Lutheran Identity Study Process
Phase 1 Addis Consultation

Full Report and Lessons Learned
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Design and Layout: LWF Office for Communications

Cover photo: Photo: LWF/

Publisher: The Lutheran World Federation – A Communion of Churches
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ISBN 978-2-940459-
Preface

The Lutheran World Federation’s call to live and work together as a communion of Churches is rooted in a shared commitment to ongoing reformation. Lutherans are part of a living Christian tradition that is always reforming.

The LWF has a rich history of theological study processes to understand that living tradition. Beginning with a critical recovery of Luther’s theology and the confessional tradition, the LWF has explored the nature and purpose of the Church, calls for justice according to the cries of marginalized people and the Earth, worship, the communion’s self-understanding, and ways that Lutherans interpret the Bible. Now, the LWF begins a process that aims to explore our shared Lutheran identity and the ways that we express our diverse identities across our poly-centric communion.

Today, the concept of “identity” is contested. Against the current backdrop of anthropocentrism and ecological disintegration, economic, social and political exclusion, gender-based discrimination and resurging ethno-nationalism, the concept of “identity” can be a binary, prescriptive tool to draw distinctions. But if the basis is Christian liberty, identity becomes a foundation for liberation and bridge building. The liberation to find one’s true human identity in loving relationship to God and every other creature is at the core of the Lutheran confession. Our baptismal identity in Jesus Christ gives birth to a diversity of holy, life giving expressions of our Christian vocation. As the letter to the Galatians states, “For freedom, Christ has set us free.” Ultimately being Lutheran does not prescribe an identity as such. Being Lutheran describes a faithful way of being in the world that points to Christ as the revelation of God’s love, while embracing the creative tension of ecumenical consensus, interfaith dialogue and interdisciplinary dialectic. Lutherans share normative commitments: the Bible, sacraments, a catechism, the Augsburg Confession among other confessional writings, means of grace and common contours for ministry, and service. But like Luther’s translation of the Bible, these norms are embodied through a diversity of languages, cultures, forms of worship, spirituality, service, and expressions of public witness in minority and majority contexts.

For that reason, expressions of the Lutheran tradition have always been negotiated. Conflicts and concord are well-preserved within the confessional writings, and for good reason. Diversity is God’s Wisdom woven into the fabric of creation. Maintaining unity in diversity is never easy. Christ prayed for this unity in John 17:11. The LWF strives to strengthen our narratives about “our shared understanding of the theological identity of LWF member churches through which [we] will continue recognizing each other, belonging to the communion, while witnessing in [our] diverse contexts”.

We begin this theological study process with the affirmation that our identity is found in the one who identifies us as a beloved of God. With the ecumenical creeds we confess that the Holy Spirit calls, gathers, enlightens and nurtures a diversity of gifts, by which we participate in God’s reconciling Mission.
Background

Venue and Date
Date: 23 - 28 October 2019
Conference venue: Ellily Hotel, Addis Ababa, Ethiopia

Rationale
From 2019-2022, The Lutheran World Federation (LWF) will engage in a global study of contemporary Lutheran identities as they are lived in the local church contexts. In his 2016 report to the LWF Council, General Secretary Rev. Dr Martin Junge asked: “How would we describe the “being and witnessing Lutheran” today in a global perspective? What are the key features of our identity and witness, and how do they relate to the key tenets of Lutheran theology?...How could we articulate a coherent, shared narrative that helps us recognize each other as Lutheran churches globally, yet remain contextually rooted?”...It is an essential project that fosters coherence, mutual understanding and mutual accountability as we jointly continue proclaiming Jesus Christ as Lord and Savior, and witness to God’s love and justice in this world.” The study process will feature dynamic theological reflection and participatory regional consultation aimed at listening for the ways in
which we sound the common notes of Lutheran identity among the rich harmony of lived, contextual identities across our communion.

The goal of this process is to analyze the ways in which our Lutheran communion lives out its mission and spiritual life within the contemporary contexts of our member churches. Contemporary constellations of economic and political power, legal challenges, scientific and technological discoveries, and new psycho-social developments continuously call for new expressions of Lutheran distinctives such as law and gospel, faith and works, nature and grace, justification and sanctification, or freedom and vocation. Emerging cosmologies and cultural realities shape the way we practice our faith and contextualize Lutheran identities. However, within these new horizons, we want to discern ways in which we creatively express our common Lutheran heritage.

Spirituality (the lived experience of faith) shapes our Christian identity and engagement with the world. Spirituality contains a deeply personal reality of one’s personal experience of the Spirit of God. Yet, that relationship is nurtured in a community of practice. Identity is formed in the midst of the one, holy, catholic and apostolic church. Some of the LWF churches call for renewal by reviving spirituality, and some churches struggle to understand the myriad expressions of spiritual gifts that call into question their experience of faith in the Lutheran Church. What can we say about the work of the Holy Spirit? The LWF will engage member churches and theologians in theological reflection on the work of the Holy Spirit, in a consultation on the theme, “We Believe in the Holy Spirit: global perspectives on Lutheran identity,” to be hosted by the Ethiopian Evangelical Church Mekane Yesus (EECMY) and the Lutheran Seminary in Addis Ababa in October 2019.

The Holy Spirit is a gift and a promise for all creation. The Bible affirms that the Spirit is the breath of God, by which creation was made, and the Advocate that continues to enliven creation. The Gospel of John reminds us that the Spirit, which is the dynamism of renewal and reconciliation, blows where it will, often in mysterious and surprising ways. Martin Luther affirmed God’s Spirit is constantly at work behind the masks of creation; in every river and rock. However, if we blindly look for God’s Spirit, we could trip on the rock or drown in the river! So that we would not have to grope in the dark, Christ promised to send the Spirit, and be present in our communion. The church is a community in which God’s Spirit meets us, speaks a word of promise to us, and sanctifies us in love. This is the heart of the third article of the Luther’s Catechism and writings on the church, sacraments and sanctification. Lutheran spirituality is rooted in the promise present in proclamation of the Word and sacraments. These are the means of grace (charis) that nurture our spiritual gifts (charismata) and produce the fruit of the Spirit in our vocations. The Holy Spirit calls us, gathers us, and sanctifies us to participate in God’s Mission to reconcile all of creation.

Contemporary discourse about spirituality is frequently driven by individuals who claim to have spiritual gifts (charismata) via special revelations of the Holy
Spirit. While the Spirit blows where it will, this type of spiritual narrative can be exclusionary, and often underwrites anthropological, social, and political narratives that are contrary to our Lutheran theological heritage. These narratives create anxieties about Lutheran identity and the practice of our faith, as well as fundamental confusion about the gracious, reconciling, and liberating nature of the gospel. LWF pre-Assembly messages and Assembly resolutions raised questions related to the work of the Holy Spirit in the life of our churches using the language of church renewal, revival, or the practice of spirituality. They call the communion to provide a framework for addressing these fundamental questions as Lutherans.
Methodology

- The process will be inductive and participatory. We will begin with the lived experience of our member churches and ask questions about the contexts that shape the ways they proclaim, teach, worship, and live out their faith through service and witness.

- The process will be analytical. We will interpret those regional findings in order to understand emerging niches in which our churches are being called to express our Lutheran witness.

- The process will be constructive. Through a process of trans-contextual reflection on regional findings, we will develop a joint framework for articulating our Lutheran identities in our contemporary, global context.

Phase 1: The process began with this global consultation, in Addis Ababa, that considered the lived experience of Lutherans through the lens of the third article of the Creed. The church’s mission and our life together is the work of the Holy Spirit. Through an iterative, participatory process, each region identified representatives, who made up the 80 participants.

  a. Together, we consider the diverse contexts in which the church is called to live out its mission, as well as the diversity of gifts that our member churches express as communities of spiritual practice and formation.

  b. On the last day of the consultation, regional teams harvested questions that will be collated and deployed in Phase 2, beginning in 2020.

Aims

The overall goal of the Lutheran Identity Study Process is to analyze contemporary Lutheran spirituality, and affirm the way in which the Holy Spirit works through the ministry of the church to form, revive and equip us to live out our faithful vocations in the next 500 years of the Lutheran communion.

The consultation specifically aimed to create a framework for understanding the person and work of the Holy Spirit that can be deployed in future regional gatherings and frame contextual engagement in the Lutheran Identities study process. The Addis consultation aimed to deploy an inductive approach to theological consultations. Rather than arrive with a set of questions about Lutheran identity, the aim of this consultation was to bring together a diverse representation of the global communion, engage in transformational theological reflection on our Lutheran heritage and contexts, and generate questions that will be the basis of for Phase 2 and 3 of the Study Process. In other words, this study should be in the model of participatory observers, where the questions we ask of ourselves arise from the gifts and challenges of the living faith and practices of being Lutheran in our contexts today.

Participants

The consultation hosted 71 registered participants (including the EECMY President, 2 LWF Vice-Presidents— for Africa and Latin America— and several LWF Council members), plus 3 persons from the local organizing committee, and 10 attendees from the EECMY, for a
total of 85 registered participants. Beyond this number, there were many participants who offered their gifts to the consultation, such as youth and adult choirs, and musicians from the EECMY.

Participants were intentionally chosen in order to bring together a mix of theologians, youth, church leaders, lay and ordained practitioners in local communities, and members of LWF governance. The goal was to create a community of theological reflection that was deeply informed by our theological tradition, richly formed through our contextual and cultural experiences, and aware of the current critical needs and narratives that we face as a global communion of local, living Lutheran churches.

