Porvoo Contact Group,

Beate Fagerli
Senior adviser
Council for Ecumenical and International Relations,
Church of Norway
Office tel.: +47 2308 1274
Visiting address: Rådhusgt. 1-3, Oslo
Mailing address:
Postboks 799 Sentrum
NO-0106 Oslo
Email: beate.fagerli@kirken.no
www.kirken.no

**Minutes of the planning meeting for
5th meeting of Primates and Presiding Bishops of the Communion of Porvoo Churches
Porvoo, Finland, October 10th – 12th, 2009
Church House, Helsinki, February 5th – 6th, 2009**

Present:

Bishop Martin Wharton, PCG Co-Chair, Church of England
Bishop Ragnar Persenius, PCG Co-Chair, Church of Sweden
Revd Dr Tomi Karttunen, PCG Contact person, Evangelical Lutheran Church of Finland
Dr Kaisamari Hintikka, Evangelical Lutheran Church of Finland
Elspeth Davey, PCG Co-Secretary, Scottish Episcopal Church
Beate Fagerli, PCG Co-Secretary, Church of Norway

Part-time:

Revd Rupert Moreton, PCG Contact Person, Anglican Diocese of Europe

General Programme elements Primates meeting:

Theme:

“Living in Communion”

Receptions:

Two main models have been used previously.
This time the Bishop of Porvoo has invited to a reception in his house. This would then be more of a social reception and could then include the Porvoo Contact group and staff.
A Proposal was considered, to have a civic reception on Monday, and then after Eucharist on Tuesday we go to the Bishop, Primates and PCG.
However, the option of having a closed reception first, and then on Tuesday night opening it up for a larger reception on Tuesday night, after the Eucharist, was discussed and agreed upon.

Prayers:

Tuesday Morning Prayer in the Church House chapel
Tuesday Joint Evening Eucharist in the Porvoo Cathedral (followed by a reception)

Seating:

Square table brings people closer to each other.
All Primates are to be seated at the table to relate directly to each other. PCG members should be seated just behind, in order to assist the primates and the Presiding bishops.
Whispering translation should be given where necessary by PCG member sitting behind.
Co-Chairs and Co-secretaries are to be seated at the Primates table.

Programme elements:

“Living in Communion Locally”:

- Porvoo context in Finland, jointly given by Church of Finland and the Anglican Europe Diocese. As the host, the Church of Finland (and Tomi Karttunen as Porvoo Contact Group member) was asked to lead the co-operation. It would be important to meet with the local reality, but also to make sure that the issue is being dealt with in a way that the primates and presiding bishops can relate to, so the theme can be useful for further work.

- Agreement:

1. The good example of local cooperation should be the main issue
2. Challenges could also be mentioned, but from both churches. These should be formulated as questions to the Primates meeting, which can help their further discussion on local co-operation and "living in communion".
3. Inclusion of Anglican, possibly migrant representatives in reception/Eucharist.

Programme

Saturday October 10th

We have received an invitation from Archbishop Jukka Parma, who invites primates and preceding bishops to arrive before the Primates meeting in order to visit the Church of Finland from Saturday October 10th to Monday October 12th.

Sunday October 11th

The responsibility of the practical arrangements is left to the Evangelical Lutheran Church of Finland. The group ask that it be arranged that primates can participate in a local congregation on Sunday the 11th of October.

Possibilities of also visiting Anglican communities on the Sunday, should be included in the programme, and included in the programme of the Primates meeting: "reflection on the visits".

Monday October 12th

The Porvoo Contact Group will meet in the afternoon of Monday 12th, before the Opening of the Primates meeting, and should arrive at 15.00.

15.00 – 18.00: PCG meeting

to prepare the last minute details.

Transition of the Lutheran Co-chair

(In the Porvoo Church house large hall downstairs.)

18:00: Reception

Tuesday October 13th

09:00: Morning Prayer

in the Church House Chapel, led by the Archbishop of the Evangelical-Lutheran Church of Finland

09:30: Introduction to the meeting

- Introduction new members, (*Co-chairs*)
- Apologies,
- Approval agenda and programme for the day (*Short by the Co-secretaries*)

(09:45) General perspectives on Porvoo

By the Porvoo Co-chairs: To give accounts of what has happened. Challenges are to be brought to the table of the Primates themselves.

