



Saksbehandler: Einar Tjelle

Saksdokumenter:

- Rapport nr. 28/2012 **Helga Haugland Byfuglien og Einar Tjelle**  
Rapport fra LWF European Church Leadership Consultation,  
Ostrava, Tsjekkia, 10.-15. mai 2012
- Rapport nr. 29/2012 **Einar Tjelle**  
Rapport fra rådmøtet i Det lutherske verdensforbund (LVF),  
Bogotá, Colombia, 14.-19. juni 2012
- Protokoll fra møte i LVFs Nasjonalkomité 18.09.12

## Saker i de økumeniske organisasjonene

### Det lutherske verdensforbund (LVF)

#### Sammendrag

En del dokumenter sendes ut vedlagt. Saksorientering sendes ut senere.

#### Forslag til vedtak

MKR tar følgende saker til orientering:

1. Rapport fra LWF European Church Leadership Consultation, Ostrava, Tsjekkia, 10.-15. mai
2. Rapport fra rådmøtet i Det lutherske verdensforbund (LVF), Bogotá, Colombia, 14.-19. juni 2012
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**Rapport fra LWF European Church Leadership Consultation,  
Ostrava, Tsjekkia, 10.-15. mai 2012**  
*ved Helga Haugland Byfuglien og Einar Tjelle*

LWFs kirkelederkonsultasjon ble avholdt i Ostrava, Tsjekkia. Vertskapet var de to tsjekkiske medlemskirkene Evangelical Church of the Czech Brethren og Silesian Evangelical Church. I følge LWFs statutter skal det være to regionale kirkelederkonsultasjoner mellom generalforsamlingene, altså med tre års mellomrom. Formålet er en regional arena for samtale/fellesskap for å forberede/følge opp generalforsamlinger/rådsmøter. LWFs nye strategi for 2012-2017 legger også opp til å styrke «regional expressions», både i slike formelle samlinger og i mer ad hoc- og bilaterale samlinger.

Til denne konsultasjonen som samlet 80 delegater (i tillegg til vertskapet), ble det i utgangspunktet invitert med to kirkeledere fra hver medlemskirke. Definisjonen på kirkeleder er ganske vidt forstått, med både biskoper, synodeledere, sekretariatsledere og ungdomsledere. En mer omfattende felles-rapport vil etterhvert foreligge. Vi velger i denne rapporten å løfte fram noen hovedpunkter. Resolusjonstekstene som er vedlagt, oppsummerer for øvrig samlingen på en god måte.



**Programmet** var i grove linjer:

Fredag: Generalsekretær Martin Junges keynote-foredrag «On the way to 2017: Church in transformation in changing society», med påfølgende gruppesamtaler. Hovedvekten ble her lagt på refleksjoner om hvordan vi som europeiske kirker og globalt fellesskap av kirker kan forberede reformasjonsmarkeringen på en god måte.

Lørdagen hadde fokus på diakoni i Europa «Seeking Conviviality: Reforming Community Diakonia in Europe» med ulike workshop. Dette var forankret i den pågående diakoni-prosessen «European Consultative process on community diakonia», som Norge har flere deltakere i.

Søndagen var forbeholdt besøk i vertskirker. Siste dagen hadde fokus på kommende rådsmøte med en samtale om hvordan «Emmaus-modellen» kan brukes i den vanskelige samtalen om ekteskap, seksualitet og homofili i LVF. Mye tid ble også brukt på resolusjonsteksten fra samlingen.

## Våre bidrag

Helga Haugland Byfuglien hadde ansvar for morgenbønn første dagen, og koplet denne til LVFs strategi og «Emmaus-fortellingen». Hun ledet også flere sesjoner og hadde hilsener fra LVF i åpningsgudstjenesten og i en lokal kirke søndagen. Einar Tjelle var med fra den nordiske regionen i hovedkomiteen for konsultasjonen, bidro med en refleksjon om regional organisering og hadde en hilsen fra Den norske kirke og LVF i en av vertsmenighetene. Både i forberedelsesarbeidet og under konferansen ønsket vi at samlingen både skulle være relevant i forhold til LVFs planer og strategier samt være et genuint uttrykk for solidarisk og lærende fellesskap.

## Noen refleksjoner

I stor grad syntes vi samlingen var vellykket, ikke minst på grunn av generalsekretær Martin Junges glimrende foredrag (se vedlegg III) og deltakelse i samtalen. Det bidro til relevans for påfølgende samtaler. Junge vektla blant annet medlemskirkenes ansvar for viktige globale utfordringer og økende europeiske utfordringer, og linket dette til strategiens «Compassion for the World»: *“More than ever before, the church is called into the public arena and to advocate for those becoming victims, and those being marginalized in our world”*.

Han brukte mye tid på å reflektere rundt den kommende 500-årsmarkeringen, og understreket tre hovedprinsipper for LVF framover;

1. Den globale dimensjonen
2. Økumenisk sensibilitet og ansvarlighet, og
3. Kirkenes behov for en løpende reformasjon og fornyelse.

Dette er nyttige refleksjoner også for vårt arbeid med disse spørsmålene.

Noen hadde forventet mer tid på den krevende saken om familieetikk og homofili. Atter andre kunne tenke seg at generalsekretæren kom med tydelige svar, noe han ikke gjorde. Det virket på oss som «Emmaus-modellen» fant gehør som innsteg til en respektfull samtale på kommende rådsmøte. Og at dette virket samlende også på de tilstedeværende kirkelederne.

Styrken ved lørdagens innledninger om «re-forming Diakonia» var at dette ble svært konkret. Det skaper en ydmykhet og stolthet over å være med i et fellesskap med så mye konkret og viktig engasjement. Det er tydelig koplet til LVFs identitet og strategier. Og ikke minst en løpende diakonal refleksjonsprosess. For en slik målgruppe spør vi oss likevel om det ble for detaljert. Det hadde vært en fordel om innledningene hadde vært kortere, eksemplene færre og samtalene dreid mer mot en overordnet refleksjon. Vi sitter også igjen med en usikkerhet på hva som bør være LVF/medlemskirkers oppgave her, og hva som for eksempel KEK/CCME og relaterte diakonale organisasjoner kan gjøre bedre.

Noe av styrken ved en slik konsultasjon er å bli kjent med representanter for medlemskirker i LVF-fellesskapet som vi ikke ellers har noe regelmessig samkvem med, og ikke minst de to vertskirkene. De gjorde en fremragende jobb som lokale verter og presenterte med stolthet sin egen tradisjon og historie. I forhold til reformasjonsmarkeringen, er f.eks. reformatoren Jan Huus særdeles viktig i denne konteksten. En nyttig påminning i forhold til kulturell og økumenisk sensibilitet.

Kristent fellesskap, måltidsfellesskap og mange uformelle samtaler med ledere fra svært ulike kirker og kontekster er alltid nyttig, og de er i seg selv et viktig uttrykk for vårt fellesskap. For oss som representanter for Den norske kirke bidrar det også til både en følelse av ydmykhet og forpliktelse i et brokete europeisk kirkefellesskap. Martin Junges vektlegging i innledningsforedraget av at *“there is no church in the LWF so old, so well endowed with resources, so numerous and strong in structure, that it can't be at the receiver's end in communion relationships; and, that there is no church in the LWF so young and new, so deprived of resources and so small in numbers and precarious in structures, that it can't be at the giver's end in communion relationships”*, gir her god mening. Det utfordrer oss til å være konkrete og konstruktive i våre regionale og globale LVF/kirke-relasjoner i årene som kommer.

### **Oppfølging:**

- Refleksjoner fra konsultasjonen bringes med den norske delegasjonen til LVFs rådsmøte i juni.
- Konferansebudskap og rapport bør gå til LVFs nasjonalkomiteé i september
- Junges foredrag og konferansebudskapets del om reformasjonsmarkeringen er gode ressurser for planlagt komité/prosess i Den norske kirke på dette, samt andre relevante fora.
- Det bør diskuteres om vi skulle fått til en felles nordisk samling for eksempel høsten 2013, hvor luthersk identitet og felles planer og koordinering fram mot 2017 står på agendaen. Nordisk økumenisk sekretærmøte kan være en arena hvor dette drøftes/koordineres i første omgang?
- Kontakt og tilbakemelding til de tre norske deltakerne i den diakonale prosessen «Seeking Conviviality: Reforming Community Diakonia in Europe»
- Det ble under konsultasjonen antydnet at det er Nordens tur til å ha neste LWF European Leadership Consultation (høsten 2015). Som visepresident for LVF i Norden har biskop Helga Haugland Byfuglien allerede sent et brev til Martin Junge og invitert til Norden i 2015. Konkret tid, hvilken kirke/land må vi komme tilbake til.

Juli 2012

Rapporten er ført i pennen av Einar Tjelle

## Vedlegg I

### *With Passion for the Church and for the World*

#### **Message from the LWF European Church Leadership Consultation held in Ostrava, Czech Republic, 10 - 15 May 2012**

The LWF European Church Leadership Consultation was hosted by the Evangelical Church of the Czech Brethren and the Silesian Evangelical Church of the Augsburg Confession. 80 participants from 38 member churches in the LWF Central Western, Central Eastern and the Nordic European regions attended. LWF General Secretary Martin Junge offered the keynote address entitled "On the Way to 2017: Church in Transformation in Changing Society." This served as the foundation for subsequent discussions of the following themes:

- \* The nature of the 2017 Reformation Commemoration. Lutheran identity and ecumenical accountability;
- \* The Road to Emmaus as a model for LWF Conversation and Dialogue;
- \* In the Image of God (*Imago Dei*): Re-Forming Diakonia: Passion for the Church and for the World;
- \* Proposal for organizing European regional expression of the LWF, in the years to come.

