



Saksbehandler: Stephanie Dietrich

Referanse

Saksdokumenter

Pressemeldinger (*vedlagt*)

Oppfølging av saker i de økumeniske organisasjoner

CPCE (Leuenberg)

Sammendrag

April 2006 deltok Olav Fykse Tveit ved møtet i Eksekutivkomiteen. Under møtet drøftet man dokumentene som skal legges frem på generalforsamlingen i Budapest i september 2006, deriblant saken om kirkefellesskapets selvforståelse, "Shape and Shaping", der Mellomkirkelig råd ved Teologisk nemnd har deltatt i høringsprosessen. Vedlagte pressemeldinger gir en orientering om relevante arbeidsfelt man for tiden engasjerer seg i.

Forslag til vedtak

Mellomkirkelig råd tar sakene til orientering.

Communion d'Eglises protestantes en Europe
(CEPE) – Communion ecclésiale de Leuenberg –

Gemeinschaft evangelischer Kirchen in Europa
– Leuenberger Kirchengemeinschaft – (GEKE)

Community of Protestant Churches in Europe (CPCE)

– Leuenberg Church Fellowship –



PRESS RELEASE

No more division through theological, political and social barriers

The CPCE President Prof. Elisabeth Parmentier (Strasbourg) considers the “Amman Declaration” of the Protestant churches in the Middle East as a “historical agreement” – The model of the Leuenberg Agreement should be implemented in the Latin America, too – Sustainable for the ecumenical dialogue – Criticism on Walter Cardinal Kasper – Ecumenism of return is out of the question for Protestant churches

Berlin/Hanover – Prof. Elisabeth Parmentier (Strasbourg), President of the Community of Protestant Churches in Europe (CPCE) – Leuenberg Church Fellowship, considers the “Amman Declaration” between the Lutheran and Reformed churches in the Middle East as a “historical agreement”. In the document elaborated by the Fellowship of the Middle East Protestant Churches, the churches involved mutually recognise one another’s ministries and declare a Eucharistic Fellowship among themselves. “I am very glad that the model inspired by the Reformation understanding of unity, to which the Leuenberg Agreement is committed, too, and which brought about a Europe-wide fellowship among pre-Reformation, Lutheran, Reformed, United as well as Methodist churches, can also bear fruit in other regions of the world,” said Prof. Parmentier who teaches practical theology in Strasbourg. The “Amman Declaration” was signed by the Evangelical Lutheran Church in Jordan and the Holy Land, the Synod of the Nile, Evangelical Presbyterian Church in Egypt; Synod of the Evangelical Church in Iran; National Evangelical Church in Kuwait; National Evangelical Union of Lebanon; National Evangelical Synod of Syria and Lebanon, and also the Union of the Armenian Evangelical Churches in the Near East.

The agreement of these churches cannot be appreciated too much as “it expresses at the same time that besides the theological barriers, also the political and social barriers have no longer a divisive character.” The CPCE President hopes that this model of mutual recognition and agreement to share a table-and-pulpit fellowship will be able to be implemented in the Latin America, too. The CPCE has five South American Protestant churches among its members.

The Anglican Church is said to have participated in the preparatory meetings for the “Amman Declaration”. It is not so much for theological as political reasons that this church did not sign the document. This shows that the principles as expounded in the Leuenberg Agreement may be a sustainable model for the ecumenism with other churches. Mrs Parmentier opposed the views of Walter Cardinal Kasper, the President of the Pontifical Council for Promoting Christian Unity, who repeatedly said no of late to the Leuenberg concept of the “unity in reconciled diversity”. Mrs Parmentier pointed out that the Roman Catholic Church itself is practising the principle underlying the Leuenberg Agreement in its dialogues with the Lutheran World Federation and the pre-Chalcedonian Churches and is seeking the “differentiated consensus”. She affirmed, “There is no other sustainable model at present for the interdenominational dialogue. As long as the Roman Catholic Church abstains from accepting such a model of differentiated consensus also with the Reformation churches, the suspicion of a concealed ecumenism of return will be louder among Protestant Christians.”

