

**Rev. Berit Lånke**

## **EUROPEAN GREEN PILGRIMAGE NETWORK**

### *Comparative observations of Pilgrimages in Romania and Norway based on theological, environmental and tourism aspects*

Thank you so much for inviting us to this city of Suceava. I often regard Romania as my second home and in particular this Northern part of the country. I have brought many groups with different kinds of people to these most beautiful surroundings of nature, culture, traditions, monasteries and not at least a very nice people.

My relation with Romania has come through the Church, mainly the Romanian Orthodox Church, but also the Lutheran Churches and some friends in the Catholic Church. I came here just a few years after the revolution in 1989 together with the Conference of European Churches (CEC), which is a fellowship of some 115 Orthodox, Protestant, Anglican, and Old Catholic Churches from all countries of Europe working together with the European Catholic Bishops Conference. The CEC was very important for the Churches in the East European Countries both during and right after the Communist time. I both worked for this organisation and was onboard some commissions, especially the Commission on Churches in Dialogue, which also became quite important for the joint work on pilgrimage that we started a few years later.

The first time I came in 1994, I was introduced to places like Sinaia Monastery (Orthodox) and the Black Church (Lutheran). These are beautiful examples of Romanian spirituality and culture, but in 1996, when I for the first time was introduced to the painted monasteries of Bucovina, here in the North, I felt that I had come into the courtyard of the Paradise. We were here on the invitation of the Metropolitan of Iasi, today His Beatitude Patriarch Daniel, with the Commission Churches in Dialogue from the CEC, and for the first time we really had pilgrimages on the agenda. After the meeting we travelled to many of these monasteries and even if the rain was pouring down, the monasteries had this breath of peace; it was so beautiful and the most perfect pilgrim destinations. I already started to envision walks along routes between the monasteries.

### **EUROPEAN PILGRIMAGE 2000+**

Under the umbrella of the Conference of European Churches, we had now introduced a common project for the churches of Europe, focusing on pilgrimages, called the European Pilgrimage 2000+. The idea was to have a low profile celebration of the 2000 years after Christ's birth by placing a highlight on pilgrim places that for different reasons had fallen out of use or had been difficult to reach. The five places we picked were Thessaloniki/Greece, St. Olav/Trondheim, St. Andrews/Scotland, St. Paraskeva/Iasi during year 2000 and finally different places in the Czech Republic in year 2001.

It was a project that gave us an interesting insight in the different pilgrim-traditions or lack of such around in Europe.

I was the project manager for the European Pilgrimage 2000+ and on the way to this event, I travelled to meet people at the places and to get the endorsement from the Church leaders.

On this journey, or I could rather say pilgrimage, I learned and experienced more about pilgrimage theology than I ever did when I studied theology at our Lutheran faculty in Norway.

I think it is fair to say that the different theological approach in our churches to holiness, holy people, holy places, pilgrimages, saints and relics is at the root of the different approach to the idea of pilgrimages.

It will go absolutely too far to develop any kind of in depth theology here, and probably uninteresting for most of you. I will just give you some glimpse that may give you a better understanding of why our pilgrimage ideas and praxis has come out so differently. Just in brackets to say that there is no need for us to be uniform, we should rather learn from each other to acknowledge our uniqueness.

### **What I have learned and experience from the Orthodox:**

I am not at all an expert of the theology on pilgrimages and saints, but I have learned and experienced a few things:

Even if I had worked since the early 1980's with the renewal of pilgrimages in Norway, with a clear focus of the reintroduction of the legacy of St. Olav, his martyrdom and his sainthood and the goal for our pilgrimages, the Nidaros Cathedral as St. Olav's shrine, I could not really envisage a pilgrimage without a long route to walk.

However, the first time I understood the deep difference between our Church tradition and the Orthodox tradition was on a pilgrimage to St. John of Rila in Bulgaria on his feast day, 19<sup>th</sup> October. He is the greatest venerated saint in Bulgaria.

I was invited to a pilgrimage to the monastery of St. John of Rila in connection with his Feast, and because we had a short time and the way from Sofia was rather long I understood that we could not walk, but I was really surprised when I discovered that everybody arrived by car. The only pilgrimage by foot was a few meters liturgical procession from down the hill to the gate of the monastery.