#### **The Nature of the 2017 Reformation Commemoration. Lutheran Identity and Ecumenical Accountability**

Within the three European regions, there is a great diversity in the preparation for and the public awareness of the 2017 commemoration of the Protestant Reformation. Lutheran identity and heritage is both a challenge and a treasure. For some majority churches in Europe there has not yet been a need to focus on Lutheran identity, although they recognize the historical significance and timeliness which 2017 offers. In contrast, this remains a central tenet for the many minority churches. While recognizing the ecumenical sensitivity of the 500th anniversary, we believe as a European region that it is important that we honor the Lutheran treasure and heritage of *sola fide, sola scriptura, sola gratia* through *solus Christus*. As a worldwide communion, we recognize that no one church, nation or tradition possesses the Reformation. We choose instead as global citizens to walk together with Lutherans from other LWF regions. Assisted by the LWF Communion Office, we believe that we should embrace and support an integrated and inclusive approach to the three years of 2015 to 2017, so that we can share resources and strategies across the communion, and with other Christian Churches. We ask that the Communion Office develop an electronic resource data base of existing 2017 commemoration resources. We believe that special initiatives should be highlighted for children. Youth participation is important to the 500th anniversary, and we lift up the "Young Reformers Network" as one model for engagement of youth. Finally, we believe that the 2017 commemoration planning should include the role of female Reformers as highlighted in the presentation of "Gender Justice and Empowerment."

#### **The Road to Emmaus as a Model for LWF Conversation and Dialogue**

We believe that the image of Jesus' disciples' and their Master's journey on the road to Emmaus is an adequate approach for controversial issues within the life of the LWF, and is the appropriate next stage of the journey in the LWF Council meeting in Bogota 2012. The discussion of the 2007 LWF Lund Paper, on *Marriage, Family and Human Sexuality* has not brought consensus. Member Churches of the communion speak as individual voices from different theologies, contexts and legal realities. We

underscore the need for continued discussion and careful dialogue. This process does not and should not lead to decisions. Together, however, we must invoke the wisdom of the gift of the Holy Spirit, and draw insights from the Scriptures and Confessions to reach, if possible, a common understanding of the controversial issues. In claiming the gifts of communion we acknowledge that there will be times of disagreement. There are and will be divisive issues which we will continue to face, but in the spirit of tolerance, and in the image of Jesus' disciples on the road to Emmaus we must walk together in hope, speaking and listening carefully, and being ever open to the appearance of Christ in our midst. Sharing Christian fellowship must remain an important mark of our conversation and dialogue.

### **In the Image of God (*Imago Dei*): Re-Forming Diakonia: Passion for the Church and for the World**

We commend the work of the LWF on "Seeking Conviviality: Re-forming Community Diakonia in Europe." The European regions have a strong tradition of providing professional diaconal services, but the capacity of work is being challenged today. Increasing indebtedness, rising unemployment rates especially among the young, and diminished communal resources have caused an increased demand in social, diaconal services. Although Europe may appear to be one unified, social, political and economic region, there are emerging economic gaps between rich and poor and especially among migrant workers and marginalized populations. Many people lack the economic literacy to use the societal supports available. The lack of viable funding has forced Churches and diaconal programs to re-examine a tension or bias towards professional competency and the engagement and willingness of faith-based volunteers. It juxtaposes expertise and compassion. Even within Europe, there are a variety of traditions for volunteer work. In some parts of Europe, however, people are forced by economic conditions to choose their own financial livelihood rather than volunteering to serve those in similar need. The biblical and theological focus of human beings created in the image of God (*Imago Dei*), however, challenges and inspires the European Churches to examine diakonia from a renewed perspective. How is the individual, the congregation and the Church called to care for the neighbor as a part of their very being? And how do the church and all its members act as servants and stewards of God's transformation in caring for the neighbor and all creation? We believe that diakonia within the LWF European regions should include the active role of coordinated advocacy on behalf of the neighbor around the world. We continue to feel ourselves committed to the gospel's preferential option for the poor. Therefore, we are committed through the ecumenical dimension of diakonia to empower the poor and advocate for fair economic standards and the cancellation of debt in Europe. We ask policy-makers to take decisive action to eliminate the causes of the current crisis (indebtedness, insufficient regulation of financial markets, insufficient social standards). We are called to keep alive the passion for our neighbor in our own communities, without losing the passion for neighbors in communities around the world. We strongly support the ongoing reflection on the respect, dignity and interdependency work which has developed through the process of "Re-Forming Community Diakonia".

## **Vedlegg 2 Resolutions on the future shaping of Regional Expressions in Europe through regular meetings based on the LWF Strategy 2012-2017**

**“Our vision: Liberated by Gods grace, a communion in Christ, living and working together for a just, peaceful and reconciled world.”**

**“Our distinctive character as a communion”**

“Through being in communion, member churches share a spiritual journey. ... Thus, the communion cannot be thought of simply as an organizational form. Rather, it is lived and expressed by member churches in their multiple contexts and in ways in which they are in ecclesial relationship with each other. ... There are multiple centers of decision making and action.” (LWF Strategy 2012-2017, p. 9)

Here we underline “that there is no church in the LWF so old, so well endowed with resources, so numerous and strong in structure, that it can’t be at the receiver’s end in communion relationships; and, that there is no church in the LWF so young and new, so deprived of resources and so small in numbers and precarious in structures, that it can’t be at the giver’s end in communion relationships” (LWF General Secretary Martin Junge, keynote address).

To realize this communion, the traditional regional structures of the LWF in Europe need to be respected. At the same time, the LWF faces the challenge of finding ways to strengthen exchange and co-operation at the pan-European level. In order to achieve this, there is need for regular exchange among the churches of the three European regions. Already in place are two church leadership meetings which take place between LWF Assemblies. Their task is to prepare for the Assemblies and to implement their outcomes in the work of the churches. In the future, the episcopal leadership shall be invited to these consultations. The churches can send a second church leader from the synod, if possible of the other gender. Furthermore, the three European regions are invited to send young adults, so that the quota of 20% is respected. The meetings should not exceed three overnight stays.

In the years without an Assembly, a Pre-Assembly or a church leadership consultation, the Council members and the representatives of National Committees of the three European regions will be invited to prepare or do the follow-up of Council meetings. Churches which are not represented, neither through a Council member nor a National Committee member, can also send a delegate. Churches belonging to the Nordic Region shall have the right to be represented by two delegates. The duration of these consultations should not exceed two overnight stays.

The European representatives of WICAS shall be invited along with a KALME board member, subject to the result of the ongoing assessment process in KALME. All meetings shall serve the goals formulated in the LWF Strategy 2012-2017, p. 22.

Results from other inter-church processes in Europe shall be shared in the above-mentioned European consultations.

Each meeting shall have a focal theme related to the agenda of the Council meetings or assemblies and reflect on its significance for the European regional expressions of the LWF and the global Lutheran communion, with special consideration for the needs and experience of all European LWF churches, particularly focusing on Lutheran identity, LWF communion and LWF strategy to avoid overlapping with the work done in other multilateral ecumenical organizations.



In addition, regional meetings are to be encouraged, in order to deepen the understanding of Lutheran identity, LWF communion and LWF strategy with specific relevance to the region.

**The European Church Leadership Consultation in Ostrava 2012:**

1. decides to continue organizing two church leadership consultations between Assemblies, with the above-mentioned composition, duration and task;
2. decides to invite - in the years without an Assembly or another pan-European consultation of the LWF - the Council members and the representatives of National Committees or a representative of the churches of the three European regions not represented through a National Committee; the Nordic churches shall have the right to be represented by two delegates.
3. encourages and supports regional meetings.

## Vedlegg III

### ***On the way to 2017: The Church in transformation in changing society*** **Keynote address of the LWF General Secretary, Rev. Martin Junge** **LWF European Leadership Consultation**

**Ostrava, Czech Republic, 11 May 2012**

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#### **1. Introduction**

It is indeed a joy, and a privilege, to be here today as you gather for the European LWF Church Leadership Consultation. I bring you warm greetings from the LWF President, Bishop Munib Younan, as well as from the LWF communion of churches. I want to thank you for the privilege to address you today. And I want to thank you, especially, for the efforts that you have taken upon you – particularly in time and travel – in order to meet here. In doing so, you are making a connection with a remarkable feature of the apostolic tradition of the church. Since the very beginning there was this strong urge among the apostles to gather – in prayer, in worship, and in service to one's neighbor. And likewise, since the very beginning, there was also this strong need to meet with others beyond the tight boundaries of a local context. Christian faith is a deeply community-oriented faith. It leads individuals and churches into new and unexpected relationships. "Where two or three are gathered in my name..." (Mt 18:20): I believe that this was never meant to be a word of consolation for disappointed pastors and congregations because of low worship attendance. Instead, it is meant to be a promise, reminding us that it is in relationships, in dialogue, and in the mutuality of sharing that our Lord Jesus Christ makes himself manifest, and empowers us for joyful witness in the world.

#### **2. Meeting in a fragmented world**

It is now sixty-five years ago that our forefathers and mothers, following this same dynamic indeed so intrinsically linked to Christian faith, met in Lund, Sweden, and founded the Lutheran World Federation. What an unexpected meeting! What a daring gathering! What did those representatives from the founding member churches have in common? Not much, in fact, if one looks at the external factors. They spoke different languages. They carried with them the painful experiences and memories of the Second World War, which had seen their own countries fighting with each other. Only two years before! And there was still that persistent mistrust because of the roles and positions that churches had taken up in this situation of conflict, and the theologies they had been invoking to this effect.

In view of these differences, what a prophetic gathering! There was no similarity among those who founded the LWF, not even like-mindedness. What they actually had in common was the clear notion that all of them had been sealed with the sign of the cross in Holy Baptism. It was their affirmation that in the Holy Scriptures God's Word is manifest. And it was the theological insight that it is by faith alone that human beings receive justification by God.

This was enough to set in motion this spiritual journey called the LWF. A journey of service to one's neighbor: now, it makes a difference to 1.2 million refugees worldwide, who are served by the LWF on this very day. The LWF is a diaconal communion! A journey of sharing of resources for the sake of God's mission: today, it has led the LWF to include 145 member churches that accompany each other every day, with more churches requesting membership. The LWF is a missional communion! A journey of dialogue between denominations: today, the Federation

continues caring for, and fostering relationships between different Christian World Communion and churches worldwide making a strong impact at all levels through its achievements. The LWF is a communion of, and in dialogue: within the communion, with other communions and with other faiths.

It is a journey that two weeks ago brought together the leadership of the Latin American and Caribbean member churches, and that will bring together in one week's time the leadership of the African member churches. A journey that brings you together today in Ostrava. I know that as it was, during the founding of the LWF, some of you bring questions to this meeting too. Aren't we also different? What do we take home from here? Why this astonishing mix of leadership categories?