Hanover, 23 May 2006

* * *

At present 105 Protestant churches in Europe (including five South-American churches originating from Europe) belong to the Community of Protestant Churches in Europe (CPCE). Lutheran, Reformed, United and Methodist along with pre-Reformation churches such as Hussites and Czech Brethren grant each other pulpit and table fellowship on the basis of the Leuenberg Agreement of 1973.

A 13-member Executive Committee carries out ongoing business between two general assemblies, headed by a 3-member Presidium: Prof. Elisabeth Parmentier (executive president), professor of practical theology in Strasbourg, Revd Thomas Wipf, president of the Federation of Swiss Protestant Churches in Bern, and Prof. Michael Beintker, director of the Seminary for Reformed Theology at the University in Munster. The other members of the Executive Committee are: Dr Peter Bukowski (Wuppertal), OKR Doris Damke (Bielefeld), Dr Friedrich Hauschildt (Hanover), Bishop Dr Mihály Márkus (Táta/Hungary), OKR Prof. Hon. Dr Michael Bünker (Vienna), Consistory member Revd Piotr Gaš (Szczecin/Poland), Prof. Willy Willems (Brussels), Gen.Sec. Dr Olav Fykse Tveit (As/Norway), Revd Fleur Houston (Oxford) and Revd Canon Harvey Richardson (Croydon/UK).

The deputy members are: Bishop Dr. Martin Hein (Kassel), Prof. Heinrich Holze (Rostock), OKR'in Antje Heider-Rottwilm (Hanover), OKR'in Cordelia Kopsch (Darmstadt), Bishop Dezső Zoltán Adorjáni (Cluj/Romania), Revd Winfrid Pfannkuche (Prati/Italie), Gen.Sec. Dr Bas Plaisier (Utrecht), Revd François Clavairoly (Paris), Prof. John Cecil McCullough (Belfast) and Bishop em. Dr Walter Klaiber (Tübingen).

The Secretariat, which operates under the direction of the Executive Committee, is housed in the Head Office of the Union of Protestant Churches (UEK) in the EKD: Jebensstr. 3, D-10623 Berlin, office@leuenberg.net, tel. +49-30-31001-317, fax - 200. Its director is Dr Wilhelm Hüffmeier, President of the UEK Head Office. The CPCE press officer is OKR Udo Hahn, EKD communication desk, EKD Church Office, tel. +49-511-2796-272, fax -777 or 888, udo.hahn@ekd.de.

Community of Protestant Churches in Europe (CPCE)

– Leuenberg Church Fellowship –



PRESS RELEASE

No more division through theological, political and social barriers

The CPCE President Prof. Elisabeth Parmentier (Strasbourg) considers the “Amman Declaration” of the Protestant churches in the Middle East as a “historical agreement” – The model of the Leuenberg Agreement should be implemented in the Latin America, too – Sustainable for the ecumenical dialogue – Criticism on Walter Cardinal Kasper – Ecumenism of return is out of the question for Protestant churches

Berlin/Hanover – Prof. Elisabeth Parmentier (Strasbourg), President of the Community of Protestant Churches in Europe (CPCE) – Leuenberg Church Fellowship, considers the “Amman Declaration” between the Lutheran and Reformed churches in the Middle East as a “historical agreement”. In the document elaborated by the Fellowship of the Middle East Protestant Churches, the churches involved mutually recognise one another’s ministries and declare a Eucharistic Fellowship among themselves. “I am very glad that the model inspired by the Reformation understanding of unity, to which the Leuenberg Agreement is committed, too, and which brought about a Europe-wide fellowship among pre-Reformation, Lutheran, Reformed, United as well as Methodist churches, can also bear fruit in other regions of the world,” said Prof. Parmentier who teaches practical theology in Strasbourg. The “Amman Declaration” was signed by the Evangelical Lutheran Church in Jordan and the Holy Land, the Synod of the Nile, Evangelical Presbyterian Church in Egypt; Synod of the Evangelical Church in Iran; National Evangelical Church in Kuwait; National Evangelical Union of Lebanon; National Evangelical Synod of Syria and Lebanon, and also the Union of the Armenian Evangelical Churches in the Near East.

The agreement of these churches cannot be appreciated too much as “it expresses at the same time that besides the theological barriers, also the political and social barriers have no longer a divisive character.” The CPCE President hopes that this model of mutual recognition and agreement to share a table-and-pulpit fellowship will be able to be implemented in the Latin America, too. The CPCE has five South American Protestant churches among its members.

