

RESEPTIO $\frac{1}{10}$

KIRKON ULKOASIAIN OSASTON TEOLOGISTEN ASIAIN TIEDOTUSLEHTI



Lutheran Anglican Relations

LUTHERAN ANGLICAN RELATIONS

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Vakautta, jännitteitä ja kasvavaa yhteyttä

Tomi Karttunen

Anglikaanis-luterilaisesta Porvoon yhteisestä julkilausumasta (1996) on kulunut jo liki viisitoista vuotta. Porvoon kirkkoperheen vuorovaikutus on saanut tiettyjä vakiintuneita muotoja. Yksi yhteyttä vaaliva instituutio on joka toinen vuosi pidettävä kirkkoyhteisön priimasten ja johtavien piispojen kokous, joka viime vuonna oli yhteisön nimikko-kaupungissa Suomessa. Kirkkojen välinen yhteys on kehittynyt kohti yhä avoimempaa keskinäistä kanssakäymistä – kuten hyvään perhe-elämään kuuluukin. Yhteyden vaaliminen joutui testiin erityisesti, kun kuluneena vuonna Ruotsin kirkon tekemä päätös sukupuolineutraalin avioliiton hyväksymisestä kärjisti keskusteluilmapiiriä. Anglikaaninen kommuunio on kamppaillut näiden kysymysten kanssa jo pitempään, ja nyt nämä jännitteet ovat entistä selvemmin nousseet esiin myös Luterilaisen maailmanliiton jäsenkirkkojen piirissä. Karkeasti jaoteltuna etelän ja idän kirkkojen sekä läntisen kulttuuripiirin välinen jännite on maailmanliiton tasolla selkeästi nähtävissä.

Vaikeiden asioiden käsittely yhdessä – myös teologisesti – on välttämättömyys, jotta voitaisiin aidosti ja rakentavasti elää ja työskennellä yhdessä tärkeiksi katsottujen asioiden eteen – kirkossa etenkin evankeliumin sanoman esillä pitämiseksi. Tällaisessa tilanteessa kommuuniona, yhteisönä eläminen, joka pyrkii toteuttamaan olemustaan yhtenä, pyhänä, katolisena ja apostolisena kirkkona, on sekä haaste että mahdollisuus kasvaa ja katsoa asioita entistä laajemmasta ja syvemmästä näkökulmasta. Yksikään ihminen ei ole saari kirkossakaan, ja Kristuksen ruumiin eri osat tuovat oman antinsa yhteiseen kokonaisuuteen omine vahvuuksineen ja heikkouksineen. Yhteistä suomalaiselle ja pohjoismaiselle luterilaisuudelle sekä Brittein saarten anglikaanisuudelle on ollut se, että erilaisuutta on opittu sallimaan, mutta silti on eletty yhtenä kirkkona jokseenkin ehjästi. Moniäänisyys on vahvuus silloin, kun löytyy myös se yhteinen sävel, joka kuljettaa eteenpäin ja säilyttää yhteyden menneen, tämän päivän ja tulevaisuuden välillä.

On hyvä havaita ja muistaa, että jo ennen Porvoon sopimusta on Pohjolan luterilaisten kirkkojen ja Brittein saarten anglikaanien välillä ollut toimiva yhteys (piispa Henrikistä alkaen). Uusimmalla ajalla suhteiden tiivistäminen alkoi 1920-luvulla Suomen itsenäistymisen myötä. Yhtenä esimerkkinä luterilais-anglikaanisista yhteyksistä käynnistyi vuonna 1929 anglo-skandinaavinen teologinen konferenssi (myöh. Anglo Nordic Baltic Theological Conference), joita järjestettiin, sotavuosia lukuun ottamatta, joka kolmas vuosi vuoroin anglikaanien, vuoroin luterilaisten isännöiminä. Viimeinen anglo-pohjoismaalais-balttialainen teologinen konferenssi pidettiin Canterburyssä elokuussa 2009. Hankkeissa on kuitenkin jatkaa kokoontumisia teologisen keskustelun merkeissä näiden partnerien kesken josakin muodossa.

Anglo Nordic Baltic teologisen konferenssin ainakin tietyn vaiheen päättyminen liittyy paitsi resurssikysymyksiin ja henkilövaihdoksiin myös siihen hyvään yhteyteen, joka on saavutettu Porvoon kirkkoyhteisössä. Kontakteja laajempaan anglikaanis-luterilaiseen yhteistyöhön tarjoaa Anglican Lutheran Society, joka kokoontui 2009 Turussa. Käytännön tasolla etenkin Tampereen hiippakunnalla on ollut vilkkaita yhteyksiä ystävyshiippakuntaan Manchesteriin, ja nyt myös Espoo on mitä ilmeisimmin solmimassa läheisemmän yhteyden Edinburghin hiippakunnan kanssa.

Tomi Karttunen,
teologisten asiain sihteeri

II The Second Porvoo Consultation on the Ministry of the Deacon in Oslo 26.–30.4.2009

Porvoon kirkkoyhteisön II konsultaatio diakonin virasta Oslossa 27.–30.4.2009

Tomi Karttunen Heikki Kotila Mervi Salin-Inkinen

Kysymys diakonian virasta Porvoon kirkkoyhteisössä

Tämän teologisen konsultaation tehtäväksi anto nousee Porvoon sopimukseen sisältyvästä velvoitteesta ”pyrkii kohti yhteistä käsitystä diakonian virasta”. Oslon konsultaatio jatkoi siitä, mihin Lontoossa vuonna 2006 jäätiin. Haastavaksi lopputavoitteeksi oli asetettu ”kohti täydellistä yhteisymmärrystä diakonin virasta”. Tämä ikuisuustavoite jäi vielä haasteeksi, mutta moni asia myös selkeytyi.

Painopiste oli kolmen vuoden takaiseen konsultaatioon nähden siirtynyt itse diakonin viran erillisestä tarkastelusta koko kirkon ja seurakunnan diakonisen olemuksen tarkastelemiseen. Moni anglikaani totesikin, että heille oli tärkeä havainto, että he itse tekevät paljon työtä, joka on tulkittavissa diakonia-työksi, vaikka eivät sitä sillä nimellä kutsukaan. Tässä työssä vapaaehtoiset ovat vahvasti esillä.

Diakonian viran kehityshaasteet anglikaanikirkossa

Itse diakonin viran tulokinnassa anglikaanikirkko liittyy esireformatoriseen näkemykseen, jonka mukaan diakoniksi vihkiminen on ensimmäinen askel papiksi vihkimisessä. Kyse on yhtäältä vihkimysten peräkkäisyydestä, toisaalta kumuloitumisesta: vaikka tuleekin vihityksi papiksi, ja ehkä piispaksi, diakonisen asenteen tulisi säilyä osana pappeutta ja piispuutta. Anglikaaneilla on myös ekumeenisia syitä säilyttää tämä roomalaiskatolisesta ja ortodoksisesta kirkosta tuttu peruskäsitys diakonin virasta osana viran kolminaisuutta.

Erityisesti naisten saatua vuonna 1987 oikeuden tulla vihityksi anglikaanidiakoniksi on jossain määrin vahvistunut näkemys, jonka mukaan diakonin virkaa ei tule mieltää vain – yleensä vuoden kestäväksi – välivaiheeksi, vaan joidenkin kutsumus on toimia pysyvästi diakonina. Viralla on oma painoarvonsa

ja tehtävänsä, eikä se tässä mielessä ole hierarkkisesti alisteinen papin viralle vaan myös sitä täydentävä.

Aluksi naisia vihittiin vain diakoneiksi – mikä tavallaan loi pysyvän diakonaatin. Osa naisista (pieni osa, nykyään) haluaa pysyä diakoneina, ilmeisesti virkakäsityksensä vuoksi.

Diakonin viran yhteys sanaan ja sakramenttiin Suomen ev.-lut. kirkon ekumeenisena haasteena

Diakonian viran vaihdettavuus Porvoon kirkkoyhteisössä on kaikkiaan vielä varsin rajoitettua. Lähinnä Ruotsin kirkon diakoneja on ollut vaihdossa Britanniassa – Ruotsissahan diakoneja on ordinoitu vuodesta 1987 lukien. Toisaalta on esiintynyt tapaus, että Norjassa opiskellut ja virkaan vihitty diakoni sai oikeudet Ruotsin kirkossa vasta tultuaan sikäläisen käytännön mukaan virkaan vihityksi. Kahdelta suomalaisdiakonilta puolestaan oli melko äskettäin – harkinnan jälkeen – eväty Suomessa diakoneiksi vihityiltä oikeus toimia diakoneina Englannin kirkossa.

Anglikaanit kaipaavat luterilaisilta enemmän selkeyttä siihen, miksi ja mitä varten diakonit vihitaan – eli mikä on diakonin viran ja yhteisen pappeuden välinen suhde? Keskeistä olisi siis diakoniordinaation intention selkeyttäminen ja diakonin viran kytkeminen perustellulla tavalla kirkon viran erityiselle vastuulle annettuun sanan ja sakramenttien hoitamiseen. Diakoninvirka-mietinnössä (2008, 39) todetaan: ”Sanan ja sakramenttien yhteydessä on diakoniaa ja kristillistä kasvatusta hoi-

tava diakoninvirka, johon kutsutaan ja vihitään ihmisiä” sekä toisaalta (s. 52): ”Diakoninvirka toteuttaa uskon ja rakkauden virkaa omassa toiminnassaan palveluna ja kristillisenä kasvatuksena ja on siten yhteydessä sanan ja sakramenttien virkaan. Rakkauden palvelu todistaa Kristuksesta ja toteuttaa kirkon profeetallista ääntä.”

Luterilaisen teologian näkökulmasta perustelua tulee siis etsiä uskon ja rakkauden yhteen kuulumisesta sekä siitä, että sanan julistamisessa sanat ja teot kuuluvat olennaisella tavalla yhteen ja että ehtoollinen yhteyden ateriana juuri varustaa uskosta kumpuaviin rakkauden tekoihin. Tähän kytkeytyvät diakonille ominaiset palvelutehtävät messussa. Voitaisiin ajatella, että näin vahvistetaan sananjulistuksen täysipainoisuutta – varsinkin kun karitatiivisen palvelemisen ajatuksen rinnalle lisättäisiin vielä kasteopetukseen olennaisesti kuuluva katekeettinen tehtävä. Näin ollen luotaisiin perustaa paitsi diakoniatyöntekijöiden myös katekeettisissa tehtävissä olevien ordinaatiolle diakonin virkaan. Perustelu olisi myös anglikaanisen teologian mukainen korostaessaan kirkon ja sen viran kokonaisvaltaisuutta. Lisää tarttumapintaa tuo anglikaaninen korostus, jonka mukaan ordinaation tulee olla sidoksissa kirkon kolmijakoiseen tehtäväkenttään: sanaan, sakramenttiin ja pastoraaliseen huolehtimiseen. Diakonin viran erityispiirre anglikaanisessa teologiassa on toimia sillanrakentajana liturgian ja maailman välillä. Tämän tyyppisiä perusteluitahan on meillä käytetty esimerkiksi vuoden 2000 messu-uudistuksessa antamalla diakonin tehtäväksi esimerkiksi kyrie-litanian ja esirukouksen johtaminen sekä lähettäminen – ehtoollisella avustamisen.

Kirkkomme vuoden 2004 toimitusten kirjassa diakonin, papin ja piispan vihkimiset ovat rakenteeltaan varsin samanlaiset. Voisi ajatella, että meillä olisi tällä perusteella selkeä käsitys kolmisäikeisestä virasta. Kirkon säännökset ja käytäntö kuitenkin sekoittavat kuvaa. Kirkon intentio tässä asiassa ei siksi ole selkeä.

Luterilaisten puheenvuoroissa tuotiin esiin se, että vihkiminen diakonin virkaan, jolla on kytkentä sanaan, sakramenttiin ja pastoraaliseen huolehtimiseen toimisi vastalääkkeenä viran maalistumiseen liiaksi professionaalisuutta painottavaksi. Tuotiin toisaalta esiin myös se, että anglikaanidiakoni ei välttämättä voisi toimia Suomen evankelis-luterilaisessa kirkossa diakonina tai diakonissana tai nuorisotyönohjaajana, jos häneltä puuttuu meillä edellytetty, koulutuksen kautta hankittu tutkinto ja ammattipätevyys.

Johtopäätös: kokonaisintentio selväsi, jotta Porvoon sopimuksen velvoite täyttyisi Suomessa

Lopputuloksena todettiin, että Porvoon sopimus edellyttää virkojen vaihdettavuutta, mutta sopimuksen täytäntöönpano on eri vaiheissa eri kirkkoissa. Uudessa Viron evankelis-luterilaisen kirkon käsikirjassa diakonit ordinoidaan Ruotsin tapaan. Jos muut Porvoon kirkot eivät noudata tätä mallia, emme näytä pääsevän eteenpäin. Kysymys siis kuuluu – myös meidän ev.-lut. kirkollemme – onko diakonit ordinoitu tavalla, joka liittää heidät sanan ja sakramentin virkaan – ei vain pastoraaliseen huolehtimiseen. Suomalaisesta näkökulmasta

diakonin virkaan vihkimisen kaava siinä on kunnossa, mutta ratkaisevaa on, että kirkon ymmärrys diakonin virasta on epäselvä. Kaikkien lähteiden – säännöksistä etenkin kirkkolain ja –järjestyksen sekä käytännön – tulee olla samassa linjassa. Diakoninvirka –mietintö on osaltaan luonut pohjaa linjan selkeyttämiselle.

LIITTEET:

1) Kokouksen julkistama konferenssiraportti ja evästys jatkokyöskentelylle Porvoon kirkoyhteisössä (anglikaaneista Paul Ferguson ja luterilaisista Tomi Karttunen toimivat luonnostyöryhmässä)

2) diakonias sihteeri Mervi Salin-Inkisen arvio konsultaation annista diakoniatyöntekijän näkökulmasta

Conference Report and Recommendations
Oslo 2009

THE COMMUNION OF THE PORVOO CHURCHES
THE SECOND CONSULTATION
ON DIACONAL MINISTRY
IN OSLO 27–30 APRIL 2009

A summary of further work commended to our churches appears on page 4

1: The consultation

Representatives of the communion of the Porvoo Churches gathered for this Consultation in order to continue the work of deepening their churches' understanding of and collaboration in the diaconate. The Porvoo Declaration, the foundation document of the communion between the Porvoo Churches, commits its signatory

churches “to work towards a common understanding of diaconal ministry.”

The questions which had previously been raised by the Communion of the Porvoo Churches Consultation on the Diaconate in London 25–27. January 2006 helped to shape the second consultation. The questions are set out in Appendix 1.

In addition to our discussions, the consultation members visited a number of diaconal projects in Oslo.

2: *Diaconate and diakonia*

The change of title from the first conference [‘the diaconate’] to the second [‘diaconal ministry’] may at first seem to be a small detail, but it signals an emphasis in the second conference on *diakonia* as an essential aspect of the ministry of the whole church, participating in God’s mission in and to his world. Whilst deacons exemplify and represent *diakonia*, it is not sufficient to understand the concept of *diakonia* narrowly in relation to a single category of ministers.

3: *Work since the 2006 conference*

Our churches have continued to explore practical expressions of diaconal ministry exercised by distinctive deacons and others. In the Evangelical Lutheran Church of Finland a committee dealing with the question finished its report with the title *Ministry of the Deacon* in September 2008. The Faith and Order Advisory Group for the Church of England produced a report *The Mission and Ministry of the Whole Church* in 2007, which includes substantial sections on *diakonia* and the associated concepts in the New Testament on diaconal ministry and on contemporary mission in general. This period has also seen the implementation of the Norwegian church’s *Plan for Diakoni*.

In this report we note the importance of developments in the wider church on the meaning of *diakonia*, giving clearer emphasis on the theme of commissioned authoritative service or ministry, without losing the complementary theme of service to neighbour carried out in God’s name.

4: *Diakonia and mission*

As a fundamental starting-point, all our churches regard *diakonia*, exercised creatively in a way that reflects local needs and resources, as an essential aspect of mission. It encompasses a loving response to everyday need, often made in an informal way by individuals and parishes; the organised efforts of deacons and diaconal workers; and the specialised work of institutions and organisations. It includes a prophetic setting forth of God’s call for justice and our responsibility towards the environment in the name of its Creator. *Diakonia* finds expression and symbolism in liturgy, and must be a theme of preaching and education. We believe that such a common understanding is important in itself. Within the Lutheran churches there seems to be an increasing tendency for the deacon to be the leader of *diakonia* in the parish; in an Anglican setting, where it is (at least with current patterns of ministry) far less likely for there to be a vocational deacon in the parish, it could be helpful and creative for the parish priest to understand him- or herself to be truly exercising the office of deacon (not obscured or superseded by ordination as priest) in the work of leading and enabling the *laos* in its diaconal work.

5: *Faith, works, and diakonia in Lutheran thought*

The traditional Lutheran distinction between law and gospel, when interpreted one-sidedly, has historically sometimes made it difficult to express the interrelatedness

of liturgy and *diakonia*. The word and sacraments have been seen as tools of the gospel, and *diakonia* as an expression of the law. On the basis of Luther's theology and the Lutheran Confession one can yet maintain that faith and love are connected through the real presence of Christ in faith as the foundation of good deeds. In this way also *diakonia* can be understood to be a dimension of the Christian life – carried out by the love of God in Christ. This understanding of faith and works can be noticed for instance in the Lutheran – Roman Catholic Joint Declaration on Justification. Going on from this it can be seen that *diakonia* is an essential part of the life of the church, so that one can constructively articulate the interrelatedness of liturgy and *diakonia*.

6: Unity and diversity

All ministry has a fundamental unity, because it is grounded in a unity that is derived from Christ himself; for the power to fulfil mission is the gift of the risen Christ (*Porvoo Agreement* paragraph 37). Different expressions or forms of ministry reflect the differentiation of callings and functions within the body of Christ. All ministries derive a rationale for their form in the interrelatedness of word and sacrament. In the case of *diakonia*, particularly as it is expressed through the ministry of deacons, this includes the imitation of Christ's service to others done altruistically, though being exemplars of a ministry where Christ must be recognised in those who are served (Matthew 25), and through enabling the church to be what it is, the sacrament of Christ in the world.

7: *Diakonia* and forms of ministry

Differences between the work and ministry of deacons in the Lutheran churches on one hand and Anglican churches on the other may

at first seem considerable, most obviously insofar as it is expected that most newly-ordained Anglican deacons are 'on the way' to ordination as priests. Anglicans retain sequential or cumulative ordination to the diaconate and presbyterate from ancient or at least medieval precedent, and together we recognise that while we expect the Anglican churches to continue the practice, there is no indication that the Lutheran churches are minded to introduce it. We suggest that our common understanding of the diaconate or of *diakonia* will therefore need to be found elsewhere than in a complete *outward* uniformity of practice. We note that the question whether deacons are or should be ordained is a live one within the Lutheran family, particularly at this time in Norway. We commend to our churches the proposition that these differences need not be detrimental to a common understanding of *diakonia*.

8: Public and ordained ministry

Our discussions included a consideration of ordained ministry, with special reference to the diaconate. We considered ordination as an 'ecclesial sign', i.e. a sign expressing something that is true of the whole church. Within this understanding, ordination is (1) a public affirmation of God's gift and call, recognised by the church, (2) set in the context of liturgy, (3) giving strength and grace for the candidate's task, (4) conveying authority in the church's name, and (5) introducing the candidate into new or changed relationships and responsibilities. Within Anglican formularies especially the point is explicitly made that ordination is permanent and unrepeatable for each individual. We considered the possibilities of an understanding of ordained ministry based on the service of *word* and *sacrament*, and offering *pastoral care*, and we suggest that these three aspects also encompass the

public and prophetic aspects of authorized representative ministry.

9: The scope of the diaconate

In some of the Lutheran Porvoo Churches it has been found difficult to define and decide which professional groups – deacons and deaconesses, youth workers, mission secretaries, cantors – can and should be included in a broadened ministry of deacon. We note this and request our respective churches to inform partners of developments in thinking and practice.

10: The liturgical role of the deacon

Whilst there is a danger of ‘domesticating’ the role and identity of the deacon within the internal life of the church, that should not be confused with the possibilities inherent in the liturgical role of the deacon, which spring from the interrelatedness between liturgy and *diakonia*, between elements of worship and the ‘liturgy after the liturgy’. The liturgical deacon visibly and tangibly empowers the congregation and the community of faith, and most significantly in the dismissal which commissions the congregation to serve Christ.

11: Distinctiveness

Whilst there are some vocational (permanent or distinctive) deacons in the Anglican Porvoo churches, the majority of persons who are ordained deacon are then ordained priest (normally a year later). It has been remarked with some justification that this obscures the distinctiveness of the diaconate in Anglicanism. Furthermore, the criteria used in the discernment of individual vocations and the programme of initial ministerial education and formation do not

clearly and explicitly distinguish between presbyteral and diaconal aspects of ministry. Work is currently being done in the Anglican Communion [e.g. Theological Education for the Anglican Communion¹] to address this. It might also be appropriate for Anglicans to use more explicitly the language of *diakonia* in relation to aspects of the mission of the church and in relation to the diaconal work of all baptized people, whether ordained or not; and, if ordained, whether or not they have subsequently also been ordained priest. Anglicans noted the challenge to them to use the language of *diakonia* to describe the love of God for all people and the whole of creation revealed through our life and service, seeing that caritative service as a context in which the dignity of God’s creation is affirmed in practice. It is possible that further thinking in Anglicanism might result in those whose vocation is discerned as diaconal more usually remaining vocational deacons. It will be important to consider (a) the extent to which the strong Anglican culture of perceiving deacons as *junior* apprentice clergy can or must be challenged, and (b) how liturgies of ordination and the reaffirmation of ministries either tend to reinforce assumptions, or, conversely, might provide opportunities to open up new possibilities in the understanding and practice of ministries, including the diaconal.

12: Hierarchy and mutuality

The 2006 conference report refers to hierarchy. Our churches self-critically face questions about power and authority. Our caution about those things must not however prevent us from welcoming effective leadership rooted in the Spirit’s gifts, set

¹ www.anglicancommunion.org/ministry/theological/teac/grids/DeaconsGrid110406.pdf

within a context of mutual accountability between members of the Body. But in any case the depth of true spiritual authority is not something that corresponds to orders or categories of ministry, or to anything that could be described as an organisational rank. Again the model is Christ himself who is head of all and yet came willingly ‘to deacon’ (Mark 10.45) and to take on the role of *doulos*, slave (John 13.16). Other images may be helpful in describing the relationship of ministries in a way that transcends hierarchical language, for example (with its source in patristic theology) the notion of the *perichoretic* dance of the Trinity, in which the actions of each Person interpenetrate and are always co-operative.

13: Rites and canons

We suggest that further work be done, building on existing study, comparing the rites by which individuals are admitted to the diaconate in our respective churches, together with other formularies and church law, in order to gain a clearer picture of the various understandings and expectations of the diaconate.

Further work commended to our churches

All churches

- To continue to exchange information and developments in thinking on *diakonia* and the diaconate
- To collaborate in further study on the forms of admission to, and the canonical context of, the diaconate

Lutheran churches

- To clarify whether, and in what sense, deacons are understood as being ordained in each respective church

Anglican churches

- To develop ways in which the element of *diakonia* in the mission of the church may more explicitly be understood and named as such
- To consider how the distinctively diaconal element in individual vocation may be discerned, encouraged and expressed
- To develop an understanding of the diaconate that is not inextricably associated with junior ministerial status
- To develop ways in which to emphasise the importance and potential of a creative understanding of the diaconate, in relation to the ministry of (the majority of) Anglican deacons who are subsequently ordained priest

Appendix 1: QUESTIONS from the 2006 consultation

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

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

Appendix 2: PARTICIPANTS in the 2009 consultation

Delegates

The Revd Jonathan Durley	<i>Church in Wales</i>
The Revd Canon Ambrose Mason	<i>Church in Wales</i>
The Revd Canon Dr Paul Avis	<i>Church of England</i>
The Venerable Paul Ferguson	<i>Church of England</i>
[Deacon] The Revd Kathryn Fitzsimons	<i>Church of England</i>
The Revd Olav Fanuelson	<i>Church of Norway</i>
The Revd Prof Dr Harald Hegstad	<i>Church of Norway</i>
Deacon Guro Hellgren	<i>Church of Norway</i>
Deacon Kari Jordheim	<i>Church of Norway</i>
The Rt Revd Ingeborg Midtømme	<i>Church of Norway</i>
Deacon Margarethe Jerrestrand	<i>Church of Sweden</i>
Deacon Mariann Kronberg	<i>Church of Sweden</i>
The Revd Dr Christopher Meakin	<i>Church of Sweden</i>
The Revd Ghita Olsen	<i>Evangelical Lutheran Church in Denmark</i>
The Revd Dr Tomi Karttunen	<i>Evangelical Lutheran Church of Finland</i>
Prof Dr Heikki Kotila	<i>Evangelical Lutheran Church of Finland</i>
Deacon Mervi Salin-Inkinen	<i>Evangelical Lutheran Church of Finland</i>
[Deacon] The Revd Prof Freda Alexander	<i>Scottish Episcopal Church</i>
The Revd Dr John Armes	<i>Scottish Episcopal Church</i>

Guests and speakers

The Rt Revd Michael Jackson	<i>Church of Ireland</i>
The Rt Revd Olav Skjevesland	<i>Church of Norway</i>
The Rt Revd Matti Repo	<i>Evangelical Lutheran Church of Finland</i>
The Revd Prof Dr Kai Ingolf Johannessen (part-time)	<i>Church of Norway</i>

Observers

The Revd Tiit Pädam	<i>Evangelical Lutheran Church of Estonia</i>
Ms Liv Berit Carlsen (part-time)	<i>United Methodist Church, Norway</i>

Porvoo Contact Group
The Rt Revd Dr Ragnar Persenius
Ms Beate Fagerli

Planning group
The Rt Revd Robert Paterson
The Revd Dr Stephanie Dietrich

Church of Sweden, PCG Co-Chair
Church of Norway, PCG Co-Secretary

Church of England
Church of Norway

Porvoon kirkkoyhteisön II konsultaatio diakonian virasta Oslossa 27–30.4.2009

Arvio: Mervi Salin-Inkinen, diakoniasihtööri Turun ja Kaarinan seurakuntayhtymä

Diakoniatyöntekijänä oli mielenkiintoista ja antoisaa seurata ja osallistua Porvoon kirkkoyhteisön konsultaatioon diakonian virasta. Paneutuminen sekä anglikaanikirkon että eri luterilaisten kirkkojen käsityksiin diakonian virasta oli avartava kokemus. Erityisesti Norjan luterilaisen kirkon strategia oli mielenkiintoista pohdintaa diakonian syvimmästä olemuksesta. Strategiassa linjataan diakoniaa ihmisarvon, oikeudenmukaisuuden ja rakkauden työksi. Karitatiivinen, sosiaalieettinen ja profeettallinen diakonia ovat vahvasti läsnä diakoniassa. Diakonia on jatkuvassa muutoksessa, jotta se voi kohdistaa apunsa sitä eniten tarvitseville ja erityisesti niille, joita muut eivät auta. Diakonian linjassa puhutaan vahvasti myös vastavuoroisuudesta: ”Tänään saan olla kantajana, mutta koska tahansa osat voivat vaihtua.”

Myös vierailukäynnit Oslon diakoniakohteissa olivat hyvin avartavia. Metodistikirkon perhekeskuksessa tehtiin työtä maahanmuuttajaitien ja -lasten kanssa. Äideille oli norjan kielen kurssi ja lapsille kerho, jossa alle kouluikäiset saivat leikkiä ja opiskella norjaksi. Kirkko oli myös vahvasti panostanut vapaaehtoistyöhön. Vapaaehtoiset pitivät säännöllisesti kirkkoa auki rukousta, hiljentymistä ja keskustelua varten. Meto-

distikirkon työssä oli upeaa se, että työtä tehtiin vahvasti paikallisista haasteista käsin ja verkostossa yhdessä ihmisten kanssa. Kielikoulun tarve oli alueella väistämätön. Monet äidit ovat asuneet vuosia maassa, mutta eivät osaa esim. käyttää bussia tai eivät osaa lukea tai kirjoittaa norjaksi. Heidän joukossaan masennus ja ahdistuneisuus olivat yleisiä sairauksia. Lasten koulunkäynnin aloituksessa oli monella lapsella todettu olevan valtavasti ongelmia kielen kanssa.

Verkostotyö toimi todella hyvin. Asiakkaat olivat pitkälti tulleet sosiaalitoimen lähettämänä ja sosiaalityöntekijöiden kanssa saattoi myös puhua asiakkaista. Toisessa tutustumiskohteessa saimme seurata katupapin työtä. Oslon pääkaduilla säännöllisesti ”hengaava” pappi oli saanut tehtäväksi kohdata nuoria kadulla ja netissä. Tavoite oli mennä sinne, missä nuoret aikaansa viettävät. Nuorten vastaanotto katupapin työlle on ollut hyvin positiivinen. Molemmissa näissä projekteissa oli tärkeänä arvona ihmisarvo: ihmisen tukeminen selviytymisessään ja mielekkään elämän löytäminen (toivo). Näissä projekteissa kuvastuvat vahvasti diakonian arvot ihmisarvon puolustajana, toivon luojana, tukijana ja rinnalla kulkijana.

Kaupunkilähetyksen keskiviikon illallinen ja sitä seuraava messu oli myös mielenkiintoinen kokonaisuus. Illallinen oli rakkauden ateria, joka oli kohdennettu ennen kaikkea sitä tarvitseville. Joukko oli aika heterogeen-

istä ja väkeä oli useita kymmeniä. Ruokasalin keskellä oli ehtoollisleivät ja viini omalla pöydällään muistuttamassa ateriyhteydestä. Aterian jälkeen alkoi diakonian messu, jossa oli pyritty luomaan mahdollisuuksia osallistuvuudelle mm. istuinjärjestyksen ja messun kaavan avulla. Kokonaisuutta arvioidessa voi todeta, että olimme rakkauden aterialla. Toisaalta olimme syömässä yhdessä juhla-kansan (koottu teiltä ja aivoteriltä) kanssa ja toisaalta viettämässä juhlaa yhdessä.

Diakoniassa usko ja rakkaus, sanat ja teot kuuluvat yhteen. Diakonia elää kirkosta ja kirkko elää diakoniasta. Diakonia ei ole vain resurssi sanan levittämisessä, vaan on itsessään keskeinen osa kirkon olemusta.

Diakonia on aina antamista ja saamista, osallisuutta. Diakoniaan kuuluu vahvasti myös profeetallinen tehtävä, oikeudenmukaisuuden julistus. Diakonia lähtee alttarilta, mutta myös palaa sinne.

Ekumeenisesti saatoimme todeta, että kukaan ei ollut diakonista seurakuntaa vastaan. Kaikki Porvoon kirkkoyhteisön kirkot näkivät diakonian tärkeäksi osaksi kirkon perusolemusta. Diakonian viran selkeyttämiseksi Suomessa diakonian virka tulisi tiiviimmin sitoa sanan, sakramentin ja palvelun tehtäviin. Diakonian viran tehtävä on valmentaa ja ohjata seurakuntalaisia rakastamaan, välittämään ja palvelemaan lähimmäisiään.

Diaconate – Presbyterate – Episcopate:

Oneness, Hierarchy, Interrelatedness and Differentiation

Matti Repo

Introduction

The first Porvoo Consultation on the Diaconate in 2006 identified several areas for further study. Out of a total of nine entries, those listed as first and second ask the following questions: 1) How do we understand the relationship between the oneness of the ministry and the differentiation of ministries, and 2) how can we grow in a deeper understanding of a threefold ministry which is non-hierarchical? If the order in which the nine areas in need of clarification were presented also indicates an order of importance, then the most urgent challenge for the Porvoo Churches in their “work towards a common understanding of diaconal ministry”¹ concerns the theology of the threefold ministry. How are we to relate the three ministries of deacon, priest and bishop to the concept of the oneness in the ordained ministry? Both

the oneness and the interrelatedness are indicated in the section of the *Porvoo Common Statement* that expresses “what we agree in faith”:

We believe that within the community of the Church the ordained ministry exists to serve the ministry of the whole people of God. We hold the ordained ministry of word and sacrament to be an office of divine institution and as such a gift of God to his Church. Ordained ministers are related, as are all Christians, both to the priesthood of Christ and to the priesthood of the Church. This basic oneness of the ordained ministry is expressed in the service of word and sacrament. In the life of the Church, this unity has taken a differentiated form. The threefold ministry of bishop, priest and deacon became the general pattern in the Church of the early centuries and is still retained

¹ *Porvoo Declaration* 58 b viii.

by many churches, though often in partial form. ‘The threefold ministry of bishop, presbyter and deacon may serve today as an expression of the unity we seek and also as a means for achieving it’.²

Distinctions Inside the One Ministry

The *Porvoo Statement* owes a lot to the Faith and Order document *Baptism, Eucharist and Ministry*, particularly in its understanding of the episcopate and the diaconate.³ It was already in the BEM that the churches were challenged to rethink their diaconate in relation to the concept of ordained ministry.⁴ The BEM-document itself only speaks about *the* ordained ministry in singular and about the “threefold pattern of the ordained ministry”, thus indicating both oneness and interrelatedness of the ministries of the bishop, priest and deacon. As a matter of fact, BEM relates to the three as “functions” of bishops, priests and deacons, avoiding a too narrow definition of the ordained ministry.⁵ In the language of the BEM, neither episcopate nor presbyterate can claim to be solely *the* ministry of the Church.

The *Porvoo Common Statement* follows the reasoning in the BEM. It uses the concept of “the ordained ministry” in singular. While avoiding the word “function”, it speaks about the “different tasks of the one ministry” in relation to the bishops, priests and deacons.⁶

A close reading of the passage quoted above (para. 22) reveals several interesting points. We find not only a distinction between the three ordained ministries of bishop, priest and deacon, but other useful distinctions, too. All the distinctions between different entities are nevertheless bound together and don’t exist absolved from each other. First, there is the ordained ministry of word and sacrament and the ministry of the whole people of God, the former of which is set to serve the latter. A second distinction concerns the priesthood of Christ and the priesthood of the Church. I take it that the priesthood of the Church means her divine vocation and mission to pray for the world, to witness on the crucifixion and resurrection of Christ, to proclaim the message of salvation, to preach repentance and forgiveness of sins, to offer sacrifices of love, to serve those in need. Closely knit with her priestly role, the Church also has a prophetic role that sends her to stand up and raise her voice for the oppressed

² *Porvoo Common Statement* 32 j. The paragraph ends with a quotation from BEM III, 22.

³ Faith and Order Paper 111. Geneva: World Council of Churches 1982 (<http://www.oikoumene.org/en/resources/documents/wcc-commissions/faith-and-order-commission/unity-the-church-and-its-mission/baptism-eucharist-and-ministry-faith-and-order-paper-no-111-the-lima-text/baptism-eucharist-and-ministry.html#c10500>).

⁴ BEM III, 31, Commentary.

⁵ BEM III, 28–31.

⁶ *Porvoo* 41.

and to fight against all evil in the society. In all this, the Church is mandated to speak and act in the name of Christ. All Christians are related to the priesthood of Christ and to the common priesthood of the Church.⁷ Through baptism and faith, all Christians are made partakers of the ministry of the Church as a whole, based on the ministry of Christ, served and equipped by the ministry of word and sacrament.

According to the *Porvoo Statement*, the “basic oneness” of the threefold ordained ministry is expressed in the common service of word and sacrament. It can be seen that the relation of the ministry to the priesthood of Christ is particularly expressed in the liturgy. The bishop, priest and deacon all have tasks related to the word and sacrament, if they are to be considered partakers of the one ordained ministry.

One Ministry or Oneness of a Threefold Ministry?

