From Conflict to Communion: Together in Hope

Joint Catholic-Lutheran Commemoration of the Reformation

Lund Cathedral and Malmö Arena
31 October 2016
In the year 1517, in the German city of Wittenberg, the monk Martin Luther made public his opposition to the prevailing practice of selling indulgences. He did so on the grounds of his theological and spiritual convictions. His public voice triggered a profound process of transformation in an already convoluted context of social, political and economic upheaval. While Luther had never intended to start a new church, further developments eventually divided Western Christianity and sparked conflict and violence, whose ramifications are still felt today. Centennial anniversaries of the Reformation have been a source of polemics and confrontation between the two confessions.

This time, it will be different. On 31 October 2016, Lutherans and Catholics will cohost the joint commemoration of the Reformation, launching its 500th anniversary.

For the first time in history, Catholics and Lutherans will jointly commemorate the anniversary of the Reformation at the global level. This landmark event reflects the progress made in fifty years of international Catholic–Lutheran dialogue. Initiated after the important decisions taken by the Second Vatican Council, the dialogue has created mutual understanding. It has helped to overcome many differences and, moreover, created trust. It has affirmed the common conviction that there is more that unites than that which divides us. It has given expression to the deep conviction of faith that through baptism, Lutherans and Catholics are called into one body.

The commemoration also expresses strengthened relationships and more profound mutual understanding reached in many parts of the world in service and witness. Catholics and Lutherans have come closer together, often in extremely challenging contexts of persecution, oppression and suffering.

Among the many agreements that have been reached during these decades of dialogue, the Joint Declaration on the Doctrine of Justification (JDDJ), signed by the Catholic Church and The Lutheran World Federation (LWF) in 1999 is pivotal. With this declaration, Lutherans and Catholics overcame the divisive effects of the key controversy of the
sixteenth century. This milestone in Catholic–Lutheran ecumenical relations constitutes the theological foundation for the Joint Commemoration that makes possible the public pledge to turn away from past conflict and to open up to the unity into which the church is called.

The Joint Commemoration is being held under the meaningful heading “From Conflict to Communion – Together in Hope” and consists of a common prayer at the Cathedral of Lund, and a public event at the Malmö Arena.

From Conflict to Communion is also the title of a report produced by the Lutheran-Roman Catholic Commission on Unity. The report tells the history of the Reformation from a joint perspective, analyzes the theological topics under dispute, and identifies those differences that today can be regarded as overcome because of dialogue and a common understanding. It also identifies those topics that still require further theological discussion and agreement, notably the understanding of the church, the ministry and the Eucharist. The Joint Commemoration will be structured around thanksgiving, repentance and a commitment to joint witness and service.

While these three elements will be solidly reflected in the common prayer at the Cathedral in Lund and in the Joint Statement to be signed by Pope Francis and LWF President, Bishop Munib Younan, the third – the commitment to common witness and service – will be particularly emphasized at the Arena in Malmö. During this public event an agreement of cooperation will be signed between the LWF World Service, which currently serves more than
2.3 million refugees globally, and Caritas Internationalis, which is present in 164 countries around the world and has an impressive record of diaconal service to people in need. Catholics and Lutherans will underline that their pledge to leave conflict behind will not only remain among these two communions, but bear fruit in compassionate and loving service to the neighbor in a world wounded and fragmented by conflict, violence and ecological destruction.

While Lutherans and Catholics are called to leave their conflict behind and turn towards their common future, it is clear that this significant and historic step cannot take place in isolation from their many other ecumenical relationships. Ecumenical representatives will be part of the Joint Commemoration, accompanying Catholics and Lutherans in this significant moment and encouraging with their presence the journey ahead. Such an ecumenical context will also underline the conviction that the sixteenth-century Reformation does not stand on its own, but was preceded and succeeded by other reformation movements. The reformation movement initiated by Martin Luther has been received and is owned in different ways by different confessional traditions.

The Joint Commemoration is a great encouragement to Catholics and Lutherans in their joint witness in a wounded and broken world. Furthermore, it will provide the motivation for committing to even more passionate dialogue so that remaining differences are overcome and the unity that is hoped for can be received and celebrated.

Rev. Dr. Martin Junge
General Secretary
The Lutheran World Federation

His Eminence Kurt Cardinal Koch
President
Pontifical Council for Promoting Christian Unity
PROGRAM

Act I  FROM CONFLICT TO COMMUNION  Malmö Arena
Act II  COMMON PRAYER  Lund Cathedral
Act III  ACROSS BORDERS  Malmö Arena
Act IV  TOGETHER IN HOPE  Malmö Arena
Music:
Sami Yoik with Cariola Rosdotter Eriksson and the Uppsala Cathedral Girls Choir

Prelude

Song:
Jennifer Ferguson with her daughter Hannah Ferguson and the Vega Choir

Welcome

Music:
Youth choirs of St. Eugenia’s Catholic Church and St. Eric’s Catholic Cathedral together with the St. Peter’s Singers

Video clips: This is my hope

Music:
Samuel Ljungblad with choirs

Music:
Ave Verum Corpus, W.A. Mozart.

