



FROM CONFLICT TO COMMUNION: TOGETHER IN HOPE

Joint Catholic-Lutheran Commemoration
of the Reformation

Lund Cathedral and Malmö Arena
31 October 2016

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

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

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

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

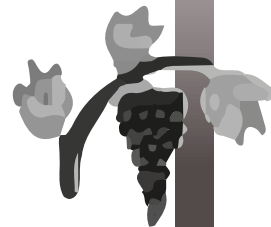
Among the many agreements that have been reached during these decades of dialogue, the *Joint Declaration on the Doctrine of Justification (JDDJ)*, signed by the Catholic Church and The Lutheran World Federation (LWF) in 1999 is pivotal. With this declaration, Lutherans and Catholics overcame the divisive effects of the key controversy of the

sixteenth century. This milestone in Catholic–Lutheran ecumenical relations constitutes the theological foundation for the Joint Commemoration that makes possible the public pledge to turn away from past conflict and to open up to the unity into which the church is called.

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

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

While these three elements will be solidly reflected in the common prayer at the Cathedral in Lund and in the Joint Statement to be signed by Pope Francis and LWF President, Bishop Munib Younan, the third – the commitment to common witness and service – will be particularly emphasized at the Arena in Malmö. During this public event an agreement of cooperation will be signed between the LWF World Service, which currently serves more than



2.3 million refugees globally, and Caritas Internationalis, which is present in 164 countries around the world and has an impressive record of diaconal service to people in need. Catholics and Lutherans will underline that their pledge to leave conflict behind will not only remain among these two communions, but bear fruit in compassionate and loving service to the neighbor in a world wounded and fragmented by conflict, violence and ecological destruction.

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

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

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

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

PROGRAM

ACT I	FROM CONFLICT TO COMMUNION	MALMÖ ARENA
ACT II	COMMON PRAYER	LUND CATHEDRAL
ACT III	ACROSS BORDERS	MALMÖ ARENA
ACT IV	TOGETHER IN HOPE	MALMÖ ARENA



ACT I

FROM CONFLICT TO COMMUNION

MALMÖ ARENA

Music:

Sami Yoik with Cariola Rosdotter Eriksson and the Uppsala Cathedral Girls Choir

Prelude**Song:**

Jennifer Ferguson with her daughter Hannah Ferguson and the Vega Choir

Welcome**Music:**

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

Video clips: This is my hope

Music:

Samuel Ljungbladh with choirs

Music:

Ave Verum Corpus, W.A. Mozart.

Songs of the Common Prayer

Singing together



ACT II COMMON PRAYER

LUND CATHEDRAL

Greetings and Welcome

Antje Jackelén (Archbishop of the Church of Sweden) and Anders Arborelius (Bishop of Stockholm)

Procession and Song: Laudate Dominum

Jacques Berthier: Taizé, France

Lau - da - te Do - mi - num, Lau - da - te Do - mi - num,
om - nes gen - tes Al - le - lu - ia. Al - le - lu - ia.

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

Sing praise and bless the Lord. Sing praise and bless the Lord. People! Nations! Alleluia

Papa Francisco

En el nombre del Padre, y del (+) Hijo,
y del Espíritu Santo.

R: Amén.

¡El Señor sea con ustedes!

R: ¡Y con tu espíritu!

Pope Francis

In the name of the Father, and of the (+) Son,
and of the Holy Spirit.

R: Amen.

The Lord be with you!

R: And with your spirit!

Bishop Munib Younan (President, The Lutheran World Federation)

Dear Sisters and Brothers in Christ! Welcome to this ecumenical prayer, which commemorates the 500 years of the Reformation. For over 50 years Lutherans and Catholics have been on a journey from conflict to communion. With joy we have come to recognize that what unites us is far greater than what divides us. On this journey, mutual understanding and trust have grown.

Kurt Cardinal Koch (President, Pontifical Council for Promoting Christian Unity)

So it is possible for us to gather today. We come with different thoughts and feelings of thanksgiving and lament, joy and repentance, joy in the gospel and sorrow for division. We gather to commemorate in remembrance, in thanksgiving and confession, and in common witness and commitment.

Reverend Martin Junge (General Secretary, The Lutheran World Federation)

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

Papa Francisco

¡Oremos! [Breve silencio]

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

R: ¡Amén!