**LWF Staff**

The LWF Staff present at the consultation were:

- Rev. Dr Chad Rimmer, Program Executive for Lutheran Theology and Practice
- Rev. Dr Elieshi Mungure, Regional Secretary for the Africa Region
- Rev. Arni Danielsson, Head of LWF Communications
- Ms Pauline Mumia, LWF Communications Officer
- Mr Albin Hillert, contracted photographer
- Ms Sophia Gebreyes, LWF World Service Ethiopia Country Representative
- Prof. Dr Jennifer Wasmuth, Director of the Institute for Ecumenical Research, Strasbourg
- Rev. Dr Martin Junge, LWF General Secretary

**Context and planning**

**A process for nominating participants in consultation with Regional Secretaries:**

As mentioned in the sections above, the process of choosing participants was extremely important to ensure a regional balance as well as the lay/ordained, gender and youth quotas. But considering the composition of expertise and experience was critical to creating the diverse theological reflection proposed in the rationale above.

For this reason, the Program Executive for Lutheran Theology and Practice worked with the Regional Secretaries to create a metric to determine the number of participants according to number and population of member churches. In the end, the numbers agreed upon were:

- Africa – 12 participants
- Asia – 10 participants
- Central Eastern Europe – 6 participants
- Central Western Europe – 8 participants
- Latin American and the Caribbean – 7 participants
- Nordic – 6 participants
- North America – 5 participants

Letters *(which can be found in the public documents folder)* were sent to each member church (or regional leadership), inviting up to three nominees from each member church, based on the following general criteria:

- Lay or ordained Lutheran member of an LWF member church
- A capacity or desire to reflect on life and vocation in relationship to their Lutheran identity
• Have experience and access to communities of practice (for example parish ministry or diaconal work in the health or social sector, education, public policy and advocacy, work with women, youth, children, migrants, indigenous communities, vulnerable populations, etc.)
• Some experience with research methods or project leadership is preferred

• Sufficient level of English (though whisper translation will be available)

Following the reception of nominations forms (which can be found in the public documents folder) the Program Executive consulted with Regional Secretaries and the LWF Youth Secretary to finalize choices according to qualitative contributions as well as quantitative quotas (lay/ordained, gender and youth). Based
on the final choices, letters of invitations were sent to nominees, and communicated to member churches. The final number of participants from each region were different than those proposed, because speakers specifically invited to present content papers were counted separately from participants nominated by member churches, though regional and gender balance were maintained among the speakers as well.

Youth recruitment:
A special effort was made with respect to the full and meaningful participation of youth. The process of nominating participants already included 18 percent youth. But in addition, a special call for youth papers was broadcast (which can be found in the public documents folder, and the video online). The Communion Office (CO) received 14 paper submissions, and the LWF Youth Secretary in consultation with the Program Executive for Lu-
theran Theology and Practice selected 5 to be presented at the consultation and published in the documentation. This special call ensured a percentage of youth greater than the 20 percent quota. The youth papers provided some of the more significant theological contributions of the consultation, and the youth presence on the panels, leadership in worship and in plenary made a significant impact on the scope of the discussions.

**Local Organizing Committee:**
The LWF contracted 1 full time local coordinator (Ms Meron Girma Mamo) and procured a small percentage of one of the administrative staff of the EECMY Department for Mission and Theology (DMT), (Ms Kemesi Sirika). Dr Rimmer met with Ms Mamo two times a week via WhatsApp for several months to organize the logistics of this consultation. Ms Mamo was an excellent manager of the details regarding procurement of the venue, logistics related to local transportation, parish visits, local outings, payment of invoices, and arrangements with local choirs, and special guests. Ms Mamo and Ms Sirika (in addition to Ms Ruth Osmundsen) provided significant administrative help during the consultation with respect to consultation materials, arrangements for staging various sessions, and even taking leadership when emergency situations arose, for instance in the case of a visa issue for one participant’s arrival, and the hospitalization of one participant.

Ms Mamo liaised with the administration and Management Committee of the EECMY, and helped coordinate the welcome and information packet (*which is available on the public drive*).

**Logistics:**
The proper process for venue procurement was observed, in collaboration with the LWF Office for Finance and Administration and EECMY management. Three venues were considered, and one approved.

Transportation and accommodation arrangements were agreed upon between participants and member churches. Those arrangements that were facilitated by the LWF CO were arranged between Mr Gerald Arci and Delta Voyages. The LWF Department for Theology and Public Witness (DTPW) supplied invitation letters for every participant, but visas and vaccinations were personally arranged.

All local logistics upon arrival were arranged in consultation with Ms Mamo, Ms Sirika, Ms Osmundsen (EECMY) and Ms Mumia (LWF).

**Political and cultural setting:**
The Addis Consultation happened at a significant time in the life of the EECMY, internally, and for Ethiopia externally. The EECMY was delighted to host this consultation, and the support of EECMY President Rev. Yonas Yigezu was profound. The EECMY DMT also provided significant support, through Ms Mamo and Ms Sirika.

However, at the time of the consultation, the Prime Minister of Ethiopia had just been nominated for the Nobel Peace Prize for beginning a peace process between Ethiopia and Eritrea. Within Ethiopia this nomination was somewhat controversial, and exacerbated some tensions between some communities in the country. Unfortunately, these tensions were stoked online by a well-known cleric. Some riots broke out
in parts of Addis Ababa. EECMY leadership made the good decision to alter the agenda for one of our evening visits, and host a meal at the hotel instead. While the consultation participants were not affected by this situation, unfortunately multiple members of the EECMY were caught up in the unrest, and at least two were killed during our time in Addis. The consultation held the EECMY and families of the victims in our prayers, and the LWF shared in prayer, solidarity and consolation.

This situation recalled us to the importance of the task at hand, which was to consider our identity as Lutherans living out our faith in the good news of Christ Jesus, baptized, called, gathered and enlightened by the Holy Spirit to participate in God’s mission of reconciliation.

The program plan:
The three study days were structured around one of three themes, which provided a framework for exploring the work of the Holy Spirit:

1. **Holy Spirit as gift and promise**: the Spirit calls us in Word and baptism
2. **Our holy communion**: spirituality as sanctification and formation in community
3. **Transformed and freed**: anthropology, spiritual gifts, vocation of the priesthood of all believers

Theologians, ecumenical guests and interdisciplinary scholars from the social sciences engaged each daily theme through (a) Biblical study, (b) theological reflection on confessional texts or Luther’s writings, and (c) interdisciplinary analysis of religious experience in our diverse contexts. Lay and ordained participants presented short papers, in order to dig deeper into the daily themes, which are detailed below. *(You may access the full annotated agenda in the public documents folder)*

**Day 1: Holy Spirit as gift and promise:**
**Moderator – Rev. Dr Chad Rimmer**

This day developed a Trinitarian foundation for understanding the person and work of the Holy Spirit as person, gift and promise. It highlighted creation as the theatre for the work of the Holy Spirit, and how within this field of the Spirit’s activity, God operates in the world at large.

**Morning Bible Study:** *John 14:25-27* “All this I have spoken while still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.” This text demonstrates the person, promise and gift of the Holy Spirit. God’s Spirit creates and renews the earth, calls and claims each of us in our baptism to bear the fruit of good works in us. *Rev. Dr Jun Hyun Kim, Lutheran Church in Korea.*

**Theological Keynote:** Rev. Dr Kenneth Mtata, General Secretary, Zimbabwe National Council of Churches
Digging Deeper Papers:
• Rev. Dr Winston Persaud
• Rev. Dr Johannes Zeiler
• Ms Sofie Halvorsson
• Rev. Dr Chad Rimmer
• Dr Christian Poder
• Rev. Dr Mutale Kaunda
• Prof. Bernd Oberdorfer

Day 2: Our holy communion:
Moderator – Rev. Dr Wilfred John Samuel

This day focused on the church as communion, in which the Spirit acts to sanctify and form us. The liturgical and spiritual aspects of our life together took front and centre, as we look at the marks of the church as a community of practice: Holy Communion, prayer, Bible study, fellowship, etc.
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Morning Bible Study: 1 Corinthians 12:1-14 “Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed...For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit. Indeed, the body does not consist of one member but of many.” Rev. Dr Beverly Wallace, Luther Seminary, ELCA

Theological Keynote: Professor Dr Jennifer Wasmuth

Digging Deeper Papers:
- Rev. Dr Nestor Friedrich
- Rev. Dr Cheryl Peterson
- Mr Uwe Steinmetz
- Rev. Birhanu
- Rev. Dr Marie Anna Auvinen
- Rev. Dr Emmanuel Clapsis
- Mr Christopher MacDonald
- Mr Sebastian Madjeski

Day 3: Formed and freed:
Moderator – Rev. Dr Cheryl Peterson

This day focused on anthropological aspects of spirituality, and explore the relationship between spiritual gifts and vocation. The Spirit produces fruit in each one of us. As part of the priesthood of all believers, we are called and freed to express our spiritual gifts (charismata) through our diverse vocations in the world. We test our spiritual gifts (and particularly the reality of different types of spiritualities as experienced today) against the Biblical call that charisms be used to build up the body of Christ towards reconciliation and loving service to our neighbour.

