



Saksbehandler: Beate Fagerli

Saksdokumenter:

Kommuniké fra Porvoo Primates meeting, 3.-5. oktober 2011

Rapport fra Porvoo Contact Group meeting, 5.-7. oktober 2011

Kommuniké fra Porvoo Consultation on Marriage, 1.-4. november 2011-14

## Saker i de økumeniske organisasjonene

### Porvoo

#### Sammendrag

Porvoofellesskapet er inne i en aktiv konsultasjonsperiode. Med konsultasjonen "Churches responding to Conflict" i Tallinn, Estland i februar 2011, ble en ny metodologi for konsultasjoner tatt i bruk. Denne søker i større grad å involvere bredden av deltakere i konsultasjonene, gjennom mer aktive gruppesamtaler, tematiske workshops og en aktiv lytteprosess. Bibelstudier er i større grad utarbeidet som en tematisk del av programmet, og "Keynote listeners" intervjues mot slutten av hver dag, for å oppsummere inntrykk av samtaler og diskusjoner. (Rapport sendt tidligere).

Den samme konsultasjonsprosessen ble benyttet under "Interfaith Consultation" i Göteborg, i mars 2011. Konsultasjonen var nummer tre i rekken siden 2003 og tok ikke sikte på å lage nye retningslinjer for dialog etter de forrige som ble skrevet i 2003, men på å gjennomgå disse og en rekke med tema og perspektiver som har kommet opp i den foregående åtteårsperioden. Resultatene benyttes som ressurser til det videre dialogarbeidet. Fra Norge deltok Sven Thore Kloster. (Rapport sendt tidligere).

Porvoo Primates meeting finner sted to ganger i en fireårsperiode. Her møtes kirkenes øverste kirkeledere for å oppdatere hverandre, dele erfaringer, og gi retningslinjer til det videre arbeidet i inneværende fireårs programperiode. Porvoo Primates møttes i Cardiff i Wales, 3.-5. oktober 2011. Biskop Helga Haugland Byfuglien og Beate Fagerli deltok fra Norge. Møtet ble etterfulgt av Porvoo Contact Group meeting, 5.-7. oktober. (Begge rapporter er vedlagt).

1.-4. november fant en tredje konsultasjon sted i Turku, Finland: "Porvoo Consultation on Marriage". Denne fulgte opp tema fra to tidligere konsultasjoner, "Same sex relations" i Sverige 2006, og en teologisk konferanse om "Ethics and Communion" i England i 2008. Med bakgrunn i Porvookirkenes forskjellige situasjon og praksis når det gjelder samkjønnet samliv, samboerskap og en rekke spørsmål knyttet til ekteskapet, var det duket for krevende samtaler, særlig med henblikk på kirkenes forpliktelse på å leve i fellesskap med hverandre. Konsultasjonen bidro bare i liten grad til en dypere felles teologisk forståelse av ekteskapet. Men med velfungerende gruppearbeid og dyktige

”Keynote listeners” bidro konsultasjonen til en dypere forståelse av forskjeller mellom den enkelte kirkes situasjon på hjemmebane og de utfordringer alle kirkene står overfor når det gjelder samfunnsendringer. Christofer Solbakken, Biskop Helga Haugland Byfuglien og Beate Fagerli deltok fra Norge. (Kommuniké vedlagt).

I 2012 er det planlagt to konsultasjoner til, en konsultasjon om ”Diaspora and Migration”, i Sverige, mars 2012 og en teologisk konferanse om ”The Sacraments and the Mission of the Church”, i Danmark, oktober 2012.

### **Forslag til vedtak**

Mellomkirkelig råd tar følgende saker til orientering:

1. Kommuniké fra Porvoo Primates meeting, 3.–5. oktober 2011
2. Rapport fra Porvoo Contact Group meeting, 5.–7. oktober 2011
3. Kommuniké fra Porvoo Consultation on Marriage, 1.–4. november 2011-14

**Meeting of the Primates and Presiding Bishops of the Porvoo Communion  
Llandaff, Oct. 3-4 2011**

**Sharing a Common Life in Mission and Service  
Church leaders of the Porvoo Communion meet in Llandaff**

The Primates and Presiding Bishops of the Porvoo Communion of Churches met in Llandaff, Wales, on October 3. -4., to review common work undertaken since the last meeting, to discuss areas of common concern and to share information about important issues in their respective churches.

The biannual meeting of the Primates and Presiding Bishops is one of the consultation processes in the Porvoo Communion of Churches, who have committed themselves to "share a common life in mission and service."

In reviewing the work carried out since their last meeting the Primates and Presiding Bishops commended the "Guidelines for Interfaith Encounter" which had been further developed at a Porvoo Consultation in 2011, and also the work on responding to conflict which is part of an on-going process for consultation within the Communion. Information on these consultations can be found on the website of the Porvoo Communion, [www.porvoochurches.org](http://www.porvoochurches.org) under "resources".

In discussing the current economic crisis in Europe the Primates and Presiding Bishops recognized that this affects all the countries and churches in different ways. Unemployment is rising in most of the countries. Changing patterns of migration have created a challenge to the churches in providing pastoral care to the new migrants. A Consultation on Diaspora and Migrant Churches will be held by the Porvoo Communion in March 2012. The Primates and Presiding Bishops also called for a consultation on Economy and Ethics, recognising the effect that the current economic environment has on their countries and the moral responsibility of the richer churches towards the poorer churches.

The next consultation of the Communion, to be held in Finland in November 2011, will be a Consultation on Marriage. The consultation will enable the Porvoo churches to share each other's understanding and experiences as well as each other's traditions, histories and differences.

The Porvoo Communion is visible in different areas in the life of the churches, for example in twinning and visits between dioceses and congregations, and in the mutually enriching engagement of diaspora congregations in the life of the churches of the Communion. The Primates and Presiding Bishops asked that creative work with young people across the Communion should be explored.

**About the Porvoo Communion**

The Porvoo Communion is a communion of Anglican and Lutheran Churches that have made a commitment to each other for the sake of greater unity and more effective mission in their part of Europe. However, the churches maintain their respective identities.