Pope Francis

Let us pray! [brief silence]

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

R: Amen.

Kurt Cardinal Koch

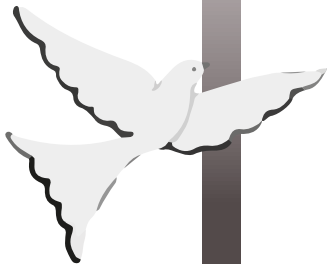
Encouraged by the Second Vatican Council, Catholics “gladly acknowledge and esteem the truly Christian endowments from our common heritage which are to be found among our separated brethren. It is right and salutary to recognize the riches of Christ and virtuous works in the lives of others who are bearing witness to Christ, sometimes even to the shedding of their blood. For God is always wonderful in His works and worthy of all praise” (*Unitatis Redintegratio*). In this spirit, Catholics and Lutherans embrace each other as sisters and brothers in the Lord. Together they rejoice in the truly Christian gifts that they both have received and rediscovered in various ways through the renewal and impulses of the Reformation. These gifts are reason for thanksgiving.

Bishop Munib Younan

Let us pray! [brief silence]

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

R: Amen.



Song of Thanksgiving: Reamo Leboga

As taught by Daisy Nshakazongwe: Botswana

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

re - a - mo le - bo - ga mo - di - mo wa ro - na.
 we give our thanks to God, we give thanks to our God.
 wir dan - ken un - serm Gott, der Dank gilt un - serm Gott.
 mer - ci à Toi Sei - gneur, nous te ren - dons grâ - ce.

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

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Repentance

Reverend Martin Junge

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

Kurt Cardinal Koch

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

Bishop Munib Younan

Let us pray! [brief silence]

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

Response: Kyrie

Aramaic as taught by Mar Gregorios Yohanna Ibrahim: Syria

Fine

Moran e - tra ha ma' lain. Mo ran e - th - ra ha ma' lain.

Mo - ran e - th - ra ha ma' lain. Mo - ran e - th - ra ha ma' lain.

Mo - ran e - th - ra ha ma' lain. Mo - ran e - th - ra ha ma' lain.

Papa Francisco

Traemos ante ti el peso de las culpas del pasado, cuando nuestros antepasados no siguieron tu voluntad de que todos y todas sean uno en la verdad del evangelio.

Pope Francis

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

Response: Kyrie

Bishop Munib Younan

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

Response: Kyrie

Papa Francisco

Cristo es el camino, la verdad y la vida. Él es nuestra paz, quien derriba las murallas que nos dividen, quien nos concede, a través del Espíritu Santo, nuevos comienzos.

Pope Francis

Christ is the way, the truth and the life. He is our peace, who breaks down the walls that divide, who gives us, through the Holy Spirit, ever-new beginnings.

Bishop Munib Younan

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

R: Amen.

Sharing the peace

Papa Francisco

Que la paz de Cristo reine en sus corazones, pues como miembros de un solo cuerpo se los convoca a la paz.
¡La paz de Cristo sea siempre con ustedes!
R: ¡Y con tu espíritu!

Pope Francis

Let the peace of Christ rule in your hearts, since as members of one body you are called to peace.
The peace of Christ be with you always!
R: And also with you!

Bishop Munib Younan

Let us offer each a sign of reconciliation and peace.

The people may greet one another with a sign of Christ's peace and say "Peace be with you."

Song: La paz del Señor

Anders Ruuth: Sweden-Argentina

Em C Am B⁷ Em C B⁷

La paz del Se - ñor, la paz del Se - ñor, la paz del Re - su - ci - ta - do:
The peace of the Lord, the peace of the Lord, the peace of the ris - en Lord Je - sus,
Be - wah - re uns, Gott, be - hü - te uns Gott, sei mit uns auf un - sern We - gen.
La paix du Sei - gneur, la paix du Sei - gneur la paix du Res - su - sci té.

Am D⁷ G C Am B⁷ Em E⁷

1. la paz del Se - ñor a ti ya mí a to - dos al - can - za - rá.
1. the peace of the Lord is for you and for me, and al - so for all of God's chil - dren.
1. Sei Quel - le und Brot in Wü - sten - not, sei um uns mit dei - nem Se - gen.
1. la paix du Sei - gneur à toi et à moi et à tous se - ra don - née.