2 minutes from each Primate:

2 minute to each Primate to in the context of Porvoo give a short introduction to their main current concern, or what are the things on you rmind; challenge we face together?

Focus does not need to be Porvoo, but the communion or fellowship or concerns we all face as a community.

10:30: Coffee

11:00: Impact of the Current economic situation and climate change

- And what do we as Christians say about that?

Social realities and the role of the churches.

13:00: Lunch

14.00: Living in Communion

Good example from Finland (according to conversation with Rupert Moreton), led by Church of Finland and in co-operation with the Anglican Diocese in Europe.

Leading on to wider migration issues and flagging the consultation in Denmark

14:45: Living in Communion Globally

- Perspectives from the Anglican communion and LWF:

By Archbishop Barry Morgan, Church of Wales, and Archbishop Anders Wejryd, Church of Sweden

15:15: Coffee

15.45: Guidance for the future

Date and venue for the next meeting

(Anglican invitation – Wales in 2011)?

Session to end by 16:15

18:00: Closing Eucharist

Joint Evening Eucharist to close the event in the Porvoo Cathedral with guests (followed by an open reception).

Tasks:

- The programme goes to the preparatory group, so Church of Finland can prepare the programme
- An invitation letter for the 10th – 11th has gone from the Archbishop's office.
- The Porvoo Contact Group members should follow up with their primates and presiding bishops on including the dates the 10th – 14th and send feedback to the Church of Finland.
- A number of people need to be asked. Specific challenges to be clarified with the speakers, preacher for Closing Eucharist etc, before finalising the programme (so names can be included):

Archbishop of Wales: perspective of the Anglican Communion

Sermon by the Archbishop of Scotland

- Programme to participants: to be sent by Church of Finland with general challenges to the participants.
- On economic situation: Bishop Skjevesland, Norway

Appendix:

Meeting with Rupert Moreton:

Proposed Agenda Item on the next Contact Group meeting: Diaspora (responsible for presentation. Rupert Moreton) Accepted.

- Diaspora congregations to be standing items on the agenda?
- There is a language question, as English is a rather dominant language for migrants, which means that in English speaking congregations a lot of work is going on which is directed towards immigrants and asylum seekers, as it should be. But there are different ways of doing ministry. A lot of good work is being done, not least by the deacons. But parish clergy on grassroots level know very little about the Porvoo agreement and a common mission we are called to share.
- Main questions:
 - 1) To which extent am I involved and informed and consulted about Lutheran parish work among Anglicans? Important to encourage Anglicans to feel at home in Lutheran congregations, but still as Anglicans.
 - 2) To which extent can we offer an inclusive ministry which is ecumenically responsible? There are 2 models in Finland: on one hand an interdenominational (or non-denominational approach) which creates a competition going against the other model, which is connected to Charta Oecumenica, which is an inclusive and responsible way of working. A plan has been worked out and presented in Finland, but was received with little interest.

Comments:

- We haven't had means or interest to create the system which enables the local congregations to enter into the latter model of ecumenical cooperation.
- What is the reason for Swedes to pursue Church of Sweden all over the world?
- The connection to the migration issue is interesting. The denominational connection is weakened. Irrespective of Porvoo we have a challenge, social, confessional etc., which we haven't dealt with.
- Leave it to the individuals to decide where they want to be. But Porvoo questions the reason to keep up the chaplaincy in Finland. However, one reason is the language.
- There is an evolving Porvoo identity in Finland, which is not necessarily happening other places in the Porvoo community, which encompasses both and which also is inclusive. To be able to say to ourselves and migrants : we offer you sacraments, independent of the confessional background. We need to give them the choice.
- Re. Primates Meeting: some primates are coming earlier. We want to show them the Porvoo in action in the Finnish context, but to place them in Tampere and Turku, and to give them the possibility also to see the cooperation. Working out of Porvoo in the Finnish context. Representative sample of people be brought to the Primates meeting programme. One could have a surprise in the Porvoo Cathedral; a symbol of the issue of migration and how it affects the Porvoo , e.g. the gospel to be read in Arabic.
- Proselytisation or inviting people? Inter-religious dialogue are related issues

Porvoo Church Leaders' Consultation **Sigtuna 2010**

Plans and draft programme by the planning group was introduced by Elspeth (see Elspeth's notes)

Comments.