Anglican member churches are the Church of England, the Church of Ireland, the Scottish Episcopal Church, the Church in Wales, the Lusitanian Church in Portugal, the Spanish Episcopal Reformed Church; five Nordic Lutheran Churches: the Church of Sweden, the Church of Norway, the Evangelical Lutheran Church of Finland, the Evangelical Lutheran Church of Iceland, the Evangelical Lutheran Church in Denmark and two of the Baltic Lutheran churches: the Estonian Evangelical Lutheran Church and the Evangelical Lutheran Church of Lithuania.

Currently there are also three Churches with observer status in the Porvoo Communion of Churches, the Evangelical Lutheran Church of Latvia, the Lutheran Church in Great Britain and the Latvian Evangelical Lutheran Church Abroad.



# THE SIXTEENTH MEETING OF THE PORVOO AGREEMENT CONTACT GROUP

4<sup>TH</sup> – 7<sup>TH</sup> October 2011

CARDIFF, WALES

## **MINUTES per 11112011**

**Present:** The Rt Revd Martin Wharton, Church of England (Co-Chair), The Rt Revd Karl Sigurbjörnsson, the Evangelical Lutheran Church in Iceland Co-Chair), Beate Fagerli, Church of Norway (Co-Secretary), The Revd Dr Leslie Nathaniel, Church of England (Co-Secretary), The Revd Steinunn A Björnsdóttir, Evangelical Lutheran Church in Iceland, Elspeth Davey, Scottish Episcopal Church, The Revd Gwynn ap Gwilym, Church in Wales, The Revd Rupert Moreton, Diocese in Europe, Church of England, The Revd Dr Tomi Karttunen, Evangelical Lutheran Church of Finland, The Revd Tauno Teder, Evangelical Lutheran Church of Estonia, Dr Manuel Carrillo, Spanish Reformed Episcopal Church, The Revd José Jorge Piña Cabral, Igreja Lusitana Católica Apostólica Evangélica Portugal, Mr Thorsten Rørbæk, Evangelical Lutheran Church in Denmark, The Revd John McDowell, Church of Ireland; The Rt Revd Sabitus Mindaugas, Evangelical Lutheran Church of Lithuania

**Observers:** The Rt Revd Jana Grinberga, Lutheran Church in Great Britain, The Rt Revd Elmars Ernsts Rozitis, Latvian Evangelical Lutheran Church Abroad

**Apologies:** Dr Sandra Gintere, Evangelical Lutheran Church of Latvia, The Revd Darius Petkunas, Evangelical Lutheran Church of Lithuania, The Revd Dr Christopher Meakin, Church of Sweden, Dr Jørgen Skov-Sørensen, Evangelical Lutheran Church in Denmark

Item 1	<b>Programme and domestic notes, finalisation of the agenda</b> The Agenda was approved	
Item 2	<b>Introduction of new members</b> Mr Thorsten Rørbæk was welcomed as representative for the Evangelical Lutheran Church in Denmark for this meeting. Dr Jørgen Skov-Sørensen who had originally planned to attend sent his apologies.	
Item 3	<b>Approval of Minutes</b> The minutes of the 16 <sup>th</sup> meeting held in Madrid, Spain, 4.7 October 2010 were confirmed	
Item 4	<b>Country Reports</b> Some of the Country Reports were circulated by email. Others were available at the meeting in either oral or written form. Some key points are noted below :  <b>Denmark</b> It was noted that the issue of ordination of people living in same-sex relationships is an issue that is to be decided by parliament in Denmark, probably already in 2012 or 2013. Regards the question of the ordination by deans, it was noted that this was not a regular feature anymore. The Porvoo Declaration signed by Denmark had been circulated by email to all.	

### ***Diocese in Europe***

A lengthier report had been circulated by Revd Rupert Moreton. He was completing his term in Finland as Chaplain in the Diocese of Europe. There was considerable appreciation for the report, which not only provided a record of the work of the Chaplaincy, but also information concerning the implementation of the Porvoo cooperation in a diaspora situation.

PCG felt that the issue of identity could be one area of work during the consultation on migration and diaspora. Case studies, for example, from Lithuania, Finland (Diocese of Europe) and the Church of Sweden could be used.

### ***England***

The two key issues were the same as in Madrid and are given below:

- Women in the Episcopate
- Anglican Covenant

The required process leading up to the ordination of women bishops was explained.

The dioceses in the Church of England are currently discussing both key issues. Their decisions will be dealt with at the 2012 July Synod in York.

### ***Estonia***

Parishes have not been uniform in their acceptance of the liturgical reforms. Some are still testing the new liturgy, others are looking at the possibility of using new European material and some still continue to use the old material. General Synod is not pressing the parishes to use the new liturgies. Therefore currently two different liturgical styles co-exist.

The theological institutes are working towards greater flexibility in the training of pastors and deacons.

The continuing question is how the services of lay people and their potential can be creatively used. The number of lay persons interested in this ministry is growing.

The Estonian Evangelical Lutheran Church Abroad and the Estonian Evangelical Lutheran Church have reunited. The reunification treaty was signed in Tallinn on 13 November 2010 by Archbishop Andres Pöder, based in Tallinn, and Archbishop Andres Taul based in Toronto, Canada. The signing was repeated in Toronto on 28 November 2010. The Chief Shepherd of the Diocese Abroad is the Archbishop of the Estonian Evangelical Lutheran Church whose residence is in Tallinn. The hitherto Archbishop of the Estonian Evangelical Lutheran Church Abroad now assumes the responsibilities of the office of the Bishop of the Diocese Abroad.

The reunification meant that the Porvoo Communion of Churches had expanded by 18 congregations diaspora congregations.

The discussion on human sexuality has been ongoing. There is a culture for an informed discussion in Estonia now. The issue is not likely to create a schism within the church.

### ***Finland***

A discussion took place on the Luther Foundation in Finland (in Sweden the equivalent is called 'Mission Provinces'). However, it is not considered to be a movement within the church. The movement has its own hierarchy and ordains its own bishop.

The Methodist – Lutheran Finnish agreement will be signed 14h of December 2011.

2017 will mark 500 years since Luther released his theses. This anniversary will be celebrated with a clear Lutheran profile. In addition to this the State of Finland will be celebrating 100 years of its existence in 2017.

