

FEAR NOT, LITTLE FLOCK

Westfield House International Symposium



High Leigh Conference Centre
28 – 31.8.2007

SYMPOSIUM PROGRAMME

Tuesday 28 August

10:45 Arrival/Registration

Coffee/Tea

12:00 **Welcome & opening devotion** Rev. Dr. Reg Quirk

13:00 Lunch

14:00 **Main Paper**

From Augsburg to Geneva: The erosion of confessionalism in Lutheran theology.

Rev. Dr. Anssi Simojoki

Prepared response: Rev. Dr. James Nestingen

Discussion

15:30 Coffee/Tea

16:00 **Delegate Papers**

Confessional minorities within liberal church bodies

Mr. Erik Okkels (Denmark)

Rev. Dr. Bengt Birgersson (Mission Province, Sweden)

Pastor Juhana Pohjola (Luther Foundation, Finland)

Professor Reinhard Slenczka (EKD, Germany)

Dr. James Nestingen (ELCA, USA)

19:00 Dinner

20:00 **Evening devotion** Pastor Joel Humann

21:15 Evening refreshments

Wednesday 29 August

8:00 **Morning devotion** Bishop Andrew Mbugo Elisa

8:30 Breakfast

9:15 Delegate papers

Confessional Lutheran free churches

Rev. Dr. Robert Rosin (Concordia Seminary, USA)

Bishop Jobst Schöne (SELK, Germany)

Rev. Dr. John Kleinig (Australia)

Pastor Jan Bygstad (Norway)

10:45 Coffee/Tea

11:15 Main paper

The true unity of the church: Confessing Article VII in a changing world

Rev. Dr. Bengt Birgersson

Prepared response: Rev. Dr. Robert Rosin

Discussion

13:00 Lunch

14:00 Delegate papers

Lutheran minority in a non-Lutheran 'Christian' country

Reverend Reg Quirk (Chairman ELCE, UK)

Pastor Jonas Flor (Portugal)

Bishop David Tswaedi (ELCSA, South Africa)

Rev. Dr. Thomas Winger (Concordia Lutheran Theological Seminary, Canada)

15:30 Coffee/Tea

16:00 Delegate paper

Lutherans in the former Eastern Bloc

Archbishop Janis Vanags (Latvia)

Rev. Dr. Darius Petkunas (Lithuania)

Pastor Olav Panchu (Russia)

Confessional LWF member church in the third world

Dean Celestine Sarambuye (Rwanda)

Rev. Dr. Joseph Randrianasolo (Madagascar)

Bishop Victor Bwanangela Kambuli Kikagu (Rwanda)

19:00 Dinner

20:00 Evening devotion Pastor Juhana Pohjola

21:15 Evening refreshments

Thursday 30 August

8:00 Morning devotion Bishop Jobst Schöne

8:30 Breakfast

9:15 Delegate paper

Lutherans in a non-Christian society

Bishop Andrew Mbugo Elisa (ELCS, Sudan)

Professor Makito Masaki (Kobe Lutheran Theological Seminary,
Japan)

Pastor Risto Soramies (Turkey)

Mr. Harri Lammi (IAM, Afganistan)

10:45 Coffee/Tea

11:15 Main paper

*“Teaching them to observe all that I have commanded.” Confessional
Lutheranism and world mission*

Rev. Dr. Detlev Schulz

Prepared response: Mr. Harri Lammi

Discussion

13:00 Lunch

14:00 Tour of Cambridge

19:00 Dinner

20:00 Evening devotion Pastor Jan Bygstad

21:15 Evening refreshments

Friday 31 August

8:00 **Morning devotion** Dr. Thomas Winger

8:30 Breakfast

9:15 **Main paper**

“Wake up, and strengthen what remains and is about to die!” Pastoral education for the ministry of the Spirit through the Word as the lifeline of the church.

Rev.Dr. John Kleinig

Prepared response: Rev. Dr. Reg Quirk

Discussion

10:45 Coffee/Tea

11:15 **Panel discussion**

12:30 **Conclusion**

13:00 Lunch

DELEGATES AND PAPER OUTLINES

Main Papers

Rev. Dr. Anssi Simojoki

Vice President Lutheran Heritage Foundation, Africa

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From Augsburg to Geneva: The erosion of confessionalism in Lutheran theology

The Lutheran Reformation in the 16th century

- The roots of the Reformation
- The Reformation as part of the transition of Western Europe from the Middle Ages to modernity
- In Book of Concord, Lutheranism defined in contradistinction both to Rome and to other Protestants
- The establishment of Lutheranism in N Europe, early expansion in the 17th century.

Understanding the Lutheran Reformation

- Rival understandings of the Reformation:
 - Marxist: revolution
 - Liberal: ‘doing something’
 - Confessional: the pure doctrine of the Scriptures
- Doctrinal continuity

The Enlightenment and Revolution

- Apparent contrast to intolerance and religious wars
- Human reason
- Turn against the biblical faith
- Accelerated development towards secularisation

The Renewal of Lutheranism

- The Awakenings
- Awakenings leading to renewal – ‘Neo-Lutheranism’
- Prussian Union and the persecution of Lutherans
- Birth of confessional churches in the USA
- World mission

The Lutheran World Federation

- The era of conservative churchmen
- The debacle of Helsinki 1963
- The radical change in the 1970s
- Today's agenda: deviation from the classical Christian faith
- After World War II, Lutheran World Federation (LML) was founded

The Bible Crisis and the Re-Grouping of Lutheranism

- Multidoctrinalism
- Ecumenical milestones in the 1990s
Porvoo
Joint Declaration on the Doctrine of Justification
- The Confessions re-interpreted by new documents
- The Crisis of World Missions and the advance of Pentecostalism
- The Bible crisis; crumbling and re-grouping
- Our agenda

