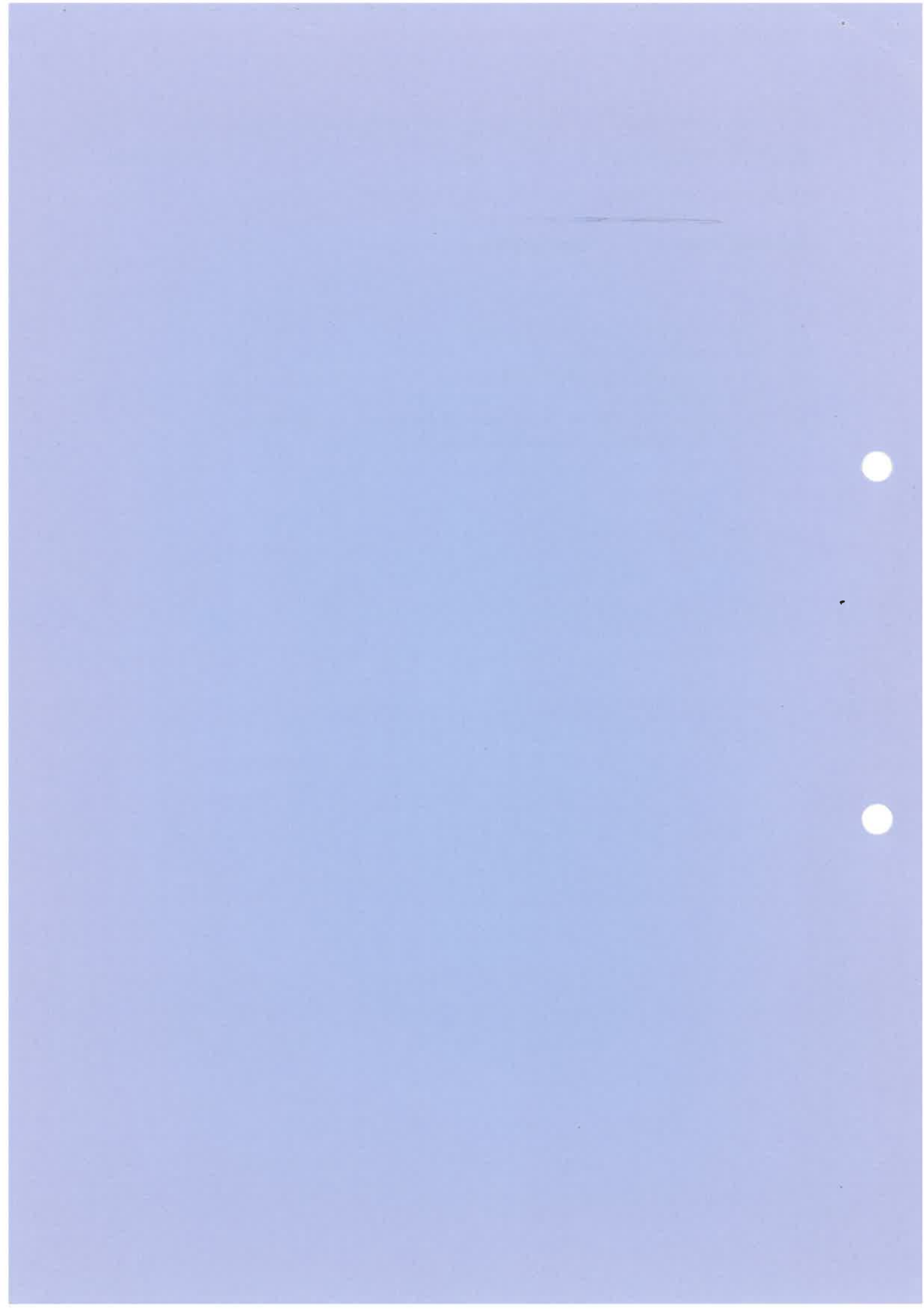


**MKR-SAK 10/00**

**RAPPORTER**

- a) Oversikt over rapporter – MKRs kontor
- b) Nordisk-tysk kirkekonvent
- c) KEKs Budsjettkomite møte 27.-28.8.99
- d) KEK Sentralkomite
- e) Konferanse i Oslo 14.- 16. november 1999 om kirkene og kosovokrisen
- f) LVF – Rapport fra Eksekutivkomiteen (muntlig)



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evangelisk-lutherske kirke i Tyskland
- Rapport nr. 43/99                      **Kari Veiteberg og Anne Hege Grung**  
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teologer og prester fra Norden og det Sørlege  
Afrika samlet i Johannesburg 28.-30. september  
1999
- Rapport nr. 44/99                      **Domprost Anders Gadegaard** (medlem av KV's  
eksekutivkomité)  
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**Grete Hauge**

Rapport fra konferanse i regi av Kairos Europa  
21.10.-24.10.99. Tema: "Alternatives to  
Neoliberalisation; another world is possible".  
Etterskrift v/Liv Rosmer Fisknes

Rapport nr. 46/99

**Marius Mjaaland**

Nordisk-tysk kirkekonvent, Aholansaari og  
Kuopio 7.-12. sept. 1999

Rapport nr. 47/99

**Hans Morten Haugen**

Rapport fra seminar "Driven away to Europe" –  
om europeiske flyktningepolitiske utfordringer,  
Berlin 26.-28.11.99

Rapport nr. 48/9

**Stein Villumstad**

Rapport fra 7<sup>th</sup> Assembly of World Conference  
on Religion and Peace i Amman, Jordan

**MKR-SAK 10/00****RAPPORTER****Saksbehandler****Generalsekretæren****B)** Rapport 36/99

Nordisk-tysk kirkekonvents 50 års jubileum  
Jubileumsseminar i Kuopio, Finland 11-12 september 1999

Fra Georg Hille

Saksbehandler Generalsekretæren

Rapportøren er den av de nålevende norske som er vært lengst og dypest involvert i ledelsen av dette særegne nordisk-tyske kirkesamarbeidet som i fjor fylte 50 år. Til selve jubileumsseminaret var Hille og Egil Hauge (sønn av Henrik Hauge som var med å danne konventet i 1949) invitert til å delta av MKR. Hauge måtte dessverre melde avbud på grunn av utenlandsoppdrag for KN.

I forbindelse med Konventets jubileum er dets historie nå nedskrevet av Johannes Langhoff (red). Boka »Bruckebau under Gemeinschaft» er produsert med støtte fra blant annet KN og MKR har kjøpt 50 eksemplarer. Disse er sendt ut til et utvalg av norske deltakere i konventet og vil kunne bestilles fra MKR av andre interesserte så langt opplaget rekker. Bokas kapittel om forholdet til de østtyske hemmelige tjenestene er igjen blitt høyaktuelt i Norge.

Hille mener at Konventet fortsatt vil ha sin plass og betydning i årene som kommer. Hva denne plass og betydning skal være, bør MKR involveres i en samtale om i den nærmeste framtid. Det vil da være naturlig at Konventets nåværende president Bjørn Sandvik inviteres til å innlede til en samtale i rådet om framtida for Nordisk-tysk kirkekonvent.

**Forslag til vedtak:**

*Mellomkirkelig råd takker Georg Hille for rapporten fra Nordisk-tysk kirkekonvents jubileumsseminar og tar rapporten til etterretning.  
Rådet ber om at Bjørn Sandvik inviteres til å delta i en drøfting om konventets framtid på et rådsmøte senere i år.*



Rapport nr. 36/99

Nordisk-tysk kirkekonvents 50 årsjubileum  
Jubileumsseminar i Kuopio, Finnland 11.-12. september 1999

24 SEP 1999

50
92/141-25
515.32

Konventets ledelse hadde bestemt at 50 årsjubileet skulle feires umiddelbart etter Konventets høstkonferanse som i år var lagt til Aholansaari i Finnland. Det skjedde ved at det ble holdt et to dagers jubileumsseminar i Kuopio, der konferansedeltagerne og noen av de tidligere medlemmer av konventsledelsen var med.

f.c. 27/9-99

SM

Det var et begrenset antall tidligere styremedlemmer som deltok i jubileumsfeiringen (3 fra Danmark, 4 fra Finnland, 1 fra Norge, 2 fra Sverige og 2 fra Tyskland). Det er jo mange som er gått bort, og dessuten var det nok flere som av ulike grunner ikke kunne komme. Men først og fremst hadde det økonomiske grunner, da hver kirke selv måtte betale reise og hotellopphold for sine representanter. Jeg var den eneste av de tidligere styremedlemmer fra Norge, og jeg er Mellomkirkelig Råd takknemlig for at jeg fikk anledning til å delta i feiringen av Kirkekonventet, der jeg selv har vært aktivt med i 20 av de 50 år.

Seminaret hadde som hovedtema "Brückenbau und Gemeinschaft", og ved foredrag, samtale og samvær ble Konventets virksomhet og betydning gjennom 50 år belyst og levendegjort, samtidig som veien videre under de endrede forhold ble drøftet. Jubileumsseminaret ble ledet av Konventets president, sokneprest Bjørn Sandvik, som på sin uformelle og humorfylte måte slo an den frie og vennskapelige tone som alltid har preget Konventet og dets samlinger.