Regards registered partnerships, the Church of Finland has approved the use of 'free prayer'. For clergy this voluntary. Bishops will be responsible for more detailed guidelines. These prayers are not public rituals. They are considered to be private although held in a place publicly.

An issue regards the relations between the majority church and the diaspora community in Vaasa was discussed. It was felt that this was a matter to be dealt with in the local context and not an issue for the PCG as a whole.

### ***Iceland***

The church has had to address being falsely accused of covering up an issue concerning sexual abuse. There are established guidelines for dealing with sexual misconduct. However, despite this, the Church – State relationship became strained for some time.

Church/State relations remains a critical issue in Iceland. The Church is the National Church, but not a State Church. She is, however, protected by the State. Changes are to be expected in State support for the Church.

The State pays salaries in return for historical church property. However, income for faith communities are being consequently reduced by the State in different ways leading to a reduction in church positions.

### ***Ireland***

The Anglican Covenant: The Church of Ireland has decided to subscribe to the Covenant. This is considered as a kind of acknowledgement and does not bind the Church permanently.

Clergy entering into a civil partnership has become an issue and is causing some discussion. Bishop have met together to take forward a process of dialogue within the church. A pastoral letter is to be sent.

Ecumenical discussions around the question of episcopate are underway with the Methodist church. Discussions with the Moravians are exploring ways of closer fellowship.

The church of Ireland is keen to press on ecumenically.

In the area of theological new forms are emerging. Internal parish training is now part of the education. However, the tradition of ordaining deacons first continues.

Regards the economy, the structural debt is huge, impoverishing a large number of people. 10 million pounds from the pension fund was lost within 10 weeks.

Criticism of the Roman Catholic church's handling of cases of sexual irregularities may possibly politicise the issue with the Vatican. However, the Roman Catholic church does have the option to renew itself. Its revival, if achieved, could be significant in Ireland.

The next 10 years will be marked by centenaries in Ireland. For example, the revolution, the Easter rising etc. the question of whether these should also be ecumenical remembrances will be a challenge to implement.

There are two new bishops in Church of Ireland.

#### ***Latvia abroad***

LELCA does not have a history of longstanding cooperation with State and the Church. The State has been hostile towards the church. The task to rebuild church/State relations is an important one.

Many Latvians are moving abroad. Through integration into the societies they become part of, there is a challenge to know who the people are that the church needs to reach out to.

LELCA does not have any intention of curbing the relations Latvian people have to the ELC in Latvia. However, they do have a free choice and can choose which church they want to belong to.

This summer a new LELCA congregation was born in Riga. They are part of the LELCA, but use the building of ELC in Latvia. This is an opportunity for relationships between both churches to be strengthened.

#### ***Lutheran Church in Great Britain***

The church is struggling to find a joint Lutheran identity in the light of parishes having to cut down the number of staff etc.

The church is also looking at ways of educating people and developing a suitable diaconal ministry. The need to recruit and train people from the local contexts will receive priority. They are, however, hard to find.



**Lithuania**

A faith seminar programme has been developed, attracting a large number of participants. The programme is currently comprises of 10-lessons. It is especially making an impact in congregations with little programmatic work.

Sunday schools continue to be active and well attended.

Ecumenical Rehabilitation centres for addicts continue their good work with support from Renovabis.

The Church engagement in Belarus is developing. People there are keen to relate to the Lithuanian Christians. This ministry across the boarders work fine as long as one it is not attached to any political agenda. Preaching in Belarus requires a legal invitation.

**Norway**

The situation in Norway after the terror attacks in Oslo and Utøya on July 22 was discussed at length. The role of the Church and State were exemplary in the light of the tragedy. There was then a sense of coming closer together as a nation and as a church. The services held to mourn for the loved ones was moving. The message was not to respond to violence with violence.

**Portugal**

The recognition of the Lusitanian Church by the State is a huge step forward. The church now enjoys the same legal status as the Roman Catholic Church.

**Scotland**

A working group had delivered a gender audit to the Synod. Particular focus was given to the quality of leadership in the church as well as to human rights.

A proposal for working with people living with disabilities is under consideration.

The Edinburgh 2010 celebrations were good for those who were present, but participation was limited. Follow-up plans are in place. It is hoped that the follow-up will be more ecumenical.

**Spain**

The Anglican Covenant: The Spanish Episcopal Church has agreed to sign the Covenant.

A new law is being on religious freedom is being considered by the governor. This law is controversial for Spanish churches of all denominations, because its language makes no distinction between religious freedom and freedom of citizens.

The economic crisis has affected Spain as in a number of other countries — Portugal, Italy and Greece. But this crisis has been seen as an opportunity for the church to strengthen its. Two new parish churches have been admitted into the Synod and four new

	<p>congregations have been created, with voluntary clergy. The pledges of the faithful have been maintained as in previous years. However, in order to overcome the crisis in the Spanish Episcopal Reformed Church, salaries have been cut by 10 % across the board affecting both ordained as well as non-ordained people. The pensions of our retired clergy have remained the same.</p> <p>In the area of ecumenism, the Spanish Episcopal Reformed Church and the Roman Catholic Church in Spain have signed a joint declaration regarding baptism.</p> <p><b>Sweden</b>  Ecumenical developments:  On 4<sup>th</sup> June 2011 a <b>new denomination</b> was formed in Sweden. The Swedish Mission Covenant Church, the Methodist Church in Sweden and the Baptist Union of Sweden united. The Church of Sweden has agreements on communion with the Methodist Church (1994) and the Mission Covenant Church (2006), and has been in dialogue with the Baptists since 1998. Consequently, the Church of Sweden has followed this development closely. These churches have made it clear that they do not want this process to jeopardize the positive relations with the Church of Sweden that have been built up over recent decades. The agreements cannot however be automatically transferred to the new denomination, so there have been discussions about starting a new round of ecumenical dialogue to investigate what sort of relationship could be had in the future.</p> <p>9<sup>th</sup>-11<sup>th</sup> May 2011 the presiding bishop of the <b>Episcopal Church</b> visited Uppsala. This visit was part of the contacts that have been built up over the last two years, as a result of a motion tabled at the convention in 2009. The intention is not to sign a new ecumenical agreement, but to acknowledge the historical links between the two churches, that have meant that they at times since 18<sup>th</sup> century have acted as if they were in communion. By confirming and celebrating this history possible collaboration at the local level where pastorally appropriate will be made simpler.</p> <p><b>Wales</b>  In Wales a commission of Covenant Churches has existed since 1975. This includes cooperation with the Methodists.</p> <p>The question is being raised as to whether communion with the Church of England since 1994 is to be treated as a bilateral or multilateral relationship.</p>	
Item 5	<p><b>Reflections on the Porvoo Primates meeting</b></p> <p><b>General Snapshots</b></p> <ul style="list-style-type: none"> <li>• It would be good if PCG members could brief their Primates on the key issues before the Primates meeting. The expected input from the Primates regards the on-going work of the PCG did not quite meet expectations.</li> </ul>	