Songs of the Common Prayer
Singing together
Greetings and Welcome
Antje Jackelén (Archbishop of the Church of Sweden) and Anders Arborelius (Bishop of Stockholm)

Procession and Song: Laudate Dominum

Papa Francisco
En el nombre del Padre, y del (+) Hijo, y del Espíritu Santo.
   R: Amén.
¡El Señor sea con ustedes!
   R: ¡Y con tu espíritu!

Pope Francis
In the name of the Father, and of the (+) Son, and of the Holy Spirit.
   R: Amen.
The Lord be with you!
   R: And with your spirit!
Bishop Munib Younan (President, The Lutheran World Federation)
Dear Sisters and Brothers in Christ! Welcome to this ecumenical prayer, which commemorates the 500 years of the Reformation. For over 50 years Lutherans and Catholics have been on a journey from conflict to communion. With joy we have come to recognize that what unites us is far greater than what divides us. On this journey, mutual understanding and trust have grown.

Kurt Cardinal Koch (President, Pontifical Council for Promoting Christian Unity)
So it is possible for us to gather today. We come with different thoughts and feelings of thanksgiving and lament, joy and repentance, joy in the gospel and sorrow for division. We gather to commemorate in remembrance, in thanksgiving and confession, and in common witness and commitment.

Reverend Martin Junge (General Secretary, The Lutheran World Federation)
Saint Paul writes in 1 Corinthians 12: “If one member suffers, all suffer together; if one member is honored, all rejoice together.” As we read in From Conflict to Communion, “What affects one member of the body also affects all the others. For this reason, when Lutheran Christians remember the events that led to the particular formation of their churches, they do not wish to do so without their Catholic fellow Christians. In remembering with each other the beginning of the Reformation, they are taking their baptism seriously.”

Papa Francisco
¡Oremos! [Breve silencio]

¡Jesucristo, Señor de la Iglesia, envíanos tu Espíritu Santo! Ilumina nuestros corazones y que nuestros recuerdos sean sanados. Oh Espíritu Santo, ayúdanos a reconocer con gozo los dones que han venido a la Iglesia por la Reforma, preparános para arrepentirnos de las murallas divisorias levantadas por nosotros y nuestros antepasados, y apréstanos para el testimonio y servicio común en el mundo.  
R: ¡Amén!

Pope Francis
Let us pray! [brief silence]

Jesus Christ, Lord of the Church, send your Holy Spirit! Illumine our hearts and heal our memories. O Holy Spirit: help us to rejoice in the gifts that have come to the Church through the Reformation, prepare us to repent for the dividing walls that we, and our forebears, have built, and equip us for common witness and service in the world.  
R: Amen.
Song: Tui amoris ignem

Veni Sancte Spiritus, tui amoris ignem accendi.

Veni Sancte Spiritus, Veni Sancte Spiritus.

Music J. Berthier © Ateliers et Presses de Taizé, 71250 Taizé-Communauté, France.

Holy Spirit, come to us, kindle in us the fire of your love.
Holy Spirit, come to us, Holy Spirit, come to us.

Thanksgiving

Reverend Martin Junge
As we read in From Conflict to Communion, “Lutherans are thankful in their hearts for what Luther and the other reformers made accessible to them: the understanding of the gospel of Jesus Christ and faith in him; the insight into the mystery of the Triune God who gives Himself to us human beings out of grace and who can be received only in full trust in the divine promise; the freedom and certainty that the gospel creates; in the love that comes from and is awakened by faith, and in the hope in life and death that faith brings with it; and in the living contact with the Holy Scripture, the catechisms, and hymns that draw faith into life [...] Lutherans want to share this gift with all other Christians.”
Kurt Cardinal Koch
Encouraged by the Second Vatican Council, Catholics “gladly acknowledge and esteem the truly Christian endowments from our common heritage which are to be found among our separated brethren. It is right and salutary to recognize the riches of Christ and virtuous works in the lives of others who are bearing witness to Christ, sometimes even to the shedding of their blood. For God is always wonderful in His works and worthy of all praise” (Unitatis Redintegratio). In this spirit, Catholics and Lutherans embrace each other as sisters and brothers in the Lord. Together they rejoice in the truly Christian gifts that they both have received and rediscovered in various ways through the renewal and impulses of the Reformation. These gifts are reason for thanksgiving.

Bishop Munib Younan
Let us pray! [brief silence]

Thanks be to you, O God, for the many guiding theological and spiritual insights that we have all received through the Reformation. Thanks be to you for the good transformation and reforms that were set in motion by the Reformation or by struggling with its challenges. Thanks be to you for the proclamation of the gospel that occurred during the Reformation and that since then has strengthened countless people to live lives of faith in Jesus Christ.