The Anglican Church is said to have participated in the preparatory meetings for the “Amman Declaration”. It is not so much for theological as political reasons that this church did not sign the document. This shows that the principles as expounded in the Leuenberg Agreement may be a sustainable model for the ecumenism with other churches. Mrs Parmentier opposed the views of Walter Cardinal Kasper, the President of the Pontifical Council for Promoting Christian Unity, who repeatedly said no of late to the Leuenberg concept of the “unity in reconciled diversity”. Mrs Parmentier pointed out that the Roman Catholic Church itself is practising the principle underlying the Leuenberg Agreement in its dialogues with the Lutheran World Federation and the pre-Chalcedonian Churches and is seeking the “differentiated consensus”. She affirmed, “There is no other sustainable model at present for the interdenominational dialogue. As long as the Roman Catholic Church abstains from accepting such a model of differentiated consensus also with the Reformation churches, the suspicion of a concealed ecumenism of return will be louder among Protestant Christians.”

Hanover, 23 May 2006

* * *

At present 105 Protestant churches in Europe (including five South-American churches originating from Europe) belong to the Community of Protestant Churches in Europe (CPCE). Lutheran, Reformed, United and Methodist along with pre-Reformation churches such as Hussites and Czech Brethren grant each other pulpit and table fellowship on the basis of the Leuenberg Agreement of 1973.

A 13-member Executive Committee carries out ongoing business between two general assemblies, headed by a 3-member Presidium: Prof. Elisabeth Parmentier (executive president), professor of practical theology in Strasbourg, Revd Thomas Wipf, president of the Federation of Swiss Protestant Churches in Bern, and Prof. Michael Beintker, director of the Seminary for Reformed Theology at the University in Munster. The other members of the Executive Committee are: Dr Peter Bukowski (Wuppertal), OKR Doris Damke (Bielefeld), Dr Friedrich Hauschildt (Hanover), Bishop Dr Mihály Márkus (Táta/Hungary), OKR Prof. Hon. Dr Michael Bünker (Vienna), Consistory member Revd Piotr Gaś (Szczecin/Poland), Prof. Willy Willems (Brussels), Gen.Sec. Dr Olav Fykse Tveit (As/Norway), Revd Fleur Houston (Oxford) and Revd Canon Harvey Richardson (Croydon/UK).

The deputy members are: Bishop Dr. Martin Hein (Kassel), Prof. Heinrich Holze (Rostock), OKR'in Antje Heider-Rottwilm (Hanover), OKR'in Cordelia Kopsch (Darmstadt), Bishop Dezső Zoltán Adorjáni (Cluj/Romania), Revd Winfrid Pfannkuche (Prati/Italie), Gen.Sec. Dr Bas Plaisier (Utrecht), Revd François Clavairoly (Paris), Prof. John Cecil McCullough (Belfast) and Bishop em. Dr Walter Klaiber (Tübingen).

The Secretariat, which operates under the direction of the Executive Committee, is housed in the Head Office of the Union of Protestant Churches (UEK) in the EKD: Jebensstr. 3, D-10623 Berlin, office@leuenberg.net, tel. +49-30-31001-317, fax - 200. Its director is Dr Wilhelm Hüffmeier, President of the UEK Head Office. The CPCE press officer is OKR Udo Hahn, EKD communication desk, EKD Church Office, tel. +49-511-2796-272, fax -777 or 888, udo.hahn@ekd.de.

Communion d'Eglises protestantes en Europe
(CEPE) – Communion ecclésiale de Leuenberg –

Gemeinschaft evangelischer Kirchen in Europa
– Leuenberger Kirchengemeinschaft – (GEKE)

Community of Protestant Churches in Europe (CPCE)

– Leuenberg Church Fellowship –



PRESS RELEASE

April 2006

CPCE counts now 105 signatories

The Evangelical Church in the Principality of Liechtenstein has signed the “Leuenberg Agreement”

The CPCE Executive Committee expresses its views on the issue of freedom of religion and freedom of expression

At its meeting in Budapest 6–8 April, the managing board of the Community of Protestant Churches in Europe adopted unanimously a statement.

