



Kære medlemmer

Det er lang tid siden, I sidst har hørt fra os. Jeg har i det sidste år haft travlt med at gøre en række historiske afhandlinger om reformationen færdige, samtidig med at jeg har gået og ventet i tretten måneder på at blive opereret for grå stær på det andet øje. I sommer blev mit syn så dårligt, at jeg kun kunne læse aviser og bøger ved hjælp af lup, så det var en stor lettelse endelig at blive opereret i midten af september. Nye briller skal jeg dog ikke købe før jul, siger lægen. Men synet er nu blevet så meget bedre, at jeg kan genoptage mine aktiviteter, herunder orientere jer om, hvad der sker i vor kirke.

*Kaare Rübner Jørgensen, formand*

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### 1. Nye kardinaler





Søndag den 9. oktober offentliggjorde pave Frans navnene på de 17 nye kardinaler, han havde udnævnt. Gruppen omfatter mænd fra fem lande, som aldrig tidligere har haft en kardinal: Bangladesh, Den central-afrikanske Republik, Lesotho, Malaysia og Papua New Guinea. Også pavens udsending i Syrien fik den røde hat, hvilket ses om udtryk for kirkens omsorg for befolkningen i det krigshærgede land. De øvrige udnævnte er fra Venezuela, Brasilien, Spanien, Belgien, Mauritius, Mexico, Italien, Albanien og USA.

De tre amerikanere er ærkebiskopperne Blaise J. Cupich og Joseph Tobin fra henholdsvis Chicago og Indianapolis samt den tidligere biskop i Dallas Kevin Farrell, som pave Frans for nylig kaldte til Vatikanet for at blive chef for det nyoprettede departement for familien og lægfolket. Bemærkelsesværdigt er det, at de alle tre offentligt har kritiseret det republikanske partis holdninger til sociale reformer, våbenkontrol og indvandrere og flygtninge, mens flertallet af de øvrige amerikanske biskopper mere eller mindre åbenlyst har allieret sig med partiet på grund af dets modstand mod abort og homoseksuelle ægteskaber. Bemærkelsesværdigt er det endvidere, at den stærkt konservative ærkebiskop Charles Chaput af Philadelphia, der ofte har kritiseret pave Frans, endnu engang er blevet forbigået. Det er altså tydeligt, at pave Frans så småt er i gang med at udskifte de stærkt konservative og konfrontatoriske biskopper, som hans to forgængere udnævnte, med mere midtsøgende mænd.

De nyudpegede kardinaler vil modtage den røde hat ved en ceremoni den 19. november. Herefter vil det valgbare kardinalkollegium bestå af 111 medlemmer. 24 af dem er udpeget af Johannes Paul II, 56 af Benedikt XVI og 44 af Frans. Andelen af Frans-udnævnte vil dog blive øget i 2017, når to Johannes Paul-udnævnte og to Benedikt-udnævnte falder for aldersgrænsen. Desuden vil han ved det næste konsistorie (formentlig februar-marts 2017) kunne udnævne yderligere ni, hvis han ønsker at gøre kollegiet komplet (max. 120). (Flere medier, bl.a. New York Times 9. oktober 2016)

## 2. Luis Badilla, New cardinals, Francis' vision and intentions

By the time the third Consistory of Francis' pontificate is complete (the two previous ones were held on February 22, 2014 and February 14, 2015) – on November 19 – the Pope will have created a total of 56 cardinals: 12 non-voters (21%) and 44 voters (79%). Formulating an opinion on the criteria the Holy Father followed in deciding who to appoint to the College of Cardinals is not easy. Many of these criteria are often reasons or motivations that shall remain in the Pope's heart forever. What the author of this article proposes instead, is an external reading from an observer or analyst's point of view, based on comparative considerations, where two elements acquire importance: firstly, the biography and pastoral trajectory of the individuals chosen and secondly, the geographical location of the ecclesial communities of these shepherds.



In Francis' case, two considerations that have come up again and again since Sunday, say little or nothing. The first, which is almost litany-like, refers to the internationalisation of the College of Cardinals as a visible expression of the universality of the Church. This is now a given in every Consistory, particularly since Pius XII's pontificate - he created 56 cardinals from 25 countries. This unwritten rule has been inexorably repeated in all Consistories held until now.