Morning Bible Study: Galatians 5:1, 22-25 “For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery...the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control...If we live by the Spirit, let us also be guided by the Spirit.” Rev. Carolyn Christopher

Theological Keynote: Professor Rev. Dr Veli-Matti Kärkäinnen

Digging Deeper papers:
- Rev. Dr Godebo
- Rev. Dr Wilfred John Samuel
- Rev. Harry Morudu
- Ms Sophia Gebreyes
- Rev. Yamilka Guzman
- Ms Gloria Novriana Hutagalung
- Ms Lotta Gammelin

Day 4: Regional deliberation on the themes

This day focused on the way the renewing work of the Spirit is interpreted in our contexts. The day was devoted to regional gatherings of member church representatives and theologians. There was a time to reflect on the themes of the first three days, and contribute to a framework that can be deployed in future regional workshops.
Morning Bible Study: *Psalm 104: 30-31*, “When you send your Spirit, they are created, and you renew the face of the ground. May the glory of the Lord endure forever; may the Lord rejoice in his works.”

Regional deliberation groups:
- **Africa moderator**: Adama Faye, **Recorder**: Ebisse Abdissa
- **Asia Moderator**: Songram Basumatary, **Recorder**: Gloria Novriana Hutagalung
- **Latin America and the Caribbean Moderator**: Eduardo Silva, **Recorder**: Shelda Emmanuel
- **Central Eastern Europe Moderator**: Anne Burghardt, **Recorder**: Elfriede Dörr
- **Central Western Europe Moderator**: Nicole Grochowina, **Recorder**: Michael Markert
- **Nordic Moderator**: Sven Thor Kloster, **Recorder**: Helen Kémi
- **North America Moderator**: Kristen Opalinski, **Recorder**: Allen Jorgenson

**Worship and Music**

The methodology of this communion was designed to create the kind of community of deep theological reflection that we hope to engage in the phases of this study. In other words, our Lutheran identity is rooted in communities of Word and sacraments, where prayer, praise and thanksgiving form our identities, and are vehicles for the experience of the Holy Spirit. For that reason, every morning began in worship, music and Bible study. Every evening ended with vespers. Each day was punctuated by the gift of a local choir or musicians. The first day we were blessed with the Yetsedik Tsehay choir, EECMY. The second day with Sophie Küspert-Rakotondrainy and Amanuel Buli. The third day with the Ejole Kayo choir, EECMY. And the final day with the Mekanissa Mekane Yesus children’s choir, EECMY.

Music was also accompanied each day by Mr Uwe Steinmetz of the German Liturgical Institute of the University of Leipzig. The consultation was also an opportunity for Mr Steinmetz to introduce the upcoming research project on Global Lutheran Music, which will be launched in October 2020 in Wittenberg, in partnership with the German National Committee and the LWF.

Prayer also surrounded each of the participants as we built community, and as we mourned. Sadly, one of our participants received the news that his mother died during the consultation. The plenary paused to pray in gratitude for the life of his mother, and to be in solidarity with his grief.

On the final Sunday of the consultation, participants were divided and bussed to four local EECMY congregations. Visits to local parishes always build communion. They were wonderful experiences for the parishes to receive their sisters and brothers from around the world, and create consciousness of belonging to a global communion. They were also wonderful experiences for the participants who received such hospitality, had their experience of the global communion expanded, and rooted our theological discernment about formation in the presence of the Spirit in local communities of Word and sacrament, particularly those of the EECMY who self-identify as charismatic Lutheran churches.
Storytelling
One other unplanned moment of grace occurred as a response to the fruit that began to emerge from the rich sharing. In the course of our plenary conversations, one participant observed that the spiritual narratives that we were discussing actually raised the awareness that this experience could potentially be painful for some participants who have had negative formative experiences in the church. The suggestion was made that we might set aside the time for storytelling. On one of the evenings, we offered a time for those who wished to gather for a time of storytelling about an experience related to the themes, “What it means to me to be Lutheran...” or “What has formed my Lutheran identity?”

We agreed on a process that would create a space for gifting. Stories are not meant to be offered for theological debate. Rather, given and received as gifts. The methodology that we created was as follows. The forum
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opened with a word about safe and confidential space, and a prayer for the Spirit of wisdom and grace. Stories were invited in pairs, based on the open question, “My Lutheran identity has been formed by...” Storytellers were given 9 minutes to tell their story. Each story was followed by 1 minute of silence. Then the floor was open for responses, however, responses could only be words of affirmative gratitude. The space was holy, both in the sense that it was set aside for the purpose of gathering in the name of Christ, and in the sense that the community was a place for the Holy Spirit to move among us, and knit together a community of trust.

The outcome of this storytelling was astounding. While the space was held in confidence, and therefore cannot be reported, it is important to note in this report that the stories shared and received built bridges between participants who otherwise find themselves on different sides of ethical and ecclesiological divides. Tears were shed. Embraces were exchanged. Communion was experienced. It was theology, in the sense of faith seeking understanding, specifically to know our sisters and brothers in Christ, and their experience of the living God, the Spirit of life. In itself, the experience should be carried forward as a model of experiencing communion. Stories are not for debate and can only be received as non-threatening gift. When they are honoured in this way, lives and dignity are affirmed, friendship and mutual love are nurtured, and the hope of a communion of reconciled diversity can be experienced in the flesh, if but for a brief moment.

Several participants noted that this was amazing to experience this kind of communion at such a consultation. I recommend that it be the aim to create these spaces every time we gather as a communion. It is transformative, and a way for the Holy Spirit to move, heal, reveal her wisdom, and strengthen our unity in the bonds of peace.
Outcomes and Evaluation

Outcomes
Three concrete outcomes from this consultation are:
1. Questions that form the basis for regional questionnaires that will be sent to member churches and communities of practice (parishes, local ministries, youth groups, etc.) who wish to participate.
2. Consultation papers will be published as a book in the LWF Documentation series that can accompany the process as a reader.
3. Participants are prepared to speak of the process in their regional spaces, and be ambassadors for the study process.

What went well:
The preparations and coordination with the Local Organizing Committee went exceptionally well. Having a dedicated/seconded local staff ensured that all of the local logistics were well organized and vetted. In particular, Ms Mamo was exceptional in both her skills and communication. The program plan was well executed and on time. With knowledge of EECMY rhythms of meeting, decision making processes and policies, Ms Mamo was also able to facilitate communication with EECMY management. This was a gift. Likewise, Ms Mamo had established a good relationship with the
local hotel management, which was indispensable for responding to facilities needs within the venue, as well as external needs such as a hospitalization, and unexpected transportation to and from the airports.

Coordination with the Youth Secretary and Regional Secretaries went well. The recruitment and screening process was extended and vital to convening a fruitful mix of participants. Given the crucial nature of this process, good coordination with Regional Secretaries was critical. Their guidance was wise and their participation in the recruitment and screening was greatly appreciated.

The Communications plan was rich and very well executed. The plan to have a comms team embedded in the planning and during the consultation produced significant results. The comms team was well aware of the content themes and flow and the identity of the presenters and participants. This content awareness allowed them to plan well ahead and focus on engaging participants. The team was able to source material almost in real time as papers were presented, participants were reflecting on the content, and the community was growing together. In addition, the interviews, recorded conversations and videos will be an important part of the record and the content in the process ahead.

Youth participation in this consultation was excellent. Not only did we surpass the youth quota, but the special call for papers from youth and young theologians brought a very special facet to our theological reflection. Not only did the youth bring some of the most interesting contributions to the content (liturgical, healing, gender based perspectives, questions of youth leadership, etc.), but their full and meaningful participation in the discussions was vibrant and challenging. Their desire to gather several times as youth and young theologians added a vitality to the deliberations that resembled an assembly, delegation to the COP climate conference or a youth pre-gathering. The youth led and inspired.

The inductive methodology worked very well. Bringing together a mix of theologians, church leaders, and practitioners to participate in an inductive exercise was a high risk/high yield proposal. I fully believed that if the participants were well prepared through documentation and online orientations to the theme and methodology, and that if the spaces for theological reflection were well moderated and safe, that this inductive approach would not only produce good results, but it would model the kind of interdisciplinary, trans-contextual theological reflection that reveals the actual gifts, anxieties, critical and creative voices that need to be lifted up in order to discern how God is equipping our churches and members to form their identity and live out their baptismal vocation in their lives. In the end, the experience during the consultation and the evaluations demonstrate that the methodology worked, and many were inspired by the experience of such a safe, rich, open and inductive community of faithful learning.

The Code of Conduct procedures were needed during the consultation, and worked well. Unfortunately, there was one incident which required an incident report. The participant involved approached me openly, and I referred the participant to the gender appropriate focal person. After consultation, the focal person approached me to clarify the process of handing the incident complaint, and it was seen through to the Head
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of HR in the Communion Office. With the procedure in place, the incident was handled, recorded and resolved. This underlines once again the importance of establishing the Code of Conduct at the beginning of events, creating a safe space for everyone to participate, and making the process transparent and easily accessible. The Code of Conduct is a gift at LWF functions that helps ensure the spaces we create are open, safe and just.

Lessons learned:
We learned that a global gathering of this size requires full time administrative help prior to and during the consultation. Mr Gerald Arci was the full time Communion Office Administrative Staff who was dedicated to coordinating online registration as well as communicating with various travel agents and visa processes. Mr Arci was indispensable to the success of this consultation. During the consultation, the plan was made for Ms Pauline Mumia to serve part time as communications staff and part time as administrator, responding to needs relating to LWF procedures. As it turns out, Ms Mumia dedicated her full time to administrative issues at the consultation. Her expertise and patience were greatly appreciated by the participants and the LWF program staff. This experience reinforced the necessity for the CO to commit resources for administration to such events, and the resources for our administrative staff to dedicate their time to program content.