Seminaret ble åpnet lørdag 11. september av Finnlands erkebiskop, Jukka Paarma, og formiddagen var deretter viet Konventets liv og historie frem til i dag. Det skjedde ved tre foredrag: "Gründung des Konventes" av pastor Johannes Langhoff (København), "Bilanz nach 50 Jahren" av biskop em Henrik Svennungsson (Stockholm) og "Die Bedeutung des Konventes für Deutschland" av biskop em Johannes Hempel (Dresden).

Johannes Langhoff - som var sekretær under stiftelsesmøtet og som er den eneste gjenlevende av grunnleggerne - kunne samtidig presentere Kirkekonventets historie, en bok på 120 sider som han hadde utarbeidet på grunnlag av dokumenter i Berlin, Henrik Hauges etterlatte papirer, materiale samlet i Sverige m.m. (Johannes Langhoff: "Brückenbau und Gemeinschaft. Die Geschichte des Nordisch-Deutschen Kirchenkonventes 1949-1999).

Etter seminarets historiske avdeling ble Konventets fremtidige oppgave og betydning tatt opp i en podiumsamtale på grunnlag av Bjørn Sandviks foredrag: "Die Aufgaben des Konventes in der veränderten Europa". Dagen ble så avsluttet med en mottagelse i Kuopios rådhus og deretter med jubileumsfest i Restaurant Scandic Hotel Kuopio. Med gudstjeneste i Kuopio domkirke søndag 12. september, der konventsmedlem biskop Karl-Ludvig Kohlwege, Lübeck, var predikant, og påfølgende felles middag,

ble jubileumsseminaret bragt til ende.

For dem som tidligere hadde vært med i konventsledelsen, ble det imidlertid sørget for et ekstra program. Det omfattet et besøk i det ortodokse kirkemuseum og en kveldssamling hos tidligere biskop i Kuopio og tidligere konventsmedlem Matti Sihvonen søndag 12.september, og besøk i etpar kirker og middag i Puijo utsiktstårn mandag 13.september.

Jubileumsseminaret fremhevet og aktualiserte det som alltid har vært Konventets særkjenne og betydning i mellomkirkelig sammenheng, nemlig det personlige møte mellom kirkeledere og menighetsmennesker fra forskjellige kirker og kirkelige forhold. Ved uformelle og åpne samvær og ved besøk i menighetene har man lært hverandre å kjenne, og ved å samtale om aktuelle kristelige og menighetsmessige spørsmål uten krav om referater og resolusjoner, har man fått ny kunnskap og mottatt viktige impulser, som har hatt betydning for hver enkelt og for de kirker de hver for seg hører hjemme i. Dette er erfaringer som også konferansedeltagere fra vår kirke har høstet i årene som er gått, og jeg viser her til vedlagte liste over de som har vært med i tiden 1950-86. Det har vært mulig å kunne konstatere at Konventet slik ikke bare har knyttet Nordens og Tysklands kirker sammen, men også har hatt betydning for forholdet mellom Nordens kirker og mellom Øst-Tysklands og Vest-Tysklands kirker.

Nordisk-tysk kirkekonvent sto overfor en ny situasjon ved Murens fall i 1989 og ved den tyske gjenforening i 1990. Veiene var nå åpne, og kirkene kunne fritt søke eller opprettholde sine økumeniske forbindelser og kirkelige samarbeidsformer. I denne situasjonen var det naturlig å stille spørsmål om Konventets berettigelse og oppgave. Man har - og med rette - ment at Konventet med sitt særpreg og sin arbeidsform fortsatt har en viktig mellomkirkelig oppgave å utføre, og med tanke på den nye situasjonen har man funnet det riktig å utvide Konventets virkefelt til å omfatte også andre lutherske kirker i Østersjø-området. Det er åpenbart at disse kirkene trenger støtte og hjelp fra de store søsterkirkene. Det er også åpenbart at Konventet fremdeles bør gjøre sin formidlende tjeneste i forholdet mellom øst og vest i Tyskland. Og forbindelsene mellom de nordiske kirker er jo heller ikke så livlige at de ikke trenger å bli styrket. Alt dette kunne vel fanges opp av annet og eksisterende økumenisk arbeid. Men etter 50 år har Konventet vist at det med sin særegne form har kunnet skape verdifulle kirkelige fellesskap og gode personlige vennsforhold som har beriket kirker og menneskers liv og som ellers ikke ville ha blitt til virkelighet. Det er derfor Konventet vil ha sin plass og betydning i årene som kommer.

Georg Hille  
biskop em



Nordisk-tysk kirkekonvents konferanser i Øst-Tyskland/DDR *og i Norden*  
Norske deltagere i perioden 1950-86

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Conrad Bonnevie-Svendsen, Henrik Hauge og Georg Hille ikke tatt med fordi de har vært med i Konventsleitung.

Andersen, Håkon: 72 Blankenburg  
Andresen, Knut: 78 Görlitz  
Bayegan, Astrid: 83 Güstrow  
Beck, Wilhelm: 72 Blankenburg  
Berge, Elias: 68 Stendal  
Blomstrøm, Torolf: 74 Güstrow  
Bore, Marie: 86 Herrnhut  
Brekke, Torleif: 68 Stendal  
Bremer, Kristen: 76 Friedrichsrode  
Bryne, Torstein: 66 Järvenpää  
Bøckmann, Peter Wilhelm: 70 Gällivare  
Dysthe, Olga: 78 Görlitz  
Dählin, Eilert: 75 Meissen  
Egenberg, Alfred: 79 Heringsdorf  
Eide, Egil: 84 Hainstein  
Eika, Tor: 83 Güstrow  
Fjose, Olav: 65 Gernrode  
Fjose, Bergfrid: 82 Annaberg  
Fougner, Jorunn: 75 Meissen  
Fylling, Arne: 72 Blankenburg  
Gjerde, Ole Øverland: 70 Hainstein  
Godal, Tord: 50 Hamburg, 51 Lifjell, 52 Sigtuna, 57 Züssow,  
58 Lejondal, 62 Erfurt, 74 Güstrow  
Grønningsæter, Fredrik: 59 Järvenpää, 69 Kumenhennersdorf,  
78 Görlitz  
Hafstad, Karl: 79 Imatra  
Hamnes, Andreas: 77 Dessau  
Hauge, Astrid: 84 Hainstein, 85 Sjusjøen  
Hauge, Egil: 75 Meissen  
Heiret, Ragnar: 62 Skaade  
Herresthal, Harald: 82 Dømle  
Hestvold, Ove: 65 Gernrode  
Hirsch, Anne: 86 Herrnhut  
Holte, Irene Wenaas: 80 Bad Zarow  
Hov, Liv: 73 Wittenberge  
Hygen, Johan: 54 Ullensvang, 76 Liselund  
Jervell, Jacob: 81 Elbingerode  
Johnson, Georg: 83 Güstrow  
Jor, Lise Vislie: 85 Dessau  
Juvkam, Per: 52 Berlin  
Kessel, Thomas: 85 Dessau  
Kvalheim, Jan Otto: 78 Görlitz  
Kvistad, Astor: 71 Heringsdorf  
Laland, Sigurd: 70 Hainstein  
Lalim, Torstein: 86 Herrnhut  
Leer Salvesen, Paul: 84 Hainstein  
Ljødal, Svanaug: 84 Hainstein  
Lundby, Gustav: 66 Järvenpää  
Lønning, Inge: 80 Bad Zarow  
Lønning, Per: 84 Hainstein  
Magelssen, Sverre: 64 Bad Zarow, 69 Kumenhennersdorf

Mannsaker, Inge: 79 Imatra  
Myhre, Reidar: 76 Friedrichsrode  
Myhre, Siggen: 76 Friedrichsrode  
Nordhaug, Ole: 82 Annaberg  
Ramvi, Ivar: 73 Wittenberge, 73 Dombås  
Rypdal, Ola: 70 Gällivare  
Salvesen, Christen: 79 Imatra  
Sand, Arne: 85 Sjusjøen  
Sandvik, Bjørn: 71 Heringsdorf, 73 Dombås  
Schumacher, Jan: 85 Sjusjøen  
Seim, Turid Karlsen: 81 Bad Segeberg, 85 Sjusjøen  
Skrede, Gunnar: 85 Dessau  
Smaadahl, Sverre: 77 Dessau, 81 Elbingerode  
Solberg, Karen Sidsel: 85 Dessau  
Steinholt, Ola: 76 Liselund, 83 Güstrow  
Svoren, Reidar: 85 Sjusjøen  
Sæther, Arne: 82 Dømle  
Takle, Svein: 83 Güstrow  
Telle, Odd: 58 Ludwigslust, 74 Güstrow  
Terray, Laszlo: 76 Friedrichsrode  
Thelle, Øystein: 86 Herrnhut  
Tschudi, Stephan: 50 Berlin, 62 Erfurt, 73 Dombås  
Utgaard, Anne Helene: 81 Elbingerode, 82 Dømle  
Voksø, Per: 54 Ullensvang, 75 Meissen, 85 Sjusjøen  
Wenaas, Johan Arnt 84 Hainstein  
Willoch, Eivind: 79 Heringsdorf  
Wisløff, Carl Fr.: 50 Berlin, 51 Lifjell, 53 Bonhoeffer-Haus  
Østenstad, Gunnar: 63 Greifswald, 75 Meissen  
Ådnøy, Enok: 64 Bad Zarow, 76 Liselund  
Aarflot, Andreas: 73 Dombås



## Rapport 37/99

KEKs budsjettkomite møte 27-28.8.99

Fra Gerhard Egerhag

Saksbehandler      Generalsekretæren

Rapportøren representerer Svenska Kyrkan i KEKs budsjettkomite hvor han er det eneste nordiske medlem .Ifølge avtalen sender han sine rapporter fra budsjettkomiteens møter til alle de nordiske kirkene.