R: Amen.
Song of Thanksgiving: Reamo Leboga

As taught by Daisy Nshakazongwe: Botswana

Re-am-oe le-bo-ga, we give our thanks to God,
Wir dan-ken un-serm Gott, wir dan-ken un-serm Gott,
Mer-ci à Toi Sei-gneur, mer-ci à Toi Sei-gneur,

Re-am-oe le-bo-ga mo-di-mo wa ro-na.
we give our thanks to God, we give thanks to our God.
we dank un-serm Gott, der Dank gilt un-serm Gott
mer-ci à Toi Sei-gneur, nous te ren-dons grâ-ce.

2. Ga-yo tshwa-nang le - we - na
3. Re-pho-lo si-tswe ke-we-na

Repentance

Reverend Martin Junge
“In the sixteenth century, Catholics and Lutherans frequently not only misunderstood but also exaggerated and caricatured their opponents in order to make them look ridiculous. They repeatedly violated the eighth commandment, which prohibits bearing false witness against one’s neighbor” (From Conflict to Communion).

Kurt Cardinal Koch
Lutherans and Catholics often focused on what separated them from each other rather than looking for what united them. They accepted that the gospel was mixed with the political and economic interests of those in power. Their failures resulted in the deaths of hundreds of thousands of people. We deeply regret the evil things that Catholics and Lutherans have mutually done to each other.

Bishop Munib Younan
Let us pray! [brief silence]

O God of mercy, we lament that even good actions of reform and renewal had often unintended negative consequences.

Response: Kyrie
We confess our own ways of thinking and acting that perpetuate the divisions of the past. As communities and as individuals, we build many walls around us: mental, spiritual, physical and political walls that result in discrimination and violence. Forgive us, Lord.

In Christ, we receive forgiveness and reconciliation and we are strengthened for a faithful and common witness in our time.

We bring before you the burdens of the guilt of the past when our forbearers did not follow your will that all be one in the truth of the gospel.

Let the peace of Christ rule in your hearts, since as members of one body you are called to peace.

The peace of Christ be with you always!

Sharing the peace

Let the peace of Christ rule in your hearts, since as members of one body you are called to peace.

The peace of Christ be with you always! R: And also with you!
Bishop Munib Younan
Let us offer each a sign of reconciliation and peace.
The people may greet one another with a sign of Christ’s peace and say “Peace be with you.”

Song: La paz del Señor
Common Witness and Commitment

Gospel Reading: John 15:1-5
Archbishop Antje Jackelén

As we continue our journey from conflict to communion, let us hear the Gospel according to John:

I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.

The Gospel of the Lord!
   R: Thanks be to God!

Joint Sermon

Reverend Martin Junge

Song: La paz del Señor

His Holiness Pope Francis
Song: O God of Vision

Jane Parker Huber: USA
Joachim Neander 1680, Germany

1. O God of vision far greater than all human scheming, gather us
2. Pour out your Spirit on all now assembled before you. May our di-
3. Grant to us insight, O God, for this time of decision. May we dream
4. Break the sun’s rays into color, a rainbow around us. Storm clouds though

now in your presence, refreshing, redeeming. Show us a new
versity here be a means to adore you. Women and men,
challenging dreams of both depth and precision. Speak through the dark.
real and near, are not enough to confound us. Arched in the sky,

life in your breathtaking view, lovely beyond all our dreaming.
young, old and youthful again, make us as one we implore you.
Dispel by lightning’s bright spark whatever clouds dim our vision.
beauty and promise are high, giving us hope to astound us.

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Apostles’ Creed

_Bishop Munib Younan_
Together, let us confess our faith.

_R_: I believe in God, the Father almighty, Creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell; on the third day he rose again from the dead; He ascended into heaven, and is seated at the right hand of God, the Father almighty; from there he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

**Commitments:** Five Imperatives
*The commitments are read by Lutheran and Catholic readers.*

Our ecumenical journey continues. In this worship, we commit ourselves to grow in communion. The five imperatives found in _From Conflict to Communion_ will guide us.

**First Commitment:** Catholics and Lutherans should always begin from the perspective of unity and not from the point of view of division in order to strengthen what is held in common even though the differences are more easily seen and experienced.
Second Commitment: Lutherans and Catholics must let themselves continuously be transformed by the encounter with the other and by the mutual witness of faith.

Third Commitment: Catholics and Lutherans should again commit themselves to seek visible unity, to elaborate together what this means in concrete steps, and to strive repeatedly toward this goal.

Fourth Commitment: Lutherans and Catholics should jointly rediscover the power of the gospel of Jesus Christ for our time.
Fifth Commitment: Catholics and Lutherans should witness together to the mercy of God in proclamation and service to the world.