The article V in the *Augsburg Confession* is normally referred to as the *locus classicus* for a Lutheran understanding of the ordained ministry. However, as all other articles in the *Augsburg Confession*, this too should not be seen as a crystallization of the Christian doctrine in its Lutheran form. It does not attempt to express everything there is to believe and to obey in the Church of Christ. It merely seeks to highlight

the catholic and apostolic nature of the Lutheran teaching in matters that were under dispute. The article on the ministry points to the divine institution and task of preaching the Gospel. It does not say anything on how the congregations on the side of the Reformation in Germany or in any other country should understand the diaconate in relation to the ordained ministry. We may assume that the catholic understanding of the diaconate as part of the ordained ministry was intended to be maintained as was the episcopal ministry.

As a matter of fact, Luther himself ordained Georg Rörer as a deacon in Wittenberg in 1525, clearly with the intention that the person was conferred the authority to preach and administer the sacraments.⁸ This, however, was an anomaly; it was not until the Augsburg Diet in 1530 that the Lutherans in Germany gave up their hope of bishops joining the Reformation.

In their theology of the ordained ministry, Lutherans have quite traditionally put their emphasis on the presbyterate, i.e. on the ministry that proclaims the Gospel and administers the sacraments in a local congregation. This is something the Reformation inherited from the Church of the Middle Ages; the notion of a “monopresbyterate” is not an invention of the reformers. But it has in turn caused a tendency to reduce the distinction between the priestly and the episcopal ministries to a minimum.

⁷ Cf. BEM III, 17.

⁸ Hellmut Lieberg, *Amt und Ordination bei Luther und Melanchthon*. Forschungen zur Kirchen- und Dogmengeschichte, Band 11. Göttingen: Vandenhoeck & Ruprecht 1962, p. 182.

The oneness of the ministry has been interpreted as a unity in the preaching ministry. It has been emphasized that there is only one ministry instituted by God, namely the *ministerium docendi* (*das Predigtamt*).

The question is, does this one divinely instituted ministry of the Word in some way include the other ministries in the Church, or is it among all other useful tasks the only one that God has instituted? The opinions seem to divide here. Some claim that the divinely instituted ministry involves all ministries that have a function to teach the Gospel, and should, consequently, be properly ordained and become partakers of *the* ordained ministry. According to this opinion, the one ministry can be exercised in three (or more) functions of bishop, priest and deacon. Others draw a clear line between the ministry that has pastoral leadership in a congregation, preaches and administers the sacraments in worship, and any other ministry in the Church. According to this latter opinion, the Church might have as many ministries as it wishes, but only the preaching ministry is divinely instituted. Others have been instituted by the Church. Consequently, the ordination of the others is not clearly regarded an ordination, but merely a public commissioning with prayer and a blessing. – This is roughly the situation found in the Diaconate of many Lutheran Churches today; some churches, including Finland, have

been on the move from the latter understanding to the former.

This unclear situation among Lutheran churches can be traced not only in their varying understandings of the Diaconate, but also to those of the Episcopate. It is hard to say whether a Lutheran bishop does receive the authority to guard the purity of the doctrine, to ordain clergy and to visit congregations from the divine institution embedded in the Gospel⁹, conferred to the bishop in the consecration by the power of the Holy Spirit, or whether they are granted to one of the preachers in divinely instituted priesthood by the Church as a whole in the installation into episcopacy.

Perhaps we don't need to make a too clear distinction here, since the churches in the Lutheran World Federation nevertheless form a communion in joint sacramental worship, regardless of their understanding of the Episcopate. But we as Porvoo churches are in a slightly different position in comparison to the large Lutheran family. We share a specific history in relation to the Episcopate that might give us some more space to read the Lutheran Confessions¹⁰ or to understand the history of our Churches as a continuation, not as a break in the catholic tradition. This might help us in seeing the Diaconate as a part of the one ordained ministry, and we do consider the Episcopate to be a necessary part of it, too.

⁹ Cf. CA XXVIII.

¹⁰ However, the Porvoo Lutheran Churches differ in their history of signing to the *Book of Concord* (1580): the Danish line only approved the Augsburg Confession and the two Catechisms of Luther, whereas the Swedish line adopted also the Apology, Schmalkald Articles and the Formula of Concord.

Divine Hierarchy?

In the first Porvoo consultation on the Diaconate, it was suggested that the threefold order of the ministry be considered “a subordination without inequality” and a “hierarchy without oppression”.¹¹ The concept of “hierarchy” carries unwanted connotations of a divinely instituted superiority or inferiority of spiritual value. The originally Greek concept is a combination of two words, *hierarkhee*, denoting a “holy principle”, a “holy rule”, or a “holy origin”. The earliest account of the concept used in connection with the ordained ministry is found in the writings of St. Denys (or Pseudo-Dionysius) the Areopagite from the fifth century. The works of St Denys have been influential for the Christian mystical tradition and particularly for the theology of the Eastern Orthodoxy. They undoubtedly form one of the main witnesses for the influence of neo-platonic philosophy and worldview in Christian thought. For our topic, two writings are of particular interest, namely the books on the Celestial Hierarchy and on the Ecclesiastical Hierarchy. In his Celestial Hierarchy, St Denys describes the angels and divine powers flowing from God step by step, all in accordance with a threefold pattern from the highest and nearest to God, down to the lowest and most remote from God:

The Word of God has designated the whole Heavenly Beings as nine, by appellations, which shew their

functions. These our Divine Initiator divides into three threefold Orders. He also says that that which is always around God is first and is declared by tradition to be united closely and immediately, to Him, before all the rest. For he says that the teaching of the Holy Oracles declares, that the most Holy Thrones, and the many-eyed and many-winged hosts, named in the Hebrew tongue Cherubim and Seraphim, are established immediately around God, with a nearness superior to all. This threefold order, then, our illustrious Guide spoke of as one, and of equal rank, and really first Hierarchy, than which there is not another more Godlike or immediately nearer to the earliest illuminations of the Godhead. But he says, that which is composed of the Authorities, and Lordships, and Powers is second; and, as respects the lowest of the Heavenly Hierarchies, the Order of the Angels and Archangels and Principalities is third.¹²

According to the neo-platonic ontology, everything has emanated from above from The One, the Supreme Being. Thus, certain things are regarded higher and others lower. The purpose of all that exists is to remanate, to flow back up and to return to the origin. In Christian thought conditioned by neo-platonism, the purpose of human life is to be purified in virtues and in attaining philosophical knowledge and becoming elevated to God. According

¹¹ Paul Avis, Holy Order. *Rescriptio* 1/06, pp. 76–82; particularly p. 79.

¹² Dionysius the Areopagite, *On the Heavenly Hierarchy*, cap. VI (<http://www.ccel.org/ccel/dionysius/works.iv.ii.vi.html>).

to St Denys, the ecclesiastical hierarchy with its deacons, priests, bishops and monks (on top of all) with respective consecrations to each status, mirrors the divine hierarchy in proximity to God. They serve in making man participate in God and become his fellow worker:

The purpose, then, of Hierarchy is the assimilation and union, as far as attainable, with God, having Him Leader of all religious science and operation, by looking unflinchingly to His most Divine comeliness, and copying, as far as possible, and by perfecting its own followers as Divine images, mirrors most luminous and without flaw, receptive of the primal light and the supremely Divine ray, and devoutly filled with the entrusted radiance, and again, spreading this radiance ungrudgingly to those after it, in accordance with the supremely Divine regulations. [...] He, then, who mentions Hierarchy, denotes a certain altogether Holy Order, an image of the supremely Divine freshness, ministering the mysteries of its own illumination in hierarchical ranks, and sciences, and assimilated to its own proper Head as far as lawful. For each of those who have been called into the Hierarchy, find their perfection in being carried to the Divine imitation in their own proper degree; and, what is more Divine than all, in becoming a fellow-worker with God, as the Oracles say, and in shewing the

Divine energy in himself manifested as far as possible.¹³

The ecclesiastical hierarchy, reflecting the divine, let the mysteries of God be made known to the intellect. In the sacramental liturgy, man is purified of sin and granted access and elevation to God on high:

[...] Jesus Himself [...] by our love of things beautiful elevated to Him, and which elevates us, folds together our many diversities, and after perfecting into a uniform and Divine life and habit and operation, holily bequeaths the power of the Divine Priesthood; from which by approaching to the holy exercise of the priestly office, we ourselves become nearer to the Beings above us, by assimilation, according to our power, to their abiding and: unchangeable holy steadfastness; and thus by looking upwards to the blessed and supremely Divine self of Jesus, and reverently gazing upon whatever we are permitted to see, and illuminated with the knowledge of the visions, we shall be able to become, as regards the science of Divine mysteries, purified and purifiers; images of Light, and workers, with God, perfected and perfecting.¹⁴

It is useful to be aware of the neo-platonic background when discussing ecclesiastical hierarchy. However,

¹³ Ibid., cap. III, sec. II (<http://www.ccel.org/ccel/dionysius/works.iv.ii.iii.html>).

¹⁴ Dionysius the Areopagite, *Ecclesiastical Hierarchy*, cap. I, <http://www.ccel.org/ccel/dionysius/works.iv.iii.i.html>.

I don't believe we have to adopt a metaphysical reasoning for structuring our ministry. There is no ground for us today to understand the threefold order according to the neo-platonic ontology of St Denys.

Divine ordinance?

The Roman Catholic understanding of the threefold order of today is not based on neo-platonic metaphysics. During the counter-reformation, the council of Trent did refer to a "divine ordinance" of the three degrees (albeit not to divine "institution"), but the latest documents explain the difference on the basis of tradition. The Second Vatican council reminded that "the divinely instituted ecclesiastical ministry is exercised in different degrees (*diversis ordinibus*) by those who even from ancient times (*ab antiquo*) have been called bishops, priests and deacons".¹⁵ Further, in repeating the words of Hippolytus' *Traditio apostolica*, an ancient Roman Church order, the council stated that the deacons are ordained "not for the priesthood but for a ministry of service"¹⁶.

Similarly, the new *Catechism of the Catholic Church*¹⁷ and the 2002 released report of the International Theological Commission on the Diaconate emphasize the unity of the

one sacrament of order.¹⁸ All modern documents nevertheless make a clear distinction between the sacrificial ministries of the priest and the bishop on one side and the assisting or serving ministry of the deacon on the other side. We can thus see a paradox in the catholic theology of the ministry, too: unity and threefold in the one ministry tend to dissolve into two categories inside the one sacrament and in the end, divide and fall apart into two basically distinct and different ministries. It is not clear whether the sacrificial character of the priesthood nevertheless is based on an ontology that locates the priest as being more attainable to God. How about the Lutherans: do they follow the Catholic tradition at this point, despite of their distancing from the sacerdotal understanding of priesthood?

Unity in the Trinity

The variety of gifts in the Church is rooted in the diversity of *charismata* given by the Holy Spirit. The difference of ecclesial ministries has its foundation in the distinction between the three divine persons. Father, Son and the Holy Spirit each reveal God to us according to their three different tasks. Despite the fact that we have to distinguish between them, they nevertheless are all same, one and only God.

¹⁵ LG 28.

¹⁶ LG 29

¹⁷ CCC 1554, 1569-1571.

¹⁸ *Le diaconat*. Evolution et perspectives. Commission théologique internationale. Vatican 2002. http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_con_cfaith_pro_05072004_diaconate_fr.html.

Already in the early Church, in the writings of the Apostolic Fathers, the three ministries of deacon, presbyter and bishop were linked with the three persons in the Trinity. Bishop Ignatius of Antioch states this quite eloquently in his Epistle to the Magnesians as he exhorts the local Church to preserve harmony:

Since therefore I have, in the persons before mentioned, beheld the whole multitude of you in faith and love, I exhort you to study to do all things with a divine harmony, while your bishop presides in the place of God, and your presbyters in the place of the assembly of the apostles, along with your deacons, who are most dear to me, and are entrusted with the ministry of Jesus Christ, who was with the Father before the beginning of time, and in the end was revealed.¹⁹

According to Ignatius, the close co-operation of the deacons with the bishop mirrors the sending of the Son by the Father. The deacons represent Christ, whereas the bishop represents God the Father. At this point in the eastern part of the Church, the presbyters were hardly more than a consultative body, formed according to the pattern of Jewish synagogue elders, not yet occupying the place the bishop had in the leadership and responsibility of a local church and its Eucharistic celebration. The three orders were nevertheless considered inevitable for the existence of the

Church. In the ministry of the bishop, deacons and presbyters, Father, Son and the apostles were present, thus making the Church the congregation of the elect. That is why the ministers deserve all reverence in like manner as God is revered, as Ignatius puts it in his Epistle to the Trallians:

And do ye reverence them [sc. the deacons] as Christ Jesus, of whose place they are the keepers, even as the bishop is the representative of the Father of all things, and the presbyters are the sanhedrim of God, and assembly of the apostles of Christ. Apart from these there is no elect Church, no congregation of holy ones, no assembly of saints.²⁰

It is interesting to note that in these passages, only the persons of Father and Son are personally represented; the Holy Spirit is not mentioned. But as a matter of fact, the presbyters do occupy in the Church the part of the Spirit in the Trinity since they form the *sanhedrim*, the intra-trinitarian body in and through which the Father and Son communicate. However, one should not make a too definite conclusion on who represents whom. A variant version of the epistle to the Trallians gives another reading: "In like manner, let all reverence the deacons as an appointment of Jesus Christ, and the *bishop as Jesus Christ*, who is the Son of the Father, and the presbyters as the sanhedrim of God, and assembly of the apostles. Apart from these, there is no Church."²¹

¹⁹ *Epistle to the Magnesians* VI, 1 (<http://www.ccel.org/ccel/schaff/anf01.v.iii.vi.html>).

²⁰ *Epistle to the Trallians* III, 1 (<http://www.ccel.org/ccel/schaff/anf01.v.iv.iii.html>).

²¹ *Ibid.*

I don't think it is very much of help today to identify certain ministries each with a definite divine person. That would probably lead us into a temptation of speculating a theological hierarchy of the metaphysical kind presented by St. Denys. But by following the reasoning of the ministry representing the Holy Trinity we might get some advice for understanding the oneness of the divinely instituted ministry and the three forms in which it is exercised.

The early Church had to formulate its Christian faith in God who is one and yet three. This demanded a more exact use of the Greek terms than had been the case before the fourth century AD. It took some time and theological work to discern the concept of substance (*ousia*) from that of person (*hypostasis*), both in the eastern as in the western part of the Church. If I may simplify the complicated philosophical models of thought embedded in these concepts, in Greek thought, *hypostasis* had previously been identified with "substance", whereas the concept of person lacked any ontological content. A mode of expression had to be found that would give an ontological status to each person in the Trinity without endangering the biblical monotheism. To identify *hypostasis* with "person" made it possible to keep the faith in the absolute God as the one substance (*ousia*) and yet worship him in three persons who are all distinct from each other.

Una substantia, tres personae (*mia ousia, treis hypostaseis*) is thus the basic catch phrase of a Trinitarian theology for emphasizing both the oneness of God and the distinction between Father, Son and the Holy Spirit. What could this mean for our present topic on the oneness of the ordained ministry and the differentiation of the ministries?

I am not suggesting that we should try to formulate a statement on the "one substance in three forms" of the ministry. That would probably only take us back to the metaphysical speculation on the "ontology" of the ministry. But I would nevertheless hope that our churches see that there is unity in the very basic identity of the ordained ministry that we might call "substance". That is something we can learn from St Ignatius and St Denys as well as from the Lutheran Confessions and the modern ecumenical documents, including the *Porvoo Statement*. The substance of the ministry is in representing Christ in the Holy Eucharist. There is a oneness of the ministries in Christ, and an interrelation between the ministries in Christ. In the Eucharistic liturgy, the ordained ministers act in the name and authority of Christ. Christ is the foundation and source of their ministry, and the unity of their ministry is an image of the undivided Christ. All their tasks have a common vocation in representing Christ, in and through their ministry.

III Anglo-Nordic-Baltic Theological Conference, Canterbury 6.–10.8.2009

Anglo-Nordic-Baltic Theological Conference, Canterbury 6.–10.8.2009

Tomi Karttunen, Sari Dhima ja Arto Kuorikoski

Tiivistelmä

Vuodesta 1929 joka toinen vuosi järjestetyn Anglo-Nordic-Baltic – aiemmin anglo-skandinaavinen – teologisen konferenssin aiheena oli tänä vuonna Teologia ja taide. Yhdeksästä esitelmästä neljä oli suomalaisten pitämiä. TT, TaM Sari Dhiman, TT Arto Kuorikosken ja TT Tomi Karttusen ohella luennon piti Suomen anglikaanien edustajana TT Mika Pajunen. Britanniasta oli kolme alustajaa ja Tanskasta sekä Ruotsista yksi. Esitelmät valottivat konferenssin teemaa eri näkökulmista, ja niiden tasoon sekä hyvään ilmapiiriin oltiin varsin tyytyväisiä. Keskeisten vastuuhenkilöiden ollessa siirtymässä eläkkeelle konferenssi tapasi nykymuodossaan viimeisen kerran. Työryhmä piispa Michael Jackson, Dr Miranda Threlfall-Holmes ja TT Mika Pajunen kuitenkin suunnittelee, missä muodossa Lutheran-Anglican -Societya ehkä vapaamuotoisempi ja enemmän Porvoon kirkkoihin keskittynyt luterilais-anglikaaninen teologinen foorumi voisi jatkaa tulevaisuudessa.

1. Yleistä

Konferenssi järjestettiin Canterburyn katedraalin kupeeseen kymmenen vuotta sitten rakennetussa Englannin kirkon konferenssikeskuksessa. Käytännön järjestelyistä vastasi konferenssin sihteeri Rev Dr Martin Kitchen. Hänen ohellaan keskeistä vastuuta kantoi Chelmsfordin piispa John Gladwin. Järjestelyt toimivat hyvin ja kaikki yhdeksäntoista osallistujaa Tanskasta, Englannista, Irlannista, Latviasta, Skotlannista ja Ruotsista vaikuttivat olevan tyytyväisiä. Päivät olivat melko tiiviitä luentopäiviä, mutta välissä oli myös taukoja sekä päivittäinen aamuehtoollinen ja sunnuntaina osallistuminen katedraalin yhteiseen messuun sekä sunnuntai-iltana katedraalin esittely hiljaisuuden vaellus –tyyppisesti.

Monet osallistujista olivat olleet mukana jo useasti, mutta esimerkiksi suomalaisista osallistujista kirkon virallisista edustajista kaikki olivat ensikertalaisia ja anglikaanien edustajakin vasta toista kertaa mukana. Keskustelu akateemis-

ten osallistujien ja seurakunnallisesta/kirkollisesta taustasta tulevien kesken sujui hyvin ja rakentavasti. Seurakuntatyöstä konferenssiin tulleet totesivat virkistyneensä ja rohkaistuneensa. Arki-sen aherruksen keskellä ei juuri ole mahdollista syventävään teologiseen reflektioon. Toisaalta taas akateemisista ympyröistä tulleet yllättyivät keskustelun tasokkuudesta ja avaruudesta sekä toisaalta siitä, että edustetaan myös tiettyä näkemystä/vakaumusta eikä vain esitetä pohdintoja toisaalta-toisaalta. Päästiin hyvään alkuun ja todettiin, että keskustelua olisi hyvä jatkaa.

Kirkollisesta näkökulmasta keskeisenä ulottuvuutena oli kirkon sanoman välittäminen ihmisille taiteen keinoin. Esimerkiksi piispa Michael Jackson pohdiskeli myös populaarin taiteen merkitystä ja sitä, tulisiko kirkon olla rohkeampi taiteellisissa ilmaisuissaan. Nyt taidepainotteiset esitelmät keskittyivät varsin traditionaalsiin aiheisiin Sari Dhiman esittelemää modernia suomalaista kirkkoarkkitehtuuria lukuun ottamatta. Toisaalta menttiin myös perusteisiin niin Tomi Karttusen käyttämässä avauspuheenvuorossa Martti Lutherin taiteen teologiasta kuin Arto Kuorikosken teoreettisissa näkökulmissa taiteeseen, osaltaan myös Mika Pajusen esitelmässä anglikaanisuhteiden vaikutuksesta keskusteluun luterilaisen kirkon liturgiasta Suomessa kuin erityisesti myös Taiteen ja teologian välistä suhdetta Lontoon King's Collegessa pari vuotta päätyökseen tutkineen professori Ben Quashin esitelmässä kristillisestä transspondenssin käsitteestä.

2. Esitelmät

Konferenssin aloittanutta teologisten asiain sihteerin Tomi Karttusen kat-sausta Martti Lutherin taiteen teologiaan – jossa tehtiin aiemman tutkimuk-sen pohjalta johtopäätöksiä Lutherin ajattelun keskeisten peruslähtökohtien seurauksista taiteen ja teologian väli-sen suhteen ymmärtämiseen – pidet-tiin hyvänä keskustelun virityksenä ja kokoavana alkuna jatkokyöskentelylle erityisteemojen parissa.

Skotlantilainen teologian ja kirjallisuus-den professori David Jasper pohdiskeli runollisesti taiteilijan roolia nykykir-kossa. Hän painotti taiteilijan vapautta vaieta mysteerin äärellä ja jättää sano-maton – kenootisesti – sanomatta il-man kirkon liiallista holhousa. Jasper viittasi niin Vincent van Goghin teolo-giaan kuin läntisiin ja itäisiin mystikoi-hin ja heidän apofaattiseen teologiaan pohjautuvaan poissaolevan läsnä olevan mystiikkaansa kuin siihen mm. Karl Barthin pohdiskelemaan dilemmaan, että saarnaajaan tulee samanaikaisesti olla puhumatta ja puhua. Jasper myös painotti, että nykyään runoilijaa, muu-sikkaa ja kuvataiteilijaa tarvitaan enem-män kuin koskaan.

Arto Kuorikoski erotti esitelmässään neljä lähestymistapaa taiteen ja teolo-gian väliseen suhteeseen:

- 1) Negatiivinen lähestymistapa, joka näkee modernin taiteen menettä-neen keskipisteensä ja kadottaneen näyn suhteesta itseensä, toisiin ih-misiin, luontoon ja Jumalaan
- 2) Käsitteellinen lähestymistapa: esi-merkiksi transsendentaalinen taide-tulkinta

- 3) Tyyllillinen lähestymistapa: esimerkiksi Paul Tillichin korrelaation metodi kulttuurin tulkkina
- 4) Kelluva lähestymistapa: avoin ja kontekstisidonnainen lähestymistapa

Chris Irvine, yksi Canterburyn tuomioriksestä kaniikeista, kuvasi ristiä klassisessa kirkkotaiteessa, erityisesti fransiskaanis spiritualiteetin näkökulmasta, mutta myös esimerkiksi läntisen kirkkotaiteen bysanttilaisista vaikutteista. Hänen esityksessään kuvat olivat siten ollen keskeisessä roolissa.

Tanskalainen professori Nils Holger Petersen pohdiskeli Karl Barthin Mozart-pohdintojen innoittamana sakramentalisuuden ilmenemistä Mozartin musiikissa. Petersen teki havainnon, että Mozart liittyy musiikissaan – toisin kuin esimerkiksi rakenteisiin keskittyvä Palestrina – teksteihin ja niiden sisältöön. Tässä mielessä hän seuraa esimerkiksi Bachin jalanjalkia. Yksi syy Mozartin musiikin vastaanottoon ja tulkintaan pohjaa Petersenin mukaan siihen, että hän liittyy keskiaikaisiin eukaristisiin teksteihin. Mozartin musiikki noudattaa tältä osin sakramentalista logiikkaa: se välittää sen, mihin se viittaa.

Sari Dhiman esitelmä liturgian ja tilallisuuden dialogista alttaritilassa täydensi hyvin teoreettisesti suuntautuneita esitelmiä tuomalla esiin myös suomalaisen kirkkoarkkitehtuurin kuvamaailman ja teologisten ideoiden arkkitehtonisen toteutuksen. Mika Pajunen puolestaan toi esiin pietistisen ja anglikaanisuhteiden välittämän liturgisen herätyksen välisen kohtaamisen suomalaisessa hengenmaisemassa arkkitehtuuri Aleksis

Lehtosen elämäntyön kautta. Keskustelussa kävi ilmi, että liturgiset teemat ja liturginen teologia ei tällä hetkellä korostu anglikaanisessa keskustelussa niin paljon kuin ennen ja jälkeen toisen maailmansodan.

Åbo Akademin käytännöllisen teologian professorin Beatrice Sundkvistin kanssa yhteistyötä tehnyt Kerstin Whimmer Ruotsista toi puheenvuorossaan esiin sellaisia pohdintoja saarnasta, jotka ovat tuttuja myös suomalaisesta keskustelusta: tarjoaako saarnaaja kuvauksen kakusta/leivästä vai itse leipää. Whimmer korosti, että 15–20 viime vuoden aikana myös Ruotsissa on – Suomen tapaan – entistä selvemmin ymmärretty sanan ja ehtoollisen yhteenkuuluvaisuus. Whimmer rohkaisi myös tekstin vieraiden kohtien vakavasti ottamiseen ja tutustumiseen. Vain ystävän seurassa viihtyvä jää paitsi monilta uusilta ja rohkaisevilta löydöiltä – ehkä myös itse valolta pimeyden keskellä.

Päätöspäivänä King's Collegessa taiteen ja teologian välistä suhdetta viime ajat tutkinut Ben Quash hahmotteli kristillistä käsitystä transsendenssista. Lähtökohtana hänen siteeraamallaan teoreetikolla (Vivian Chaplin) oli Dietrich Bonhoefferin muotoilema käsitys transsendenssista: Jumalaa ei pidä etsiä siitä, mitä emme tiedä – aukkojen Jumalana – vaan sitä, mitä tiedämme. Toiseutta emme voi kuitenkaan kohdata aidosti itsestämme ja ideoistamme käsin vaan tuon toiseuden itsensä kautta, erityisesti sen itseilmaisussa. Kristuksessa Jumalan transsendenttinen todellisuus on tullut kohdattavaksi immanenssissa eli keskellä elämää. Jumala kohdataankin erityisesti kristologisessa/Kristuksen kysymyksessä ”Kuka sinä olet?”

ja Jumalan rakkaudenilmoituksessa. Ristinteologisesti ajatellen Jumala ei rakasta ideaalimaailmaa vaan todellista maailmaa. Transspondenssin raja ei kulje eksistenssin tai kosmoksen rajoilla vaan keskellä elämää – uskon silmin. Ilman todellisuuden avautumista uskosta käsin todellisuus ei voi ilmoittaa Jumalaa. Johtopäätös tästä on, että taide ja usko antavat samansuuntaisen inspiraation nähdä jo tiedetyt asiat toisin.

3. Sari Dhiman ja Arto Kuorikosken arviointia konferenssin annista

Sari Dhima, TT, TaM

Taide tuli konferenssiesityksissä laajasti esille. Taidetta käsiteltiin eri ilmaismuotojen ja käsitysten kautta kuvataiteessa, musiikissa ja runoudessa. Esillä olivat useat eri aikakaudet. Sen sijaan varsinaista nykytaiteen tarkastelua oli vähän, joka on erityisesti oma kiinnostukseni kohde. Käsittelin esitelmässäni modernin kirkkoarkkitehtuurin ja kuvataiteen suhdetta. Materiaalini pohjautui väitöstutkimukseeni, mutta esittämäni jako ei esiinny sellaisenaan väitöskirjassani. Tein jaottelun konferenssiesitykseni varten, sillä halusin rajata aiheeni konferenssin teeman mukaisesti ja pittyä taiteen ja arkkitehtuurin näkökulmassa.

Konferenssi onnistui mielestäni hyvin luomaan yhteyksiä eri maiden ja niiden edustajien välillä. Canterburyn katedraalin kaniikki kiinnostui esittämästäni aiheesta siinä määrin, että hän halusi tietää lisää Kannelmäen kirkon lasimalauksesta, jota käytin esimerkkinä esityksessäni.

Uskon luotujen yhteyksien jatkuvan, vaikka tämänhetkisen tiedon tämä konferenssi oli 80-vuotisen historiansa viimeinen. Uskon vastaavalle konferenssille olevan tarvetta myös tulevaisuudessa, ja sille löytyvän edellytykset. Ainakin kaikki konferenssiin osallistuneet olivat kiinnostuneita jatkamaan yhteistyötä.

Konferenssi oli erinomaisesti järjestetty ja ohjelma oli tiivis. Esitykset olivat korkeatasoisia ja niiden jälkeen käytiin vilkasta keskustelua. Näkökulmat ja eri esitykset vaikuttivat aluksi otsikoiden kannalta toisistaan irrallisilta, mutta lopulta esitysten välille voi havaita syntyneen yhtymäkohtia. Teologinen näkökulma tai kirkko kontekstina oli useimmissa esityksissä yhdistävä tekijä ennalta arvaamattomalla ja mielenkiintoisella tavalla.

Eräänä kritiikkinä voisi nostaa kuitenkin esille taiteentekijöiden puuttumisen konferenssista. Asiaa olisi voinut valaista jonkun arkkitehdin, kuvataiteilijan, runoilijan tai muusikon näkökulma. Toisaalta teemasta olisi voitu myös nostaa erityisesti esiin, jokin taiteenlaji, jota erityisesti haluttiin tarkastella. Nyt sellaista ei tapahtunut.

Henkilökohtaisena antina koin oman aiheeni kannalta konkreettisen esimerkin anglikaanisen kirkon toimintatavoista. Minua pyydettiin ”ehtoollisavustajaksi” sunnuntaina Canterburyn katedraalissa pidetyssä messussa. Tehtävänäni oli tuoda kahden muun konferenssivieraan kanssa ehtoollisleipä ja -viini alttarille. Kuljimme kirkon ovelta keskikäytävää pitkin alttarille kulkueessa, jonka edellä kulkivat kynttiläkantajat. Mielestäni tämä toimi myös tilallisesti loistavasti esimerkkinä siitä, miten seurakuntalai-

sia voi käyttää ehtoollisaineiden astioiden kantajina. Sitä varten ei välttämättä tarvitse lisätä alttaritilaan erillisiä pöytiä. (Olin nostanut aiemmin esitykseni yhteydessä alttaritilaan lisättyjen kalusteiden ongelmallisuuden ja vaikutuksen alttaritilan jäsentymiseen.)

Arto Kuorikoski, TT

Konferenssin teemaksi valittu ”Taide ja teologia” oli aihepiirinä erittäin vaativa. Taiteeseen liittyviä teologisia kysymyksiä ei ole viime aikoina kovinkaan runsaasti käsitelty. Aihe on kuitenkin tärkeä, sillä varsinkin nykyaikaisen taiteen ja kirkon suhde on osoittautunut monitahoiseksi ja toisinaan ongelmalliseksi.

Konferenssissa esitetyt paperit voidaan jakaa kolmeen melko samankokoiseen ryhmään, joissa luodattiin (1) taiteen ja teologian suhteita *sensu stricto*, (2) taidetta ja implisiittisiä taidekannanottaja historialliselta kannalta ja (3) ”poeettisiin” esityksiin taiteen roolista uskonnollisella kentällä.

Toinen tapa tarkastella esityksiä on katsoa sitä, mitä taideprosessin osaluuetta tarkasteltiin: taiteen tekemisen kontekstia eli tässä tapauksessa kirkollista/teologista, taiteen tuotannollista puolta, taideteosten omia kvaliteetteja vai taiteen vastaanottoa. Kontekstuaalisia tekijöitä tarkasteli muiden muassa TT Mika Pajunen, taiteilijuutta prof. David Jasper ja teoksen kvaliteetteja prof. Ben Quash. Taiteen vastaanottoa ei konferenssipapereissa käsitelty yksinomaaisesti, joskin tähän liittyviä tärkeitä seikkoja tuli kyllä esiin muiden aiheiden yhteydessä.

Konferenssin ilmapiiri oli hyvin keskustelevalta, mikä auttoi saamaan kosketuksen aihepiiriin, joka konferenssin ohjelman perusteella vaikutti suhteellisen hajanaiselta. Taidetta ja teologiaa tutkivat tahot ovat siinä määrin pieniä, että taiteenalaan (esim. vain kuvataiteet) tai historialliseen jaksoon (esim. modernismi) perustuva fokusointi olisi kenties pienentänyt joukkoa entisestään.

Oma tieteellinen taustani on suhteellisen vahvasti keskieurooppalainen, jossa olen tottunut aihepiiriin käsittelyyn ehkä hieman kriittisemmästä näkökulmasta kuin konferenssin varsin lempeässä atmosfäärissä. Olisin mielellään tavannut eräitä suhteellisen tunnettuja englantilaisia tutkijoita tässä konferenssissa (kuten Jeremy Begbie ja George Pattison), toisaalta uudet nimet loivat minulle samalla hieman uudenlaista kuvaa keskustelujen painopisteistä. Tässä mielessä konferenssin anti oli tietoa ja kontakteja aidosti lisäävää.

Konferenssiin oli tyylikkäästi sisällytetty myös mahdollisuus uskonnon- ja arkkitehtuurin harjoitukseen Canterburyn katedraalissa, tuossa Lanfrancin ja muiden rakennuttamassa, Englannin historian keskeisiä kulttuurisia kerrostumia tarjoavassa rakennuksessa.

4. Toimenpide-ehdotukset:

Sikäli kuin nykymuodossaan viimeisen kokoontumisensa pitänyt Anglo-Nordic-Baltic Theological Conference jatkaa uudistuneena toimintaansa, pidän luonnollisena ja tärkeänä, että kirkkomme voisi

- 1) tukea Porvoon kirkkoyhteisön puitteissa myös tällaista hieman vapaamuotoisempaa teologista työskentelyä ja vuorovaikutusta. Konferenssissa kirkollinen ja akateeminen teologia sekä yhteiset ajan haasteet ja virikkeet eri konteksteissa käytävästä keskustelusta ja ratkaisuista luovat hedelmällistä vuorovaikutusta.
- 2) Konferenssi rohkaisi jatkamaan teologian ja taiteen välisen suhteen pohdintaa ja organisoitua vuorovaikutusta myös Suomessa. Hyvän

viitekehyksen tähän tarjoaa esimerkiksi alkanut Reformaation/Luther-vuosikymmen 2009–2017, jonka suunnittelua ja toteutusta meilläkin parhaillaan käynnistetään. Onhan luterilainen perinne tuottanut oman merkittävän lisänsä myös maailman taide-elämälle niin musiikin, sanataiteen kuin kuvataiteiden ja kirkkoarkkitehtuurin kautta. Samalla voidaan pohtia, miten taide palvelee kirkon sanoman esillä pitämistä ja yleensä elämänkysymysten pohdintaa.

Martin Luther's Theology of Art

Tomi Karttunen

The theology of Martin Luther and the Reformation all in all did not intend to found a new Church, but to bring the old one back to basics, clearer to the tradition of biblical Christianity and the Gospel with Jesus Christ at the center. In order to answer to the question about Martin Luther and the theology of art in the context of his theology, it is good to understand the context and the reasons for the reform. Another task is to make a distinction between the views of the various traditions of the Reformation in this matter. In Luther's vocabulary, the concept "art" was not a modern concept of art, but more like craft. He didn't develop a defined doctrine of art in the modern sense, like for instance *Nils Holger Petersen* has pointed out.¹ Yet, one can analyze the basic principles in his thought concerning God, man and creation – that is, the theological preconditions of our life and activities. Thus, to be more exact, I examine on the basis of earlier Luther research the

systematical preconditions in Luther's theology which are relevant when evaluating the essence and possibilities of various forms of art. I use the concept of theology in Luther's sense, i.e. essentially as pastoral theology. At first I'm going to make a short historical overview and then analyze the intentions and the positive content of Luther's theology of art and give some reflections about its influence in history.