Evaluation by the participants

Q1. Were you prepared for the consultation in terms of the content, communication about logistics and travel? ¿Estaba preparado para la consulta en términos de contenido, comunicación sobre logística y viajes?

• Yes, very well! And when I had questions they were answered very quickly.
• Yes
• Sí, estábamos enterados de los aspectos de logística y todo lo demás.
• Yes
• I am prepared for the consultation. I browsed all the information I needed. Maybe I missed about the cold weather.. Also thank you LWF for making the little guide for the participants.
• Si, me encontraba preparado para la consulta en todos los términos de contenidos, comunicación sobre logística y del viaje. Recibí toda la infor-
• Yes! Read all the papers provided in advance, took part in the webinar and was very fine about logistics and travels
• Yes, very well prepared
• Yes
• Yes. However, the arrival was slightly confusing.
• For my part all information concerning content came very late which made preparations in part impossible due to other commitments and work travel. This would be an area to invest in: pre-consultation communication.
• Yes. There was adequate and consistent preparation.

Q2. How were the accommodations, facilities, and hospitality (food, etc.) of the host site? / ¿Cómo fueron los alojamientos, las instalaciones y la hospitalidad (comida, etc.) del sitio anfitrión?
• Great! I had a very large room (not necessary, but very nice of course). Catering was delicious and the staff very kind.
They were very satisfactory.
Todo fue maravilloso.
Very good
The accommodations and facilities were great. Food were excellent.
Muy buenos, nada negativo que decir. Las personas muy amables, siempre dispuesta comprender cuando uno tenía problemas de comunicación y por otro lado, con muy buena disposición para ayudar. La comida como el alojamiento de muy buen nivel.
Comida muy buena, hotel muy limpio, muy buenas condiciones en general
It was very good..
Very good; fully satisfied.
Excellent!
Excellent, truly exceptional.
Very good. Thank you for Everything.
They were just too good, I could see you were really committed to offer the participants a good time. I wonder just about the best way on spending the money from our churches... shouldn’t we try to have something of good quality but at the time simpler? Just a point to reflect on...
The hotel was good and the food was perfect! I was very happy to see how well the EECMY hosted this event and how its co-workers made their best to welcome us all!
Accommodation – room facilities excellent, I especially appreciated the water boiler. Wifi was extra sufficient for my needs, I could work, and stay connected with my family throughout Hospitality- great food and variety Hosts– Excellent EECMY Concern (though not critical): On some evenings, my room was very cold at night; on some days the fruits were far too cold.
Great! Hospitality was just great, minor issues with facilities occurred, but I did not mind at all. Accommodation and food were very, very good.
Excellent, except for the Wifi that did not work at times
Excellent
They were lovely, and the hotel was luxurious.
We were taken care of wonderfully. Many thanks.
Excellent! No complaints.

Q3. How well did this consultation reflect the aims / ¿En qué medida esta consulta reflejó los objetivos?:

a. The consultation aims to create a framework for understanding the person and work of the Holy Spirit that can be deployed in future regional gatherings to analyse contemporary Lutheran spirituality, and affirm the
way in which the Holy Spirit works through the ministry of the church to form, revive and equip us to live out our faithful vocations. / La consulta tiene como objetivo crear un marco para entender la persona y la obra del Espíritu Santo que puede ser desplegado en futuras reuniones regionales y analizar la espiritualidad luterana contemporánea y afirmar la forma en que el Espíritu Santo actúa a través del ministerio de la iglesia para formar, revivir y equiparnos para vivir nuestras vocaciones fieles.

b. This process will be inductive and participatory. We will begin with the lived experience of our member churches and ask questions about the contexts that shape the ways they proclaim, teach, worship, and live out their faith through service and witness. / Este proceso será inductivo y participativo. Comenzaremos con la experiencia vivida de nuestras iglesias miembro y haremos preguntas sobre los contextos que dan forma a las maneras en que proclaman, enseñan, adoran y viven su fe a través del servicio y el ingenio.

• a. I have a framework indeed for future regional gatherings (I’m looking forward to it, but it’s not clear to me how this will work). I have learned a lot!

b. Yes, it was inductive. The first three days were partly participatory. I think it’s hard with 80 participants. Perhaps that’s also the reason we liked the storytelling so much. The regional meeting on the fourth day was better.

• Although the process was a bit hard to grasp before arriving, it made a lot of sense by the end. I would have liked to have heard from each region how they understand/experience the Holy Spirit. It came out through informal conversation, but it would have been nice to have a panel on that.

• Todo el evento cumplió con los objetivos establecidos antes de la consulta, y esperamos que este evento se repita en nuestra región Latinoamericana en español, ya que los aportes y diálogos fueron de gran ayuda.

• These two aims are reflected really well in our consultation. I agree with what one of our participants said, we must look beyond Luther’s writings. We must look to our Lutheran theologians, the young and contemporary ones.

• Para mi fue un 100%. En forma personal, me encuentro investigando el tema y esta consulta fue un ladrillo muy valiosa en la construcción de conocimiento en la materia, tanto para mi como para la Iglesia en la cual trabajo. Pienso que fue muy oportuno su realización y que responde de una manera real a lo que esta ocurriendo actualmente en el mundo. Necesitamos un enfoque espiritual, guiado por el Espíritu Santo y que permita una visión luterana que complemente las actualmente desarrolladas. Fue un proceso totalmente inductivo y participativo, a tal punto que nuestro grupo quedo tan motivado que pensamos seguir desarrollando el tema. Entregándonos la oportunidad para hablar y planear sobre el tema.

• Creo que los objetivos fueron transversalmente reflejados y creo que cumplidos de hecho, ambos objetivos fueron ampliamente discutidos e incentivaron temas para conversaciones futuras.
• It was perfect.
• I think it reflected the aim fully. Presentations from different regions and churches has shown us the experiences of the churches, how the Holy Spirit is working in diverse ways.
• Quite well. However, did we actually begin with our lived experiences, or did we begin with Lutheran distinctiveness?
• As far as I can tell, the consultation focused and helped develop the key theme(s) and it followed the set method.
• a. Well, we could have stayed for at least Another week and touch upon Holy spirit in Eucharist and Baptism as well. I Think maybe the discussion on the last day could have helped us to at least one more day of conversations and discerning. b. I Think it was a good content, but I would have liked a bit more from each and everybody. Group conversations in break out rooms that not related to papers but lived experience.
• I believe the consultation reflected well both of its aims. The expositions were deep enough to give participants a good starting point in order to develop discussion. It was really participatory and many and good questions were asked.
• I believe very well indeed. The keynotes took different approaches to the overall object of the consultation and together with the digging deeper sessions the different aspects of the conference theme were clearly interlinked and interrelated to each other.
• It was an excellent beginning. I hope the research process itself maintains the strong character that I experienced in two ways: 1. Listening to each other with the goal to learn and not necessarily to respond. 2. Be daring to be inclusive and accommodating even when one may feel uncomfortable with the other person’s (church’s) practice and views.
• We came well prepared, never lost sight of the consultation’s aim – which is due to the effort LWB (Chad Rimmer) has taken to keep us on track. Apart from this did our communion a great job to stick to the topic since everybody seemed to be keen on discussing and reflecting. It was a joy to be part of this!
• very well in both cases
• Very well
• The consultation reflected these aims well. The primary complication was finding a way to coordinate them. In particular, to what extent does the lens of pneumatology help us to explore the lived experience of diverse Lutheran expressions? On the one hand, the pneumatological lens is a useful corrective to our tendency in some contexts to ignore the Holy Spirit in our language and practices. On the other hand, using the lens takes practice and is likely not able to speak to the exploratory impulses of all members. Essentially, the two questions of pneumatology and Lutheran experience (in terms of identity) are worth coordinating; to what extent they overlap, however, is another question.
• In my opinion these aims were met. On the part of continuation it would have been nice to know more already now. I think we dealt with the topic from many point of views and different contexts were reflected.
Q4. How would you describe the content of presentations, facilitators and the role that prayer and liturgy played in this consultation?

- Excellent with respect to a, but the consultation might have been well served by having participants listen to each other's stories alongside of, or even before, the theological presenters.

- I noticed that every speaker was well prepared and had received a good briefing about their content. Chad was the best facilitator of all and also Johannes was a good person to lead the liturgy. I appreciated the morning prayers with the music and the vespers. Well, the vespers could be with more variety. I missed the Holy Communion. I had hoped to share bread and wine together, but perhaps that was one step too far?

- The presentations were highly academic and from different contexts which helped me to learn about Holy Spirit from different perspectives. The worship and liturgy was also well organized and renewing.

- The presentations and facilitators and prayer was good. It was sad that we could not share Communion together, and reflects that the church on earth is not quite what it is in heaven.

- I was really sad because I could not join all the small classes. I hope LWF will collect all the materials, especially from the small group ones, so I can follow up every lessons. I hope in the future, there will be more women theologians and young women join the discussion! Thank you for preparing the liturgy. The liturgy was beautiful, especially all the prayers. Maybe in the future, we can choose a song leader to teach us the songs so we can sing freely.

- El contenido de las presentaciones fue muy rico teológicamente, los facilitadores pusieron en la mesa puntos de discusión que propiciaron charlas durante las comedas. Los tiempos de oración y las liturgias fueron especiales, aunque como recomendación, hubiese sido bueno aprovechar la riqueza de la diversidad de regiones y pedir que por región dirigieran los devocionales con aportes litúrgicos propios de cada región.

- Fue todo de primera calidad.