Intercessory Prayer
Bishop Anders Arborelius

"Ecumenical engagement for the unity of the church does not serve only the church but also the world so that the world may believe" (From Conflict to Communion). Let us now pray for the world, the church and all those in need ... .

Nådens Gud, din barmhärtighet råder genom historien. Öppna ditt folks hjärtan så att vi kan finna dig och din nåd som består för evigt.

God of mercy, throughout history your goodness prevails, open the hearts of all people to find you and your mercy that endures forever.

Sung Response: Kyrie
Song: Many Are the Lightbeams

Anders Frostenson: Sweden

Em Am B7 Em Am C/D D7 G

1. Lågorna är många, ljuset är ett, ljuset Jesus Kristus.
1. Many are the light-beams from the one light. Our one light is Jesus.

Am D7 G C7 Em B7 Em

Lågorna är många, ljuset är ett, vi är ett i honom.
Many are the light-beams from the one light; we are one in Christ.
Strahlen brechen viele aus einem Licht und wir sind eins durch ihn.
Muchos resplan-do-res, sólo una luz que nos hace uno.


2. Grenarna är många, stammen är en, stammen - Jesus Kristus.
Grenarna är många, stammen är en, vi är ett i honom.
2. Many are the branches of the one tree.
Our one tree is Jesus.
Many are the branches of the one tree.
We are one in Christ.

3. Gåvorna är många, kärleken en,
finns i Jesus Kristus.
Gåvorna är många, kärleken en,
vi är ett i honom.
3. Many are the gifts giv’n, love is all one.
Love’s the gift of Jesus.
Many are the gifts giv’n, love is all one.
We are one in Christ.

4. Tjänsterna är många, Anden är en,
Jesu Kristi Ande.
Tjänsterna är många, Anden är en,
vi är ett i honom.
4. Many ways to serve God, the Spirit is one;
servant spirit of Jesus.
Many ways to serve God, the Spirit is one;
we are one in Christ.

5. Lemmarna är många, kroppen är en,
Jesu Kristi kyrka.
Lemmarna är många, kroppen är en,
vi är ett i honom.
5. Many are the members, the body is one;
members all of Jesus.
Many are the members, the body is one;
we are one in Christ.
2. Zweige wachsen viele aus einem Stamm.
Unser Stamm heißt Christus.
Zweige wachsen viele aus einem Stamm
und wir sind eins durch ihn.

Liebe schenkt uns Christus.
Gaben gibt es viele, Liebe nur eine
und wir sind eins durch ihn.

4. Dienste leben viele aus einem Geist,
Geist von Jesus Christus.
Dienste leben viele aus einem Geist
und wir sind eins durch ihn.

5. Glieder sind es viele, doch nur ein Leib.
Wir sind Glieder Christi.
Glieder sind es viele, doch nur ein Leib
und wir sind eins durch ihn.

2. Muchas son las ramas, un árbol hay:
y su tronco es Cristo.
Muchas son las ramas, un árbol hay
y en él somos uno.

3. Muchos son los dones, uno el amor:
el amor de Cristo.
Muchos son los dones, uno el amor
que nos hace uno.

4. Muchas las tareas, uno el sentir:
el sentir de Cristo.
Muchas las tareas, uno el sentir
que nos hace uno.

5. Muchos son los miembros, un cuerpo hay:
eso cuerpo es Cristo.
Muchos son los miembros, un cuerpo hay
y en él somos uno.

(Intercessions continued)

Gott des Friedens, beuge was starr ist,
die Schranken, die uns trennen und
die Bindungen, die der Versöhnung
entgegenwirken. Bringe dieser Welt
Frieden, besonders in [...]. Erneuere Deine
Schöpfung und zeige uns Dein Erbarmen.

God of peace, bend that which is inflexible,
the barriers that divide, the attachments
that thwart reconciliation. Bring peace
in this world, especially in [...]. Restore
wholeness among us and show us your
mercy!

Sung Response: Kyrie

Boże, skało i warownio nasza. Ochroniaj
uchodźców, tych, którzy pozbawieni są
domów i bezpieczeństwa oraz wszystkie
opuszczone dzieci. Pomóż nam zawsze
chronić ludzki godność. Okaże nam Swoje
miłosierdzie!
Sung Response: Kyrie

God, rock and fortress, protect refugees,
those without homes or security, all the
abandoned children. Help us always to
defend human dignity. Show us your
mercy!

God creator, all creation groans in
expectation, convert us from exploitation.
teach us to live in harmony with your
creation. Show us your mercy!
Sung Response: Kyrie


Sung Response: Kyrie

Dios de amor, tu hijo Jesús revela el misterio del amor entre nosotros y nosotras, fortalece esa unidad que solo tú sostienes en nuestra diversidad. ¡Muéstranos tu misericordia!