But the most enlightening moment was when I found myself standing in the Church, guided by one of "my" Orthodox priests, in the huge queue waiting to touch the relics of St. John. I was literally standing on my feet the whole night in the church. And I realised that the big achievement here was not me walking far across mountains with my backpack, but it was a holy moment of encounter with the Holy God and Saviour, the holy Saint and Saints; and thereby the Holy Church from eternity to eternity, and there I was included!

And that was even more visible when I came here, for the first time to the St. Parascheva Feast in Iasi in 1999. Nobody was talking about how and along which routes they had arrived in Iasi. They did not all speak about kilometres. The idea was to be in Iasi, and to stand in the queue to pass the relics of the beloved St. Parascheva; or to climb the stairs up to the Cathedral on your knees to underline your humble arrival at the holy place. The veneration of the Saint is the focus of this pilgrimage.



**The procession of the St. Paraskeva relics, year 2000**



**Passing the relics of St. Paraskeva, year 2000**



**The queue to pass the relics during the St. Paraskeva Feast, year 2000**

In a little book, dedicated to St. Paraskeva in the year 2000, His Beatitude Daniel, the Patriarch of Romania, writes: *“Religious pilgrimage is a constant state for humanity. There are numerous reasons for pilgrimage and there is a deep spiritual significance when it is lived out properly and correctly understood. The pilgrim is a person who desires to visit and venerate biblical holy places, the tombs of martyrs, relics of saints, miracle-working icons or places where famous spiritual fathers are living.”*

It is the holy place and the encounter with the Holy God, and the holy people, living or dead, that is the goal for a spiritual pilgrimage.

### **THE ROMAN CATHOLIC CHURCH**

Also the Roman Catholic Church has a similar approach to pilgrimages and pilgrim places as the Orthodox.

In the document “The Pilgrimage in the Great Jubilee”, which was sent from the Vatican to the whole Catholic world at the event of year 2000, it is expressed like this:

*“Pilgrimages, a sign of the condition of the disciples of Christ in this world, have always held an important place in the life of Christians.*

*In the course of history, Christians have always walked to celebrate their faith in places that indicate a memory of the Lord or in sites representing important moments in the history of the Church. They have come to shrines honouring the Mother of God and to those that keep the example of the saints alive. Their pilgrimage was a process of conversion, a yearning for intimacy with God and a trusting plea for their material needs. For the Church, pilgrimages, in all their multiple aspects, have always been a gift of grace.*

*In contemporary society, which is characterized by intense mobility, pilgrimages are experiencing a new impetus. To offer a suitable response to this reality, the pastoral care of pilgrimages must be able to avail of a clear theological foundation that explains it and develops a solid and permanent praxis in the context of general pastoral care. It is necessary to keep in mind, first of all, that evangelization is the ultimate reason for which the Church proposes and encourages pilgrimages, such that they are transformed into an experience of deep and mature faith.”*

### **THE LUTHERAN THEOLOGY’S IMPACT ON THE CULT OF ST. OLAV.**

#### **PILGRIMAGES IN NORWAY AND OTHER PLACES WHERE THE LUTHERANS (AND OTHER PROTESTANTS) TOOK OVER THE CHURCH AFTER THE REFORMATION IN 15<sup>TH</sup> CENTURY.**

It was Martin Luther’s pilgrimage to Rome where he saw the misuse of this important and beautiful church tradition, especially by the use of indulgences that made him so upset that he started the whole reformation process.

The reformation reached the shores of Norway in the year 1537 when the last Roman Catholic Archbishop Olav Engelbrektson had to flee the country; He tried to take the relics of St. Olav with him, but he failed.

This was the end of all pilgrimages to St. Olav’s shrine as it happened to many more important pilgrim places in the Northern part of Europe.



**The Nidaros Cathedral, St. Olav’s Shrine**

### **LUTHERAN THEOLOGY ON PILGRIMAGES AND VENERATION OF SAINTS**

- *It is certain that we have not been commanded to make pilgrimages, nor are they necessary, because we may obtain forgiveness and grace in a better way and may omit pilgrimages without sin and danger. Why do they neglect their own parishes, the Word of God, their wives and children, etc. and pursue these unnecessary, uncertain, harmful will-o’-the-wisps of the devil? (The Schmalkaldic Articles, part II, art. II, § 18).*
- *Confessio Augustana says: Our churches teach that the remembrance of saints may be commended to us so that we imitate their faith and good works according to our*