- In general it was felt that the meeting did provide quality sharing. The conversations began with the situation in Iceland by Bishop Karl. This initial input, it was felt, contributed towards open and honest sharing by the other Primates. This session worked well.
- The general impression was that the Primates meeting was central to building trust among church leaders. More time with group work would be valuable in future.
- It was also important to note that the Primates had thanked the PCG for the high quality material they had produced.

**Reports:**

***1. Porvoo Consultation on Churches' responding to Conflict***

Keeping the goal of the common good of Christ's church in mind, the **consultation** was a way to deepen knowledge, strengthen sharing, learn from one another and generate greater understanding. Furthermore, it was to make suggestions to the Porvoo Contact Group to continue work on the agreed framework for responding to situations of conflict within the Porvoo Communion of Churches. Serious tensions had arisen over issues of sexuality in the communion.

This consultation introduced a new process for consultations. On the whole it was considered a success, but required some fine tuning in future. The main area of clarification was with regard to the difference between small groups and workshops. This would need more additional information and briefing.

Apart from this it was felt that the consultation had achieved its goal of providing a framework for responding to conflict. Some of the inputs, especially the Bible studies were considered excellent. The reflection process with the Keynote listeners were a successful feature of the consultation.

**2. Consultation on Interfaith relations**

This was the third in a series of such meetings, and was directly linked with the consultation in Oslo in 2003. Both were concerned with guidelines for inter faith engagement across the Communion. In between, there was a meeting in Scotland in 2007 which was different, with Muslims fully participating from beginning to end. It was felt that the Porvoo churches, most of which have a history of being national churches, and with a care for the parish and wider community, have something distinctive to offer, in the rapidly changed field of inter faith relations today.

Key developments were discussed that have influenced the agenda over the last 8 years. International events have included the continuing war in Afghanistan, the ongoing situation in Iraq, the continuing conflict in Israel/Palestine, crucial developments now happening in Egypt, North Africa, the Middle East and the Gulf. Questions of religious freedom have grown more acute, affecting

	<p>Christians and other minorities, in many parts of the world, including Orissa, Iraq, Pakistan and the Holy Land. There has been a rising stridency in religious rhetoric in many places. The Cartoon controversy, beginning in Denmark in 2006, rapidly affected the climate of respect across much of the Muslim-Christian world. Immigration has increased to most Porvoo countries, Muslims, Christians and Hindus, and there is a growing voice in public discourse from such communities, and debate on the appropriate place of religion in the public sphere. These years have seen a growth in militant atheism and secularism, and of popular anxiety, fuelled by the Far Right and some of the media. There has been an increase in mixed faith marriages and families, multiple religious belonging, and alternative spiritualities, along with a decline in institutional religion.</p> <p>With this background, the consultation considered the guidelines grouped under four headings:  <b>International, National and European issues</b>  <b>Responding to diverse and changing patterns of living</b>  <b>Building long term trust</b>  <b>Sharing our faith</b></p> <p>The detailed report on the consultation has been circulated.</p> <p>In addition to this the consultation had authorised a small group (Andrew Wingate, Marika Palmdahl and Leslie Nathaniel) to work on a user friendly document for use in the local context. This document called 'Keys to Interfaith Engagement' has also been circulated. There was consensus that the 'Keys to Interfaith Engagement' was an important document and could also go on the website with a suitable introduction. Elspeth Davey agreed to complete the introduction for the website.</p>	
Item 6	<p><b>Issues of Concern</b>  <b>CEC</b>          Beate and Leslie provided information on current developments within CEC. Strict savings had been made in order to meet the huge deficit following the last CEC Assembly. Both the Porvoo Co-Secretaries are members of the CEC Assembly Planning Committee for the next assembly in 2013.</p> <p>The question was asked as to whether CEC is energy giving or a drain on energy was raised, due to the difficulties regards how CEC organised itself. A revision of the structure is under way, however, there are concerns that these will affect the direct participation of smaller churches.</p> <p>The work of the commissions are appreciated.</p> <p>The Ecumenical Patriarch had indicated that CEC could be an instrument for further talks with the Roman Catholic Church.</p> <p><b>WCC:</b>          The biggest event is the upcoming General Assembly in Korea in</p>	