Melody and Spanish © Anders Ruuth. German: Eugen Eckert © Stübe Verlag, München.
English: Gerhard Cartford. © Lutheran World Federation, Geneva, Switzerland.

2 se hace presente ahora y aquí
apréstate a recibirla.

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

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

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

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

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

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

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

Common Witness and Commitment

Gospel Reading: John 15:1-5

Archbishop Antje Jackelén

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

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

The Gospel of the Lord!

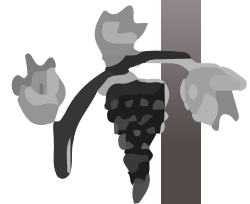
R: Thanks be to God!

Joint Sermon

Reverend Martin Junge

Song: La paz del Señor

His Holiness Pope Francis



Song: O God of Vision

Jane Parker Huber: USA

Joachim Neander 1680, Germany



1. O God of vi - sion far great - er than all hu - man schem - ing, gath - er us
2. Pour out your Spir - it on all now as - sem - bled be - fore you. May our di -
3. Grant to us in - sight, O God, for this time of de - ci - sion. May we dream
4. Break the suns rays in - to col - or, a rain - bow a - round us. Storm clouds though



now in your pres - ence, re - fresh - ing, re - deem - ing. Show us a - new
ver - si - ty here be a means to a - dore you. Wo - men and men,
chal - leng - ing dreams of both depth and pre - ci - sion. Speak through the dark.
real and near, are not e - nough to con - found us. Arched in the sky,



life in your breath - tak - ing view, love - ly be - yond all our dream - ing.
young, old and youth - ful a - gain, make us as one we im - plore you.
Dis - pel by light - ning's bright spark what - e - ver clouds dim our vi - sion.
beau - ty and prom - ise are high, giv - ing us hope to as - tound us.

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Apostles' Creed

Bishop Munib Younan
Together, let us confess our faith.

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

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

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

Commitments: Five Imperatives

The commitments are read by Lutheran and Catholic readers.

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

First Commitment: Catholics and Lutherans should always begin from the perspective of unity and not from the point of view of division in order to strengthen what is held in common even though the differences are more easily seen and experienced.



A candle is lit

Song: Give Us Light, Ecumenical Children's Choir

Charles Vas: India

The image shows a musical score for the song 'Give Us Light' in G major and 4/4 time. It consists of three staves of music. The lyrics are written below the notes. The first staff contains the lyrics: 'Jyo - thi dho, jyo - thi dho, jyo - thi dho, Pra - bhu. Give us light, Give us light, Give us light, O Lord.' The second staff contains: 'Jyo - thi dho light, Pra - bhu, jyo Give - thi dho light, Give us light, O Lord.' The third staff contains: 'jyo - thi dho, jyo - thi dho, Pra - bhu. Give us light, Give us light, O Lord.'

Words and music: Charles Vas, from *Sound the Bamboo*;
© 1990 Asian Institute for Liturgy and Music and the Christian Conference of Asia, Manila, Philippines.

2. Jii-va-n dho 3. Shan-thi dho

2. Give us life 3. Give us peace.

Second Commitment: Lutherans and Catholics must let themselves continuously be transformed by the encounter with the other and by the mutual witness of faith.

A candle is lit
Song: Give Us Light

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

A candle is lit
Song: Give Us Light

Fourth Commitment: Lutherans and Catholics should jointly rediscover the power of the gospel of Jesus Christ for our time.

A candle is lit
Song: Give Us Light

Fifth Commitment: Catholics and Lutherans should witness together to the mercy of God in proclamation and service to the world.

A candle is lit
Song: Give Us Light

Joint Statement

Introduction: *Bishop Helga Haugland Byfuglien*
Signing: *Pope Francis and Bishop Munib Younan*

Song: Many Are the Lightbeams (see next page)

Intercessory Prayer

Bishop Anders Arborelius

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

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

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

Sung Response: Kyrie

Jacques Berthier: Taizé, France

Ky - ri - e e - lei - son, e - le - i - son. (hum)

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

Song: Many Are the Lightbeams

Anders Frostenson: Sweden

Olle Widestrand: Sweden



1. Lå - gor - na är mång - a, lju - set är ett, lju - set Je - sus Kris - tus.
 1. Man - y are the light - beams from the one light. Our one light is Je - sus.
 1. Strah - len bre - chen vie - le aus ei - nem Licht. Un - ser Licht heißt Chri - stus.
 1. Mu - chos res - plan - do - res, só - lo u - na luz: es la luz de Cris - to.