John XXIII -	5 Consistories -	52 cardinals from 22 nations
Paul VI -	6 Consistories -	143 cardinals from 52 nations
John Paul II -	9 consistories -	231 cardinals from 69 nations
Benedict XVI -	5 Consistories -	90 cardinals from 37 nations

The second consideration, which doesn't really hold water, is summed up in the slightly misused expression "cardinals from the periphery". "Periphery" tends to refer to a geographical concept but this sense clearly falls short of Pope Francis' intended use of the word. His interpretation of the word "periphery" is much more articulate and complex and certainly not limited merely to the geographical dimension (the distant ... that can be such while living in the heart of the dominant centres). The periphery also refers to critical situations where humanity bleeds, where injustice and exploitation degrade human dignity; where conflict and violence threaten peace and co-existence; where silence, indifference and hypocrisy conceal the truth about the evils of the world.

Hence, the cardinals created by Pope Francis appear different to those created in the past. Here are some of their traits and profiles:

#### The person - the shepherd

1) A strong inclination toward the person and the shepherd's path, the person. It is not the diocese, its importance, size, influence, prestige and power that captivate the Pope. His choice seems to have a non-negotiable basis, which is the man, the priest, the pastor. The custom according to which it was the dioceses that determined a cardinal's see, seems to be a thing of the past for now. The shepherd takes precedence over the structure. This begins a fundamental new chapter we shall discuss at some other point, which the Pope has been expanding on each day: what kind of pastor responds better to the present and future situation of the Church (evangelists and not principles)?

#### College of Cardinals: communion of equals

2) It would seem that Pope Francis has chosen to translate internationalisation and universality dynamics into the inclusion of the small and the least, giving visibility to the forgotten or marginalised and equal ecclesial dignity, regardless of the fact that weak communities do not possess power, influence, fame, prestige and resources. Thus, the College of Cardinals is not seen as a geographical list that distinguishes between "big" and "small" but as a communion of peers and equals, in short, sister churches that are sister churches in practice, not just in words.



Cardinals, the face of the Church and of the world

3) Then there is a third profile to consider, which should be viewed as a consequence of the previous two. A College of Cardinals that increasingly reflects the global face of the Church, and thus the ecclesial dynamics, which are moving at a dizzying pace, showing growth and decline, challenges and priorities, impulses and delays. In short, a College of Cardinals that mirrors the world and its current state, more and more.

(Vatican Insider 11. oktober 2016)

### 3. Det amerikanske præsidentvalg – set med katolske øjne

Traditionelt har katolikker i USA stemt på det demokratiske partis kandidater. Det vil sige indtil 1970'erne, for Højesteretsafgørelsen med stemmerne 7-2 i sagen Roe vs. Wade 1973, der gjorde abort lovligt, ændrede det. Siden da har amerikanske katolikker været næsten lige så delt i deres politiske tilhørsforhold som den øvrige befolkning, for et forbud mod abort har været og stadig er en republikansk mærkesag.

Det er dog mere teori end praksis, for da partiet under præsident Reagan havde flertal i begge Kongressens kamre, gjorde det intet for at få indført et landsdækkende forbud. (Nogle enkeltstater har dog indført et forbud, men det er blevet underkendt som forfatningsstridigt af den amerikanske højesteret). Partiet vidste godt, at et sådant forbud ville være upopulært i den overvejende del af den amerikanske befolkning, hvorfor det var bedre at lade det blive stående som et politisk mål.

Den 8. november skal amerikanerne til valg igen. Og denne gang er biskopperne, der normalt har opfordret katolikker til at stemme på den republikanske præsidentkandidat og de republikanske kandidater til Kongressen, kommet i et dilemma. At støtte Hillary Clinton og hendes vicepræsident Tim Kaine, der er praktiserende katolik, kan de ikke, for med deres holdning til abort og deres støtte til homoseksuelle ægteskaber og den almene sygeforsikring, det lykkedes præsident Obama at få indført, er de alt for liberale efter deres mening. Men Donald Trump og hans vicepræsident Mike Pence, der har forladt den katolske kirke til fordel for protestantismen, er heller ikke deres kop te.