- Very good

- I was really sad because I could not join all the small classes. I hope LWF will collect all the materials, especially from the small group ones, so I can follow up every lessons. I hope in the future, there will be more women theologians and young women join the discussion! Thank you for preparing the liturgy. The liturgy was beautiful, especially all the prayers. Maybe in the future, we can choose a song leader to teach us the songs so we can sing freely.

- El contenido de las presentaciones como muy buenas y dejan con un gusto a seguir investigando. Ademas la liturgia fue muy inclusiva y para mi, jugaron un papel muy importante, por su significado y contenidos. Aprovecho de dar gracias por estas y lo bien presentadas que estaban.

- The presentations were highly academic and from different contexts which helped me to learn about Holy Spirit from different perspectives. The worship and liturgy was also well organized and renewing.
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• The presentations were diverse; showing different experiences at different contexts. Different regions have gotten the opportunity to learn from other regions. I hope everyone’s understanding of the Holy Spirit and His work has been enriched by the consultation.

• Good presentations. However, I think at least some of them could have been more critical. There are quite a few things to criticize in the Lutheran legacy when it comes to issues of the third article of faith. – or, not necessarily to criticize, but not to harmonize – to get the differences on the table and reflect on them. Liturgy: Nice songs and music! And funny to read catechism as part of liturgy, although a bit odd. I often find ecumenical prayers/liturgies a bit too wordy – so also with these ones. And why not eucharist? Especially when the theme was communion and Holy Spirit...

• I have nothing to complain and only praises to give to everybody. The only kind wish is that for the future such consultations, the celebration of the Eucharist would be made possible on a daily basis.

• Everything was very high standard. Thank you. I missed celebrating the Eucharist at some Point during the Days. Regarding our morning and evening prayers it struck me as odd to have Luther’s Writings being a part of the Liturgy. The text are important and a part of our heritage but not as a part of our devotion. I like the intent but for me it came out wrong, almost as if we were using the text as Holy in itself. they are not the bible and should have been quite strange for our ecumenical guests as well.

• Sometimes I just thought the liturgy was too rigid, with written prayers and readings most of the time. I also felt the program a bit too heavy, with both preaching and lecture in the mornings. I enjoyed more the different worship moments we had at the end of the sections (the Ethiopian groups) and I think the gifts of Owe could have been better explored if we played different hymns, instead of playing every day the same.

• Great! Liturgy was great and included many different voices from across the globe. What I missed however was that we were never gathered for a Eucharistic fellowship. That could have been organized on site either in the morning or later in the evening.

• Content: Mostly– well prepared, focused on the theme at hand Prayer and liturgy –Very well prepared morning and evening prayers. And thank you to EECMY for sharing their music ministry through the children’s choirs especially, and the main choir choirs. Greatly appreciated Uwe’s gift, and the violin & key board performance by Sofie and Mekane Yesus gentleman.

• They were great and impressive

• Usually, prayers and liturgies are a minor part of consultations like this (from my experience!), but in Addis I got the feeling that we prayed as a communion. This is due to the well chosen liturgy (including bible works AND bits from Catechism and CA), but also due to the fantastic music. Moreover, we did not rush through the liturgy – very helpful! Contents of presentations: surprisingly good. Never experienced that all the presentation I heard
were well prepared and based on large knowledge which also shaped the discussions (which could have had more time, but this is always a point to make....)

- Presentations were very rich and complemented each other well. Morning and evening prayers could have included a couple of traditional Lutheran hymns.
- A very thought-through dramaturgy between input, time for reflection and liturgy and prayer – all on a consistent level of very good quality and dedication of the contributors.
- They were beneficial anchoring pieces, both in terms of language to articulate Lutheran pneumatological understanding and in terms of unity of purpose. However, it is difficult to say how much the liturgical practices reflected the urgency of Lutheran pneumatology. Our prayers and song revealed largely logocentric tendencies. Perhaps there could have been more exploration of the liturgical body through a pneumatological lens?
- The key notes were excellent and facilitation was good. On part of liturgy I was hoping we could have shared the gift of eucharist since we were of the same communion. Also, I felt that we could have had some kind of short promenades scheduled (maybe combined with talks), now we were pretty contained in the hotel.
- Solid, and a nice mix. Worship was lovely. It would have been nice to have had communion together.


- O, I learned so much and I’m still trying to find words to explain what I learned to family, friends, and members of our church. Thank you!
- I was reaffirmed in my understanding of Luther’s emphasis on the Holy Spirit as God’s agent among us. I also was affected by the diversity of the church in size and impact, in a positive way. I am beginning to think that the explanation to the Third Article is truly what makes Lutherans unique amongst the diversity of Christians. I also understand in a more concrete way how Lutheran identity plays out in the different regions, depending on the history of the denomination there. For example, the Scandinavian and German Lutherans did not experience the importance of defining a specifically Lutheran identity, because they experience a religious majority. Other
regions where Lutherans are a minority find the question to be more important.

- Comprendimos que debemos de seguir realizando estudios referente al tema y preguntarnos que debemos de sacrificar de nuestra identidad para tener el avivamiento que tiene las iglesias de Etiopía ya que la vivencia del Espíritu Santo en ellos y ellas es bien diferente a la nuestra aquí en Latinoamérica ya que los que tienen esa vivencia son las iglesias Pentecostales y neopentecostales.

- Very good

- I forgot this before and when the consultation was happening. After I went home, I remembered that I always refer to myself as a charismatic Lutheran. 12 years of school I was taught by different Pentecostal-Charismatic teachers. I was a worship leader back then in the service, even when I got into the seminary. Monday-Friday I was a charismatic at school, Saturday-Sunday I was a Lutheran at church. I went to HKBP in the early morning and went to the charismatic one in the evening or even soon after the HKBP finished. These two fulfilled my different needs. HKBP filled my longing to my root, a worship that I grew up in, a faith that I believed in, a congregation that I called a ‘home.’ But, I have other needs that can only be found in the charismatic church: the emotions or feelings. I can let my expression be shown without feeling shy, shame, or scared. I can release my struggles. I’m really happy to be a part who would be a cornerstone for the history of Lutheran church. The theme is really close to our challenge everywhere.

- En cuanto a mi auto comprensión como cristiano luterano puedo decir, entre varios aspectos, que la amplio y profundizo. Hace tres años, que vengo investigando sobre el tema y me había propuesto desarrollar este aspecto dentro de mi comunidad. Al participar, ver los temas y conversar con personas de otros países, me permitió confirmar que es parte de nuestra identidad como luteranos el tema del Espíritu Santo y en la forma que se está desarrollando. Además, de ser una confirmación por parte del Espíritu Santo, que aquello que estamos realizando, va por buen camino. Por otro lado, me permitió comprender que es un largo camino por recorrer, que se puede hacer de una mejor forma con el apoyo y dialogo de otras personas que tienen experiencias como conocimientos sobre el tema, que complementan muy bien lo que uno ya ha aprendido. Quedo con la convicción de como esta obrando sabiamente el Espíritu Santo en nuestras Iglesias y por otro lado, que como Luteranos tenemos bastante que aportar.

- Creo que abono a reflexionar que tanto personalmente me estoy dejando guiar por el Espíritu Santo, pero también, como la comprensión de lo que

It enrichens my thoughts. I came into a metanoia, since Lutheran theology never had it place in my journey of intellectuality. Now, I was born into this new love. I fell in love with our theology. I have a short term plan before the year ends: to publish a Lutheran theology academic paper in a journal. I have some topics that really intrigues me. Thank you for letting me in into the adventure!
es ser luterano o Luterana en mi contexto también es la comprensión en otros contextos a pesar de las diferencias geográficas.

• The papers and reflections on Lutheran understanding about the person and the work of Holy Spirit were very good.

• I belong to the Lutheran family with one, but diverse identity. Our unity is based on what the Holy Scripture teaches regarding the Holy spirit and our Lutheran traditions, though our practices of common faith are shaped by diverse contexts. Some of us tend to be charismatic and enthusiastic while others tend to be critical regarding the gifts and works of the Spirit. Worship styles and the way we do mission also differ, though all deeply believe we serve and glorify the same Lord. Some of our churches have experienced Christianity for a century or less while others have many centuries of experience and resources. The Spirit is working in a way that we can learn from each other.

• It was nice to get a chance to reflect more on the Holy Spirit. I don’t do that every day :) However, I think the third article is a too narrow starting point for a broader reflection on Lutheran Identity. Nevertheless, it was important to have this conference, and especially in Ethiopia. I interpret it as a project of “reclaiming” the Holy Spirit as Lutherans.

• It helped me reflect on the current challenges in light of the 500 years long tradition of ours. It also enlightened me about new challenges such as the charismatic dimension.

• Very much so. Both in understanding a bit more of what being Lutheran is, and what unity it lies in diversity!

• This contributed much and just make it evident that we are as diverse as the manifestations of the Holy Spirit can be. I am very happy that the consultation also played a very important awareness role amidst our Lutheran participants.

• The consultation offered a great opportunity to explore the various expressions and expectations on contemporary Lutheran spirituality and theology. I found it very affirming and inclusive and much of what was said I could easily relate to my own context (despite all differences). To be Lutheran is to belong to a worldwide communion!

• Contributed immensely to my self-understanding and broaden my theology of the Holy Spirit

• A lot! Hearing from other regions, understanding the context and the consequences for theology which were drawn from that had and have the power to enlarge my horizon. I also came back to the basics of Lutheran ID like priesthood of all believers, the gift of grace, the theology of the cross etc. etc. We have a special gift to share!