These questions are valid and need responses. I understand you will have time for such reflection on Monday. As you deal with them, I invite you to see these questions from the broader perspective that I have tried to outline for you here. Your meeting is an expression of what faith leads us to do. It connects you to this remarkable feature of the church in apostolic tradition, which will never come to terms with the safe comfort zone of its own contextuality, but will always seek to relate this contextuality to the universality, or catholicity of the church. Your meeting is an expression of the fact that relationships are core to Christian faith. It connects you to a journey which others before us have begun, and others next to you are on right now – actually encouraging your companionship on this journey. Don't forget either that your meeting here represents a strong prophetic sign. It powerfully questions the painful consequences of today's general tendency to withdraw into comfort zones, and to accept hostile fragmentation as an unchangeable reality in our world. Seen within this wider context, and making use of the Lutheran "*extra nos*" perspective, let me just tell you how much sense it makes that you are meeting today!

### **3. Reformation anniversary 2017 - celebration, commemoration, or contrition?**

Indeed, what a privileged generation we are, because it will be us who will mark, and be part of, the 500<sup>th</sup> anniversary of the Lutheran Reformation in the year 2017.

But how should we approach this event? How should we reflect on both the joy for the powerful freshness with which the Gospel was spoken and heard in new ways in the sixteenth century, and the pain over the fact that such newness could not be accepted and owned within the church in Western Christianity, but led to its fragmentation? How should we express amazement over the remarkable process of transformation that the Lutheran Reformation triggered in Europe, without forgetting the tragic implications of this process as it became so aligned to political struggles? There was a war that lasted thirty years, and violence that continued in many ways until today. Entire communities were displaced when the "*cuius regio eius religio*" was adopted as a formula to overcome war. Others were forced to accept faith against inner convictions. How should we remember the events around Luther, without forgetting that the Lutheran Reformation is not the exclusive property of Lutherans – it was actually never meant to become this, as its original intention was renewed emphasis on the Gospel within the church – but that meanwhile other denominations claim ownership of many of the Reformation's insights? And since we are here in the Czech Republic: How should we read the Lutheran Reformation as an event in history that was preceded by others, and carried out with a similar love, concern, and commitment to the Gospel and church?

With these few questions, the complexity of our special privilege becomes evident. There is no doubt that the Reformation's insights matters until today, and that therefore there is a sense of joy, a sense of identification with these insights, and a commitment to continue delving into its dimensions in today's world.

Yet, because of these feelings we shouldn't overlook the negative implications that the Reformation also brought with it. As churches with such a strong emphasis on

justification by faith alone, it would be a tragic irony if we were to resort to self-justification, and to self-righteousness, as we approach the Reformation anniversary in 2017. It should be the other way round: only by remaining critical to the ambivalence of the history that followed, even with respect to some of the negative implications of the Reformation's insights, will we be able to convey how deeply the message of justification has actually taken root in the church, and how profoundly the Reformation's insight of the "*simul iustus et peccator*" has shaped our understanding of human beings and humanity! As LWF member churches set out to prepare their own activities and plans for the Reformation anniversary – if not already in the midst of a decade! – I want to call upon the leadership gathered here to withstand the tension resulting from this ambivalence, and therefore not resort to simplistic ways of resolving it, for instance, through triumphalist approaches.

#### **4. Cornerstones of the LWF's approach to the 2017 Reformation anniversary**

As you can see from my remarks above, we in the LWF are fully engaged in reflection, discernment, and discussions about how to approach the 500<sup>th</sup> anniversary of the Lutheran Reformation. The LWF Council created a Special Committee, which is due to deliver its report during the Council meeting in 2013<sup>1</sup>. Let me share with you how we in the LWF are conceptualizing our approach to the Reformation anniversary. In doing so, I hope to draw attention to the sub-theme of my keynote address, "Churches in transformation in a changing context," and share some of my thoughts in this respect.

A very helpful way for us to develop our own approach has been a thorough analysis of the 400<sup>th</sup> anniversary of the Reformation in 1917. In doing so, we have been asking ourselves what should definitely be different in our approach to the year 2017. In this respect, we have identified three main features:

##### **4.1. Lutheran Reformation a global citizen**

The Lutheran Reformation is a global citizen. The Lutheran Reformation has traveled around the world: because of migration from the North-Atlantic area; because of missionaries who have gone into remote places in order to make the Gospel of Jesus Christ known through proclamation and service; sometimes also, because of books that were assiduously read by alert minds and thirsty souls; nowadays even, because of people reading about the Lutheran church on the Internet. Today, the Lutheran Reformation is all over the world. It has taken root there, and embraced their own cultural patterns. It has developed its own insights there.

Did you know, for instance, how in the Indian context the strong Lutheran emphasis on God's incarnation in Jesus Christ (*kenosis*) is read against the background of the caste-based discrimination of the Dalit people, and is therefore understood and conveyed as God's way to overcome God's own untouchability? Did you know how the message of justification has become connected to the struggle that the dignity of every human being be acknowledged and respected around the world? And what the notion of freedom in Christ has meant for communities, people, and sections of society, held in manifold captivities? Did you know how the emphasis of incarnation is sustaining the diaconal engagement of Lutheran churches around the world?

The Reformation anniversary in 2017 will be a wonderful opportunity to acknowledge this global dimension of Lutheran Reformation, and to value the insights and expressions that have been developed around the world. What a wonderful opportunity it will be, if we find the methodologies and the processes that include

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<sup>1</sup> European representatives on the committee are the LWF Vice-President for Central Eastern Europe, Bishop Tamás Fabiny (Evangelical Lutheran Church in Hungary), Rev. Dr Christina Grenholm (Church of Sweden), and Rev. Dr Bernd Oberdorfer (Evangelical Lutheran Church in Bavaria).

these insights and expressions into dialogue, which I hope and pray will be characterized by a purposely sought symmetry among dialogue partners. Because I see the LWF, nowadays, maturing into this very profound insight: that there is no church in the LWF, so old, so well endowed with resources, so numerous and strong in structure, that it can't be at the receiver's end in communion relationships; and, that there is no church in the LWF, so young and new, so deprived of resources, so small in numbers and precarious in structures, that it can't be at the giver's end in communion relationships. The Reformation anniversary in 2017 offers a great opportunity to learn more about this, to learn more about each other and to lay foundations on the notion that for the journey ahead there won't be another way to understand the LWF than in its policentricity. There is no longer any *one* center. There are many. This is the richness that being in communion brings to each of the 145 member churches of the LWF.

Still on the same notion of "global citizenship," let me share a few remarks with you on this concept. I believe that it is intrinsically connected to Lutheran theology and the events of the Reformation. Because it was the Reformation of the sixteenth century that resolved the perennial struggles regarding the hegemony of either the secular or the ecclesial power in society: by understanding them in a healthy dialectic with each other, thus acknowledging the right of existence to the secular realm as one way of God's reigning in the world; and, by giving value to the vocation of people in the secular realm. I believe that this understanding is particularly fruitful for churches discerning their place in societies today, either because of changed state-church relationships, or because of societies becoming increasingly secular<sup>2</sup>. The roots of the citizenship of the church in the world do not depend on state legislation. The church claims citizenship because of a theological conviction: it is called to participate in God's mission in this world, which is the place and the context of God's mission as revealed in Jesus Christ. It is clear, however, that because of its being in the world, appropriate legislation needs to be developed that supports its role and place in society.

This notion of "global citizenship" calls upon the LWF member churches to express their role in its global dimension, becoming actively involved in the burning global issues that no longer allow for narrow national or regional approaches: climate change; the unregulated primacy of the economy and markets; the growing gap between rich and poor; the scandalous deaths of 25,000 human beings each day due to hunger-related causes<sup>3</sup>; the flagrant abuse of religions for reasons of political hegemony; the moral question of opening umbrellas over a financial system that collapsed because of its "casino" addiction, while no resources, let alone umbrellas, seemed to be available for the unemployed<sup>4</sup>, for young families, for those needing access to HIV and AIDS medication, and so on. Can this be recognized as normal and morally acceptable?

More than ever before, churches today are called to participate in both local and global social, and political discourses, contributing with their voice, their insights, and from their close contact with the suffering and pain of human beings. More than ever before, the church is called into the public arena, and to advocate for those becoming victims, and those being marginalized, in our world's societies.

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<sup>2</sup> See the notion of secularization, p. 6.

<sup>3</sup> <http://www.poverty.com/>

<sup>4</sup> Last week the UN reported that in some European countries up to 50 percent of young people were unemployed.

#### **4.2. Ecumenical sensitivity and accountability**

I mentioned already above that the Lutheran Reformation does not belong exclusively to Lutherans, and that the Reformation was actually never meant to be an exclusive property right of a specific church.

We will have to pay particular attention to avoid reconnecting uncritically to the year 1517, as if there had not been any further development since then among ourselves, in the Roman-Catholic Church, and in Christianity in general. We need to be mindful of the fact, that in the very year in which we will be looking back to 500 years of Reformation we will also be looking back to only fifty years of dialogue with the Roman Catholic Church<sup>5</sup>. It would be so wrong, if we would go back to language, to images of the other, even to theological topics, which today have changed in significant ways. It would be devastating if we were to talk about the key insight of the Lutheran Reformation – justification by faith alone – without referring to the Joint Declaration on the Doctrine of Justification<sup>6</sup>. It would be equally detrimental if we were to reconnect to language and opinions regarding the “Anabaptists” as if we had not asked for forgiveness two years ago because of the violence that Lutheran churches tolerated, or even instigated against them, and because of the simplistic ways in which Lutheran churches often continued to portray their theological matters of concern<sup>7</sup>. And it would be impossible to explain if Lutheran churches were to engage in this anniversary while turning their backs on those churches that, as well, identify their theological substance with the Lutheran Reformation and the successive processes of reform of the sixteenth century.

The Reformation anniversary in 2017 needs to be approached with great ecumenical sensitivity, and requires a deep sense of accountability for the achievements that others before us secured, as fragile as these achievements may look, and as far as they may still be from allowing us to receive the gift of unity in Christ. I want to urge you as leaders of the European LWF member churches to make this ecumenical accountability a high priority in your own contexts. In the Spanish language, we have a saying which illustrates quite well what particular care we need to take as we approach the Reformation anniversary: “Do not erase with your elbow, what you have been writing with your hand.” This is what we need to observe.