Lå - gor - na är mång - a, lju - set är ett, vi är ett i ho - nom.
 Man - y are the light - beams from the one light; we are one in Christ.
 Strah - len bre - chen vie - le aus ei - nem Licht und wir sind eins durch ihn.
 Mu - chos res - plan - do - res, só - lo u - na luz que nos ha - ce u - no.

Music © Olle Widestrand, Källbacksgatan 1, S-554 46 Jönköping, Sweden. Swedish © Anders Frostenson Foundation Hymns and Songs, Stockholm, Sweden.
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2. Grenarna är många, stammen är en,
 stammen - Jesus Kristus.

Grenarna är många, stammen är en,
 vi är ett i honom.

2. Many are the branches of the one tree.
 Our one tree is Jesus.

Many are the branches of the one tree.
 We are one in Christ.

3. Gåvorna är många, kärleken en,
 finns i Jesus Kristus.

Gåvorna är många, kärleken en,
 vi är ett i honom.

3. Many are the gifts giv'n, love is all one.
 Love's the gift of Jesus.

Many are the gifts giv'n, love is all one.
 We are one in Christ.

4. Tjänsterna är många, Anden är en,
 Jesu Kristi Ande.

Tjänsterna är många, Anden är en,
 vi är ett i honom.

4. Many ways to serve God, the Spirit is one;
 servant spirit of Jesus.

Many ways to serve God, the Spirit is one;
 we are one in Christ.

5. Lemmarna är många, kroppen är en,
 Jesu Kristi kyrka.

Lemmarna är många, kroppen är en,
 vi är ett i honom.

5. Many are the members, the body is one;
 members all of Jesus.

Many are the members, the body is one;
 we are one in Christ.

2. Zweige wachsen viele aus einem Stamm.
Unser Stamm heißt Christus.
Zweige wachsen viele aus einem Stamm-
und wir sind eins durch ihn.

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

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

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

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

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

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

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

(Intercessions continued)

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

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

Sung Response: Kyrie

Bo e, skało i warownio nasza. Ochroniaj
uchod ców, tych, którzy pozbawieni s
domów i bezpiecze stwa oraz wszystkie
opuszczone dzieci. Pomó nam zawsze
chroni ludzk godno . Oka nam Swoje
miłosierdzie!

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

Sung Response: Kyrie

يا الله الخالق ، كل الكائنات تنن في توقعات وأماني
حوّلنا من الاستغلال ، علّمنا أن نعيش في انسجام مع
الخلق ، أرنا رحمتك

God creator, all creation groans in
expectation, convert us from exploitation.
Teach us to live in harmony with your
creation. Show us your mercy!

Sung Response: Kyrie

Nådens Gud, stryk och skydda dem som förföljs för sin tro på dig. Bevara alla som lider på grund av sin övertygelse. Ge oss mod att bekänna vår tro. Visa oss din nåd!

God of mercy, strengthen and protect those who are persecuted for faith in you and those of other faiths who suffer persecution. Give us the courage to profess our faith. Show us your mercy!

Sung Response: Kyrie

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

God of love, your son Jesus reveals the mystery of love among us, strengthen that unity that you alone sustain in our diversity. Show us your mercy!

Sung Response: Kyrie

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

Sung Response: Kyrie

The Lord's Prayer

Bishop Anders Arborelius

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

Blessing

Bishop Munib Younan

For all that God can do within us, for all that God can do without us,
R: Thanks be to God!

Papa Francisco

Por todas las personas en quienes Cristo vivió antes que en nosotros y nosotras, por todas las personas en quienes Cristo vive junto a nosotros y nosotras,
R: ¡Demos gracias a Dios!

Pope Francis

For all in whom Christ lived before us, for all in whom Christ lives beside us,
R: Thanks be to God!

Bishop Munib Younan

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

Papa Francisco

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

Pope Francis

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

Song: To Be Your Presence is Our Mission Here

Delores Dufner, O.S.B

Charles Villiers Stanford: U.K.



