

Types of Lutheran confessional-cultures
in German, Swedish and Estonian comparison:
Concepts of Ecumenism
and Construction of civil-religious boundaries

The project aims at a theological typecast of Lutheran cultures of confessions. This typecast shall be reached through comparative case studies of (North East) German, Swedish and Estonian concepts of Confession and Ecumenism. In the course of the whole project „Baltic Borderlands“ there are three main aims:

(1)

The sociological construction of a „Nordic“ type of „Euro-Religion“ by Grace Davie and its reception in recent ecclesial self-definition in Sweden by Anders Bäckström are the project's backdrop. They are stating the example of a current religious and cultural creation of a new ‚borderland‘ of civil-religious and ecclesial self-depiction. Exemplary is the refiguration of „old“ boundaries in „new“ boundaries, especially the boundaries of the present „Nordic“ as British-Scandinavian-Anglican in contradiction to the former „Nordic“ as Scandinavian-German-Lutheran. There is also the hypothesis that a transformation of former cultural-religious frontiers into more permeable boundaries takes place. Embedded in this is the ecumenic reorientation and opening of the Estonian Lutheran church versus its situation before the year 1989. (The Lettish Lutheranism is a counter-example). The Estonian Lutheranism is ecumenically orientated to both confessional cultures and civil-religious types, the British-Scandinavian-Anglican and the German-Lutheran (besides the internal orientation to Russian-Orthodoxy).

(2)

This socio-religious typecast of boundaries correlates with the ecclesiastical self-concept of Swedish, Northern-German and Estonian churches in their according civil-religious contexts. These institutional self-concepts are analysed and typecasted under *theological aspects, e.g. doctrinal aspects, ritual aspects and aspect of cultural memorial*. In particular it shall be analysed which religious-cultural and theological factors are relevant for the definition of

- a lutheran Post-State church („Post-Staatskirche“) (Sweden),
- a lutheran Folk Church („Volkskirche“) (Northern Germany)

- a lutheran Diaspora Church (,Diasporakirche') (Estonia).

To what extent do *ecclesial concepts* of a Swedish-Lutheran, Northern-German-Lutheran, Estonian-Lutheran reflect types of *confessional cultures*? To what extent do types of confessional cultures reflect *types of ,Euro-Religion'* explicitly and critically? Is there any German and Baltic Type of Euro-Religion at all?

(3)

Finally there are two concepts of a transboundary *ecumenism*, embracing ritual, doctrinal, memorial and institutional forms of ecclesiastical community. These two concepts of *transboundary ecumenism* shall be examined in terms of „ecumenism“ in the Baltic Sea region. Is there any overlapping ‚Baltic Sea ecumenism‘? Does it include a genuine and consistent space-concept? How is it influenced by confessional-cultural differences and types, by ecclesial concepts and by civil-religious boundaries?

In the centre of attention is

(3.1) the so-called *Porvoo–ecumenism*, that means the ecclesiastical community between Swedish-Lutheran, Estonian-Lutheran and British-Anglican churches since 1992. The Porvoo-ecumenism is concentrated around the *Episcopalian* constructions of church constitution.

In the centre of attention is

(3.2) the *Lutheran ecumenism* in the Baltic Sea region between Northern-German, Swedish and Estonian churches. It is orientated primarily at the *doctrinal construction of a „common Lutheran“*. The forthcoming Memorial of the German Reformation in 2017 and it's predecessor, the so-called ‚Lutherrenaissance' in the 20th century are subjects of research.