#### **4.3. Not only churches of the Reformation, but also churches in ongoing reform**

Indeed, the world is changing. It is changing at a breathtaking pace. This explains some of its restlessness, much of its anxieties and several of its very acute conflicts. These changes also explain the sense of insecurity and loss that affect so many individuals, if not entire communities. The withdrawal into the secure space of inherited identities, and the sometimes unleashed aggressiveness against everything threatening, or even questioning, these identities is just another consequence of these rapid changes. Because of their calling to be churches in this world, these changes also have a significant impact on churches.

In my own reflection, I often refer to the “plausibility” of the church as one of the most significant challenges for churches today. This is particularly true for Europe, in my view, although the plausibility of a Lutheran church in Honduras, or Thailand, or Botswana, should not be taken for granted either. Yet, it was never something to be taken for granted there.

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<sup>5</sup> The bilateral dialogues between the Pontifical Council for Promoting Christian Unity and the LWF date back to 1967. They were initiated in the context of the Second Vatican Council.

<sup>6</sup> The JDDJ was signed in 1999 in Augsburg, Germany.

<sup>7</sup> The “Mennonite Action” was adopted and implemented during the LWF Eleventh Assembly in Stuttgart, Germany, in 2010.

The challenge is different in Europe. It is said that European societies are becoming increasingly secular today. Looking at the bestsellers' lists of European bookstores though, and at the books that one finds in every airport bookshop, I am actually not so sure about the widely expanded talk of a secularized Europe. I believe that Augustine was right when he wrote "You have made us for yourself, O Lord, and our hearts are restless until they rest in you."<sup>8</sup> The religious dimension of human beings is impossible to eradicate. It makes up a substantial dimension of what our humanity is all about. The search for spirituality and religious expression, therefore, is part of what makes us human beings.

Hence, the really impressive changes of religious life in the context of Europe are not adequately described as secularization only<sup>9</sup>. What is true, however, is that in many contexts Christian faith is no longer the one, overwhelming, and monolithic reference point when it comes to religious language, symbols, rituals, content, and even social discourse.<sup>10</sup> The values of societies are being shaped by other actors as well. Christian faith is no longer determining as this prevailing reference point of the parliamentary legislation in European countries, the reason for which churches here and there find themselves in disagreement with laws being promulgated. Religious concerns have found other sources to be nurtured, and other ways to express themselves. And indeed, there is also a phenomenon of low-intensity religiosity.

Rather than resorting to the sometimes aggressive language of churches against this new tendency, or to a victimization of the church, I think churches should concentrate on the question of how and why the powerful Gospel of Jesus Christ and its transformative dynamic for human beings and entire societies does not anymore seem to speak to today's society. Is it because of society? Or is it because of the church? Is society deaf, or is the church unable to communicate? Is it an either/or?

Dear Sisters and Brothers, what a tremendous challenge for European churches. In many respects, things can't be taken for granted anymore. There is an impressive catechetical challenge. Where children are still brought for baptism out of social convention, patient work needs to be undertaken in order to assist children and their families to grow up in their baptism.<sup>11</sup> And where not even this social convention seems to exist anymore, churches need to learn to make explicit what baptism is, and the reason to baptize. And how to offer an invitation to baptism! What a hermeneutic challenge: because churches will increasingly have to explain why they exist, for what reason, and what do they hold as true. This challenge is felt even more strongly by those churches, which after centuries of close attachment to state structures, are now taking a more independent stand in their respective societies. What an opportunity this changed social position in society represents for thorough missiological reflection. Because again: what explains the church in any context of the world is ultimately its call to participate in God's mission in a given context.<sup>12</sup>

Let me refer here to a particular opportunity of Diakonia in the life of the church. Because it is in the diaconal approach and interaction with those suffering, those excluded and oppressed that churches often grasp with amazing clarity the religious and theological questions that human beings carry in their lives because of being

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<sup>8</sup> *Fecisti nos ad te et inquietum est cor nostrum donec requiescat in te.*

<sup>9</sup> A reference to Dietrich Bonhoeffer would be worthwhile here, but is not possible because of time.

<sup>10</sup> I am aware that Europe is not homogenous in this respect, but want to continue speaking here about this overall trend, yet aware of a need for differentiation, which this keynote address can't deliver.

<sup>11</sup> I was impressed to hear, during my recent visit to Norway, about the educational reform implemented by the Church of Norway since four years, and the impact it has had on the awareness of biblical and faith content of youngsters coming to confirmation classes.

<sup>12</sup> I would commend use of the LWF Document "Mission in Context – Transformation, Reconciliation and Empowerment" from the year 2005. [http://www.lutheranworld.org/LWF\\_Documents/EN/DMD-Mission-in-Context-low.pdf](http://www.lutheranworld.org/LWF_Documents/EN/DMD-Mission-in-Context-low.pdf)

human beings. Diakonia, duly connected and owned by the church, is therefore not only an instrument to transform lives and societies “out there”; it is a powerful dimension of mission of the church with equally transformative power *into* the church. You can easily tell from the public profile of the church, from its messages and perspectives, if this is a church with a diaconal passion or not; or whether its Diakonia is owned and integrated into its life, or whether it is an externality, a satellite without strong linkages and connection to the church. Diakonia transforms both people’s and communities’ lives *and* the life of the church as it incorporates into its theological discernment, into its preaching and into its prayer - hopefully even into its liturgical life – what people accompanied in diaconal action live in their lives. I believe that this diaconal profile of the church is a powerful way of enhancing its relevance and its ability to communicate, even with a secularized society.

Although I sometimes have difficulties in fully subscribing to the self-definition of some churches in the LWF as “minority churches,”<sup>13</sup> I want to refer here to minority churches because of the tremendous gifts that they bring to the table of the LWF communion when it comes to addressing the challenges mentioned above; because these churches are used to explaining, sometimes every day, sometimes to bewildered dialogue partners and audiences, who they are, why they are, what they do and what their contribution is. These churches have learnt to offer an invitation to baptism, because no social convention otherwise supports this invitation. These are wonderful resources, which I hope can be brought to the table of the LWF communion for the sake of all.

For reasons of time, let me only shortly refer to the other challenge related to an increasingly pluralistic society regarding religious life: European societies are increasingly multi-religious. Actually, they always have been, and I am, in fact, often surprised when the multi-religious composition of European societies is highlighted as a new development. Haven’t Jewish communities already been in Europe for centuries? Doesn’t the immigration of Muslim citizens date back to more than fifty years in Central Western Europe? And what about indigenous people, which up to today continue owning their own ancestral religious identities, although firmly relating them to their Christian faith?

But indeed, awareness of the multi-religious composition of societies today is much higher, therefore the challenge of developing not only basic literacy in Christian faith, as mentioned above, but also of religious literacy in general is of great importance for churches today.

Let me connect this issue to the Reformation anniversary in 2017. Very much in line with the self-critical approach, and ecumenical sensitivity, to which I offered an invitation above, there is a need to also critically assess the references of Luther to people of other faiths, namely to Jews and “Turks,” as Luther labeled Muslims in his time. Here again, the LWF communion of churches should not erase with its elbow what it already wrote with its hand regarding the unfortunate expressions of Luther regarding the Jews.<sup>14</sup> Similarly, the important learning of LWF member churches that already have coexisted for centuries with Muslims needs to be offered for a communion-wide harvesting.<sup>15</sup>

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<sup>13</sup> Being a church in a minority situation is an undeniable reality, also particularly in the context of the LWF. However, the tag “minority church” defines the profile of the church exclusively on the basis of its size and tends, therefore, to cover up the wealth that these churches offer in God’s mission.

<sup>14</sup> It was particularly the 1984 LWF Assembly in Budapest, Hungary, which distanced itself from Luther’s late writings about Jewish people and religion.

<sup>15</sup> The LWF publication “Deepening Faith, Hope and Love in Relations with Neighbors of Other Faiths, Theology in

the Life of the Church Series, vol. 2, Simone Sinn (ed.), is a worthy document to build on in preparation for the 2017 Reformation anniversary. It analyzes Luther’s writings, also including his amazing endorsement of the publication of the Quran by a Swiss editor in the thirties of the sixteenth



Overall, we are insisting in the LWF that the approach to the Reformation anniversary in 2017 needs to be carried out with a strong perspective of the "*ecclesia semper reformanda*," digging with resolve into the questions that need renewal today so that the Gospel of Jesus Christ continues to shine and speak with freshness to human beings. As you plan for the Reformation anniversary, let me invite you to join in this effort of holding together the "*of*" and the "*in*": indeed, churches *of* the Reformation; and indeed, churches *in* ongoing reform. Actually, the Lutheran Reformation held these two dimensions together, by wanting to conserve and, therefore, return to sources, yet in doing so, also bringing about substantial renewal. Let me point at one of the strongest resources that still many of our churches have in order to engage into this conversation: young people.

I have made it a point, when visiting member churches, to connect to both youth and women during my visits. I can just tell you about the love of young people participating in church life for the churches in which they have baptized. But also about their pain and suffering as they often experience their own isolation within their own peer groups because of this love, and their suffering as they see their churches not developing at the pace of the changes of which they are part of, and often main actors. I want to call upon you: call upon their love and on their suffering and make it fruitful for the reflection of churches about their ongoing reform.

#### **5. Claiming the gift of communion in the context of differences: the Emmaus conversation**

It is a matter of fact that while LWF member churches continue witnessing together and making the journey enthusiastically towards the anniversary of the Reformation, there have been and continue to also be areas of controversy and discussions in its midst. This is particularly true in regard to the questions around the issues of family, marriage and sexuality. You will probably recall that these issues were discussed during the 2007 LWF Council meeting in Lund, Sweden. At that meeting, the Council received the report "Family, Marriage and Sexuality"<sup>16</sup> and invited the LWF member churches to respectful dialogue among themselves at local, regional, and global levels. These five years will be completed in 2012, therefore the question comes up about the planned ways to deal with these very sensitive and difficult questions.