*calling [...] However, it cannot be proved from the Scriptures that we are to invoke saints or seek help from them. "For there is one mediator between God and men, Christ Jesus" (1 Tim. 2:5), who is the only saviour, the only highpriest, advocate, and intercessor before God (Rom. 8:34). He alone has promised to hear our prayers (Apology of the Augsburg Confession, XXI, §1ff).*

- *Our Confession approves giving honour to the saints. This honour is threefold. The first is **thanksgiving**: we should thank God for showing examples of his mercy, revealing his will to save men, and giving teachers and other gifts to the church. Since these are his greatest gifts, we should extol them very highly; we should also praise the saints themselves for using these gifts, just as Christ praises faithful businessmen (Matt. 25:21, 23). The second honour is the **strengthening of our faith**: when we see Peter forgiven after his denial, we are encouraged to believe that grace does indeed abound more than sin (Rom. 5:20). The third honour is the **imitation**, first of their faith and then of their other virtues, which each should imitate in accordance with his calling. Our opponents do not require these real honours; they only argue about invocation, which, even if it were not dangerous, is certainly unnecessary (Apology of the Augsburg Confession, Art. XXI §§ 4-7).*

## **THE WAY**

So when we now start to work with pilgrimages again in the Lutheran Church and other Protestant churches, in our time, it was easier in the beginning to separate the way from the saints and the holy places, the shrines, the cathedrals. This is the reason why we have been so focused on the WAY and less on the goal. It is also fair to say that some just saw the old pilgrim paths as a means for new tourism business without any regard to any form for spirituality.

The way and the walk were given a meaning of their own also in the medieval tradition, but that was inseparably connected to the goal, to the holiness of the place, repentance and surrender to God. **The walk was and is a way to approach the Holy in a slowly way, as well as standing in a queue, waiting to reach the Holy.**

That was also the case for the shrine of St. Olav and the destination for the medieval pilgrims in Norway and the Northern countries.

However, as I already have mentioned: For us in the Lutheran Church in Norway, it was far much easier to relate to the WAY, than to the GOAL when we started to work with pilgrimages again.

We also took the example of the route Santiago de Compostela (SdC), the Camino, which seemed to become a constantly greater success:

- The way is the goal for the EU, the region of Galicia, the state of Spain according to financial investments
- The routes to the Santiago de Compostela are developed as walking routes the last 30 -40 years as an economic development plan, but also as a re-evangelization strategy from the Vatican.

- In 1970 only 68 registered pilgrims arrived to SdC, in 1980 the number was 209, in 1990 came 4.918 pilgrims, in 2000 (which was declared a holy pilgrim year from the Vatican) 55.004 pilgrims were registered; the holy year 2010 272.135 pilgrims came. In 2011 (an "ordinary" year) 183.366 pilgrims arrived in Santiago de Compostela.
- In 1987 the Camino became the first European Cultural Route under the Council of Europe
- The route is constantly prolonged and developed all over Europe
- In 1997 the Via Francigena was rewarded the status as European Cultural Route
- In 2010 the Route of St. Olav Ways was rewarded the status as European Cultural Route

### THE ORIGIN OF THE EUROPEAN PILGRIMAGE TRADITION

We have often called the pilgrim routes the blood vessels of Europe, as they are all over following the paths where people migrated, merchants brought their goods and warriors went to war. Everything came along these routes, also the Christian faith.

Taken out of its context, I would like to quote an old friend who said this about pilgrimages in Europe:

*We can say that the pilgrimage entered the European culture in general as an imprint of the Christian ideal. "The pilgrims' paths" can be considered a "prior policy" to the European Union. Through them, people approached and understood cultures, spirituality in a peaceful way. They joined European capitals before the idea of an enlarged Europe. (Rev. Dan Sandu PhD, Iasi, Romania)*

The word "pilgrim," derived from the Latin *peregrinum*. It conveys the idea of wandering over a distance, but it is not just aimless wandering. It is a journey with a purpose, and that purpose is to honour God.

Pilgrimage is the oldest form for "tourism". It was to get to a place, but not any place. For the young Christian Church the pilgrimage was an encounter with the Saints who were holding the Church together. The main idea was not to walk, but to get there. **TO BE THERE!** The pilgrims longed for the places where they could worship with the holy ones, both the living and the dead.