The Revd.Dr. Anssi Simojoki, born in 1944 in Finland. He graduated as Master of Theology in 1972 and served as a parish pastor 1972-1990. Simojoki acquired the degree of Licentiate of Theology in 1993 and that of Doctor of Theology in 1998 from Åbo Akademi University, Turku. Since 1976 he was to a growing extent involved in church-struggle in Finland, where Simojoki was one of the founders of a confessional forum 'St. Paul Synod', in 1976, and later its vice-chairman. In 1989 the Simojoki Family moved to Kenya, where Dr. Simojoki worked for the Lutheran Evangelical Association of Finland until, in 1996, he was employed by Lutheran Heritage Foundation and was appointed the Vice-President for LHF-Africa in Nairobi, Kenya. The mission of LHF is to translate, publish, distribute and teach confessional Lutheran literature in various languages, national languages and vernaculars as well. He is board member of North European Luther Academy. He has also been active in building up the Lutheran Mission Province in Finland.

Dr. Simojoki is married to Marja and they have six children and eleven grandchildren.

Pastor Bengt Birgersson, DD h.c.
General Secretary, Mission Province
Sweden

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The true unity of the church: Confessing Article VII in a changing world

Some important perspectives on unity

- visible and invisible church, the struggling and the triumphant church, the true and the false church
- what is true unity?
- the right 'no' to false teaching

Some important perspectives on the changing world and our calling

- there are new callings and we have to stand united
- the Islamic movement, postmodernism and the secularization
- the post-Constantinian era, the deceit of the serpent, worrying work for unity
- to reach the unreached with the gospel

One perspective on confessing Article VII - the way of the Mission Province

- waiting for the Lord's return, two important callings: 1) worship in spirit and truth 2) be the voice for the "final call"
- our background in an old "state church", victims of the post-Constantinian process - or liberated?
- the true unity around the gospel and the sacraments, need for pastors
- a free non-territorial diocese with bishops
- the vision for Scandinavia
- united with those who disagree even if they have the same confession?
- Bishop W Obare's defense in Jerusalem - for the sake of unity

Conclusion

Dr. Bengt Birgersson was ordained as a pastor in the Church of Sweden the year 1970. He has served in different congregations both in Gothenburg and within the diocese of Linköping. Since 1992 he has been occupied with work for Christian education of young people, including a small Lutheran seminary in Gothenburg. Since 2000 he has also been involved in establishing the Mission Province. Due to this work he lost his right to serve as a pastor within the Church of Sweden in 2006. He is the General Secretary of the Mission Province, the *senior pastor at Kvillebäckens congregation, as well as the mission secretary ("general secretary") of the Swedish Lutheran Evangelical Education Foundation.*

Dr. Birgersson is married to Maria and they have ten children and six grand children.

Rev. Dr. Detlev K. Schulz

**Assistant Professor, Concordia Theological Seminary, Fort Wayne
USA**

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“Teaching them to observe all that I have commanded”: Confessional Lutheranism and world mission

In 1984 Dr. Schulz earned his B.A. degree at the University of Natal, Pietermaritzburg, South Africa. In 1988 he successfully completed his M.Div. studies at the Lutherische Theologische Hochschule, Oberursel, Germany. In 1990 he earned his S.T.M. degree at Concordia Theological Seminary, Fort Wayne. He then served in the S.E.L.K. as vicar in Heidelberg, Germany, from 1990-1992. In 1994 he concluded his studies at Concordia Seminary, St. Louis, by earning a Th.D. in Systematics and Mission. From 1994-1998 Dr. Schulz was a missionary in Serowe, Botswana for the Lutheran Church Mission of the S.E.L.K. (Independent Evangelical-Lutheran Church in Germany). Since 1998, Dr. Schulz has been associate professor of theology at Concordia Theological Seminary, Fort Wayne. Dr. Schulz is presently the Chairman of the Pastoral Ministry and Missions Department and supervisor of the Ph.D. in Missiology program.

Dr. Schulz and his wife Cornelia are the parents of two daughters.

Rev. Dr. John Kleinig

**Professor, Australian Lutheran College, Adelaide
Australia**

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“Wake up, and strengthen what remains and is about to die!” Pastoral education for the ministry of the Spirit through the Word as the lifeline of the church

Meeting the challenge of Pentecostal theology and piety

- The relevance of Luther’s claim about God’s gift of his Spirit through the external Word
- The advice of St Paul about empowerment for ministry in 2 Timothy 1:6-7
- Ongoing rekindling with the Spirit of power and love and sound-mindedness for the work of ministry

Ministry by the power of Holy Spirit

- The connection between the Word and the Spirit in the Scriptures and Lutheran theology
- The bestowal of the Spirit through the ministry of the Word

- Institution by the Word as empowerment by the Spirit for the ministry of the gospel
- The ongoing significance of ordination

Pastoral education for participation in the receptive life

- Luther's three rules for pastoral formation
- Suffering as part of the ministry of the gospel
- The devil as the best teacher of theology
- Training in receptive piety in the preparation for the ministry

Reawakening for ministry by the power of the Holy Spirit

John Kleinig is a pastor of the Lutheran Church of Australia. He has been a lecturer at the Australian Lutheran College, formerly Luther Seminary, since 1982 and is currently its Dean of Chapel. There he teaches Bible Introduction, Psalms, Old Testament Theology, Introduction to Worship, Liturgics, Preaching and Worship Workshop, and Christian Spirituality. He has a BA (Hons) from Adelaide University, MPhil and PhD from the University of Cambridge, and an honorary DD from Concordia Theological Seminary, Fort Wayne, Indiana.