• It made me rediscover the role of the Holy Spirit in Luther’s theology and to reflect how it could enrich our current church practice and teaching

• Essential, it has opened up new insights and ways for my personal prayer life in in my family. Glad I was there.

• Overall, it was hugely beneficial in a couple of ways. First, I became much more secure in myself as a
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Lutheran. Typically it does not feel like Lutheranism contributes much of anything theologically to the world stage. This process revealed to me that God has inspired important voices within our midst to do just that. It is clear that certain Lutheran distinctives, like the solae, have more to offer than most critics would assume. Second, it became clear to me that we can think pneumatologically as Lutherans, meaning I can actually do theological reflection in this area without constant embarrassment. This has always been a hunch of mine, but the speakers provided clarity on this issue.

• I was very glad that this theme was chosen since it has not been a topic I have elaborated before apart from trinitarian theology. I think it was very good to consider this side of our faith and to be more aware of the pneumatology we already have and of the things we still should work more on.

• It broadened my picture of the Lutheran church, and enriched my understanding of the work of the Spirit.

Q6. What was the most significant learning that you take from this consultation? / ¿Cuál fue el aprendizaje más significativo que usted tomó de esta consulta?

• For myself: a little bit jealous of the African people how free they speak, sing and dance about the Holy Spirit. In my context, that’s not a habit. I’m going to try to speak more freely. For our church: it’s really time to see Jesus is not white anymore. The worldwide church is growing, and not in our country, but in Africa and Asia.

• That the assumptions of what I have around my Lutheran identity are much more contextual than I was aware, and that it is important to lift that up in our regional churches – our Lutheran identity is not the only Lutheran identity. Also, that it is time to reclaim our pneumatological roots in our theology. Maybe even add another sola – sola Spiritus.

• How rich we are as the family of God in terms of spiritual gifts

• The Holy Spirit is in our Lutheran churches all over the world. She lives and creates. She moves our people. She moves us. Therefore, we need to accept her invitation of motion. We need to acknowledge that every single church in this entire world has been blessed with their special gifts and callings of their own, including the Lutheran.

• El aprendizaje mas significativo se podría decir que es la necesidad de desarrollar todo lo concerniente al Espíritu Santo en nuestras iglesias, de
tal modo que podamos hacer resurgir un nuevo concepto de espiritualidad, con una identidad propia y con características distintivas, que permitan a otros identificarse de una forma especial con este camino.

• Para mi creo que la discusión sobre Identidades vs Identidad es una de las reflexiones que más marco nuestras discusiones en el grupo global, en el grupo regional, y que en lo personal, continuo teniendo.

• Especially “No pneumatology without Christology” was one of the significant points I got. More than anything the choice of the topic is significant, as human beings are relying on their own intellect and knowledge by ignoring the importance of guidance of Holy Spirit.

• Our unity and diversity as explained above.

• Variuos encounters with different people. I also learned a lot about EECMY and how they accommodate various spiritualities and Expressions. Fascinating!

• I don’t think I can name one but what I mentioned in the previous question is on top of many gifts received at the consultation.

• “Being Lutheran is following his way of theology but not necessarily his theology”

• That we as Lutherans have a very good theology and have had a good theological development through time, but we really have to pay attention when it comes to our practice, in order to be able to deliver our prophetic message to the societies where we are.

• That we need each other more than ever before. That the teaching on the Holy Spirit has to be strengthened and further problematized in our churches. That we have to face reality, that is we are different in nature and character and that we teach and practice our Lutheran faith in diverse contexts that also color and form our key messages.

• One church, one faith, different ways of expressing that.

• Public function of the Holy Spirit was the most important learning that I took from the consultation

• We can only be theologians and witnesses if we wholeheartedly embrace the gift that is offered us by God. And we need to find different ways to communicate this: theological debates and share God’s story with us has to go “hand in hand”

• Leave more space to the gifts of the Holy Spirit

• The treasure of the Global dimension of the Lutheran church found in the fellowship and communion of gathered people.

• We can and need to explore the charismata more thoroughly in our midst. Learning to articulate pneumatological distinctions will take time, but it was immensely beneficial to think about the question of vocation in this way. The fact that we are gifted to act with, for, and from the community through the power of the Spirit is useful to help me think about volunteering. Too often, the act of volunteering involves no discernment in our context, but connecting work in the church to the gifts of the Spirit helps me to frame the process better.
The motivation is different when God calls us in ways particular to our character and abilities.

- I am thinking of the Holy Spirit as the giver of gifts, and comfort. I am thinking how we are all sent to the world through our baptism and how it is the Holy Spirit that gives us to each other in love.
- That relationship are more important than ideas.

Q7. What experience(s) during this consultation was meaningful to you? / ¿Qué experiencia(s) durante esta consulta fue significativa para usted?

- Storytelling by far!!!!
- The impromptu evening of sharing stories of the Holy Spirit was the most meaningful.
- El ir a participar de un culto de la iglesia de Etiopia, fue maravillosos, ya que esa vivencia nos dio otra forma de ser Iglesia Luterana.
- To see the Ethiopian Lutheran which is charismatic
- The table always has an important point. Our stories were being told while we had our food. When I sat with Asian friends, I was really happy because I could speak more and ask anything without seeing their faces turned into judgmental towards my question. I absorbed many thoughtful words and also their love for Lutheran theology when their eyes sparkled. I also love our visit to the Mekane Yesus church, the one where we danced to the music, worshipping God.
- Las experiencias significativas fueron las exposiciones, por ejemplo la de la música. El compartir con otras personas, al realizar el trabajo en grupo, lo cual me permitió constatar que muchas iglesias están con muchas de las temáticas que nosotros estamos abordando.
- Para mí una de las experiencias más significativas fue el compartir con hermanos y hermanas de otras regiones y discutir sobre los temas de las exposiciones durante las comidas enriqueció el conocimiento
- The whole program: the bible study, morning and evening prayers, paper presentations including the small conversations during tea breaks and meals.
- The whole experience; meeting Lutherans from Americas, East and West Europe, Asia, Africa... From presentations and personal discussions knowing their contexts better. E.g. I didn’t know that almost half of the population of Namibia was Lutheran. I had no idea about the existence of Lutheran Monastery or Nunnery.
- answered above
- The whole consultation, including friendship and collegiality.
- All the people I met, the relationships of friendship it gave me, the Sunday service, the conversations in coffee breaks etc.
• The realization of living the global church together is always very meaningful to me. Also, the possibility of sharing, discussing and debating at the regional group.
• Basically everything! The mixture of theoretical/theological discussions and the empirically based/informed examples from local member churches that were provided ‘outside’ the plenaries were great. Wonderful with Sunday services in the localities on Sunday morning!
• The key note presentations by Dr Mtata, Prof. Wasmuth & Prof. Veli-Matti
• Very meaningful
• encounters, prayer times, thinking together, and the evening of storytelling
• Reflections on the papers, exchange with colleagues from around the world
• not one that was not.
• Having the children with intellectual challenges sing for us was deeply moving.
• Discussions with others. Regional working groups were very though-provoking and it was great to have a chance to working together other than listening only. Also I found it important that we got to worship together with Ethiopian Christians.
• Interaction with participants, as well as the parish visit. These were both powerful pieces.

Q8. What other thoughts would you like to share about this consultation, or the future of the study process? / ¿Qué otras ideas le gustaría compartir sobre esta consulta o sobre el futuro del proceso de estudio?
• I hope the questionnaire will be a little ‘simple’. I mean, that also the laypersons in the church should be able to answer the questions. And I hope we as participants will meet each other and also have a role in distributing and collecting questions and answers.
• As I listened to the final day, it occurred to me that there is a very strong relationship between our understanding of the gifts of the Spirit and our understanding of the vocation/priesthood of all believers. This wasn’t explicitly lifted up, but it was common in each region’s questions. Perhaps this might be reflected in the questions that come out for the next phase of the process.
• Me gustaría que se hiciera una genealogía del Espíritu Santo. Cual ha sido el accionar del Espíritu Santo en la historia.
• To practice the meaning of holy communion in daily life
• I hope more youths and young theologians will be included in the discussion. I hope the forum will be a healthier one, where everyone can speak without being afraid that someone will judge them. I hope I can follow the study process too.
• Me gustaría compartir ideas relacionadas en dos áreas. Por un lado, el tema de la neumatología, de tal modo de poder profundizar las bases luteranas para el desarrollo espiritual de nuestras iglesias y por otro lado, aspectos prácticos de la espiritualidad, como son los ejercicios espirituales.
• Creo que la metodología fue buena y los tiempos de descanso y trabajo estuvieron bien balanceados.
• For the future consultation it is good if presentation papers are distributed at least before one week so that the participants should come with questions, comments and reflections to get more concrete fed-backs. Since Lutherans have one identity but different expressions. The questions in different contexts needed in depth research to find contextual solutions.
• I could have shared something regarding charismatic experience in my local setting. As a person converted to Christianity at 15 years of age and then passing through the charismatic experience in high school fellowship, college fellowship and experience with other evangelical churches. I could have prepared a writing on this.
• I missed to see more of the local contexts. It would have been nice both to be introduced more to the Ethiopian and African context in the beginning of the conference, and also to visit more local congregations and meet with locals. Also, I missed the presence of representatives from the Ethiopian Orthodox Church. However, wonderful to bring in the choirs every morning! That was fantastic.
• I think that’s all. Big thank you again.
• Thank you for listening to previous evaluations and left the evenings pretty unscheduled
• I just want to say that I understand you (or we) have still a long way to go, in order to valorize the questions which came up at the consultation, considering all our different contexts and local realities. My hope is that at the end the outcome is not just a paper that churches will sign, but a real deeper understanding of our multiple Lutheran identity and the reflex it outcasts at the local level in congregations, for our Lutheran members.
• In addition to the very affirmative approach taken on this occasion we need to problematize the teaching on the Holy Spirit further. We need to address issues that are problematic to many of our member churches and we need to speak out clearly on were our churches (Lutheran and others) differ from one another (in theory and practice).
• Consultation was insightful, instructive and provocative
• Choosing an inductive method was fabulous! Choosing the people you chose, was very good as well, because they mostly matched in generation and willingness to meet others and think things through. It is not the job that qualifies, it is the
person. That might be a helpful thought for further consultations. The study process should go on as it has started, embedded in an understanding of communion

- It is important to ensure that the different regions “stay on track” with this process. One could use leadership conferences for initiating the study process in the regions.