It was actually a necessity for the Church's survival to hold on to the places of Jesus' life, suffering and resurrection, as well as the places of the martyrs of the Church. These were the places where God's Kingdom was closer than any other places.

The first Christians were familiar with pilgrimage because it has a long history in the **Jewish religion**. Once the temple was built at Jerusalem (ca. 957 B.C.), all Jewish men were obliged to present themselves at it for the Jewish feasts of *Pesach* (the Feast of Unleavened Bread, or Passover), *Shavu'ot* (the Feast of Weeks, or Pentecost), and *Sukkot* (Feast of Tabernacles, or Festival of Ingathering). On their way to the Temple, they would sing from the book of Psalms 119-133. These feasts are called, "Pilgrimage Festivals" by the Jews. Jesus was himself a pilgrim, together with his parents, to the Temple. Moreover, Jesus was also a pilgrim, mentioned as the peregrinus, the only foreigner who did not know what has

happened in Jerusalem, as it was described in the biblical story about the men who walked to Emmaus and met Jesus on the way (Luke 24).

We have several witnesses of the different ways to the pilgrim goals:

**Egeria's Travel:** Egeria was probably a noble lady, a nun or even an abbess, who travelled to the most important destinations in the eastern Mediterranean between 381 and 384 AC. She wrote about her travels and is one of the earliest descriptions of pilgrimages to the Holy Land and beyond. She describes how important the holy places are, but moreover how important it is to meet the local Christians and to worship with them.

**Via Francigena:** At the end of the 10th Century, Sigeric, the then Archbishop of Canterbury, travelled the *Via Francigena* to Rome to be blessed by the Pope and, on the return journey to Canterbury he made a detailed record of his route and his stops.

**St. Olav Ways:** Adam von Bremen year 1070 was the history-writer of the Archbishop of Hamburg/Bremen. He followed the bishop on his visitation to the countries in the far North and describes how to go on a pilgrimage to St. Olav's shrine in Trondheim.



JERUSALEM – THE MOST IMPORTANT PILGRIM GOAL FOR THE THREE MONOTHEISTIC RELIGIONS:

Judaism, Christianity and Islam

## THE LIVING STONES

Today there is a focus on what we call the **LIVING STONES**, who are the people who live and worship on the place. Many of these places are troubled, only to mention the Middle East and the Holy Land. At these places we focus not only on the departed Saints, but the living ones, with whom we meet and worship. In Palestine we have been involved in a tourism project called **PILGRIMAGE FOR TRANSFORMATION**, a **COME AND SEE TOURISM**.

## GREEN PILGRIMAGE

The idea behind the **European Green Pilgrimage Network** (EGPN) was initially that religious and secular partners together should promote a greening process – from green transport providers to alternative energy experts, local authorities, academic institutions environmental organisations and other stakeholders should be encouraged to come into

discussion and partnership with religious groups to promote all aspects of greening pilgrimages.

The cities involved in the network were to give an overview of their greening policies and the religious partners were to give a theological sketch of their theology on the creation and environment. (See attachment I,II,III for the documents from Trondheim's participation in GPN)

It has been an attempt to make a conflict between pilgrimage and tourism based on the misunderstanding that religious aspects will lose its holy content if it has anything to do with business, products and marketing. This is a large misunderstanding; God gave us the creation to care for it and to make our living from it. The care for the creation implies use of the creation (Genesis 1-2). Thus it is our duty to make sure that people will have a possibility to make a living for themselves and their families. A green and responsible pilgrimage tourism may give people along the routes or at the holy places a new opportunity to make a living. In Norway we have interesting examples of people in the country side whose income from their pilgrim accommodation is the little extra that makes it possible to live a comfortable life and thereby contribute to keep the agricultural landscape at the place intact. In Romania it is interesting to see how enterprises have grown along the routes and in the small villages surrounding the old, important and beautiful monasteries and how the monasteries seem to have adapted or struggle to adapt, to the growth of both pilgrims and tourists in an interesting way.

As far as I can see the tourism industry in Romania should look to the Church and monasteries and support them because they are the beating hearts of the **religious and authentic tourism** in Romania. It would not be the same with empty churches and monasteries. Besides, this most of the monasteries are running farms that are ecological and green and thus may be able to accommodate pilgrims in a **slow tourism** manner. This may also help the surrounding locals to build small enterprises that match the green and **slow tourism** idea.