1. The Middle Ages and Art

It's been said art became a secular pursuit after the Reformation. Yet, this thought is a generalization and not a very deep analysis of the causes and effects. It is true that during the medieval period Western art had much in common with the holistic views of many non-Western cultures today. From the Christian point of view, art served liturgical and

¹ See Petersen's article in *Öystrem, Fleischer, Petersen* (ed.) 2003 *The Arts and the Cultural Heritage of Martin Luther*.

devotional purposes. Thus, the making and using of art was mainly understood from the point of view of theology.²

The classical Christian dogma, that is, the world is God's good creation, the incarnation of Christ and the reading and interpretation of Scripture, stimulated the making of art, music and literature. The faithful were encouraged to make use of images in their prayers. There were also some problematic practices, abuses that caught the eye of the Reformation: wealthy families commissioned altar pieces to perpetuate their names and earn them favor with God. For many, the whole process of art-making became tainted with the stench of indulgences.³

2. The Reformation and the Art

The major reformers Martin Luther and John Calvin, a 25 years younger theologian influenced by Luther, both praised artistic ability as a gift from God and didn't resist art in itself, but the abuse of it. Luther was not iconoclastic, but underlined evangelic freedom in these matters. Calvin was more critical and had even more radical colleagues, like Ulrich Zwingli. This led to a parting of the ways between the Lutheran and the Calvinistic Reformations. I'll come back later to the theological difference between Luther and Calvin, which had an effect on the way the meaning of art is understood. The theological critic of the Reformation also had an impact on cultural and social practices.

The reformers insisted that God is most clearly manifest through the preaching of the Word of God found in Scripture. Accordingly, the Bible, catechisms, hymns and devotional literature were made available to the people in their own languages. This resulted in a rapid rise of literacy. In Finland, the reformer Mikael Agricola created the written Finnish language through his translations of the Bible and liturgical books. One can evaluate that the Reformation also contributed to the rise of literature as an art form. A very Lutheran example is, for instance, the hymns of Paul Gerhard from the 17th century and the way the Gospels and other Bible texts are used in the masterpieces of Johann Sebastian Bach, as in the St. Matthew Passion, or the biblically oriented church art of Lukas Cranach, the Elder and the Younger.

During the Reformation era, the social reform sometimes seemed to eclipse any need to make art. It would be more useful to give your money to the poor than to spend your money on images, which in themselves couldn't do anything for your spiritual health. All this resulted in the way in which the world was viewed more generally, and it strengthened the empiric and individualistic orientation, which was rooted in the nominalistic turn in the 14th century. The aristotelian-thomistic way to interpret art as an object that was in a realistic way present in one's mind and the mystical tradition that was formed by the Augustinian, Christianized new Platonism were challenged by the nominalistic tradition.

² Dyrness 2008, 67.

³ Dyrness 2008, 67.

These interpretations contributed to the birth of the modern concept of the individual and eventually to the empiric, mathematically-oriented modern concept of science. This and already the Thomistic distinction between nature and super-nature paved the way to the more radical western separation of spiritual and secular, individual and community

From this we can conclude that the Reformation was not the only factor that which led to the dichotomy between secular and sacred art. Yet especially the radical, iconoclastic Reformed way to take the art away from the church and even to prohibit even liturgical instrumental music led to such consequences. To be honest, in spite of the fact that in the areas where Lutheranism predominated, the medieval heritage was retained and preserved, in a Roman Catholic or Reformed environment Lutheran congregations have sometimes even given up their altars in order not to be confused with Roman Catholics.⁴ From the Nordic Lutheran, perhaps especially from a Finnish or Swedish, perspective, this is rather puzzling. In Sweden-Finland, and perhaps especially in Finland, there was no radical discontinuity with the medieval tradi-

tion. Mikael Agricola, Paavali Juusten and others carried out the Reformation in Finland in a moderate way. In principle, they maintained everything from the medieval tradition which was not directly against the Bible.

In Wittenberg, Andreas Karlstadt (c. 1480–1541) in his doctoral dissertation *De cantu gregoriana* 1522, came to the conclusion that music prevents devotion. That is why the service should be sung only in monophonic. Luther thought this was religious fanaticism, because it proudly neglected the action of God through the material world.⁵ In his *Invocavit*—sermons in 1522 Luther formulated: “Images as such are not good or bad, you can have them or not have them. Let there be freedom. One can’t merit through them in front of God or make favors to Him.”⁶ In the late 16th in the context of the so called Anhalt image struggle, the so-called Gnesio-Lutherans, like Johann Arndt, formulated a picture-friendly position towards the images on the basis of thorough investigations of the Western medieval and the Eastern, Byzantine traditions. The documents showed that the Western Church had taken a middle road between the iconoclasts and the supporters of the images. This suited the Lutherans well.⁷

⁴ Hartman 1965, 107.

⁵ Sariola 1986. Sariola bases his view mostly on the Luther-interpretations of Tuomo Mannermaa (1983) and Erwin Metzke (1968).

⁶ Kerko 2006, 49, note 105: „Derhalben müssen wir schliessen und dabei bleiben lassen, das die Bilder weder sonst noch so, weder gut noch böse sind sondern man lasse es frei sein, sie zu haben oder nicht zu haben, allein das der glaube oder wahn davon sei, das wir mit unserm Bilde stifften Gotte keinen dienst noch wolgefallen thun. WA 10 III, 35, 22–26.“

⁷ Martikainen J. 1989, 147–152.

In Sweden, Laurentius Petri defended the use of Eucharistic vestments, altars, and paraments against the criticisms of the Calvinists in his Church order 1571. He wrote: “Perhaps our adversaries wish to separate from us and make themselves a holier and better congregation, just as the Novatians once did.” Yet, in the Lutheran pietistic tradition the understanding of the secular vocation has sometimes also been narrowed down to the point where one questions the possibility of serving God in the earthly realm instead of in useful church work and leaves no room for art – at least for religiously relevant art – within an everyday context. This spirit was foreign to the Lutheran reformers⁸, but in Protestantism it has, to a considerable degree, advanced secularization in several cultural areas, not least within the realm of art. In the era of the return of religion or new spirituality, there is also room for other kinds of development. I now analyze more carefully what this is all about in light of the theology of Luther. Mainly, I try to draw systematic theological conclusions from the fundamental principles of his theology on the basis of the results of the Luther research and not to make detailed, new analysis of the sources.

3. Luther’s Trinitarian Theological Realism and Art

3.1 The Incarnation as the Model of the Relationship between God and World

The basic Lutheran orientation is, to quote the ecumenical strategy of our Church, to “commit ourselves to the legacy of undivided Christendom and seek Christian unity on the basis of our Lutheran identity”. Thus, following Martin Luther as the teacher of the Church, Lutherans bind themselves to the Trinitarian and Christological dogma and to the apostolic continuity of the ministry of the Church as a mediator of the living tradition of the apostolic gospel. The Gospel proclaims salvation in Christ through grace and faith alone, and thus the canon in canon is, like Luther said, “was Christum treibt”, what proclaims Christ. The criteria of the apostolicity are the Bible as the Word of God. The Word of God is law and gospel and its centre is the message of the mercy of the Trinitarian God in Christ. The ministry of the Church serves the Gospel by administering Word and Sacraments.

A balanced way to understand the Trinity means not to forget that He is the Creator, Redeemer and Sanctifier. Like classical Christianity says, the world is a good creation of God, although it is a fallen world. Christ has redeemed the whole creation, and the Holy Spirit also uses material media in His operation: Word and Sacraments,

⁸ Hartman 1965, 107–108.

Baptism and the Eucharist. Without the right appreciation of the Creator and his work, the relationship between church and culture becomes problematic, and thus culture easily closes itself to the dimension of transcendence.

The Trinitarian faith says God created the world through the Word and the Word became flesh, God became a real human being in Jesus Christ. Yet, at the same time He is of the same essence as Father, *homoousios*. Only in this way could He redeem us and the universe. The Holy Spirit mediates His presence in the Church through Word and sacrament. From the realistic interpretation of the creative action of the Trinitarian God through His Word, follows the real presence of Christ in Baptism, in the Eucharist and in the proclaimed Gospel. Like we have said, the way in which God and His Spirit acts is through material means. That is why Luther regarded the so-called Spiritualists as heretics. The word of God donates Christ and his good gifts through faith which the Spirit has created in a sacramental way. In God's Word, the Word (*verbum*) and its external sign (*signum*) are united.⁹ That's what incarnation and sacramentality are all about. The Trinity gives what He promises and the Gospel is a promise of God which donates Christ Himself. Luther points out God often binds a sign to his promises so that human beings could remember it better.

According to the Reformed tradition, the finite reality can't fit the infinite in itself (*finitum non est capax infiniti*), but according to the Lutheran tradition, the infinite God can be in the finite world (*finitum est capax infiniti*).¹⁰ The birth of God as a real human being who suffered on the cross has shown us that. It is a secret of faith, theology of the cross, but also an expression of theological realism, that is: Christ is really present in faith independent of our human abilities. Our Christian faith is ultimately Christ's faith. The Christian *doctrina evangelii* means, from this point of view, the presence of the Trinitarian God and Christ, not abstract sentences.¹¹ That's why the faith we believe in (*fides quae*) and the faith through which we believe (*fides qua*) belong together. Accordingly, the words which Christ said are to be interpreted literally: "This is my body", "this is my blood" – really present.

This basic, realistic theological orientation of Luther can also be applied to art. Created things can also manifest the glory of God, who has created everything and maintains everything that is. Accordingly, Johann Sebastian Bach composed everything he did "sola Deo Gloria". It is worthy to note that you shouldn't understand the realistic character of the image in the context of Platonic ontology, which presumes that an image can realistically capture its object. Moreover, an image is a realistic

⁹ Martikainen J. 1989, 140–143.

¹⁰ Sariola 1986, 25; Martikainen 1989, 139–152.

¹¹ To Luther's understanding of the Christian doctrine see Martikainen 1987.

symbol, an analogy, which in spite of its limitations, can have a real relation to the object and through the image to the viewer.¹² Ultimately, the fundament of the saving presence of God remains the sacramental character of the Word – analogically to the Christological dogma and to the relationship between law and Gospel. Thus, a piece of art can also in this way proclaim the Gospel if its message is in accordance with the biblical message. Not only literature and biblically oriented music, which Luther as a musician especially loved, but also paintings, architecture and sculptures or theatre can be seen giving an expression of the Gospel. According to Luther, a word is an image and an image is a word.

One may conclude that Luther, in spite of his slight skepticism in the context of abuses and controversies, could in principle accept the line-drawing of the seventh ecumenical council in 787 in Nicaea that on the basis of the incarnation, we can honor images which describe holy people but not adore the pictures– like the council declared, following the teaching of St. John of Damascus about icons. The images can carry the promise of God in themselves when proclaiming the incarnated Word of God. Therefore, the prohibition of the Decalogue to make an image of God is not valid in the old form. Art can serve the proclamation of Gospel, but not without a connection to the biblical message of the Trinitarian God.

One rather recent observation also brings new light to the picture. Namely, the misunderstandings in the Western reception of the decisions of the council of Nicea in 787 caused – at least partly – the thinking that the images have had a thinner theological relationship to the divine service in the West than in the East.¹³ In the East the image was even more important than the word, because it was in connection with the most important human sense: the ability to see, *theooreoo*. The image, or also architecture, combined word and image.¹⁴ After all, the ultimate goal of the Christians was also in the West defined: *visio Dei beatifica*.

3.2. Law and Gospel and the Relationship of Secular and Spiritual

From the point of view of theology of art and culture in general, it's also relevant that there are different ways to interpret the causes of sin, and thus the relationship between secular and spiritual. In Luther's theology, the basic criteria for this come from the distinction between law and Gospel. For the sake of the Gospel as a free gift from God in Christ through faith, one must distinguish between law and Gospel. The law expresses what God demands, and the Gospel what He donates. For the sake of the law and will of God, one must on the other hand keep law and Gospel together. The law as a command

¹² Martikainen E. 1997, 8.

¹³ Kerko 2006, 43.

¹⁴ Kerko 2006, 44.

of love towards your neighbor and towards God is forwarded to all men. Yet, as least in principle, the believers fulfill the law of love with pleasure, but the non-believers with compulsion.

From the distinction of law and Gospel, which is analogical to the Christological dogma of the two natures of Christ, arises the doctrine of two kingdoms, secular and spiritual. That is to say, there is only one reality, but one must distinguish between the secular and the spiritual in order to keep the Gospel pure. The purpose was not to understand the secular dimension as an arena of modern absolute autonomy, which has resulted in the secularization, in the nihilistic ideologies and in the excessive individualism. On the contrary, Luther pointed out the meaning of a secular calling as the serving of God and your neighbors in everyday life, not out of merit, but out of gratitude.

According to Luther, to be God is to give, not to take, like he formulates in his Large Catechism. The essence of God is thus giving love. It is manifested in the creation, but especially in Jesus Christ, who himself was – to quote Dietrich Bonhoeffer – a “man-for-others”. He delivered us from sin, so that we could be freed from the slavery of sin and serve God and our neighbors with our talents. This was the main idea of living as an image of God on earth, an image of Him who gives Himself in His only Son for the life of the others and gives us everything we have.

Like God serves us through created goods, we also ought to serve Him and our neighbors. From this comes also the function of art and of the artist: to serve your neighbors. Art should be useful to others and to life in general. Just like daily work needs not to demonstrate a peculiarly Christian character, artistic activity can be hidden in ordinary preoccupation with “profane” problems, if it serves the common good.¹⁵ No doubt, this leads quite naturally to the liberation of art from the control of the church. In church art, the criteria for the goodness are not only esthetical. It is important, how a work of art serves the proclamation of God’s Word and Christian life.

Art in itself can be a good way to praise God for His good creation and its gifts. It serves the glory of God and the common good, not art as an end in itself. After all, it’s created, not divine.¹⁶ Moreover, the Gospel can’t be known without the revelation in Christ. Yet, based on the reformatory creation faith, one can logically conclude that it is congruent to also find signs and parables outside the Scriptures: in nature and history, if they are interpreted biblically. Thus, sacred art can’t be abstractly separated from art in general. In this respect, the current situation offers new possibilities for Christian themes in art, also in post-enlightenment societies where religion has lost its traditional place in public life. On the other hand, however, the return of the religion of “spirituality” has created new room for spirituality

¹⁵ Hartman 1965, 109.

¹⁶ To Luther’s concept of music as Creator’s gift see Hartman 1965, 109 and Sariola 1986, 23–25.

also in the secular sphere. There are many kinds of challenges, threats and opportunities like the new atheism, which seems to be also counter-reaction to the new vitality of religion and its implications to the understanding of the role of religion also in the public sphere.

3.3. Paintings and Music in the Service of the Gospel

Like the other Lutheran reformers, Luther emphasized the pedagogical importance of art. He expressed the motif of evangelical ecclesiastical art in this way: “For this reason, external images, parables, and signs are good and useful: they illustrate a thing so that it can be grasped and retained.” Accordingly, Luther valued highly, for instance, the collection of Passion pictures by Albrecht Dürer. Lucas Cranach, the Elder, a friend of Luther’s and the Cranach Younger, which forcefully presented the message of the Reformation in Wittenberg and elsewhere.¹⁷

The artistic talent of Luther himself was evident, especially in the area of music. He composed many hymns and loved music. He wrote in his writing *Peri tes musikes*:

I love music. I’m not pleased with the religious fanatics, because they condemn it. I love music, because it is God’s gift and not a product of men

as such; it makes one’s mind happy, it expels the devil, it creates innocent joy. When practicing music, anger, carnality and arrogance disappear. I give to the music the first position after theology. (WA 30 II).¹⁸

Luther expresses strongly his devotion to music and believes firmly in its curing power. Luther joined to the middle age tradition, which regarded music as a very broad, universal phenomenon. The voices of nature are *musica naturalis*. The crown of that natural music is composed and performed music by man, *musica artificialis*. The practicing of the gift of the music is a part of the vocation to be a co-creator as an image of God. While listening to music, one can anticipate and be astonished by the absolute and perfect wisdom of God (WA 50, 570).¹⁹ I’m sure Luther wouldn’t have said this about every kind of music, but that is another question. In conclusion, art in the thought of Luther, is used and made theologically correct when it serves the proclamation of the Gospel and follows the double command of God: love your neighbor and God above all. From the point of view of the creation and everyday life, art is good when it serves the common good. In the service of the redemptive Gospel, it is essential that works of art proclaim the good news according to the apostolic tradition and don’t promote self-righteousness or religiousness which are not constructive when thinking of the personal life as a member of the congregation. Broadly

¹⁷ Hartman 1965, 108.

¹⁸ According to the Finnish translation in Sariola 1986, 22.

¹⁹ Sariola 1986, 23.

speaking, every kind of art can support devotional and spiritual life through using the various possibilities of the five human senses as channels of the Christian message (Luther: WA 6, 389, 6–7).²⁰ Yet, the fundament of spiritual life is the presence of the Trinitarian God in Word and Sacrament, ultimately independent of our human capabilities but also in the framework of our psychology and physiology, which can also be touched through the rich means of art.

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²⁰ The hint to the passage, where Luther talks about five human senses from *Martikainen J.* 2003.

Space within Space: Liturgy and Space in Dialogue at the Altar

Sari Dhima

Introduction

This article is entitled “Space within Space: Liturgy and Space in Dialogue at the Altar”, because it is based on my doctoral thesis (2008) with the same name. The research subject is altar spaces in the Finnish Evangelical Lutheran church buildings which have been built during the period of 1962–1997. The research data consists of 65 altar spaces. The focus of the doctoral thesis concerned the organisation of modern altar spaces and, in particular, their changes in relation to the liturgical movement from a liturgical and architectural perspective. In this presentation I emphasise more points of view regarding the art according to the theme of the conference. This study concerns the expressions of visual arts and architecture in the discussion of altar space, based upon study material. I consider the subject through the challenges and questions which arose from the research material.

Visual arts in modern Finnish church architecture

The modern church architecture of Finland has often been criticised for lacking in visual arts. This view is based mainly on the interiors of churches designed by the architect Alvar Aalto. This wave supported one or more crosses behind the altar in the churches designed according to it. The idea that modern churches in Finland often favour a simple cross to visual arts at the altar may have arisen as a result of this. However, there are visual arts in several such churches according to my study of the altar spaces of modern Finnish churches. This is supported by following table 1.

Table 1. The pieces of art in altar space.

Decade of the Church Building	1960	1970	1980	1990	Total
Painting	3	2	4	1	10
Glass Painting	1	1	–	3	5
Sculpture	3	4	1	–	8
Relief	–	1	2	–	3
Crucifix	5	3	1	–	9
Tapestry	2	–	3	1	6
Mosaic	1	–	–	–	1
Other piece of Art	–	1	1	1	3
Sculptures and Paintings	–	–	–	1	1
Total	14	12	13	7	46
Cross	5	8	4	1	17

Table 1 shows that in the research material crosses formed the biggest individual class. On the basis of this one could conclude that the position of crosses strengthens the idea that the modern church architecture often favours crosses at the altar over art. The biggest individual classes of art in the study were the paintings, sculptures and stained glasses. If the reliefs and sculptures are combined, they prove to be the most popular form of the visual arts. These forms of the visual arts have traditional roots in the history of church art and it is interesting therefore to observe the art indicating a church tradition in the modern churches also. There was some old art in the altar spaces of modern churches, but mainly in churches which had been built in

place of those that had suffered damage from fire. According to the study, the amount of art that has been placed in the altar spaces increased from the 1960's to 2000's. On the basis of this one can see that the problem is not a lack of art in the modern Finnish churches at all.

The connection between art and architecture

In Finnish churches there are various differences in emphasis between visual arts and architecture. In addition to visual arts and architecture, the pieces of furniture and objects could be classed separately – but in this presentation interior, fixed and movable pieces of furniture have been included in the

architecture. I assess the relation of art and architecture in modern Finnish churches with pictorial examples and bring out various challenges. On the basis of the various relations of visual arts and of architecture the following observations can be drawn from the research data:

- 1) The visual arts and the architecture are clearly separate from one another
- 2) The share of the visual arts has been emphasised
- 3) The architecture is already an art itself
- 4) The visual arts and the architecture are united

I will now process each section more carefully according to the above mentioned division.

- 1) *The visual arts and the architecture are clearly separate from one another*

In the material it was observed that art is often created and placed in an altar space after the completion of that space. In these churches the separation of visual arts and of architecture is emphasised. An example is the church in Kannelmäki for which a planning competition was arranged in 1962. The church was completed in 1968 – designed by the architects Marjatta and Martti Jaatinen. The floor plan of Kannelmäki church is a square, every side of which is 30 metres long. The highest section of the roof is located in the centre of the church space. The roof descends downwards from the highest section forming a tent-like protection over the church space. The cross figure is at the highest section of the roof,

made up of windows cut over each other. The church could be classified as the centralised space, because the bottom and roof of the church hall are emphasising the centre. The church is directed upwards even though the church space follows the outline of the axial organisation.

After Kannelmäki church was completed, an art competition was arranged in 1972 in which Hilikka Toivola's abstract work *The tree of life* was selected. It was placed on an altar wall and was created larger than the original plan. The stained glass attracts attention with the fullness of its colour and the colour contrast is such that it brings about a nearly cavernous impression in the otherwise light grey concrete church. With the addition of the stained glass the direction of the church hall changed from an upwards impression to point more strongly towards the altar. The church hall seems to be directed in two directions: up to the ceiling and forward towards the altar.

The painting changed the atmosphere of the altar space strongly and, furthermore, the pieces of altar furniture, which have been introduced (which are made from a light ash), mix with the light and yellowish figures of the stained glass, which were visually clear earlier. Their similitude causes a look which wanders in forms and colours. The look moves between the painting and the pieces of furniture.

- 2) *The share of the visual arts has been emphasised*

There is a significant position for the visual arts in several churches. Churches in which significant attention had been

paid to the art were found in the altar spaces of the study. With the help of projects that have been named as art regulation, the amount of art in the church premises was expanded and attempts were made to take the art into consideration at the very first stage of the planning of the church. This procedure was followed in the Hämeenkylä church in Vantaa and, for example, St. Michael's church in Helsinki. An exceptional amount of art has been placed in the altar space of the Hämeenkylä church. On the front wall there are four sculptures by Martti Aihia and 14 oil paintings by Silja Rantanen. The modern works of the altar wall depict the events of Easter in art. The works of Rantanen and Aihia have been named *the 14 lay-bys of Christ's suffering road* which refer to a medieval church tradition.

3) *The architecture is already an art itself*

Architect Aarno Ruusuvuori has designed several churches, and two of these churches are discussed here. Ruusuvuori displays a rejection of effects in architecture and seeks to follow the demands of cleanness. In his architecture the cleanness appears in the puristic aesthetics of buildings, which can even be characterised as strict and rugged. The severity rises from the form language and matter of the architecture and from the unhandled concrete. The cleanness is the honesty of the matter for Ruusuvuori. It is manifested in the concrete surface and the brutalism of the rough altar wall of the churches of Huutoniemi and Tapiola.

In the aesthetics of brutalism, the material is considered as emphasising

style. Concrete gained a central position with Le Corbusier in the honest architecture as a material based on income, because he used cast concrete as the material of its clean buildings. There is an absoluteness of the concrete architecture in the churches such as Huutoniemi, and the church of Tapiola challenges the church-visitor to this dialogue. The effect is increased by the size of the church hall and the roof rising to a high point. The majesty of the space is opposite to the human being. The space does not give an intermediate form. To the contrary, it sets the scale of the building and a human being. Concrete concretises the moment "here and now" as material choice. In the church of Ruusuvuori the immanency and smallness of the human being is highlighted opposite to the afterlife one is granted, and God, which are both emphasised. Ruusuvuori utilises this contrast in materials in the volume of the building and in its use of the natural light.

The powerful and brute church halls of Ruusuvuori have awoken strong reactions among the public. The concrete church has been felt forbidding; the idea is gleaned from the discussions in the press. In the writings, the concrete churches were labelled as a concrete bunker – as a bunker of rejecting the devil –, because the parishioners regarded them as ugly. Perhaps an attempt was made to soften the severity of the church space of Huutoniemi as an answer to the parishioners' reactions, because an art competition was arranged for the church of Huutoniemi. The competition was arranged but the work was not placed in the church, because Ruusuvuori disapproved of it.

The church of Tapiola does not make the changing of the interior of these churches possible, because it would intervene in the wholeness. The aesthetic elegance of the church premises emphasises small details and requires the subjection of them to the wholeness. It would be difficult to find art which adapted itself to the conditions of the architecture of Ruusuvuori because the churches represent static architecture. Ruusuvuori planned church halls as a wall-like mass which is directed away from its environment. The church is a refuge for Ruusuvuori and for becoming quiet.

In the churches of Tapiola and Huutoniemi the light is distant and untouchable versus the concrete mass of the building and its material. It is meditating and contemplating, emphasising the smallness of the human being in relation to God – the absolute and majestic. This is seen in the festively rugged expression of church halls in which the look of the experimentalist is directed upwards to the light and sky. The light is dramatically manifested and the window openings are like slashes in the concrete walls which emphasise one talking the mass. Ruusuvuori places the opening subordinate to the mass and wall.

4) *The visual arts and the architecture are united*

The openness of the architecture of the architect Juha Leiviskä manifests itself as a dialogue between visual arts and architecture. According to Leiviskä, the architecture and the visual arts both speak their own language, but at the same time they also support and strengthen each other. It is an active dialogue and solidarity between

architecture and visual arts so that, “one plus one – is a final result more than two”. Leiviskä keeps the synchrony at best when the spectator cannot separate exactly from where the architecture ends and the visual arts begin. At the same time he considers it important, however, that both art species retain their independence.

In the church halls of Leiviskä the look seeks its way upwards to observe the light play. The light is an essential element in the churches of Leiviskä, because in the natural light the church halls will live according to the variation of light in the day. Leiviskä uses light as a material which covers surfaces, and this is why a light twilight is reflected in the surfaces.

It is also suitable to act well with the one piece of art, namely Markku Pääkkönen's *Light, mercy, comfort*, which resides on the altar wall of Männistö church in Kuopio. In the work the light has central significance. Natural light, which is directed to the church, and its reflections, has been utilised in the work of art. The painting and the architecture of the altar wall of the church form a structural and aesthetic wholeness in which the light is like a vibrating curtain or light veil. The work consists of light spectra that have been painted on the altar wall.

The colours of the work of art vary according to natural light, just like the light reflected through a prism.

In the churches of Leiviskä the light rings the church. The people get to share in the light and its spaciousness. The natural light descends into the church

hall, as if it closes the human being in himself. The light not only expresses a far-away reflection or feelings from a heavenly light, but the human being winds partly to the light play. The afterlife light is partly an immanent matter and the whole church hall and congregation merges. There will be an impression of the joy, praise, gratitude, heat and presence of the light coming into the church halls of Leiviskä. The light connects the parishioners already here and now to a sharing of joys and transcendence.

Summary

The amount of art that has been placed in the altar spaces increased in the 2000's, as was stated previously. Part of the art had been acquired for the church as a result of art competitions, and in some of the churches the visual arts had already been taken into consideration at the planning stage of the church. However, with the examples that have been presented above one can notice that affecting the relation of art and architecture is a kind of architecture of space and the stage at which the art has been acquired for the church. A piece of art is not unproblematic to place in a ready altar space because with it the wholeness of the altar space changes and it affects the mutual outline of the pieces of furniture and the hierarchy of other elements. Instead the problem of an altar space which contains a great deal of art can be the amount of the

visual information and its connection to the mutual hierarchy and order of the elements. The art raises the question of what is the independence of the space as architecture. How do the visual arts relate to it? Will an art then be used as a decoration and as a factor, which softens a strict room when the congregation shuns the architecture of the church? Where does the art start from and where does the architecture end?

One can notice that there are different aesthetic views appearing in the Finnish Evangelical Lutheran Church altar spaces. The contradiction of views appears in the modern churches which express puristic aesthetics, among others, when art which is not suitable for the wholeness of the altar space has been brought to the ascetic and undressed altar space. The problem is much larger than just the altar space or visual arts, also including the time for the addition of objects, and the form of the art, furniture and objects which should be chosen to serve the wholeness of the space. If the parts do not serve the wholeness, the different aims will be mixed and the order which has broken up will be manifested in the styles of the altar space. The conflicts were also caused by the parishioners' and architects' different views and taste habits. The successful planning process of the comprehensive space includes the planning of the building and the visual arts, up to the interior decoration and the details of the pieces of furniture and objects.

Art and Theology

– Theoretical Perspectives

Arto Kuorikoski

I intend to discuss various theoretical perspectives on modern art. Perhaps the first thing that comes to mind in thinking of attitudes towards modern art is that modern art often provokes rather strong opinions for and against. This is especially true in religious contexts. Such sentiments are apparent among ordinary church-goers, as well as existing at the theoretical level in the writings of theologians and other interested parties.

I shall first present one example of a negative attitude and three more positive ways to deal with the relationship between modern art and religion.

Hans Sedlmayr, an Austrian art historian, is probably the most famous critic of modern art. According to Sedlmayr, it is possible to extract certain main tendencies or developments from the history of art, which articulate the basic human condition. Sedlmayr understands this in a normative way. His basic

assumption is the notion that since man was created in the image of God, religion belongs to the essence of man. In his well-known book *Verlust der Mitte* (Loss of the Centre) he maintains that a process of stylistic disintegration started within architecture – actually since the baroque as the last uniform and universally accepted style – and spread from there to the other arts. This disintegration has also isolated each branch of art and led to purism (like totally abstract art or architecture without ornament, color, or natural forms), to irrationalism (like surrealism in its resistance to rationalism) and to aestheticism (which may be justified as a reaction against the abuse of art as propaganda, but it loses the important middle ground in consequence). This, in turn, is related to what has given the book its name, Loss of the Centre, meaning perturbation, alienation of man from himself, other people, nature and God. Sedlmayr is, however, not sentimental. There is no way back from

the current situation, loss of the centre is final, or at least the sinister symptoms of this situation are extremely critical.¹

Sedlmayr's viewpoint is therefore clearly resigned. We may call his approach towards art and religion negativism. There are, of course, other negativists, too, like Alois Fuchs in his devastating (and rather refreshing if not actually amusing) critique of Chapelle-Notre-Dame-du-Haut, that is, Le Corbusier's famous chapel in Ronchamp.²

We come now to the three positive or at least neutral ways to understand the relationship between modern art and religion. I call them the conceptual (where a particular concept is given a special key role), stylistic, and floating (open and context-based) approaches. If Sedlmayr's negativism was very exclusive, these three other options range from a modest to a very inclusive approach concerning their way to determine how much modern art goes with religion (since each representative of these viewpoints uses theological arguments, there is no obvious reason to distinguish any particularly "theological" stance).

I start from the conceptual approach. A well-known catholic theologian, Günter Rombold, claims that the art of the 20th century is transcendental on the whole. Rombold purposefully uses this concept

in an undetermined sense. He points out that since this philosophical term is promising because it is not limited to any specifically Christian experience, it is thus possible to catch something religiously interesting from those artists, whose works draw from other than strictly Christian sources.³ In practice, Rombold uses the term in various ways, ranging from phenomenological insights (artworks transcend themselves towards the more or less affected onlooker) to fairly holistic significations (artworks transcend in that they create a world view or hint at the absolute).⁴

Wieland Schmied, a German art historian, who arranged the well-known "*Zeichen des Glaubens – Geist der Avantgarde. Religiöse Tendenzen in der Kunst des 20. Jahrhunderts*" (Signs of Faith – Spirit of Avantgarde) exhibition in 1980 in Berlin, looks at modern art through another concept, spirituality. According to Schmied, avant-garde art is spiritualistic. Schmied tries to use this concept to react against autonomy of art, especially against the view that what is important in art is its own material.⁵ On the other hand, he also opposes the reduction of art to something that should be socially relevant.⁶ Concerning the artistic material, Schmied points out that spirituality can express itself both directly and indirectly; indirectly, for example, in the works of Francis Bacon and Arnulf Rainer, in their qualities of

¹ Sedlmayr 1973, 158; Stock 1991, 162.

² Fuchs 1956.

³ Rombold 1980a, 15–16.

⁴ Stock 1991, 175.

⁵ Schmied 1980, 7.

⁶ Schwebel 2002, 139.

perishableness and suffering.⁷ Now, the concept of spirituality is extended very far in Wieland Schmied's hands, covering almost all of modern art. Kandinsky, Mondrian and Malewitsch, Rothko and Newman are easy names, but he also sees spirituality expressed in many other cases, such as surrealist and Dadaist art, Vienna actionism etc. One might see this great extension as a weakness, as it no more explains or demarcates anything. In the case of concepts, one normally expects that the concept is somehow restrictive.

I come now to the third type, the stylistic approach. The most famous thinker who can be classified as a stylistic, is the German-American theologian Paul Tillich. He is actually the only notable modern theologian, who has extensively dealt with art and architecture. His theory of art is based on his idea of correlation between religion and culture. Tillich says that "*wie Kultur in der Substanz Religion ist, so ist Religion in der Erscheinungsform Kultur*" (religion is the substance of culture and culture the form of religion).⁸ Within this framework, an artwork may function as a manifestation of ultimate concern, ultimate concern being Tillich's transformation of the word God into a more experiential (and ontological) concept. Now, according to Tillich, this possibility of manifesting ultimate concern (or ground of being) is closely related to a specific style. Tillich calls such a style "expressive". This does not actually

mean that Tillich makes a fetish of the 1920s expressionism at the expense of naturalism or idealism, although he has been sometimes interpreted in this way. Tillich is rather paying attention to a specific element of articulation, which is clearly present in the art of the 1920, but more or less emergent in other styles as well.⁹ Expressivity is thus a universal quality, but it manifests itself in a particular way in expressive art of the 1920s. It is important to see how Tillich speaks of the concept of style; he calls it "*...Offenbarung des geistigen Gehalts*" (...revelation of the spiritual content). Here Tillich uses the word "Gehalt" instead of "Inhalt", pointing out a very important distinction, *Inhalt* being the ordinary thematic material of an artwork, *Gehalt* the deepest possible meaning-giving factor. Tillich's famous schema of existential question and theological answer implies that the expressive element must be decisive in a seriously religious artwork (instead of realistic or idealistic elements). An existentially powerful artwork creates the question. The answer is then given in theological symbols through language (theology or sermon), but these symbols must be interpreted ontologically, in the "theontological" language which Tillich advocates.

Tillich's theology of culture has had many followers in protestant circles, an important one being Prof. Horst Schwebel from Marburg, who has his own interesting stylistic kind of theory of religious art. He has defended abstract

⁷ Schmied 1980, 9.

⁸ Tillich 1936, 41.

⁹ Palmer 1984, 22.

art as the *sine qua non* in the realm of modern religious art. He maintains in his book *Autonome Kunst im Raum der Kirche* (Autonomous Art in Church Space), that in abstract art there are no leftovers from the three-dimensional world. Instead, abstract art constitutes a disjointed, detached pictorial world, which is – or at least should be – free from such abuses as interpretative texts and labels. What is interesting theologically is that Schwebel finds it possible to see abstract art as a kind of optical paradise. The viewer may catch something of the prospective, real paradise through this optical paradise. The subjective correlate of this optical paradise, namely visual ecstasy, corresponds analogically to the experience of faith in its anticipation of the Eschaton.

I come now to the last type, which I call the floating approach. The point is that this approach is not restrictive at all and that it tries to avoid any predetermination.

According to Austrian art historian Werner Hofmann, who arranged the big Luther exhibition in the Luther year in Hamburg in 1983, modern art is open, wavering and transitory. Instead of cult and aesthetic contemplation, Hofmann argues in a Hegelian fashion for thinking, for intellectual activity, suggesting that museums might actually be better places for modern art than churches. His main point in his exhibition catalogue “*Luther und die Folgen für die Kunst*”

(“Luther and the consequences for art”) is that reformation marked the beginning of a museality period of art, which of course still continues. Martin Luther’s nominalistic thinking and his principle of *adiaphora* concerning artworks were, according to Hofmann, decisive impulses for the freedom of the onlooker, that is, for the “floating” reception of art, as I am calling it.¹⁰

Another thinker, the theologian Rainer Volp, an important figure of modern religious art and architecture in German scene, is also count among those, who don’t try to limit the range of religious art. All modern art is potentially interesting for religion. Volp considers art as a language of its own, but open and competent for communicative situations. It was thus no surprise that he was among the first theologians to use semiotics as a tool to get closer to the artistic language.¹¹ Perhaps the most famous idea of Volp is his concept of an artistic credo which is analogical to a traditional Christian credo in a certain way. This is how Volp resolves the problem of whether an artist working in church space should be a believer or not. All that counts is that he be faithful to his own artistic credo.¹²

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Pietism and the beauty of holiness

A case study from the Anglican-Lutheran encounter in Finland, 1940s¹

Mika K T Pajunen

Anglicans and Lutherans have never been greatly divided by art. After some early hazardous experiments, the mainstream of both traditions took a deep disliking to iconoclasm. Furthermore, both traditions are liturgical in character, and draw from the medieval Western catholic tradition. This, however, does not imply that the liturgical traditions and customs of one are shared by the other. On the contrary, the centuries of separation following the Reformation ensured that differences in liturgy and church art offered a potential source of controversy for those who opposed movement towards church unity. The story of the developing relations between the Church of England and the Evangelical Lutheran Church of Finland after the Second World War demonstrates this well.