1. To be your pres - ence is our mis - sion here,
2. To be your pres - ence is our mis - sion bold,
3. To be your pres - ence is our mis - sion blest,
4. We are your heart, O Christ, your hands and voice,



to show com - pas - sion's face and lis - tening ear, to be your
to feed the poor and shel - ter home - less cold, to be your
to speak for all the bro - ken and op - pressed, to be your
to serve your peo - ple is our call and choice, and in this



heart of mer - cy ev - er near, al - le - lu - ia!
hands of jus - tice, right up - hold,
voice of hope, your love ex - pressed
mis - sion we, the church, re - joice,

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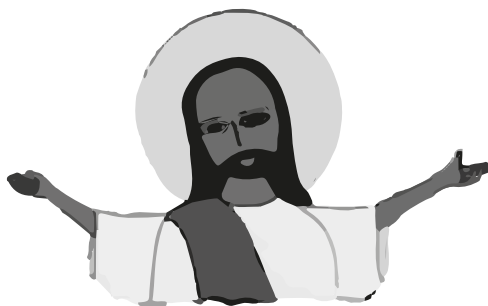
Song: Laudate Dominum

Jacques Berthier: Taizé, France

The musical score is written in 3/4 time and consists of two systems. The first system has a treble clef and a bass clef. The lyrics are: "Lau - da - te Do - mi - num, Lau - da - te Do - mi - num,". The second system also has a treble clef and a bass clef. It includes first and second endings. The lyrics are: "om - nes gen - tes Al - le - lu - ia. Al - le - lu - ia.".

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

Sing praise and bless the Lord. Sing praise and bless the Lord. People! Nations! Alleluia



ACT III ACROSS BORDERS

MALMÖ ARENA

Music: *Sandro Cavazza*

Cirkus Cirkör: excerpts from their performance "Limits"

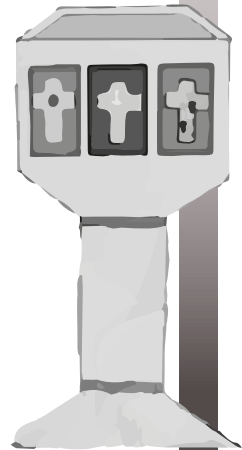
Music: *Sandro Cavazza with the Vega Choir*

Poetry and music on refugees

Music: *Malena Ernman*

Music: *Tensta Gospel*

Music: *Samuel Ljungbladh with choirs*



ACT IV TOGETHER IN HOPE

MALMÖ ARENA

Arrival

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

Song: Laudate omnes gentes

Psalm 117:1

Jacques Berthier: Taizé, France

Musical score for the first system of the song. It consists of a vocal line and a piano accompaniment line. The key signature is two flats (B-flat and E-flat), and the time signature is 3/4. The lyrics are: Lau - da - te om - nes gen - tes, lau - da - te Do - mi - num. Sjung lov - sång, al - la län - der, och pri - sa Her - rens namn!

Musical score for the second system of the song. It consists of a vocal line and a piano accompaniment line. The key signature is two flats (B-flat and E-flat), and the time signature is 3/4. The lyrics are: Lau - da - te om - nes gen - tes, lau - da - te Do - mi - num! Sjung lov - sång, al - la län - der, och pri - sa Her - rens namn!

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

Sing praises all you people, sing praises to the Lord.
Lob-singt, ihr Völker alle, Lob-singt und presit den Herrn.
Alabe, todo el mundo, alabe al Señor.
Louez Dieu tous les peuples, louez notre Seigneur.

Music: Jubilate, C.V. Stanford.

Greeting

Reverend Martin Junge

Prayer

Prayers are taken from Pope Francis' encyclical letter *Laudato si'*

Bishop Munib Younan

Let us pray! [brief silence]

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

Papa Francisco

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

R: ¡Amén!

Pope Francis

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

R: Amen.

Testimonies of our Common Hope

Testimony from India: *Ms Pranita Biswasi*

Song: *Misericordias Domini*

Jacques Berthier: Taizé, France

Mi - se ri - cor - di - as Do - mi - ni in ae - ter - num can - ta - bo.

The image shows a musical score for the song 'Misericordias Domini'. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one flat (B-flat) and the time signature is 7/8. The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are written below the treble clef staff. The score ends with a double bar line.