A **green and responsible** tourism industry should make use of the local small and medium size enterprises to make sure that they have an income that give them a descent life where they are, instead of using the large, international tour operators who leave nothing but dust and garbage behind. Is should even more be so for religious tourism and pilgrimages.



Local food in Romaia



Local food in Norway

**AUTHENTIC TOURISM, SLOW TOURISM, EXPERIENCIAL TRAVEL 2016, TRANSFORMATIVE TOURISM TREND 2017**

The above paragraph has mentioned a lot of key words for different tourism trends. These different terms have been used to differentiate mass tourism from a more responsible and environmentally friendly tourism according to different environmental, social and political movements throughout the time since the 1980's when we gradually had got a clearer understanding of the increasing challenges of poverty and environmental issues in the World.

It is quite interesting to realize that these new trends become more and more like our idea for pilgrimages: Today the World Tourism Organisation (UNWTO) can tell us that more than 330 million people go on pilgrimage every year. In addition the newest tourism trend for 2017 is the "transformative travel trend" according to new research conducted by Adventure Travel Trade Association (ATTA) in conjunction with researchers from East Carolina University. (ATTA: *Seeking Personal Growth, New Destinations and Immersive Culture*). The transformative travel trend is travel motivated and defined by a shift in perspective from authentic tourism and experiential travel to self-reflection and development, and a deeper communion with nature and culture.

The important stages of a Christian pilgrimage have always been the departure (the decision to go), the journey and the arrival at the goal and the coming home. We also used to say about the old pilgrims that when they arrived home they should have lost at least one prejudice and got at least one new idea. A pilgrim will have undergone a transformation (which also has a theological dimension).

The above mentioned research by the ATTA: *Seeking Personal Growth, New Destinations and Immersive Culture* underlines the following that also matches the idea of pilgrimage in a very interesting way and make it a "modern up-to-date tourism":

*Much of TTC's research stems from cofounder and vice president of travel products at Nomad Hill Michael Bennett's doctoral study, which examines the elements of adventure travel that lead to deeper transformations. He identified a three-phase process consisting of the departure, the initiation, and the return—the "hero's journey"—where travelers venture into the unknown to learn wisdom from cultures and places outside their own, returning home to implement this knowledge, ultimately changing their lives and the lives of others around them. It's this post-travel action that separates experiential travel from transformational travel. "We're at a point where the planet needs a higher consciousness, and transformational travel can give us that," says cofounder of TTC and founding president and CEO of Wildland Adventures Kurt Kutay. "It's the step beyond authenticity and experiential travel we need."*

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*"Transformational travel is what lies on the other side of authenticity and experiential travel, and it's what happens when people are pushed out of their comfort zones and find the courage and strength to overcome challenges—physical, psychological, or emotional," says president and CEO of Butterfield & Robinson Norman Howe. In our often superficial, hyper-connected world—a landscape where the merits of a vacation are measured by Instagram likes rather than actual impact—it's perhaps no wonder that the traveler of 2017 will be looking for a deep shift that lasts long after the physical journey ends.*

I think it is wise to listen to these trends. My assertion will therefore be that there is no real pilgrimage without a spiritual dimension, without an encounter with others and yourself and an experience of the Holy.

A pilgrim should find the courage to be challenged by the spirituality belonging to the specific pilgrimage, being a religious person or not, to be able to return home as a transformed person with a deep shift that lasts forever.

## PAX ET BONUM



**Pilgrimage is a physical as well as a spiritual challenge, here walking across the Norwegian mountains.**

Attachment I



**DEN NORSKE KIRKE**

Nidaros biskop

### ***The Green Pilgrim City Charter between the Mayor of Trondheim and the Bishop of Nidaros***

The City of Trondheim is the northernmost pilgrimage goal of the medieval Christian hemisphere. The patron saint of Norway, King Olav Haraldsson, was buried here in 1030, after having been killed at the battle of Stiklestad. August 3<sup>rd</sup> 1031 he was declared a saint and a martyr and the pilgrimages to his shrine started immediately.

Since 2008 the Municipality of Trondheim has been participating in a national energy and climate program called "Cities of the Future". The Green Pilgrimage Cities project in Trondheim will be integrated in the Cities of the Future program.

The pilgrimage path to Trondheim is awarded the status as European Cultural Route under the name "The Route of St. Olav ways". This cultural route is a network of pilgrimage paths leading through various beautiful landscapes to the Nidaros Cathedral and the City of Trondheim.