He has published a book on *The Lord's Song. The Basis, Function, and Significance of Choral Music in Chronicles* (JSOT Press, Sheffield, 1993) as well as a commentary on *Leviticus* (Concordia Commentary, Concordia, St Louis, 2003). As chair of the Commission of Worship in the Lutheran Church of Australia, he has been closely involved in the production of a book of occasional services called *Church Rites* (Openbook Publishers, Adelaide, 1994) as well as a pastoral handbook called *Rites and Resources for Pastoral Care* (Openbook Publishers, Adelaide, 1998). He has been a guest lecturer at St Francis Xavier Seminary in Adelaide, Concordia Theological Seminary in Fort Wayne, Indiana, Seminari Theologi Malaysia in Kuala Lumpur, Malaysia, and at Concordia Theological Seminary at St Catharines in Canada.

Before his call to Luther Seminary in Adelaide, he was involved in pastoral work for eleven years as a chaplain at Luther College in Melbourne and at St Peters Lutheran College in Brisbane. Aged 65, he is married to Claire, a musician, and is the father of four children and proud grandfather of four grandchildren.

Delegate papers:

“Confessional minorities within liberal church bodies”

Mr. Erik Okkels

Denmark

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Rev. Dr. Bengt Birgersson

Mission Province

Sweden

- One of the north European countries, Sweden is a part of Scandinavia. The population of Sweden is 9 million.
- The Church of Sweden, by name a Lutheran church, "divorced" from the state the year 2000. There are about 7 million members, but fewer than 200 000 attend any service on Sundays. The two largest churches beside the Church of Sweden are the Roman Catholic Church (about 150 000 members) and the Pentecostal movement (about 80 000 members).
- The extremely liberal Church of Sweden has an episcopal structure with 13 bishops and one archbishop. There are 13 dioceses under a powerful Church Assembly. It is a member of LWF.
- The Mission Province is a non-territorial diocese within the spiritual tradition of the church in Sweden. It is not accepted by the Church of Sweden.

Pastor Juhana Pohjola

Dean of the Luther Foundation

Finland

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- Finland has a population of 5,2 million. The Evangelical Lutheran Church of Finland has 4 384 442 members (82,4 % of the Finns), about 20 000 employees, 517 congregations and 9 dioceses. The second largest church is the Eastern Orthodox Church, which has approximately 60 000 members.
- The Evangelical Lutheran Church of Finland is episcopal
- Church membership: Less than 6 per cent attend a worship service at least once a month.
- The Evangelical Lutheran Church of Finland is a member of the LWF

Pastor Juhana Pohjola studied theology at the University of Helsinki, and at Concordia Theological Seminary in Fort Wayne, USA. He was ordained in 1999 and has since been working in the Luther Foundation, Finland. Pastor Pohjola lives in Helsinki, where he serves as a pastor in the St. Marc mission congregation, downtown Helsinki. He is married and has three children.

Professor Reinhard Slenczka

Professor emeritus for systematic theology

EKD (Evangelical Church in Germany), Evangelisch-Lutherische Landeskirche von Bayern

Germany

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“Confessional Lutheranism within the EKD”:

- The situation
- Reformation vs. Deformation
- The struggle between the true and the false church.

The Federal Republic of Germany has 82,437 995 inhabitants, of which 53,026 301 (64,3 %) are Christians:

- EKD (Evangelische Kirche in Deutschland) – 25,385 618
- Roman Catholic – 25,905 908
- Orthodox – 1,376 100
- Independent churches – 320 892

The EKD is episcopal and non-episcopal with synods. Membership: Baptism and church tax payers. The EKD is a member of the LWF, WCC and KEK.

Professor Slenczka has served as a professor of theology in Berne, Switzerland, Heidelberg and Erlangen. He was the rector of Luther-Academy Riga, Latvia, from 1997 to 2005.

Dr. James A. Nestingen

The Evangelical Lutheran Church in America (ELCA)

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“The Status of the Lutheran Confessions in the Evangelical Lutheran Church in America”

Dr. Nestingen gained Th.D. at St. Michael's College, University of Toronto. He served thirty years on the faculty of Luther Seminary, St Paul, MN, and as an ordained pastor served parishes in Oregon, USA, and Toronto, Canada. Dr. Nestingen's recent publications include a popular biography of Luther and *Sources and Context to the Book of Concord*, with Robert Kolb.

“Confessional Lutheran free churches”

Rev. Dr. Robert Rosin

**Professor of Historical Theology, Concordia Seminary, St. Louis.
Coordinator of Theological Education in Eurasia (LCMS World Mission)**

The Lutheran Church – Missouri Synod (LCMS)

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- Christians/Lutherans in Europe and America find themselves in fundamentally different circumstances that affect much of church life.
- The LCMS stems from German immigrants intent on practicing biblical/confessional Lutheranism, emphasizing education and missions.
- That German identity has shifted increasingly and dramatically in the wake WWI, bringing new challenges and opportunities.
- Today’s fluid society and instant communications coupled against trends of individualism and consumerism call for rethinking of what is essential and how to communicate that.