	<p>2013. The ACT Alliance has been founded by WCC and partners and will be a major ecumenical actor in the field of development and relief work.</p> <p>A hearing process on restructuring is under way. WCC realises that financial difficulties are going increase due to the huge pension fund regulations which are causing deficits.</p> <p><b>3. CPCE</b> The Anglican churches will continue informal talks with CPCE. These conversations are considered important and a framework for this is being put in place.</p> <p>It was Important to keep CPCE as an agenda item in order to update one another on the dialogue in this area.</p>	
Item 7	<p><b>Patterns of Ordained Ministry</b> The pattern of ordained ministry is changing rapidly. On the one hand there are many retired priests. On the other hand the number of active priests is decreasing. The nature of ordained ministry has also become collaborative with team effort playing a more central role. Those in ordained leadership are moving towards becoming facilitators, overseers and energisers of a whole team of people. Clergy are not necessarily trained for this.</p> <p>The following points were noted:</p> <ul style="list-style-type: none"> <li>- The Church of Norway is considering the ordination of youth ministers</li> <li>- Church of Ireland: Pastoral practice that cannot be taught in seminaries. Recognition for a curacy elsewhere is considered important.</li> <li>- One of the differences between the Anglican and Lutheran traditions are the academic requirements versus ministerial formation requirements.</li> <li>- The possibility of a future consultation on Changing Patterns of Ordained Ministry would be good to consider</li> <li>- The consultation on the Diaconate in 2013 could then lead on to a consultation on changing patterns of ministry.</li> </ul>	Discuss at next PCG
Item 8	<p><b>Clergy exchange</b> The need for a Porvoo Check List was affirmed.</p>	Elspeth Davey
Item 9	<p><b>Porvoo Extension</b> <u>The Evangelical Lutheran Church of the Faroe Islands</u> is now independent. It has 40 000 members, 20 congregations and 1 bishop. The church was fully part of the ELC Denmark and therefore fully a part of the Porvoo history of the ELC in Denmark. ELC Denmark is currently exploring whether the ELC of the Faroe Islands is interested in being associated with the Porvoo Communion.</p> <p><u>The Lutheran Church in Poland.</u> Interest has been expressed, a</p>	Thorsten(w. Jørgen Skov-Sørensen)

	<p>report has been requested from Peter Townly, who is on the Church of England Porvoo Panel. It was decided to wait for an official request from the church before further discussion.</p> <p><u>The Lutheran Church in Ireland</u> is very small and essentially a German-based church. The Dublin congregation is very active, providing a home for stray Lutherans. There is some cooperation with the Lutheran Council in Great Britain.</p> <p><u>VELKD (United Evangelical-Lutheran Church of Germany)</u>: A letter exploring the possibility of VELKD being observers in the Porvoo Communion has been received. VELKD maintain an identity of its own, while at the same time being fully part of the EKD.</p> <p>There was a lengthy discussion on this matter. The following are the salient points of the discussion:</p> <p>There is a process for observers already in place. However, PCG made clear that churches would need to apply for full membership first, on the basis of which, PCG will consider granting observer status. The other points are as already noted in earlier minutes. That is, observers would need to attend at least one PCG meeting, a Church Leaders Consultation, and a Primates meeting. Requirements for full membership will include the church's full knowledge of, and agreement with, the Porvoo declaration. A decision on full membership will be made at a Primates meeting.</p> <p>PCG affirmed that the intention for full membership is important, since Porvoo is a communion of churches wanting to grow together, not a fellowship of member churches in dialogue with each other.</p> <p>It was also observed that in Germany those of Lutheran tradition are keen to hold on to their Lutheran identity. This appears to be a step away from consolidating the Protestant identity within the EKD. This initiative of VELKD therefore stems from a sense of some fragility and needs our attention. However, clarification regards their intentions need to be obtained.</p> <p>It was agreed that the co-secretaries should initiate conversations with VELKD to clarify the precise level of the request. The possibility of inviting a representative of VELKD as a guest at one of the Porvoo consultations could be considered. This could then enable further progress.</p> <p>Some conversations in this connection with the EKD leadership as well may be useful.</p> <p>The Co-secretaries' are requested to report to PCG at its next meeting.</p>	Co-Secretaries
Item 10	<p><b>The Porvoo Web-site</b></p> <p>The following points were made:</p> <ul style="list-style-type: none"> <li>Information on some important PCG matters, the Church</li> </ul>	Adda Björnsdottir will be responsible

	<p>Leaders Consultation, the Primates meeting as well as outcomes from consultations and conferences should routinely and appropriately be reflected on the website.</p> <ul style="list-style-type: none"> <li>• Due to changes in Church in Wales administration it has been hard to keep in touch on necessary arrangements, and web editors have not been able to access the site.</li> <li>• The Evangelical Lutheran Church in Finland has kindly agreed to host the website in the communications department, giving access for PCG website editors to be able to update the pages. PCG thanked Tomi for this and Adda for her acceptance to continue the work on the website.</li> </ul>	<p>for the Porvoo Website. Tomi Karttunen will make the necessary arrangements in Finland to host the website and arrange for transfer of material from Wales.</p>
Item 11	<p><b>Porvoo Information Pack</b></p> <p>Elsbeth Davey presented a proposal for an information pack. The intention is to make information available for people who have no information about Porvoo. Looking at the website is not an option for people who have no initial knowledge. We would need information which could be put at the back of any church.</p> <ul style="list-style-type: none"> <li>- The pack will include: What the Porvoo Common Statement is, a presentation of the churches, questions and discussion topics.</li> <li>- Commitment should be part of the information pack, section B of the joint declaration needs to be in the front of the document, which will also be useful for clergy.</li> <li>- There is a need for an editor to go through the pack, and a new title agreed. The publication will be in black and white.</li> <li>- Deadlines for content revision: end of November.</li> <li>- A list of partnerships should be ready by the end of November, including church exchange and twinning.</li> <li>- A list of diaspora congregations, Lutheran and Anglican, could be included.</li> </ul>	<p>Elsbeth Davey</p> <p>All PCG members.</p>
Item 12	<p><b>Porvoo Solidarity Fund</b></p> <p>A proposal for a solidarity fund was to be presented to the PCG meeting. However, the Church of Norway is not a good place for hosting a fund, although some support can be found..</p> <p>After some discussion Tomi contact his church in Finland. They have offered to hold whatever monies are available for Provoo purposes under a separate account head. Any funds left after consultations etc. Would need to be transferred to the Church of Finland.</p>	<p>Co-secretaries and Tomi Karttunen</p>
Item 13	<p><b>Consultation on Marriage, 1 – 4 November 2011.</b></p> <p>The Evangelical Lutheran Church in Finland will host this consultation. Arrival: Tuesday 1<sup>st</sup> November; Departure: Friday 4<sup>th</sup> November after lunch.</p> <p>Around 30 participants were listed.</p> <p>The aim of this Consultation was to provide an opportunity to listen, share, understand and learn from each other's histories, experiences and pastoral contexts as well as to deepen our knowledge of our Churches' current teaching and practice regarding marriage. The Porvoo Consultation on 'Churches</p>	