- In outgoing material: Include some of the basic documents
- Invitation by the Co-chairs.
- Co-sec's informs the the PCG members on concrete tasks and ask them to follow up letter.

Planning group:

Christopher Markin responsible for the practicalities.

Johan Dalman the chaplain (and not other responsibilities).

Elsbeth included, as the new Anglican Co-sec needs an introductory period.

Extra day in October : till Friday 14th afternoon, in order to have time to plan the CLC in detail.

The composition of delegates:

An explanation to be given to the composition, so PCG members understand this.

Porvoo Contact Group,

Porvoo, Finland

October 12 – 14, 2009

Issues that may be difficult.

- Eucharistic celebration
- Homosexuality

It was agreed to ask a variety of people to lead prayers and Eucharist and leave the decision of participation to each participant.

- Morning Eucharist/and or morning prayer in the chapel: Tomi Karttunen, and the new one from Church of England. Adda Steinunn Anthrodur Bjørnsdottir should be a celebrant.

Porvoo Consultation on the Diaconate,

April 27 – 30th, Oslo, Norway

(See separate programme proposal)

Comments:

Clarify what we want the outcomes to be. "Towards a complete understanding.." is a very wide statement.



**The Porvoo Agreement Contact Group
The Fourteenth Meeting of the Porvoo Agreement Contact Group
6th to 10th October 2008
Martialis Hotel, Vilnius, Lithuania**

Minutes

1. Apologies; Programme and Domestic Notices; Finalisation of the Agenda

Apologies: The Rt Revd Fernando Soares
Veiko Vihuri arrived on Tuesday 7th October

2. Introduction of new members

There were six new members of the Porvoo Contact Group. Kaisamari Hintikka and Paul Fergusson might be temporary.

Beate Fagerli: Church of Norway
Paul Ferguson: Church of England
Kaisamari Hintikka: Evangelical Lutheran Church of Finland
John McDowell: Church of Ireland
Christopher Meakin: Church of Sweden
José Jorge Pina Cabral: Lusitanian Church of Portugal

2.2 New co-chair

Bishop Karl Sigurbjörnsson from Iceland has agreed to become Co-Chair of the Porvoo Contact Group and the Church of Norway has agreed with that. Beate Fagerli from Norway will be the new Lutheran Co-Secretary. + Martin expressed thanks the Church of Norway for allowing Beate Fagerli to become the Co-Secretary

Action: *Bishop Karl will be sent a welcoming letter.*

CO-CHAIRS

Introduction to the Lutheran Church of Lithuania

Darius Petkunas gave a short description of the history of the Lutheran Church of Lithuania. The current position is that there are 20,000 Lutherans in Lithuania with 20 pastors, 54 congregations and one Bishop.

3. Minutes of the Twelfth Meeting held in Dublin 2007; Matters Arising

3.1 Migration Conference

Jan Nilsson introduced the proposed consultation to which the Church of Denmark invites the Porvoo churches. Venue: Copenhagen. Date proposed: Dec. 2 – 4 2009. Themes and programme: Migration as pastoral and diaconal challenge
Migration and new Christian communities
Migration and conversion

The aim is that the churches are better to deal with migrants in their countries. How can we learn from one another? The conference is aimed at people working in these sectors in our churches. 1 – 2 from each church. There was a request to bring in the perspective of migrants.

Action:

The Church of Denmark will work on this further and send out invitations in due time. PCG members are asked to share the date, Dec. 2. – 4. 2009 with relevant people in their churches.