Rapporten redegjør for den vanskelige økonomiske situasjonen KEK har vært i etter Graz 1997 og for de økonomiske disposisjoner som sentralkomiteen har gjort for å bøte på situasjonen. Rådet vil være kjent med fra en annen sak at arbeidet med asylsøkere og flyktninger nå er delegert til Churches Commission on Migrants in Europe(CCME) , ikke bare av økonomiske grunner , men også av strategiske årsaker.

For inneværende år må all konferanse og programaktivitet i praksis finansieres utenom KEKs kjernebudsjett for å kunne realiseres som KEK initiativ slik f.eks konferansen om Kirkene etter Kosovo-krisen i Norge i november ble finansiert med hjelp av penger vi skaffet i Norge. Rådet bør merke seg denne utviklingen og se på den som en utfordring til å planlegge initiativ sammen med KEK som Den norske kirke kan ha særlig interesse for eller kompetanse/mulighet til å arrangere i Norge.

Ellers er det å merke seg at integrasjonen med EECCS ennå ikke har gitt noen økonomisk gevinst i form av innsparinger. Foreløpig hører en stort sett hvor fint det er at KEK nå er representert i tre europeiske storbyer, Geneve, Brussel og Strasbourg. Samtidig har KEKs presidium bestemt at det ikke er aktuelt å vurdere flytting fra Geneve og dermed lagt lokaliseringsspørsmålet dødt.

Det er også verdt å legge merke til forventningene om økede medlemskontingenter . Den norske kirkes situasjon hva gjelder kontingentstørrelsene bør i lys av dette ennå en gang kommuniseres tydelig til KEK slik at man har realistiske forventninger til hva vi kan bidra med.

### **Forslag til vedtak:**

*Mellomkirkelig råd takker for rapporten fra KEKs budsjettkomite og tar den til etterretning.*

## Rapport från CECs budgetkommitté 990827-28

### Inledning

CECs budgetkommitté möttes till ett av sina regelbundna möten i Genève (Cartigny) den 27-28 augusti 1999. Då jag endast lämnade en muntlig rapport efter förra budgetkommittén den 19-20 februari rekapitulerar jag i någon mån.

### Bokslutet för 1998

Räkenskapsåret 1998 avslutades med ett betydande underskott i den löpande verksamheten uppgående till CHF 175.000. Därigenom ökar det ackumulerade underskottet till CHF 307.000 till vilket kommer ett kvarstående underskott från CECs del i EAA2 på CHF 85.000.

Anledningen till det stora underskottet för 1998 är framförallt att en förväntad donation från Cypern (genom biskopen av Limassol Chrysanthos) uteblivit. Visserligen mottogs i början av året CHF 145.000 men då det senare under året framkommit misstankar om att donationen inte gått rätt till har CEC inte velat ta risken att ta upp detta belopp som inkomst utan tillvidare redovisat beloppet som en skuld i balansräkningen. Detta som en säkerhetsåtgärd om anslaget skulle komma att återkrävas. Biskopen av Limassol har avgått och rättsliga undersökningar pågår.

### Det ekonomiska läget samt budget för 1999.

CEC saknar eget kapital eller fonder som skulle kunna överbrygga variationer i verksamhet och anslag varför det ekonomiska läget är synnerligen allvarligt.

Det ackumulerade underskottet på nästan CHF 400.000 (CHF 307.000 + CHF 85.000 ovan) balanseras endast av specialdestinerade medel bestående av ovannämnda donation samt avsättning till nästkommande generalförsamling och ytterligare några fonder med specialdestinerade medel. I praktiken saknas alltså hittills avsatta medel för nästa generalförsamling.

Budgetkommittén hade tidigare rekommenderat Centralkommittén att på grund av det ekonomiska läget i fatta beslut om indragning av ett programområde (en handläggare och sekreterare). I avvaktan på den ovannämnda donationen hade detta beslut uppskjutits men på grund av händelserna på Cypern kunde beslutet inte längre uppskjutas. Centralkommittén i Vaalbeek i september 1998 fattade beslut om indragning av posten som handläggare för Asylum and Refugees samt en halvtids assistentbefattning och att senare ytterligare reducera med en halvtids assistenttjänst.

Genom ovanstående åtgärder har budgeten för 1999 hjälpligt kunnat balanseras. Dock har avsättningen till nästkommande Generalförsamling reducerats. Budget för särskilda programaktiviteter är upptagna separat och det förutsättes att dessa endast kan äga rum i den mån de kan finansieras. Det allvarliga läget innebär att CEC inte under några omständigheter kan ta risken att genomföra någon planerad aktivitet vars budget inte är fullt balanserad och därmed medföra underskott som drabbar CECs egen budget.

Det finns alltid önskemål om angelägna projekt som medlemskyrkorna önskar att CEC skall ta ansvaret för men där finansieringen är osäker. Som exempel kan nämnas en konsultation om kvinnohandel som planeras i Holland redan i november/december och som förutsätter ett betydande anslag från EU med flera.

Budgetkommittén uttalade en stark rekommendation att konsultationen uppskjutes till dess finansieringen ordnats.

Detsamma gäller den mycket angelägna förnyelsen av datautrustningen till vilket CEC väddat om extra anslag från olika håll. Emellertid har anslag kommit in resp utlovats och huvuddelen av detta upprustningsprogram verkar kunna genomföras under 1999.

### Integration med EECCS och budget för 2000.

Arbetet med samgåendet med EECCS synes fortgå enligt fastställd plan och en gemensam budget på sammanlagt CHF 2.715.000 föreligger för 2000. Därutöver programaktiviteter på CHF 375.000 som

genomföres endast i den mån finansieringen ordnas. (se ovan)

De områden som ligger inom EECCS tidigare ekonomi är i balans och åtgärder måste vidtagas för att efterhand täcka det balanserade underskott som finns i det förutvarande CEC.

Ansträngningarna att öka medlemskyrkornas anslag måste fortgå och budgetkommittén rekommenderade att i budgeten för år 2000 läggs in en budgetpost för att reducera överskottet samt att vid anslags-framställningen till medlemskyrkorna begära ett bidrag till täckande av underskott vid sidan av det löpande anslaget. Det synes inte finnas någon annan metod att täcka underskottet än att successivt genom ökade inkomster och besparingar reducera underskottet.

Presidiet har vid sitt senaste möte beslutat att inte före nästa Generalförsamling genomföra någon flyttning av verksamheter utan för överskådlig tid kommer CEC att ha verksamhet i Genève, Bryssel och Strasbourg. Beroendet av WCC för att likviditetsmässigt klara situationen med det ackumulerade underskottet har spelat en roll i diskussionen samt att det inte synes finnas någon opinion bland medlemskyrkorna för att lämna Genève.

#### **Budgetkommittén**

Två ordinarie ledamöter representanter har deltagit i kommitténs möten mycket sporadiskt. Metropolitan Michael Staikos Österrike (Ekumeniska patriarkatet) och Biskop Fernando Soares Portugal, (Lusitanian Catholic Apostolic Evangelical Church).

Biskopen av Limassol Chrysantos var utsedd till rådgivare i kommittén men har inte deltagit.

Rådgivare Ruud Dekker ekonomichef i Nederländse Hervormde Kerk har aviserat att han önskar träda tillbaka inom den närmaste tiden.

#### **Ekonomichef CEC**

CECs trotjänare som ekonomichef Hans Schmocker kommer att avgå med pension omkring årsskiftet 2001/2002 efter omkring 20 års tjänst. Enligt praxis ingår i regel administrativa uppgifter och ledning av de dagliga arbetet inom kansliet på denna typ av befattning.

Det viktigt att denna befattning får rätt profil i den nya situationen med krav på integration av administration och ekonomihantering även för EECCS samt att arbetsbeskrivningen bör tänkas igenom och anpassas till Generalsekreterarens mera externt inriktade arbetsuppgifter.

Budgetkommittén har diskuterat behov och frågeställningar samt föreslagit att Generalsekreteraren och ordföranden i budgetkommittén Helmut Weide tar ansvar för ett förberedande arbete som bör ske i samarbete med representant för Brusselkontoret och någon oberoende administrativ rådgivare. Samtal för att inhämta kanslipersonalens synpunkter skall också genomföras.