United States of America has a population of 300 million. The religious scene shows diversity across the Christian spectrum. In 2001, 76% identified themselves as Christian (down from 81% a decade earlier). If trends continue, the percentage will be below 70% by 2008, and below 50% by 2042. Note: this is the number claiming to be Christian, not regular/practicing Christians. The largest: Roman Catholic with 24%. Protestants (non-RC Christian) total 52%, divided among such groups as Baptist, Methodist, Presbyterian, Lutheran, Episcopal, neo-pentecostals, Evangelicals, etc. Only about 7% of adults belong to some Evangelical group, with about 18% of Protestants classify themselves as “born again,” percentages that are holding steady while other numbers decline. There are other non-Christian groups/religions such as Latter-Day Saints/Mormons [now 5th largest non-Roman Catholic group], Muslims (0.5%), Jews (1.3%), and very small numbers of neo-pagans and spiritualists. In 2001, 14% said they practice no religion (up from 8% a decade earlier). [Source: “American Religious Identity Survey,” done by the Graduate Center of the City Univ. of New York; The Barna Group.]

The Lutheran Church—Missouri Synod (LCMS) has congregations organized into districts and a synod. Synod meets in convention every 3 years.

The LCMS membership: 2.4+ million baptized (1.8+ million confirmed). Congregations: 6,144 (the largest is in Hales Corners, Wisconsin: 7,358 baptized with average 2,600+ weekly attendance; 28 congregations have 3,000+ baptized members). Clergy: 6,172 active (of that 5,343 serving parishes with others as teachers, chaplains, etc.); 2,563 emeriti; 255 candidates (eligible but not in service at the moment). Education: 10 university/colleges in the Concordia University System; 2 seminaries; 1,026 elementary schools, 1,397 pre-school programs; 102 high schools. Missions: 369 total missionaries (mixing career/called and volunteer) in 45 countries. Partner churches: 30. (For more information: see www.lcms.org and under the pull-down "Ministry Areas," menu, go to "Information Center" and click "statistics" on that page.

The LCMS is a member of the ILC.

Dr. Rosin has been on the faculty of Concordia Seminary, St. Louis, since 1981 in the Department of Historical Theology, teaching courses mainly in the area of Reformation and post-Reformation studies. For the past several years he has also been the Coordinator of Theological Education in Eurasia for LCMS World Mission, dividing time between the St. Louis seminary (Fall and Spring) and Eurasia (Winter and Summer) where he teaches, arranges teaching, and helps with curriculum development.

Bishop Jobst Schöne, D.Th.

Bishop emeritus (retired) of SELK

SELK (Independent Evangelical Lutheran Church in Germany)

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The ecclesiastical environment for confessional Lutheranism in Germany today.

- About one third of the German population belongs to the Roman catholic church, another third is completely without any church affiliation, and the rest holds (formal) membership in one of the 23 protestant "territorial" churches, former state churches. In this situation confessional Lutheranism has a rather difficult position: it cannot fully escape modern trends of privatization of religion, indifference towards doctrine, individualism and liberalism, but has a great responsibility to maintain Lutheran doctrine and Lutheran church life.

Confessional Lutherans in Germany:

- inside (former) State Churches and in a "Free" Church (SELK). Nevertheless some pastors and congregations inside the "territorial" churches (all under the umbrella of EKD =Evangelical Church of

Germany) try to resist these aforementioned trends, and so does SELK (=Independent Evangelical Lutheran Church), which came into being as a confessional church body already in the 19th century, fighting unionism and liberalism of that time, but being engaged right from the beginning in "Lutheran ecumenism", i. e. in cooperation with Lutherans outside Germany and in mission work. SELK today is a minority church, self-governing and self-sustaining with some 36500 members in about 200 congregations with 135 pastors in active service. SELK is member of ILC.

Theological State, Challenges and Chances.

- The theological state of SELK can be described as confessional-conservative, notwithstanding some tendencies to "adjust" to modern ideas, which, however, so far haven't had much influence on church life and synodical decisions. Some theological questions lie ahead and need to be solved, as for instance church fellowship matters, church growth ideology, definition and evaluation of the office of the ministry, ecclesiology. In the given situation SELK has to become aware of the great mission task which is before her in view of an ongoing secularization and growing rejection of Christianity in German society and public.

Germany's overall population is approximately 80 million. 32% (25,6 million) are Roman Catholic; 31 % (24,8 million) belong nominally to one of the 23 protestant territorial (state) churches, all under the umbrella of Evangelical Church of Germany (EKD); 2% (1.6 million) other Christians: Orthodox, Lutheran, Baptist, Methodist etc.; 4% (3,2 million) are Muslims; and 31% (24,8 million, almost 1/3!) are unchurched, without any church affiliation.

SELK (Selbstaendige Evangelisch-Lutherische Kirche, Independent Evangelical-Lutheran Church) has an episcopal-synodical structure: a bishop is head of the church, which is divided up into 4 dioceses, subdivided into 11 districts; 135 pastors (active) serve about 200 congregations. The synodical convention meets every 4 years, diocese- and district conventions more frequently.

Church membership: 38000 baptized members, average church attendance on a normal Sunday is 20-25%. SELK is a member of the ILC, cooperating with Lutheran World Relief and other agencies. It may become an associate member of LWF in the future.

Dr. Schöne lives in Berlin, Germany. He was born in 1931, and ordained in 1959. He served many years as a parish pastor in the Independent Evangelical Lutheran Church in Germany (SELK), and as Bishop of SELK (1985-1996). In 1978 he got an honorary doctorate (D.D.) at Concordia Theological Seminary, Fort Wayne. Schöne retired in 1996 with more than 150 articles and publications to his credit. A festschrift in his honor, "Eintraechtlich Lehren", was published in 1997 with essays from 43 international theologians. Since he retired he has frequently lectured in Latvia, Estonia, South Africa and the USA.

Pastor Jan Bygstad
DELK (The Evangelical Lutheran Church)
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Norway has a population of 4,500 000. Religion: Mainly Lutheran since 1537. At present about 92% of the population are members of the 'Church of Norway'. The larger non-state denominations are: 'The Roman-Catholic Church (about 40.000 members) and the Pentecostals (about 30.000 members). In addition a growing number of muslims are coming to our country.