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

Let us pray! [brief silence]

All-powerful God, you are present in the whole universe and in the smallest of your creatures.

You embrace with your tenderness all that exists.

Pour out upon us the power of your love, that we may protect life and beauty.

Fill us with peace, that we may live as brothers and sisters, harming no one.

R: Amen!

Testimony from Colombia: *Msgr. Héctor Fabio Henao Gaviria*

Song: Bless the Lord

Jacques Berthier: Taizé, France

Bless the Lord my soul and bless God's ho - ly name.

Bless the Lord my soul. God leads me in - to life.

The musical score is written in 4/4 time with a key signature of one flat (B-flat). It consists of two systems of music. Each system has a vocal line on a treble clef staff and a piano accompaniment line on a bass clef staff. The lyrics are written below the vocal line. The first system ends with a double bar line and repeat dots. The second system also ends with a double bar line and repeat dots.

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

Let us pray! [brief silence]

God of love, show us our place in this world as channels of your love

for all the creatures of this earth, for not one of them is forgotten in your sight.

Enlighten those who possess power and money that they may avoid the sin of indifference,

that they may love the common good, advance the weak,

and care for this world in which we live.

The poor and the earth are crying out.

O Lord, seize us with your power and light, help us to protect all life, to prepare for a better future, for the coming of your kingdom of justice, peace, love and beauty.

R: Praise be to you! Amen!

Testimony from Burundi: *Ms Marguerite Barankitse*

Song: Bless the Lord

Let us pray! [brief silence]

Father, we praise you with all your creatures.
They came forth from your all-powerful hand;
they are yours, filled with your presence and your tender love.
Praise be to you!

Son of God, Jesus, through you all things were made.
You were formed in the womb of Mary our Mother, you became part of this earth,
and you gazed upon this world with human eyes.

Today you are alive in every creature in your risen glory.

Praise be to you!

Holy Spirit, by your light you guide this world towards the Father's love
and accompany creation as it groans in travail.

You also dwell in our hearts and you inspire us to do what is good.

R: Praise be to you! Amen!

Testimony from South Sudan/Kenya: *Ms Rose Lokonyen*

Song: Misericordias Domini

Let us pray! [brief silence]

O God of the poor, help us to rescue the abandoned and forgotten of this earth,
so precious in your eyes.

Bring healing to our lives, that we may protect the world and not prey on it,
that we may sow beauty, not pollution and destruction.

Touch the hearts of those who look only for gain at the expense of the poor and the earth.
Teach us to discover the worth of each thing,
to be filled with awe and contemplation, to recognize that we are profoundly united
with every creature as we journey towards your infinite light.
We thank you for being with us each day.
Encourage us, we pray, in our struggle for justice, love and peace.
R: Amen!

Responses

Bishop Munib Younan

Song: Give Us Light (India)

Charles Vas: India

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

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

Music: *Malena Ernman with choirs*

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

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

Call to Action

Testimony from Syria: *Bishop Antoine Audo of Aleppo*

Presentation: *Stefan Löfven, Prime Minister of Sweden, and others*

Music: *The soloists, choirs and the assembly.*

Blessing and Sending

His Holiness Pope Francis and LWF General Secretary Reverend Martin Junge

Papa Francisco

¡Dios tenga piedad de nosotros y nos bendiga, y haga brillar su rostro sobre nosotros!

R: ¡Amén!

Reverend Martin Junge

Bendice, oh Dios, a toda la creación, y que se conozcan tus caminos en la tierra, [y] entre todos los pueblos tu salvación.

R: ¡Amén!

Papa Francisco

Dios, Padre, Hijo, y Espíritu Santo (+), bendícenos junto a toda la creación. Dios nos guarde en su camino del conflicto a la comunión.

R: ¡Amén!

Reverend Martin Junge

¡Vayan en paz y den testimonio y servicio en común!

R: ¡Demos gracias a Dios!

Pope Francis

God be gracious to us and bless us and make his face to shine upon us!

R: Amen!

Reverend Martin Junge

Bless all creation, O God, and make your ways be known upon earth, your saving power among all peoples.

R: Amen!

Pope Francis

God, Father, Son and Holy Spirit (+), bless us and all creation. God keep us in his way from conflict to communion.

R: Amen!