Dialogue with Orthodox Churches

Churches need common reflection on central theological topics

Consultation between the Conference of European Churches (CEC) and the CPCE, 27 – 30 April in Istanbul

* * *

At present 105 Protestant churches in Europe (including five South-American churches originating from Europe) belong to the Community of Protestant Churches in Europe (CPCE). Lutheran, Reformed, United and Methodist along with pre-Reformation churches such as Hussites and Czech Brethren grant each other pulpit and table fellowship on the basis of the Leuenberg Agreement of 1973.

A 13-member Executive Committee carries out ongoing business between two general assemblies, headed by a 3-member Presidium: Prof. Elisabeth Parmentier (executive president), professor of practical theology in Strasbourg, Revd Thomas Wipf, president of the Federation of Swiss Protestant Churches in Bern, and Prof. Michael Beintker, director of the Seminary for Reformed Theology at the University in Munster. The other members of the Executive Committee are: Dr Peter Bukowski (Wuppertal), OKR Doris Damke (Bielefeld), Dr Friedrich Hauschildt (Hanover), Bishop Dr Mihály Márkus (Táta/Hungary), OKR Prof. Hon. Dr Michael Bünker (Vienna), Consistory member Revd Piotr Gaš (Szczecin/Poland), Prof. Willy Willems (Brussels), Gen.Sec. Dr Olav Fykse Tveit (As/Norway), Revd Fleur Houston (Oxford) and Revd Canon Harvey Richardson (Croydon/UK).

The deputy members are: Bishop Dr. Martin Hein (Kassel), Prof. Heinrich Holze (Rostock), OKR'in Antje Heider-Rottwilm (Hanover), OKR'in Cordelia Kopsch (Darmstadt), Bishop Dezső Zoltán Adorjáni (Cluj/Romania), Revd Winfrid Pfannkuche (Prati/Italie), Gen.Sec. Dr Bas Plaisier (Utrecht), Revd François Clavairolly (Paris), Prof. John Cecil McCullough (Belfast) and Bishop em. Dr Walter Klaiber (Tübingen).

The Secretariat, which operates under the direction of the Executive Committee, is housed in the Head Office of the Union of Protestant Churches (UEK) in the EKD: Jebensstr. 3, D-10623 Berlin, office@leuenberg.net, tel. +49-30-31001-317, fax - 200. Its director is Dr Wilhelm Hüffmeier, President of the UEK Head Office. The CPCE press officer is OKR Udo Hahn, EKD communication desk, EKD Church Office, tel. +49-511-2796-272, fax -777 or 888, udo.hahn@ekd.de.

CPCE counts now 105 signatories

The Evangelical Church in the Principality of Liechtenstein has signed the “Leuenberg Agreement”

Vaduz/Berlin/Hanover – The Evangelical Church in the Principality of Liechtenstein with around 1700 members signed the “Leuenberg Agreement” as the 105th signatory, became a member of the Community of Protestant Churches in Europe (CPCE) – Leuenberg Church Fellowship. The history of the Evangelical Church of the Principality of Liechtenstein is very closely related with the industrialisation of the country which attracted also Protestant skilled workers in the second half of the 19th century. The church was officially registered in 1880 and built its first church in 1963.

Hanover, 3 April 2006

The CPCE Executive Committee expresses its views on the issue of freedom of religion and freedom of expression

At its meeting in Budapest 6–8 April, the managing board of the Community of Protestant Churches in Europe adopted unanimously the following statement:

Defending truth, not with force, but with the power of the Word alone

Introduction

The conflicts over the printing of cartoons of the Prophet Mohammed raise basic questions about the handling of basic human rights in our societies. Freedom of expression, along with freedom of the media and the arts, is a key element of a human community of values, as much as freedom of thought, conscience and religion.

The Community of Protestant Churches in Europe – The Leuenberg Church Fellowship (CPCE) stresses that churches have a responsibility to advocate freedom of expression. This calls for a responsible handling of freedom in general. Churches commit themselves to dialogue with believers as well as non-believers. It is the common task of all to contribute to the building of a peaceful and just society by means of dialogue. This is especially important where there is conflict and difference of opinion.