Sung Response: Kyrie

God, our sustenance, bring us together at your eucharistic table, nurture within and among us a communion rooted in your love. Show us your mercy!

Sung Response: Kyrie

The Lord’s Prayer
Bishop Anders Arborelius

In confidence that you, O God, hear our prayers for the needs of this world and for the unity of all Christians in their witness, let us pray each in our own language as Jesus taught us ...

Blessing
Bishop Munib Younan

For all that God can do within us, for all that God can do without us,

R: Thanks be to God!

Papa Francisco

Por todas las personas en quienes Cristo vivió antes que en nosotros y nosotras, por todas las personas en quienes Cristo vive junto a nosotros y nosotras,

R: ¡Demos gracias a Dios!

Pope Francis

For all in whom Christ lived before us, for all in whom Christ lives beside us,

R: Thanks be to God!
Bishop Munib Younan
For all the Spirit wants to bring us, for where the Spirit wants to send us,
R: Thanks be to God!

Papa Francisco
La bendición de Dios Padre, Hijo y Espíritu Santo (+) sea con todos y todas ustedes y los y las acompañe en su camino conjunto, ahora y siempre,
R: ¡Amén!

Pope Francis
The blessing of God, Father, Son and Holy Spirit (+), be with you and accompany you on your joint journey, now and forever.
R: Amen

Song: To Be Your Presence is Our Mission Here

Delores Dufner, O.S.B

1. To be your presence is our mission here,
2. To be your presence is our mission bold,
3. To be your presence is our mission blest,
4. We are your heart, O Christ, your hands and voice,

to show compassion's face and listening ear,
to feed the poor and shelter homeless cold,
to speak for all the broken and oppressed,
to serve your people is our call and choice,

in this heart of mercy ever near,
hands of justice, right uphold,
voice of hope, your love expressed
mission we, the church, rejoice,

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Song: Laudate Dominum

Laudate Dominum, Laudate Dominum,
omnes gentes Alleluia. Alleluia.

Sing praise and bless the Lord. Sing praise and bless the Lord. People! Nations! Alleluia
ACT III  ACROSS BORDERS

Malmö Arena

Music: Sandro Cavazza
Cirkus Cirkör: excerpts from their performance “Limits”
Music: Sandro Cavazza with the Vega Choir

Poetry and music on refugees
Music: Malena Ernman

Music: Tensta Gospel
Music: Samuel Ljungblahd with choirs
Act IV Together in Hope

Arrival
His Holiness Pope Francis, LWF President Bishop Munib Younan and LWF General Secretary Reverend Martin Junge

Song: Laudate omnes gentes

Music: Jubilate, C.V. Stanford.
Greeting
Reverend Martin Junge

Prayer
Prayers are taken from Pope Francis’ encyclical letter Laudato si’

Bishop Munib Younan
Let us pray! [brief silence]

Triune Lord, wondrous community of infinite love, teach us to contemplate you in the beauty of the universe, for all things speak of you.

Papa Francisco
Despierta nuestra alabanza y nuestra gratitud por cada ser que has creado. Danos la gracia de sentirnos íntimamente unidos con todo lo que existe. ¡Alabado seas!

R: ¡Amén!

Pope Francis
Awaken our praise and thankfulness for every being that you have made. Give us the grace to feel profoundly joined to everything that is. Praise be to you!

R: Amen.

Testimonies of our Common Hope

Testimony from India: Ms Pranita Biswasi

Song: Misericordias Domini

Music J. Berthier © Ateliers et Presses de Taizé, 71250 Taizé-Communauté, France.
Let us pray! [brief silence]
All-powerful God, you are present in the whole universe and in the smallest of your creatures.
You embrace with your tenderness all that exists.
Pour out upon us the power of your love, that we may protect life and beauty.
Fill us with peace, that we may live as brothers and sisters, harming no one.
R: Amen!

Testimony from Colombia: Msgr. Héctor Fabio Henao Gaviria

Song: Bless the Lord

![Musical notation for Bless the Lord]

Let us pray! [brief silence]

God of love, show us our place in this world as channels of your love for all the creatures of this earth, for not one of them is forgotten in your sight. Enlighten those who possess power and money that they may avoid the sin of indifference, that they may love the common good, advance the weak, and care for this world in which we live.
The poor and the earth are crying out. 
O Lord, seize us with your power and light, help us to protect all life, 
to prepare for a better future, for the coming of your kingdom of justice, peace, love and beauty.

\[ R: \text{Praise be to you! Amen!} \]

Testimony from Burundi: \textit{Ms Marguerite Barankitse}

Song: Bless the Lord

Let us pray! [brief silence]