Rapport nr. 5100

Biskop Finn Wagle:

MKR - sak

10 d/00

KONFERANSERAD CELLE "KIRKELIG" BY SKRIBLER
10 FEB 2000

**Rapport til Mellomkirkelig Råd  
fra møte i JOINT COMMITTEE CEC-CCEE  
i Praha 3-6 februar 2000**

SU  
99/375-2  
761.0

1. Joint Committee (JC) er et samarbeidsorgan mellom Den katolske kirkes Råd for de europeiske biskopkonferanser (CCEE) og Konferansen av europeiske kirker som omfatter 126 ortodokse og protestantiske kirker. Intet kirkelig organ i Europa altså bredere enn JC.
2. JC avholdt i Praha sitt tredje møte i inneværende periode. Når det gjelder sammensetningen av JC, viser jeg til vedlagte deltakerliste. Tidligere møter: Vatikanet i 1998 og Guernsey Island i 1999. Vertskapet veksler annen hver gang. Denne gangen var det CCEE som hadde vertskapsansvaret. Neste møte vil sannsynligvis finne sted i Portugal fra 26-29 januar 2001.
3. Møtet i Praha var på flere måter positivt og vellykket. Medlemmet som har deltatt over en tiårsperiode, understreker at samtaleklimaet og åpenheten aldri har vært bedre enn nå. Fristelsen er da nærliggende at møtet utvikler som egen dynamikk med vekt på utvekslingen av synspunkter medlemmene og delegasjonene i mellom, men uten at framdriften i sakene i form av presise avgjørelser - med bakgrunn i avklarte problemstillinger - alltid får den samme oppmerksomhet. Det ville avgjort vært en fordel for CECs delegasjon, om vi kunne ha kommet sammen til et formøte og drøftet saker og synspunkter før møtet i JC. Kanskje er dette nå underveis.
4. Under møtet i Praha ble det vedtatt Retningslinjer for samarbeidet CEC/CCEE. Retningslinjene er i seg selv et uttrykk for at samarbeidet mellom disse to organer fra begge sider tillegges stor vekt og for at samarbeidet nå er inne i en konsolideringsperiode. Retningslinjene vedlegges til informasjon. Retningslinjene gir god informasjon om de to organers grunnleggende forskjellighet, med de utfordringer dette innebærer for samarbeidet. Det er i seg selv interessant at JC - med bakgrunn i de to organers forskjellighet og i JC "lette" struktur - i praksis har vist seg å være et meget nyttig organ for kirkene i Europa. Begge de store økumeniske kirkemøter på slutten av forrige århundre - Basel i 1989 og Graz i 1997 - hadde sin forankring i JC.

Med bakgrunn i disse erfaringer er det et spørsmål om ikke JC kan brukes enda mer strategisk og aktivt enn tilfellet er i dag. Faren er selvsagt da at det kan skje noe med "samtaleklimaet". Det som i alle fall er viktig, er at sakene som tas opp og realiseres innenfor rammen av JC, modnes fram med sikte på vedtak som hele kirkefelleskapet helhjertet kan stille seg bak.

Av hovedsaker på møtet i Praha vil jeg særlig nevne:

5. The visible Unity of the Church and its significance for the Unity in Europe. Innledning ved to av JCs mest markerte deltakere: metropolit Daniel og biskop Lehmann. Særlig Daniels bidrag var ansporende. Han understreket nødvendigheten av et rikere språk når det snakkes om kirkens enhet. Forsoning er et mer dynamisk ord enn fellesskap. Vi må være opptatt av kirkens troverdighet.

Felleserklæringen om rettferdiggjørelsen fikk relativt stor oppmerksomhet i samtalen. Likeså uttalelsen: The gift of Authority – Statement from the co-chairmen of the anglican-roman catholic international commission, også det et dokument fra 1999

La meg under dette punkt også gi en tilbakemelding om forståelsen av begrepet Europa, et tema som dukket opp i flere sammenhenger i JC's møte. I den organisasjonsstruktur som utvikler seg ligger det en tendens til å ha hovedfokus på Europa = EU. Både CCEE og CEC har arbeid som retter seg mot EUs organer. Nettopp derfor er det interessant at det ble understreket at CEC ikke må miste sitt pan-europeiske perspektiv.

#### 6. Charta Ecumenica (CE)

Dette er jo et JC-prosjekt, som en oppfølging av forslag fra Graz 1997. For JC er dette en topp prioritert sak, som skal føre fram til undertegning under Encounter 2001, se nedenfor.

CE er for tiden til drøfting i de enkelte kirker. Sekretariatets tilbakemelding så langt: Ingen andre dokumenter har blitt møtt med så stor interesse og er blitt oversatt til så mange språk. CE handler ikke bare om en tekst, men om en mangsidig økumenisk prosess som skal videreføres også etter at CE er undertegnet.

For samtalen i Mellomkirkelig Råd: Dette er en meget viktig sak for kirkene i Norge, både enkeltvis, men først og fremst som økumeniske fellesskap, nasjonalt, regionalt og lokalt. CE bør brukes i den hjemlige økumeniske prosess. Og teksten bør oversettes til norsk!

#### 7. Ecumenical European Encounter 2001

Dette er JC andre topp prioriterte prosjekt. En egen planleggingsgruppe er i gang. Jeg er nå bedt om å tiltre denne gruppen.

Møtet kan betraktes som en del av feiringen for Jesu fødsel. Den viktigste økumeniske synliggjøring av feiringen på europeiske kirkelig topp nivå? Møtet var opprinnelig planlagt til Tessaloniki, men flyttes kanskje til Athen. Legges til påsketiden (17) 18-22.04.01 – inkludert første søndag etter påske.

Ide: Å samle kirkeledere og unge mennesker til samtale. Til sammen 200 deltakere ++. Herunder: Medlemmene i CECs sentralkomitee og CCEE. Hvordan plukke ut de unge deltakere? Et bidrag til å fornye den økumeniske bevegelse ved å fokusere på brobygging over det økumeniske generasjons-gap. Stor vekt skal legges på møtets "spiritual dimension". Ønske om tilknytning til Pilgrimage 2000. Undertegningen av Charta Ecumenica inngår i programmet.

For samtalen i Mellomkirkelig Råd: Kan vi se på dette arrangementet i lys av kirkens engasjement for neste generasjon? Hva med norsk representasjon? Hva med økonomi?

#### 8. CEC/CCEE "Islam in Europe" committee

Hovedpoenget mitt er å skape bevissthet i Mellomkirkelig Råd om at en slik komite faktisk eksisterer og arbeider aktivt.

En egen konsultasjon planlegges nå holdt i Sarajevo i september med følgende tema: Christians and Muslims in Europe. Religious commitment and responsibility in a pluralist Europe.



Temaer: Identity and pluralism, common values, the responsibility to work towards the common good in the society.

9. Violence against women

JC sendte ut et brev om dette til alle kirkene i Europa i juni 1999. I november/desember ble det avholdt en konferanse om Trafficking of Women in Europe som har beskrevet "The Immediate Challenge" i 13 punkter. Disse vedlegges til informasjon.

10. Situations of Conflict

Dette handlet først og fremst om en orientering om CECs arbeid med Kosovo-krisen. Møtet i Oslo ble nevnt særskilt og budskapet "The crisis is not over!" fulgte vedlagt.

Samtalen omkring dette temaet var preget av hvor ulike roller CEC og CCEE i virkeligheten spiller. Dere er andre organer som er tildelt engasjementer i slike konfliktområder innenfor den katolske struktur.

08.02.00

Finn Wagle

Vedlegg 1

**Gemeinsamer Ausschuss CCEE - KEK  
Prag, 3.- 6. Februar 2000**

Doc. 1

**TEILNEHMERLISTE  
LIST OF PARTICIPANTS**

**Rat der europäischen Bischofskonferenzen (CCEE)**

S.E. Miloslav Kard. VLK, Erzbischof von Prag/CZ (Präsident CCEE)  
S.E. Mgr. István SEREGELY, Erzbischof von Eger/H (Vizepräsident CCEE)  
S.E. Mgr. Karl LEHMANN, Bischof von Mainz/D (Vizepräsident CCEE)  
S.E. Mgr. Virgil BERCEA, Bischof von Oradea Mare/R  
S.E. Mgr. Vincent NICHOLS, Weihbischof von Westminster/GB  
Mgr. Noël TREANOR, Generalsekretär ComECE, Bruxelles/B.