The Finnish Church was drawn into the developing Anglican-Lutheran ecumenical co-operation by the Church of Sweden, which led the dialogue from the Lutheran side. Anglicans and Swedish Lutherans had become acquainted with each other on both sides of the Atlantic. Through these contacts, the Church of England had learned to appreciate the inherent catholicity of the Swedish Church, which was tangible not only in thoughts, but in deeds as well. Of all the Nordic Lutheran churches, the Church of Sweden had the highest liturgical tradition and scholarship. The Finnish Church, though for long a part of the Swedish, owed more at the beginning of the twentieth century to pietistic peasant Lutheranism, whereas from the outset the Danish-Norwegian tradition had been closer to continental

¹ This paper is based on my doctoral thesis: *Pajunen* 2008.

Lutheranism. In addition, differing approaches to apostolic succession posed a significant challenge.²

It is thus no surprise that an early Church of England representative, visiting Finland with the intention of exploring the possibility of closer relations in 1927, was warned by a Swedish scholar that the Finnish Church was “lacking [in] both scholarship and beauty of worship.”³ This was a Swedish assessment intended for an English audience; it at least testifies that the aesthetics of liturgy, if not the most central theme, were from the outset on the agenda of ecumenical rapprochement.

Archbishop Lehtonen and the birth of the Liturgical Brethren

The perceived lack of beauty and the austerity of the Finnish Church did not bother the English visitor, the Rt Revd Arthur Cayley Headlam of Gloucester, who steered the Church of England towards *economic intercommunion* with the Finnish Church in the years that followed. On the Finnish side, Headlam’s efforts were met by a rising star: Aleksi Lehtonen, who was elected Bishop of Tampere in the middle of the theological dialogue between the churches in 1933, and elected Archbishop of Turku in 1945.⁴

As an ecumenist and liturgiologist, Lehtonen was an exceptional figure in the Finnish Church. He had visited England several times, becoming acquainted with Anglican theology and church life. He was particularly interested in the Church of England’s theological training and liturgy. There was a clear link between Lehtonen’s Anglican sympathies and his concern to renew Finnish church life, for both derived from his theological orientation. In addition to being influenced by Nathan Söderblom’s evangelical catholicism, Lehtonen drew also from his native sources of evangelical revivalism and the moderate high church tradition of South-Western Finland. Nordic evangelical catholicism, although similar to the liberal catholicism of the Church of England, was little known and understood in Anglican circles. The majority of Finnish Lutherans, whose outlook was of a more pietistic character, were no less ignorant of it.⁵

The pietists tended to see exterior beauty as an obstacle to true encounter with the divine rather than an aid to the pursuit of holiness. The combined effect of rationalism and pietism had, in fact, often reduced the richness of liturgical expression more than had the Reformation in Lutheran areas.⁶ This was especially true in Finland, which had not gone as far as the continental centres in moving towards an ever simpler liturgical expression. However,

² Bell 1948, 51–52; Österlin 1995, 211–244; Pajunen 2008, 20–22.

³ Quoted through Helle 2007, 11; Pajunen 2008, 20–25.

⁴ Pajunen 2008, 23–42, 81–90.

⁵ Brodd 1982, 169–181; Pajunen 2008, 23–24, 90–110.

⁶ Senn 1997, 494–501.

in Finland the use of vestments, for example, became increasingly rare, and the most common form of Sunday service was the Service of the Word, which was presided over by a pastor dressed in a black, knee-length cassock with preaching bands and possibly a black cape.⁷ Such austerity, along with solemn revival meetings and unisonous hymn singing, came to symbolize the true, protestant religion to most of the pietists, who regarded the enrichment of liturgy as a pharisaical endeavour.

On becoming Archbishop of Turku, in accordance with Finnish custom Lehtonen issued an encyclical book for the Archdiocese, which introduced the evangelical catholic aspects of his theology.⁸ While advocating a high-church revival, Lehtonen needed to take into account the possibility of a negative reaction from the pietists. He also entertained the hope of publishing his book in English, which perhaps persuaded him to present the Finnish pietistic tradition in the best possible light:

Nevertheless, the word ‘pietism’ is misleading, particularly when you introduce Finnish Christianity to a foreigner. Pietism is understood in leading protestant countries as an introverted, narrow-minded, anti-cultural movement. Often it is also understood to signify a Christian faith with a rigorous emphasis on law and repentance. In this light,

the word ‘pietism’ inadequately describes our lively Finnish Lutheran peasant Christianity. In any case, the study of church history reveals that our current revival movements are possessed of a wonderfully deep evangelicalism. They wish only to glorify Christ, live in Him alone and see Him as the only hope.⁹

What Lehtonen did not mention was that Finnish pietism had been influenced by English puritanism through English devotional literature, which was being read in Finland as early as the 17th Century.¹⁰

However, Lehtonen acknowledged the challenges posed by a strong pietistic tradition. He suggested that in practice many Finnish Christians thought that their Christian history began only with the Reformation or perhaps, better still, with the Great Pietistic Folk Revival. He wanted the younger clergy especially to gain new and living insights from the earlier phases of Christian history in Finland. He considered that the medieval Finnish Church might have some much needed encouragement to offer, especially in the pursuit of “unity with the rest of Christendom, participation in the common tasks of the Church universal and obtaining language skills and contacts with other Christian centres!”¹¹ The Archbishop’s writing placed great emphasis on the catholicity of the Church in both time and place.

⁷ Kakkuri 1995, 51–53.

⁸ Pajunen 2008, 90–110.

⁹ Lehtonen 1945, 48.

¹⁰ Laine 2000, 394–403.

¹¹ Lehtonen 1945, 42–44.

This emphasis was reinforced by his own experience:

On a late summer day in 1938, I was standing in Durham Cathedral. It is one of the architectural pearls of northern England's middle Middle Age, situated on a romantic lofty hill by which there is a river just like our [river] Aura here in Turku. The chancel echoed with the clear silver voices of the boys chanting the liturgical responses of Evening Prayer. Behind the altar was the tomb of St Cuthbert. We went to the Cathedral Museum, where there were artefacts from as early as perhaps 300, and a bishop's cross from the 7th century. Close to this memorable place were Lindisfarne and Jarrow. I stood amazed. When Bishop Henry came to Finland, this country had already as venerable a Christian history as we have now –. What should we conclude? The more dearly should we hold on to our historical memories! Though we have less of them than, for instance, other Nordic countries, the more should they talk to us. This is a special task for the people and youth of the parishes of south-western Finland. “In nomine Domini”. Arise, south-western Finland, *Fennia stricte sic dicta!* Arise to defend the holiest values of our history, to strengthen the Christian frontline in Finland today! In this you are obliged by your history.¹²

Archbishop Lehtonen considered emulating the Swedish and English high church revivals, but drawing from Finnish sources.

Lehtonen's deep love of liturgy and tradition was evident throughout the book. He gave particular emphasis to the old liturgical customs, kept especially in western Finland, and expressed his hope that some of them might be revived in other parts of the country.¹³ And when discussing ministry, Lehtonen condemned spiritualism, separating as it did soul from body, the spiritual from the material, form from essence, as a misinterpretation of the Reformation tradition.¹⁴

It is noteworthy that when Lehtonen took less care to defend high church ideals against the more obvious low church criticism concerning ‘love of the externals’, his love of tradition and ritual was clear. The Archbishop's high church preferences were something most Finns did not understand and thus sparked no public debate. This only came when these ideas were put into practice, which task fell to the Revd Toivo Harjunpää, whom Lehtonen appointed as his Chaplain in 1945.

Along with his many duties as Archbishop's Chaplain, Harjunpää found time to put into practice some of the ‘cherished ecclesiastical visions’ he shared with the Archbishop. Harjunpää had served as the Finnish Seamen's

¹² Lehtonen 1945, 44–45.

¹³ Lehtonen 1945, 30.

¹⁴ Lehtonen 1945, 40–41.

Pastor in London in the 1930s and throughout the war, which had allowed him to make many meaningful contacts in the Church of England. Although these contacts were for the most part moderate in the Anglican context, their influence made Harjunpää seem quite high church to his compatriots.¹⁵

The first great public occasion influenced by Harjunpää's historical-liturgical high church tendencies came with the revival of the celebration of the feast of St Henry, the patron of Finland and an Englishman, on 19 January 1946. A special liturgical vespers was led by Harjunpää, Lehtonen and the Cathedral Dean at Turku Cathedral. The vespers included the collect of St Henry from the Mikael Agricola Prayer Book, the first and cautiously reformed liturgy in Finnish, and the music was of a high standard, with traditional Finnish liturgical music and new music composed for the occasion.¹⁶

Lehtonen had done the preliminary work for the occasion as early as 1925, when he had published a book on vespers called "Vesperale". This combined a historical study of liturgical developments with practical instructions concerning the organising of vespers with examples. The book placed special emphasis on evensong in the Church of England and the revival of vespers

in the continental protestant churches in the 19th century.¹⁷ His election as Archbishop and his appointment of Harjunpää, an able church musician and liturgical scholar, thus provided Lehtonen with an opportunity further to develop the liturgical life of his diocese along evangelical catholic lines. The connection with contemporary Anglicanism was obvious: the focus on the Mikael Agricola Prayer Book brings to mind the Church of England Prayer Book catholic ethos.

Harjunpää also sought to educate the clergy through lectures about ecumenism and Anglicanism.¹⁸ A striking example of the didactic activities of Harjunpää and Lehtonen was "the Scientific Lecture Days of the Archdiocese of Turku", which gathered more than 150 clergy from across the diocese and beyond. The Days had an ecclesiological theme, with Harjunpää lecturing on "the Church according to the Anglican understanding" and Lehtonen on the renaissance of liturgical life.¹⁹

Lehtonen's lecture revealed the close link between his Anglican influences and his passion for liturgical revival. He emphasized the enduring charismatic inspiration of the liturgical and institutional life of the Church. He promoted the renaissance of liturgical and sacramental life according to the

¹⁵ *Pajunen* 2008, 51, 85, 111–119.

¹⁶ *Hjä* 4/25.1.1946 Piispa Henrikin muistoa vietetty Turussa; *Pajunen* 2008, 178.

¹⁷ *Lehtonen* 1925.

¹⁸ *Kmaa* 47/12.17.1946 Papiston kesäkurssit 8–12.7.46 Seurakuntaopistossa Järvenpäässä; *Pajunen* 2008, 180–181.

¹⁹ *Hjä* 44/1.11.1946 Puolentoista sataa pappia koolla Turun tieteellisillä luentokursseilla; *Pajunen* 2008, 181.

experience of the Church of England, and decried the tendency to substitute a variety of occasional preaching meetings for sacramental worship. He wished to follow the Anglican example in reviving liturgical customs and frequent communicating, and criticised the decreasing lay participation in the liturgy together with the decreasing use of vestments, ornaments and liturgical forms among the clergy.²⁰

In addition to organising great public occasions, Harjunpää established a circle to promote his liturgical reforms. The inaugural meeting of the Liturgical Brethren was attended by twelve Finnish Lutheran pastors, theologians and church musicians, along with many of their wives, at Harjunpää's home, called St Henry's House, at Vasaramäki parish centre, on 2 December 1946.²¹

The Revd Martti Parvio was present at the meeting. He and Harjunpää were kindred spirits. Parvio later recalled Harjunpää's plans based on the minutes of the meeting:

In his outline Harjunpää suggested the establishment of a circle where it would be possible to realize the ideas of liturgical renewal. He stressed that there was a natural coincidence of interest. The purpose was not to attack anybody, but rather to look forward to a new reformation. The spiritual heritage, the Lutheran Confession, the Word and Sacraments were

binding, but we had also to build on that which promotes the unity of the whole Church of Christ. In this context, he pointed out that the Finnish Hymnal was both Lutheran and ecumenical with regard to texts and melodies. He dismissed the idea of a special Finnish Christianity and emphasized that in Lutheranism the theology of pulpit and altar had generally been balanced. This being so, a new ecclesiastical revival was needed. The liturgy should be the task of the whole local congregation. It was the clergy rather than the laity who often hindered this. The Church's year should be lived with daily. The *musica sacra* and *ordines minores* should be revived and restored. There should be life in the *ecclesia*.²²

Harjunpää's plan was both deeply Lutheran and ecumenical in nature, but the practical suggestions reflected in essence very much what the liturgical revival had achieved in the Church of England.

The link between Harjunpää's circle's aim to promote a "new reformation" and Anglican influences was also noted by Parvio, who later recalled how Archbishop Lehtonen had sent him for three months to Great Britain in the autumn of 1947 and that members of the Archbishop's family had participated in the activities of the circle.²³ This is another sign that Lehtonen used

²⁰ *Hjä 44/1.11.1946 Puolentoista sataa pappia koolla Turun tieteellisillä luentokursseilla; Pajunen 2008, 181–182.*

²¹ *Parvio 1977, 121–122; Pajunen 2008, 183.*

²² *Parvio 1977, 122.*

²³ *Parvio 1977, 124.*

relations with the Church of England as a channel to provide liturgical stimulus to the life of the Finnish Church. Whatever his sympathies, Archbishop Lehtonen never participated in the circle's meetings; his wife and sons did, however. He wished to avoid seeming to take sides or being seen to belong to any particular party for the sake of the unity of his diocese.²⁴ Notable exceptions to this rule were the above mentioned writings and lectures.

From pietist rebuke to wholesale reappraisal

Not everyone approved of the endeavours of Harjunpää and circle. Opposition to the Liturgical Brethren and the high church revival supported by the Archbishop began to develop towards the end of 1947. It began with a debate in the Finnish theological magazine *Vartija* initiated by the Revd Risto Nivari, who had been involved with the Liturgical Brethren. Nivari's article was entitled "Is There Eucharistic Magic?" He emphasized the promissory character of the Eucharist against its more mystical elements and ceremonies. Nivari was answered by Parvio, who presented ideas discussed and studied in the circle.²⁵ The debate was important in that it introduced high church ideas and the ideals of the Liturgical Brethren to a wider audience of academic theologians in Finland. However, it was not enough

to spark a large-scale public debate among Finnish church people; such a debate required exposure in the popular press.²⁶

In January 1948, the journalist Jorma Lundén attended a meeting of the Liturgical Brethren and wrote two articles about his experience. The first was published in a local newspaper in Turku, describing the programme of the circle's meeting in Masku and carrying an interview with Harjunpää, who stressed that the circle's purpose was to promote deeper study of worship on the basis of the Lutheran tradition and Confessions. Harjunpää also hoped to see a wider interest in the liturgical tradition of the Church of England. He stressed that the circle did not aim to cause division in church life, but rather to be a positive and uniting force gaining participation of clergy and church musicians from different pietistic revival movements and both Finnish and Swedish language groups.²⁷

The subject was of general interest and an interview with Harjunpää was published in the leading national magazine *Suomen Kuvalehti*. Alongside this, *Suomen Kuvalehti* described a celebration of Holy Communion in Masku parish church, which was followed by a lecture by Parvio on English church music, and an interview with Harjunpää. Harjunpää averred that one could not ignore the exterior beauty

²⁴ Interview of the Rt Revd Samuel Lehtonen 11.5.2000; The Interview of Metropolitan Elder John of Nicaea 10.3.2008; *Pajunen* 2008, 184–185.

²⁵ *Parvio* 1977, 126; *Kares* 1978, 312; *Pajunen* 2008, 256.

²⁶ *Pajunen* 2008, 256.

²⁷ *Parvio* 1977, 126; *Pajunen* 2008, 256–257.

of worship, and nor should one seek to exclude music and the visual arts in worship as human beings were of both flesh and spirit.²⁸

The fact that the articles were published outside the traditional church press ensured that they were noticed by friend and foe alike. Such publicity given to high church ideas was bound to provoke a rebuke from their opponents. However, the fierceness of the opposition must have come as a surprise to Harjunpää and the rest of the circle. The opposition was led by one of the pietist leaders of the Awakened Ones²⁹, the Revd Dr Theol h.c. Olavi Kares, who had observed the circle for some time with growing distaste.³⁰

Kares recalls in his memoirs of having first become familiar with the Liturgical Brethren through a radio broadcast from Masku parish church in the autumn of 1947. According to Kares, Archbishop Lehtonen had taken a positive view of the service, which had in general aroused very mixed feelings. Lehtonen had discussed the service with Kares and Bishop Väinö Malmivaara during a meeting of the committee preparing the revision of the Finnish Lutheran Liturgy in Turku on 25 October 1947.³¹ Kares records the conversation in his diary:

He [Lehtonen] began almost immediately to speak about 'the bishop Hemming festival' held in Masku,

where the so called Liturgical Brethren had held their semi-catholic services in the presence of the Archbishop. Lehtonen told of having received a letter from Helsinki much admiring the Masku service, and then he turned to Malmivaara and asked how it had come across to him on the radio. Malmivaara replied in a dour and weighty way: 'Up north it sounded very alien and strange.' When the Archbishop, who was a little taken aback by Malmivaara's words, looked at me, I said for my own part: 'Here in southwestern Finland it seemed to many of us that what was being offered was a Greek-Catholic service.' The situation was tense. The Archbishop quickly changed the subject. The matter was thus left. When we were returning from the meeting, Bishop Malmivaara said: 'It was good that I got to say what I think about that.' And indeed Lehtonen was left in no doubt about what the Awakened clergy thought about this sort of Anglo-Catholic affair.³²

Kares' account confirms that the leading pietists in Finland connected the efforts of the Liturgical Brethren with Anglo-Catholic influence from the outset, and saw Archbishop Lehtonen as supporting the movement.

Finally, the public attention given to the circle caused Kares to go public:

²⁸ *Parvio* 1977, 126; *Pajunen* 2008, 257.

²⁹ A pietist movement deriving from Paavo Ruotsalainen.

³⁰ *Pajunen* 2008, 257.

³¹ *Kares* 1978, 308; *Pajunen* 2008, 257.

³² *Kares* 1978, 308–309.

he wrote an extensive, provocative letter to the editor of *Kotimaa*, the leading Finnish church paper, in late January 1948. The letter was full of spite towards all things liturgical. Kares especially criticised the use of vestments and the high church understanding of sacraments. He compared vestments with Santa Claus costumes and claimed that "every manly man, whether pastor or parishioner, was at least amused by these festive decorations, if nothing else."³³ Fancy dress was best left to women and children. In support of his observation Kares quoted a recent poem by the Revd Jaakko Haavio criticising the Liturgical Brethren for the dishonest aesthetics of their liturgical practices.³⁴ It is notable, however, that this was the only time an argument that hinted at effeminacy appeared in the public debate, with the exception of the poem itself.³⁵

In relation to the sacraments, Kares continued on the lines of Nivari in *Vartija* criticising Parvio and especially the Swedish Lutheran Fr Gunnar Rosendal. Kares was particularly horrified by Rosendal's practice of the ablutions and the possibility that the Roman Catholic doctrine of transubstantiation was thus creeping into Lutheranism.³⁶ Kares

mentioned unwanted Anglo-Catholic influence three times, making his point very clear:

The position of the Lutheran Church in the world today is difficult. Finnish pastors and theologians cannot make study trips to the native land of Lutheranism. The trips are thus made to the Reformed world. As an undeniable result there is this Anglo-Catholic tendency about which I would prefer not to speak any more at the moment – but that time may yet come.³⁷

Kares' criticism drew together all the traditional Finnish objections to Anglicanism: it was seen on the one hand as too reformed and on the other as too catholic. This represented a dangerous liberty when compared with Finnish Lutheran uniformity. For Kares, traditional Lutheran pietism was the true path to be taken by Church of Finland people. Any departure from this was seen as unpatriotic and un-Lutheran.³⁸

Kares' accusation was reinforced by his connecting of liturgical renewal with a pharisaism he stated those who had already survived the war could do without. He sought to ridicule the

³³ *Kmaa* 9/30.1.1948 Juhana-kuninkaan "Punainen kirja" alkanut kummitella vanhassa Turussa; *Parvio* 1977, 127.

³⁴ *Kmaa* 9/30.1.1948 Juhana-kuninkaan "Punainen kirja" alkanut kummitella vanhassa Turussa; *Parvio* 1977, 127; Kares 1978, 309–310; *Pajunen* 2008, 258.

³⁵ *Pajunen* 2008, 258.

³⁶ *Kmaa* 9/30.1.1948 Juhana-kuninkaan "Punainen kirja" alkanut kummitella vanhassa Turussa; *Parvio* 1977, 127; *Pajunen* 2008, 259.

³⁷ *Kmaa* 9/30.1.1948 Juhana-kuninkaan "Punainen kirja" alkanut kummitella vanhassa Turussa.

³⁸ *Pajunen* 2008, 259.

movement as unpatriotic. Yet Kares tried to keep Archbishop Lehtonen out of any public controversy. He had supported Lehtonen among the clergy of his movement in the archiepiscopal elections, and respected his spirituality. Kares did not want to offend or accuse his Archbishop whom he held in high regard and considered his friend, in spite of their differences.³⁹

This regard was reciprocated. Lehtonen also wished to avoid any controversy with the pietists in his diocese and aimed to support the unity of the church. In this respect he was no party man and did not wish to force his high church ideas on others, which his friendships across the liturgical divide confirm.⁴⁰ Harjunpää shared this liberal attitude towards people of other persuasions. He was too gentle a person for a heated public debate. Instead he tried to reason and seek reconciliation with Kares through private correspondence, though largely in vain.⁴¹ Kares thought that Harjunpää had no sense of humour, for he took his 'humorous metaphors' so seriously.⁴²

Keeping Lehtonen out of the debate was less of a concern to another renowned pietist and a distinguished Lutheran scholar, Professor Osmo Tiililä of Helsinki University. Tiililä supported Kares in the next issue of *Kotimaa* by

stating that Lutheranism was the best possible biblical form of Christianity, which meant that there should be no departure from it. He saw the Liturgical Brethren as shaking the foundation of Lutheranism and criticised those in responsible positions in the church for allowing this. Everyone knew that the cult influenced dogma as much as dogma the cult. Tiililä stated that Kares' long letter "could not but receive the full support of church people as a point of principle" and rejoiced that "someone had dared to raise his voice on a matter that many had wondered about, waiting in vain for a redirection from those with responsibility."⁴³ This criticism was clearly directed towards Lehtonen, who continued to abstain from the debate.⁴⁴

The public defence of the Liturgical Brethren fell to its secretary, the Revd Martti Parvio, who replied in *Kotimaa* to Kares' criticism. Parvio corrected the obvious factual mistakes Kares had made and asked for room for the circle in the Finnish Church. Furthermore, he pointed out that the circle's liturgical practices, such as chanting the preface, were no alien innovation, but appeared in the Finnish Lutheran Service Books until the end of the eighteenth century. Parvio underlined that the circle did not have to search for these things in England, but that their own "Lutheran

³⁹ *Kmaa* 9/30.1.1948 Juhana-kuninkaan "Punainen kirja" alkanut kummitella vanhassa Turussa; *Parvio* 1977, 127; *Kares* 1978, 177–179, 309; *Pajunen* 2008, 259.

⁴⁰ The Interview of the the Rt Revd Samuel Lehtonen 11.5.2000.

⁴¹ KA EG 6 Harjunpää to Gulin 2.2.1948.

⁴² *Kares* 1978, 311–312; *Pajunen* 2008, 259.

⁴³ *Kmaa* 10/ 3.2.1948 Kotimaan viime numero.

⁴⁴ *Pajunen* 2008, 259–260.

tradition was liturgically rich and precious enough.”⁴⁵ What Parvio omitted to say was that the growing interest in liturgical revival was linked with interest in Anglicanism, and that the circle’s methods were very close to those of the Anglo-Catholic revival.⁴⁶

Parvio did, however, stress the importance of the Finnish Lutheran Church’s special relationship with the Church of England, and told Kares that there was no need to blacken this noble sister church at a time when the Finnish Church had experienced so much love and care from the Church of England. Parvio was convinced of the deep fellowship the Church of Finland enjoyed with the Church of England, which he held in high regard.⁴⁷

Parvio was ready to defend his convictions about the Eucharist at the Turku Archdiocesan Chapter, if that was what Kares wanted. He analysed Kares’ views, suggesting that they followed a reformed path, in which “the inner word” was stressed at the expense of external forms and the means of grace tied to these forms. Parvio stressed that the circle had no intention of engaging in any polemic on liturgical matters with Kares, who admitted his inexperience in such matters. He should have first studied the matter himself before explaining it to the general public in a

newspaper.⁴⁸ If Kares’ attack had been ungracious, there was also a great deal of polemic in Parvio’s answer.⁴⁹

The next issue added to the debate with a response from Kares and a comment from the Revd Haakon Wainio criticising Kares’ original letter for its intolerance towards the Finnish Orthodox, whose liturgical life Kares had ridiculed with an anecdote about an elderly Awakened man’s comments on the Divine Liturgy as a comedy. Wainio welcomed healthy criticism, but decried what he saw as a ruthlessness which, lacking the biblical impulse for unity in the spirit of love, produced bitter fruits.⁵⁰

For his part, Kares continued along his earlier lines, playing down the whole affair and the gravity of his mistakes with a light tone. He was not convinced by Parvio’s public and Harjunpää’s private affirmations that the Liturgical Brethren were acting on a totally Lutheran basis; the same was claimed by Rosendal, who, Kares had heard, even experimented with incense. In spite of their claims to be building on the Lutheran tradition, Kares saw the Liturgical Brethren as trying to recover whatever fragmentary vestiges of the catholic tradition remained within Lutheranism. This, he said, was confirmed by their interest in vestments and clerical dress.⁵¹ Kares’ obsession with vestments bordered on

⁴⁵ *Kmaa* 11/ 6.2.1948 Vastinetta tri Olavi Karekselle.

⁴⁶ *Pajunen* 2008, 260.

⁴⁷ *Kmaa* 11/ 6.2.1948 Vastinetta tri Olavi Karekselle; *Pajunen* 2008, 261.

⁴⁸ *Kmaa* 11/ 6.2.1948 Vastinetta tri Olavi Karekselle.

⁴⁹ *Pajunen* 2008, 261.

⁵⁰ *Kmaa* 12/10.2.1948 Suvaitsemattomuutta; *Pajunen* 2008, 261.

⁵¹ *Kmaa* 12/10.2.1948 Vielä sananen Turun ”liturgisille veljille”; *Pajunen* 2008, 261–262.

the pathological, a fact that did not go unnoticed by his contemporaries.⁵²

The debate developed into an argument about the correct interpretation of the Lutheran tradition. Kares' interpretation of Lutheranism was based on conservative continental Lutheranism and the Finnish pietistic tradition, which understood Lutheranism as a strict antithesis of Catholicism. Evangelical catholic ecclesiology and church-life were apostasy. This left little room for any synthesis or compromise between the parties. However, Kares was clearly inspired to continue the debate as he had received so much support from the various different pietistic revival movements during the week. This he saw as confirming "the humble, inner and truthful" qualities of Finnish Christianity, which was unlikely to react positively to high church ideas. He suspected that the Liturgical Brethren drew some people from these revival movements, as they claimed, but thought that even the traditionally sacramental Finnish "Evangelicals"⁵³ were unlikely as a body to support the movement.⁵⁴

Perhaps Kares understood that his humorous style had indeed been insulting, for he apologized for addressing such a serious matter with humour.

On the other hand, the matter was so serious, with some churches and parish halls becoming "the laboratories of this 'festive play-acting'", that the time for a ceasefire had not yet come. Kares only stepped back in his attitude towards the Church of England, which he denied having blackened; indeed, he claimed that this accusation had come to him as a surprise.⁵⁵ This is likely to have stemmed more from Kares' desire to preserve good relations with his anglophile Archbishop than from any real sympathy for the Church of England and Anglicanism.⁵⁶

The debate aroused little interest in the Church of England. The opposition to liturgical renewal, and its connection with Anglican relations, was noted by the Anglican visitors to Finland, but induced no response. There were certainly some ecumenically minded high church Anglicans who supported at least in spirit the efforts of their Nordic colleagues, but they were very few and had a limited influence on both churches. Furthermore, the Church of England leadership, if and when interested, was more concerned to support encounter and friendship between church people of all persuasions than it was to promote the relations of particular parties.⁵⁷

⁵² The Interview of the Rt Revd Samuel Lehtonen 11.5.2000; *Pajunen* 2008, 262.

⁵³ A Finnish Lutheran revival movement centred around the Finnish Evangelical Association commonly known as "Evangelicals". The term 'evangelical' refers in this respect more to 'protestant', and to the movement's insistence on the faithfulness to the Lutheran confessions and the centrality of the means of grace, in particularly with regard to baptismal regeneration.

⁵⁴ *Kmaa* 12/10.2.1948 Vielä sananen Turun "liturgisille veljille"; *Pajunen* 2008, 262.

⁵⁵ *Kmaa* 12/10.2.1948 Vielä sananen Turun "liturgisille veljille".

⁵⁶ *Pajunen* 2008, 262–263.

⁵⁷ *Pajunen* 2008, 185, 198–199, 234–237.

The best definition of this policy was given by the Acting General Secretary of the Council of Foreign Relations, the Revd Dr G.L. Prestige, who explained the general policy towards the Lutheran Churches in May 1950:

Personally, I think there is a good deal to be said for some drawing together of persons professing High Church principles in Anglican, Lutheran and Old Catholic bodies. But it is essential, to my mind, that they should be at great pains not to split, or seem to desire to split, Lutheranism into two lumps – the one “Episcopal Lutheranism” and the other “non-Episcopal Lutheranism.” I feel strongly conscious of two things: (1) that all Lutherans are Lutherans first and fundamentally (just as virtually all Anglicans are Anglicans first and fundamentally), (2) that any High Church influence on Lutheran or Reformed bodies should work like leaven from inside, and not like high explosives from outside.⁵⁸

However, the very fact that this needed to be said suggests it was not a universally held view.

The Finnish debate concluded with Professor Yrjö J.E. Alanen’s letter in the next issue. Alanen tried to understand both arguments, and both sides saw his contribution as conciliatory. He agreed with Tiililä that liturgical experimentation could introduce dangerous

changes to theology. As an example he took the adoration of the consecrated elements outside the context of the Eucharist, which he saw as “un-Lutheran, un-Biblical and magical”. As an outsider to the actual debate he concluded that even if what was wrong and unnecessary should be avoided, no one should mock the good intentions of those who defended the sanctity of the holy.⁵⁹

The debate died out as quickly as it had flared. It ensured that the Liturgical Brethren were now much better known in Finland than before. Parvio later suggested that this may have given the circle greater influence than it might otherwise have had, though the opposition to the circle remained strong.⁶⁰

However, the debate came also to signify the beginning of the end for the circle. Later the same year, Harjunpää emigrated to the USA, where he made a career as a liturgical scholar, and the ailing Archbishop Lehtonen died at Easter in 1951.⁶¹ Its legacy was thus left to Parvio, who later became Professor of Church History at Helsinki University, and Kares, who would soon be a member of the liturgical committee revising the Evangelical Lutheran Church of Finland Agenda, and was later Bishop of Kuopio. He still refused whenever he could to wear any vestments.

The fact that the debate had made a strong and unpleasant impression on all

⁵⁸ LPL CFR LR file 117/2 Prestige to Cockburn 17.5.1950; *Pajunen* 2008, 369.

⁵⁹ *Parvio* 1977, 127; *Kares* 1978, 313; *Pajunen* 2008, 263.

⁶⁰ *Parvio* 1977, 127; *Pajunen* 2008, 263.

⁶¹ *Pajunen* 2008, 270–275, 380–383.

concerned is confirmed by the attention given to the episode even much later: Parvio wrote an article about it in a book written in honour of Harjunpää in 1977; and Kares gave it much room in his memoirs published a year later.⁶² Kares' memoirs confirm that his attack on the Liturgical Brethren stemmed from his conviction that the high church movement was alien and detrimental to the post-war "brothers-in-arms" spirit, emphasizing as it did ministry and liturgy in a manner insulting to "the democracy of the people of God", "the internally and externally humble centre of the Lutheran ministry of the servant of the word". He linked the high church revival with the influence of the Church of England from the 1930s onwards.⁶³ For Kares the Liturgical Brethren and the high church movement concentrated on secondary, external issues, which obstructed the true proclamation of the gospel.⁶⁴

According to Kares, this was even more harmful in the post-war situation: the majority of younger clergy had shared the fears and horrors of their parishioners on the front line, winning their confidence and breaking down the traditional barriers of class and education between clergy and laity. He saw the liturgical and high church revival, with its emphasis on ministry

and sacraments, as rebuilding this barrier. One way or another, he failed to see the admirable parish work pursued, for example, by Harjunpää in his Vasaramäki parish in a working class area.⁶⁵ Kares was thus prevented by the liturgical forms he criticised from seeing the dedication with which many of the high church clergy served the ordinary parish people he claimed to champion.⁶⁶

There is a clear link between this controversy and one prompted some years later by the Revd Erkki Niinivaara's book *The Secular and the Spiritual*. Niinivaara criticised the strong dichotomy between the external and the internal, the secular and the spiritual in Finnish Lutheran pietism, and provoked much debate, involving Tiilikä and other participants in the earlier debate. Niinivaara's controversy received more attention because it stemmed from Lundian theology, which was much better known and more widely supported in Finland than the tiny high church movement influenced by contacts with the Churches of England and Sweden.⁶⁷ In the end, liturgical reform did not concern very many people in the Finnish Church, and those who were concerned preferred to continue their experiments for the most part outside the limelight.⁶⁸

⁶² Parvio 1977; Kares 1978; Pajunen 2008, 263.

⁶³ Kares 1978, 308.

⁶⁴ Pajunen 2008, 263–264.

⁶⁵ The Interview of the Rt Revd Samuel Lehtonen 11.5.2000.

⁶⁶ Pajunen 2008, 264.

⁶⁷ Ahola 2001, 488–490; Heiene 2005, 125.

⁶⁸ Pajunen 2008, 264.

Interestingly, sixty years later most of the agenda of the Liturgical Brethren has become commonplace in the Finnish Church. The use of vestments is universal once again and there is very little if any outright criticism of external beauty in worship, even if the liturgical expression and its variations are still modest in comparison with Anglican practice. The underlying ideology, however, has changed, even among the pietists. This change is the result of many factors, but the influence of the early work of the Liturgical Brethren and Archbishop Lehtonen should not be forgotten in any consideration of the formation of church life today.

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IV Living in Communion, the Porvoo Churches' Primates' Meeting, Porvoo 12.–13.10.2009

The Porvoo Churches

Living in Communion in Finland 1996–2009

Tomi Karttunen

A Historical Overview

Already before the signing of the Porvoo Common Statement, there had been a tradition of Lutheran English worship services in Finland – in Helsinki already since the 1960s – and regular Anglican worship since 1921.¹ Moreover, in Tampere, the third biggest city in Finland, and nowadays the biggest Lutheran diocese in our country, there have regularly been divine services in English since the 1970s. Some students of the Technical University in Tampere wanted to have English services for natural reasons: they couldn't understand or speak Finnish. Yet these services are a relatively new phenomenon which has been developing due to the increasing internationalization of our rather homogeneous country. The

immigration has been especially rapid since the 1990s. From this point of view the Porvoo Declaration has also served ecumenism quite practically.

Before the year 1996 there had also been Finnish Lutheran pastors who had "Permission to Officiate" (PTO). For instance, Rev. Dr. Jaakko Rusama preached in the Anglican services in Finland already in the 1980s. After all, we've had Eucharistic Communion with the Church of England since 1936, and for instance the Anglo-Scandinavian, nowadays the Anglo-Nordic-Baltic, theological conferences, have been held regularly since 1929. Jaakko Rusama, Heikki Kotila and Henrik Smedjebacka were the first to have the official rights to minister in the Anglican services since 1996. There have also been Finnish

¹ To the history of "The Anglican Presence in Finland" and to the beginning of the Porvoo co-operation the article of Rupert Moreton in *Reseptio* 2/1999, 46–49. In the beginning most of the Anglicans were refugees from St. Petersburg.

priests who have served in Britain – for instance Rev. Jussi Rytönen in London.