DELK (Det Evangelisk Lutherske Kirkesamfunn, the evangelical Lutheran Church) is episcopal. The Bishop is elected among the ministers, and serves for a period of 5 years. He can be re-elected once. Each congregation is led by one minister and two elders - 'Board of Elders' (men only), and the minister is responsible for the administration of the holy sacraments. The elders may preach, though. When the minister is ordained, he serves life-time. The elders are elected for periods of 5 years, and may be reelected several times. The church's highest organ is the main board, which is constituted by the joint Board of Elders from all the congregations, and meet four times a year.

A person becomes a member either through baptism or through application for membership. Right to vote in elections is reserved for adults (18 years+), who regularly participate in Holy Communion. DELK is not a member of any international Lutheran organisation.

Pastor Bygstad was borne in Oslo in 1952, and has been a pastor in the Church of Norway (the Norwegian state church) for 20 years, since he was ordained in 1980. In 2000 he left the church for confessional reason, and in 2002 joined 'The Evangelical Lutheran Church'. Together with two other families they started a congregation in the city of Bergen in the autumn of 2002. The congregation now has 55 members. The last seven years Pastor Bygstad has also been a part time teacher at a local Bible college. He was the chairman of FBB, the Norwegian confessional movement, for four years (1994-98), and also the leader of NELA

(North European Luther Academy) during the starting years (1997-2002). He is married to Kjersti since 1976, and they have two children.

“Lutheran minority in a non-Lutheran 'Christian' country”

Rev. Dr. Reginald Quirk

Chairman of the Evangelical Lutheran Church of England (ELCE).

Preceptor of Westfield House

England

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Pastor Jonas Flor

President of the Portuguese Evangelical Lutheran Church (IELP).

Pastor of the “Emanuel” Congregation, in Maia/Oporto, and of the “Consolação” Congregation, in Mercês/Lisbon.

Portugal

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Strength and Weaknesses

Strengths

- Confessional unity
- Fraternal fellowship and many members consecrated
- Charter members of the IELP are still among us, helping to preserve the History of Lutheranism in Portugal.

Weaknesses

- Small number of members
- Distance between congregations
- Lack of financial resources
- Lack of an adequate worship place in Maia/Porto (worship room is now placed in the pastoral residence)

Challenges and joys

Challenges

- The greatest challenge is the mission among the Portuguese people, because of the strong Roman Catholic culture
- Obtain resources to the support the pastors. The IELP would need at least one pastor in full time

Joys

- Work with youth and children in the congregation in Maia/Porto

- Music groups in the congregation in Lisbon
- Joining of many Lutherans from Brazil
- New pastor in Azores
- Meetings with sister congregations and pastors from other countries

What it has to offer

- Worship services
- Bible studies (church and homes)
- Youth group
- Bible School for children
- Literature through the Internet
- Individual preparation for new members
- Opportunities for the members to use their gifts: teachers for the bible school for children, choir, Internet, etc.

Kinds of support it needs

- The IELP does not have enough resources to fully support our pastors, so we need financial support from our sister churches to maintain our work
- We need to invest in the preparation of leadership – human resources – for services and auxiliary Bible studies.

Portugal has about 10 million inhabitants. It is a member of the European Union. Catholicism is the predominant religion, with about 90% of the total population.

IELP (Igreja Evangélica Luterana Portuguesa or Portuguese Evangelical Lutheran Church) has a congregational structure: pastors and congregations have the right to vote in the Convenção.

Church membership:

Baptized: 140; confirmed: 122; Active members: 94.

IELP is a member of the European Lutheran Conference (ELC). It will be accepted as member of the ILC in the meeting in Ghana, on September 24-30.

Pastor Jonas Flor was born in Brazil. He is 47 years old. Pastor Flor graduated from Concordia Seminary in Porto Alegre, in 1982. He worked as a pastor in Brazil (Vitória and Rio de Janeiro) for 14 years, and in Portugal since December 1996. He is concluding a Communication Sciences course, in Fernando Pessoa University of Porto.

Bishop David Tswaedi

South Africa

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Rev. Dr. Thomas Winger

Associate Professor at Concordia Lutheran Theological Seminary, St.

Catharines, Ontario

Lutheran Church – Canada

Canada

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Though Canada has no established church, its two founding peoples (French and British) brought Roman Catholicism and Protestantism (mainly Anglicanism and Presbyterianism) to the land. The political compromise that formed the country characterises also the religious scene. Religion is kept out of public life. The Roman Catholic Church has lost influence over the French-speaking peoples, and Protestantism is extremely liberal in the rest of the country. Lutheranism forms a tiny minority, and is divided into the Evangelical Lutheran Church in Canada (LWF) and Lutheran Church—Canada (ILC). LCC was formed in 1989 out of the three Canadian districts of the LCMS, and retains the Missouri structure and conservative, confessional theology. A major challenge is widespread disagreement over evangelism and worship methods. The church's two seminaries are desperately short of Canadian students, foreshadowing a crisis of pastoral manpower in the near future. However, the church is blessed with a ministerium that is mostly united in its confessional theology. And LCC continues to contribute to world Lutheranism through leadership in the ILC, and mission work in Ukraine, Thailand, and Nicaragua.

Canada, the second largest country in the world by area, has a relatively small population of 32,852 800. More than 50% live in cities, and 90% in a narrow band along the country's southern border with the USA. The 2001 census reported the following religious affiliations:

Roman Catholic: 43.2%

Protestant: 29.2% (includes United Church (9.6%), Anglican (6.9%), Baptist (2.5%), Lutheran (2%), Presbyterian (1.4%), Pentecostal (1.2%), Mennonite (0.6%), etc.)