Don Aldo GIORDANO, Generalsekretär CCEE, St. Gallen/CH  
Dr. Mgr. Tadeusz FITYCH, Sekretär des Präsidenten CCEE, Prag/CZ  
Frau Ursula Lenz, Sekretariat CCEE, St. Gallen/CH  
Sig.na Sarah Numico, Sekretariat CCEE, St. Gallen/CH

**Konferenz Europäischer Kirchen (KEK)**

S.E. Metropolit JEREMIE, Paris/F (Ökumenisches Patriarchat) (Präsident KEK)  
The Very Reverend Dompropst John ARNOLD, Durham/GB (Church of England)  
S.E. Metropolit DANIEL von Moldavien und Bukovina, Iasi/R (Rumänisch orthodoxe Kirche)  
OKRin Antje HEIDER-RÖTTWILM, Hannover/D (Evangelische Kirche in Deutschland)  
Bischof Finn WAGLE, Bischof von Nidaros, Trondheim/N (Church of Norway)  
Rev. Gianna SCICLONE, Francavilla al Mare/I (Valdenser Kirche)

Rev. Dr. Keith CLEMENTS, Generalsekretär KEK, Gen/CH  
Rev. Dr. Viorel IONITA, Kommission Kirchen im Dialog, KEK,  
Rev. Rüdiger NOLL, Kommission Kirche und Gesellschaft, KEK  
Herr Keith JENKINS, Kommission Kirche und Gesellschaft, KEK

**Komitee „Islam in Europa“**

Rev. Cokkie van 't Leven, Utrecht/NL, (co-Präsident)

**Dolmetscherinnen und Dolmetscher**

Frau Barbara DeLuzenberger, Roma  
Frau Christine Schneider, Grottaferrata/Ro  
Herr Callan Slipper, London

Conference of European Churches  
Conférence des Eglises européennes  
Konferenz Europäischer Kirchen  
Конференция Европейских Церквей

KIRKERÅDET MELLOMKIRKELIG RÅD SAMISK KIRKERÅD	
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J.nr.	97/96-9
Arkiv nr.	761.5



Vedlegg sak 10/d KEK sentralkomite

t.e. 5/1. 2000 . S.u

To the  
**MEMBER CHURCHES**  
of the **CONFERENCE OF**  
**EUROPEAN CHURCHES**

Geneva, 13 December 1999

Dear Friends,  
Sisters and Brothers in Christ,

On behalf of the staff of the Conference of European Churches in Geneva, Brussels and Strasbourg, I greet you warmly as we enter the Advent season. At this time we recall the great promises of the coming of the reign of God, in judgment and mercy, and made known in Jesus Christ. Amid all the uncertainties of history we are challenged and inspired by the faith that the light which came into the world at Bethlehem is the end of all things; and that, even now while it still seems dark, the day of the Lord is at hand.

'Now when these things begin to take place, look up and raise your heads, because your redemption is drawing near.' (Luke 21.28) The turbulent events in heaven and earth of which our Lord speaks include conflict and war. Europe this year has been experiencing them more painfully than for over 50 years. How far have we lifted up our heads in the face of ethnic cleansing, aerial bombardments and the uprooting of thousands upon thousands of people, to testify to the presence, power and love of God?

In the enclosures with this mailing you will find indications of how and where CEC has, in the latter months of this year, been seeking to aid its member churches and associated organisations in their common witness and hope for God's reign in Europe. There is also important information, albeit of a less dramatic kind, which requires your attention and in some cases your response. Please read all the contents of this mailing carefully and ensure that particular items reach the appropriate persons in your church or organisation.

I should also like to inform you or draw special attention to the following matters:

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## CEC Central Committee, 21-26 September 1999

As you will know, 1999 has seen CEC reach its 40th anniversary, and therefore it was very appropriate that the Central Committee met where CEC was first constituted as such in 1959, at the Nyborg Strand Hotel on the island of Funen, Denmark. Compressing the necessary business into just over three days in order to allow adequate time for worthy celebration over the weekend was not easy, but possible. Highlights of the celebration, for which we were joined by a number of friends who had taken a leading role in CEC in the past, included: an address by Dr Walther Schwimmer, newly-appointed Secretary-General of the Council of Europe; a panel moderated by Revd Jose Leite, comprising former General Secretary M. Jean Fischer, former Presidents Revd Andre Appel and Dean John Arnold, Vice-President OKRin Rut Rohrandt and Professor Alexandros Papaderos, who reflected on continuity and change in CEC over the years; a festive service in Odense Cathedral hosted by the Bishop of Funen at which our President preached on the theme 'Christ our Peace'; and a banquet hosted jointly by CEC and the Lutheran Church of Denmark and attended by many guests from the Danish churches.

The celebration also provided the occasion for the launch of CEC's website, the address of which is [www.cec-kek.org](http://www.cec-kek.org). Please visit this if you have not already done so!

The main items of business and decisions taken by Central Committee were:

### **1. Membership**

The **United Methodist Church in Bulgaria** was received into membership. The applications for associated organisation status by the following were approved: **International Association for Christian Education; Intereuropean Commission on Church and School; International Prison Chaplains' Association Europe Section.**

Central Committee was saddened to hear that the **Orthodox Church of Bulgaria** had decided to withdraw from CEC, and efforts are being made to continue dialogue with this church.

### **2. Staffing**

The **Revd Dr Eva-Sybille Vogel-Mfato**, of the Church of Hannover (Germany) was appointed to the **Inter-Church Service and Women's desks** in succession to Revd Irja Askola. Dr Vogel-Mfato will begin her work with CEC in Geneva on 1 February 2000.

Attention was also given to the need to find a successor to **Mr Hans Schmocker**, who will reach retirement age early in 2002 as **Finance and Administration Officer**. A process of consultation and search was agreed, with the possibility of bringing a recommendation to Central Committee in October 2000.

### **3. CEC Commissions**

Encouraging reports of progress were received on the work of the **Church and Society Commission**, following the full integration of **EECCS** and CEC at the beginning of the year, and the **Commission on Churches in Dialogue**. A major item of discussion concerned the future of the

Interim Commission on Churches in Solidarity. Central Committee endorsed the proposals that in future 'Solidarity' work be organised in two different ways: (1) in the area of 'diaconia', a pan-European Round Table; (2) in the area of migration, uprooted peoples and racism, a more integrated structure. In relation to the latter, Central Committee took a major decision in endorsing the proposals, circulated during the summer among all our member churches, for CEC, WCC and the Churches' Commission on Migrants in Europe (CCME), to work towards the formation of a single ecumenical European instrument for work in this area, built upon the present CCME, and ultimately within the framework of CEC.

#### 4. Location of offices

Following the discussions begun at Central Committee in 1998 and in the Budget Committee and Presidium, together with the survey of opinion in the CEC constituency, Central Committee resolved that there is at present insufficient reason to move the CEC offices out of Geneva, and that there be no further discussion on this until at least the next Assembly.

#### 5. Kosovo

Extensive discussion took place on the Kosovo conflict and the churches' response to it, and the actions taken by CEC were endorsed. Further information is given later in this letter.

#### 6. Public issues

Following discussion and reflection upon the European scene ten years after the fall of the Berlin Wall, a statement was drawn up and agreed, 'Overcoming the Divisions of Europe' (see document herewith). As well as being distributed to the CEC membership, this has been sent to the heads of the various European political institutions. A message to the CEC membership, focusing on the 40th anniversary of CEC, was remitted to the officers (see document herewith).

#### 7. Finance

The severe measures taken at Central Committee in 1998 to confront the critical financial situation have started to take effect during 1999. It was agreed that there be no overall increase in expenditure for 2000, while at the same time programmatic activities (hitherto in the extraordinary budget) shall now be included in the ordinary budget. In order to begin to solve the long-term problem of the accumulated deficit, member churches are being requested to increase their giving by 3%. A separate letter on the contributions from member churches for 2000 is being sent out by the Finance Secretary.

**Central Committee will next meet 15-22 October 2000, in Iasi, Romania.**

I bring to your attention also the following matters:

#### Kosovo

Central Committee resolved that CEC, in cooperation with other church and ecumenical partners, should explore the possibilities of establishing a focus on peacemaking and reconciliation in the

Balkans. Further important encounters have taken place in the past few weeks. In Oslo 14-16 November there took place the conference 'Europe After the Kosovo Crisis: Implications for the Churches', hosted by the Church of Norway with financial assistance from the Norwegian government, and organised CEC in collaboration with the Serbian Orthodox Church, the WCC and the informal 'Vienna Group'. Please find herewith the final statement from the conference, 'The Crisis Is Not Over!' (document) which contains important recommendations. Then in Geneva 22-23 November there took place, organised by WCC Europe desk in collaboration with CEC, a meeting of over 20 representatives of church-related relief and development agencies working in the Balkans, to explore and recommend ways of more effective coordination and cooperation, not only in emergency relief but in the longer-term tasks of reconstruction, development and reconciliation. These will be actively pursued in the coming weeks, and there will be close collaboration with the CEC-based initiative on reconciliation in the sub-region.

### **Charta Ecumenica**

Widespread interest is evident in the draft of the Charta Ecumenica circulated to all CEC member churches and associated organisations of CEC, and all Catholic Bishops' Conferences in Europe, in the summer of this year. May I express again the hope that the Charta will be discussed both within and between churches in each country, and that responses be received by CEC and CCEE by 1 September 2000. At the same time, CEC and CCEE will be glad to receive invitations for ecumenical 'team-visits' to share in and promote discussion of the Charta at national level.

### **Churches in Dialogue: Education, Mission and Encounter**

Please take note of the enclosed reports of three recent events organised by the CEC Commission on Churches in Dialogue, in cooperation with other partners: the Seminar on education and further training in ecumenism (Drau, Romania 16-23 August 1999); the European Mission Conference 'Living the Story of Christ - Mission in Europe today (Amersfoort, Netherlands 26-31 October 1999) together with its Invitation to Prayer; and the consultation on 'Cultural Aspects of Orthodox-Protestant Conversations and Encounters' (Hanover, Germany, 22-25 November 1999). These all deal with matters at the very heart of united Christian life and witness in Europe today and should be discussed in all appropriate sectors in your church or organisation.