Reverend Martin Junge

Go in peace in common witness and service!

R: Thanks be to God!

Song: La paz del Señor

Anders Ruuth: Sweden-Argentina

La paz del Se - ñor, la paz del Se - ñor, la paz del Re - su - ci - ta - do:
 The peace of the Lord, the peace of the Lord, the peace of the ris - en Lord Je - sus,
 Be - wah - re uns, Gott, be - hü - te uns Gott, sei mit uns auf un - sern We - gen.
 La paix du Sei - gneur, la paix du Sei - gneur la paix du Res - su - sci té.

1. la paz del Se - ñor a ti ya mí a to - dos al - can - za - rá.
 1. the peace of the Lord is for you and for me, and al - so for all of God's chil - dren.
 1. Sei Quel - le und Brot in Wü - sten - not, sei um uns mit dei - nem Se - gen.
 1. la paix du Sei - gneur à toi et à moi et à tous se - ra don - née.

Melody and Spanish © Anders Ruuth. German Eugen Eckert © Stübe Verlag, München.
 English Gerhard Cartford. © Lutheran World Federation, Geneva, Switzerland.

2 se hace presente ahora y aquí
 apréstate a recibirla.

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

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

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

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

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

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

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

Departure

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

The organizers wish to thank the following persons for their contributions.

Presenter

Kattis Ahlström

Actor

Monirah Hashemi

Cirkus Cirkör

Sandro Cavazza

Edvin Hjertquist, Drums
Laszlo Dancs, Bass
Oskar Ottosson, Keyboard
Andréas Ehmke, Baritone Saxophone
Hannes Persson, Trombone
Jonathan Jennessjö, Trumpet

Cariola Rosdotter Eriksson, Yoik

Malena Ernman

Mats Bergström, Guitar

Tensta Gospel

Micke Haglund, Conductor
Jonatan Allgulin, Drums
Oscar Calle Broberg, Guitar
Erik Jonson, Bass
Anderas Hemström, Keyboard

House Band

Johan Gund, Keyboard
Kristofer Sundström, Base

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

Samuel Eriksson, Church Organ
Leif Nahnfeldt, Music Director

Choirs

St Peter's Singers
Lund's Boys Choir
Copenhagen Boys Choir
Boys Choir of Fredrik Church
Uppsala Cathedral's Girls Choir
Diocesan Choir of the
Catholic Diocese of Stockholm
Vega Choir
Hyllie Gospel Choir
Tensta Gospel Choir
Korinterna
St. Thomas Choir
Cathedral Choir (Lund)
Ecumenical Choir
(from Lund and Malmö)
Ecumenical Children's Choir
(Lund and Malmö)

Choir Conductors

Margareta Raab
Egil Kolind

Cedwin Sandanam
Elisabeth von Waldstein
Maria Green
Kerstin Larsson
Stina Wennberg

Musicians at the Cathedral

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

THE SALVADORAN CROSS

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

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

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

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

All actions and symbols in this image point to Christ, his life, death and resurrection. The arms of the faithful are raised in thanksgiving for what God is doing.

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

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

Christian Chavarria Ayala

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

CARITAS INTERNATIONALIS



Caritas Internationalis was created in 1951. It is present in 200 countries and territories. As the official humanitarian and development organization of the Catholic Church, Caritas serves the poor, vulnerable and excluded, regardless of race or religion.

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

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

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

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

The project "Education for students in Aleppo" focuses on access to further education for school pupils and university students. This includes vocational training, tutoring classes, recreational activities and financial support.

LWF WORLD SERVICE



LWF World Service is the internationally recognized humanitarian and development arm of The Lutheran World Federation, a communion of 145 Lutheran member churches in 98 countries. It is a founding member of ACT (Action by Churches Together) Alliance.

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

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

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

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

Its humanitarian assistance is combined with development work, especially in long-term refugee situations. LWF World Service provides protection, primary and secondary education, vocational

training and support in establishing livelihoods. Although it focuses aid on those who need it most – like children, women and mothers, the elderly and people living with disabilities – it serves all people, irrespective of ethnicity, religion or gender.

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

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

Global hosts: The Lutheran World Federation
Pontifical Council for Promoting Christian Unity
Local hosts: Church of Sweden
Catholic Diocese of Stockholm
Local parishes

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