Father, we praise you with all your creatures. 
They came forth from your all-powerful hand; 
they are yours, filled with your presence and your tender love. 
Praise be to you!
Son of God, Jesus, through you all things were made. 
You were formed in the womb of Mary our Mother, you became part of this earth, 
and you gazed upon this world with human eyes. 
Today you are alive in every creature in your risen glory. 
Praise be to you!
Holy Spirit, by your light you guide this world towards the Father’s love 
and accompany creation as it groans in travail. 
You also dwell in our hearts and you inspire us to do what is good. 
\[ R: \text{Praise be to you! Amen!} \]

Testimony from South Sudan/Kenya: \textit{Ms Rose Lokonyen}

Song: Misericordias Domini

Let us pray! [brief silence]

O God of the poor, help us to rescue the abandoned and forgotten of this earth, 
so precious in your eyes. 
Bring healing to our lives, that we may protect the world and not prey on it, 
that we may sow beauty, not pollution and destruction.
Touch the hearts of those who look only for gain at the expense of the poor and the earth. Teach us to discover the worth of each thing, to be filled with awe and contemplation, to recognize that we are profoundly united with every creature as we journey towards your infinite light. We thank you for being with us each day. Encourage us, we pray, in our struggle for justice, love and peace.

*R: Amen!

Responses

*Bishop Munib Younan*

Song: Give Us Light (India)

> Jyo-thi dho, jyo-thi dho, jyo-thi dho, Pra-bhu.
> Give us light, Give us light, Give us light, O Lord.

*Charles Vas: India*

Words and music: Charles Vas, from *Sound the Bamboo*;
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*Pope Francis*

Music: *Malena Ernman with choirs*

**Signing of a Declaration of Intent between Caritas Internationalis and LWF World Service**

Music: *The Diocesan Choir of the Catholic Diocese of Stockholm*
Herren är min herde, U. Samuelsson
Call to Action

Testimony from Syria: Bishop Antoine Audo of Aleppo
Presentation: Stefan Löfven, Prime Minister of Sweden, and others
Music: The soloists, choirs and the assembly.

Blessing and Sending

His Holiness Pope Francis and LWF General Secretary Reverend Martin Junge

Papa Francisco
¡Dios tenga piedad de nosotros y nos bendiga, y haga brillar su rostro sobre nosotros!
R: ¡Amén!

Reverend Martin Junge
Bendice, oh Dios, a toda la creación, y que se conozcan tus caminos en la tierra, [y] entre todos los pueblos tu salvación.
R: ¡Amén!

Papa Francisco
Dios, Padre, Hijo, y Espíritu Santo (+), bendicenos junto a toda la creación. Dios nos guarde en su camino del conflicto a la comunión.
R: ¡Amén!

Reverend Martin Junge
¡Vayan en paz y den testimonio y servicio en común!
R: ¡Demos gracias a Dios!

Pope Francis
God be gracious to us and bless us and make his face to shine upon us!
R: Amen!

Reverend Martin Junge
Bless all creation, O God, and make your ways be known upon earth, your saving power among all peoples.
R: Amen!

Pope Francis
God, Father, Son and Holy Spirit (+), bless us and all creation. God keep us in his way from conflict to communion.
R: Amen!

Reverend Martin Junge
Go in peace in common witness and service!
R: Thanks be to God!
Song: La paz del Señor

La paz del Señor, la paz del Señor, la paz del Resucitado:
The peace of the Lord, the peace of the Lord, the peace of the risen Lord Jesus,
Be wahre uns, Gott, behüte uns Gott, sei mit uns auf unsern Weg.
La paix du Seigneur, la paix du Seigneur la paix du Resuscité.

Am D7 G C Am B7 Em E7

1. la paz del Señor a ti ya mí a todos alcanzará.
1. the peace of the Lord is for you and for me, and also for all of God’s children.
1. Sei Quelle und Brot in Wüstennot, sei um uns mit deinem Segen.
1. la paix du Seigneur à toi et à moi et à tous sera donnée.

2 se hace presente ahora y aquí
apréstate a recibirla.

2 the peace of the Lord is among us right now,
so open yourselves to receive it.

3 no puede vivir encerrada en sí,
apréstate a compartirla.

3 the peace of the Lord kept within cannot live
so open yourselves now to share it.

2 Bewahre uns, Gott, behüte uns Gott,
sei mit uns in allem Leiden.
Voll Wärme und Licht im Angesicht,
sei nahe in schweren Zeiten.

2. elle est présente maintenant et toujours
sois prêt à la recevoir.

3. ne peut vivre repliée sur elle-même
sois prêt à la partager.

3 Bewahre uns, Gott, behüte uns Gott,
sei mit uns vor allem Bösen.
Sei Hilfe, sei Kraft, die Frieden schafft,
sei in uns, uns zu erlösen.

Departure
His Holiness Pope Francis, LWF President Bishop Munib Younan and LWF General Secretary Reverend Martin Junge
The organizers wish to thank the following persons for their contributions.