Anglican and Lutheran Anglican parish work in Finland

Before more detailed analysis and conclusions, I give you a brief summary of the development of the Lutheran-Anglican parish work here in Finland. In the years 1999 and 2000, there were preliminary discussions about recruiting a Lutheran assisting priest, on the basis of the Porvoo Agreement, for the Anglican chaplaincy in Helsinki. At the beginning there were canonical challenges. After all, the leading principle in the church law of the Evangelical Lutheran Church of Finland still is that a person officially employed by the Church for spiritual work must be a member of the Lutheran church. Some juridical changes were made, and now according to the church law:

In an office of the church, parish or parish union or in a work with permanent character dealing with the divine service, churchly ceremonies, diaconia or education can only be a member of the Evangelical Lutheran Church. The diocesan chapter can admit a dispensation from this requirement of qualification to a minister of another Christian church or religious community, if the synod has accepted an agreement made with this church or religious community about the preconditions of the mutual administration of the clerical ministry. The dispensation can be admitted until further notice or within a limited time (28.12.2001/1473).

As we know, according to the Porvoo Declaration, “we commit ourselves to regard baptized members of all our churches as members of our own” and “to welcome persons episcopally ordained in any of our churches to the office of bishop, priest or deacon to serve, by invitation and in accordance with any regulations which may from time to time be in force, in that ministry in the receiving church without re-ordination”.

In 2001 the regulations in the Evangelical Lutheran Church of Finland (ELCF) allowed new arrangements, so that the interchangeability could also take place between the ELCF and the other Porvoo Churches in practice. The Anglican Chaplaincy in Finland, the Anglican diocese of Europe and the parish unions of Helsinki and Espoo together arranged the financing, and on All Saints Day in the autumn of 2001, Mika Pajunen was ordained in Helsinki by Bishop Eero Huovinen and included, from the Lutheran point of view, into the clergy of the diocesan parish of Helsinki, although the intention was that he would mainly serve the needs of the work of the Anglican Chaplaincy. According to our knowledge, this was the first time a Lutheran bishop ordained a Lutheran priest to minister in an Anglican congregation. According to the standard procedure, the bishop of the Gibraltar diocese, Henry Scriven, installed Rev. Mika Pajunen to minister in the Anglican Church in Finland in January 2002. After that, both the Lutheran and the Anglican Churches have regarded Rev. Dr Mika Pajunen as a priest of their own with both Lutheran and Anglican oversight.

The development in Helsinki was natural, in the sense that the Anglican St. Nicholas Congregation had already had the opportunity to freely use the churches and other space of the cathedral parish for years before that. Dean Mikko Heikka welcomed Chaplain Rupert Moreton, who has been a chaplain in Finland since 1998, to regard his congregation as one district of the parish. The project, which also financially allowed the work of Rev. Dr. Mika Pajunen, lasted from 2002 to 2004. Rev. Dr. Pajunen wrote a report of his work which has been used as background material for this presentation. Rev. Ville Aalo from Tampere and the Working group for Anglican Relations of the Department for International Relations of the Church Council of the Evangelical Lutheran Church of Finland have also given me valuable insights.

Today, the Anglican Church in Finland has two paid employees, Rupert Moreton and Tuomas Mäkipää, and in addition to this, there are two non-stipendiary ministers and some readers (and PTOs). Volunteer work is of great importance. The Evangelical Lutheran Church of Finland is blessed by opportunities to employ persons for various purposes, but we have something to learn about the way volunteers work in the Anglican congregations. For instance in this respect, the Anglican chaplaincy in Finland has shown a good example to us, although of course, we also have a tradition of volunteer work which we are trying to develop further.

Although the welcoming was warm, after the three-year-project Mika Pajunen evaluated that the relation of the Anglican Chaplaincy to the cathedral

parish of Helsinki was not as close as it could have been. The work of the chaplaincy was not familiar, and the meaning of the Porvoo Common Statement was not quite clear. Years later, there is still work to do in this respect. Tuomas Mäkipää succeeded Mika Pajunen, although, at least so far, as deacon in the Anglican Chaplaincy. The parish unions of Helsinki and Espoo and the Church Council of the ELCF have supported his work financially and through regular meetings twice a year of the Working group for Anglican relations.

Before I come to the special challenges in Helsinki, I will give an overview of the Anglican work elsewhere in Finland, outside of Helsinki: Espoo, Turku, Tampere, Oulu, Salo, Pori and Kuopio. At the national level, from the perspective of Lutheran-Anglican parish work, the jewels of the crown can be seen in Tampere, Salo and Espoo. In his report, Reverend Mika Pajunen especially emphasizes the importance of the so-called Tampere model. That is why I describe the work in Tampere in a more detailed manner.

“The Tampere Model” for Lutheran-Anglican Co-operation in Finland

In Tampere, Anglican worship services in English have been arranged every Sunday since 1997. The input of Rev. *Veli-Pekka Järvinen* from the side of the parish union, Bishop *Juha Pihkala* and the activeness of the Anglican reader *Emmanuel Eneh* – originally from Nigeria – were decisive for their good beginning. The visits of the International

Church from Helsinki to Tampere, by Rev. Lloyd Swanz (ELCA) and Rev. Ilkka Mäkelä from the department for foreign relations of the Church Council, in the 1970s already paved the way for the independent parish work in English. This kind of English worship services, according to the ELCA manual, were celebrated also in Kuopio, Oulu, Kotka, Turku and Salo. Rev. Maunu Sinnemäki, the Chair of the Committee for the work among the foreigners (ELCF), and Aimo T. Nikolainen, Bishop of Helsinki, also contributed to the early development of the English parish work in the 1960s and 70s – and thus to the rise of the “Tampere model”.

In the 1980s the English worship services had been celebrated in Tampere about once a month according to the manual of the American Lutherans – administrated by, for instance, Rev. Matti Repo, now the Rt. Rev. Dr. Repo, Bishop of Tampere. At the end of the 1990s, the English Service was celebrated in Tampere three times a month according to the Lutheran and once a month according to the Anglican agenda. Later, since the turn of the millennium, the services have been arranged only according to the Anglican order, in order to avoid unnecessary confusion. The English Service –community was named *The International Congregation of Christ the King, Tampere* (ICCK) in 2005.

The 2008 annual report of this congregation in Tampere shows that there has been a steady rise in the numbers of the worshippers during recent years. In 2008, there were 2115 worshippers, and Holy Communion was received by 1433 persons. In 2007, the corresponding

numbers were 2029 and 1269, and in 2006, 1509 and 1031. The ICCK is a joint ministry and co-operation between the Lutheran parish union of Tampere and the Anglican Church in Finland. Currently, the Anglican priest-in-charge is Rev. Rupert Moreton from the St. Nicholas Congregation in Helsinki, and the Lutheran counterpart is Rev. Ville Aalo from the parish union of Tampere.

The services have thus been celebrated in the Old Church of Tampere according to the Anglican liturgy. Rev. Moreton has administered the service about once a month, and the rest of the services have been taken care of in turns by priests from different local parishes in Tampere. The reader, Emmanuel Eneh, has also cooperated in the services. The music in the services is mostly modern worship songs from the book called *Songs of Fellowship*, but traditional hymns are also used. The input of the volunteers is very important. This is also encouraging when one thinks of the aims of the renewal of the Lutheran services.

Sunday school was arranged 43 times during the services in 2008. Six volunteer teachers were involved. On average, about 5 children weekly and altogether 32 children participated in Sunday school. Bible studies were arranged irregularly. Five persons were involved. There were also some special events. In August, Rev. *Keith Archer* from the Diocese of Manchester preached at the service, and in September Rev. *Virginia Price* from the Diocese of Delaware-Maryland, synod of the ELCA, was the guest preacher. The Diocese of Tampere has an official twin

Diocese –relationship with the Diocese of Manchester. There have also been some discussions about a twin Diocese –relationship with the Dioceses of Edinburgh and Espoo. In addition to the friendship at the Diocese-level, there is also a fresh Anglican-Lutheran twin parish -relationship between the Härmälä parish of the Tampere parish union and the British Anglican St. Mary congregation in Manchester.

Most of the parish members in the ICCK are immigrants with an African background. Most of them are studying in Tampere or have otherwise already been in the country for some years. Native Finns are also attending, because for some reason, they experience the ICCK as their spiritual home. Usually, these Finns have also lived abroad during their lifetime, or they have a multicultural family. The people with an African background are mostly Anglicans and Lutherans, but there are also, for instance, Roman Catholics and Pentecostals.

Rev. Mika Pajunen has seen the so-called Tampere model as the most promising alternative in Lutheran-Anglican co-operation in Finland. The English service in Tampere is both a working form of the Lutheran parish union and a congregation of the Anglican Church in Finland – the International Congregation of Christ the King. Both partners are independently responsible for the confessional identity in the common congregation. From the Lutheran side, an ordained priest of a church with which we are in a relationship of communion may work temporarily in a parish with the permission of the Lutheran vicar, but when the work has

a permanent character, the bishop and the diocesan chapter must be consulted - even in the case of Porvoo Churches. From the Anglican side, the priests need the bishop's permission to officiate. Nowadays, as mentioned, the Lutheran priest responsible for the English work in Tampere is a Lutheran priest in charge of an Anglican congregation. It has been decided that the liturgy and the calendar of the Church of England will be used in the congregation.

Currently, there are plans to organize the congregation according to the Associations Act in Finland as an independent unit in cooperation with the parish union. After that the congregation could also make legally binding contracts with the parish union. Thus, to some degree it seems to get an analogous legal status with the old Finnish revival movements of our Church. They, of course, work within the Evangelical Lutheran Church, and their priests are Lutheran priests in our Church, but they have an organization of their own regarded as an association from the secular law point of view. So far the co-operation has worked well also on the basis of good will and mutual trust. Yet it is seen that it is more stable to build also a legal basis.

Yet, even the Tampere model can be seen only as a temporary arrangement in the long run – at least when one speaks more eschatologically. The Kyoto Report of the Inter-Anglican Standing Commission on Ecumenical Relations 2000–2008 *The Vision Before Us* puts it (2009, 47–48)

An ... anomaly results from the parallel jurisdiction of bishops

that arises where coterminous churches come into relationships of communion. ... through the Porvoo Agreement, there is ... overlapping jurisdiction between its Lutheran members and the Church of England bishops. The same is true elsewhere where there are agreements of 'full communion'. This shows how such reconciled diversity can only be a temporary step on the journey to greater unity. Where it is unclear that there is a commitment to move forward in this way, the bearability of the anomaly is brought into question.

Furthermore, steps to the direction of visible unity means, to quote Rev. Dr Paul Avis, (2000, 79):

For Anglicans, the visibility of the Church should come to expression at each of the various levels of the Church:

- in the parish, through one Eucharistic fellowship in each place with an episcopally ordained president;
- in the diocese ('local church'), through the one bishop acting in council with his or her assistant bishops, together with the priests, deacons and lay persons, in one synod;
- provincially or nationally, through a united college of bishops and a synod in which bishops, clergy and laity are represented; internationally or globally, through appropriate structures of consultation, discernment and decision-making (conciliarity) with a president accepted by all"

According to the report *Growth in Communion* Report of the Anglican – Lutheran International Working Group 2000–2002 (2003), the visions of the ultimate visible unity of the LWF Budapest Assembly 1984 and of the Lambeth Conference 1998 were strikingly similar, although the Lutherans more often favor parallel jurisdictions than the Anglicans. *Growth in Communion* formulates (2003,70): "The goal of unity... is presently seen, not so much as an agenda to be achieved, but as a divine reality to be received, appropriated, and exhibited by the churches. ... In this case, ecclesial unity is taken to be a deep and continuing sacramental expression of life together in the Triune God."

In Finland, our Council for International Relations has formulated: "Our aim is the visible unity of the Church". Thus "we aim towards the expression of Christian unity in worship and intercommunion. We commit ourselves to the legacy of undivided Christendom and seek Christian unity on the basis of our Lutheran identity. We seek unanimity with all Christians on the basic truths of faith. We pray for Christian unity and for the unity of the whole Church. We cooperate with all Churches and Christian denominations working in Finland."

The Communion of the Porvoo Churches is a close one, but there is a difference when one compares it with the communion between the churches within the Anglican Communion. The Anglican report *Vision Before Us* formulates (s. 45): "The degree of interdependent autonomy between these partners (as in *The Principles*

of *Canon Law* 94:4) is far greater than that between member Churches of the Anglican Communion.” The relationships between the Bishop of Gibraltar, David Hamid, and the Finnish Lutheran bishops function well. Yet, like in all organizations, unclear jurisdictions and bipolar leadership may cause problems when difficult situations arise – like they tend to in life from time to time, while we still wander in faith, not in seeing.

But before further conclusions, I will also add something about the other congregations in Finland.

The Anglican Parish Work Outside of Tampere and Helsinki

In the Diocese of the Archbishop and the Bishop of Turku, the Turku Diocese, an English service is celebrated once a month according to the Anglican tradition and three times a month according to the Lutheran order. The parish union of Turku and Kaarina pays the salary of the Lutheran priest and the costs of the ministering Anglican. The liturgies in use don’t differ from one another very much. Yet, according to Mika Pajunen, this results in a mixed, dualistic identity: Lutheran – Anglican. From that point of view, the ambivalence of this practical liturgical arrangement is not good. On the other hand, one could say that from the point of view of integration into the local church tradition, it could be good to also familiarize oneself with the local Lutheran tradition. Moreover, there are also Lutherans who are attending. Likewise, Anglicans also take part in

the Finnish Lutheran services. Thus, one can argue that the practice in Turku also has its benefits. Yet, according to the general ecumenical practices, a mixture of traditions is not good.

The Kyoto report of the Anglican ecumenism points out (s. 46) that the degree of interdependent autonomy between the Lutheran and Anglican partners in the context of the Porvoo Churches is larger than that between member Churches of the Anglican Communion. In the long run, the mutual growth should presumably lead to a more shared identity so that separate agendas wouldn’t necessarily be needed. There are already, for instance, some good Anglican hymns in our Lutheran hymn book as a consequence of ecumenical development. The possibility to attend a service according to the Anglican tradition in Finland is, also for us Finnish Lutherans, no doubt a good opportunity to learn ecumenically.

In the Archdiocese, there is an English service every other Sunday in the parish of Salo. The parish work has been built according to the model of Tampere since the beginning. Mika Pajunen carries the main responsibility for the services. He is, after all, an Assistant Chaplain in the non-stipendiary ministry in the Anglican Church of Finland. Rev. Päivi Pulkkinen-Watson also takes care of some of the services.

In Pori, there is an Anglican minister, Douglas Brear, who actually isn’t officially one of the ministers of the Anglican Church in Finland, but he has Permission to Officiate Non-stipendiary. The Lutheran parishes of Pori organize a venue for the services and other

parish work. In the Archdiocese, Pori is the most challenging when thinking of integration with the local Lutheran congregation.

In Espoo Diocese, nearby Helsinki, the congregation meets on alternate Sundays of the even weeks, for Holy Eucharist at 16:00 at Karakappeli. There have also been plans to begin with services in the parish of Olari. There has been a strong emphasis on cooperation quite from the beginning. Yet, setbacks have also occurred. There haven't been any historical fixed structures which would have prevented new openings, and the parish union of Espoo is rather well-off.

In Oulu, in Northern Finland, the aim is to have English services in a Lutheran-Anglican or Anglican way about five times a year, although during recent years, the activity has been quite modest. There are not enough church-goers for a weekly service, because the English-speaking Christian population is mainly evangelically and charismatically oriented. Anglican services are conducted weekly among Sudanese in Arabic by the Sudanese Anglican priest Amos Manga. The Anglican Church in Finland would like to get more financial support from the Lutheran Church for Amos Manga and his ministry. One can presume that in the current financial situation, new solutions have become even more challenging.

There are also regular Anglican or Lutheran-Anglican services in Kuopio, in Eastern Finland, and also plans to start regular services in the west coast in Vaasa.

The English Parish Work in Helsinki

Last, but not least, I will mention a bit more about Helsinki, where there is traditional Anglican parish work in the St. Nicholas Congregation in close cooperation with the parish union of Helsinki, especially the cathedral parish, and also with the migrant work of the general Church Council. Those people with the longest membership in St. Nicholas Congregation are people of British and American origin who moved to Finland decades ago. Many of them have immigrated due to a job or a Finnish spouse. They have often maintained their national and church identity, although they have, in general, almost totally integrated themselves into the Finnish society. They are familiar with the local culture – although not always with the language – and they take care of the collective memory of the Anglican congregation. Moreover, they are active volunteers. This group of expatriates formed the majority in the congregation until the beginning of the 1990s.

In the increasingly multicultural Finland, Nokia and other international companies have brought young professionals to Finland and also to the Anglican congregation from all over the world, especially since the beginning of the 1990s. Another growing group are students from the Third World. Their situation and their challenges in settling to Finland have varied considerably. Alongside with the growing number of Africans, and especially East-Africans, in the congregation, its life has changed and has been enriched a great deal.

In the more and more multicultural context, the Anglican Church in Finland is a “tool for mission” guided by the Porvoo Common Statement. This brings us to one key challenge in the Helsinki context. Namely, the Anglican Church in Finland is not the only subject functioning in English parish work in Helsinki. In general, the work of the St. Nicholas Congregation is a part of the international work of the Helsinki parish union. The unit for parish work in foreign languages in Helsinki organizes services regularly every week in Russian, Estonian, Chinese and Arabic and twice a month in Hungarian. The parish union has also given space for the International Christian Centre in Helsinki, which is organized by the *International Evangelical Church in Finland* (IECF). At the Christian Centre, there are activities, for instance, in Amharic, Japanese and Korean. The parish union supports the English work of both the *Anglican Church in Finland* and the *International Evangelical Church of Finland*.

During recent years, questions have arisen about the work of the International Evangelical Church, which was originally a cooperation of the Evangelical Lutheran Churches in America and in Finland. It is nowadays profiled as evangelical alliance Christianity. Because the identity of the IECF is to be an interdenominational, multicultural community, as an alliance-Christian community its confessional profile is not ecumenically quite clear. The cooperation with the ELCA is not as close as it used to be from the 1970's to the 1990's, and the ecumenical Lutheran identity of the IECF is not so obvious as it used to be.

One problematic issue is the question about the principles of celebrating the Eucharist when coming from different traditions. In the ecumenical strategy of our Church is formulated: “We aim towards the expression of Christian unity in worship and intercommunion”. That is to say, we point out, we should first reach a sufficient agreement about the basic content of the Christian faith, like in the Porvoo Common Statement, before one can open the door for a regular *intercommunion* or *reciprocal admission*. The practice of *limited admission* is applied for priestal cases, considered individually. One can also ask for a blessing, if one is not able to communicate according to the Lutheran tradition. We can pray together and hear the proclaimed gospel.

This all has a connection to a broader context: the ecumenical practices in encountering immigrants. Nowadays, there are also emerging new so-called international congregations with differing backgrounds – strictly confessional or interdenominational. Meanwhile in Tampere, the Anglican tradition gave shape to the English services almost from the beginning and the cooperation with the parish union was rather close, because it was an activity of the parish union. Moreover, I have also understood that the Helsinki parish union would be interested in integrating the English parish work more closely with the parish union's work with immigrants and parish members who speak a foreign language. Generally speaking, we are trying to find the best ecumenical way to serve immigrants and to either show them the way to their own confessional tradition in Finland or receive them into our Church.

One factor, which also complicates reaching a clear solution in the matter, is that we have in our folk Church, like, for instance, in the Church of England, high-church, low-church and broad-church traditions. The revival movements have stayed in the context of the Lutheran Church in Finland since the 19th century and enriched and activated its practical forms of action. The movements have also caused some tensions with their pietistic accents. Since the 1960s the Anglo-Saxon evangelical tradition has reached followers in Finland and especially since the 1990s the new charismatic and immigrant churches. All in all, our tradition is that different accents have been tolerated, although the basic line one intends to keep clear – and after the thorough ecumenical theological work since the 1970s, the ecumenical Lutheran identity has become even clearer. Yet, it seems to be time to also support new ways to find renewal in the ecumenical movement, like the Global Christian Forum, if one wants to avoid any further deterioration of global Christianity. As we know, charismatic and other independent Churches are growing, especially in the southern hemisphere, and are also missionary active in the areas of the old Christendom.

The principle of integration in our context is the theologically motivated idea of a folk church, Our Church, which wants to reach and serve everyone in Finland and also serve Finns abroad. In the context of the work with immigrants, one has to think how this idea is applied. The ecumenical strategy formulates: “We are open to all immigrants and ready to discuss the matters of faith. We promote a positive multicultural attitude

in the church and in the society.” This is the current contextualization of the folk church –idea.

One must say that the Anglican tradition as a worldwide communion can surely give us enriching and wise experiences from all over the world. One acts nowhere in a confessional vacuum or without a context. There is always some tradition which explicitly or implicitly is manifested in the parish work. Accordingly, the openly confessional but at the same time ecumenically open line, is our line. That is why cooperation with the Anglicans is a good way to serve English-speaking parish members. I’m sure we regard it as welcome, if the parish work has a clear identity which is compatible with our own tradition as the middle road (*via media*) in the Christian ecclesial family.

Yet, there are also English-speaking Lutherans, and they should also be served respecting their tradition, although there are no doctrinal problems to worship in the Anglican tradition. After all, one has commonly only one confessional tradition from which one comes or one represents. So I don’t think the English work in Finland can totally be externalized to the Anglican Church in Finland alone – and that is not the case even in Tampere, because the Lutheran priests also take care of the Anglican liturgies. From the perspective of the principle of integration and ecumenical progress, in the long run, the chosen way in which Lutheran priests from their part also serve the Anglicans, is consequent. Finnish society and its culture, past and present, cannot be understood without knowing the impact of the Lutheran tradition and what it is all about.

When different cultures meet, there are also practical challenges. For example, in the cooperation of the St. Nicholas with the cathedral parish in Helsinki, there have been some misunderstandings, lack of knowledge and thoughtlessness. The parish is nowadays a rather complex unity with 30.000 parish members, and due to practical reasons, it is already quite difficult to meet the needs or wishes of every regional district of the parish, each with its own traditions, in a balanced way. In Tampere, the situation has been easier to solve, when the work has more clearly been organized in the context of the parish union's own international work of the in English from the beginning.

The English Parish Work in Finland in the Future

If and when the ecumenical process, and thus our life in a communion, goes further, new ways to organize the English work in Finland will most likely be opened. Although the spectrum of English-speaking immigrants is wider than of the German-speaking, one possibility among others would perhaps be the way in which the German Lutheran parish work in Finland has been organized. There is one German parish in Helsinki, which geographically covers the whole Finland, a chapel parish in Turku and twelve parish groups elsewhere in Finland. The congregation has about 3000 members. The area of the travel which the pastors must cover is the whole country. The German work is a part of the work of the Swedish-speaking Porvoo diocese. In the Finnish context, the number of members for an

independent parish should probably be those 3000 members at least. With our own Finnish-speaking parishes a goal of 20.000 members has been named, but there should also be minor regional districts or chapel parishes in the area of one large parish.

The basic principle of the ministry among the Finns abroad is to serve members of the Church, and even broader, all Finns through giving them an opportunity to hear the Word of God in their own mother tongue and to live in Eucharistic communion despite the present location where they are living. According to the principle of integration, the work is aimed to be a part of the work of the local Church. Naturally, we have the best opportunity to serve our members in places where there is Finnish population enough to organize a congregation in the context of the local Lutheran or some other partner Church, like the Anglican churches. Anglican and Episcopalian churches other than the Porvoo Churches are also good partners to us, and we are grateful for that. In Germany, we have an agreement with the Evangelical church, which has employed five Finnish Lutheran pastors who serve the Finns in over 20 congregations throughout Germany. In this way, the Finns can live in the context of the Lutheran tradition in the areas where the Reformed and United Churches are predominant. We also have cooperation, for example, with the Roman Catholic Church in Spain. In contexts with no Lutheran or Anglican churches, we favor traditions which emphasize classical Christianity: God's Word and sacraments and the sacramental character of the Church.

According to the principle of integration, the aim is to get the work among the Finnish-speaking Lutherans in the country in question to be organized as a part of the work of the local Lutheran church. This has happened especially well in Sweden, USA, Canada and Australia. Naturally, we also have

good cooperation through the Finnish Seamen's Mission, for example, in London. Perhaps the future will also bring new opportunities for cooperation with the Anglican Communion to promote our mutual benefit in the work of the Church of Jesus Christ.

Ecclesiology and Communion:

Some Helpful or Unhelpful Lutheran Distinctions 3rd
Porvoo Theological Conference, London 22–25 Jan 2008

Matti Repo

1. Being and doing

“The Scriptures offer a portrait of a Church living in light of the Gospel:

it is a Church rooted and grounded in the love and grace of the Lord Christ;

[...]

it is a Church in which the bonds of communion are strong enough to enable it to bear effective witness in the world, to guard and interpret the apostolic faith, to take decisions, to teach authoritatively, and to share its goods with those in need;

[...]”¹

To get a relevant picture of both ecclesiology and communion, one needs to look at the two subjects from different angles and interchange between at least two points of view.

“Being and doing” is at the first hand a relevant distinction. Further down in my paper, I will refer to some other typically Lutheran distinctions and ask whether they might assist us in our task of maintaining communion when churches diverge on ethical teaching. Before that, I will offer some reflections on being and doing.

In ecclesiology, the Church of Christ is fundamentally defined by what it is (by its nature), whereas questions concerning the communion of particular churches seem, at least at first sight, to be more related to what the churches do (to their mission). This distinction is based on the assumption that the theological foundation of the Church, the incarnation of the Son which allows the Church to mirror the unity of Father, Son and the Holy Spirit, rests on an unbreakable communion, whereas the

¹ Porvoo Common Statement, para. 20.

particular churches seek to realise this communion in their worship, prayer, proclamation and administration of sacraments. In the wide variety of their pastoral duties, counselling, educational programs, missionary and social activities, the local churches are characterized by a legitimate diversity that can only temporarily hinder the realisation of God's will and the promised eschatological unity of all.

But is it legitimate to describe ecclesial communion as something emerging from the churches' doing of something? Do the churches "make" their communion themselves by developing joint structures, joining in common decision-making or responding together to challenges facing them all? This question relates to the nature of the Triune communion of God. Father, Son and Holy Spirit do not "enter" into a communion by each doing their part; on the contrary, their unity in mutual love and communion is the foundation of the wonderful deeds, the saving acts assigned to each person in the divinity. God's being *is* communion; hence, the Church of Christ as a communion mirrors in her being the unity of Father, Son and the Holy Spirit.² The communion of Saints – be they still on earth or already in the eternal Kingdom – reflects the communion of the divine persons in the Trinity. One could even argue the other way around: there is no union with Christ apart from communion with those of Christ.

Christ prays for his own that "they may be one, as we are one" and "as you, Father, are in me and I am in you, may they also be in us" (John 17:21,22). This prayer indicates two things: first, the unity of Christians is based on the unity of the Father and the Son; second, the unity of Christians is something to be prayed for, since they are obviously not united in the same fullness as the Father and the Son are – and yet they are all Christ's own. The Porvoo Churches agree that "because the unity of the Church is grounded in the mysterious relationship of the persons of the Trinity, this unity belongs by necessity to its nature."³ Given that Christ prays for the unity of the Church, "that the world may believe", we may conclude that the mission of the Church is also grounded in the communion of the Trinity.

In 1984, at its assembly in Budapest, the Lutheran World Federation affirmed that "the true unity of the church, which is the unity of the body of Christ and participates in the unity of the Father, Son and Holy Spirit, is given in and through the proclamation of the gospel in Word and sacrament. This unity is expressed as a communion in the common and, at the same time, multiiform confession of one and the same apostolic faith. It is a communion in holy baptism and in the Eucharistic meal, a communion in which the ministries exercised are recognized by all as expressions of the ministry instituted by Christ in his church. It is a communion where diversities contribute

² Cf. John D. Zizioulas, *Being as Communion*. Studies in Personhood and the Church, St Vladimir's Seminary Press, Crestwood (1985), ³2000.

³ Porvoo Common Statement, para. 21.

to fullness and are no longer barriers to unity. It is a committed fellowship, able to make common decisions and to act in common.”⁴

Unity of the Church does not grow from human efforts, neither from common decision-making. Rather, it grows from the innermost core of the Church: the sacramental worship which constitutes her being, since it unites those partaking in the Eucharist with Christ and those belonging to Christ. As a gift of the Holy Spirit, the unity leads Christians to common efforts.

2. Communion means being united with Christ and his disciples

In his influential work *The Gospel and the Catholic Church*, Archbishop Michael Ramsey claims that the unity of the Church is indeed an elementary dimension of the Gospel itself, since unity emerges from the unity of the triune God and witnesses to the union of the Church and Christ. Ramsey takes as his starting point the words of St Paul in 2. Cor. 5:14, “one died for all, therefore, all have died”. Archbishop Ramsey writes:

“But what is the nature and meaning of this unity? It is deeper than convenience, organisation, human brotherhood. It is less formally expounded than

tacitly assumed. There is no Christian community mentioned in the New Testament which has not behind it some authority responsible to a larger whole, and there is no letter in the New Testament (except the epistle to Philemon) which does not show that the local society owes obedience to someone who addresses it in the name of the larger whole. Not of convenience alone, this unity is connected with the truth about Christ Himself. It is the unity of His own Body, springing from the unity of God, uttered in the Passion of Jesus, and expressed in an order and structure.”⁵

In Christ, God renews humankind. This renewal takes place in the Church that celebrates the sacrament of the Holy Eucharist. According to Ramsey, the Church not only is a means for the Gospel; moreover, it is an epiphany of God’s action and thus part of the Gospel itself. Archbishop Rowan Williams gives us the following reflections on his predecessor’s ecclesiology:

“Fundamentally, however, the Church *is* the message. There is no cluster of ideas or ideals that can be abstracted from the life of the Church and passed on in some sort of neutral medium; to belong in the Church is to know what God wants you to know, because it is to live as God wants you to live. [...] If what it is to be a Christian is to be ‘in Christ’, the community of Christians is

⁴ Cited in “Toward a Lutheran Understanding of Communion. A Contribution by Working Group on Ecclesiology.” In: *The Church as Communion*. Lutheran Contributions to Ecclesiology. Ed. by Heinrich Holze. LWF Documentation 42/1997, Geneva, p. 25 (para. 22).

⁵ Michael Ramsey, *The Gospel and the Catholic Church*. First published in 1936; new impression of the second edition 1956. London: SPCK 1990, pp. 46–47.

what it is only in so far it is in Christ, united with Christ's divine action. [...] The tension for him [sc. Ramsey] is not between 'religious belief' and 'modern culture' as two systems of thought, but rather between the form of corporate human life realised through Christ and the Spirit in the eucharistic assembly and all other forms of human sociality."⁶

3. Law and Gospel – Two Kingdoms – Faith and Love

Perhaps the most widely used distinction in Lutheran theology is that of Law and Gospel. According to a simplified definition, everything in the Scripture or in a sermon that makes demands on us is "Law" by its substance, whereas everything that promises and grants us something from God is "Gospel" by its substance. The two have to be kept apart; they relate to each other like fire and water. A theologian, and particularly a preacher, must not mix them, since that would result in spoiling them both – and in damage to the Gospel. A Lutheran theologian is constantly alert on this distinction in order to protect the crown of Reformation theology, the doctrine of Justification by Faith.

Parallel to this, Lutheran theology also recognizes a distinction between two reigns of God in which God rules by the powers of Law and Gospel: that of the created order together with the secular society and that of the Church. The two distinctions are complemented by a third one, namely that of Love and

Faith. Love expresses the eternal will of God to create and nurture. It can always find various forms and is not bound to unchangeable formulations. Love seeks the best of the neighbour and is always creative in finding ways to serve. Faith, on its part, relies on the unchangeable will of God in Christ. Love is tolerant towards diversity, whereas faith is not that flexible: faith is always directed to the Gospel revealed in Christ and witnessed to in the Holy Scriptures. Carrying these three distinctions as powerful devices in their theological toolkit, Lutherans get tempted to retreat to their workshop and hammer out of them a master key to most of the complicated ethical questions they ever might face. Characteristic to such a key is a sharp distinction of what must remain unaltered and what can be altered.

Is there a distinction between the Law and Gospel in Anglican theology? Or does everything the Church teaches more or less fall under the category of "Gospel"? If so, one might easily understand why any ethical decisions taken have an influence on how we understand each other's standpoint in relation to the unchangeable spiritual nature of the Church as communion.

4. Universal and Local

Yet another distinction is made by both Anglicans and Lutherans: the Church of Christ is universal and at the same time, fully represented by each local church.

⁶ Rowan Williams, *Anglican Identities*. Darton & Longman & Todd 2004, pp. 92, 93, 101.

According to a statement given by the WCC Porto Alegre General Assembly in 2006, “Each church is the Church catholic and not simply a part of it. Each church is the church catholic, but not the whole of it. Each church fulfils its catholicity when it is communion with the other churches.”⁷

Accordingly, it might not be fitting to draw a line between the local and the universal Church in relation to her catholicity. However, whereas Anglicans – at least Ramsey – have emphasised the universal, Lutherans have tended to give priority to the local, since the *Augsburg Confession* seems to define the Church in terms of a local community proclaiming the Gospel and administering the sacraments.⁸ This has in some cases led to a narrow ecclesiology with minimal constitutive elements. Apart from any lacking reference to mission or diaconia, minimalist ecclesiology also serves individualistic ideas of the Church. Lutherans need to be reminded about the German reading of the *Augsburg Confession*, according to which the Church is the “Community of *all* believers”. No local church exists without the community of other churches and responsibility to the larger whole. For Anglicans, it is equally clear that

while the universal has primacy over the local, it is finally the local church that celebrates the Eucharist and thus points to what the Church is: one died for all, therefore, all have died.

It is not fully legitimate from a Lutheran point of view to draw a strict line between any of the distinctions introduced above and drop the other side of line out. Even the doctrine of justification by faith has a communal dimension that requires man’s active participation. The neighbour, the communion of others in the church and society, is inevitably needed. In one of his sermons from an earlier period, Martin Luther introduces a notion of “double righteousness”: a Christian receives the righteousness of Christ through faith, which is by its nature alien to him and is only given to him by grace, but immediately the Christian must make this righteousness his or her own by exercising it in love and self-giving. Christians are inseparably united with Christ in faith and become participants in his divine gifts. Christ’s passion and resurrection become our passion and resurrection. Being the Body of Christ, Christians are also in mutual communion where Christ’s gifts are made common with the neighbour.⁹

⁷ *Called to be the One Church*. An invitation to the churches to renew their commitment to the search for unity and to deepen their dialogue. [Adopted statement by the WCC General Assembly in Porto Alegre 2006], para. 6. See also *The Nature and Mission of the Church*. A Stage on the Way to a Common Statement. Faith and Order Paper 198. Geneva: World Council of Churches 2005, para. 55, 65.

⁸ *Augsburg Confession*, Art. VII.

⁹ Cf. Jürgen Lutz: *Unio und Communio*. Zum Verständnis von Rechtfertigungslehre und Kirchenverständnis bei Martin Luther. Eine Untersuchung zu ekklesiologisch relevanten Texten der Jahre 1519–1528. Konfessionskundliche und kontroverstheologische Studien,

Traditionally, Lutheran theology has applied a disposition in which the Word and Sacraments take a higher setting as means of grace than the Church, who as a *creatura verbi* is the result and framework of these means. Consequently, in Lutheran systematic theology ecclesiology there is more of a subdivision in the sacramental theology of salvation than a doctrinal cradle from which the sacraments emerge. Mother Church is not the Mother of all Doctrines. Traditions that ask for the validity of orders before the validity of the means of grace tend to put their emphasis on the ministry as the sacramental bond of unity that constitutes the apostolicity of a local church. Problems related to this difference are constantly discussed in Lutheran-Catholic dialogue.