Basic rights

Basic human rights constitute a generally recognised legal framework in secular law. This includes the right to free expression. The same is true of the right to freedom of thought, conscience and religion, and protection from discrimination (cf. The Universal Declaration of Human Rights of 10/12/1948, The European Convention on the Protection of Human Rights and Basic Freedoms of 4/11/1950, and The International Pact on Economic, Social and Cultural Rights of 16/12/1966). The basic rights safeguard pluralism, tolerance, justice, solidarity and non-discrimination in European societies. The CPCE Executive Committee notes with concern tendencies to restrict the exercise of basic rights on religious grounds.

Freedom

Freedom of expression and freedom of religious practice should not be played off against one another. Freedom of belief and conscience, free speech and respect for human dignity are not dependent on any human quality or achievement. They are based on the fact that human beings are created by God, through God's unconditional love and free grace.

Freedom of religion includes the right to freedom of worship and the public exercise of religion as well as the right to criticise religion. Many religions have arisen on the grounds of new theological insights arising from critical debate with existing religions. This applies to Islam as well as Christianity. The churches of the Reformation in particular have emerged from a movement for religious freedom and from a critique of existing Church situations and teachings. It follows that the right to freedom of expression enjoys a particular status in our churches. The claim of religions to be able to criticise other religions or social conditions must include a readiness to let themselves be called into question by all permissible means of free expression. A religion that keeps itself safely immune from all criticism is totalitarian. It disregards the difference between itself and its transcendental basis, between God and the faith that bears witness to God.

Responsibility

It is a Protestant understanding that freedom is never without commitment; it is associated with responsibility and love. In the words of Martin Luther, a Christian is on the one hand “a free lord over all things and subject to nobody” and on the other “a ministering servant to all

things and subject to everyone.” The same relationship between freedom and responsibility is found in the New Testament. The apostle Paul wrote: “all things are lawful but not all things are beneficial.” The criterion for discernment is the question: what serves the best interests of one’s fellow human beings, goodness and peace? (1 Corinthians 10.23f) This question is also raised with regard to media freedom and the exercise of freedom of expression. It follows that there can be good reasons, based on love of one’s neighbour, willingly to abstain from exercising one’s rights to freedom.

Freedom of expression, the freedom of the media and the arts, are limited by their setting within the framework of acts of state, where they may be misused for the purposes of vilifying men and women and discriminating against them. The CPCE rejects all discrimination against men and women on religious, ideological, ethnic, or social grounds on the pretext of freedom of expression or artistic freedom; it also rejects any attempts to erode the freedom of public expression of opinion, including the arts, by an abusive reference to the protection of religious confessions.

Rights of minorities

Many CPCE member churches are in minority situations in their own countries. They know from their own experience how readily they can be exposed to discrimination as religious minorities. They are also familiar with the problem that a limited access to the media can restrict the exercise of their right to free expression of opinion. That being the case, Protestant churches understand how Muslims in a minority situation might feel that their religious sensibilities have been violated by the publication of the Mohammed cartoons.

Christians too, time and again, have seen their Christian faith disparaged and their religious sensibilities violated. This is true, not only in secular Europe, but also in those countries of Islamic domination where freedom of religion is respected only to a limited extent. Protestant churches are concerned that in many countries where Islam is the dominant religion, freedom of religion for Christians is guaranteed, if at all, only to a limited degree. An appeal to basic human rights, however, affirms that no differentiation should be made for reasons of the legal or international standing of the country or region to which a person belongs, and that this takes precedence over national provisions (cf. Art.2 of The Universal Declaration of Human Rights).

Peace and reconciliation

Public order is to be valued alongside individual freedom. When one exercises one’s right to free expression of opinion and freedom of the media, one has to take care that public order is not jeopardised.

In conflict situations, the safeguarding of basic human rights is the task of the state. If people feel that their fundamental rights are violated by expressions of public opinion or artistic presentations, they are given the opportunity to claim protection by the responsible public bodies. Furthermore, it is possible to draw public attention to these irregularities and to protest against them. The CPCE denounces expressly the violent riots and arson attacks on public facilities as well as the death threats against cartoonists and journalists.

The CPCE urges the Protestant churches in Europe to find every possible means to contribute to dialogue and reconciliation; to promote understanding and respect amongst people of different cultures; and to exercise greater sensitivity in dealing with religious feelings. As a Community of Protestant Churches in Europe, we rely on the power of the Word. We must defend truth, not with force, but with the Word alone. It is precisely for this reason that the fundamental rights to freedom of opinion and freedom of religion are to be safeguarded: from a Protestant perspective, they are very precious.