**Presenter**
Kattis Ahlström

**Actor**
Monirah Hashemi

**Cirkus Cirkör**

**Sandro Cavazza**
Edvin Hjertquist, Drums
Laszlo Dancs, Bass
Oskar Ottosson, Keyboard
Andréas Ehmke, Baritone Saxophone
Hannes Persson, Trombone
Jonathan Jennesjö, Trumpet

Cariola Rosdotter Eriksson, Yoik

**Malena Ernman**
Mats Bergström, Guitar

**Tensta Gospel**
Micke Haglund, Conductor
Jonatan Allgulin, Drums
Oscar Calle Broberg, Guitar
Erik Jonson, Bass
Andreas Hemström, Keyboard

**House Band**
Johan Gund, Keyboard
Kristofer Sundström, Base

Pontus Gillgren, Drums
Mattias Perez, Guitar & Mandolin
Kalle Källman, Percussion
Jonny Lindström, Saxophone
Hindol Deb, Sitar

Samuel Eriksson, Church Organ
Leif Nahnfeldt, Music Director

**Choirs**
St Peter’s Singers
Lund’s Boys Choir
Copenhagen Boys Choir
Boys Choir of Fredrik Church
Uppsala Cathedral’s Girls Choir
Diocesan Choir of the Catholic Diocese of Stockholm

Vega Choir
Hyllie Gospel Choir
Tensta Gospel Choir
Korinterna
St. Thomas Choir
Cathedral Choir (Lund)

Ecumenical Choir
(from Lund and Malmö)
Ecumenical Children’s Choir
(Lund and Malmö)

Cedwin Sandanam
Elisabeth von Waldstein
Maria Green
Kerstin Larsson
Stina Wennberg

**Musicians at the Cathedral**
Daniel Åberg
Stefan Ekblad, conductor
Hedda Heiskanen
Severin Labe
Alexander Lundberg
Francois Nanou
Eva Kunda Neidek, conductor
Juanjo Passo
Ulf Samuelsson
Per Tidstrand

**Choir Conductors**
Margareta Raab
Egil Kolind

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THE SALVADORAN CROSS

The cross, by Christian Chavarria Ayala, depicts the Triune God’s creative, reconciling and sanctifying work. At the base of the cross, the hands of God hold all things together (Colossians 1:17/Hebrews 1:3). Jesus Christ, Word of God, is at the center of all life, incarnate, redeeming, reconciling, sustaining all creation, and renewing our lives by his death and resurrection made present in the Eucharist. The vineyard and the vine represent both Christ and the people of God. “Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches” (John 15:1-5).

The Holy Spirit as a dove signifies God’s work of salvation through a sure and certain promise of his redeeming presence among us until he comes again. In the waters of the font, the baptized have been made new and become part of the one body of Christ, the communion of saints. “The church is the body of Christ. As there is only one Christ, so also he has only one body. Through baptism, human beings are made members of this body” (From Conflict to Communion, #219).

Our journey from conflict to communion will reach fulfilment in the Eucharist, which represents the visible and full church communion for which we dearly long. “For Lutherans as well as Catholics the Lord’s Supper is a precious gift in which Christians find nourishment and consolation for themselves, and where the church is ever anew gathered and built up” (From Conflict to Communion, #140). The cross depicts our deepest longing for a shared Eucharist.

Just as Christ takes upon himself our burden and sin so, too, must we for one another. The poor and oppressed are to be cared for and the refugee welcomed. In common witness and service to God and neighbor, we must continuously let ourselves “be transformed by the encounter with the other and by the mutual witness of faith” (From Conflict to Communion, #240, Second Imperative).

All actions and symbols in this image point to Christ, his life, death and resurrection. The arms of the faithful are raised in thanksgiving for what God is doing.
The fish too points to Christ! In Greek, ichthys (fish) is an acronym for Jesus Christ, Son of God, Savior. Jesus ate fish with his disciples after his resurrection. Jesus also tells the story of Jonah and the whale to describe his death and resurrection. “For just as Jonah was three days and three nights in the belly of the sea monster, so for three days and three nights the Son of Man will be in the heart of the earth” (Matthew 12:40). The fish is also to be seen on the booklets From Conflict to Communion and the Common Prayer indicating our rootedness in Jesus Christ.

The images on this cross for the Joint Commemoration embody reconciliation: God’s call to communities of faith to be places of reconciliation and peace, God’s call to all the baptized to be ministers of reconciliation, engaging the path of goodness that offers reconciliation to all humanity and all creation. God embraces this splendid universal communion.