	<p>Responding to Conflict' (Feb. 2011) provides a framework for discussing and responding to controversial issues.</p> <p>In addition to their official teaching on marriage, churches were requested to prepare an additional document on the challenges they face in applying the teaching and theology.</p> <p>The guidelines used for the consultation on 'Responding to Conflict' are being suitably developed for the Consultation on Marriage.</p>	The core-group
Item 14	<p><b>Consultation on Diaspora and Migration, 21 – 23 March 2012</b> The Church of Sweden is willing to host the Consultation in 2012. The venue will need to be clarified soon.</p> <p>A small group (Bishop Jana, Beate, Rupert, Christopher and Leslie) was asked to work on the recommendations of the PCG and come up with a proposal as soon as possible.</p> <p>Rupert, Beate and Leslie worked during PCG sessions incorporating the wisdom of the PCG as follows:</p> <p>The aim of the consultation is to relate the texts that define our ecumenical cooperation and commitments to our praxis.</p> <p>The consultation will involve church delegates from the ecumenical and administrative spheres and practitioners from the diaspora context. In this respect, it is important to involve both Anglican congregations working in Lutheran contexts, and Lutheran congregations working in Anglican contexts.</p> <p>The consultation could be earthed in a careful consideration of two key ecumenical documents: the Charta Oecumenica and the Porvoo Agreement. Such consideration might be handled in one paper or in two; but it will be important that this/these paper(s) be considered on the first day.</p> <p>Days two and three should be devoted to case studies and personal testimony. Rupert Moreton would be happy to present a case study based on his experience in Finland; a second case study should come from the Lutheran Church in Great Britain; a third from one of the Nordic diaspora congregations in Britain. Personal testimony should reflect the diversity of Diaspora: e.g. a Sudanese refugee's experience in Finland; an Anglophone Anglican perspective; a Lutheran perspective of life in one of the Nordic communities in Britain; a perspective from the Lutheran Church in Great Britain.</p> <p>Each day of the consultation should begin with a Bible Study.</p> <p>Leslie Nathaniel has undertaken to find a suitable leader, who will be asked to address the theme of 'identity'.</p> <p>The success of keynote listeners from the Consultation on</p>	Planning group: Jana, Christopher Meakin, Co-secs



	<p>Responding to Conflict should be repeated.</p> <p>There should, of course, be daily worship, to include at least two Eucharists, one from an Anglican rite, one from a Lutheran rite.</p> <p>Names of participants are to be communicated to the co-secs by end of November.</p> <p>More information will be circulated in due course.</p>	
Item 15	<p><b>Porvoo Theological Conference, Sunday 7 – Wednesday 10 October 2012 on ‘Sacraments in the Mission of the Church’</b> The following points were made:</p> <p>The conference will be held in Copenhagen, Denmark, prior to the meeting of PCG on October 10 – 14, 2012.</p> <p>Core-Group is Thorsten Rørbæk, Tomi Karttunen, Co-Secretaries</p> <p>ELC Denmark is asked to come up with a proposal for venue as soon as possible.</p> <p>There is a need to clarifying resource persons at an early date.</p> <p>Delegations should include people who can talk about both sacraments and mission.</p> <p>A relevant question could be, for example, how do Baptism and Holy Eucharist: help strengthen or engaging one in the mission of the church?</p> <p>Other aspects, such as marriage, absolution, ordination could also be reflected upon. However, they should not be the main focus.</p> <p>What are the implications of sacraments for the material and spiritual world? The Luther understanding here could provide interesting insight.</p> <p>Another area which could be explored is the role of the sacraments as they that coincide with major events in peoples’ lives. This is a mission opportunity - “yes we will baptise our daughter but we do not yet know what this religion is all about”.</p> <p>Possible resources: the newly written paper on Baptism in the Church of Sweden. If sacraments are about the grace of God, how do these outward invisible expressions play their part in the wider missional church? How does one interpret Baptism in a concrete situation? How to strengthen Baptism and Eucharist? This will be expanded.</p> <p>Resource persons: Bishop Clark, Paul Avis.</p> <p>The core group was requested to work out a proposal by the end of February. In the meantime PCG members are requested to</p>	<p>Thorsten Rørbæk, Tomi Karttunen, Co-Secretaries to look at a) practical questions, b) programme</p> <p>PCG: to already now identify their delegates.</p> <p>Deadline needed from Core group.</p>

	<p>already now identify some key persons for the conference.  <u>Churches can send up to four delegates.</u></p>	
Item 16	<p><b>Calendar of events:</b></p> <p><b>Migration and Diaspora,</b>  March 21 – 23, 2012 in Sweden</p> <p><b>Theological Conference</b>  October 7 – 10, in Copenhagen</p> <p><b>Porvoo Contact Group Meeting 2012</b>  The PCG meeting 2012 will be held in Copenhagen, Denmark  from 10 – 14 October, 2012</p> <p><b>PCG trip to India:</b>  <b>7 – 20. January 2013.</b></p> <p><b>Consultation on the Diaconate, Ireland 2013</b>  A Core-Group was nominated consisting of John Mc Dowell,  Christopher Meakin and the Co-Secretaries.  It was agreed to request the Church of Ireland to be the host of the  consultation.  Location: Belfast or Armagh, 15 – 18 April, 2013.  Could the consultation also look at Patterns of ordained Ministry?</p> <p><b>Porvoo Primates meeting and PCG 2013, October 21 – 15<sup>th</sup> of  October 2013.</b>  The meeting will be held during the first week of October in  Iceland, Skálholt or Reykjavik  21 – 23<sup>rd</sup> October: Primates meeting  23 – 25<sup>th</sup> October: PCG meeting</p> <p><b>Next Church Leaders Consultation 2014</b>  It was agreed to explore York, England, as a possible venue.</p> <p><b>Economics and Ethics - 2014</b>  Possibly in Lithuania. This needs to be communicated to the ELC  in Lithuania.</p> <p><b>Youth Pilgrimage, 1<sup>st</sup> week of September 2013.</b></p> <p><b>Changing patterns of ordained Ministries</b>  To be included in, or arranged as a follow up of the Consultation  on the diaconate?</p>	<p>Christopher, +  Jana Co-  secretaries</p> <p>Tomi  Karttunen,  Thorsten  Rørbæk, Co-  secretaries</p> <p>Thorsten, Co-  secretaries</p> <p>Leslie and  Adda</p> <p>John  McDowell,  Christopher  Meakin, Co-  secretaries</p> <p>Co-secretaries</p> <p>Leslie to clarify</p> <p>Currently Co-  Secs. One or  two more PCG  members to be  identified</p> <p>Jorge, Manuel  and Co-  secretaries</p>