After careful discussions with church leaders and the LWF Meeting of Officers, the approach to the LWF 2012 Council meeting in Bogotá, Colombia implies that the dialogue should not be understood as a conversation that needs to lead to decisions. Rather, the dialogues in Bogotá should be understood as a *stage in the journey*, as a moment to come together again, to take stock of ongoing conversations and developments, and to discern together about claiming the gift of communion in the context of these differences. It is not about reaching final conclusions; rather, it is about reaching out to each other. Accordingly, the Council will deal with two specific questions. The first of them will motivate careful listening among Council members and will dig into the lessons learnt, and the insights gained, in these five years of conversation, always with a perspective on the LWF communion. The second one will call upon the Council's governance role and request its guidance as to further perspectives, methodologies, and approaches to follow while the LWF makes its journey to the Reformation anniversary (and to the anniversary of Bible Translation in 2021!).

Let me share with you a few thoughts from my side, which I want to offer as you continue reflecting on these issues as well. First of all, I believe that the LWF is mature enough to attempt having this conversation after five years, particularly with

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century. A refreshing memory in current times, in which certain contemporary Christian preachers need to be deterred from burning the sacred book of Muslims!

<sup>16</sup> See [http://www.lutheranworld.org/LWF\\_Documents/EN/Council\\_07-Task\\_Force\\_Report-EN.pdf](http://www.lutheranworld.org/LWF_Documents/EN/Council_07-Task_Force_Report-EN.pdf)

the understanding of the conversation as outlined above. It is also good that the LWF communion of churches attempts to interpret and define itself as to where it is currently regarding these issues, and how it understands its ongoing journey, thus preempting that others start to interpret and define this for the LWF.

I hope, though, that as we continue having this conversation we will be able to overcome some of the mistakes that were made unintentionally in the past. Discussing with member churches, I have come across the fact that one of the most painful experiences in past discussions was the perception that churches were not taken seriously in their passionate resolve to be based in the Scriptures. Sometimes it sounded as if some member churches were somehow too “childish,” too backward in their approach to the Bible and that it would only be a matter of time until these churches also would finally understand what was still obscure to them. And sometimes it sounded as if other churches simply didn’t care about the Scriptures at all and that they had taken the decision to “depart” from the Scriptures in a carefree manner.

This was way too easy and too simple an explanation and portrayal, as it was too simple to brand these differences as a North-South issue. I have been calling upon the LWF member churches, and want to repeat this call here: let us meet each other with the basic assumption that churches in their diverse theological traditions, piety, and contextual challenges are altogether indeed attempting to faithfully relate to the Scriptures. Our challenge in the LWF is that while doing so, churches are arriving at differing insights and positions. Our challenge is how to understand and hold together the “*sola scriptura*,” the “*sola fide*” and the “*solus Christus*.” And for this, we need each other. Hence the questions related to the reading and understanding of the Scriptures will be of great importance.<sup>17</sup>

We are calling this conversation the “Emmaus conversation,” in line with what we read in and learn from the Gospel of Luke (Lk 24:13-35). Yes, these disciples were grappling with the Scriptures *and* contextual challenges. Caught between doubt and mission. Yes, the disciples knew the Scriptures very well, but didn’t find the entry point to interpret what they were attempting to process. Yes, the disciples remained in dialogue and saw dialogue as a way of dealing with their doubts and questions. Yes, the disciples did so in the presence of Christ as the interpreting authority. Yes, the disciples held on to a deeply diaconal vocation as they were grappling with the Scriptures and experiences: they invited the stranger to stay overnight. Yes, the disciples remained hospitable to each other and shared the table. And yes, it was in this interaction of the interpreting presence of Christ in dialogue, and the presence of Christ in the breaking of the bread that new understanding arose. And yes, it was all of that which empowered the disciples to go right back into the places of violence and suffering from which they had fled before in order to give an account of their hope, serve their neighbor, and advocate for justice.

## 6. Concluding remarks

I need to come to an end now, although feeling that I still have several issues that I would like to discuss with you as you reflect on the changed contexts calling for transformation in churches as well. I wanted to point, for instance, to the very important question of the self-understanding of churches on the map of actors within society: Is the church an extension of the state apparatus? Is it an expression of civil society, or is it a stand-alone entity? If you would draw such a map for your own country, where would you locate the church there?

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<sup>17</sup> The LWF Communion Office is implementing the program on “Contemporary Lutheran Hermeneutics.” A first consultation in Nairobi, Kenya, in 2011, proved to be a worthwhile experience. Further consultations will follow in the years to come until 2017.

[http://www.lutheranworld.org/lwf/wp-content/uploads/2011/09/DTS-Nairobi2011\\_FinalReport1.pdf](http://www.lutheranworld.org/lwf/wp-content/uploads/2011/09/DTS-Nairobi2011_FinalReport1.pdf)

I wanted to point to the notion of holistic mission that the LWF has developed, and how this plays out within your own context: proclamation, diaconia, and advocacy, and the important task of keeping these dimensions interconnected.

I wanted to point to the enormous diaconal challenges that churches are confronted with, and how to respond to them.<sup>18</sup> Here, I am particularly concerned about questions of migration and even trafficking of human beings. In this context, let me tell you about my visit to the refugee camp in Dadaab, Kenya, in which you are taking care through the LWF of 450,000 refugees at this very day. This refugee camp is located next to the Kenyan city of Dadaab, which has only 90,000 inhabitants. Since I have returned from Dadaab, I feel great pain when I observe the debates on migration in Europe. Where is this city in Europe, which takes refugees in a number 5 times its own size to respond to the humanitarian need of neighbors? Instead, walls become higher, borders tighter, and mindsets to respond to the plight of refugees an exception. I plead that you as representatives and leadership of European churches take up these issues in your own contexts and take up a public stance on the questions of refugees and migrants.

This topic, particularly also the sad practices of human trafficking, have a particular dimension regarding gender, and raise the question about the ability of the churches to think in categories of gender justice – a challenge that the LWF Eleventh Assembly has put before the communion. I believe that there are very strong theological reasons for churches to take up gender questions. The LWF communion office is working on this task as well.

I wanted to express my concern over the perceived erosion of the democratic fabric of many European societies, which comes together with the rise of extremist and populist expressions. Is this something for the church to take a role in?

I wanted to point, with more than a footnote, to the drama of millions of young people in Europe, and ask about their inclusion and participation in both society *and* the church.

And indeed, I wanted to share the pain that it causes in the communion when we hear that some churches are decreasing in membership. What are the entry points to respond to these dynamics?

Allow me to raise these issues here in summary as I have, thus signaling to you that I also invite reflections and further conversation on them.

I want to conclude my keynote address with a word of prayer, which has been with many of us in different positions of leadership and engagement with the LWF. It describes so beautifully what could have been the thoughts and the silent prayers of those forefathers and mothers who founded the LWF, and of all the others who since then have preceded us in its journey through the last six decades:

*O God, you have called your servants to ventures of which we cannot see  
the ending, by paths as yet untrodden, through perils unknown. Give us faith  
to go out with good courage, not knowing where we go, but only that your  
hand is leading us and your love supporting us; through Jesus Christ our  
Lord.*

*Amen.*

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<sup>18</sup> I was so surprised by the question during an interview in a Nordic country, suggesting that the welfare state make the diaconia of the church superfluous. My observation is that poor and marginalized people are falling increasingly into growing cracks of this welfare state system, and that the obligation of a state to ensure social cohesion seems to become a romantic dream of past times.



**Rapport fra rådsmøtet i Det lutherske verdensforbund (LVF),  
Bogotá, Colombia, 14.-19. juni 2012  
v/ Einar Tjelle**

Rådsmøtet er det øverste organ i LVF og møtes årlig mellom generalforsamlingene. Denne gangen fant møtet sted i Colombias hovedstad Bogotá. Den norske kirke var representert ved rådsmedlem Jenny Skumsnes Moe, samt undertegnede. I tillegg var Kirkens Nødhjelp representert ved Kristina Rødahl. Biskop Helga Haugland Byfuglien var denne gang forhindret i å delta. Temaet for rådsmøtet var i år *Together for a Just, Peaceful and Reconciled World*, en heading som jeg syntes skapte en god bro mellom strategiens «Passion for the World» og konkrete ambisjoner i mange av planene, og ikke minst mangeårig praksis fra LVFs side i et voldsutsatt vertsland. Jenny S. Moe og jeg benyttet også anledningen til å besøke en lokal samarbeidspartner av Det norske menneskerettighetsfondet.

Det er et omfattende sakskompleks på LVFs rådsmøter, inkludert arbeid i parallelle komiteer, og ikke mulighet til å kommentere alt i en kort rapport. For dypdykk inn i materien anbefaler vi LVFs web-sider.

<http://www.lutheranworld.org/lwf/index.php/tag/council2012>



### Vertskap og kontekst

Vertskap for rådsmøtet var *Iglesia Luterana de Colombia* (IELCO) med ca. to tusen medlemmer. IELCO fremstår som en ung og moderne minoritetskirke med både et karismatisk preg og med et bevisst politisk engasjement. Søndagen deltok delegatene i ulike lokalmenigheter og fikk komme litt på innsiden av menighetslivet i IELCO.

Colombia med ca. 47 millioner innbyggere er overveiende katolsk. Det er et frodig land der det ligger nært ekvator, med rike natur-ressurser og stort artsmangfold. Landet har gjennom seks tiår vært utsatt for voldelig konflikt. Særlig siden 60-tallet er tusener drept i konflikt mellom venstreorientert gerilja, høyre-orienterte paramilitære grupper, godt «smurt» av en omfattende narkotikahandel. De siste årene er konflikten dempet en del. En viss optimisme hersket da president Juan Manuel Santos kom til makten for to år siden med løfter om å redusere vold og narkotikatrafikk. Men en hel generasjon er vokst opp med vold som «språk». Colombia er i verdenstoppen i forhold til flyktninger med kanskje så mye som 5 millioner internt fordrevne. Over 40% av de hele 15.000(!) som blir drept hvert år er under 18 år, og fremdeles er det meget farlig å bevege seg mange steder i Colombia. Campus for rådsmøte var talende plassert på et katolsk konferansesenter, innenfor tykke murer, omgitt av et militærakademi på den ene siden og Bogotas største kvinnefengsel på den annen.

Inn i denne settingen har LVF engasjert seg i Colombia, sammen med IELCO. LVF World Service og ACT Alliance har en stor portefølje i landet. Vi fikk tankevekkende og gode presentasjoner under møtet. Et overordnet mål er å bidra til fred gjennom å konsekvent holde fram menneskelig verdighet, toleranse og sosial rettferdighet. LVF støtter fredsalternativer og menneskerettigheter blant colombianere, bærekraftige utviklingsprosjekter, og styrking av lokal kapasitet mht. krisesituasjoner forårsaket av naturkatastrofer og vold. Det ble gitt rikelig plass til de særlige utfordringene i Colombia og Latin-Amerika, koplet til rådsmøtets tema og IELCO/LVF/ACTs arbeid.