Orthodox: 1.6%

“Christian” (unspecified): 2.6%

Muslim 2%, Jewish 1.1%, Buddhist 1%, Hindu 1%, Sikh 0.9%

No religion: 16%

81% of Canadians says they “believe in God”, but fewer than 20% attend religious services weekly, and 43% report that they haven’t attend a service in the past year. In this respect, Canada’s religious makeup is more European than American.

Lutheran Church–Canada consists of 369 pastors, 85 deacons, and 329 congregations with 75 755 baptized members (2005 figures). Its three districts dating back to the 19th century were originally part of the Missouri Synod, but formed an independent synod in 1989. LCC remains in full fellowship with the LCMS, and most other churches within the International Lutheran Council. LCC has a congregational polity borrowed from the LCMS, with a synodical “President” and “District Presidents”. Only congregations, pastors, and deacons hold membership in synod.

Dr Thomas M. Winger is Associate Professor at Concordia Lutheran Theological Seminary, St. Catharines, Ontario, Canada, specializing in New Testament and liturgics. Born in England into a pastor’s family in the ELCE, Tom moved to Canada with his family as a child. He has studied at Westfield House, Cambridge, and at Concordia Seminaries in both St. Catharines and St. Louis. He served as a parish pastor at a German-English congregation in St. Catharines for six years, and for seven years was a Tutor at Westfield House. He is married to Sara, with two children, Anne and Benjamin.

“Lutherans in the former Eastern Bloc”

Archbishop Janis Vanags **The Evangelical Lutheran Church of Latvia (ELCL)** **Latvia**

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The Republic of Latvia (Latvija) has a population of 2,294 600 (in 2006). Ethnic composition: 59.0% Latvian, 28.5% Russian, 3.8% Belorussian, 2.5% Ukrainian, 2.4% Polish, 1.4% Lithuanian, 0.4% Jewish, 2.0% other nationalities.

Largest Religious Confessions are the Evangelic Lutheran (450,000), Roman Catholic (428,067) and Russian Orthodox (350,000). Other: Orthodox Baptists (7,123), Old Believer Orthodox (70,635), Seventh-day Adventists (3,950), Jehovah's Witnesses (155), Methodists (1,010), Jews (667), Buddhists (108), Muslims (355), Hare Krishnas (126), and Church of Jesus Christ of Latter-day Saints(Mormons) (776).

In its evangelical freedom the Evangelical Lutheran Church of Latvia (ELCL, Latvijas evaņģēliski luteriskā Baznīca) has determined to express its unity of

faith and life through the office of Archbishop. The Archbishop is the spiritual head of the Evangelical Lutheran Church of Latvia and is responsible for the spiritual direction of its pastors and teachers and for the spiritual care that they give the people of the church. In addition, the Archbishop represents the ELCL in its ecumenical relations. The Archbishop has a life-time tenure. Since 1993 the Archbishop of Rīga and Latvia has been Jānis Vanags. The ELCL is divided into 3 deaneries. Two new bishops will be consecrated October 13, 2007.

The Synod meets at least once every three years and is the highest decision-making body of the ELCL. Delegates to Synod include the Archbishop, members of the Central Board, Deans of the districts, all pastors, and one lay representative from each congregation. The Central Board is the highest decision-making body between the meetings of Synod.

Since the Reformation movement in the 16th century, the Lutheran church has played a leading role in Latvia. The ELCL has 297 congregations, and in 2007 numbered 142 ordained pastors and 51 evangelist.

The ELCL belongs to the Lutheran World Federation, the World Council of Churches, and participates in discussions with the Leuenberg Church Fellowship and the Porvoo Communion of Anglican churches and Nordic and Baltic Lutheran churches. In 2001 official fellowship with The Lutheran Church-Missouri Synod was mutually recognized.

Archbishop Janis Vanags was born 25 May, 1958. He was ordained 1 December, 1985 and has served as a pastor of Saldus St. John, Saldus M.Luther, Gaiki, Skrunda and Lutrini congregations. In the Extraordinary Synod of ELCL 26 January, 1993, he was elected and 29 August, 1993, in Riga Dom he was consecrated as the archbishop of Riga and Latvia. He received Doctor of Divinity-Honoris Causa from Concordia Theological Seminary, Ft.Wayne, LCMS (1997). He is married to Baiba, and they have three children: Krists, Gatis and Elizabete.

Rev. Dr. Darius Petkunas

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Pastor Olav Panchu

Evangelical Lutheran Church of Ingria in the Territory of Russia

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Russia has a population of 145 million. The main denomination is the Orthodox church. Other religious groups are Lutheranism, Catholicism, Islam, and Judaism.

The Evangelical Lutheran Church of Ingria in the Territory of Russia is episcopal. There are 76 congregations. The Evangelical Lutheran Church of Ingria is a member of the LWF and ILC. ELCI is a confessional church body. The main challenges facing the church as a whole and especially confessional Lutheranism within the church body are liberalism and sects. The key positive within the church is the constant growth of the Church.

Dean Olav Panchu is 38 years old. In 2001 he completed his studies at Concordia Theological Seminary in Fort Wayne, USA. He was ordained in 2002 and became senior pastor of St. John parish in the city of Saratov in 2004. In 2006 he was made the dean of the Volga region.