All

4. Country Reports

Country reports had been circulated with the agenda and PCG members amplified, explained or added detail at the meeting. Specific information:

Diocese in Europe (see report)

Action: *It was agreed that a future agenda item should be how ex-patriate congregations are cared for particularly in areas where staffing has been reduced.* **CO-SECS/CO-CHAIRS**

England (see country report)

There is a proposal that the member churches of the Lutheran Council of Great Britain would be welcomed into an integrated relationship with the Church of England whilst retaining their confessional status.

Finland (See country report)

The proposal for a new ministry of deacon will mean that deacons will be allowed to preach.

Iceland (see country report)

Three papers were distributed with the report, the report of the doctrinal committee, an overview of what led to the decision in Iceland and an unofficial translation of a ritual for blessing of same-sex relations.

Ireland (see country report)

The relationship between the Roman Catholic Church and the other denominations in Ireland has much improved in recent years. The debate about integrating the education system continues. Anglican/Methodist conversations have come to a halt over the issue of oversight as the Methodist Church is rather conservative and against Episcopal oversight.

Latvia

PCG and Sandra Gintere has been asked to report back directly to the Committee for Foreign Affairs in the church. The church needs to find time to rethink its relations to the wider ecumenical scene e.g. WCC, CPCE, CEC and Porvoo.

All the Baltic bishops had agreed to meet with representatives of the LWF to discuss the 3 stumbling blocks: the ordination of women, women in the episcopate and same sex blessings. It was felt that perhaps the question of the Lutheran Church of Latvia signing the Porvoo Declaration should be asked unequivocally and a direct answer sought.

Portugal - The Lusitanian church (see country report)

In 2008 the Lusitanian church was recognized as a church by the state even if it has been a church since 1880. Until now the church has had the status of a religious society. This involves changing Canon Law and one of the implications is that their marriage ceremony is recognized by the state.

Scotland (see country report)

General Synod 2008 passed into Canon Law a change in congregational status whereby all congregations will have the status of an Incumbency and dependent and independent congregations will eventually disappear.

Sweden (see country report)

There are changes in the ecumenical landscape. The church has had a bilateral agreement with the Methodists and the Mission Covenant church and is in the process of a dialogue with the Baptists. These three denominations are now discussing forming a new denomination.

5. The Meeting of Porvoo Primates and Presiding Bishops October 2009, Finland

Kaisamari Hintikka reported on the different possible venues for the meeting. After some discussion it was decided that the meeting be held in Porvoo. The Chapter room would be a good meeting room.

The theme "Living in Communion" looking at:

- What is the concept of communion here?
- What are the basic requirements for living in communion - or living in Communion as a Porvoo communion of churches? The LWF is rethinking its concept of communion, so is the Anglican Communion. This will affect Porvoo.
- The major part of the time will be spent on developments in communion.
Regarding the programme 3 items were listed:
 - Time for Primates' reports (a few minutes per person)
 - PCG report on how it has dealt with the tasks handed to it by the Church Leaders' Meeting held in Cardiff and the Dublin meeting of the Primates.

- There would be 2 presentations, one Anglican and one Lutheran on developments in communion

Suggestions for participants:

- +Rowan Williams
- + John Neill responding
- + Jukka Parma
- + Mindaugas Sabutis responding

In Dublin there was a discussion on whether the Primates should be invited to come earlier and learn about the church. This will be the responsibility of the Archbishop of Finland who will send invitations and organise.

Action:

The venue needs to be arranged.

The Planning Group will work further on programme and details **Finnish CG
Co-SECS, Co-CHAIRS,
Finnish CG**

6. The Porvoo Church Leaders' Consultation, 18th-20th March 2010, Sigtuna

Two papers were put forward: the Draft programme and the report from the preparatory group. Johan Dalman introduced the Consultation which is no longer designated "Meeting" but "Consultation", which implies more involvement with the subject. It is important to get church leaders involved and informed about what Porvoo is as the people often know little or nothing about Porvoo. Date: 18-21 March 2010, Venue: Sigtunastiftelsen, Sweden. The theme is *Growing Together* – which are the main issues for the churches in growing together?

- 1) consultation
- 2) shorter meeting
- 3) people need to be in influential position
- 4) Not say "set the agenda" but to "give guidance".