### **European Christian Environmental Network**

Enclosed you will find a letter to you from Revd Rüdiger Noll, on behalf of the European Christian Environmental Network. This updates you on progress on this vital follow-up to a recommendation from the Graz Second European Ecumenical Assembly.

### **Special Assembly of Catholic Bishops in Europe**

Many of you will have seen reports of the Special Assembly of European Bishops of the Roman Catholic Church which took place in Rome 1-23 October 1999 under the theme 'Jesus Christ - Alive in his Church - Source of hope for Europe.' CEC was invited to send three 'fraternal delegates' to this Assembly, and Professor Reinhard Frieling (Lutheran, Germany, Moderator of

our Commission on Churches in Dialogue), Father Veiko Purmonen (Orthodox, Finland, member of Central Committee) and the General Secretary attended in this capacity. In addition, our President HE Metropolitan Jeremie Caligiorgis represented the Ecumenical Patriarchate and HE Archbishop Longin of Klin (CEC Central Committee and Presidium member) represented the Russian Orthodox Church. A report on the Assembly reflecting the experience, input and perspectives of the CEC delegation is in process of compilation.

### Trafficking of Women in Europe

The brochure produced by CEC on violence against women '**It happens everywhere - including your community**' to accompany the joint letter from the Presidents of CEC in June this year this year has had a very wide reception and in fact is now into its third printing. Meanwhile there has just concluded (27 November - 3 December) at Driebergen, Netherlands, the consultation organised by CEC on '**The Trafficking of Women.**' This brought together 70 people from 27 European countries - east and west, north and south - and from all the main Christian confessions to reflect both theologically and practically on this growing evil which is afflicting the 'new Europe'. Please find enclosed the statement and recommendations from the consultation, which merit your urgent attention.

Thank you for your interest and participation in the life of CEC which, as I hope is evident from the above reports and accompanying papers, continues with vigour so that the churches are helped 'to make a common contribution to the mission of the Church, to the safeguarding of life and the wellbeing of all humankind.'

Wishing you a blessed and peaceful Christmas, and renewed hopes at the start of a new year and the third millennium,

Yours in Christ,



Revd Dr Keith Clements  
General Secretary

Encls: See list attached.

Copy of this mailing to: CEC Constituency.

Id.MC131299e





Doc.id.99CC39e  
24 September 1999  
Original: ENGLISH

**MEETING OF THE CENTRAL COMMITTEE**  
**Nyborg, Denmark**  
**21 to 26 September 1999**

**STATEMENT**

**OVERCOMING DIVISIONS IN EUROPE**

On the occasion of the 40th anniversary of the Conference of European Churches, 10 years after the destruction of the Berlin Wall which strikingly symbolised the fall of the Iron Curtain, the Central Committee of the Conference wishes to communicate more widely its desire for a peaceful and just Europe which brings together the rich diversity of traditions, cultures and confessions in the search for greater unity and understanding. In particular, it asks the largely new leadership of the European institutions and organisations to address urgently the divisions of Europe.

The Conference of European Churches was founded in 1959 to build and maintain bridges between Anglican, Old Catholic, Orthodox and Protestant churches and between people throughout the whole of Europe. The most recent expression of its overall concerns was in the second European Ecumenical Assembly, organised jointly with the Council of Catholic Bishops Conferences in Europe in Graz in 1997 on the theme *Reconciliation - Gift of God and Source of New Life*. Its work has always been closely linked with the history and developments across the European continent from the Atlantic to the Urals and from the Arctic to the Mediterranean.

During the first 30 years bridges had to be built and maintained across an ideological divide. The Conference of European Churches therefore rejoiced together with people throughout Europe, when the Berlin Wall disappeared. The developments in 1989 gave rise to new hopes for a just, sustainable and participatory Europe based on the implementation of human rights, democracy and the rule of law. We praise God for this new opportunity and are thankful for all who struggled for greater freedom and increased opportunities for all people in Europe to realise their full human potential.

Many political divisions remain. A striking example is the dividing line in Nicosia and throughout Cyprus. Elsewhere too many other cities remain divided. Acts of terrorism continue to occur in many places and new instances underline the fragility of human existence. The use of violence in conflict situations has increased. At its anniversary meeting in Nyborg, Denmark, the Central Committee reflected extensively on the situation in Kosovo. The conflict in South Eastern Europe requires continuing and committed action by political authorities and by the Conference and its member churches in fields of humanitarian relief, reconstruction, reconciliation and of building a civil society based on democratic values and the observance of human rights for people of all ethnic and religious communities. In the light

of this discussion and earlier statements and ongoing peace-building initiatives of the Conference of European Churches and other ecumenical organisations, we appeal to all political leaders and religious communities to spare no effort to build a just and lasting peace for the whole Balkan region by non-violent means

In addition, old divisions are being replaced by new ones, sometimes along cultural, military or economic lines, sometimes between or within countries. The United Nations Development Programme's (UNDP) *Human Development Report for Central and Eastern Europe and the CIS 1999* provides statistical evidence that while in some, but by no means all, of the countries covered by the report there have been improvements in some economic indicators, the quality of life of many citizens and the general level of human development have seriously deteriorated.

Among the indicators identified in the report as costs of the transition to a market economy are: .

- ◆ a fall in life expectancy in several major countries;
- ◆ a rise in levels of disease and the resurgence of diseases such as tuberculosis which had been reduced to marginal health threats;
- ◆ a severe rise in poverty;
- ◆ sharp increases in wealth- and income-inequality;
- ◆ a decline in the economic security and political role of women;
- ◆ a deterioration of education;
- ◆ rises in unemployment, underemployment and the informalisation of employment.

These statistical measures have been reflected in the experiences of the churches in the countries covered by the report. In some countries, the root of the problems has been the virtual collapse of political and administrative structures and social protection systems and/or the establishment of a free market unaccompanied by the rules and the democratic oversight which ensure that the market does not lead to unjust social and environmental results.

The Central Committee of the Conference of European Churches believes that this is the moment to appeal to all with political responsibility in individual countries and in the various European institutions to address these problems before it is too late and before new divisions become entrenched in Europe and pose new threats to Europe's peace and security and impose lasting poverty and frustration on many of Europe's peoples. Across Europe, there needs to be a growth of generosity, sharing and participation which should be reflected in political and economic decisions. Governments, parliaments and European institutions need to recover the political responsibility which they have tended to surrender to the market. This becomes more pressing with the advance of globalisation which also underlines the global responsibilities which fall on European countries and institutions.

Present developments throughout Europe also pose a challenge to the churches as they themselves promote values like unity and reconciliation and as they search for the effective implementation of human rights. National governments and European institutions frequently expect churches to take on social responsibilities previously taken care of by the state. Churches and their organisations are often also among the first to respond to the needs of uprooted people coming from within Europe and from other Continents. While the Central Committee emphasises the willingness of the Conference of European Churches to continue and develop the dialogue with the political institutions and organisations in order to evolve ways of overcoming divisions, both old and new, the issues raised here require a commitment by political decision-makers to mobilise the whole of society.

Nyborg, Denmark  
24 September 1999



**MESSAGE FROM S.E. METROPOLITAN JEREMIE**  
**President of the Conference of European Churches**  
**on the occasion of the 40th anniversary of CEC**

Dear sisters and brothers in Christ,

After the celebrations of the 40<sup>th</sup> anniversary of the foundation of CEC in Nyborg, Denmark, the same city in which it had been constituted in 1959, we would like to send a particular greeting and express our respect and honour to the member churches of the Conference of European Churches.

During the period of these last 40 years, CEC has passed through times of turmoil and been confronted with numerous, sometimes insurmountable difficulties. From this period we have inherited the positive results of the spiritual efforts of each person but also the permanent and persistent difficulties with regard to the desire and the hope for unity in faith and for reconciliation in mutual understanding. We, the new generation, live today with the heritage of the rapprochement between the two worlds of the East and the West and are called to contribute to this work with all our strength in order to respond to the signs of the time and to the challenges (in the most noble sense of the word) of our century. For this we ask for the strength which comes from above, the grace of our Lord Jesus Christ and the illumination of the Holy Spirit.

Since clouds accumulate on the horizon of relations between churches and Christian confessions, we have the duty to send a message, each time this proves to be possible - first to ourselves and to our churches and then in all directions and to the whole of Europe. This message reminds us of the long and uninterrupted co-operation between people and churches based on our faith and our relationship to our Lord Jesus Christ. It reminds us of our will for dialogue in mutual respect and in an effort to understand the thinking and the particularity of the Christian tradition of all those with whom we co-operate. This message should, as far as possible, give an answer to what CEC stands for and what have been its goals within the European continent.

We are called to contribute, as much as our human forces permit, to dispelling misunderstandings and incomprehension, passions and selfishness which have accumulated on the Christian horizon and to seek and propose ways which permit mutual understanding, agreement and acceptance of each party in mutual respect and honour of our respective heritage.

Our important ecumenical encounter which is planned for the time after Easter 2001 and which we prepare with God's help, will allow us, despite the modest number of participants, to greet the 21<sup>st</sup> century under the best auspices and in the hope of witnessing to our unshakeable determination to pursue our efforts for a rapprochement, an understanding, a co-operation and a reconciliation between Christians.