	<p><b>New religious movements</b> To be explored further</p> <p><b>The threat of the far right</b> To be explored further</p> <p><b>Porvoo – Orthodox Conversations</b> To be discussed</p>	
Item 17	<p><b>Porvoo – Other Matters</b></p> <p><u>Anglican Lutheran International Commission</u> Information from these discussion may be useful.</p> <p><u>Anglican Lutheran society</u> News from ALS should be included in the agenda. The ALS is to hold a conference for students and ordinands in Mirfield in September 2012. This is an opportunity for both an Anglican and a Lutheran exploration of resources available as they enter their ministry. 4 days cost: 240 pounds per person.</p> <p>Mirfield is the home of the Community of the Resurrection (Anglican order of monks), a training institution for the Church of England, and home of the Yorkshire ministry Course. Strong Lutheran Connections (Hungarian).</p> <p>There is to be an international conference in Salisbury this year on the role of the Bible and the Reformation (both English and continental). +Rupert Hall and + Jana Jeruma-Grinberga are co-moderators.</p> <p><u>Anglo-Nordic-Baltic Pastoral Conference:</u> See conference above.</p> <p><u>Porvoo Prayer Cycle</u> A revision of the Prayer Cycle will be included in the Information pack.</p> <p>It is hoped that the calendar can be updated to include newly appointed Bishops, as well as the fact that the ELC in Denmark has fully joined the communion.</p> <p>If particular matters from the churches need to be included this can be communicated to Christopher. If PCG members can help providing information right up to the end of 2012 it would be helpful.</p> <p>Beate will work on this with Christopher, who has promised to send more information in the course of November.</p> <p><u>Porvoo Research Network:</u> Thorsten Rørbæk gave information of the PoReNE meeting in Sweden, from 2 – 4 September 2011.</p> <p>Basically this is a network bringing together researchers. The aim is to encourage and provide research related to the Porvoo</p>	<p>+Jana Jeruma-Grinberga</p> <p>Christopher Meakin</p>

	<p>Common Statement.</p> <p>PoReNe works in close cooperation with the PCG and the international Anglican-Lutheran Society with special attention given to young researchers.</p> <p>PoReNe is part of Porvoo, but with independence. Work is underway to explore how best to give this co-operation greater visibility.</p> <p>A new PoReNe consultation will take place in 2014. A report on the consultation in 2011 will be circulated by Christopher.</p> <p><u>Porvoo Young Clergy Network</u> A letter with an initiative to start a Porvoo Young Clergy Network has been received. The proposal was received with appreciation, and if the Deddington parish in England would be willing to take on the preparations for a network, this would be welcome. A network, in form of a Facebook group or some other similar possibility, may be a good place to start. The issue will also be brought up with the Porvoo panel in Church of England in November, and the contact person invited at one of the next Panel meetings.</p> <p><u>Youth Pilgrimage</u> It was agreed that a youth network may be difficult to initiate. A youth event during a Primates Meeting or a Church Leaders Consultation has already been suggested.</p> <p>The idea of a pilgrimage raised at the Porvoo Primates meeting was discussed. It was agreed that this was an excellent way in engaging with young people. It could develop into a regular feature.</p> <p>The Lusitanian Church and the Spanish reformed Episcopal Church have agreed to be co-hosts of such a pilgrimage. The pilgrimage could start from Porto, Portugal and go to Santiago de Compostela in Spain, visiting churches on the way.</p> <p>It would be possible to send up to 2 persons from each church. 5 days was considered a good duration, walking 20 – 25 km a day during the morning.</p> <p>The routes to Sanitago are all part of the European Heritage and full of beauty. There would be possibilities to visit the Spanish Espiscopal Church.</p> <p>Such a pilgrimage would not be very expensive. It should, however, be supported by a group linked to the Porvoo Communion.</p> <p>The best time for such a pilgrimage would be the beginning of October. The 1<sup>st</sup> week of September 2013 would also be a possibility.</p> <p>The total number of participants should not exceed 40. This would</p>	<p>Mainly Christopher, but Co-Secs. can help, if necessary</p> <p>Leslie</p> <p>Jorge, Manuel and Co-secretaries.</p>
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	<p>include PCG and other support persons.</p> <p>Each PCG member is requested to request their youth departments to nominate 2 young people.</p> <p>Co-chairs would like to be present in Santiago de Compostela.</p> <p>Cost and other details are to be sent Co-secs for distribution.</p> <p>Elsbeth, Adda, Beate, Thorsten indicated interest in being involved with this initiative.</p>	
Item 18	<p><b>Reflection on the PCG meeting</b>  PCG felt that it was important to give consideration to the heavy workloads. The lengthy country reports could be shortened by picking up only main issues during discussions.</p> <p>Information to be sent to Elspeth by the end of November should include clergy exchange, any information relevant or due in connection with the so called Porvoo Information pack and the Interfaith Keys</p> <p><b>Any Other Business</b>  <b>Porvoo History</b>  The Porvoo Research Network will be asked to engage in this endeavour and key people will be asked to make suitable contributions.</p>	<p>Co-Secretaries  Christopher  Meakin</p>
	<b>The Meeting Closed with Prayers</b>	



**COMMUNIQUE  
CHURCHES IN THE PORVOO COMMUNION**

**CONSULTATION ON CHURCHES' TEACHING ON MARRIAGE – CHALLENGES IN  
APPLYING THE TEACHING AND THEOLOGY  
TURKU, FINLAND 1-4 NOVEMBER 2011**

The **Churches of the Porvoo Communion**, mostly in Northern Europe, are Churches that have signed an agreement to “share a common life in mission and service”. The name Porvoo comes from the Finnish diocese and city in whose Cathedral the eucharist was celebrated on the final Sunday of the conversations in 1992 leading to the Common Statement and thus finally to the Porvoo Communion.