- Taking time to reflect on the regional differences, needs and the profile of the people who represented each region.

- There is more to think through!

- I am extremely curious to know how this process will continue. I hope that method that fits to the aims of this process can be found.

- Thanks for your hard work. The people organizing this did amazing work!!

Q9. In the consultation, we applied an integrated approach to communications (videos, interviews, and photos), working to make communications part of sharing the content of our consultation content rather than reporting separately. What was your experience of this? / En la consulta, aplicamos un enfoque integrado a las comunicaciones (videos, entrevistas y fotos), trabajando para que las comunicaciones formen parte del proceso de compartir el contenido de la consulta en lugar de informar por separado. ¿Cuál fue su experiencia al respecto?

- Very useful! During the consultations, I had no worries about taking photos by myself and for the presentation, in my own church, I can use them too. social media helps us to share immediately.

- It was a good experience, but it would also have been good to have participants sign a photo release waiver. This is standard practice in North America, particularly in Canada, and helps participants to be aware going in that their photos will be on social media. (Maybe there was one, and I missed it.)

- Muy buena.

- Very good

- That was truly my first time experiencing something like this. As a person who must think and write down their thoughts first, it was quite challenging for me. I really apologized for not speaking English fluently and this terrified me every time I saw Albin or Arni. Overall, it was a joyful moment, the interviews and all. Thank you, team!
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- Muy buenas. Según mi opinión el tema comunicacional es vital. El tema de tener información por vídeo, ver entrevistas que nos permitan hacer consultas en el momento o posteriores, o fotografías, sugiero que sea una temática constante. No solo para que podamos difundir esto en nuestras comunidades, sino también para apoyar el crecimiento en cuanto a conocimientos y practica espiritual. Siempre ayuda y facilita todo.

- Me pareció excelente! El equipo de comunicación fue un ejemplo de lo que me gustaría implementar en las redes de mi iglesia, ese espíritu fue muy motivador, la interacción activa, y su entusiasmo definitivamente fue especial para esta consulta.

- It was very good approach. Keep up the good work.

- All are educative for me. Thank you for all.

- Unfortunately, I missed the chance to give an interview. My fault.

- Very satisfied with it.

- I Think you guys did an awesome and impressing job with the Communications!

- I really loved the way communications worked during the event, I believe it is really important nowadays to have this “real time” coverage. Besides that, you also put in evidence the participants, people had the possibility to share their thoughts. At the end we have very good material as visual report of the event.

- The communication team was absolutely great! I was very impressed how this team made the most of it, meaning that they gathered some of the participants for interviews, film clips and shorter ‘one-liners’. The photos taken and articles written/published were great!

- This was a great way of getting viewers interested in the consultation! However, content reporting is also important for many interested people who are not participants in the consultation, and for those who have poor or no internet connection. So keeping a good balance between traditional and modern communication is critical for such an important process of the Lutheran communion, and I hope this would be taken into consideration as the process continues.

- That was wonderful.

- Great! Communications did a great job – and this helps me a lot to communicate this to my church and everybody in Germany who likes to hear about it!

- Helpful

- successful! Works also amongst different cultures very well!

- The process was smooth, and the team was respectful and supportive through the process.

- The communication worked professionally and for me it was a great help to have good content to be shared.

- Yes. Great work by the communications people.
ANDUNG-ANDUNG: A GRACE OF THEOLOGICAL AESTHETICS

God is radically immanent in space, also in the smallest conceivable events, including in the event of grieving or mourning. In the event of the listening, sounds and voices are transformed into messengers of meaning and sensual-spiritual presence. In the event of the mourning, the wounds are transformed.
Major Themes and Findings

Major themes
The following is a compilation of major themes gathered during the plenary feedback at the end of each day. This summary was compiled by a group of listeners, and is meant to accompany the questions developed by each regional group.

On the topic of Lutheran identities, the plenary began under the notion that while our identity is informed by a common theological, normative heritage, our identities are formed in the context of diverse cultures, languages, worldviews and political realities. However, the plenary conversation came around to the possibility that we could still speak of a shared Lutheran identity that is normative, though not prescriptive, and whose unity is expressed in diversity. We acknowledged that sometimes we can speak of a shared identity, and at other times identities. The need to speak of a normative identity was particularly significant to churches that are a religious or cultural minority. This requires further exploration in light of questions around particularity and universality, as a communion of churches in the context of ecumenical and interfaith dialogue. The following summary points were gathered from a plenary feedback, and organized into categories according to
what we consistently affirm, themes that will require further elaboration, and areas we cannot support.

**Themes that we consistently affirmed**

- A common confessional foundation: Lutheran identity is rooted in the *sola* including the Word, the Trinitarian ecumenical creeds, Lutheran confessional documents (recognizing that some churches also recognize the Formula of Concord, Barmen Declaration, etc.) including the Catechisms with special emphasis here on the third article
- Common marks and spirituality, including prayer, music and worship, the cross, Word and Sacraments, service, etc.
- Liturgical spirituality, including Word and Sacrament as a means of grace, is related to the holiness of the church
- No one cultural expression is prescriptive of Lutheran identity
- Lutherans have a strong pneumatological foundation but it is not always well expressed
- The one economy of the Holy Trinity necessarily links Christology, ecclesiology and Pneumatology; justification and sanctification; creation, salvation, renewal; charis and charismata; etc.
- Word and sacraments are constitutive of the church, and means of grace through which the Holy Spirit works
- Baptism and the priesthood of all believers are fundamental to understanding the source of the fruit and gifts of the Spirit, and that the baptized are called and equipped to participate
- All members of the community are charismatic, if charismata are properly understood in light of the concept of baptismal vocation
- Theology of the cross and pneumatology are integral to our understanding of the Gospel and God’s gracious work in the world, and should not be interpreted in isolation from one another.
- There is a need to discern spirits and the spirits of the age (social, political, economic, scientific, theological philosophies that form and inform contemporary discourse)
- We can return to our theological and confessional tradition to ask new questions in order to find new creative expressions of our living faith that speak to contemporary narratives that we face, particularly in relationship to anthropology, care for creation and the social, political and economic spirits of the age
- CA V and VII are an affirmation of a way to discern spirits, linking Word/Sacrament and the Holy Spirit
- We are engaged in this study in the midst of ecumenical, interfaith and interdisciplinary dialogue particularly in situations of Lutherans as a religious, cultural, philosophical or political minority

**Themes to elaborate**

- The relationship between pneumatology and Christology (whether that be a Christological pneumatology or a pneumatalogical Christology)
- The Spirit works through the word and Sacraments, but we need to develop our theological understanding of how God’s spirit works in the world at large, in light of the sovereignty of the Holy Spirit.
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The Freedom of God should be a major theme of future theological reflection.

- The relationship of the work of the Spirit in the world at large with earth care
- A Lutheran centered process of discerning the Spirit and the spirits of the age (including economic, materialist, political, social, structural, patriarchal, power, etc.)
- Teaching spiritual gifts in a way that is rooted in 1 Corinthians 12 and the theological concept of the priesthood of all believers
- The centrality (or foundational nature) of the priesthood of all believers for understanding the work of the Spirit in the world at large, and in the church (through the charisms found throughout the priesthood of all believers and in the ecclesial ministries)
- The relationship between mysticism and charisms
- The need to develop a pneumatology of charisms
- The relationship between the concept and discourse on mission and the Holy Spirit
- A more complex notion of colonialism and neocolonialism as it relates to religious identity and expressions of power (and patriarchy) between churches and within church structures
- We need to research Lutheran theologies of charisms that already exist or function de facto.
- In the process ahead, we need to engage indigenous perspectives more deeply. Several participants represented indigenous peoples, and the reality of indigenous and traditional wisdom was raised, but not systematically treated. These perspectives are a necessity going forward.

Emerging themes that we cannot support

- Rooted in our confession that we are justified by grace through faith, Lutherans cannot support any use of spiritual gifts that commodifies the gospel or grace, burdens the human conscience, confuses spirituality with special revelation, creates a special class of charisms or has any aim other than building up the body of Christ

Major Findings

- Lutheran identity and identities are formed in a matrix of normativity and experience that includes all of the solae (Word, grace, Christ, faith), our confessional, theological tradition, liturgical tradition as well as the pluralistic societies in which our cultural is formed, multiple religious belonging, and traditional or indigenous belief systems. In this way, the Lutheran tradition is always living, and the expressions are always being negotiated as well as renewed.
- While Lutheran churches are often constituted with different confessional bases (i.e. some ascribe to the Formula of Concord and some do not, while some recognize the Barmen Declaration and some do not), the Augsburg Confession and Luther’s Catechism are recognized by all member churches of the LWF. For this reason, a special emphasis was placed on the Catechism, not only as a confessional document, but a teaching tool, and therefore a vehicle of our tradition that continues to be applied in a dynamic, living way in ecclesial settings, and within homes as a means to nurture all baptismal vocations.
• Within the Lutheran tradition, liturgy has a significant role to play within the transmission of the tradition, and as a means of grace where the faithful experience the Holy Spirit as gift and promise.