If ecclesiology (i.e. the being of the universal Church) comes before ethics (i.e. the doing of a local church), can the diversity of mission be maintained? Is a

local church still faithful to its pastoral vocation if it chooses to be ecumenical and emphasises the responsibility to the ecumenical communion over the serving ministry to the least in its midst? Which is more important: to save a few or to be in communion with many? Which image is more characteristic of the flock of the Good Shepherd, the one according to which the Shepherd leaves 99 to find the one, or the other image, according to which there will only be one flock and one Shepherd in the end? Both images express the same divine calling. Pastoral should not overrule the ecumenical and the ecumenical shall not prevent the Church from being pastoral.

“Christians can never tolerate disunity. They are obliged not merely to guard and maintain, but also to promote and nurture the highest possible realization of communion between and within the churches.”¹⁰

Band LV. Paderborn: Bonifacius 1990; Simo Peura: “The Church as a Spiritual Communion in Luther.” In: *The Church as Communion*. Lutheran Contributions to Ecclesiology. Ed. by Heinrich Holze. LWF Documentation 42/1997, Geneva, pp. 93–131.

¹⁰ Porvoo Common Statement, para. 27.

Episcopal Ministry and the Diversity of Charisms:

The Pneumatological Dimension in Anglican-Lutheran Agreements

Matti Repo

I

A week ago, on Saturday September 5th, an Episcopal consecration took place in the Lutheran Cathedral of Turku. The medieval sanctuary was loaned to the Catholic Diocese of Helsinki for the celebration in which her new bishop, Teemu Sippo was consecrated by the Cardinal Karl Lehmann. A good number of Lutheran and Orthodox Bishops were present but did not take part in the actual imposition of hands. Nevertheless, their presence in the worship, as well as that of a number of representatives from various other denominations, made the occasion an important ecumenical sign of unity. While sitting in the pew together with the Catholic faithful, they prayed for the gift of the Holy Spirit to the newly anointed. In a similar way I had experienced the presence of ecumenical representatives in my consecration a bit more than a year ago in Tampere. The

local Catholic priest and the Bishop told me they had been praying “fervently” for me and my ministry.

The invocation of the Holy Spirit occupies a central place in any ordination or a consecration. Together with the imposition of hands, the epiclesis is considered to form the core essence of the rite of setting a person apart for the ordained ministry. This has been repeatedly confirmed in theological study and ecumenical dialogue. But why does the Church pray for the gift of the Holy Spirit in the ordination or consecration? This question is related to the wider topic of how the various ministries relate to each other. What is their position in the mission of the Church, and what is the particular task of the Bishop in it?

In what follows, I attempt to highlight this question with the help of the

material offered by Anglican-Lutheran agreements. My key argument is that the ecumenical development helps us to see the ministry of the Bishop in a wider Pneumatological or Charismatic context of the Church than we have traditionally been able to see.¹ As a background, I will offer a quick and simplified glance on the recent development in the Catholic theology of Holy Orders.

II

In the pre-reformation theology of Holy Orders, emphasis was laid on the power to consecrate the Holy Eucharist, conferred in the act of ordination. According to the medieval tradition, a power was conferred on the priest to act in the person of Christ. He was divinely given an inward grace in the ordination, a spiritual capacity to offer a bloodless sacrifice in the sacrament of Eucharist. In his great *Summa of Theology*, St Thomas of Aquinas defines all orders in their relation to the Holy Eucharist:

Consequently we must answer differently by saying that the sacrament of Order is directed to the sacrament of the Eucharist, which is the sacrament of sacraments, as Dionysius says

(Eccl. Hier. iii). For just as temple, altar, vessels, and vestments need to be consecrated, so do the ministers who are ordained for the Eucharist; and this consecration is the sacrament of Order. Hence the distinction of Orders is derived from their relation to the Eucharist. For the power of Order is directed either to the consecration of the Eucharist itself, or to some ministry in connection with this sacrament of the Eucharist.²

As the orders of the bishop, priest and deacon were all defined in terms of the Eucharist, also the co-operation of the three, together with the minor orders of the subdeacon and acolyte, were described by St Thomas in the context of the sacramental celebration. St Thomas emphasized that all Christian cult, with the Eucharist as its centre, is derived from the unique priesthood of Christ. Christ is the true celebrant, and others can join in it to the extent that Christ gives them the capacity to participate in his priesthood. The priestly ministry in the Eucharist is acting in the person of Christ.

In the Counter-Reformation, the Council of Trent confirmed the cultic orientation of the Holy Orders. Not only did

¹ Cf. James F. Puglisi, *The Process of Admission to Ordained Ministry. A Comparative Study*, Vol. I–III. Collegeville, Minnesota: Liturgical Press 1996; Jyrki Knuutila, *The Ordination of Bishops and Pastors in the Rites of the Evangelical-Lutheran Churches in the five Nordic Countries*. In: Hans Raun Iversen (ed.): *Rites of Ordination and Commitment in the Churches of the Nordic Countries*. Theology and Terminology. Copenhagen: Museum Tusculanum Press 2006, 77–107.

² S.Th. Supp. 3e q37a2. – *The Summa Theologica of St. Thomas Aquinas*, Second and Revised Edition, 1920. Literally translated by Fathers of the English Dominican Province. Online Edition, Copyright © 2008 by Kevin Knight, <http://www.newadvent.org/summa/5037.htm>.

the council underline the sacrificial priesthood to be established by Christ, it also consolidated the hierarchy of different ministries in their relation to the Bishop and to the Holy Eucharist:

And whereas the ministry of so holy a priesthood is a divine thing; to the end that it might be exercised in a more worthy manner, and with greater veneration, it was suitable that, in the most well-ordered settlement of the church, there should be several and diverse orders of ministers, to minister to the priesthood, by virtue of their office; orders so distributed as that those already marked with the clerical tonsure should ascend through the lesser to the greater orders.

Wherefore, the holy Synod declares that, besides the other ecclesiastical degrees, bishops, who have succeeded to the place of the apostles, principally belong to this hierarchical order; that they are placed, as the same apostle says, by the Holy Ghost, to rule the Church of God; that they are superior to priests; administer the sacrament of Confirmation; ordain the ministers of the Church; and that they can perform very many other things; over which functions others of an inferior order have no power.³

The point of view from which the Council discusses the ordination is that of hierarchy: the validity of orders is derived from the apostles to the bishops

and flows further on to the priests and deacons. Both the Scholastic and the Tridentine definitions of the Orders and ordination are described in cultic terms. The orientation of the ministry is towards the altar, to the sacrificial liturgy.

III

Today, the Catholic theology of the Holy Orders represents a different point of departure. The Second Vatican Council made an important change in two respects: it preferred to start from the person and mission of Jesus Christ, and it broadened the scope beyond the liturgical to include teaching and pastoral leadership. The dogmatic constitution on the Church, *Lumen Gentium* emphasizes the episcopal functions grounded on the sacrament and Christ himself and not on papal delegation, as it was hinted in the First Vatican Council document *Pastor Aeternus* (1870). The *Lumen Gentium* (1964) locates both the ordained ministry and the ministry of all baptized in the Church as a whole people of God, carrying out the mission given by Christ. The document combines the Christological with the Pneumatological dimension by pointing to the various charisms granted by the Spirit to the members in the body of Christ:

The Church, which the Spirit guides in way of all truth and which He unified in communion and in works of

³ Cc. Trident. sess. XXIII, cap. II, IV. – *The canons and decrees of the sacred and oecumenical Council of Trent*, Ed. and trans. J. Waterworth (London: Dolman, 1848), 170–92. <http://history.hanover.edu/texts/trent/ct23.html> .

ministry, He both equips and directs with hierarchical and charismatic gifts and adorns with His fruits.

As all the members of the human body, though they are many, form one body, so also are the faithful in Christ. Also, in the building up of Christ's Body various members and functions have their part to play. There is only one Spirit who, according to His own richness and the needs of the ministries, gives His different gifts for the welfare of the Church. What has a special place among these gifts is the grace of the apostles to whose authority the Spirit Himself subjected even those who were endowed with charisms.

It is not only through the sacraments and the ministries of the Church that the Holy Spirit sanctifies and leads the people of God and enriches it with virtues, but, "allotting his gifts to everyone according as He wills, He distributes special graces among the faithful of every rank. By these gifts He makes them fit and ready to undertake the various tasks and offices which contribute toward the renewal and building up of the Church, according to the words of the Apostle: "The manifestation of the Spirit is given to everyone for profit".⁴

The charisms and the different ministries in the Church are linked together; the Holy orders are charisms themselves. The Episcopal ministry is in a key position in the mission of the Church, carried out by both all the ordained and all the baptized. It is striking how strongly the *Lumen Gentium* uses pneumatological language in emphasizing the close co-operation of the bishop, priests and deacons together with all the faithful. The whole chapter III in the document represents a rich charismatic understanding of the Church and its ministries.⁵

The normative *Catechism of the Catholic Church* follows the pattern laid down by the *Lumen Gentium*. The Episcopal ordination makes the bishop partake in the Holy Spirit in the fullness of the sacrament of Holy orders. The priests are ordained to be co-workers of the bishops, and the deacons to minister. All the ordained receive the grace of the Holy Spirit to minister Christ in configuration to Him as Priest, Teacher and Pastor.⁶ The *Catechism* also speaks about various charisms in the Church; however, it does not link them so closely with the Holy Orders as the *Lumen Gentium* did. The works of the Spirit in the Church through charisms and through the Orders are discussed in separate paragraphs.

⁴ Dogmatic Constitution on the Church. *Lumen Gentium*. Solemnly promulgated by His Holiness Pope Paul VI on November 21, 1964, para. 4, 7, 12. – http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html .

⁵ *Lumen Gentium*, para. 18–29.

⁶ *Catechism of the Catholic Church*, para. 1585.

The *Lumen Gentium* has had an enormous influence on the ecumenical theology of the Church and her ministries. Its influence can be traced in the Faith and Order -document *Baptism, Eucharist and Ministry* (BEM) which, on its turn, has made the present-day Anglican-Lutheran agreements possible.

IV

Ecumenical dialogues between the Lutherans and Anglicans took place on regional level already prior to the Vatican Council, although the global dialogue between the Lutheran World Federation and the Anglican Communion only was initiated after the Council. I want to mention the early dialogue between the Evangelical Lutheran Church of Finland and the Church of England, which consisted of two sessions, one in London in 1933 and another one in Helsinki in 1934. It is of particular interest for me that two of my revered predecessors, Jaakko Gummerus and Aleksi Lehtonen, both bishops on the very same see of Tampere, were influential in reaching a preliminary

agreement on mutual admission to the Holy Communion in our Churches and on partaking in each other's Episcopal consecrations. The implementation of the agreement, however, was postponed because of the Second World War.

The dialogue raised two questions of interest in relation to our topic, namely those of consecration of a bishop (or installation, as Bishop Gummerus expressed it) and confirmation. Differences in practice and legislation were acknowledged, but no doctrinal obstacle for further steps on the way to "full and formal intercommunion" was recognized. It is noteworthy, however, that the reports from the dialogue seem to speak more in a language of Canon law, jurisdiction and formal rites, not so much theologically. The two topics would have granted an opportunity to discuss the meaning of the laying on of hands and the prayer to the Holy Spirit in both rites. However, the gesture and the epiclesis were not discussed as signs of the Church as the people of God, sent by Christ and equipped by the Holy Spirit. Attention was paid to the apostolic succession but not to the apostolic mission.⁷

⁷ Cf. *Report of the Committee Appointed to Confer with Representatives of the Church of Finland in Accordance with Resolution 38 of the Lambeth Conference, 1930*. <http://anglicanhistory.org/lutherania/finland1934.html> ; *Englannin ja Suomen kirkkojen välisten neuvottelujen pöytäkirja vv. 1933–1934*. Suomen kirkkohistoriallisen seuran vuosikirja 24, 1934. Helsinki 1936. Liite, I–LV; *The Relations of the Church of England and the Church of Finland*. The Resolutions of the Convocations of the Church of England in 1935 and the official reply of the Archbishop of Finland to the Archbishop of Canterbury in 1936. Turku 1948; *The Church of England and the Church of Finland*. A Summary of the Proceedings at the Conferences held at Lambeth Palace, London, on October 5th and 6th, 1933, and at Brändö, Helsingfors, on July 17th and 18th, 1934. In: Lambeth Occasional Reports 1931–8, 115–187. London: SPCK 1948.

The global Anglican-Lutheran dialogue was opened by a joint commission of the Lutheran World Federation and the Anglican Communion in Oxford 1970. After four meetings the commission published its report in Pullach in 1972. Several doctrinal topics had been discussed under the wide themes of Sources of Authority, The Church, Apostolic Ministry, and Worship. The concept of apostolicity was approached from the point of view of the apostolic witness. An influence of the *Lumen Gentium* is to be assumed in the paragraph that sets the consecration to the Episcopal ministry in the framework of the sending of the whole Church by Christ:

It is God who calls, ordains and sends the ministers of Word and Sacrament in the church. He does this through the whole people, acting by means of those who have been given authority so to act in the name of God and of the whole church. Ordination to the ministry gives authority to preach the gospel and administer the sacraments according to Christ's command and promise, for the purpose of the continuance of the apostolic life and mission of the church. Ordination includes the prayer of all the people and the laying on of hands of other ministers, especially of those who occupy the ministry of oversight and unity in the church.⁸

The *Pullach Report* discusses some aspects of the Episcopal ministry and its historical succession and makes recommendations for later study, but it does not elaborate further the close connection between the ordained ministry and the mission of the Church as people of God. The ordination is mentioned, albeit without reference to the epicletic prayer and the spiritual gifts.

V

The global Anglican-Lutheran dialogue was deepened in regional dialogues in Europe and North America. The report of the European Regional Commission from Helsinki in 1982 discusses under the title "Doctrinal Issues" the agreements and convergence reached so far in the topics of justification, baptism, eucharist, Spiritual life and liturgical worship, together with those of ordained ministry and episcopacy, and of the nature of the Church. The *Helsinki Report* makes reference to the general priesthood of all baptized believers which receives spiritual gifts:

This priesthood has its foundation in the unique priesthood of Jesus Christ and is given through baptism. Its members are called and sent by Christ and are equipped with the gifts of the

⁸ *Report of the Anglican-Lutheran International Conversations 1970–1972*. Pullach, 1972. In: Sven Oppgaard & Gregory Cameron (eds.), *Anglican-Lutheran Agreements*. Regional and International Agreements 1972–2002. LWF Documentation 49/2004. Geneva: Lutheran World Federation / Anglican Consultative Council 2004, 23–46, para. 78.

Holy Spirit to fulfil their priestly task in everyday life as well as within the Christian community. They do this by offering themselves, their love and commitment in witnessing to Christ and serving others.⁹

The relation of the general priesthood to the ordained ministry is deepened in the report by reminding that not only do those who are in the ministry of oversight pray to the Holy Spirit in the act of ordination to the ministry of word and sacrament, but also the whole people of God takes part in conferring the authority in the power of the Spirit. The ordination or consecration is not discussed in terms of the hierarchy but instead, of the mission of God in and through the Church:

In our traditions we hold that in the act of ordination the Triune God, through the Church, calls, blesses and sends the ministers of Word and Sacraments. They receive a special authority and responsibility from God in Christ and at the same time and by the same act they receive authority to minister from the whole People of God. They enter a commitment for which they are accountable and are assured of God's gracious assistance, especially in times of difficulty, through the Holy Spirit. Ordination is for life and cannot be repeated. It is administered with the prayer of all the people and the laying on of hands of other ministers, especially

of those who occupy a ministry of oversight and unity in the Church (cf. ALIC, para. 78).¹⁰

Also in Helsinki, the main concern in the topic of Episcopacy was that of the succession. But it is evident that a deepened ecclesiological understanding of the ministry was already emerging. The apostolic succession was located in the apostolicity of the Church as whole. The European group referred to the outcome of the American Anglican-Lutheran dialogue in stating that "abiding in apostolic fellowship is given expression through sharing in the Church's common life of mutual edification and caring, served by an ecclesiastically called and recognized pastoral ministry of Word and Sacrament". The continuing participation in the apostolic mission is an element of the apostolicity of the Church and involves being sent into the world as well as serving those who are in spiritual or material need. In its understanding of the apostolicity of the whole People of God the commission was also able to build upon the convergence reached in the global Roman Catholic-Lutheran dialogue.¹¹

The more the Episcopal ministry was seen in the framework of Christ sending the whole people, the closer it appeared to relate to other ministries as well as to the priesthood of all believers. In Helsinki, Anglicans and Lutherans were prepared to agree that the service of

⁹ The Report of the Anglican-Lutheran European Regional Commission. Helsinki, August-September 1982. In: *Anglican-Lutheran agreements*, 47-68, para. 34.

¹⁰ The Helsinki Report 1982, para. 36.

¹¹ The Helsinki Report 1982, para. 38-39.

“episcopate, i.e. the function of pastoral leadership, co-ordination and oversight, is essential to the ordained ministry and is necessary for the life, unity and mission of the Church”. Quoting the *Faith and Order* paper BEM (1982), the commission stated that the bishops “have the responsibility for leadership in the Church’s mission”, and that they, “in communion with the presbyters and deacons and the whole community, are responsible for the orderly transfer of ministerial authority in the Church”.¹²

Although considerable emphasis was put on the mission of the Triune God through the Church, the gifts of the Holy Spirit conferred to the believers in Christ were not elaborated in Helsinki. The ministry of the bishop, however, had received a character: the notion of a co-ordinator in the leadership and oversight of the People of God was lifted up.

The global Anglican-Lutheran dialogue was continued by a joint working group which met once in Cold Ash, England in 1983. The working group, however, did not study the doctrinal divergence or convergence in detail, neither did it tackle questions related to the ministry and mission, but instead, sought to clarify the notion of “full communion” and the way of Lutheran and Anglican Churches in different regions towards it. It was understood that the goal of dialogue is beyond Eucharistic sharing:

to share in the sacramental meal “has implications to a sharing of life and of common concerns for the mission of the Church”.¹³

VI

The breakthrough for Anglican-Lutheran relations in a joint understanding of the Episcopal ministry in its relation to the apostolicity was made at Niagara Falls in 1987. The international committee, continuing the work of previous committee established by the Lutheran World Federation and the Anglican Communion, set out to clarify the issue of episcopate, the chief remaining obstacle to full communion between Anglicans and Lutherans.

The report of the consultation opens by a joint study of the nature of the Church and its mission. One can probably hear the distant echo of *Lumen Gentium* in the paragraph which states the joint conviction of the Anglicans and Lutherans on the role of the Church in the unity of all mankind:

The Christian Church is first of all overwhelmingly conscious of the splendor of God’s gifts – in Christ we have been chosen to be dedicated and full of love, to be accepted as heirs of God, to be forgiven, to be part of a plan that the whole universe be brought into a unity, and to receive

¹² The Helsinki Report 1982, para. 42. Cf. BEM, Ministry, para. 29.

¹³ Report of the Anglican-Lutheran Joint Working Group, Cold Ash, Berkshire, England, 28 November – 3 December 1983. In: *Anglican-Lutheran agreements*, 69–86, para. 27.

the seal of the Holy Spirit as a pledge that we shall indeed enter into that inheritance.¹⁴

According to *Niagara*, it is the whole of the Church which has been sent on its mission and been given the necessary gifts. God's plan is the unification of all things in Christ, and the whole Church witnesses to that promise and takes part in realizing that goal. The gifts of the Holy Spirit are granted to all members of the body of Christ. Every member is an integral part of the witness and mission of the Church.¹⁵

After an extensive study in the requirements for the Church's mission, the report goes on to explicate the truths the Anglicans and the Lutherans share, emerging from the convergence reached in the preceding dialogue. Particular attention is paid on the sacraments and on the ministry of oversight. After that, the commission states together:

We acknowledge in each other's ministries of *episcopate* the fruits of the presence of Jesus Christ and the activity of the Holy Spirit, in the offering of sacrifices of praise and thanksgiving, in the reflection of the faithful love of God towards the world, in care for the nurture and growth of all the faithful, and in commitment to the establishment of the kingdom of God in justice and peace for the whole earth.¹⁶

The mission of the Church is a reflection of God's love. The participation of every member in the God's mission, as well as that of the ministers of oversight, has a Christological and Pneumatological foundation, which is made visible in the joint sacramental liturgy.

VII

The *Niagara Report* elaborated the Episcopal ministry in the context of spiritual gifts granted to the Church and made recommendations for the local Churches in each respective tradition. It made critical questions for the Anglicans and Lutherans to ask themselves. The report resulted in three regional agreements, one in Northern Europe and two in Northern America. The three daughters emerging from the crisp and clear waters of Niagara were free of all mist since they all applied the same logic in relating the episcopacy to the apostolicity of the whole Church. But before any of these three were adopted, the Church of England and the Evangelical Church in Germany and the Federation of Evangelical Churches in the German Democratic Republic reached an agreement in Meissen in 1988.

The *Meissen Agreement* opens with a rich elaboration on the Church and its mission. The Church is a sign, instrument and foretaste of the Kingdom

¹⁴ The Niagara Report. Report of the Anglican-Lutheran Consultation on Episcopate. Niagara Falls, September 1987, by the Anglican-Lutheran International Continuation Committee. In: *Anglican-Lutheran agreements*, 87–128, para. 11.

¹⁵ The Niagara Report, para. 15, 17.

¹⁶ The Niagara Report, para. 75.

God – the phrases originate in the *Lumen Gentium* – and its all members are granted spiritual gifts and are called to participate in its apostolic mission.¹⁷ For the mission of the Church, its members are “given various ministries by the Holy Spirit”. The ordained ministry, on its part, “exists to serve the ministry of the whole people of God”. According to *Meissen*, a ministry of pastoral oversight (*episcopate*), exercised in personal, collegial and communal ways, is necessary to witness to and safeguard the unity and apostolicity of the Church”.¹⁸

Meissen, however, did not overcome the obstacle of differing understandings on the Episcopal ministry. Convergence was acknowledged in the ministry of oversight as a *function* of different ecclesial structures, but no agreement was reached on whether the oversight should be on the responsibility of a certain ministry into which persons are set apart with imposition of hands and prayer to the Holy Spirit.

VIII

Finally I am reaching the agreement that brings us here in Turku. The *Porvoo Common Statement*, finalized in Järvenpää in 1992 and signed in three solemn celebrations in Tallinn,

Trondheim and London in 1996, makes use of the long Anglican-Lutheran dialogue as well as of several other important ecumenical documents. The booklet containing the text of the statement and the signed declaration includes also informative material on the churches involved as well as essays on Church and ministry in Northern Europe, carries the title *Together in Mission and Ministry*. The title expresses in a subtle way the whole spirit of the dialogue: Anglicans and Lutherans have sought mutual communion for the sake of mission of the Church they share in Christ.¹⁹

The *Porvoo Statement* describes the Church in a similar way as the preceding documents, particularly the *Meissen Agreement*, have done. The Church is an instrument for God’s ultimate purpose, the reconciliation of humankind and of all creation in Christ. In the power of the Holy Spirit the Church participates in the mission of the Triune God. For this purpose, all members of the Church receive spiritual gifts:

The Holy Spirit bestows on the community diverse and complementary gifts. These are for the common good of the whole people and are manifested in acts of service within the community and to the world. All members are called to discover, with

¹⁷ On the Way to Visible Unity. A Common Statement. Meissen, 18 March 1988. In: *Anglican-Lutheran agreements*, 129–144, para. 2–4.

¹⁸ The Meissen Agreement, para. 15, viii–ix.

¹⁹ *Together in Mission and Ministry*. The Porvoo Common Statement with Essays on Church and Ministry in Northern Europe. Conversations between the British and Irish Anglican Churches and the Nordic and Baltic Lutheran Churches. London: Church House Publishing 1993, 1996.

the help of the community, the gifts they have received and to use them for the building up of the Church and for the service of the world to which the Church is sent.²⁰

The deepened understanding of the mission of the whole Church is expressed in the way all the members of the body of Christ are assigned various tasks for realizing the ultimate purpose of God through the Church. The members are not objects for the priest or bishop to proclaim the gospel or to administer the sacraments to, but active agents in the communication of the Gospel themselves. This divine vocation is granted them by the Holy Spirit, together with various gifts for their empowerment. Both the lay and the ordained are partakers in the mission of the Church in the power of the Holy Spirit, all according to the charisms the Spirit bestows upon them:

God the Holy Spirit pours out his gifts upon the whole Church (Eph. 4: 11–13, I Cor. 12: 4–11), and raises up men and women, both lay and ordained, to contribute to the nurture of the community. Thus the whole Church, and every member, participates in and contributes to the communication of the gospel, by their faithful expression and embodiment of the permanent characteristics of the Church of the apostles in a given time and place. Essential to its testimony are not merely its words, but the love of its

members for one another, the quality of its service of those in need, its use of financial and other resources, the justice and effectiveness of its life and its means of discipline, its distribution and exercise of power, and its assemblies for worship. All these are means of communication which must be focused upon Christ, the true Word of God, and spring from life in the Holy Spirit.²¹

For our topic, it is important to note that the Episcopal ministry is described as a ministry of co-ordination: it is not defined in hierarchical terms, neither in terms with a liturgical scope. It has a wider responsibility of bringing all different tasks and gifts together for the benefit of the whole:

The diversity of God's gifts requires their co-ordination so that they enrich the whole Church and its unity. This diversity and the multiplicity of tasks involved in serving it calls for a ministry of co-ordination. This is the ministry of oversight, episcopate, a caring for the life of a whole community, a pastoring of the pastors and a true feeding of Christ's flock, in accordance with Christ's command across the ages and in unity with Christians in other places. Episcopate (oversight) is a requirement of the whole Church and its faithful exercise in the light of the Gospel is of fundamental importance to its life.

²⁰ The Porvoo Common Statement. In: *Anglican-Lutheran agreements*, 145–176, para. 18. <http://www.porvoochurches.org/statements/en.htm> .

²¹ The Porvoo Common Statement, para. 38.

The ministry of the bishop cannot be detached from the Church as a whole; that is, it always needs to be discussed in the context of the mission of the People of God. The bishop has a particular task in the mission, but it is always related to other charisms in the Church.

Oversight of the Church and its mission is the particular responsibility of the bishop. The bishop's office is one of service and communication within the community of believers and, together with the whole community, to the world. Bishops preach the word, preside at the sacraments, and administer discipline in such a way as to be representative pastoral ministers of oversight, continuity and unity in the Church. They have pastoral oversight of the area to which they are called. They serve the apostolicity, catholicity and unity of the Church's teaching, worship and sacramental life. They

have responsibility for leadership in the Church's mission. None of these tasks should be carried out in isolation from the whole Church.²²

The ordination or consecration of a bishop brings the Christological and Pneumatological dimensions together. The bishop is called to act on behalf of Christ, to mirror his image and to preach authoritatively the Gospel of Christ crucified. In the imposition of hands the Church prays for the gift of the Holy Spirit, but not only because of the bishop himself, but because of the charismatic Church of Christ. After all, "there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone" (1.Cor. 12,4-6) – who is to encourage and to guide the spiritually gifted if not the bishop in whom the Spirit is prayed to be at work?

²² The Porvoo Common Statement, para. 42–43.

Baptism and Confirmation in the Lutheran Church

Matti Repo

Some preliminary remarks

Lutheran churches do not form any unanimous and uniform body. They are independent and to a certain measure different from each other, largely due to the history and culture of the country they are situated in. Most Lutheran churches worldwide live in a minority position, apart from those in Northern Europe. Some of the Scandinavian churches are closely related to the State. However, most of the Nordic Lutheran churches would not call themselves state churches, but instead, folk churches. For example, the Evangelical Lutheran Church of Finland, from which I come, consists of 81 % of all inhabitants in the country.

Lutheran churches are bound together by the Lutheran confessions, which are collected into the *Book of Concord* from 1580. Most of the Lutheran churches are members of the Lutheran World Federation, which was established after the WWII in 1947. According to its constitution, “the Lutheran World Federation confesses the Holy Scriptures of the Old and New Testaments to be the only source and norm of its doctrine, life and service. It sees in the three Ecumenical Creeds and in the Confessions of the Lutheran Church, especially in the unaltered Augsburg Confession and the Small Catechism of Martin Luther, a pure exposition of the Word of God.”¹

¹ Constitution, para. 2, cf. http://www.lutheranworld.org/Who_We_Are/LWF-Constitution.pdf. – The Confessions of the Lutheran Church (the *Book of Concord*, 1580) include the Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, Melancthon’s Treatise on the Power and Primacy of the Pope, Luther’s Small and Large Catechisms, and the Formula of Concord. The three Ecumenical Creeds mentioned are the Apostolic, the Nicene and the Athanasian Creed.

However, the Lutheran World Federation is not a church; rather, it is an instrument of the Lutheran churches in their common efforts. Consequently, although all Lutheran churches do have a common doctrinal basis, they might speak with differing voices over some issues. Lutheran churches lack a universally accepted definition of confirmation and a consistent approach to it, but the common understanding of baptism is fundamental to all theological dimensions ascribed to the confirmation in Lutheranism.

Baptism in Luther's Small Catechism

In his *Small Catechism*, Martin Luther gives a simple lesson in four parts on baptism for the fathers to teach their children:

The sacrament of Holy Baptism in the plain form in which the head of the family shall teach to his household

First.

What is baptism?

Answer: Baptism is not merely water, but it is water used according to God's command and connected with God's Word.

What is this Word of God?

Answer: As recorded in Matthew 28:19, our Lord Christ said, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

Second.

What gifts or benefits does Baptism bestow?

Answer: It effects forgiveness of sins, delivers from death and the devil, and grants eternal salvation to all who believe, as the Word and promise of God declare.

What is this Word and promise of God?

Answer: As recorded in Mark 16:16, our Lord Christ said, "He who believes and is baptized will be saved; but he who does not believe will be condemned."

Third.

How can water produce such great effects?

Answer: It is not the water that produces these effects, but the Word of God connected with the water, and our faith which relies on the Word of God connected with the water. For without the Word of God, the water is merely water and not Baptism. But when connected with the Word of God it is Baptism, that is, the gracious water of life and the washing of regeneration in the Holy Spirit, as St. Paul wrote to Titus (3:5–8), "He saved us by the washing of regeneration and renewal in the Holy Spirit, which He poured out upon us richly through Jesus Christ our Saviour, so that we might be justified by his grace and become heirs in hope of eternal life. This saying is sure."

Fourth.

What does such baptizing with water signify?

Answer: It signifies that the old Adam in us, together with all sins and evil lusts, should be drowned by daily sorrow and repentance and be put to death, and that the new man should come forth daily and rise up, cleansed and righteous, to live forever in God's presence.

Where is this written?

Answer: In Romans 6:4, St. Paul wrote, "We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life."²

A saving sacrament of initiation

The *Small Catechism* was published in 1529. In the 1520s, Luther was living through his most intensive phase as a reformer. In those decisive years, however, Luther did not distance himself from the Catholic doctrine of the Holy Baptism. On the contrary, he affirmed the sacramental character of baptism by emphasizing its effectiveness. It has often been claimed by Catholic as well as Protestant theologians that the Reformation opposed the catholic notion of *ex opere operato*, but instead

demanded a human disposition as a precondition for the sacraments to be effective. However true this might be on the new life of a Christian after baptism, it nevertheless is a misunderstanding of baptism itself. According to Luther, Holy Baptism is capable of converting even an opposing sinner into a saint by conferring the forgiveness of sins. This is what happens in the baptism of infants, as God bestows the gifts of Christ on the babies and creates in them faith that receives the gift. Luther speaks of a *fides infantium*, the faith of little children, which altogether is a saving gift from Christ in baptism.³

Holy Baptism is a saving sacrament of initiation. Through baptism, man is reborn as a child of God and is made an heir to eternal life. The effectiveness of baptism is based on the promises of Christ. As Christ commands us to make all nations into his disciples by baptizing and teaching, he also promises that this is the way for becoming a disciple of Christ.

The sacraments are "visible word"

Luther quotes in his *Large Catechism*, as well as in the *Smalcald Articles*, an excerpt from St. Augustin's tract on the Gospel of John, according to which the Sacraments are nothing else than

² The Small Catechism, IV, 14. In: Tappert, T. G. (ed.), *The Book of Concord: The Confessions of the Evangelical Lutheran Church*. Philadelphia: Fortress Press 1959 (cd-rom 2000).

³ Cf. Huovinen, Eero, "Fides Infantium – Fides Infusa? A Contribution to the Understanding of the Faith of Children in Luther." *Lutheran Forum* (Vol. 30, No. 4/1996, pp. 37–42); Huovinen, Eero, *Fides infantium*. Veröffentlichungen des Instituts für europäische Geschichte Mainz, Abteilung abendländische Religion, Band 159. Mainz: Zabern 1997.

the “visible word”.⁴ It is not the water of baptism that cleanses us from sin, but the word together with the water: “From the Word it derives its nature as a sacrament, as St. Augustine taught, *‘Accedat verbum ad elementum et fit sacramentum.’* This means that when the Word is added to the element or the natural substance, it becomes a sacrament, that is, a holy, divine thing and sign.”⁵ “Baptism is nothing else than the Word of God in water, commanded by the institution of Christ; or as Paul says, ‘the washing of water with the word’; or, again, as Augustine puts it, ‘The Word is added to the element and it becomes a sacrament’.”⁶

What is said about baptism is also applied to the Eucharist.⁷ It is the word of God, the promise of Jesus in his words of institution that make the bread and wine into the saving meal of Christ’s body and blood. The bread and wine, being Christ’s body and blood, are the word of God made visible. In their liturgy, the Lutherans can literally refer to Psalm 34:9, “Taste and see how the Lord is good”. Since the word and the elements of bread and wine are inseparable, the sacramental meal is also a visible and audible proclamation, just as St. Paul writes: “As often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes.” (1.Cor. 11, 26)

In baptism and the Eucharist, the visible and audible word is not only referring to a spiritual occurrence, but also causing it to happen. The water and the bread and wine do not symbolize or visualize a spiritual truth which would be separately taking place somewhere else. On the contrary, they make this spiritual truth realized in that very act. The word does not only inform us about the divine truths. Rather, the spiritual truths the word testifies on are brought into realization through the proclamation of the word. Since the word derives its authority from God, it mediates and truly gives what it promises. As Jesus sent his apostles, he promised: “If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.” (John 20:23)

Lutherans take the doctrine of salvation as their starting point and understand the Sacraments in a soteriological context. The Sacraments, together with the Gospel proclaimed, are constitutive for faith and, consequently, for the Church. It is the Sacraments that define the Church and not vice versa. Ecclesiological structures are not constitutive for Sacraments, but the other way around, the Sacraments are a means of grace, used by Christ and the Holy Spirit to create the faith and let the Church with her structures

⁴ *”Iam vos mundi estis propter verbum quod locutus sum vobis. Quare non ait, mundi estis propter Baptismum quo loti estis, sed ait, propter verbum quod locutus sum vobis; nisi quia et in aqua verbum mundat? Detrahe verbum, et quid est aqua nisi aqua? Accedit verbum ad elementum, et fit Sacramentum, etiam ipsum tamquam visibile verbum.”* – Augustinus: In evangelium Ioannis tractatus centum viginti quatuor, 80:3 (PL 35, p. 1840).

⁵ The Large Catechism 4, Baptism, 18.

⁶ The Smalcald Articles 3, V, 1.

⁷ The Large Catechism 4, Eucharist, 10.

emerge. Lutheran theology proceeds from soteriology to ecclesiology.

The Trinitarian and Christological basis for baptism

The Lutheran understanding of Holy Baptism is based on the catholic Christian doctrines of Trinity and Christology. The Triune God works out our salvation in all his divine Persons by giving himself to us in creation, redemption and sanctification. God the Father bestows all his saving gifts on us via created matter, and through water united with the Words of Christ, the Holy Spirit creates a faith in us which receives Christ's promises for our salvation in baptism.