Så hvad gør de så? De har i de seneste måneder udsendt den ene erklæring efter den anden om politiske emner, for valget er, som ærkebiskoppen af Washington, kardinal Donald Wuerl udtaler, for vigtigt til at blive afgjort af lægfolket alene. En af erklæringerne handler om familien, en anden om immigration. I den første citerer de *Amoris laetitia*: "Som fællesskab og nation kan vi ikke gøre fremskridt i menneskelig udvikling, hvis vi tror, at en svækkelse af familien, som er det naturlige samfunds fundament, kan være gavnlige for samfundet som et hele". Hermed mener de, at homoseksuelle ægteskaber uundgåeligt vil undergrave familielivet. I den anden påpeger de statens ret til at sikre sine grænser, samtidig med at de understreger, at mennesker, som ikke kan forsørge sig selv og deres familie, eller som er udsat for forfølgelse, har ret til at flytte til et andet land.





Er det første en ubegrundet påstand, synes det andet at være et forsøg på at blæse og at have mel i munden på samme tid

Ærkebiskop Charles Chaput af Philadelphia: ”Jeg mener, at begge kandidater vil være dårlige for vort land – men af forskellige årsager. Den ene kandidat er i manges øjne en krigerisk demagog med et impulsivt temperament, den anden er i manges øjne en kriminel løgner med tvivlsomme ideer og dårlige prioriteter ... Tiden kræver, at vi bliver anderledes som mennesker. Det begynder med at forsvare familien og det ufødte barn”. Vi må gennemskue ”den liberale demokratiske fantasi om et selvstændigt, selvskabt individ. Denne fantasi er en løgn, der står i modsætning til den virkelige kristne frihed.” På hvem ærkebiskoppen vil stemme, siger han intet om. Andre biskopper har givet udtryk for det samme og opfordret katolikker til at lade deres samvittighed råde den 8. november.

*(The Tablet 24. september, National Catholic Reporter 10. oktober 2016)*

Hvor amerikanerne skal sætte deres kryds den 8. november, er altså ifølge biskopperne et samvittighedsspørgsmål, ikke et spørgsmål om politiske prioriteringer.

#### 4. Opfordring til at tillade brug af prævention

Mere end 100 internationalt anerkendte katolske eksperter i biologi, etik og teologi har opfordret til en ophævelse af forbuddet mod brug af prævention. De ønsker, at kirkens lære bringes i overensstemmelse med nutidig naturvidenskabelig og teologisk viden og anser, at den bedste måde er, at paven nedsætter en uafhængig konsultationsproces i lighed med den, der er nedsat med hensyn til kvindelige diakoner.

*”Kirken må forholde sig positivt til den måde, mennesker lever på i dag. Den kløft, der eller mellem kirkens lære og folks levevis er uholdbar og bekymrer mange troende”*

hedder det i udtalelsen. *(The Tablet 24. september 2016)*

#### 5. Pavens besøg i Lund



2017 er 500-året for begyndelsen på den lutherske reformation. Festligholdelsen indledes dog allerede i år med et møde i Lund, arrangeret af det lutherske Verdenskirkeråd, og med deltagelse af pave Frans. Programmet for hans korte besøg i Sverige ser således ud:



**Mandag 31. oktober:**

**11.00.** Paven lander i Stürup Lufthavn, hvor han modtages af statsminister Stefan Löfven.

**13.50.** Paven mødes med kong Carl XVI Gustaf og den øvrige kongelige familie i Kungshuset i Lundagården.

**14.30.** En økumenisk tv-sendt gudstjeneste i Lunds domkirke. Det er en til lejligheden specielt udarbejdet gudstjeneste, hvor paven, Lunds kvindelige ærkebiskop Antje Jackelén, det lutherske verdensråds generalsekretær Martin Junge og Sveriges katolske biskop Anders Arborelius deltager på lige vilkår. På Malmö Arena finder samtidig en økumenisk "event" sted, hvor deltagerne kan følge gudstjenesten på storskærm.