Despite a difficult and critical situation in the world and even in the relations within the Christian world, CEC today offers, with confidence and insistence its permanent and continuous reference to God's peace which is operating thanks to His grace in the heart of human beings. In the name of this peace, CEC has since its beginnings built bridges between East and West, between completely isolated and separated peoples. In the name of this peace and within the limits of its scarce resources, CEC is present everywhere in Europe to support people in difficult moments and to intervene in the name of the Lord so that solutions to sometimes insoluble problems which were caused by unforeseeable factors can be found. This is the concrete expression of solidarity which is indispensable among us and with others in a spirit of charity, sacrifice and abnegation and also in a spirit of respect, honour and discretion towards our neighbours.

However, we have not worked as we should have, so that His judgement comes among the nations, so that He becomes the judge of all nations. We have not taken the decision to turn our swords, which have shed the blood of our brothers, into plowshares, in order to work the fields which provide food for people, nor to turn our spears into pruning hooks, in order to harvest the fruits of our holy labour. The hour has not yet come when attacks of people on others have stopped and when wars have ended. We are not yet able to live in peace so that the God of peace will be with us (2 Cor. , 13, 11).

We are called to continue with confidence the work of witness and action which the Conference of European churches has begun; the work of permanent and uninterrupted co-operation of the churches based on the will of the pioneers and of the whole line of personalities of these 40 years, in order to contribute within our possibilities to the rapprochement of Christians and to their mutual understanding through theological dialogues. This is the basis of Christian unity and of the common proclamation of faith with presupposes reconciliation in repentance and the conversion of hearts as well as our reconciliation as men and women with God and our fellow human beings. The proclamation of such good news corresponds to the expectation of people of today at the end of the XX<sup>th</sup> century, based on the incarnation of Jesus Christ, the Son and Logos of God the Father.

Let us pray to the Lord to make all of this come true. Amen.

December 1999

Id.JérémieE

**Conference of European Churches**  
**Conférence des Eglises européennes**  
**Konferenz Europäischer Kirchen**  
**Конференция Европейских Церквей**



General Secretary: Rev. Dr. Keith W. Clements  
PO Box 2100, 150, route de Ferney, CH - 1211 Geneva 2, Switzerland

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Rapport sur le 10/10 L)

No. 99-15/efg

18 November 1999

**THE KOSOVO CRISIS**

A consultation of church leaders from Europe and North America met in Oslo, Norway, from 14-16 November, 1999, to assess the ongoing crisis in Kosovo and the Balkan region.

The Conference was organised by the Conference of European Churches (CEC), in cooperation with the Serbian Orthodox Church, the World Council of Churches and the Vienna group, an informal meeting of church leaders. The Roman Catholic Church was represented by both the Council of European Bishops' Conferences and the Vatican.

The concluding document: "The crisis is not over! Europe, the Kosovo crisis and the churches", is being sent to European churches and has been given to representative heads of government gathered in Istanbul for a summit of the states of the Organisation for Security and Cooperation in Europe (OSCE)

The consultation was addressed by selected church leaders and by Mrs Janne H. Matlary, State Secretary in the Norwegian Ministry of Foreign Affairs. At the conclusion of the meeting Mrs Matlary met a delegation from the consultation and received a copy of the final statement, which had earlier been adopted unanimously.

(A copy of the declaration is attached.)

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*The Conference of European Churches is a fellowship of some 126 Orthodox, Anglican, Protestant and Old Catholic Churches from all countries of Europe. It was founded in 1959. Its administrative offices are located in the Ecumenical Centre, Geneva.*



**The crisis is not over !**  
**Europe, the Kosovo Crisis and the Churches**

Church leaders and representatives from the Balkan region and other parts of Europe and North America met in Oslo, Norway, from 14 to 16 November 1999 to assess the Kosovo crisis and its impact on the Balkan region and the rest of Europe.

The Conference was organised by the Conference of European Churches in cooperation with the Serbian Orthodox Church, the World Council of Churches and the informal Vienna group of church leaders. We express our thanks and gratitude to the Church of Norway and the Norwegian government for hosting and generously supporting the conference.

We offer the following conclusions to the churches in Europe and North America and through the churches to governments and a wider public. Meeting just prior to the OSCE Summit, which is meant to adopt a European Security Charter, we also address ourselves to the heads of state and government gathered in Istanbul on 18 and 19 November.

1. The Kosovo crisis is not over. It is a European tragedy and also has consequences for global, international relations. Large parts of Kosovo and also other parts of Yugoslavia have been devastated. Hundreds of thousands of people have become refugees or internally displaced people. Neighbouring countries have had to share their scarce resources with an overwhelming number of refugees. Some refugees return, finding their houses bombed, burnt or looted. Others are fleeing just now or do not see any possibilities for return.

National and international political and religious leaders support the idea of a multi-ethnic and a multi-religious Kosovo. The reality is that Kosovo day by day is becoming more and more mono-ethnic. We are far from lasting peace and reconciliation among the different communities. The crisis has revealed a complex situation which requires careful analysis and multifaceted approach before stable solutions can be found.

2. The crisis in Kosovo has again reminded us about the need to understand Europe as one organic entity. We have seen that the recent crisis and other recent conflicts have exploited the old differences in Europe between the part which adheres to the Eastern Christian legacy and the part which emerges from the Latin-Roman legacy - the dividing line from the year 1054. In this situation, it is important to underline that the Orthodox and Western Christian traditions are as two lungs in one European organism. Any attempt to deny the contribution of either of these traditions for European identity is a denial of our common heritage. There is no place for paternalism either between churches or between church agencies. All churches must be respected for the insights they have in their own societies and for the ability they have for contributing to the welfare and well-being of the peoples they serve.



**We recommend that CEC organise a study of theological and historical reasons for present divisions in Europe and encourage the churches in Western and Eastern Europe to engage in renewed efforts to understand one another better and come closer to one another.**

3. This crisis has again shown us how easily we accept stereotypical images of each other, and how easy it is for mass-media to contribute to the demonisation of individuals or groups of people. There is a need to counter this with balanced information and by seeking human and ecumenical fellowship with each other.

**We recommend: The churches need to devise mechanisms whereby they together can share and evaluate information about potential conflicts with religious and ethnic components and also act to help prevent the escalation of conflicts.**

4. Religion is an element in many conflicts, and it is also being exploited by many politicians. In the light of recent crises, there is an urgent need for dialogue among churches, and more especially for dialogue between churches and Muslim communities. There needs to be contact and cooperation between religious leaders, but first and foremost these dialogues have to take place primarily at the local level. In this way religious communities can play a role in conflict prevention and mediation. The future of Europe is also dependent upon its ability to let people and peoples with different religious convictions live side by side - all with equal rights and duties.

**We recommend: The participating states of OSCE should also recognise the important role religious communities can play in conflict prevention and mediation.**

5. The NATO bombing did not bring an end to human suffering in the area. It contributed to the humanitarian disaster and had devastating effects on the environment. One group of victims was replaced by another. The results of the military intervention show that this kind of action is not what is required to solve complex conflicts such as this one. As churches, we are committed to peace and reconciliation. If more resources and energy had been used as part of a long-term strategy in conflict prevention, military action could have been avoided. Such a strategy is less costly, saves human lives and helps build a culture of peace and friendly coexistence.

**We recommend: As a contribution to the stability of the area, CEC should initiate the establishment of a centre for the support and coordination of peace and reconciliation work of religious communities across conflict lines in the Balkan region.**

6. We are watching with great concern the developments in the Northern Caucasus, where civilians are becoming victims of military intervention. While fully understanding the necessity to overcome terrorism, we urge all parties involved in the conflict to ensure that the civilian population is not victimized and that the OSCE code of conduct of 1994 is fully respected, and to do everything possible to bring the conflict to a peaceful solution.

7. There is an urgent need to start the reconstruction of Yugoslavia. Nobody is served by a Yugoslavia in the midst of Europe which is physically devastated and isolated. It is a joint European and North American responsibility to secure funds and other resources for this effort. We do not believe that the present sanctions regime serves the reintegration of Yugoslavia into Europe. In fact the victims of the sanctions are primarily innocent people, including children and elderly persons.

**We recommend that the Security Council of the UN review the effects of the present sanctions against Yugoslavia.**

**We recommend: There is a need for a cooperative mechanism to facilitate interchurch aid, information sharing and a continuous discussion of current problems in Yugoslavia with political leaders and other important sectors of the society. We invite ecumenical organisations and churches in the region to consider how this might best be given effect.**

**We recommend: The Churches should devise proposals and projects for immediate reconstruction. One such project could be an ecumenical effort to rebuild a bridge across the Danube, Europe's "river of life". This bridge would be a symbol of the bridges we need to build between different parts and religious traditions of Europe.**

8. The immediate need in the Balkan area is to help people through the winter with proper housing, food and energy supply. Churches and humanitarian organisations have already raised and distributed sizable funds to aid afflicted people and regions. This must be continued. Care should be taken to secure good cooperation with local church leaders as the most effective way of aiding people.

9. Young people are an integral part of the present reality in the Balkan region. It is important to see that they can be a yeast of peace and reconciliation. It is crucial to involve young people in dealing with the complex implications of the Kosovo crisis. Support offered to youth networks and organisations is necessary in order to create a secure and non-violent society in the future.