In 1528, Luther published a treatise named *Confession Concerning Christ's Supper*. It was intended to be his final word in a long debate with the Swiss Reformer *Huldrych Zwingli*. The *Confession* nevertheless became very influential in the Wittenberg Reformation, particularly for the understanding of Christ's real presence in the bread and wine of the Holy Eucharist. The treatise had subsequently literal impact on the *Augsburg Confession* two years later and fifty years later on the *Formula of Concord*, the last section of the *Book of Concord*. In this treatise, Luther discusses the works of the Trinity:

These are the three persons and one God, who has given himself to us all wholly and completely, with all

that he is and has. The Father gives himself to us, with heaven and earth and all the creatures, in order that they may serve us and benefit us. But this gift has become obscured and useless through Adam's fall. Therefore the Son himself subsequently gave himself and bestowed all his works, sufferings, wisdom, and righteousness, and reconciled us to the Father, in order that restored to life and righteousness, we might also know and have the Father and his gifts.

But because this grace would benefit no one if it remained so profoundly hidden and could not come to us, the Holy Spirit comes and gives himself to us also, wholly and completely. He teaches us to understand this deed of Christ which has been manifested to us, helps us receive and preserve it, use it to our advantage and impart it to others, increase and extend it. He does this both inwardly and outwardly—inwardly by means of faith and other spiritual gifts, outwardly through the gospel, baptism, and the sacrament of the altar, through which as through three means or methods he comes to us and inculcates the sufferings of Christ for the benefit of our salvation.⁸

A wonderful and theologically rich icon on the baptism of Christ in the River Jordan is printed on the front cover of the program for this symposium. The icon presents us not only Christ who is baptized, but the whole Trinity acting for the salvation of mankind. The Father

⁸ *Luther's works*. Ed. by J. J. Pelikan, H. C. Oswald and H. T. Lehmann. Philadelphia: Fortress Press 1961 (cd-rom 1999) (= *LW*), 37, pp. 366–367.

sends his Son to be incarnated; the Son submits himself to the will of the Father and receives baptism from John, even though he would not need it for cleansing from sin. The Father speaks out his love to the Son and points him to be the one in whom we get to know the Father. The Holy Spirit, being the hypostatic love between the divine Persons, descends upon the Son from heaven in the form of a dove.

Participation in Christ through baptism

In his own baptism, Christ makes the waters into a saving sacrament, a bath that cleanses us of all sin. Through baptism, we are made partakers in the gifts that Christ possesses. We were clothed with Christ and his righteousness, we have “put him on”, as St. Paul testifies in his epistle to the Galatians (Gal. 3:27). We were buried and resurrected with him by baptism into a new life, as the Apostle writes to the Romans (Rom. 6:4); we were given the gift of the Holy Spirit, as St. Peter preached on the day of Pentecost (Acts 2:38). By the one baptism and the one Spirit we all have been incorporated into Christ’s body, which is the Church, as St. Paul writes to the Corinthians (1.Cor. 12:13).

The gifts of the Holy Baptism were also mentioned in the Lutheran-Catholic *Joint Declaration on the Doctrine of Justification*, signed by the representatives of the Lutheran World

Federation (LWF) and the Pontifical Council for Promoting Christian Unity (PCPCU) in Augsburg in 1999. In the Declaration, the Lutherans and Catholics articulated their “consensus on basic truths of the doctrine of justification”, thus showing that “the remaining differences in its explication are no longer the occasion for doctrinal condemnations”. These joint convictions on the fundamental truths of salvation imply a common understanding of baptism, too:

We confess together that sinners are justified by faith in the saving action of God in Christ. By the action of the Holy Spirit in baptism, they are granted the gift of salvation, which lays the basis for the whole Christian life.⁹

We confess together that in baptism the Holy Spirit unites one with Christ, justifies, and truly renews the person.¹⁰

Confirmation not a sacrament but a sacramental ceremony

Although the Lutheran reformers appraised the sacrament of Holy Baptism, they were very critical towards a number of other catholic sacraments. For Lutherans, besides baptism, only the Eucharist and penance can be called sacraments. The other four of the seven traditional sacraments either lack a clear Dominical institution and, respectively, a promise of forgiveness

⁹ *Joint Declaration on the Doctrine of Justification*, para. 25.

¹⁰ *Joint Declaration on the Doctrine of Justification*, para. 28.

of sins and eternal life, or they do not attach the word of promise to some external substance, like water in baptism or bread and wine in the Eucharist. The absolution spoken by the priest in the penance refers directly to Christ's words even without an external element, but neither a material dimension nor Christ's literal word of promise concerning eternal life is constitutive to the ordination, marriage, unction or confirmation. Confirmation is not regarded a sacrament, although together with all the other of the seven, it is highly valued and practiced as a liturgical ceremony in a eucharistic context by Lutherans.

In his treatise on *The Babylonian Captivity of the Church* (1520), Luther expresses this quite explicitly:

But instead of this we seek sacraments that have been divinely instituted, and among these we see no reason for numbering confirmation. For to constitute a sacrament there must be above all things else a word of divine promise, by which faith may be exercised. But we read nowhere that Christ ever gave a promise concerning confirmation, although he laid hands on many and included the laying on of hands among the signs in the last chapter of Mark [16:18]: "They will lay their hands on the sick; and they will recover." Yet no one has applied this to a sacrament, for that is not possible.

For this reason it is sufficient to regard confirmation as a certain churchly rite or sacramental ceremony, similar to other ceremonies, such as the blessing of water and the like. For if every other creature is sanctified by the Word and by prayer [I Tim. 4:4–5], why should not man much rather be sanctified by the same means? Still, these things cannot be called sacraments of faith, because they have no divine promise connected with them, neither do they save; but the sacraments do save those who believe the divine promise.¹¹

The reasons why the Lutheran Reformation abandoned confirmation as a sacrament seem obvious: lack of institution and promise of salvation by Christ. But a further dimension, or more accurately, a far-reaching consequence, shall be added: since baptism already confers the Holy Spirit and salvation, confirmation does not complement it or add any saving gifts to it. Liturgically, we know that confirmation has developed in the Western Church from a post-baptismal imposition of hands by the Apostles (cf. Acts 8:14–17; 19:5–6). This gesture was accompanied in the early Church with anointing both at baptism by the priest and by the bishop in confirmation. The anointing and the imposition of hands in confirmation have traditionally been linked with the "Seal of the Spirit" mentioned by St. Paul (2.Cor. 1:22; Eph. 1:13; 4:30).¹² After the Reformation, Lutherans have not usually shared this insight since

¹¹ LW 36, p. 92.

¹² *Catechism of the Catholic Church*, 1295–1296.

they consider baptism to be a complete and saving sacrament in the Holy Spirit without a subsequent imparting of the Spirit through the imposition of hands by a priest or bishop. The imposition of hands in confirmation is nevertheless linked with a prayer to the Holy Spirit also in the Lutheran Churches.

A post-catechetic ceremony of initiation

Although Luther himself was not willing to develop any rite for confirmation, the ceremony itself was preserved in Lutheran Churches. However, after denying its sacramental character, the reformers were not able to create a new, coherent theology and practice on it. The Reformation was not in agreement as to whether the rite should be reestablished, reformed, or abolished.

Already prior to the Reformation in Germany, the Reformation in Bohemia (the origins of the present-day Moravian Church) had emphasized catechetical elements in their understanding of confirmation, which consisted of teaching, examination, confession and imposition of hands. The great Humanist *Erasmus of Rotterdam* had also suggested a renewal of confirmation along the same lines. According to him, youth had to be instructed in the faith and then examined and asked to renew in a public service the vows their godparents had given at their baptism.

Both of these lines of development had an influence on the understanding of confirmation in the Lutheran Reformation, together with the traditional liturgy. In Lutheran Churches, three

main aspects have been characteristic of confirmation: the *catechetical*, the *sacramental* and the *congregational* ones.

The catechetical understanding of confirmation features the instruction of children and youth in the faith with a subsequent examination and profession of faith prior to admission to the Holy Communion. The instruction itself was supposed to strengthen the believer in his or her faith. This understanding is echoed in a Reformation catchphrase “catechesis is true confirmation”. The instruction involved the basics of Christian faith as exposed in Luther’s *Small Catechism*: the Ten Commandments, the Apostolic Creed and the Lord’s Prayer, together with a short introduction on the sacraments of baptism, Eucharist and penance. These were all explained article by article; as is done also today, albeit naturally according to contemporary pedagogic and didactic methods. In a tradition where the catechesis and confirmation are more or less identified, some Churches practice repeated laying-on of hands in several services during the process of catechesis. Although these services can also be called a confirmation, they nevertheless are distinguished from the final, non-repeatable act of confirmation.

The sacramental aspect in confirmation has also been preserved in Lutheranism, mainly according to the pattern first developed by *Martin Bucer*, the reformer of Strasbourg. For Bucer, it was important to maintain the imposition of hands and the reference to the Holy Spirit. Unlike the Bohemians, for whom the imposition of hands was merely

an external symbol, Bucer taught that confirmation truly conferred the Spirit. Despite its epicletic nature, Bucer's prayer is nevertheless to be interpreted as a benediction which refers to the gifts of the Spirit to strengthen the believer, as appears in the words pronounced by the priest during the imposition of hands: "Receive the Holy Spirit, shelter and shield against all evil, strength and help to all good, from the gracious hand of God the Father, Son and the Holy Spirit." Bucer developed his theology of confirmation in a dispute with the Anabaptists, emphasizing the sacramental effectiveness of infant baptism on one hand and the instruction and profession of faith as means of Church discipline on the other hand. As a matter of fact, Bucer was also influential in mediating the Reformation understanding of confirmation to the Church of England.

The congregational aspect of confirmation interprets the act as a final initiation to the full membership of the Church. The main emphasis is put on the preparation for the Eucharist, thus linking baptism with the sacrament of Holy Communion. Where confirmation is associated with baptism and admission to the Lord's Table as usually is the case, three essential elements of confirmation are: (1) a course of instruction preceding the rite; (2) profession of faith, usually made through an examination and summarized in formal questions in the rite; (3) intercessory prayers by the congregation, normally with imposition of hands. The local priest of the congregation presides over the ceremony, not the bishop in the diocese. The confirmed person also receives certain administrative rights in the Church, among others the possibility

to be a candidate for parish council or to act as a godparent.

Development in the understanding of confirmation

Since Lutherans consider baptism and not confirmation to mark the beginning of one's membership in the Church, they don't confirm those who have come to faith by the Gospel during their later years. If an adult is baptized, the sacrament of baptism already covers everything any subsequent confirmation could give. Such a person is not baptized and confirmed neither in the same nor in any other ceremony, because confirmation would be superfluous. In the case of youth, confirmation is linked to infant baptism and considered to be part of a longer process of initiation.

As confirmation was not regarded as a sacrament in Lutheranism, its theology became vulnerable to changes and turns according to varying movements, spiritual or secular. Already in the Reformation era, the ceremony seems to have changed from a sacrament of God's gracious initiative into man's reply and an act of obedience. It was no longer seen as a bestowal of free gifts, but as an examination on whether man is worthy to receive the gifts of God. Pietism had an influence on the understanding of confirmation along the same line. The instruction as well as the examination became ways of advising baptized people to a personal conversion which was then publicly professed in the confirmation. The theological interest focused on the vows given in the ceremony, and the rite

itself was interpreted as a “renewal of the covenant of baptism”. The objective proclamation of God’s gracious and free act made way to a subjective confession and commitment of a renewed person. The Enlightenment, for its part, put more weight on instruction, examination and profession in a way that confirmation turned into a rite of maturity. Reading and writing skills were taught where no other school system was available. In the confirmation, a person was pronounced to become a full member of the community with certain rights and duties. This is still partly evident in Nordic Churches where the confirmands are 15 years old teenagers passing through their puberty.

The practice of confirmation has received considerable attention in the Lutheran Churches since WWII. The LWF made confirmation a matter of particular study in order to reconstruct it for present-day circumstances.¹³ The aim is to equip the Churches in their Christian education and confirmation ministries to help the baptized through Word and Sacrament to identify more deeply with the Christian community and to participate more fully in the mission of the Church.

The Ecumenical movement has also contributed to the understanding of confirmation. The Nordic and Baltic

Lutheran churches, together with the British, Irish and Iberian Anglican churches, have adopted the Porvoo Common Statement, which brings two different traditions together:

We believe that through baptism with water in the name of the Trinity God unites the one baptized with the death and resurrection of Jesus Christ, initiates into the One Holy, Catholic and Apostolic Church, and confers the gracious gift of new life in the Spirit. Since we in our churches practise and value infant baptism we also take seriously our catechetical task for the nurture of baptized children to mature commitment to Christ. In all our traditions baptism is followed by a rite of confirmation. We recognise two practices in our churches, both of which have precedents in earlier centuries: in Anglican churches, confirmation administered by the bishop; in the Nordic and Baltic churches, confirmation usually administered by a local priest. In all our churches this includes invocation of the Triune God, renewal of the baptismal profession of faith and a prayer that through the renewal of the grace of baptism the candidate may be strengthened now and for ever.¹⁴

¹³ Cf. *Confirmation in the Lutheran churches today*: Report of studies on confirmation in the LWF member churches in 1979–1986. Geneva: LWF studies, 1986; *Confirmation ministry study*: global report 4–8 September 1995, Geneva: LWF Documentation 38.

¹⁴ Porvoo Common Statement, para. 32 g. In: *Together in Mission and Ministry*. The Porvoo Common Statement with Essays on Church and Ministry in Northern Europe. Conversations between the British and Irish Anglican Churches and the Nordic and Baltic Lutheran Churches. London: Church House Publishing 1996.

The confirmation rite of the ELCF

In Finland, ca. 90 % of all fifteen year olds attend confirmation training and subsequently get confirmed. The attendance rate is even higher than that of infant baptism in the same country. Each year, a good number of youth are baptized during their process of confirmation training. One reason for the high popularity of confirmation lies in the training itself, since in most cases it is carried out in a one-week camp outside town. It might be argued that not all youngsters are drawn to confirmation by the opportunity to study the Catechism or the Bible. Confirmation camps have nevertheless reached a status of being part of “youth culture” in Finland. The methodology for catechesis is under constant development in order to maintain the position and to make the most out of it. In many local congregations, most of youth ministry is focused on confirmation training. Each summer, a considerable number of youth who have

been confirmed a year or two before, act as voluntary assistants or “big brothers and sisters” in confirmation camps.

The Confirmation rite of the Evangelical Lutheran Church of Finland was renewed in 2003. Today, confirmation is more integrally embedded inside the Sunday morning eucharistic worship than before. The texts read and prayers said in the service highlight the elements described above: (1) reference to baptism, (2) recollection of the instruction given in the confirmation training, (3) public profession of faith by joining in the Creed, (4) a question or an exhortation referring to the baptismal vow, (5) imposition of hands by the pastor, (6) benediction, and (7) prayer for the Holy Spirit to strengthen the youth in their faith and life as Christians. Although confirmation is not considered a sacrament, it nevertheless has a strong sacramental character because of the imposition of hands and prayer, which all indicate that God *confirms*, “strengthens” the believer.

APPENDIX: Main aspects of confirmation as they appear in the rite of the ELCF

<i>Introduction</i>	Dear young people. God’s love has been present in your life from the very beginning. Today we give thanks for baptism and for the years of growth we have shared and your time in confirmation school. We ask for God’s blessing for the future, and we pray that God would strengthen you in faith and encourage you to live as Christians.
<i>The Collect</i>	Dear God, heavenly Father, you have taken us in baptism to be your own as members of your family. Take care of us always and be with us, so that we will bravely confess to be your followers. Help us to love you and each other. This we pray in the name of our Lord Jesus Christ.

Or: God, our Father, the sign of the cross was drawn on our forehead and chest at baptism, showing that we belong to you. Together with the young people who are confirmed today we thank you for that. Uphold us in battle against the power of evil. Make us instruments of your peace. Help us to grow in faith and to love each other according to your will. Hear us for the sake of your Son Jesus Christ our Lord.

Or: Come, Holy Spirit, and turn fear into hope, change unbelief and doubt into confidence, and transform weakness into strength. Come even to places where powers of evil are at work. Come, Spirit of peace and love. Come and bless our confirmation; make this a festival of joy and love.

The Readings and the Gospel are read, followed by a Homily.

The confirmands join the congregation in the Apostles' Creed.

After the Creed, a question or an exhortation is said:

Dear confirmands. You have been baptized into this faith and instructed according to it. Do you want, with the help of God's grace, to express this faith in your life?

The confirmands kneel at the altar rail to be blessed with laying on of hands.

Assistants (godparents, for example) may join the leader of the confirmation as each confirmand is blessed individually. The president says:

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you.

Encouragement to the newly confirmed

Dear young people. You have received the blessing of the triune God. You can trust that God will not forsake you. The Holy Spirit has started a good work in you when you were baptized, and he encourages you to live as followers of Christ. God has given the Church his holy word and Holy Communion and prayer to strengthen the faith of Christians. From now on you may independently take part in the Lord's Supper, and you also have the right to become godparents. The congregation prays for you and hopes that you will move on along the way of life.

Encouragement to parents and godparents

Dear parents and godparents and others in this assembly, these young ones need people who will pray for them and help them to grow as Christians. Support them to grow in faith and keep to the way of eternal life. May God help you in this task.

Prayer of Intercession

We pray for these [young] people who have been confirmed today. Help them to grow in faith and to become rooted in your word. Revive their strength with fellowship in the congregation. Make them open to your love, and help them to share it with others. When difficulties arise, encourage them to trust in you. Support them when they make big decisions in life.

”KEEPING CONNECTED”

Anglican-Lutheran Societyn kokous Turun kristillisellä opistolla 11.–15. syyskuuta 2009

Samuli Suolanen

Konferenssin teema, järjestäjät ja osanottajat

Vuonna 1984 perustettu kansainvälinen Anglican-Lutheran Society järjestää konferensseja yleensä kerran vuodessa. Joka toinen vuosi konferenssi pidetään Euroopassa, joka toinen vuosi Yhdysvalloissa. Euroopan konferenssi järjestetään joko Iso-Britanniassa, Irlannissa tai Euroopan mannermaan valtioissa. Tällä kertaa konferenssi järjestettiin ensimmäistä kertaa Suomessa.

Konferenssi järjestettiin Turun kristillisellä kansanopistolla (Turku Christian Institute). Kyseessä on säätiöpohjainen oppilaitos, jonka tiloissa toimii kolme itsenäistä yksikköä: Turun kristillinen opisto, Diakonia-ammattikorkeakoulun Turun toimipaikka sekä kokous- ja hotellipalveluja tarjoava Linnasmäki Oy. Tämän herännäishenkisen kansanopiston rehtorina toimii Tapani Rantala, joka on toiminut aikaisemmin mm.

Lontoon Suomalaisen kirkon (Finnish Church in London) johtajana useita vuosia vuodesta 2000 eteenpäin sekä arkkipiispan kanslian kansliasihteerinä. Opiston herännäistaustasta muistuttaa ainakin Ukko-Paavon eli Paavo Ruotsalaisen päätä kuvaava puinen veistos instituutin sisääntuloaulassa. Konferenssin organisoinnissa oli merkittävällä tavalla mukana Tapani Rantalan vaimo Jaana Rantala. Konferenssin pääorganisaattorina toimi Anglican-Lutheran Societyn kansallinen koordinaattori, dosentti Jaakko Rusama. Rusama oli onnistunut kokoamaan vaikuttavan konferenssin, jonka monipuolinen ohjelma sai osanottajien jakamattoman kiitoksen.

Konferenssiin oli kutsuttu luennoitsijoiksi ja kommentaattoreiksi useita anglikaanisen ja luterilaisen teologian tuntoja sekä akateemisista että kirkollisista yhteyksistä. Konferenssissa perehdyttiin Suomen kirkolliseen elämään, Martti Lutherin teologiaan (erityisesti

suomalaisen Luther-tutkimuksen paradigmaan) sekä luonnollisesti myös anglikaanisen ja luterilaisen teologian välisiin teologisiin keskusteluihin. Myös Unkarin kirkolliseen elämään tutustuttiin professori Tibor Fabinyin luennolla lauantaina 12. syyskuuta.

Konferenssin aiheena oli ”Keeping Connected”. Teema koskettaa monia elämänalueita 2000-luvun Suomessa ja maailmassa. Postmodernissa maailmassa kirkon haasteeksi on muodostunut luoda yhteyksiä seurakuntalaisiin ja ihmisiin yleensä. Yhteyksien luominen on olennainen asia myös ekumeenisessa liikkeessä ja ekumeenisissa järjestöissä. Tässä kontekstissa yhteydellä tarkoitetaan eri kirkkokuntien ja kristittyjen välistä yhteyttä. Laajassa mielessä voidaan puhua myös uskontojen välisestä dialogista ja yhteydestä.

Luentojen ohella teimme retkiä Turussa ja Turun lähialueella sekä osallistuimme Turun kirkoissa jumalanpalveluselämään. Eräs konferenssin huippupuhetkistä oli risteily Turun saaristossa lauantaina 12. syyskuuta.

Konferenssin osallistujaluettelossa on lueteltu kuusikymmentä kolme osallistujaa yhdestätoista eri maasta. Osallistujia oli Suomen lisäksi Iso-Britannias-ta, Venäjältä, Intiasta, Namibiasta, Belgiasta, Saksasta, Ruotsista, Norjasta, USA:sta ja Tansaniasta. Osa osallistujista oli mukana koko konferenssin ajan, osa osallistui vain joihinkin luentoihin tai erillistilanteisiin. Koska konferenssi järjestettiin Suomessa, erityisesti Turun seudun ekumeenisesti kiinnostuneet teologian opiskelijat, kristillisen opiston opiskelijat ja kirkon työntekijät saattoivat osallistua tilaisuuksiin vain

”pätkittäin” valiten juuri itseä kiinnostavat teemat ja luennot.

Konferenssin ekskursioilla toimi ansiokkaasti oppaana syvällisesti Turun historiaan perehtynyt, ja sen omakohtaisestikin tunteva, Tukholman yliopiston japanin kielen ja kulttuurin lehtori Jouni Elomaa. Elomaa. Hän on myös ekumeenisesti kiinnostava hahmo Suomen kirkollisessa maisemassa, sillä hänet on kastettu luterilaisen kirkon jäseneksi, mutta myöhemmällä iällään hän on kääntynyt roomalaiskatolisen kirkon jäseneksi ja kuuluu Tuomas Akvinolaista teologisena oppi-isänään pitävään dominikaaniseen sääntökuntaan.

Konsultaation sisältö

Konferenssissa pidettiin kuusi esitelmää tai esitelmänluonteista tilannetta (session) ja niiden pohjalta käytiin vilkkaat keskustelut. Tämän lisäksi oli ryhmätöitä, retkiä ja mahdollisuus yhteiseen keskusteluun. Iltaohjelmat olivat monipuolisia ja raikkaita. Myös mahdollisuus saunomiseen tarjoutui instituutin sauna-osastolla.

Seuraavassa joitakin huomioita luennoista: (1) Perjantaina dos. Jaakko Rusaman tervetulo puheenvuoron jälkeen ensimmäisen luennon piti Kimmo Kääriäinen aiheenaan *Introduction to Finland and Church Life in Finland*. Kirkon tutkimuskeskuksen johtajana toimiva Kääriäinen johdatteli paikalle ehtineet osallistujat Suomeen ja Suomen kirkolliseen elämään ja sen historiaan. Tällainen yleisluonteinen katsaus on aina hedelmällinen, kun on kyse kansainvälisestä konferenssista. Useille osallistujille Suomi saattoi olla vieras

maa ja tämä käynti Suomessa ensimmäinen kerta maassamme. Erityisesti kirkkomme ekumeeniset suhteet ja aivan erityisesti suhteet luterilaisen ja ortodoksisen kansankirkon välillä herättivät kiinnostusta. Myös onnistunut rippikoulukäytäntö kiinnosti osallistujia.

(2) Unkarin luterilaisen kirkon tilanteesta kommunismin puristuksessa kertoi prof. Tibor Fabiny. Unkarin luterilainen kirkko on historian käännteissä joutunut vainon kohteeksi kenties normaalia enemmän. Jo katolisen vastauskonpuhdistuksen aikana se joutui kovalle (1600-luvun alkupuolella). Myös Neuvostoliiton kommunismivallan aikoina kirkko joutui ahtaalle, ja tämä ei ole voinut olla jättämättä jälkeään Unkarin kirkolliseen elämään. Prof. Fabiny teki sympaattisella olemuksellaan vaikutuksen konferenssin osallistujiin, ja hänen luentonsa oli yksi konferenssin keskeisimmistä. Unkari maana on uusi tulo- kas Anglikaanis-luterilaisessa seurassa. Fabiny esitteli ennen luentoa Dr Roy Long Englannista, joka tunsikin hänet vuosien takaa tämän ollessa ensimmäisiä kertoja vapaaehtoistyössä Britanniassa. Kuten Long totesi, jäämme odottamaan, koska ALS:n konferenssi järjestetään Unkarissa. Luennon otsikko oli *Discretions and Valour – theologies of Church Leadership in the Lutheran Church of Hungary during Communism*.

(3) Lauantain ekskursion yhteydessä Maskun seurakunnan upeassa leirikeskuksessa luennoi Martti Lutherin teologiasta ja suomalaisesta Luther-tutkimuksen paradigmasta piti prof. Antti Raunio Helsingin yliopiston systemaattisen teologian laitokselta. Aiheena oli anglosaksiseen tapaan aika ylimalkai-

sesti *Towards Church Unity: Martin Luther Reinterpreted*. Luennoissaan Raunio kävi prof. Tuomo Mannermaan aloittaman Luther-tutkimuksen painoituksia ja löytöjä ansiokkaalla tavalla läpi ja sai hyvin esitettyä sen ekumeeniset ulottuvuudet ja konnotaatiot.

(4) Konferenssimme alkua edeltäneenä sunnuntaina Turun tuomiokirkossa oli historiallinen piispanvihkimys. Isä Teemu Sippo vihittiin ensimmäisenä suomalaisena Suomen roomalaiskato- lisen kirkon piispanvirkaan. Neljännen luennon pitänyt Tampereen piispa Matti Repo lähti tästä liikkeelle ja esitteli luennoissaan Anglikaanis-luterilaisten ekumeenisten tunnustusten ja sopimusten pneumatologiaa. Pneumatologia on monella tapaa ajankohtainen kysymys kirkoissamme. Yhtäältä on ajateltu – ja ajatellaan toki edelleenkin –, että Pyhä Henki toimii juuri kirkon episkopaalisen viran, historiallisen piispuuden kautta ja välityksellä. Toisaalta vapaat suunnat ja karismaattisuus nostavat päätään kirk- kojen sisällä ja laajemminkin kristillisissä piireissä. Tämä on sekä haaste että ilon aihe kristillisille kirkkoille myös Porvoon kirkkoperheen sisällä. Piispa Revon luennon otsikkona oli *Episcopal Ministry and the Diversity of Charisms: The Pneumatological Dimension in Anglican-Lutheran Agreements*.

(5) Viidennen luennon piti teologian tohtori (h.c.) Risto Lehtonen. Lehtonen on ennen eläkkeelle jäämistään toiminut Kirkon ulkomaanavun johtajana, Luterilaisen maailmanliiton kirkkojen yhteistyöosaston johtajana sekä Yliop- pilaiden Kristillisen Maailmanliiton (World Student Christian Federation, WSCF) Pohjois-Amerikan sihteerinä ja pääsihteerinä. Koskettavassa, lämmin-

henkisessä esityksessä oli tarkoituksella persoonallinen ja omakohtaisesti koetun elämän tuntu. Esityksessään *Ecumenical Visions – Personal Reflections from past to Present (1932–2009)* Lehtonen muisteli omia elämänvaihteitaan ekumeenisen liikkeen palveluksessa ja eri tehtävissä. Valittavaa vain oli, että keskustelulle ei jäänyt ajanpuutteessa tilaa. Risto Lehtonen on kirjoittanut myös ekumeenisen opiskelijaliikkeen historiikin vallankumouksellisen vastakulttuurin pyörteissä nimeltään *Story of a Storm. The Ecumenical Student Movement in the Turmoil of Revolution, 1968–1973*. Ilmeisesti Lehtosen pohdiskeleva luento kosketti myös kansainvälistä yleisöä, sillä Lehtosen esitelty tuomiorovasti, the Very Reverend Dr John Arnold OBE innostui kiitossanoissaan vertaamaan Lehtosen esitystä John Henry Newmanin kuuluisaan omaelämäkerralliseen reflektiikirjaan *Apologia pro vita sua*. Juuri tällaisia Newmanin ja Lehtosen kaltaista, omakohtaisesti koettua syvällistä ymmärrystä me teologisissa ja ekumeenisissa piireissä kaipaamme!

(6) Kuudennessa esityksessä *Identity and Change – Anglican-Lutheran Cooperation in Finland* kuulimme anglikaanis-luterilaisesta yhteistyöstä ja sen mahdollisuuksista sekä Suomessa että Yhdysvalloissa. Luennon alussa Jaakko Rusama kertoi paikalla olleelle yleisölle, että Pajunen on ”kävelevä esimerkki” hyvin toimivasta ekumeniasta Suomessa: Mika Pajunen vihittiin luterilaisessa pappisvihkimyksessä Suomen Anglikaanisen kirkon papiksi. Piispa Aleksi Lehtosesta väitöskirjansa tehnyt Pajunen kertoi luennossaan Anglikaanisen kirkon toimintamuodoista ja historiasta Suomessa. Kiinnostavaa oli

kuulla sekin, kuinka Suomen Anglikaanisella kirkolla on historialliset yhteydet myös itärajan taakse: toiminta Suomessa alkoi 1920-luvulla, kun Leningradin anglikaanipastori saapui Suomeen.

Luennon toisella puoliskolla prof. Mitzi Budde Virginian teologisesta seminaarista (Virginia Theological Seminary) kertoi USA:n episkopaalien ja luterilaisten yhteistyöstä esityksessään, jolle aiheeksi oli annettu *Called to Common Mission – an American Process*. Iloinen ja valoisa Budde esitti asiansa kiinnostavasti ja mukaansa tempaavalla tavalla. Eräs yksityiskohta jäi erityisesti mieleen: eräässä vaiheessa Budde totesi, että amerikkalaiset protestantit ovat lojailimpia hammastahnamerkilleen kuin kirkkokunnalleen! Tämä kertoo mielestäni lähinnä siitä, että seurakunnallinen ja kirkollinen elämä Yhdysvalloissa perustuu enemmän sosiaalisille suhteille kun reflektoidulle uskollisuudelle oman kirkkokunnan kristinuskontulkintaan.

Konferenssin muu ohjelma oli sekin monipuolista, runsasta ja antoisaa. Hartauselämä oli hyvin toteutettua ja syvällistä. Ensimmäisenä iltana kävelimme Kimmo Kääriäisen luennon jälkeen läheiseen Maarian kirkkoon (St Mary’s Church) viettämään anglikaanisen perinteen mukaista vesperiä (Evening Prayer). Perjantai-illan vesperissä Maarian kirkossa urkumusiikkia soitti Turun ruotsinkielisen seurakunnan urkuri Birgitta Forsman.

Samana iltana (11.9.) oli päivällisen jälkeen yhteinen illanvietto. Ilta oli kaikin puolin riemukas ja mieliin painuva. Turkulaisesta perinneyhdistys Fyrrkantista oli paikalle saatu nuorista aikuisista koostuva perinnetanssiryh-

mä Mylläkkä. Saimme nähdä suomalaista kansantanssia, kansallispukuja ja nauttia iloisesta ohjelmasta. Ohjelman loppupuolella pääsimme myös itse mukaan kansantanssiin. Englantilaisille osallistujille, kuten varmasti muillekin ulkomaalaisille, tämä koko ohjelma oli todellinen elämys.

Lauantaina luentojen lomassa vietimme myös retkipäivää. Kuten edellä on todettu, teimme Ukkopekka-laivalla risteilyn Turun saaristoon. Airiston saaristoa pidetään ainakin paikallisten mukaan maailman kauneimpana. Ukkopekalla söimme myös maittavan lounaan. Tämän jälkeen siirryimme linja-autolla Naantaliin ja tutustuimme tähän Suomen ”kesäpääkaupunkiin” ja sen kirkkoon. Tasavallan presidentin kesäasunto sijaitsee Naantalissa, mikä lisää tämän pittoreskin kaupungin yhteiskunnallista merkitystä. Naantalin birgittalaiskirkon historia ulottuu aikaan ennen uskonpuhdistusta, aina 1400-luvulle saakka.

Seuraavaksi siirryimme Maskun seurakunnan omistamaan Mannerlahden leirikeskukseen. Paikka oli nähtävyyksinä sinänsä. Hieno linnamainen puurakennus oli siirtynyt seurakunnalle monivaihteisen ja kiinnostavan historian kautta. Kirkkoherra Aino Vesti toivotti vieraat lämpimästi tervetulleeksi, ja saimme tutustua tähän hienoon paikkaan perusteellisesti. Kuten edellä mainitsin, prof. Antti Raunio piti esityksensä Martti Lutherista juuri täällä. Lauantai-ilta päättyi mahdollisuuden kylpeä perinteisessä suomalaisessa saunassa kristillisen kansanopiston tiloissa.

Konferenssin ohjelmassa oli myös ryhmätöitä. Sunnuntaina 13. syyskuuta osallistujat jakautuivat ryhmiin kuun-

telemaan maaraportteja. Perinteisten Anglican-Lutheran Societyssa mukana olevien Iso-Britannian, USA:n ja Ruotsin lisäksi saimme kuulla terveisiä myös hieman eksoottisimmista maista kuten Intia ja Venäjä. Iso-Britannian ja Irlannin puheenvuoron piti piispa Jana Jeruna-Grinberga, USA:n tilannetta valotti kansallinen koordinaattori Laura Lincoln Teksasista, Ruotsin tilanteesta kertoi Lennart Sjöström. Intiasta vieraanamme olivat pastorit Sekar Daniel ja Augusty Gnana Gandhi. Lena Bondarenko Venäjältä kertoi paikallisesta tilanteesta itäisessä naapurimaassamme. Ryhmäkeskusteluja jatkettiin maanantaina 14. syyskuuta klo 14. Tällöin syvennyttiin lähemmin eri ryhmissä pohtimaan, minkälaisiin teemoihin Anglican-Lutheran Societyn kannattaisi jatkossa keskittyä. Nämä keskustelut koottiin yhteen maanantaina 14. syyskuuta käydyssä koontitilanteessa. Tämän tilanteen ja koko konferenssin puheenjohtajana toimi piispa Rupert Hoare.

Yhtä aikaa sunnuntaiaamun ryhmätöskentelyn kanssa vietettiin Turun Tuomiokirkossa suomenkielistä messua, joka alkoi tavalliseen tapaan klo 10. Messussa saarnasi nykyisin Manchesterissa asuva piispa Rupert Hoare. Tulkina toimi ansiokkaasti dos. Jaakko Rusama. Hoare korosti ekumenian merkitystä ja kiitti Turun seurakuntayhtymää siitä, että Anglican-Lutheran Society oli saanut kokoontua historialliseen Turkuun. Liturgina tässä suomenkielisessä messussa toimi kappalainen Sari Lehti.

Ryhmätöihin osallistunut osa konferenssivieraista osallistui ruotsinkieliseen messuun tuomiokirkossa klo 12.

Tuossa messussa saarnasi Porvoon eme-rituspiispa Erik Vikström ja liturgina toimi kirkkoherra Eero Sepponen ruot-sinkielisestä seurakunnasta. Sunnuntain aiheena oli kiitollisuus. Messun jälkeen siirryttiin kävellen seurakuntakeskus Aureliaan, missä yhdessä osallistuimme tansanialaiselle lähetysslounaalle. Lou-naalla oli monipuolista ohjelmaa. Piispa Erik Vikstömin tytär Anna Tikum (o.s. Vikström) on seurakunnassa diakonina ja lähetyssihteerinä. Hän toimi tilaisuudessa juontajana. Hän esitteli Tansaniaa ja tansanialaista kulttuuria. Lounaan tuotto ohjattiin juuri Tansaniaan. Annan sukunimi Tikum selittyy sillä, että hän on tansanialaisen miehen kanssa naimisissa. Erik Vikstömin perheellä on muutenkin läheiset suhteen Tansaniaan, sillä Erik toimi lähetystyössä Makumi-rassa Tansaniassa vuosina 1976–79. Myös Erik Vikstömin tyttärentytär lau-loi lähetysslounaalla koskettavan laulun ja säesti itseään flyygelillä.