Mellomkirkelig råd er også engasjert gjennom Det norske menneskerettighetsfond, hvor særlig politisk advocacy er prioritert. Mer om dette under.

### **Ledernes taler**

**Generalsekretær Martin Junge** holdt en meget god tale som både reflekterte inn strategier og planer og den mangefasettede konteksten LVF opererer i. Hele rapporten kan leses her:

<http://blogs.lutheranworld.org/wordpress/council2012/files/2012/06/EXHIBIT-10-General-Secretarys-Report.pdf>

Med referanse til globale utfordringer, inkludert finansielle kriser, etnosentrisme og fremmedfrykt, med referanse til Utøya/Oslo 22.7. i fjor, advarte Junge mot fristelsen til å trekke seg inn i sine egne komfort-soner, og understreket tvert imot av vi som fellesskap av kirker er kalt til åpenhet, fellesskap og forsvarlig forvaltning.

Han var også inspirert av en fornyet misjonsrefleksjon i flere kirker, blant annet i Den norske kirke. Junge kommenterte også en rekke regionale kontekster og diakonale utfordringer som LVF og medlemskirkene møter. LVF har eksempelvis gjennom fjoråret hatt ansvar for 1,2 millioner flyktninger. Hans møte med verdens største flyktningeleir - Dadaab i Kenya - har gjort inntrykk.

LVF's president **Munib Younan** tok utgangspunkt i rådsmøtets hovedtema og reflekterte innledningsvis over begrepene «rettferdighet» og «fred», blant annet med referanse til latinamerikanske frigjøringssteologer. Han var innom en rekke ulike etiske og politiske saker, med korte refleksjoner over til dels svært ulike og kompliserte temaer som menneskehandel, illegitim gjeld, atomvåpen og den arabiske vår. Munib Younan var svært engasjert i sin tale og på sett og vis opererte han innenfor hovedtema, og mange av disse sakene er av interesse for MKR og KISP. Men jeg

stilte meg noen spørsmål om alt var like relevant i *denne settingen*. Jeg skjønnte etterhvert at talen også overrasket for eksempel komiteen for International Affairs and Human Rights, som fikk noen ekstra nattetimer for å «svare» på flere av presidentens utfordringer. Selv om presidentens tale vel kan være noe friere i formen enn generalsekretærens rapport til rådsmøtet, ville det nok vært nyttig med en tettere kommunikasjon med LVFs Communio Office i forkant. LVF-presidentens tale kan leses her:

<http://blogs.lutheranworld.org/wordpress/council2012/files/2012/06/President-Address.pdf>

### **Emmaus-samtale om familie-etikk og homofili**

En av de sakene som det var knyttet mest spenning til på forhånd, var den såkalte «Emmaus-samtalen» om ekteskap, familie og seksualitet. Et grundig forarbeid var gjort, ikke minst i forhold til metodologi og i anbefalinger fra generalsekretæren. Kun rådsmedlemmene og de offisielle rådgiverne var med i samtalene. Målet var ikke å komme frem til konklusjoner, men på en åpen og respektfull måte lytte til medlemskirkenes ulike erfaringer og posisjoner, i tillegg til å identifisere nye veier og tilnærminger for LVF i disse temaene, som både respekterer ulikheter og fordyper fellesskapet.

Jeg var ikke med i selve samtalen. Men mitt inntrykk var at LVFs visepresidenter ledet samtalene på en god måte. Rapporten tilbake til plenum fikk preg av å være en lang oppramsing av til dels motstridende posisjoner. Men samtidig ble det gjort i en ramme av respekt og ønske om å fortsette å lytte og lære av hverandre i årene som kommer.

Det at denne samtalen skjedde i Colombia med en medlemskirke (og LVF) engasjert i *store* sosiale og diakonale utfordringer, bidro nok til at denne samtalen fikk en «*riktig proporsjon*» i rådsmøte. President Younan uttrykte det slik: “*But, despite the complexity of this issue, there is a strong resolve of not letting this become the defining issue for the communion of churches.*”

En nyttig oversikt over LVF diskusjoner og beslutninger om dette temaet 1995-2011, finnes her:

<http://blogs.lutheranworld.org/wordpress/council2012/files/2012/06/EXHIBIT-10.4-LWF-Emmaus-chronological-compilation.pdf>

### **Øvrige rådsmøte-saker**

Ellers var det en rekke tradisjonelle rådsmøtesaker som ble behandlet, blant disse:

Årsrapporten for 2011-2012, inkludert års-regnskapet:

<http://www.lutheranworld.org/lwf/index.php/annual-report-2011-2012.html>

LVFs regnskap balanserte i fjor på 85 millioner EUR. 85 % av utgiftene går til Department for World Service. En bevisst satsning på å få inn «fair membership fee» fra medlemskirkenes har gitt resultater, med en økning på 11 % i forhold til året før. Den norske kirke betaler ennå ikke det vi skulle i hht. kriteriene. Videre ble budsjett for 2013 vedtatt med en ramme på 76 mill. EUR. En arbeidsplan 2013-14 ble vedtatt, tett linket opp til den nye strategien, samt et *Direction Paper for LWF Communication Strategy*, inkludert en *social mediaplan*. Disse planene bør være interessante ikke minst for vår egen kommunikasjonsavdeling.

I tillegg til en del andre formalia og rapporter, brukes det mye tid i komiteene:

## Komit  for teologi og  kumeniske relasjoner

Jeg deltok i komiteen for teologi og  kumenikk som er en av to komiteer under det som n  heter *Department for Theology and Public Witness*. Komiteen ble ledet av biskop Frank J ly, og fra sekretariatet deltok blant annet Martin Junge i egenskap av fungerende direkt r for dette arbeidet, i p vente av at ny direkt r kommer p  plass etter dr. Kathryn Johnsen.

Komit arbeidet bar preg av formalia, dr fting av planer og budsjett for avdelingens arbeid og en mengde orienteringer og diskusjoner i forhold til r dsm tets plenum. Med s  mange dyktige komitemedlemmer og r dgivere samlet over lang tid, opplevdes det som noe feil bruk av tid. Det ble fremsatt noen konkrete forslag p  hvordan man i framtiden kunne bruke noe mer tid p    g  i dybden i noen saker. Jeg synes ogs  at denne komiteen har en for stor «vestlig dominans». De f  stemmene fra Det globale s r og  st kom i liten grad til orde. Antakelig velger mange r dsmedlemmer komiteer som er mer «matnyttige». (Pengene ligger i andre departement enn teologi/ kumenikk). Men denne komiteen har mulighet for   bidra essensielt med teologiske/ kumenisk refleksjon og veivalg, og det er viktig at bredden er med p  dette. Jeg delte noen av disse tankene med folk i staben, og det er nok flere enn meg som tenker p  hvordan dette kan forbedres.

Av viktige saker for MKR kan nevnes rapporten fra the Anglican-Lutheran International Commission “To Love and Serve the Lord. Diakonia in the Life of the Church”. Denne rapporten inneholder gode refleksjoner og en rekke interessante case-studier av interesse for temaer vi arbeider med, blant annet om Jerusalem, daliter, urfolk etc. Den ble godt mottatt og anbefalt til medlemskirkene for studier og oppf lging.

The Lutheran-Roman Catholic Commission on Unity sitt kommunik  «From Conflict to Communion» fra Helsinki 2011 ble ogs  godt tatt i mot i komiteen. Teksten reflekterer at man for f rste gang i historien vil markere reformasjonsmarkeringen sammen. 2017 markerer ogs  50  r med offisiell katolsk-luthersk dialog. (Kommisjonen kom med et kort kommunik  fra Paderborn, Tyskland, juli 2012: <http://www.lutheranworld.org/lwf/wp-content/uploads/2012/07/Luth-Cath-Communiqu%C3%A9-July-2012.pdf>. Men den endelige teksten - “From Conflict to Communion: Lutheran-Catholic Common Commemoration of the Reformation in 2017” - vil bli sendt til LVFs r d i 2013 og deretter publisert og sendt ut til medlemskirkene som viktig ressurs i lokale forberedelser til reformasjonsmarkeringen.

Relasjonen til den katolske kirke er og blir selvsagt viktig for lutheranere og vil ha en prioritet ogs  i komit  og avdelingens planer. Samtidig er det viktig   gj re dette i en  kumenisk sensitiv  nd, hvor relasjonene blant annet til de reformerte kirkene, mennonittene og pinsevenne, blir godt ivaretatt. En dialogrunde nettopp med **pinsevenner** er p  trappene, med god hjelp av The Institute for Ecumenical Research i Strasbourg. Representativitet og metodevalg er her avgj rende.

En av de f  till p til uenighet i komiteen var hvorvidt en **kristen-muslimsk refleksjonsprosess rundt  konomi og demokrati** skulle prioriteres. For noen er dette tydeligvis noe «litt p  siden», og sammenhengen mellom  konomi og demokrati ble det ogs  satt sp rsm lstegn ved av flere. Fra sekretariatets side ble det lagt vekt p  at «diapraksis» er tydeliggjort i strategien, og at en refleksjonsprosess rundt dette allerede er godt i gang og  nsket av mange medlemskirker. For MKRs del er disse



erfaringene interessante for vår egen kontaktgruppe med Islamsk Råd. Islamske ressurser på rettferdig økonomi er dessuten et positiv tilskudd til temaer som gjerne hittil har hatt en «negativ valør».

### **Noen ad-hoc møter**

Et rådsmøte gir selvsagt anledning til mange gode samtaler og mer eller mindre formelle møter.

\*Et regionalt møte med nordiske representanter med felles koordinering og vekt på «Emmaus-samtalen» og de ulike kirkenes håndtering internt.

\*Vi fikk blant annet til et lite «COCOP»-oppfølgingsmøte i forhold til den anstrengte økonomien i vår lutherske søsterkirke ELCJHL i Det hellige landet. (Referat fra dette er vedlagt min COCOP-rapport).