The Churches which have signed the Porvoo Agreement are six Anglican Churches, (the Church of England, the Church of Ireland, the Scottish Episcopal Church the Church in Wales, the Lusitanian Church of Portugal and the Reformed Episcopal Church of Spain), and seven Lutheran Churches (the Evangelical Lutheran Church in Denmark, the Evangelical Lutheran Church of Finland, the Evangelical Lutheran Church of Iceland, the Church of Norway, the Church of Sweden, the Estonian Evangelical Lutheran Church and the Evangelical Lutheran Church of Lithuania). The Evangelical Lutheran Church of Latvia, the Latvian Evangelical Lutheran Church Abroad as well as the Lutheran Church in Great Britain participate in Porvoo Communion meetings as observers.

At the outset the consultation recognised that the **Context** in which we live is a rapidly changing one. State legislation on marriage is changing, drawing responses from the churches of the Porvoo Communion.

The consultation furthermore recognised that central to the task of the Porvoo churches is to witness together for Christ to the needs of a rapidly changing and confusing Europe. Traditionally marriage has offered just such an opportunity for witness. Throughout its history the Christian Church has had to face the challenges of the changing nature of the societal context in which she ministers and in which the people live. The church in every age is called to serve the people of her society. The church is in but not wholly of the world as she seeks to live and proclaim the Gospel of our Lord Jesus Christ afresh in each generation.

The consultation also noted that although the church seeks to provide teaching on marriage, frames an explicitly Christian understanding of a natural order and seeks to celebrate the union of hearts and minds, it is also endeavouring to respond to trends in wider society. Such an endeavour involves tension and struggle. This struggle is not new. It has been the case in every generation.

In the light of this ever changing context and new challenges, the consultation affirmed the importance of this consultation on marriage.

The **Opening Eucharist** was held at Turku Cathedral. The Revd Sari Lehti from the Evangelical Lutheran Church in Finland presided and the Presiding Bishop of Norway, Helga Haugland Byfuglien preached. She reflected on the text ‘overcome evil with good’ (Rom.12.21) setting the spiritual tone for the consultation, drawing from the experience of the tragic massacre in Norway this past summer. The **Closing Eucharist** was held at St Mary’s Church near the consultation centre. Bishop Martin Wharton (Co-Chair of the Porvoo Contact Group) presided and Bishop Stephen Platten

(Church of England) preached, reflecting on the tensions which issue from the Gospel's engagement with wider culture in every age.

During the **Opening Session** Bishop Martin Wharton welcomed all participants. Bishop Hans-Erik Nordin of Sweden was welcomed as the Lutheran Co-Chair for this consultation.

Bishop Martin Wharton underlined the **aim** of this Consultation to provide an opportunity to listen, share, understand and learn from each other's histories, experiences and pastoral contexts as well as to deepen our knowledge of our Churches' current teaching and practice regarding marriage. He also explained how the Porvoo Consultation on 'Churches Responding to Conflict' (Feb. 2011) provides a framework for discussing and responding to controversial issues.

The **challenges** are many. However, the churches present agreed that:

- they can continue to address critical issues resulting from differing theological positions and pastoral practices;
- they are called to a sense of mutual responsibility as churches in communion
- they work towards wider consensus through prayer and engagement as well as with time, patience and a commitment to Spirit led discernment.

**Reflection on scripture took a central role in the consultation.** Participants also focussed on the many significant changes in State law and in society that have already happened and how our churches are seeking to respond to them in faithfulness to the Gospel. This led to an exploration of the evolving theological understanding of marriage implicit in our liturgies, doctrinal statements and pastoral practices, and their relevance in our diverse contexts. The daily **Bible Studies** given by Archbishop Michael Jackson of Dublin addressed aspects of the scriptural foundations of the doctrine of Christian marriage. Beginning with the texts in Genesis 1 and 2 relevant to the creation of humankind, he also explored the metaphors of covenant used by the Old Testament prophets. The teaching of Jesus Christ on marriage and divorce was examined. Reflection on Ephesians and Revelation 21 opened up the dimensions of discipleship and eschatology as they relate to marriage.

### **Presentations**

The presentations brought a variety of thinking to the consultation and fed the work of the groups and workshops.

*Prof Dr Antti Laato* presented the first paper of the consultation on an 'Interpretation of biblical passages related to marriage in the Old and New Testaments'. *Prof Carl Reinhold Braakenhielm* explored the question of what might count as 'theological justification' for same-sex marriage. Responding, *Professor Oliver O'Donovan* considered the circumstances under which doctrine might be understood to develop and evolve within the Church.

*Bishop Jana Jeruma-Grinberga* brought the perspectives of human genetics to the consultation. By explaining the complexities of human genetics, she pointed out why there are individuals who do not fall neatly into the binary categories of 'male' and 'female'.

### **Small Groups and Workshops**

In Small Groups participants were able to share and discuss material relating to marriage submitted in advance by their churches. The workshop sessions were thematic, addressing three key areas:



Theological and Liturgical; Context, Society and Witness; Relationships – Ecumenical, Communion and Internal.

### **Reflecting Process**

Central to the process of reflection were the Keynote Listeners. At the end of each day they engaged in a kind of public conversation. They were asked several questions in an interview format to draw out themes which had emerged in the intense discussions in small groups and workshops.

### **Findings and Texts of Presentations**

The consultation made clear that differences over the introduction of “same-sex marriage” remain unresolved. Among the Churches of the Porvoo Communion it was clear that there are a variety of views and pastoral practices along a theological spectrum. Some of the participants saw same sex marriage to be a legitimate development in the Christian tradition, whilst for others it was a serious departure from received tradition. Nevertheless the consultation affirmed the benefits for ‘belonging to one another’. The value of honest encounter and strengthened friendship provides a platform of sustained communication in the face of these issues which raise such difficulties for us. The findings of the consultation will be available for participants in an interim report. The core-group will, however, continue its work in this connection and present a report for further discussion in the Porvoo Contact Group. The texts of presentations will be made available to participants in due course.