Walking on this pilgrimage path we are constantly reminded of the beauty of the Creation, the cleanness of the land and water, the silence and the many species living along the route. It is obvious that that this landscape is extremely vulnerable for any kind of exploitation and abuse.

Arriving in Trondheim the pilgrims are met by a beautiful green city and a cathedral surrounded by the river, Nidelven.

At the river bank we find the St. Olav's well which is said to be the well that sprang out of the soil when they opened the grave of St. Olav one year after he was martyred at Stiklestad, July 31th, 1030.

The water of this well is still drinkable as it is coming up through the fountain.

This well serves as an example of one of the most threatened parts of the Creation, namely the water. Also in a country like Norway, where water use to be clean and sufficient, we experience how human vast and pollution threaten the sea, lakes and rivers. Water is a basic need for all pilgrims, without clean drinking water the pilgrimage is not possible.

At a pilgrimage goal the reception of pilgrims is of vital importance both for the spiritual and the material well-being of the pilgrims.

In Trondheim the Municipality and the Church have joined hands, also in cooperation with other bodies, to make the stay as comfortable for pilgrims as possible. It is a constant focus on possibilities for improvement, not at least with a focus on environmental issues.

In the city of Trondheim there are several communities, schools, businesses, organisations, congregations, festivals, public bodies and more that have received Green Certificates. This is also the case for the Cathedral congregation and the Diocese and Bishop's administration.

The Municipality and the Church has been involved in the establishment of the Nidaros Pilgrimage Centre which is a beautifully located property where pilgrims may receive the pilgrimage credentials, care, food and accommodation. There is a constant focus on how to improve green issues in this centre which is situated in an old building with a lot of challenges. The warm atmosphere and the

caring staff, all from the pastor to kitchen and cleaning assistants, are encouraged to create an environmentally friendly place for the pilgrims.

The National Pilgrimage Centre, which recently is established in Trondheim, is also dealing with environmental issues as an integral part of the issue on responsible and fair travel.

Together we commit ourselves as Municipality of the City of Trondheim and the Diocese of Nidaros, the Church of Norway to:

- build a strong awareness of the challenge of the Creation along our pilgrimage path and in the City of Trondheim
- struggle for sustainable development and equitable distribution of our common resources of the Earth by continuing our efforts in promoting Fairtrade products
- organise our pilgrimages with as little cost to the planet as possible
- stay on our pilgrimages in places where resources are used wisely and carefully
- encourage green certification of restaurants and places where pilgrims eat as well as the hotels, guest accommodation and the Nidaros Pilgrimage centre where the pilgrims stay
- continue our efforts in recruiting and certifying schools, kindergartens, businesses, faith communities, pilgrimage centres and more for several kinds of green certificates
- work for a city that leaves a positive footprint on this Earth
- to aim for a cooperation on the production of a green map which includes initiatives by the City and the Church in Trondheim
- share knowledge and experience on greening with other green pilgrim cities in the Green Pilgrimage Network and to receive information about their best practice examples

Attachment II

## **Amendment to the Green Pilgrim Charter Municipality of Trondheim, Norway**

### *THE GREEN PILGRIM PROJECT AND THE CITIES OF THE FUTURE-PROGRAM*

Since 2008 the Municipality of Trondheim has been participating in a national energy and climate program called "Cities of the Future". The program embraces the 13 largest cities in Norway together with relevant governmental agencies, the private sector and NGOs. One important aspect of the program is collaboration and partnerships between different types of actors in order to improve the likelihood of achieving established environmental goals. The green pilgrim cities project in Trondheim will be integrated with our existing efforts in the Cities of the Future program. It will also be integrated with our regular work on promoting Trondheim and the Trøndelag region as a pilgrim target.

### *FOCUS AREAS IN THE GREEN PILGRIM CITIES PROJECT*

The focus areas in the Green Pilgrim Cities Project will to a large degree correspond with the focus areas in the Cities of the Future program: Area use and transportation, energy use in buildings, waste reduction and consumption issues, as well as adaptation to climate change. An important environmental target for the Municipality of Trondheim is to reduce the emissions of greenhouse gases by 25% in 2020 compared to 1991.