\* Jeg hadde et møte med Monsignor Mattias Türk, økumenisk observatør fra Den katolske kirkes enhetsråd PCPCU, om Det annet Vatikankonsil og planer vedr. vårt forestående besøk med vår katolsk-lutherske samtalegruppe.

\* Jeg hadde en samtale med biskop Susan Johnsen, rådsmedlem fra Canada, om diskusjonen rundt tjæresand og Norges rolle. Hun var meget interessert i et tettere samarbeid.

\* Ikke minst var det hyggelig og nyttig å treffe Sven Oppegaard, p.t. rådgiver for LVFs president.

### **Andre komiteer og menneskerettighetsarbeid**

Jenny S. Moe er med i World Service-komiteen, og Kristina Rødahl fra Kirkens Nødhjelp møtte i komiteen for Mission and Development.

I tillegg til disse er det viktig særlig for MKR og KISP å ha et fokus på menneskerettighetsarbeidet og komiteen som jobber særlig med dette. Presidentens tale tok blant annet opp den økumeniske mobiliseringen for en sterk og robust våpenavtale (ATT), og rådet vedtok en uttalelse om dette sammen med en oppfordring til å signere på et felles opprop. Resolusjoner om Midtøsten, Syria og mangelen på religionsfrihet i Nigeria er eksempler på dette. Likeså ble det vedtatt et statement om Colombia hvor rådet ber "Lutherans around the world to pray and engage with and for the churches and people of Colombia, and for a sustainable peace based on justice".  
<http://www.lutheranworld.org/lwf/wp-content/uploads/2012/06/Council-2012-Statement-on-Colombia.pdf>

### **Menneskerettighetsfondet og et besøk**

Colombia er ett av fem prioriterte land for Den norske menneskerettighetsfond (NHRF) hvor MKR for tiden har styreleder. Det var naturlig for oss med et besøk mens vi likevel var i Bogotá. NHRF støtter særlig organisasjoner som driver politisk advocacy og menneskerettighetsarbeid i landet. Jenny S. Moe og jeg fikk et møte med NHRFs lokale konsulent samt *Asociación Colombiana para la Exhibición del Derecho a la Salud* (SD) ved direktør Martha Bejarano (til høyre på bildet) og aksjonsleder Fabian Selna. SD ble startet i 2004 og er i dag en viktig organisasjon i kampen for retten til helse og helsetjenester i Colombia. Mange frivillige deltar, særlig jus- og medisinstudenter. Målgruppen er særlig fattige og marginaliserte, som faller dårlig ut i en ganske privatisert helsesektor. SD gir folk verktøy for å konkretisere aktuelle menneskerettigheter, særlig for marginaliserte og sårbare grupper. De er med å bevisstgjøre, mobilisere mot korrupsjon i helsevesenet og for opplæring og alternative modeller.



Jenny S. Moe på besøk i SD, Bogota.

### Noen oppfølgingspunkter

\* **Reformasjonsmarkeringen i (2015-)2017.** Det er viktig å gjøre seg kjent med aktuelle økumeniske samtaler og felles forberedelser frem mot 2017, for eksempel gjennom arbeidet i TN og KATLUSA. Den snart ferdige teksten "*From Conflict to Communion: Lutheran-Catholic Common Commemoration of the Reformation in 2017.*" er det viktig å bruke tid på. Den norske kirke har også tydelig spilt inn at markeringen blant annet må ha en tydelig diakonal profil og bør følge opp dette med konkretiseringer og tilbakemeldinger til LVF.

\* Reformasjonsmarkeringen bør også diskuteres i Nasjonalkomiteen og i en nordisk kontekst.

\* Rapporten fra the Anglican-Lutheran International Commission "*To Love and Serve the Lord. Diakonia in the Life of the Church*" er det også viktig å gjøre seg kjent med.

\* Fra norsk side ( og med utgangspunkt i presidentens tale) medvirket vi til et statement om ATT fra LVFs råd. Kristina Rødahl fra KN gjorde en god innsats her, inkludert underskrifter fra "religiøse ledere". Det ble også noe oppfølging med LVFs sekretariat i etterkant av rådsmøtet og i forkant av FN-møtet i New York. (Avtalen ble det for øvrig ikke noe av da, men arbeidet følges tett).

\* Idet rapporten skrives, er det klart at **Norge i høst skal tilrettelegge for fredssamtaler** mellom Den colombianske FARC-geriljaen og myndighetene. Dette er svært gledelig, og på bakgrunn av rådets uttalelse om Colombia-konflikten, LVFs sterke fredsengasjement i landet og LVF og Kirkens Nødhjelps innsats for fred i Guatemala på 90-tallet, er det viktig å ha et fokus på dette framover, i det minste i forhold til kommunikasjonsarbeid.

\* Det er stadig **utfordring å kommunisere det** omfattende arbeidet – og mulighetene - LVF-felleskapet gir oss, inn i mange relevante sammenhenger i Den norske kirke og organisasjonene. Rådsmøtet vedtok en kommunikasjonsstrategi som kan være et utgangspunkt her, og bør gjøres kjent i vår egen kommunikasjonsavdeling.



Kristina Rødahl, KN, og undertegnede.

**Oppsummerende**, var det en god atmosfære på rådsmøtet og konstruktive samtaler. Vertskirken bidro med et engasjerende gudstjenesteliv og tankevekkende engasjement for kirke og folk. Jeg opplevde at rådets tema *Together for a Just, Peaceful and Reconciled World* ble konkretisert på mange og sterke måter. Colombias utfordringer er bokstavelig talt milevis fra våre. Men i dette kirkefellesskapet er de også våre. Og at Norge tydeligvis igjen kan spille en rolle nye fredssamtaler er gledelig.

Jeg opplevde også at Emmaus-samtalene under rådsmøtet ble konstruktive, og den lyttende, ydmyke tilnærmingen til ulike syn på seksualitet og samlivsspørsmål, ble nok også farget av de store utfordringene dette landet strever med.

Oslo, august 2012

Einar Tjelle

**Utfyllende lesning:**

Statements og øvrige dokumenter kan lastes ned her:

<http://www.lutheranworld.org/lwf/index.php/tag/council2012>

# Referat fra møte i Nasjonalkomiteen for Det lutherske verdensforbund 18. september 2012 i Østre Frikirke

## **Til stede:**

Fra Frikirken: Kari-Lisbeth Kjus, Arnfinn Løyning og Arvid Hunemo

Fra MKR/AU: Kjetil Aano (leder MKR), Andreas Henriksen Aarflot og Eleanor Brenna

Forfall: Erling J. Pettersen, Kjetil Drangsholt og Cathrine Waaler Halstensen (MKR/AU)

Andre: Helga Haugland Byfuglien (visepresident, LVFs råd) og Jenny Skumsnes Moe (medlem LVFs råd)

Observatører: Anne-Marie Helland (KN), Kristina Rødahl (KN) Raag Rolfsen (Areopagos), Anne Karin Kristensen (NMS)

Forfall: Representantene fra Den Norske Israelsmisjon, Normisjon, Norges KFUK-KFUM, Norges Kristelige Student- og Skoleungdomslag og Sjømannskirken

Fra sekretariatet: Berit Hagen Agøy (generalsekretær, MKR), Einar Tjelle (ass. generalsekretær, MKR) og Knut Hallen (Samarbeidsrådet Menighet og Misjon)

Arnfinn Løyning åpnet med en kort andakt. Møtet ble ledet av Kjetil Aano.

## **Sak 01/12 Orientering fra kirkene/organisasjoner:**

### **Frikirken:**

Vigslet tre misjonærer til Midtøsten. Betydelig organisatoriske endringer i Frikirken, nå kun ett styre. Alt arbeidet er samlet på «Frikirketorget». Frikirken er også en del av den store «NLA-sammenslåingen». Salg av eiendommen på Nordstrand. Etablert et evangelisk-luthersk nettverk sammen med Normisjon, Indremisjonsforbundet, Norsk Luthersk Misjonssamband og Det evangelisk-lutherske kirkesamfunn. Tanken er å jobbe teologisk, inspirere til mer samarbeid lokalt på områder hvor vi står hverandre nært teologisk. Hatt en avklarende samtale med ledelsen i Den norske kirke om dette. Det er ikke en nedprioritering av samarbeidet med Dnk eller LVF. Synoden komme sammen til bønn og faste i juni 2013, med «Å vinne mennesker for Kristus hjemme og ute» som det ene fokus.

### **Kirkens Nødhjelp:**

Ny generalsekretær; Anne Marie Helland. Vært gjennom en betydelig omorganisering hjemme og ute. En handeldskampanje «Nyt Afrika» lanseres i høst, afrikanske bønder må få lettere tilgang til våre markeder. Det er en tett dialog med Utenriksdepartementet med tanke på religiøse minoriteter, særlig i Midtøsten. Klarer vi å profilere det kristne diakonale arbeidet tydeligere, kan dette være positivt for kristne minoriteter. KN samarbeider også gjerne med muslimske organisasjoner med felles minoritetsfokus. I Mali er det en kjempekrevene, storskala nødhjelpsaksjon som er sikkerhetsmessig krevende. KN styrker kontoret i Mali. Tett samarbeid med LVF: 3, 5 mill. til Genève i tillegg til landprogramstøtte. Ikke bare humanitær støtte, men også en avtale

på water/sanitation/health (WASH) og psykososialt arbeid. KN samarbeider også med LVF på Camp-management på disse temaene.

#### **Areopagos:**

Areopagosdagen 3.11. med «grådighet» som tema. Et samarbeid med å bygge opp regionale religionsdialogsentra i Norge. Nye sentra i Bergen og Stavanger. Behovet er stort. Lutheran Theological Seminary i Hong Kong er i en krise pga. en plagiat-sak.

#### **Det Norske Misjonsselskap:**

Lett å identifisere seg med LVF, gjennom LVFs (nye) dokumenter. Det har vært en stor organisasjonsutviklingsprosess de siste to årene med DMD og Den lutherske kirken på Madagaskar. Arbeidet med Egypt og særlig rundt en mediesatsning har vært viktig siste året. Mali er også krevende for NMS. Organisasjonen er inne i en ny strategiprosess. Forholdet til Dnk kommer til å stå høyt på agendaen.