Hanover, 8 April 2006

Dialogue with Orthodox Churches

Churches need common reflection on central theological topics

The CPCE and the CEC (Conference of European Churches) held their third consultation on the question of ecclesiology in Istanbul from 27 to 30 April – Consensus with regard to essential elements of the celebration of baptism – Further examination necessary for a possible mutual recognition of baptism – Increasing weight on the pastoral challenges arising from interconfessional marriages – The consultation process shall continue – His All-Holiness the Ecumenical Patriarch Bartholomew I appreciated the significance of dialogue in encounters despite existing obstacles

The following is the full text of the Communiqué:

**Conference of European Churches
Community of Protestant Churches in Europe
– Leuenberg Church Fellowship –**

Third Consultation about the question of Ecclesiology

Phanar/Istanbul, 27-30 April 2006

COMMUNIQUE

From 27 to 30 April 2006 the third consultation on the question of ecclesiology, jointly organised by the Conference of European Churches (CEC) and the Community of Protestant Churches in Europe (CPCE) – formerly called Leuenberg Church Fellowship – took place at Phanar/Istanbul, the See of the Ecumenical Patriarchate of Constantinople. With this meeting a series of conversations was continued which had begun in November 2002 in the Orthodox Academy in Crete and in June 2004 in Lutherstadt Wittenberg/Germany. The participants came from Eastern Orthodox and Oriental Orthodox Churches, as well as the Lutheran, Reformed and United Churches of the CPCE. All these Churches are CEC members. Observers from the Porvoo Communion and the Commission “Churches in dialogue” of CEC were also present.

The meeting was co-chaired by Metropolitan Prof. Dr. Gennadios of Sassima (for CEC) and Prof. Dr. Michael Beintker (for CPCE).

After the discussion in Crete of the study “The Church of Jesus Christ” (Leuenberg Documents 1, Frankfurt/Main 1995), which was adopted in 1994 at the fourth general assembly of the CPCE, the purpose of the second consultation in Wittenberg was to describe and discuss Orthodox ecclesiology. The meeting in Istanbul looked at two topics, namely “catholicity and unity of the church” as well as “baptism”.

First, Prof. Risto Saarinen gave a paper on “Unity and Catholicity of the Church” from a Protestant point of view, followed by a presentation on “Identity as Communion. Building blocks of Orthodox Ecclesiology” by Prof. Konstantinos Delikostantis. Starting from an analysis of the usage of the word “catholic” in ecumenical documents, Saarinen pointed out, that the churches are no longer living in confessionally homogeneous territories, but that the

concept of “place” is still important for the catholicity of the church. Catholicity is given in Jesus Christ, the incarnate Word of God. These doctrinal points give the space for the church, which is constituted in different levels of identity. Delikostantis emphasised that the eucharist is the essential basis of the orthodox ecclesiology. On this basis the understanding of the relationship between the local and the universal church is developed. Furthermore he pointed out that this concept of catholicity does not allow for any ethnocentric limitations of the church.

In an intense discussion of both papers it was clarified that “catholicity” cannot be separated from “oneness, apostolicity and holiness” of the church. It turned out as common conviction that the relationship between unity and catholicity has to be found in the local church. Each local church is “catholic”, whereby the term “catholic” expresses a dimension that goes beyond the locally visible life of the community. Catholicity is fully manifested through communion in the eucharist with other local churches. “Catholic” does not just mean “universal”, but implies a qualitative dimension, which defines Christian identity. There was also agreement that the connection between the local churches is guaranteed by means of synodality. In both traditions catholicity is among other things experienced in the liturgical life, which is celebrated in continuity with the early church. There was agreement that catholicity and nationalism exclude each other while the diversity in culture, language and nation, in which the same faith is being expressed, is not contradictory to the catholicity of the church.