• Liturgy as performative theology and dialogical aesthetics: The consultation highlighted the special role that liturgy (including word and the Sacraments) plays in forming identity (confessional, anthropological and cosmological), transmitting faith, and shaping the tradition itself. As performative theology, the means of grace do what they say and communicate what God is, and the community or assembly is itself participating in realized eschatology, as well as equipping and liberating us for our vocations. Additionally, as dialogical aesthetics, indigenous or cultural traditions also shape our worship and the way that God’s Spirit is active in worship. The consultation recognized the special part that worship as a central, lived spirituality affects the formation of children and informs their education.

• Lutheran identity is open and liberating. Lutheran identity is always formed by ecumenical realities that balance particularity and universality. Lutheran identity always asks us to interpret ourselves in light of the gospel before God and the world and then re-enter into our tradition and context, equipped with a holy dynamism.

• Forming and informing our identity is related to the call to make disciples. In this light, strong emphasis should be placed on the making – formation.

• Multiple religious belonging deeply affects the way our religious and theological identities are formed today. This encourages constructive and critical dialogue with indigenous and traditional wisdom sources of identity, as well as ecumenical and interfaith dialogue.

• Lutherans put an emphasis on discerning the spirits. Oratio/meditatio/tentatio provides a method for discerning spiritual gifts for the building up of the body, as well as the “spirits” of the age, such as exploitative power, patriarchy, ethno-nationalism, commodification, fetishism, consumerism, xenophobia, etc., which co-opt narratives of “spirituality” and “spiritual gifts”. What is important is that while Lutherans have a rich and strong pneumatology, spiritual gifts are always given in love to build up the body (1 Corinthians 12-13). In order to address spiritual narratives that commodify gifts or suggest special revelations that glorify a new clerical, shamanistic or spiritual class, Lutherans must develop theological frames and mechanisms of discernment (tentatio) in order to equip people to differentiate between what gifts are used to build up the body in love and compassion, and what gifts are being exploited through claims of special revelation as a new theology of glory, as a means of commodifying grace in our age.

• Lutheran identity speaks about a method and mode of being in the world. Lutheran identity is not informed solely by a set of theological or confessional propositions. Lutheran identity is formed by the lived spirituality of our experience of God’s Spirit through Word, sacrament and service, recognizing and including mysticism. Part of that lived spirituality involves discerning our experience of daily life. A faithful trust in God’s presence in the world shapes our mode of be-
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ing in the world. The tentatio of Luther’s theological method implies a critical reflection or engagement with the world that trust’s the Holy Spirit will help us discern between Gospel and law, what is promise and what is contrary to God’s desire for creation. The consultation recognized the value of an inductive, pastoral approach to theological reflection and self-understanding that values experience as theological “data”, and sees our living theological and confessional documents as normative but not prescriptive.

- To the goal of discerning concepts of charism and the spirits of our age, the consultation repeatedly lifted up the concept of the Priesthood of all Believers as a critical way to frame spiritual gifts as part and parcel of baptismal vocation. The consultation found consensus in that, while criteria need to be developed for discerning spiritual gifts and adapting for the reality of certain spiritual gifts (speaking in tongues or healing), a theology of charisms should be rooted in the baptismal concept of the priesthood of all believers. This doctrinal position underwrites the profession that all the baptized have received the same grace from the Spirit of God through Christ, and therefore all gifts are equal. By democratizing administration, teaching, diaconal service, etc. on the same plane as speaking in tongues and healing, then there can be no claim of special revelation (therefore reducing exploitation) related to any “special gifts”. This link strengthens the link between charis and charismata (grace and gifts), as well as justification and sanctification, which is one mark of future Lutheran theological engagement.

- The consultation remarked that Liberty is an organizing principle of Lutheran identity. While justification by grace through faith is the cornerstone of the Lutheran tradition, liberation and freedom implies that no theological locus or religious practice should ever bind what has been loosed. For that reason, liberation by God’s grace (e.g. Paul’s letter to the Galatians) implies that nothing given as a gift and promise should be used to burden the heart or conscience, or as a religious means to an end. Like the priesthood of all believers, liberty is an organizing principle that will help in constructing any theology of charisms, or criteria for discerning charismata or spirits of the age.

- The concept of liberty also applies to our understanding of God’s work in the world at large. To this end, the freedom of God emerged as a significant area for further theological reflection that must be engaged. In many ways, this goes well beyond questions of Lutheran identity. But, in many ways, our Lutheran theological tradition began with basic questions of God’s freedom, which eventually led to questions about God’s liberty to act through the church, and therefore in the lives of human beings. Most of our anthropological questions are related to the concept of the freedom of God, as are our continuing questions of public theology, ethics and the church in the public space. However, perhaps most relevant to the discourse of our day, are the ecological implications of the freedom of God. What is our profession regarding God’s presence and work in the world? Church’s mission in light of the
Spirit’s work in creation at large? How does that understanding of Mission related the church to other faiths, indigenous traditions and the public space? How does that inform our vocation to participate in God’s work in the world as Christians (and therefore Lutherans) and shape our anthropology per se? These are lingering questions that can be explored in the coming years. Due to their ecological and anthropological significance, perhaps the freedom of God and the Spirit’s work in the world at large will be one of the most fruitful arenas for Lutheran theological reflection at the beginning of the next 500 years of our living tradition.

Follow up and preparation for phase 2

The Addis Consultation was phase 1 of a three phased theological study process. Phase 2 will last from 2020-2021, and will be constituted by an intentional engagement with member churches and local communities in a process of research and collecting input regarding Lutheran identity today. The COVID-19 crisis has caused a delay, and necessitated a new approach to this stage of the process. But while we will not be able to access LWF regional leadership spaces or regional gatherings, we hope to have many creative channels for input (video, creative projects, poetry, photography, hymnody, etc.).

One way to increase communion wide participation in phase 2 will be offered through monthly webinar meetings entitled Being Lutheran. The aim of these webinars is to follow up on the findings of the Addis consultation. Speakers from across the communion will be invited to deepen our theological reflection on these themes, and provide a creative, dialogical space to increase participation in the study process. Being Lutheran webinars will be open to any member of the LWF who is able to access online. Details about the webinars and information about access will be available and updated on the LWF website.

The research questionnaire will be a second main focus of Phase 2. This questionnaire will be based on the input of each regional reflection circle from Day 4 of the Addis consultation. Each regional reflection circle submitted a set of questions. These questions were harvested from conversations and discussions during the consultation. Common questions will be collated into a section that can be asked to the whole communion, and therefore used in a comparative or trans-contextual way. But the questionnaire will also include a regionally specific section, which will include contextually specific questions that arose from each regional reflection circle.

The questionnaire will be designed as a standardized, open-ended questionnaire, to be broadcast to member churches, and available for use in local fora. The questionnaire will be descriptive and reflexive. It will value different deductive and inductive responses. It will privilege spirituality and experience as theological data, recognizing that Lutheran identity is rooted in a living tradition that includes dynamic practices, and normative but non-prescriptive confessional foundations. This report, and the documentation of the consultation papers, will accompany the questionnaire.
Conclusion

The 500th anniversary of the Lutheran reformation was commemorated under the theme “Liberated by God’s Grace.” At the beginning of the next 500 years of the Lutheran tradition, the LWF begins a study process that considers Lutheran identity in relationship to the work of the Holy Spirit. In so doing, our self-understanding begins with the freedom of God and the Spirit’s ongoing work to renew and reconcile all creation. Instituted to continue the work begun in Jesus Christ, the Church is called and gathered in communities where we are enlightened and equipped by the Spirit, through the means of grace to bear the creative and transformative fruit of Love.

The bond of peace among the churches of the Lutheran tradition is rooted in the Christian confession of one Lord, one faith and one baptism (Ephesians 4:3). That bond is maintained by the unity of the Holy Spirit that each person receives in the gift and promise of the gospel, proclaimed through the Word and sacraments. However, that one gift bears a diversity of gifts and fruit in each of us. In this way, the work of the Holy Spirit accounts for our unity and our diversity, our common identity and our unique identities, as we participate in God’s mission.

This inductive process of mutual discernment and discovery began with a rich experience of our diversity
in unity. Rooted in the Bible, and our common confessions and catechism, consultation participants experienced the diversity of Lutheran spirituality and theology. It was summarized succinctly by one participant who commented, “I belong to the Lutheran family with one, but diverse identity. Our unity is based on what the Holy Scripture teaches regarding the Holy spirit and our Lutheran traditions, though our practices of common faith are shaped by diverse contexts...all deeply believe we serve and glorify the same Lord. Some of our churches have experienced Christianity for a century or less while others have many centuries of experience and resources. The Spirit is working in a way that we can learn from each other.”

And as one participant urged, “The Holy Spirit is in our Lutheran churches all over the world. She lives and creates...She moves us. Therefore, we need to accept her invitation of motion.” So may the Holy Spirit affirm our faith and inspire our holy imagination as we learn together and follow God’s Wisdom.

Report Compiled by Rev. Dr Chad Rimmer
Liberated by God’s grace, a communion in Christ living and working together for a just, peaceful, and reconciled world.