In the Green Pilgrim Cities Project, the Municipality of Trondheim will particularly work with the following issues:

- Work for improving information to the public about how to have a sustainable stay in Trondheim, including pilgrim visits to the city
- Continue our efforts in promoting Fairtrade products. Trondheim achieved the status of a Fairtrade-City in 2009
- Continue our efforts in recruiting and certifying SMBs according to the Environmental Light-House-certification system
- Continue our efforts to inspire, motivate and support schools and kindergartens in their work for sustainable development, using creative ways of meeting the environmental challenges (Children's Green City-project)
- Work for increasing the number of pilot building projects in Trondheim that fulfil the environmental and climate standards set by the Cities of the Future program (both new buildings and refurbishment projects)
- Continuously working for improving the environmental/carbon footprint of the activities of the Municipality (The Municipality is certified according to the ISO 14001-environmental standard)
- Contribute to environmental events and campaigns such as Earth hour, United Nations Earth Day and mobility week

Attachment III



**DEN NORSKE KIRKE**

Nidaros biskop

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***As a contribution to the Green Pilgrim Cities Network Theology, this is a message from the Nidaros Diocese, the Lutheran Church of Norway:***

As the majority faith, the Church of Norway through the Nidaros Diocese is responsible for the reception of pilgrims at the Nidaros Cathedral which is the main goal along the Route of St. Olav Ways. 1)

Together with the different Christian churches and other faiths represented in Trondheim City, we believe that all life has been created by God and is loved by God.

As Christians we confess together with the Apostolic Faith that says: *I believe in God, the Father Almighty, Maker of Heaven and Earth.*

As Lutherans we are committed to Luther's Catechism which states:

*"I believe that God has created me together with all that exists.*

*God has given me and still preserves my body and soul...*

*all the necessities and nourishment for this body and life.*

*God protects me against all danger and shields and preserves me from all evil.*

*And all this is done out of pure, fatherly and divine goodness and mercy,*

*without any merit or worthiness of mine at all!"* *The Small Catechism*, the First Article.

Since man appeared on Earth we have told stories about the Creation. These stories are part of our faith, our deep conviction and thus these stories are basic for our relation to the Creation.

These stories tell us that Creation belongs to God. According to Psalm 8, God has made us to have a special responsibility and role in the Creation. As a result of these beliefs, we are committed to walk gently upon His Earth, conscious of what Psalm 24 says: *"The earth is the Lord's and all that is in it, the world and those who live in it."* The book of Genesis further states that God saw all of Creation to be good.

The Lutheran faith says that the Creator is the Trinitarian God, Father, Son and Holy Spirit (CA art I) and that "He (Christ) was in the beginning with God" (John 1). "For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him." (Colossians 1; 18)

As Christians we believe that Jesus Christ came to restore not just humanity's relationship with God, but as St. Paul further says of Jesus, "God wanted all perfection to be found in him and all things to be reconciled through him and for him, everything in heaven and everything on earth" (Colossians 1; 19-20).

Following the example of our Lord Jesus Christ, we should walk as pilgrims through this world and life, learning about trust in God's providence as St. Matthew's Gospel tells us, by the example of the flowers of the field and the birds of the air.

Jesus also underlined our responsibility for our neighbours. The way we move upon the Earth will have consequences for the whole human family, present and future generations. To care for the Creation is to care for our neighbours.

The Scripture tells us that we, as humans, are responsible to care for all God's Creation. As we go on pilgrimages, we must be aware of the vulnerability of the land, the water and all other living creatures that God is placing upon His Earth.

We call upon all Christian pilgrims to live out these beliefs when they are walking the way of Christ as pilgrims and guests in the places to which they go.

As a pilgrimage community we commit ourselves to walk on a path that is true to our faith in God, the Creator and the Lord, Jesus Christ, and by the guidance of the Holy Spirit, as well as true to our companions on God's Earth and true to the entire Creation itself, by:

- building a strong partnership with ecumenical partners, multi-faith partners and the civil society of our city to wake awareness of the challenge of the Creation
- struggling for sustainable development and equitable distribution of our common resources of the Earth
- organising our pilgrimages with as little cost to the planet as possible
- staying on our pilgrimages in places where resources are used wisely and carefully

1) *The pilgrimage path leading to the Nidaros Cathedral, the Christ Church of Nidaros, which is also the shrine of Norway's patron saint, St. Olav, received in 2010 the status as European Cultural Route under the name "The Route of St. Olav Ways" leading through various routes through Denmark, Sweden and Norway, to Trondheim.*