“Confessional LWF member church in the third world”

Dean Celestine Sarambuye
Lutheran Church of Rwanda (LCR)
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Brief Political history

- Rwanda during colonial time
- Self governance
- Massacre and the genocide
- Regions and Culture
- Rwanda after the genocide

Lutheran Confession in Rwanda

- The confession of faith for the LCR goes hand in hand with Augsburg Confession: [Concerning God—that there is one divine essence], [concerning original sin] [concerning the Son of God], [concerning Justification.....]
- Reason to restart Lutheran Church in Rwanda
- People wanted to worship in their traditional faith.

Structure

- Bishop
- Assistant to the Bishop (Dean)

- General Secretary
- Treasurer
- District pastor
- Parish pastor

LCR follows Lutheran confession: Baptism, Confirmation, the Small and Large Catechisms of Dr. Martin Luther, The Apostles', Athanasian and Nicene Creeds, the Augsburg Confession and Liturgy.

Note: We have requested the LHF to support us in translating Luther's teaching books in our vernacular language, Kinyarwanda.

The LCR is a member of National Protestant Council (CPR), LUCCEA (Lutheran Communion in Central and Eastern Africa), and LWF.

Rwanda is known as the land of a thousand hills, and it is located in central Africa. It borders the Democratic Republic of Congo to the west, Burundi to the south, Tanzania to the east and Uganda to the north. Rwanda covers 26,338 sq km, with a population of 8.1 million.

Dean Celestine Sarambuye was born in the South Province of Rwanda in 1953. His parents left Rwanda during the war in 1959 – 1960. Dean Sarambuye's primary education was in Rwanda and in Burundi, secondary education in Burundi and Theological education at Makumira University College in Tanzania (1989 – 1992). He is married and is a father to three daughters and three sons. He has adopted two children. He lived in Tanzania for 36 years, until 1994. Dean Sarambuye is one the founders of Lutheran church of Rwanda (LCR).

Rev. Dr. Joseph Randrianasolo
Professor at the Lutheran Graduate School of Theology at Ivory-
Avaratra, Fianarantsoa
Malagasy Lutheran Church
Madagascar

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Madagascar has about 16 millions inhabitants. There are four main denominations in Madagascar: The Catholic Church, The Reformed Church known as the Church of Jesus Christ in Madagascar, The Lutheran Church and the Anglican Church. They form an organisation named as the Federation of the Protestant Churches in Madagascar. They do together social and development activities.

The Malagasy Lutheran Church had about 1,5000 members five years ago but now it has more than 3 million members. There is strong lay involvement in evangelism, in social work and other church activities. The lay people, called

shepherds, work for the church on voluntary basis. I was a shepherd before my ordination. Shepherds receive a two years training before being commissioned as such.

We practice a non-episcopal polity. Our church is headed by a National President who is elected every four years alongside with the members of his office at General Convention of the Malagasy Lutheran Church. Our church has 20 synods headed by a President. He and the members of his office are also elected by the small convention of the synod every four years. We do not ordain women up to now despite a strong pressure both from the LWF and from our partners. Twice, this year, we rejected women ordination in the meetings of the National Executive Committee. Our church asked me to write the basis of these two rejections in order to persuade the General Convention of 2008 to vote massively against women ordination. We oppose homosexuality in the same strength despite widely spread literature. We firmly keep the faith as it has been handed by the Apostles through the Lutheran heritage.

Dr. Joseph Randrianasolo is a Professor at the Lutheran Graduate School of Theology at Ivory-Avaratra, Fianarantsoa, Madagascar. This school belongs to the Malagasy Lutheran Church, which is Dr. Randrianasolo's church body. He is a member of the Malagasy Lutheran Church of Camp of Joy, located at Soanierana-Andrainjato, Fianarantsoa. He started that church in 1993.

Dr. Randrianasolo was educated to be a priest before he became a Lutheran pastor. A woman evangelist, Ms Volahavana Germaine, converted him to the Lutheran faith in 1971. He entered the Lutheran Seminary in 1975 and was ordained in 1979. His first parish was located in the southern part of Madagascar. In 1981, he was called to go up to Antananarivo to start one of now largest Lutheran churches in Madagascar, the Malagasy Lutheran Church of Hope. It has more than 6,000 members.

Dr. Randrianasolo earned his Ph.D. in Theology in the United States, in 1990, and worked at the Lutheran Graduate School of Theology as the Dean and the President for 17 years. He has also been teaching Ethics and Philosophy up to now. He is still teaching at the School to keep exerting a confessional influence on the students. He travels for speaking engagements to spread the Good News from a confessional perspective.

While he was the Dean and the President of the Lutheran Graduate School of Theology, Dr. Randrianasolo started another church at the outskirts of Fianarantsoa, in 1993, the Malagasy Lutheran Church of Camp of Joy. It has now more than 500 members. It provides social care to mentally and physically handicapped people in addition to its daily occupation. his church has now given birth to two other small churches in the past five years.

Dr. Randrianasolo is married and he has four children. His first-born son is a Lutheran Pastor in the Malagasy Lutheran Church.

Bishop Victor Bwanangela Kambuli Kikagu
Bishop of Evangelical Lutheran in Congo, the diocese of Kivu-Maniema
The Evangelical Lutheran Church in Congo
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The Evangelical Lutheran Church In Congo is episcopal. It has 60 000 members, but my diocese has 18 930 members. The Evangelical Lutheran Church in Congo is a member of the LWF.

Bishop Kambuli Kikagu is married and the father of eight children.

“Lutherans in a non-Christian society”

Bishop Andrew Mbugo Elisa
Evangelical Lutheran Church of Sudan
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- The growth of ELCS within a conflict Sudan and post civil war era.
- The challenges of confessionalism, gospel teaching and African culture.
- The confessional teaching vs liberalism and Pentecostalism.
- The need for training of pastors, deacons, deaconesses, evangelists, youth & Sunday school leaders
- How to sustain the Church using local human and material resources.