Tällä retkellä vierailimme myös Pyhän Henrikin ekumeenisessa taidekappelissa. Taidekappeli valmistui vuonna 2005 kristittyjen yhteisen toivon maa-merkiksi. Rakennuksen on suunnitellut arkkitehti Matti Sanaksenaho ja se on saanut innoituksensa kalan muodosta. Kappelin kokoava ajatus on hiljainen vaellus hämyisten tilojen kautta alttarille, valon ääreen. Rakennus sijaitsee Turun Hirvensalossa havupuita kasva-van kukkulan laella.

Konferenssin viimeisenä iltana kokoonnumme yhteiselle aterialle Turun kris-tillisessä opistossa. Tälle illalliselle oli kutsuttu myös ekumeenisesti kiinnostavia ja merkittäviä kutsuvieraita. Kenties merkittävin ja kiinnostavin, ehkä jon-kalainen päävieras, oli eläkkeellä oleva

Suomen ortodoksisen kirkon päämies, Nikean metropoliitta Johannes. Britan-nialainen ilmapiiri oli hänelle läheinen ja tuttu, sillä Johannes on opiskellut myös Durhamin yliopistossa vuosina 1948–49 ja väitellyt tohtoriksi vuona 1966 väitöskirjalla *The Kingdom of God in the Thought of William Temple*. Kutsuttuina vieraina paikalla olivat Turun piispa Kari Mäkinen, tuomioro-vasti Rauno Heikola, Turun hiippakun-nan musiikkisihteerit Mika Mäntyranta, kirkkoherra Eero Sepponen sekä Turun ja Kaarinan seurakuntayhtymän hallin-tojohtaja, varatuomari **Hannu Kallio**.

Viimeisen illan luterilaisessa komple-torion toimittavat piispa Kari Mäkinen sekä hiippakunnan musiikkisihteerit, past. Mika Mäntyranta.

Luentoja ja ekskursioiden ohella mer-kittävä merkityksensä oli ystävien ta-paamisella ja ”käytäväkeskusteluilla” eli henkilökohtaisella reflektiolla.

Suomalaisen kirkollisen elämän kannalta kiinnostavia näkökohtia

Edellisestä on jo käynyt ilmi paljon näkökohtia, jotka ovat keskeisiä suomalai-sen kirkollisen elämän kannalta.

Nähdäkseni on merkittävää, että Angli-can-Lutheran Societyn konferenssi pi-dettiin nyt ensi kertaa Suomessa. Tämä vahvisti suomalaista ymmärrystä siitä, että Porvoon kirkkoyhteisö on konk-reettista todellisuutta ja että täydellinen ehtoollisyhteys toimii kahdentoista eu-rooppalaisen Anglikaanisen ja luterilai-sen kirkon välillä. Käytännössä saimme siten kokea Porvoon sopimuksen syn-

nyinmaassa, että tällainen yhteys on mahdollista myös käytännössä.

Konkreettisesti saimme myös kokea yhteisen liturgisen elämän kautta, että Suomen luterilainen jumalanpalveluselämä ja Englannin Anglikaanisen kirkon jumalanpalveluselämä ovat lähellä toisiaan ja että meillä on toisillemme paljon annettavaa ja keskinäistä jaettavaa.

Virkakysymyksessäkin saamme kokea lähes täyttä yhteyttä. Englannin luterilaisen kirkon piispan, Rt Reverend Jana Jeruma-Grinbergan läsnäolo keskellämme oli iloinen asia. Hänen olemassaolonsa kuitenkin muistutti eräästä ekumeenisesta haasteesta liittyen virka-teologiaan: Englannin Anglikaaninen kirkko ei vielä virallisesti hyväksy naispiispuutta, kun taas luterilaisella puolella naispiispuus on mahdollista. Englannin kirkon synodin päätös heinäkuussa 2008 viedä eteenpäin lainsäädäntöä, joka mahdollistaa piispanviran avaamisen naisille, poistanee tämän eroavaisuuden lähivuosina, vaikka asian käsittelyprosessi onkin vielä kesken.

Jana Jeruma-Grinberga on Britannian ensimmäinen naispiispa. Hän on syntynyt Englannissa, mutta hänen vanhempansa ovat syntyisin Latviasta.

Viimeisen päivän aikana konferenssissa oli mukana Suomen Anglikaanisen kirkon kappalainen Rupert Moreton. Keskustelimme myös Lappeenrannan tilanteesta. Lappeenrannan Yliopistossa opiskelee suuri määrä englanninkielisiä opiskelijoita Afrikasta ja myös muista maista. Tämä herättää kysymyksen englanninkielisen kirkollisen toiminnan järjestämisestä Lappeenrannassa. Moreton on valmis yhteistyöhön anglikaanisen kirkollisen toiminnan järjestämiseksi myös Lappeenrantaan, mutta herätti kysymyksen, missä määrin luterilaisten seurakuntien kannattaisi järjestää englanninkielistä toimintaa. Sama problematiikka koskee ymmärtääkseni kaikkia Suomen kaupunkeja, joissa englanninkielisen väestön määrä on riittävän merkittävä. Lappeenrannassa englanninkielinen toiminta kanavoituu lähinnä opiskelijapastori Sakari Kiiskisen kautta.

Kaiken kaikkiaan seminaari oli onnistunut. Luennot olivat informatiivisia ja herättivät laajan keskustelun. Muu ohjelma oli tarkoin harkittua ja monipuolisia. Uskon, että ulkomaisille vieraille jäi hyvä kuva Suomesta, ja he vievät myönteistä sanomaa maastamme omiin maihinsa.

KMN:n ja helluntaiherätyksen välinen työryhmä, kokous Helsingissä 15.–21.11.08

Tuija Mannström

KMN:n ja helluntaiherätyksen yhteinen työryhmä on toiminut vuodesta 2000 alkaen. Meneillään olevan kuusivuotiskauden työskentelyä ohjaavaksi teemaksi on valittu kirkon tunnusmerkit: kirkko on yksi, pyhä, katolinen ja apostolinen. Helsingin kokouksen teemana oli kirkon ykseys otsikolla ”Ykseys joka on meille annettu ja ykseys jota etsimme”. Kokouksen osanottajat pääsivät yksimielisyyteen muun muassa seuraavista tekijöistä, joiden varaan

kirkon ykseys rakentuu: uskon trinitaarinen perusta, Jeesuksen Kristuksen inkarnaatio, elämä, työ, kuolema, ylösnousemus, taivaaseen astuminen ja viimeinen tuleminen ovat uskomme keskeistä yhteistä perustaa, Pyhän Hengen työ jokaisen kristityn elämässä. Haasteita ja yhteisiä toimintatapoja ykseyden rakentamisessa ovat muun muassa: vastavuoroinen ponnistelu toistemme ymmärtämiseksi ja sitoudumme oppimaan toinen toistemme uskosta.

Porvoo Inter-Faith Consultation, Edinburgh 1.–4.12.08

Ari Hukari

Konsultaation teema oli muslimien ja kristittyjen suhteet ja dialogi. Kokous koostui katsauksista osanottajamaiden dialogitilanteeseen. Esitelyihin dokumentteihin kuului muun muassa ”Guiding Principles for Interreligious Relations” (Norjan kirkko), ”Hope for the Future” (Ruotsin uskontojen välinen ilmastokokouksen tuottama dokumentti) ja ”Helsinki Declaration” (Suomi). Esiin

nousseita muita teemoja olivat Tanskan nk. huivikysymys ja pilakuvakiista, uskonnollinen väkivalta Nigeriassa, sekä islamin ja kristinuskon luonne lähetysuskontoina. Kokouksessa keskusteltiin uskonnonvapauden toimivuudesta sekä uskontojen identiteetistä monikulttuurisessa yhteiskunnassa. Tähän liitettiin kysymys syrjäytymisen ongelmista ja yhteisöllisestä väkivallasta.

Luterilaisen maailmanliiton neuvoston kokous Geneve 21.–27.10.2009

Antti Mustakallio

Neuvoston tämänvuotisen kokoukseen otsikkoaiheena oli kansainvälinen ihmiskauppa. Vuonna 2005 ihmiskaupan uhreja oli koko maailmassa arviolta 12,3 miljoonaa. Ihmiskauppa tuottaa rikollista hyötyä vuodessa 32 miljardin dollarin verran, mikä tekee ihmiskaupasta huumekaupan jälkeen eniten rikollista voittoa tuottavan toiminnan maailmassa. Kirkot voisivat käyttää vaikutusvaltaansa ja lisätä yhteiskunnallista huomiota ihmiskauppaa kohtaan....

Eniten keskustelua ja pulmia aiheuttanut esityslistakysymys oli LML:n uuden pääsihteerin valinta. Tehtävään valittiin chileläinen Martin Junge. Hänellä on kaksi teologista tutkintoa, Saksasta ja Chilestä. Vuosina 1996–2000 hän toimi Chilen evankelis-luterilaisen kirkon presidenttinä. Valinnan jälkeisessä puheessaan neuvostolle Junge muistutti, että LML on osa maailmanlaajaa kirkkoa. ”Olla luterilainen merkitsee olla ekumeeninen. Ekumeenisuus ei ole valinta vaan ilmaisee, keitä me olemme”, Junge kiteytti.

Vuonna 1980, Augsburgin tunnustuksen 450-vuotisjuhlavuonna, käynnistyi prosessi, jossa luterilaiset ja mennoniitat etsivät keskinäistä lähentymistä. Mennoniitat katsovat hengellisen perinteensä juurien ulottuvan 1500-luvun anabaptisteihin, eli ns. uudelleenkastajiin. Neuvosto hyväksyi yksimielisesti esitettäväksi Stuttgartin kesän yleisko-

koukselle hyväksyttäväksi julkilausuma, jossa luterilaiset kirkot ilmaisevat katumusta ja murhetta luterilaisten anabaptisteihin 1500-luvulla kohdistamista vainoista.

LML:n uudistuskomitea lähetti toukuussa 2009 jäsenkirkkoille raportin palautetta varten. Uudistuskomitea oli määritellyt yksitoista uudistuskohtaa (ml. alakohdat). Palautteen pohjalta uudistettua raporttia käsiteltiin neuvoston kokouksessa. Uudistuskohtia oli muokattu ja niiden määrä oli kasvanut neljäentoista (ml. alakohdat).

Komitean ehdotus tuoda LML:ön uusi jäsenkategoria, konsultatiivinen jäsenyys (*consultative membership*), lähetys- ja diakoniajärjestöjä varten (issue 1) siirrettiin seuraavan, Stuttgartin yleiskokouksen valitseman neuvoston käsiteltäväksi. Samoin tehtiin toiselle uudistusehdotukselle (issue 2), joka lisäisi jäsenkirkkojen käyttämien teologisten oppilaitosten ja instituuttien yhteistyötä ja toimintamahdollisuuksia.

Komitean kolmas ehdotus (issue 3) lisäisi ”alueellisten ilmaisujen” (*regional expressions*) vaikutusmahdollisuuksia neuvoston toimintaan. Päätettiin, että LML:n sääntöihin (*Constitution, Bylaws*) tehdään tarvittavat muutokset, joilla tällaisia vaikutusmahdollisuuksia säädellään.

Komitean neljäs ehdotus (issue 4) vihittyjen pappien toimimisen helpottamisesta eri jäsenkirkoissa hyväksyttiin. Jäsenkirkkoja pyydetään tarkastamaan järjestysmuotojaan siten, ettei LML:n piirissä vihittyjä pappeja tarvitse vihkiä toisessa kirkossa uudestaan.

Seuraava LML:n yleiskokous järjestetään Stuttgartissa, Saksassa 20.–27.7. 2010. Kokouksen otsikko on: ”Anna meille meidän jokapäiväinen leipämme” (*Give us today our daily bread*). LML on avannut internet-sivuston, jossa yleiskokousta esitellään laajasti. Sivuston osoite on <http://www.lwf-assembly.org/>.

Kokouksessa runsaasti keskustelua herättivät ELCA:n elokuinen päätös sallia parisuhteessa elävien homoseksuaalisten pappien toimiminen kirkon virassa ja Ruotsin kirkon tekemä ratkaisu omaksua sukupuolineutraali avioliittokäsitys ja ryhtyä vihkimään samaa sukupuolta olevia pareja avioon. Kokouksessa oli määrä pitää erityinen kuulemistilaisuus, jossa kyseisten kirkkojen edustajat olisivat voineet tehdä selkoa tehdyistä ratkaisuista. Kuulemistilaisuutta ei järjestetty. Käytännöllisenä syynä oli aikapula. Asian käsittely jäi siten pitkälti komiteoissa käytyyn keskusteluun ja ns. käytäväkeskusteluun.

LML/Teologia ja tutkimus – osaston kokous Genevessä 22.–27.10.2009

Tomi Karttunen

Theology and Studies-osaston kokous, johon osallistuvin yhdessä LML:n neuvonantajan, prof. Risto Saarisen kanssa, teki LML:n neuvostolle esityksiä kirkkojen kannustamiseksi rauhan-, ympäristö- ja yhteiskuntaeettisiin kannanottoihin. Lisäksi keskusteltiin luterilaiseen kommuunioon jännitteitä aiheuttavien, homoseksuaalisuuteen liittyvien kysymysten rakentavasta kohtaamisesta. Kirkkoja kehoitettiin pohtimaan Augsburgin tunnustuksen artiklaa VIII. Kirkoille lähetetään myös kysely kirkon klassisiin tunnusmerkkeihin liittyvistä

ajankohtaisista kontekstuaalisista kysymyksistä.

Theology and Studies-osasto (DTS) teki LML:n neuvostolle seuraavat esitykset:

- 1) Jäsenkirkoille lähetettäväksi komuniquea ”Kutsu kirkoille suhtautua kriittisesti hallitukseen”;
- 2) Ehdotus lausunnon laatimisesta oikeudenmukaisesta rauhasta 2010 yleiskokoukseen mennessä;

- 3) Kutsu jäsenkirkoille ottaa Kööpenhaminan ilmastokokouksen yhteydessä su 13.12.2009 ympäristöasiat huomioon liturgisessa elämässään ja muussa toiminnassaan.

Kommuunion sisäisten jännitteiden ekumeenisteologinen kohtaaminen

Lisäksi DTS piti yhteisistunnon ihmisoikeuksia ja kansainvälisiä asioita käsittelevän komission sekä ekumeenisten suhteiden komission kanssa. Tässä yhteydessä keskustelutti erityisesti suhtautuminen homoseksuaalisuuteen Ruotsin ja USA:n luterilaisten päätösten valossa. Evästyksenä keskustelulle oli LML:n presidentin Mark S. Hansonin esittämä ajatus ”ekumeenisten metodien”, kuten differentioitu konsensus, käytöstä myös luterilaisen kommuunion sisäisen yhteyden rakentamiseksi. Ilmiselvien jännitteiden purkamiseksi jäsenkirkoille annettiin pohdittavaksi artikla CA VIII sakramenttien objektiivisesta pätevyydestä papin henkilökohtaisesta pyhydestä riippumatta. Erityisen kovaa kritiikkiä homoseksuaalisten pappien ordinaatiota kohtaan esittivät useammatkin eteläisen pallonpuoliskon luterilaiset kirkot.

Lisäksi viitattiin hyödyllisinä apuvälineinä pohdintaan DTS-osaston tutkimuksiin The Church as Communion (LWF Documentation 47/1997), Lutheran Ethics at the Intersections of God’s One World (LWF Studies 02/2005), and Witnessing to God’s Faithfulness: Issues of Biblical Authority (LWF Studies 02/2006), as well as the letter from participants in the 2007 consultation on ”Fundamentals for a Lutheran Commu-

nion in the Face of Fundamentalisms” (available at www.lutheranworld.org, under Theology, Current Programs).

DTS:n projektien nykytilanne

DTS:n projekti luterilaisesta ekklesiologiasta jatkuu vuoden 2010 kesäkuussa Münsterin yliopistossa pidettävällä kokouksella, joka keskittyy syventämään luterilaista käsitystä kirkon tunto-merkeistä (yksi, pyhä, katolinen ja apostolinen). Työskentelyä pohjustaa Dr Martin Sinagan jäsenkirkoille lähettämä kysely. DTS:n johtaja Dr Karen Bloomqvist on jäämässä eläkkeelle vuoden 2010 lokakuussa.

KMN:n ja buddhalaisten kanssa on suunnitteilla konsultaatio Aasiaan vuonna 2010. Teemana on, miten uskon-yhteisöt voivat tarjota vaihtoehtoisia eetosta taloudellisen ja ilmastokriisin kohtaamille ihmisille.

Ohjelmakomitean ohjelma ”Teologia Kirkon elämässä” piti vuosina 2005–2009 kuusi seminaaria yhteistyössä 150 teologin kanssa. Kokoava globaali konsultaatio pidettiin maaliskuussa 2009 Augsburgissa. Siihen osallistui yli 120 teologia. Ohjelman puitteissa on tuotettu neljä kirjaa ja kaksi on vielä tulossa. Ohjelma vahvisti käsitystä erilaisissa konteksteissa elävien luterilaisten kirkkojen eroista. Samalla se kuitenkin myös osoitti yhteisiä globaaleja näkökulmia ja ongelmia, joihin tulisi vastata.

Kävi ilmeiseksi, että teologian tulee olla sekä kontekstuaalista että mannertenvälistä – globaalia ja lokaalia. Samalla kävi ilmeiseksi, miten vaikeaa tällainen

näkökulmien yhdistäminen on. Toisissa konteksteissa akateemiset kysymykset ovat elämän ja kuoleman kysymyksiä toisissa. Yhtäältä monissa globaalien etelän kirkkoissa on voimakasta ja elinvoimaista kiinnostusta luterilaisuutta kohtaan; toisaalta esimerkiksi Ruotsissa Luther ei näytä enää merkitsevän paljonkaan. Periaatteessa luterilainen perinne nähtiin joustavaksi erilaisten kontekstualisointien suhteen. Joskus maantieteellisesti etäällä olevilla luterilaisilla kirkkoilla on enemmän yhteistä kuin eurooppalaisten naapurikirkkojen kesken.

Tulevina tehtävinä nähtiin mm. luterilaisten tunnustusten tulkitseminen kontekstuaalisesti ja tämän päivän vaikeisiin kysymyksiin. Enemmän huomiota tulisi kiinnittää metodologioihin opettamisessa, Raamatun ja tunnustusten

tulkinnassa. Internet-foorum tiettyjen raamatunkohtien keskusteluun globaalisti voisi olla käyttökelpoinen. Teologisen koulutuksen ja kirkkojen välisiin suhteisiin tulee kiinnittää huomiota. Nostettiin myös esiin Mika Aspisen Augsburgissa tekemä ehdotus, että Kirkon koulutuskeskus voisi järjestää pienemmän tapahtuman, jossa tuotaisiin yhteen teologeja eri puolilta maailmaa. Näin esimerkiksi suomalaiset pastorit voisivat oppia uutta luterilaisuuden globaaleista piirteistä.

TOIMENPIDE-EHDOTUKSET:

Teologisten asiain toimikunta vastaa DTS:n esittämiin kysymyksiin luterilaisesta ekklesiologiasta suomalaisessa kontekstissa. Teologisten asiain yksikkö tekee yhteistyötä KK:n kanssa mahdollisen kansainvälisen teologisen konsultaation suunnittelussa.

Church of Scotland General Assembly, Edinburgh 21.–26.5.09

Arto Antturi

Kokouksessa käsiteltiin useita aiheita, joista kolme ovat erityisen kiinnostavia myös Suomen ev.-lut. kirkon kannalta: 1. Church Without Walls –raportti liittyy Skotlannin kirkon selviytymisstrategiaan 2000-luvulla, sillä jäsenkato on pakottanut kirkon etsimään uusia toimintamalleja. Keskeinen osa on ollut seurakuntien kehitysrahaston perustaminen. 2. Edinburgin maailmanlähetyksen satavuotiskonferenssi vuonna 2010 pyrkii tarjoamaan alustan, johon kirkkoja ja

lähetysjärjestöjä kutsutaan tuomaan oma osaamisensa. 3. Esitetyn kanteen takia kokous käsitteli kysymystä toisen miehen kanssa suhteessa elävän miespastorin valinnasta papinvirkaan Aberdeenissa. Käsittely oli luonteeltaan juridinen. Kokous päätti äänin 326 puolesta 267 vastaan pitää vokaation voimassa. Kahden seuraavan vuoden aikana kysymys homoseksuaalisuudesta ja papipisvirasta valmistellaan käsiteltäväksi yleiskokouksessa vuonna 2011.

KMN:n ilmastomuutostyöryhmän kokous Bad Bollissa, Saksassa 29.–31.5.09

Ilkka Sipiläinen

Työryhmä valmistelee KMN:n kannanottoa (position paper) joka ulottuu Kööpenhaminan suuren ilmasto-kokouksen jälkeiseen aikaan. Lähtökohdaksi on muodostumassa sen miettiminen, mikä olisi kirkkojen erityistä tuotavaa ilmastotalkoisiin. Tämä erityinen anti rakentuu esimerkiksi seuraavien myönteisten sanojen ympärille: "Climate change as spiritual (religious) issue, circling around gratitude, wonder, commitment, indignation, pride, hope, trust

and confidence, hospitality, in contrast with insecurity." Vaikka luterilaisessa sosiaalietiikan traditiossa vältetään yhteiskunnallisten kysymysten hengellistämistä, on tämä ajattelutapa hyvin yhteensopiva kirkkomme ilmastokannanoton "Kiitollisuus, kunnioitus, kohtuus" teologian kanssa. Kannanotossa puhutaan yleisemmin myös eko-oikeudenmukaisuudesta ja ilmastovelasta, joita KMN on pitänyt esillä julkaisuissaan ja kehittänyt käsitteinä.

Euroopan kirkkojen konferenssin keskuskomitea Lyon 13.–14.7.2009 (vanha keskuskomitea) Lyon 21.7.2009 (uusi keskuskomitea)

Tapani Rantala

Tiivistelmä

1. Keskuskomitea viimeisteli yleiskokouksen valmistelut mm. nimeämällä ehdokkaat vaalivaliokuntaan ja valtakirjojen tarkastusvaliokuntaan.
2. Keskuskomitea päätti muuttaa yleiskokouksen ohjelmaa siten, että EKD:n viime tingassa esittämälle aloitteelle järjestön rakenteen uudistamiseksi raivattiin tilaa. Aloite pyrkii keventämään hallintoa, vähentämään päätöksenteon päällekkäisyyksiä ja aikaansaamaan säästöjä.
3. Järjestön talous on kriisissä yleiskokouksen tappiollisuuden takia. Yleiskokouksen tappio nousee vähintään 100 000 euroon, mahdollisesti jopa 250 000 – 300 000 euroon. Suurin yksittäinen tekijä on kokouskaupungista ja -alueelta odotettujen tukien

- putoaminen puoleen odotetuista ja alustavasti luvatuista. Suomen ev.-lut. kirkon runsas taloudellinen tuki ja sitoutuminen saivat jälleen erityistä kiitosta.
4. Keskuskomitea päätti taloustilanteesta johtuen jäädyttää avoinna olevan tiedotuspäällikön toimen täyttämisen prosessin sekä muut mahdollisesti avautuvat tehtävät joulukuun keskuskomitean kokoukseen asti.
 5. Venäjän ortodoksinen kirkko pidättyy edelleen osallistumasta EKK:n työskentelyyn eikä lähetä edustajia yleiskokoukseen. Syynä on Moskovan patriarkaatin alaisen Viron ortodoksisen kirkon jäsenyyssprosessin keskeneräisyys.
 6. Keskustelu järjestön sijaintipaikasta jatkuu. Monet näkevät parhaaksi vaihtoehdoksi päämajan siirtämisen Genevestä Brysseliin. Täsmällinen tieto mm. siirron taloudellisista ja juridisista seurauksista puuttuu.. Katsottiin, että järjestön rakenneskustelu tulee käydä ennen siirtopäätöksiä.
 7. Uusi keskuskomitea kokoontui välittömästi lyhyeen kokoukseen yleiskokouksen päätyttyä 21.7. Järjestölle valittiin väliaikainen puheenjohtajisto ja sovittiin seuraava kokousajankohta ja -paikka: 16. – 19.12.2009, Geneve.

Europeiska kyrkokonferensens 13 generalförsamling i Lyon 15–21.7.2009

Gunnar Grönblom

Europeiska kyrkokonferensen (KEK) höll sin 13nde generalförsamling i Lyon 15-21.7.2009. Vid generalförsamlingen godkändes ett meddelande från församlingen till alla medlemskyrkor, riktlinjerna för de kommande årens arbete, och sex uttalanden om olika aktuella frågor enligt följande: Called to value migrant people, Called to promote ethical principals in financial and economic structures, Called to strengthen human rights, religious freedom and relationships, Called to a better stewardship of creation,

Called to a world free of nuclear weapons, Churches called to stand in solidarity with the Roma minority in Europe. Vidare beslöts att hålla nästa generalförsamling redan år 2013 för att på så sätt kunna behandla en förnyelse av hela organisationen i stället för att vänta till 2015. Rektor Tapani Rantala och fader Rauno Pietarinen invaldes i den nya centralkommittén. Generalförsamlingen präglades tyvärr av att ryska ortodoxa kyrkan inte deltog.

Reading the Texts between Generations

– Ecumenical Women’s Conference

Berliini, 27.–30.8.2009

Irja Askola

Konferenssiin oli kutsuttu eri-ikäisiä naisia, jotka ovat toimineet erityisesti KMN:n *Churches in Solidarity with Women* aihepiirissä. Kokous toteutui Saksan Kirkkopäiväorganisaation raameissa.

Neljällä kokouksen pohjalta nousseella perspektiivillä on mielestäni merkitystä suomalaiselle ekumenialle:

- sukupolvien välisen vuorovaikutuksen merkitys ja “*ecumenical memo-*

ry’n” siirtämisestä huolehtiminen

- jumalapuheen/ Jumalasta puhumisen teologinen ja viestinnällinen ajankohtaisuus
- kokouksen metodologian merkitys; tapahtui tiedonsiirtoa, menneen arviontia ja uuden oppimista
- *ecumenical worship life* ja spiritualiteetin kontekstuaalisuus ovat valtava voimavara kokousmetodologiassa, ja muutoinkin.

Kirkkojen Maailmanneuvoston (KMN) keskuskomitean kokous, Geneve, 26.8–2.9.2009

Risto Cantell, Simo Peura, Aaro Rytönen

- Olav Fykse Tveit (lut.) valittiin KMN:n pääsihteeriksi
- KMN:n rakenneuudistus etenee hitaasti
- KMN:n 10. yleiskokous järjestetään Busanissa, Etelä-Koreassa vuonna 2013
- KMN budjetoi vuodelle 2010 realistisesti, mutta on vuosien 2011–2012 suhteen jo optimistisempi
- Kokous oli nykyisen keskuskomitean tasapainoisin ja rakentavin kokous tähän mennessä

Kokouksen tärkeimmät päätösasiat olivat uuden pääsihteerin valitseminen, seuraavasta yleiskokouspaikasta päättäminen (ja yleiskokousta valmistelevalle työryhmälle nimeäminen) sekä järjestön hallintouudistuksen käsittely. On huomattavaa, että vaikka keskuskomitea

tuotti kokouksen aikana kahdeksan lausuntoa (*statements*) ja kolme sisäistä kannanottoa (*minutes*), keskittyi se lähes täysin järjestön sisäisiin kysymyksiin. KMN:n ohjelmatyöskentely jäi keskuskomitean yleiskeskusteluissa lähes huomiotta.

Kaikki kokouksen dokumentit ovat saatavilla osoitteessa:
<http://www.oikoumene.org/en/events-sections/cc2009/documents.html>

Theobalt VII-konferenssi Turussa 3.–6.9.09

Risto Cantell

Itämeren ympärillä olevien kirkkojen kokouksen teemana oli ”Kutsuttuna yhteen toivon Kristuksessa. Enemmistö – ja vähemmistökirkot Itämeren ympärillä”. Pääesitelmät pitivät romanialainen ortodoksi-professori Viorel Ionita (Euroopan kirkkojen konferenssi) ja

professori Esko Antola (Centrum Balticum, Turku). Luterilaisten, ortodoksisten ja katolisten kirkkojen edustajat ilmaisivat kokouksessa haluavansa jatkaa ekumeenista yhteistyötään Itämeren ympärillä.

EPKY:n konsultaatioprosessin

Ecclesia semper reformanda – Ecclesiological reflections in regard to the renewal of the Protestant churches in Europe alkukokous Berlinissä 16.–18.10.2009

Timo-Matti Haapiainen

Kokouksen oli kutsunut koolle Euroopan protestanttisten kirkkojen yhteisö. Osanottajia oli noin 30 useista EPKY:n jäsenkirkoista. Aiheena oli käynnistyvä useampivuotinen konsultaatio- ja tutkimusprosessi *Ecclesia semper reformanda*, joka pureutuu EPKY:n jäsenkirkkojen uudistusprosessien kautta kysymyksiin kirkosta ja sen uudistumisesta tämän päivän Euroopassa ja maailmassa. Prosessin tuloksista julkaistaan kirja vuonna 2012.

Esitelmistä ensimmäinen käsitteli Norjan kirkon tilannetta ja uudistusohjelmia. Erityisen huomion kohteena oli uskontokasvatuksen reformi, joka on osoittautunut paikoin hyvinkin menestyksekkääksi.

Toisen esitelmän piti Henning Theißen Greifswaldin teologisesta tiedekunnas-

ta. Theißen korosti kirkon uudistumisen olevan *discovery of church*, siis kirkon löytymistä tai paljastumista. Jotta tämän löytymisprosessin voisi ymmärtää oikein, tulee huomioida Theißenin esillenostama ja monissa uudistusohjelmissa löytyvä ekklesiologinen perusratkaisu, jossa tehdään erottelu kirkon 1) (teologisen) perustan, 2) muodon ja 3) tehtävän välillä.

Martin Friedrich piti esitelmän otsikolla *Communion in witness and service*. Esitelmän myötä nousi esille kritiikki, jota EPKY:ä kohtaan on esitetty. Sitä pidetään hyvin väljänä.

Neljäs esitys oli Kristina Herbold Rossin yhteenveto edellisen konsultaation sujumisesta ja tuloksista.

Haettavana olevat stipendit

Ulkoasiain osaston välittämät stipendit

Eurooppaan

SAKSA

Baijerin maakirkko myöntää kirkollemme vuosittain 8–10 stipendiä. Stipendi käsittää 1–3 kk opinnot **Erlangenissa**. Stipendi kattaa asumisen Martin-Luther-Bundin asuntolassa ja opinnot, mutta ei matkoja (matka-apurahaa voi anoa erikseen KUO:n teologisten asiain yksiköstä). Stipendi on tarkoitettu ensisijaisesti **jatko-opintojen** harjoittajille. Vuoden 2011 stipendikuukaudet ovat nyt varattavissa.

Erlangenissa järjestetään saksankielen kielikurssi 17. elokuuta – 10. syyskuuta 2010.

Vuosittain on tarjolla paikka yhdelle opiskelijalle Suomesta. Saksankielen perustiedot vaaditaan. Hakemukset teologisten asiain yksikköön viimeistään 20.4.

SVEITSI JA RANSKA RANSKA – Strasbourgin Ekumeeninen Instituutti

<http://www.ecumenical-institute.org/>
järjestää ekumeenisia kesäseminaareja.

Kesän 2010 seminaari "**Mission and Ecumenism in the Global Village**" 100 Years after the Conference of Edinburgh – järjestetään 6.–13. heinäkuuta. Hakemukset teologisten asiain yksikköön 26.3. mennessä.

Geneven lähellä sijaitseva Kirkkojen maailmanneuvoston alainen **Ecumenical Institute of Bossey** tarjoaa erilaisia kursseja, joiden kesto on yhdestä viikosta vajaan vuoteen. Graduate School on tarkoitettu nuorille teologeille ja muille kiinnostuneille maallikoille. Edellytyksenä on suoritettu TK tai muu vastaava tutkinto ja kiinnostus ekumeenisten kysymysten opiskeluun sekä halu valmentautua ekumeeniseen työhön. <http://www.oikoumene.org/index.php?id=bossey>.

Budapestin luterilaiseen teologiseen yliopistoon ja

Venäjän ortodoksisen kirkon Pietarin hengelliseen akatemiaan

Edellytyksenä näiden stipendien saamiselle on opiskelumaan kielen alkeiden hallinta ja loppuvaiheessa olevat teolo-

gian opinnot. Stipendit sopivat myös vastavalmistuneille. Stipendiaattijakso joko koko lukuvuosi tai 3–4 kk.

LUTERILAISEN MAAILMANLIITON STIPENDIT

Stipendiohjelman painopiste on tällä hetkellä kolmannen maailman sekä entisen Itä-Euroopan kirkkojen tukemisessa. Suomalaisen stipendihakijan mahdollisuudet stipendin saamiseen ovat parhaat silloin, kun suunniteltu opiskelu tapahtuu Afrikassa, Aasiassa tai Latinalaisessa Amerikassa. Stipendijakso voi vaihdella 3–12 kuukauteen.

Akateemisten opintojen lisäksi ohjelman puitteissa tuetaan myös käytännöllisempää, ei-akateemista opiskelua. Lukuvuoden 2011–2012 stipendejä koskeva hakuaika päättyy 15.9.2010.

Kaikkia stipendejä koskevat tiedustelut KUO:n teologisten asiain yksikölle työalasihteeri Kaisamari Hintikka, p. 09 1802 353 tai teologisten asiain sihteeri Tomi Karttunen ja kirjeenvaihtajasihteeri Minna Väliaho. Sähköposti: etunimi.sukunimi@evl.fi. Yksikön kotisivut: www.evl.fi/kkh/kuo.

Tässä numerossa

Kuluneen vuoden aikana on järjestetty lukuisia luterilais-anglikaaniseen ekumeniaan ja Porvoon kirkkoyhteisön toimintaan liittyviä kokouksia ja konferensseja. On saatu hyviä uutisia ja myös jouduttu haasteita ratkomaan sekä niiden kanssa elämään. Koska anglikaanis-luterilaisten suhteiden kieli on yleisesti ottaen englantia, paperit julkaistaan alkuperäiskielellä.

Maaliskuussa 2009 järjestettiin Oslossa Porvoon kirkkoyhteisön toinen diakonin virkaa käsittelevä konsultaatio, jossa päivitettiin keskustelutilannetta kirkoissa. Porvoon julistuksessaan on sitouduttu kirkkoina pyrkimään kohti yhteistä käsitystä diakonin virasta. Tässä numerossa julkaistaan sekä suomalaisosallistujien arviointi kokouksen annista että yhteinen raportti ja esitetyt toimenpiteet jatkettaessa matkaa eteenpäin. Kirkon viran ykseyden ja eriytyneisyyden triniteettiteologista taustaa valottaa Matti Revon konsultaatiossa pitämä luento.

Elokuussa pidettiin viimeinen vanhamuotoinen Anglo-Nordic-Baltic teologinen konferenssi Canterburyssä Englannissa. Suomalaispanos oli vahva: neljä suomalaista luennoi konferenssin temasta ”teologia ja taide” eri näkökulmista. Matti Revon esitelmä ja Samuli Suolasen matkaraportti puolestaan kertovat Turussa pidetyn Anglican Lutheran Societyn kokouksen annista.

Lokakuussa järjestettiin Suomen Porvoossa Porvoon kirkkoyhteisön priimasten ja johtavien piispojen kokous. Keskusteemana oli ”kommuuniona eläminen”. Tomi Karttusen pitämä esitelmä Porvoon sopimukseen pohjaavasta luterilais-anglikaanisesta seurakuntaelämästä ja yleensä yhteistyöstä Suomessa sekä yhteyksistä muualle anglikaanimaailmaan julkaistaan tässä yhteydessä.

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