#### **Den norske kirke:**

Kirkeordningsspørsmål etter Stortingets vedtak i mai er ganske krevende. Et refleksjonsdokument er sendt ut til menighetene, med ønske om innspill. Generalsekretær Martin Junge var på besøk i april og utfordret oss blant annet på identiteten vår. Kopler Den norske kirke denne til den verdensvide lutherske *communio*, eller først og fremst til det norske land og folk. For Mellomkirkelig råd er det viktig at slike refleksjoner spilles inn i kirkeordningssaken. Det er også prosesser og dokumenter i CPCE (Leuenberg-fellesskapet) og Kirkenes verdensråd som er viktige for vår kirkes identitet, misjon og diakoni. Alle generalsekretærene i Samarbeidsrådet Menighet og Misjon (SMM) planlegger et felles besøk til LVF og andre økumeniske organisasjoner i Genève til vinteren. Det oppleves som positivt at det er en tilnærming i misjonssyn.

### **Sak 02/12: Rapport og saker fra LVFs rådsmøte i Colombia 15.-20. juni 2012**

Det ble vist til den skriftlige rapporten som var sendt ut på forhånd.

Jenny Skumsnes Moe understreket vertskirkens kontekst preget av ekstrem vold og krig gjennom 60 år og fattige colombianeres kamp for daglig brød. Denne konteksten hadde også en indirekte innvirkning på den måten samtalen om homofili og samlivsspørsmål ble gjennomført. Emmausvandringen ble opplevd som en kjempebra gjennomført metode. Delegationene fikk trygghet til å prate sammen om vanskelige emner, og man opplevde at dette skjedde i en respektfull tone.

Etter noen viktige grep ved siste rådsmøte er økonomien noe bedret. Men fremdeles er det flere som ikke bidrar tilstrekkelig med medlemsavgiften i henhold til vedtatte kriterier, blant annet Den norske kirke.

LVFs World Service-komiteé er alene ansvarlig for 85 % av utgiftene til LVF, og er den femte største partnerorganisasjonen for UNHCR. En viktig prosess med HAPs sertifisering er nylig gjennomført. (Human Accountability Partnership er en sertifisering og klagemekanisme helt ned på grasrotplanet). LVF World Service uttaler at «Vi tror at den innsatsen vi gjør sammen, faktisk gjør verden bedre!»

Kristina Rødahl var på «Pre-Council Meeting for Women and Youth» og deltok i LVFs komité for Mission and Development. En hovedoppgave var å gå gjennom

prosjektene fra medlemskirkene. Inntrykket er en økning av samspill mellom avdelingene i LVF. Dette gjelder blant annet kapasitetsbygging; katastrofeberedskap og «Capacity for advocacy». Herunder handler det om å gjøre medlemskirker bedre på «Transformative leadership», «Good governance» og «Inclusive empowerment» hvor gender- og ungdomsaspektet er tydelig.

#### **Fra samtalen:**

- Et verdifullt arbeid som gjøres gjennom LVF World Service og Mission and Development, som skaper stolthet. Men viktig for medlemskirkene også å ha fokus på det *teologiske og økumeniske arbeidet* (Department for Theology and Public Witness (DTPW) til tross for at kun 1 % av budsjettet går til dette.
- Hvordan blir materiale fra DTPW brukt i kirkene? Kanskje burde LVF kreve mer av medlemskirkene her.
- Emmaus-samtalen: Kan denne (metoden) viderefremidles? Vi står foran en ny runde med samlivssamtaler i Den norske kirke.

#### **Vedtak:**

Skriftlige og muntlige rapporter ble tatt til orientering

### **Sak 03/12: Rapport fra LVFs Kirkelederkonsultasjon i Ostrava 10.-14. mai 2012**

Helga Haugland Byfuglien innledet med utgangspunkt i utsendt rapport. Hun anbefalte generalsekretær Martin Junges keynote-foredrag «On the way to 2017: The Church in Transformation in Changing Times» som viktige refleksjoner også for våre kirker med tanke på reformasjonsmarkeringer de kommende årene. Lørdagen hadde fokus på diakoni i Europa «Seeking Conviviality: Reforming Community Diakonia in Europe» med ulike workshop. Dette var forankret i den pågående diakoni-prosessen «European consultative process on community diakonia», som Norge har flere deltakere i. Søndagen var forbeholdt besøk i vertskirker. Siste dagen hadde fokus på kommende rådsmøte med en samtale om hvordan «Emmaus-modellen» kan brukes i den vanskelige samtalen om ekteskap, seksualitet og homofili i LVF. Mye tid ble også brukt på resolusjonsteksten fra samlingen. I etterkant av møtet ble det sendt en invitasjon fra Helga Haugland Byfuglien som visepresident, om at neste europeiske kirkelederkonsultasjon i 2015 kan avholdes i Norden.

#### **Vedtak:**

Rapporten tas til orientering

### **Sak 04/12: Samtale om luthersk identitet med innspill til planleggingen av Reformasjonsmarkeringen 2015-2017**

Vi hadde en samtale om de kommende reformasjonsmarkeringene. LVF vil særlig markere dette i 2015-2017 og har lagt tre hovedprinsipper til grunn:

- *økumenisk*, ingen har alene eierskap til reformasjonen
- *kirken er i dag global*
- *kirkene er i stadig reformasjon*

#### **Innspill fra samtalen:**

- NKR bør være sentral i det vi skal bidra med i Norge. Reformasjonen handler ikke bare om Luther.

- Ledergruppa i De sentralkirkelige råd vil med det første sette ned en forberedelsesgruppe for å forberede Den norske kirkes arbeid med dette, og med god kontakt med de miljøene som er i gang.
- Søsterkirkene vi står sammen med, må synliggjøres i jubileet.
- Mange aspekter: Øke bevissthet om det å være luthersk - økumenisk, globalt og diakonalt.
- Hva betyr det at vi er uenige? Får vi til en fornyet samtale med «problematiske søsken» (jfr. Missourisynoden).
- Bør vi tenke nordisk på noe av det vi gjør?
- Vi bør finne rett dimensjon på feiringen og ikke bli for selvopptatte i vårt arbeid med kirkeordning de kommende årene.
- Gjøre noe sammen lokalt!
- Viktig å lytte til ungdomsgenerasjonen.
- Bibelselskapet bør ha en viktig rolle, jfr. reformasjonens vektlegging på bibellesning og det allmenne presteskapet.
- Reformasjonen var en skjellsettende frigjøring som har hatt innvirkning på svært mye.
- Slik sett, et kjempevanskelig/komplekst «bursdagsselskap»; noe kan feires, annet bør stå i selvkritikkens lys.
- En markør i identitetsforandring; i kunst og ulike uttrykk etc.
- Reformasjonen står i den samme idéhistoriske tradisjon som sekulariseringen.
- En diakonal tydelig innretning vil være viktig, jfr. Junges arbeidstese «Not for sale!», med både et lokalt og globalt (koordinert) fokus. Å tjene Gud er å tjene Gud i hverdagen.

#### **Vedtak:**

Vi ber om at innspillene gjøres kjent i fora som skal arbeide videre med dette.

### **Sak 05/12: Samtale om holistisk misjon, bl.a. med bakgrunn i LVFs misjonsdokument «Misjon i kontekst»**

**Kjetil Aano** innledet til samtale. Han viste også til KVs nye misjonsdokument: «Together Towards Life: Mission and Evangelism in Changing Landscapes» (2012). Det er i det hele mange (nye) gode refleksjoner om misjon i de økumeniske organisasjonene.

LVFs «Misjon i kontekst» er et viktig dokument som nylig er oversatt til norsk. Det er litt svakt på skapelsesteologi. Alt blir i stor grad trukket inn i et gudsrikeperspektiv. Men dokumentet bekrefter veldig sterkt at det diakonale har egenverdi. Sammen med vitnesbyrdet springer dette ut fra troen på Jesus Kristus. En styrke er også vektleggingen av lokalmenigheten som et levende dynamisk felleskap. Også dette dokumentet bruker *Emmausvandringen* som inngangsport til misjon. Det oppleves som fruktbart; både den varsomme medvandringen og den eksplosive gleden ved å oppdage evangeliet.

#### **Respons fra Arnfinn Løyning:**

Emmausperspektivet og det trinitariske perspektivet er et godt utgangspunkt for misjon. For Frikirken henger «Forkynne og tjene» nøye sammen. Vi har også fått viktige impulser fra keltisk tradisjon. Vi er en del av skaperverket, det er en økende bevissthet om holistisk tenkning. Konkret handler dette blant annet om den kraftige oppfordringen våre misjonsledere nylig gav, om å ta klimatrusselen på alvor. Dette utfordrer også oss i vår misjon og vår egen grådighetskultur. Vi vil forkynne en enkel

livsstil og en bærekraftig forvaltning. Men i praksis er dette en stor utfordring. Likefullt må vi respektere at dette må gjøres i spennet mellom et «allerede og enda ikke» (gudsrikeforståelsen).

#### **Innspill fra samtalen:**

- Hovedbegrepene i «Misjon i kontekst» - Forvandling, forsoning og myndiggjøring - er veldig viktige, men ikke alltid enighet om hva man legger i disse.
- LVF har et smalere tilfang av impulser enn KV, og ulik begrepsforståelse kan være større der.
- Andre formuleringer enn mange av oss i Frikirken er oppvokst med. Stimulerende med ny tenkning her. Guds nåde sterkt betont. Samtidig sterk kritikk av urettferdige strukturer. Profetisk tale. Nådens røst, men med «lovisk stemme»? Fra Frikirken savnes nok disippel-begrepet.
- «Dårlig misjon» og en edruelighet om at misjon ikke alltid fører til en positiv forvandling i samfunnet, må utfordres.
- Trenger en bevisstgjøring på det positive i en ny misjonstenkning, spesielt hos den unge generasjonen. LVFs studiemateriell vil være en god hjelp. Dokumentet bør brukes til selvrefleksjon.
- Et kritisk påtrengende spørsmål: Hvor troverdige vitner er vi i vår materielt sett rike kontekst?
- Holistisk tenkning skaper begeistring. Samtidig er dette også krevende: hvordan fordele oppgaver, hvordan prioritere?
- Kan vi få et bredere eierskap og større stolthet i forhold til misjon - uten at «Kristus-anstøtet» poleres bort?

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Neste møte i LVFs Nasjonalkomiteé blir på Kirkens hus om ca. ett år. Dato kommer senere.

Oslo, 24.10. 2012  
Einar Tjelle, referent