**16.40.** Paven ankommer til Malmö Arena for at tale til deltagerne.



**18.10.** Paven hilser på "økumeniske gæster" på Malmö Arena.

**Tirsdag 1. november**

**9.30-11.00.** Paven overværer en katolsk messe på Swedbank Stadion, hvor der er plads til 19.000 mennesker. Der er gratis adgang mod forevisning af adgangskort. Biskop Konzon deltager i denne messe.



Herefter kører paven til Stürup for at flyve tilbage til Rom. (*Sydsvenska Dagbladet*).

I anledning af pavens besøg har den nordiske bispekonference udsendt et hyrdebrev om reformationen og økumenien.

Det kan læses på Bispedømmet Københavns hjemmeside.

[https://www.katolsk.dk/aktuelt/single-news/?tx\\_ttnews%5Btt\\_news%5D=14717&cHash=e7985fa43bd45e9d7c9a649a6dc2fbf8](https://www.katolsk.dk/aktuelt/single-news/?tx_ttnews%5Btt_news%5D=14717&cHash=e7985fa43bd45e9d7c9a649a6dc2fbf8)



Den 1. november og i dagene derefter afholder Nordisk Råd sit årlige møde på Christiansborg i København. Emnet i år er flygtninge og indvandrere. Rådets formand, Henrik Dam-Kristensen, forhørte sig for et halvt år siden, om paven skulle være interesseret i at deltage, men efter nogen betænkningstid sagde paven nej til denne uformelle invitation. Der var ikke plads til et Københavnerbesøg i hans kalender, hed det. Men kan da også nemt forestille sig, at han med sine opfordringer til at tage venligt imod flygtninge, ville kunne fremkalde politisk røre og udsætte sig for kritik. Så det er nok klogt, at han holder sig væk.

6. "Hvorfor enhed betyder noget". Interview med den anglikanske ærkebiskop John Welby af Canterbury

### **WHY UNITY MATTERS**

*The Tablet 12 October 2016 | by Julie Etchingam*



**Justin Welby talked to Julie Etchingam during his latest visit to Rome about what links and what divides the Catholic Church and the Anglican Community**

It has been a whirlwind 48 hours in Rome, and Archbishop Justin Welby seems thoroughly invigorated by it. Fresh from private discussions with Pope Francis, and a Mass celebrated in St Peter's, we meet in the very British surroundings of Villa Wolkonsky, residence of the UK ambassador to Italy, to talk about both the joys and the pains of the historic visit.

On his right hand is the glittering ring given 50 years ago by Pope Paul VI to Michael Ramsey, one of Justin Welby's predecessors as Archbishop of Canterbury, to seal a turning point in the relationship between the Roman Catholic Church and the Anglican Communion. It is a large, square, green stone divided by a gold cross and studded with four diamonds – rather unwieldy on Archbishop Welby's slim right hand, and you occasionally catch him turning it in his fingers.

There is little doubt that the personal connection between Welby and Pope Francis is a key driving force in these renewed efforts for Christian unity. Those of us who saw the pair before they spent time in private conversation witnessed them roaring with laughter at a shared joke. So what insight can the archbishop offer into their friendship?



“It’s very personal – obviously not private because it’s too official – but it is very warm and there’s a lot of joking. At every conversation I seek his advice on something – because he’s very wise and very experienced. He has a breadth of view that I can’t get close to, and a depth of thinking, a spirituality which is profoundly moving – so I will sometimes seek his advice in personal terms – and sometimes in the things that we do.”

The two had just signed a Common Declaration charting the next steps towards unity – with the practical outward sign of commissioning 19 pairs of bishops from the Anglican Communion and Roman Catholic Church to work together in the world on issues such as poverty and injustice. But Archbishop Welby acknowledges – as in the declaration – that because of issues such as women’s ordination and human sexuality, full union between the Churches seems a distant dream.

“Oh absolutely – yes it really is. Women’s ordination particularly is a major blockage. And there are other things around authority and some dogmatic doctrinal problems too, things of significant importance.”