**Christian Chavarria Ayala**

Salvadoran artist Christian Chavarria Ayala has painted around 250,000 crosses of different sizes and colors to raise awareness on issues such as poverty, water, globalization and peaceful coexistence. The crosses are the “best therapy to cope with difficult moments,” says the young man who survived the 1980–1992 civil war in his country, but lost three close relatives during an attack on the family home when he was a child. In his own words, “I survived in a very miraculous way in the midst of death. We had to leave our home because of the war, fleeing to the mountains, running all the time from the soldiers of my country. Finally we got to Honduras and were taken into a refugee camp there named Mesa Grande. At the refugee camp in Honduras I learned to paint in the special style of my country. I only painted crosses because the cross was very significant for us. The civil war was like carrying a cross every day. Suffering, pain, death; it was a difficult time. But we wanted to come back to our country, we wanted to create a new future, a different country. We wanted to transform the cross into a living cross. I did get back to my beloved El Salvador but sadly, when I was 16, I was threated again and had to flee. I was sent to Sweden. I came to that good country as a refugee child. Alone. It was difficult but I survived. My therapy has been painting and music, when I feel sad I paint or play the piano. The colors and the notes become my world of relief. My crosses are around the world now, in approximately 119 countries. I serve at my church now as a volunteer. I am a lay pastor in a community in the rural area of El Salvador. We are born to serve, we are born to understand one another, we are born to love, we are born to live and be happy.”
Caritas Internationalis was created in 1951. It is present in 200 countries and territories. As the official humanitarian and development organization of the Catholic Church, Caritas serves the poor, vulnerable and excluded, regardless of race or religion.

The confederation of over 160 national organizations range from small entities to some of the world’s largest social, humanitarian and development organizations. Combined, they have over a million staff and volunteers, from different ethnic backgrounds and religions, at the worldwide level.

Through the outreach of the Catholic Church, Caritas is able to bring together local knowledge at the grassroots level with the combined expertise and resources of a global network.

Caritas sees the world as one united human family where everyone has the right to live with dignity and hope. It strives to develop the whole person, helping people to realize their full potential so that they can effectively use their local resources to meet their own needs. The dignity of the human person is central in all areas of intervention: conflicts and disasters, food, development, health, HIV and migration.

More than sixty million people were either refugees, asylum-seekers or internally displaced in 2015. The Syrian conflict remains the world’s leading cause of displacement. In Aleppo, one of the most war-torn cities in Syria, the humanitarian impact of the conflict has been devastating. The lack of basic utility services – electricity, fuel, safe drinking water and basic sanitation – have increased the vulnerability of the population. Since the start of the conflict, there have been nearly 4,000 attacks on schools. One quarter of all schools no longer function because they are either damaged, destroyed or used as shelters to host families fleeing violence.

The project “Education for students in Aleppo” focuses on access to further education for school pupils and university students. This includes vocational training, tutoring classes, recreational activities and financial support.
LWF World Service is the internationally recognized humanitarian and development arm of The Lutheran World Federation, a communion of 145 Lutheran member churches in 98 countries. It is a founding member of ACT (Action by Churches Together) Alliance.

Rooted in Christian values, LWF World Service serves more than 2.7 million people in 21 countries worldwide. The majority of them, currently 2.3 million, are people forcibly displaced by conflict and natural disaster. LWF World Service staff work in some of the most insecure areas worldwide, including the Middle East, Central Africa, South Sudan, Myanmar and Latin America.

As the largest faith-based partner and the fifth largest implementing partner organization of the UN refugee agency UNHCR, the LWF works in some of the world’s biggest refugee settlements: Dadaab and Kakuma in Kenya, Za’atari in Jordan and Adjumani in Uganda. Athletes in Team Refugees, who competed in Rio, have been educated in schools run by LWF World Service in Kakuma. One of them, Rose Nathike Lokonyen, is among the 1 million people displaced by the conflict in South Sudan.

The majority of LWF World Service’s 8,000 employees are national staff or refugees themselves. Locally rooted in the communities that they serve, they support them to understand and claim their rights, while the international team in Geneva headquarters connects their issues at the global level to institutions such as the United Nations Human Rights Council.

In some countries, LWF World Service has been working for more than 40 years. Its long-standing commitment enables a quick response to emergencies, like in Nepal, where an all-Nepali team together with the ACT Nepal Forum was ready to provide help within hours after the 2015 earthquake.

Its humanitarian assistance is combined with development work, especially in long-term refugee situations. LWF World Service provides protection, primary and secondary education, vocational
training and support in establishing livelihoods. Although it focuses aid on those who need it most – like children, women and mothers, the elderly and people living with disabilities – it serves all people, irrespective of ethnicity, religion or gender.

LWF World Service works with the support of many partners from the United Nations, ACT Alliance, government agencies, the diaconal arms of our Lutheran member churches and other faith-based and like-minded organizations.

The proceeds of the Arena ticket sale will partly benefit the Peace Oasis, a psychosocial center for young Syrian refugees in Za’atari refugee camp, Jordan. Having fled an extremely traumatizing war, children and youth have now lived in this refugee camp for five years. The LWF Peace Oasis helps them to recover from trauma using art, handicrafts, sport, drama and peace building skills, providing a safe space within the camp for inhabitants to interact with each other.