Delegates should be:

A primate – a leading bishop,

Secretary General of the churches,

A third person who should be a member of the synodical structure or similar.

At least one has to be a woman.

One has to be a lay person

Action:

Churches need to budget for this.

The planning group will meet and work on the Church Leaders' Consultation, and this will be discussed at the PCG meeting next year and with the Primates. **All
ED,
CM,BF**

7. Extension of Porvoo

7.1 Relations with the Evangelical Lutheran Church in Russia and Other States (ELCROS): Other developments in that area.

There has not been any interest expressed again by these churches. We have heard before that the Ingrian church is cautious in this matter.

Action: *Kaisa Hintikka will present a paper at the next meeting on the Ingrian and ELCROS churches.* **KH**

Veiko Vihuri reported that a new church has been established in Siberia. This church was formerly part of the Estonian church and was therefore in full communion with the Porvoo churches. It had however neither signed the Porvoo Declaration nor shown any interest in that.

7.2 The Faroese Lutheran Church

The Faroese Church, which took part in the original Porvoo dialogue as part of the Danish church, gained independence in 2007. It has 40 000 members, approximately 20 pastors, and one bishop. The church has no formal ecumenical relations and few resources. It also has a more low church culture and identity than the Church of Denmark, which can in itself be a hindrance. From the point of view of the Porvoo process the Faroese church is open to being a member, having been part of the process through the Danish church. They could be represented by another church if resources are limited.

7.3 The Church of Denmark and the Evangelical Lutheran Church of Latvia

Jan Nilsson presented a paper from Denmark. One of the differences today compared with 12 years ago is that now there is a Council on Inter-church Relations that could take such an

initiative as committing the Danish Church to sign the Porvoo declaration. In April the Council decided on a process of clarification and reconsideration of the Porvoo membership of the Church of Denmark.

Evangelical Lutheran Church of Latvia

In Latvia there is an overall review of all ecumenical relations. Sandra Gintere explained that their first loyalty was to the LWF and a meeting with representatives from them will be in November 2008. The review concerns the communion. The church in Latvia now decides on individual bases whether they are in communion with a pastor, but not with churches as a whole. If a visiting pastor supports women bishops and blesses homosexuals then they are not in communion. It was noted that when the other churches had signed the Porvoo Declaration, the Danish and Latvian churches kept observation status because they had been a part of the process and there was hope that they might sign at a later stage. If they are not going to sign, then there is no point in them being an observer.

8. Relations with the Conference of European Churches

8.1 CEC Assembly, Lyons 2009

There is a plan for a Nordic pre-assembly in Oslo in January 2009 hosted by Church of Norway and the National Council of Churches in Norway in connection with next Baltic/Nordic Secretaries' meeting Also tabled was a short report of the CEC *Future Conference* which had been a "think tank" conference dealing with remembering and appreciating the past; perceiving the present; envisioning the future.

It was important that the Porvoo Communion Churches did not replicate work that can be covered and is covered by CEC and the WCC.

It was agreed that the delegates from the Porvoo churches should meet in Lyon and the members of the PCG who would be attending the Assembly would be given the task of co-ordinating the meeting.

Action:

It was agreed that each PCG member should find out what their church was doing to prepare for the CEC Assembly and circulate the findings to the PCG. **ALL**

8.2 CEC Porvoo/Orthodox Consultation Romania 2008

A report from Rev Professor John Riches had been circulated with the agenda. Kaisa Hintikka, who had attended the consultation, made some further observations. She said that the consultation, which was not an official consultation, had been cordial and is had allowed each participant freedom to explore thoughts and ideas quite widely. There may be a further 2 consultations within the next 3 years

9. Review of Porvoo links

New diocesan links were Gloucester, England and Västerås in Sweden; Wakefield in England and Skara in Sweden. New parish links were St Brides in Wales and Ovansjö in Sweden and Sävsjö in Sweden and Aylesbury in England. A delegation from the Church of Norway had visited the Church of England, the Scottish Episcopal Church and the Church of Scotland. There was the possibility that an exchange of students would be possible. It was hoped that a joint SEC and Church of Scotland visit would take place in the near future.