Nowhere are they more manifest than at the altar rail. Just that morning in St Peter’s, at a Mass celebrated by Cardinal Koch, this was driven home starkly, as Catholics received Holy Communion while Anglicans could not.

It is a source of sorrow for the archbishop. “We live with this, and every single day we feel the pain. And that is good – because the moment these wounds stop hurting, we have really lost the plot. They stop hurting when we are dead, and we are emphatically not dead.”

Such divisions and the profound hope of one day overcoming them can make such encounters in Rome deeply emotional, as happened at the Church of San Gregorio al Celio on Wednesday evening at vespers. “That moment ... when Pope Francis handed me the gift of the bishop’s staff and I took off my cross of nails and gave it to him – and he kissed it and put it over his head – I could see the faces of really pretty tough bishops and archbishops all round with tears pouring down their cheeks. It spoke about a functional, relational unity which is completely different from the dysfunction we suffer in many areas.”

Archbishop Welby again and again underlines that, despite the obstacles to unity, much can still be achieved.

“There is institutional unity and what you might call operational working unity. It’s easy to play up the differences – they are profound and very real, but it’s easy to forget the extraordinary unity which has developed over the last half century.”

But what of his own Anglican Communion? What hope can there be of union with the Catholic Church when his own institution is so riven with disagreement? Is it easier to come to Rome than face the reality of his own Church? He laughs loudly.

“It’s a reasonable question. Funnily enough I think the reason Anglicans appear so riven is that we tend to do our arguing very loudly and in public. The synod of bishops showed some pretty severe signs of tension within the Catholic Church – it’s just that they tend to do their arguing more quietly behind closed doors.





We go into the back garden and shout at each other – it's more 'out there'. It doesn't mean it's more profound – we struggle with walking together, but we are doing it.

“The Anglican Communion is in 165 countries – 70 to 80 million people – everything from people in the mountains of Papua New Guinea, through to Manhattan and San Francisco. The idea that you would look at the world in the same way is ridiculous. What is extraordinary is not the depth of division, but the depth of the unity. Talk about climate change, talk about prayer, talk about worship and service to the poor – talk about meeting Jesus Christ, and you find people come together like rock.”

In their audience together, Pope Francis alluded to the discussions the pair had had on conflict and war. He spoke of a world “thirsting for peace”, with the horror of Aleppo unfolding as we spoke.

“What is being done is evil, both in the strict theological sense and in the general sense. It is demonic. It is the absolute contempt for the human spirit. For the dignity of the human being. It is the brushing aside of the poor and the weak and the fragile in a way that is as bad as anything we've seen in the last century.”

So in a time when the world faces such bleakness, why should the world care about the nuance of what is happening here in Rome between the Churches?

“I think those who care about justice in the world, about holiness, about the protection of the weak and about mercy – should care. “If you're a Christian you believe that Jesus said that when we are working together and we are at one, the work of God in the world is transformed – and is so much more effective. This is not about human politics, it's about making space in our world, in our politics, in our trade and in our economies, for mercy, grace and love. That's why it matters.”

And what of his own faith? A man with a Roman Catholic monk as a spiritual director, with a clear personal closeness to Pope Francis – has he ever contemplated a conversion to Roman Catholicism?

“Well I certainly wouldn't tell you if I had!” he laughs. But for him there is a clear and personal dividing line. “We differ very profoundly between Catholics and Anglicans – particularly around the ordination of women which is something I feel very strongly about. I was very involved in the end of the process of enabling the ordination of women to the Episcopate as bishops. That's something that I think is right and proper theologically on Christian terms, and we disagree on that.

“But if we ever reached a point where the two Churches in my lifetime were able to have visible unity and had reached agreement on these issues where it was not a compromise on some of the things that they feel are essential and that we feel are essential – if there was that great spirit-led moment of unity – it would be probably the greatest moment I could imagine.”

A moment when you could be at one with the Roman Catholic Church? “We would all be part of that One Church,” he smiles. Meanwhile, Pope Francis' words to him that morning will doubtless sustain his efforts.

“He kept emphasising that we will walk together. We will deal with the problems over time – some of them are huge problems which we don't see a way forward on at the moment. But the emphasis was: we will walk together.”