During the second part of the meeting the participants listened to a paper by Dr. Hans-Peter Großhans on “Baptism – A Sacramental Bond of Church Unity” from the Protestant side and Prof. Grigorios Larentzakis on “Baptism and the Unity of the Churches. Orthodox Aspects.” After clarifying the institution of baptism from the basis of biblical theology, Großhans developed the protestant understanding of sacraments and baptism as sacrament. Furthermore, he explained the relationship between baptism and faith and undergirded this view by pointing out the constitutive elements of a baptismal liturgy in a protestant church. The sacrament of baptism is only fully understood when it is recognised that it implies the bringing about the unity of the people of God. Larentzakis underlined the unity of all sacraments and especially of baptism, chrismation and eucharist in the orthodox theology. The fullness of the sacramental life leads to the unity of the church, which must remain the main goal of the ecumenical movement. Orthodoxy calls for the restoration of unity in the essentials of the Christian faith, as it must be recognised and confessed by all Christians and all churches together, in the diversity of the different dimensions, which do not touch on the essentials.

In the discussion important points of convergence as well as open questions were further addressed. Both sides agree on the fact that baptism with water in the name of the Father, the Son and the Holy Spirit cannot be repeated. It presupposes true faith of the church as well as of the individual candidate. Furthermore, baptism takes place in a particular local church, but it also brings about a catholic dimension. In both traditions the term “mysterion” seems appropriate to describe the reality of baptism, which effects - through the Holy Spirit - cleansing from sin, rebirth, incorporation into the body of Christ and adoption as a child of God. Likewise the pastoral challenges in relation to the baptism of children from interconfessional marriages as well as the confessional identity of godparents, have increasing weight. There was a consensus with regard to essential elements of the celebration of baptism. This point requires further study. In both traditions the baptism is ordinarily administered by an ordained person. All these issues require further study in the perspective of a possible mutual recognition of baptism.

Common services of the Word and prayers were an important part of the consultation, which took place in a very constructive and hospitable atmosphere. On 28th of April the participants attended the Divine Liturgy in Valoukli Monastery for the feast of the Life-giving source Mother of God. In the afternoon the group was received by His All-Holiness the Ecumenical Patriarch Bartholomew I, who underlined the importance of ecumenical dialogue and theological encounters despite existing obstacles. The participants recommend to CEC and CPCE that this consultation process continue, because it was felt that Christian churches in Europe are in need of common reflection on central theological topics.

Ecumenical Patriarchate/ Phanar, 30 April 2006.

List of participants:

CEC Delegation: Metropolitan Prof. Dr. Gennadios of Sassima (Ecumenical Patriarchate), Prof. Dr. Konstantinos Delikostantis (Ecumenical Patriarchate, Athens), Fr. Irinej Dobrijevic (Serbian Orthodox Church), Rev Dr. Sergej Hovorun (Russian Orthodox Church, Moscow), Bishop Dr. Vasilios Karayiannis (Church of Cyprus), Prof. Dr. Dimitra Koukoura (Ecumenical Patriarchate, Thessaloniki), Prof. Dr. Grigorios Larentzakis (Ecumenical Patriarchate, Graz), (Ecumenical Patriarchate, Istanbul), Lecturer Dr. Nicolae Mosoiu (Romanian Orthodox Church), Dr. Niki Papageorgiou (Ecumenical Patriarchate, Thessaloniki), Bishop Dr. Yeznik Petrossian (Armenian Apostolic Church, Etchmiadzin), Archpriest Veikko Purmonen (Finnish Orthodox Church), V. Revd. Archimandrite Athenagoras Ziliaskopoulos (Ecumenical Patriarchate, Frankfurt/M)

CPCE Delegation: Prof. Dr. Michael Beintker (EKD, Münster/Germany), Oberkirchenrat Dr. Michael Bünker (Ev. Church of the A.C. in Austria, Wien), Lecturer Dr. Hans-Peter Großhans (Tübingen), Oberkirchenrätin Dr. Dagmar Heller (EKD, Hannover), Oberkirchenrat Dr. Christoph Jahnel (VELKD, Hannover), Bishop Dr.h.c. Rolf Koppe (EKD, Hannover), Rev. Dr. Peter McEnhill (Church of Scotland), Erzbischof Dr. Edmund Ratz (ELKRAS, St. Petersburg), Prof. Dr. Risto Saarinen (Ev.-Luth. Church of Finland, Helsinki), Prof. Dr. Martin Wallraff (Ev.-Luth. Church in Italy, Basel), Ratspräsident Rev. Thomas Wipf (Swiss Protestant Church Federation, Bern)