Action:

Each member of the PCG was to ask the appropriate person or persons in their church if the second Sunday in October could be designated as "Porvoo Sunday" **ALL**

It was difficult to have an up-to-date list of Diocesan and Parish links. Elspeth Davey would check the current list with the Church of England's CCU. **ED**

10. Porvoo Communion website

Action:

The next stage of the development was to send the specification to a web design company. Adda Bjornsdottir would liaise with the Webmaster from the Church in Wales. **SAB**

The Co-Secretaries with Adda Bjornsdottir would be responsible for ensuring that the site was maintained adequately. **CO-SECS/SA**

Each member of the PCG was to send Adda Bjornsdottir information and photographs of their own church for uploading to the Porvoo webpage by the 1st December 2008. **ALL**

11. Porvoo Cycle of Prayer

Action:

The Co-Secretaries would investigate ways of developing the Porvoo Cycle of Prayer from 2010 onwards and would bring proposals to the PCG 2009 meeting. **CO-SECS**

12 The Porvoo Hymnal: *Together in Song*

A paper prepared by Johan Dalman had been enclosed with the agenda. All the hymns had been set to music and the main copyright issues addressed.

Action:

Each PCG member was to check the list of hymns and arrange for copyright if required.
ALL

13. Developments in Ministry

13.1 The Diaconate

The 2nd Porvoo Conference on the Diaconate is planned for April 2009. Minutes of the planning meeting prepared by Stephanie Dietrich and +Robert Paterson were circulated with the agenda including a draft programme of the conference. The Timing: Suggested time is April 27 – 30, 2009

Action:

The Co-Secretaries and Christopher Meakin would form a working group to work with the planning group on the conference.
CO-SECS, CM

13.3 Women in the Episcopate in the Anglican Churches

Updates from the Church of England and the Church in Wales were given.

Estonia:

Canon Law does not mention the gender of ministers. The question whether pastors, ordained by women, could work in the Estonian church would be left to the Archbishop.

Lithuania:

No women are ordained. However, the Lithuanian Church does not question the validity of the sacraments prepared and blessed by women ordained in other churches.

Latvia:

The church does not ordain women at present. A total of eight women were ordained by a previous bishop. Two of these women are still working as priests. The decision rests with the Archbishop.

13.4 Other current discussions on ministry

Each PCG member outlined how their church works to increase the involvement of young and lay people in ministry and in the life of the Porvoo Communion.

Action:

PCG members should speak with those involved in youth work in their churches and ask if there would be interest in a one-off (initially) gathering of representatives of the Porvoo Communion of Churches similar to the composition of the PCG to enable them to spend time with each other and learn from each other and to give the PCG an opportunity to hear from young people in the churches represented.
ALL

PCG members should inform the Co-Secretaries of the opinion of their churches and a proposal would be made at the PCG 2009 meeting.
CO-SECS

14. Mission-Shaped Church follow-up consultation

As the Mission-Shaped Church conference in Canterbury was a Church of England initiative to which Porvoo churches were invited the Church of Norway can consider whether it invites to a follow up (or new insights) in the future. It is not a Porvoo consultation as such.

17. Developments in the world Anglican and Lutheran Communions

17.1 Lambeth Conference 2008

A total of 650 bishops attended – 200 chose not to come/ 125 of them from Nigeria. Others who did not attend were from Rwanda, Uganda, Sydney and other countries.

+Ragnar pointed out that in terms of communion there was not much difference between the Anglican Communion and simply a Federation. The Lambeth conference does not have any legal authority, only moral authority. For Lambeth participants, the 17 day meeting resulted in a renewed commitment to each other and to the Anglican Communion, and a rise in the stature of the Archbishop of Canterbury, + Rowan Williams.

17.2 LWF Renewal Committee

LWF pulpit and altar fellowship was established in 1984. In the 1990s the name was changed to the Lutheran World Federation – a communion of churches. There is a committee working on changes in the LWF constitution in preparation for the Assembly in Stuttgart in 2010. One of the questions is: How do you define a communion? The issue of women in ministry was

already present in 1984, but it was not church dividing then and should not be now. Not all the churches have women priests but it is a question of recognising each other's ministry. Issues such as human sexuality are not for the LWF to decide but belong to individual churches. The Renewal Committee is considering only taking on the necessary constitutional questions (relating to the more practical issues of the structure) and leaving other questions for further work in the future.