The Republic of the Sudan has a population of 35 million people. The majority of the population are Muslims, approximately one third of the population are Christians. Denominations: Catholic, Episcopal Church of the Sudan (Anglican), Presbyterian Church in Sudan, Evangelical Presbyterian, Pentecostal groups, African Inland Church, Church of Christ, Church of Savior, Coptic Orthodox Church, Ethiopian Orthodox, Greek Orthodox, Holy Trinity Church, etc.

The Evangelical Lutheran Church in Sudan is episcopal. Membership of the Church is approximately 15 000 baptized. The church does not belong to any international Lutheran umbrella organisation, but is an observer in ILC.

Bishop Elisa is a servant whom God has called to establish the works of the Evangelical Lutheran Church in Sudan. He was ordained in 1999, and installed as the first Lutheran

Bishop in the Sudan on July 16th, 2006. He is married and is blessed with four children, one son and three daughters.

Professor Makito Masaki

Dean and associate professor at Kobe Lutheran Theological Seminary.

Pastor at Itami Evangelical Lutheran Church, Itami, Hyogo

West Japan Evangelical Lutheran Church

Japan

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- Japanese churches are small in size and number but we want to think and act theologically as we grow in the society which is anti-Christian.
- So far we have seen that mission works that consciously or uncsciously depending on some kind of earthly power, cultural, political, statistical and other, do not work well in Japan.
- People in Japan would respond to true Gospel of the cross, not to the theology of the glory.
- Lutheran churches and church bodies that are founded after the World War II have experienced stages of her life from mission-oriented childhood, struggling-for-psychological-independence adolescence. As we need to be getting more matured, we feel more and more the need of a stronger foundation of confessional Lutheran identity in order to better serve the people of God and society that we are a part of.
- We thirst for closer relationship and meaningful network among confessional Lutherans around the world and we are so grateful of this conference

Japan has a population of 127,333 002 (2004), 10th biggest in the world.

Religious population: Shintoism 118,380 000; Buddhism 89,000 000; Christianity 1,500 000; other 1,150 000. Total: 220,790 000.

West Japan Evangelical Lutheran Church has pastors and elders in congregations. The annual general assembly, in which laity exceeds clergy in number, has the final authority. The Executive Board's decisions are most respected. There is a total of approximately 3500 members in 40 congregations. The West Japan Evangelical Lutheran Church is not a member of any international Lutheran umbrella organisation.

Professor Makito Masaki is the son of Rev. Shigeru Masaki, who served a long time as a pastor, mainly in Osaka, as an evangelist who planted churches both in Japan and in the USA, and a radio speaker for Lutheran Hour in Japan for 35 years.

Professor Masaki studied at Kobe Lutheran Theological Seminary for MDiv in 1981-84, at Concordia Theological Seminary, Ft. Wayne Indiana, USA for S.T.M. and a halfway of PhD in Missiology in 1990-92, and at Concordia Seminary, St. Louis, Missouri, USA for PhD in systematic theology, on campus in 1999-2002. His doctor father is Dr. Robert Kolb. He is writing a dissertation, "How Luther exhorted people to live out their Christian Life: a review of his doctrine and an analysis of his preaching".

Professor Masaki has been an ordained pastor of the West Japan Evangelical Lutheran Church since 1987 and has served in congregations at Kakogawa, Tokushima, Nishinomiya, Kobe and now at Itami. He is the dean at Kobe Lutheran Theological Seminary, and professor Masaki also teaches dogmatics, liturgics, NT Hermeneutics and other subjects. He is married to Urara, and they have two daughters.

Pastor Risto Soramies

Leading pastor of ILK (Istanbul Luteryen Kilisesi, Istanbul Lutheran Church)

Turkey

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- The short story of Lutheran witness in Istanbul
- Growing realization and conviction of the necessity for a Lutheran identity
- Growing realization and conviction of the necessity for a Lutheran Church and regular Church life.
- The question of language and nationality
- Close ties with a Turkish minority Church in Bulgaria
- How does a Lutheran Church fit in to the tiny but diverse Christian minority in Turkey
- Our relations to Lutheran organizations back home (Finland)
- Our main prospects

Turkey has a population of 75 million, 99 % Muslim (80 % sunni, 20% shia. This data is not very reliable, but there is no other available). One thousandth of the population is Christian (70 000), the greatest denomination is the Armenians (maybe 60 000). There are a couple of thousand Turkish protestants in many little churches.

Istanbul Luteryen Kilisesi, Istanbul Lutheran Church, is in the process of constituting itself. A preliminary church order exists. According to it the church is an episcopal church, though there is no bishop as yet. There are two congregations: one in Istanbul and another in Peshtera, Bulgaria. A third congregation is starting in Mannheim, Germany. Istanbul and Peshtera put together, there are 80-100 baptized members. Around that number also

attends services regularly. The church does not belong to any umbrella organizations as yet.

Pastor Risto Soramies is a long-time worker of the Finnish Lutheran Mission (since 1972). He is an ordained pastor of the Evangelical Lutheran Church of Finland, the Tampere Diocese. He has worked in Germany among the immigrants (1972-2000), as a teacher in the Theological Institute of Finland (2000-2001), as the leading pastor of the Istanbul Lutheran Church (2002-). He is married (1968) and is a father of 4 sons, and grandfather of 10 grandchildren.

Mr. Harri Lammi
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Mr. Harri Lammi first qualified as a Physiotherapist in Finland and later completed a Masters in Medical Education degree in the University of Dundee, Scotland. For the past 8 years he has been the Executive Director of an international Christian organization.

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