Observers:

Prof. Dr. Friederike Nüssel (KEK, Commission on Churches in Dialogue; Münster/Germany)
Rev. Dr. Matti Repo (Porvoo Communion, Helsinki)

Staff:

CEC: Revd Prof. Dr. Viorel Ionita. (Study Secretary)
CPCE: KR Dr. Christine-Ruth Müller
Oberkirchenrat Udo Hahn (Press Officer)

Interpreters: Mrs Renate Sbeghen, Mrs Donata Coleman

MKR 18106
(Leuenberg)

RAPPORT

Frå Olav Fykse Tveit

Frå møtet i GEKE Eksekutivkomite Budapest, 6.-8.april 2006

Møtet hadde følgjande hovudelement:

1. Generalforsamlinga i september i Budapest

Det er gjort godt arbeid med førebuingane, særleg lokalt. Generalforsamlinga kan bety eit nytt steg i å synleggjere dei lutherske og reformerte kyrkjene i Ungarn i eige land, og bidra til sterkare samarbeid mellom dei. Elles oppnemnde EC sin kvote av deltakarar til generalforsamlinga. Eg la vekt på alder og kjønnsperspektiv, noko som ikkje alltid får så stor vekt der. M.a. Ulla Schmidt vart oppnemnd, men på grunn av kvalifikasjonar primært.

2. Diskusjon om ekklesiologidokumentet "Grund und Gestalt"

Dette har TN behandla og kommentert, særleg med tanke på å få ein riktig omtale av forholdet til Porvoo og dei kyrkjer som har skrive under der. Det vart tatt til etterretning, men noko måtte eg dra på sjølve møtet for å få på plass. Hüffmeier og eg vart samde om at ein ikkje må gjere forskjellane i utformingane til absolute motsetnader, men heller sjå på felles oppfatningar av tilsynstenesta (episkope) i kyrkjene. Elles vert det framleis diskutert om ein protestantisk synode er eit mål for GEKE, men det kokar ned til å finne tenlege ordningar og bruk av dei arbeidsformere ein har for å oppnå offentleg oppmerksomheit i Europa. Det sterke skiljet mellom kyrkja sin grunn og hennar form vart problematisert både av meg og Hausschild som repr frå VELKD (lutherske kyrkjer i Tyskland). Dette må diskuterast på generalforsamlinga.

Det vart diskutert om GEKE treng fleire organisatoriske grep, pga flyttinga av sekretariatet til Wien. Der finst ikkje statuttar enno, berre praktisk sedvannerett ("Verfassungsgewohnsgerecht"). Noko av dette vil kome opp på gen.fors.. Det verkar nokså uproblematisk og eg støtta at ein lagar nokre enkle statuttar som definerer kva organisasjonen GEKE er med tanke på økonomi og rettsstatus for sekretariatet.

3. Tekst om karikaturstriden

Denne vart bearbeidd litt under møtet på mitt initiativ, slik at ein fekk in litt meir om ansvar knytt til ytringsfridom og eit skapinhsteologisk perspektiv i argumentasjonen om religionsfridom. Sjå utsendt tekst.

4. Dialog med baptistane

Denne landar omtrent der høyringsuttalelesen frå Dnk foreslår, nemleg utan å definere fullt kyrkjefellesskap så lenge det ikkje er gjensidig anerkjening av dåpen, men ei stadfesting av at baptistar høyrer med til den felles protestantiske tradisjon i Europa.

5. Andre saker

- a. Det vert lagd ei salmebok for GEKE. Her er det gjort eit skikkeleg arbeid. Den bør vi ta i bruk.
- b. LWF/WARC er ein så interessant konstallasjon for sveitsarane at dei vurderer å satse på det om GEKE ikkje får meir innhald og gestalt.
- c. Regionalt arbeid vert foreslått styrka, m.a. med ei gruppe i Nord-Europa med utgangspunkt i eit tilbod frå dansk MKR å vere sekretariat.
- d. Eg vart sterkt oppmoda til å stille til val til ex com for neste periode. Reknar med at de ter uttrykk for at Dnk er ein viktig partner, ikkje minst i brubgging mot kyrkjene i Norden og Porvoo-kyrkjene.