17.4 Porvoo Theological Network

The Research Conference, "Together in Mission and Ministry" is scheduled for the 16th-18th October 2008. The original idea was to involve young researchers. Approximately 25 young students will attend paid for by a fund in Sweden.

17.5 Meissen Commission

There will be a Meissen Theological Conference in Germany in December 2008. The question of expanding the Anglican contribution was referred to in the Scottish country report.

17.6 Relations with the Old Catholic Churches

The Church of Sweden has started a dialogue with the Old Catholics. A first draft of a document is being written.

17.7 Relations with the CPCE (Leuenberg Fellowship) and Protestant Churches

Jan Nilsson introduced the CPCE (Leuenberg Fellowship) to those present who were not familiar with it. The Conference of Protestant Churches in Europe has 105 member churches, including Norway, Denmark, Estonia and Latvia. It has had a distinctly central European character. A lot of the work is done in regional groups. There is no northern European group. The Nordic churches do not always have the same concerns as central Europe and there may be a need for something that will enable them to have a stronger voice.

There is already considerable cooperation in other fields with the Nordic and Baltic churches. The idea to form a North European group within CPCE was discussed by the CoN and the ELCD and those two churches decided to suggest a cooperation of them, the Baltic churches, Church of Scotland and the north Elbian church. The Church of Scotland and the North Elbian Church were positive towards that idea. The Methodist Church in GB and the Presbyterians in Wales and Ireland also wanted to participate in this work. If that happens, it would mean approximately an area similar to that of the Porvoo-churches. However, there is not an interest with the Nordic churches to start "another Porvoo".

17.8 Anglo-Nordic-Baltic Theological Conference on Theology and Art from Thursday 6th to Monday 10th August 2009

The origins of this conference dates back 80 years, financed by the churches inviting. They do not produce material but have some days of good theological discussion. This will be the last conference.

17.9 The Anglo-Nordic-Baltic Pastoral Conference

The conference was held in Norway in 2007. It was noted that it was important to improve informal contacts.

18 Porvoo Inter-Faith Consultation 1-4 December 2008, Edinburgh

Elsbeth Davey gave an update on the consultation. The Programme will be sent out before the end of October. Indications of attendance is good, including joint delegations from all the Nordic churches and each of the Anglican churches, except the Church of England and a representative is coming from the church in Spain.

19. The Third Porvoo Theological Conference: *Ethics and Communion: Living Together with Difference* January 2008

Those of the PCG who had participated gave a feedback on the conference. It was felt that the programme had been too packed and there was too little time for discussion. The consultation became too much of the revisit to the consultation in Sigtuna in December 2006, where the churches explained their positions. There was too much focus on individual examples and not the broad discussion of ethics and communion. There were, however, many good leads to be found to continue the discussion.

Action:

There is need to get the presentations for publication, in print or on internet. Adda Bjornsdottir would contact Paul Avis, who has been working on this.

SAB

20. Action on climate change

There was an open discussion on actions by different churches regarding climate change. In some of the country report this issue is mentioned. In Denmark the ELCD is involved in work leading to the UN summit on Climate change in Copenhagen in 2009. The Minister of Climate has written articles in newspapers about the Christian responsibility to creation. The Minister has been involved in church's activity leading up to the UN Summit.

Action:

The PCG members are encouraged to share information about initiatives in their churches concerning climate change and the environment. **ALL**

23. Contact Group Meetings and other Dates

Agreed dates:

- 2009 Meeting with Primates: 12-16th October 2009, Finland
- 2010 Church Leaders' Consultation, Sigtuna, Sweden Thursday 18th – Sunday 20th March

Proposed dates and venues:

- 2009 27th-30th April Consultation on the Diaconate Norway
- 2010 PCG October Madrid
- 2011 PCG October England
- 2012 Porvoo Theological Conference
- 2014 Porvoo Church Leaders' Consultation