10. As churches, we are painfully aware of the inadequacy of our own response to the tragedy in Kosovo. We have learned once more that peace-building is costly, in terms of spiritual stamina, political courage and physical resources. But peace-making is our calling and we can fulfill it in many ways. Strengthening links between churches in different countries will give us early warning of situations which can lead to conflict. When we support each other and our communities, we can speak with credibility to political decision-makers. By doing this we also fulfill our biblical calling: "*Carry one another's burdens, and in this way you will fulfill the law of Christ.*" (Gal.6,2)

*(For further information please contact the CEC Communications Secretary, Robin Gurney, at +41 22 791 6485 or 6245, <[reg@wcc-coe.org](mailto:reg@wcc-coe.org)>, at the CEC Geneva office)*

MAR - sat 10/00

# THE SIGNING CELEBRATION OF

## THE JOINT DECLARATION

### ON THE DOCTRINE OF

### JUSTIFICATION

## *Augsburg Cathedral*

*and*

## *St. Anna Church*

*Augsburg*

*Sunday 31 October 1999*

**WELCOMING ADDRESS**  
**BY BISHOP DR. VIKTOR JOSEF DAMMERTZ**  
**BISHOP OF AUGSBURG**

Dear Sisters and Brothers in the faith in our Lord Jesus Christ, and all of you who will celebrate with us by means of radio and television!

After many years of discussions and consultations, today authorized representatives of the Holy See and the Lutheran World Federation will sign a document in which is stated that there has been a „consensus“ found „in fundamental questions“ on a central point of the 16th century schism: the justification of man in his sinfulness. This consensus does not nearly mean that unity we all are longing for, however, it is an important step on the arduous way to an ever-increasing unity between those who believe in Christ.

For this celebration, I want to welcome you all cordially. In a special way, my welcome is meant for the representatives of the Lutheran World Federation and of the Holy See who have come to Augsburg in order to sign, in the name of their respective Churches, the „Common Declaration on the Doctrine of Justification“. I welcome the President of the Lutheran World Federation, Bishop Christian Krause, together with the Vice-Presidents who have come from all continents and the General Secretary of the World Federation, Dr. Ishmael Noko, as well as Edward Idris Cardinal Cassidy, President of the Pontifical Council for Promoting Christian Unity, together with the Secretary of this Council, Bishop Walter Kasper.

Augsburg was chosen as the place for this ceremonial act of signing: Augsburg being the city of the *Confessio Augustana* (1530), the city of the conclusion of religious peace (1555),

the city of parity regarding the co-existence of Protestants and Catholics (1648) and the city, where every year, since 1650, the Festival of Peace is celebrated.

It is not without reason that our celebration starts in the Cathedral. On the edge of the cathedral square is the house of Konrad Peutinger, a humanist, with whom Martin Luther stayed on October 9th, 1518. - Only a few metres away, a plague reminds us of an incident that happened in October 1518, when Martin Luther put up on the Cathedral's portal a bill protesting against the opening of the trial of heretics in Rome. - And on the western side of the Cathedral we can read an inscription on a plaque: „Here was situated the Bishop's palace...: in whose chapter hall, on June 25th, 1530, the *Confessio Augustana* was proclaimed“. - Finally, the Cathedral's pulpit reminds us of the Jesuit Petrus Canisius, the most important exponent of Catholic Reform and renewal of the Church in Germany. Here, in the city of the Fugger dynasty, Canisius worked from 1559 to 1566 as a cathedral preacher who was firmly resolved to defend the catholic doctrine against the teachings of Luther and his preachers.

Just here, from this place, brimming with history, where in the 16th century the break up as well as efforts for agreement have become rather intense, will today begin the common path of reflection and conversion that together we wish to follow.

## WELCOMING ADDRESS BY OBERKIRCHENRAT DR. ERNST ÖFFNER REGIONAL DEAN OF AUGSBURG AND SCHWABEN

« ... the path of self-collection and conversion on which we want to embark together today.»

I welcome you on behalf of the Evangelical Church to the road which we shall walk together in this worship service : The worship service begins here in the Cathedral. It continues by the common road through the city and then finally reaches the signing ceremony in St. Anna.

A long road lies behind us and our churches, first together and then separated. The Augsburg Confession, presented here in Augsburg in 1530, attempted to bridge the gap. But in vain. From then on the dividing lines were more important than the agreements in the faith which were still present. When we want to embark upon a new road today, we must remember the common beginning of the road. That is why we celebrate this worship service « in the name of God ; Father, Son and Holy Spirit. »

The worship service makes it clear that the road continues. The will of Jesus is « that they may all be one. » The signing ceremony is not an end point but a colon. The ecumenical dialogue must continue with theological effort in order to achieve better understanding and reconciliation. The Evangelical Church takes the steps today in the expectation that improvements will come in practical common life between Evangelical and Catholic Christians who are joined together in families and congregations - for the sake of people themselves and for the sake of our faith :

- For example, more common worship - why not on a regular basis, more common initiatives in the congregations, more common action in public life.

- Eucharistic sharing remains our goal - first of all the mutual invitation to the Lord's Table, and the mutual recognition connected to this as being Church of Jesus Christ.

All this deepens our faith which - as we officially confirm today - is common in its central elements. Really : There is more that unites us than that separates us.

In 1987 Pope John Paul II here in Augsburg Cathedral spoke the encouraging sentence : « Why should we have separate paths in those areas where we can already walk together ? »

We shall now get started on the road literally. In this worship service we want to walk from one church to the other, from the Catholic Cathedral to the Evangelical Church of St. Anna. We deliberately walk in the street, publicly. Because we are convinced that the Gospel of Jesus Christ, the message of the justification of the sinner, is relevant and seeks to become public. We believe this together. We do this together. For this we pray for God's benediction.

## **HOMILY BY EDWARD IDRIS CARDINAL CASSIDY PRESIDENT, THE PONTIFICAL COUNCIL FOR PROMOTING CHRISTIAN UNITY**

1. In the first letter of St. Paul to the Corinthians, the Apostle of the Gentiles explains to the early Christians of Corinth the special role that God had given to him in calling him to take the Good News of salvation to the pagan world. He had been called to build the Church of Christ, by laying the solid foundations upon which this building would be established. He was to be the architect, as it were, and the one to begin the work. Others would then come along and continue that work: "By the grace of God gave me, he writes, I succeeded as an Architect and laid the foundations, on which someone else is doing the building".

2. To build well, it is essential, however, that the foundations are laid around the corner stone that will support and hold firm a new edifice. For St. Paul, that corner stone could be only one, namely Jesus Christ. It was in that name that he had begun the building, and whoever else might wish to continue the building would have to do so on that sure foundation: "For the foundation, nobody can lay any other than the one which has already been laid, that is Jesus Christ".

3. We who are gathered here today, twenty centuries later, are called to continue that building. We are among those to whom St. Paul refers when he speaks of "someone else who is doing the building". Our task is not only to continue the building but unfortunately we have also the duty of seeking to repair the damage that has been done to that building by the storms, conflicts and at times by human-made earthquakes. We have to do that together by building on that one foundation stone that has already been laid, that is Jesus Christ and his Gospel. There is no other foundation

with open minds and generous hearts “to live by the truth and in love” and so “grow in all ways into Christ, who is the head by whom the whole body is Fitted and joined together, every joint adding its own strength” (Eph 4:15-16).

stone but that if we are to be true to the calling that we have received. The Good News of Jesus Christ is as valid today as it was for the people of Corinth at the time of Saint Paul. It is the good news of salvation for all people of all times.

4. Saint Paul succeeded in his task “by the grace God gave him”. We too have succeeded in bringing here today a document that takes forward in a significant way the work of restoration of unity among the followers of Christ. That we have succeeded is certainly “by the grace that God has given us”, a grace that has come to us freely and has opened our hearts and our minds to the promptings of the Holy Spirit. We give thanks to God for this grace, as we promise to continue the task of restoring the building that is his Church.

5. Finally, St. Paul reminds those who would build the Kingdom of God that they “must work carefully”. Let us heed that warning. Let us be aware of how urgent is the task that is entrusted to us. The *Joint Declaration on the Doctrine of Justification* has brought new life and hope to the whole ecumenical movement as we come to the close of this second Christian Millennium. We must build on that hope, for here in Europe particularly we are being challenged to renew our efforts to evangelise many who have wandered far from their traditional faith. Our divisions are a great impediment to that task. Our lack of love for one another, brothers and sisters in the one Lord Jesus Christ, destroys the credibility of our preaching the gospel of love. As we give thanks for the progress that we have made, let us realise that the road ahead is still long and difficult, but “so full of joy”, as Pope John Paul II has stated in his Encyclical *Ut Unum Sint on Commitment to Ecumenism* (N° 2). That joy will be ours, and indeed will be shared by many millions of others, if we learn from the experience of Augsburg today how to move forward

## **HOMILY BY LANDESBISCHOF DR. CHRISTIAN KRAUSE PRESIDENT, THE LUTHERAN WORLD FEDERATION**

### **APOSTOLIC GREETING**

Grace be with you and peace from God our Father and the Lord Jesus Christ!

### **NOW WE ARE AT THE CRUCIAL POINT.**

Dear Sisters and Brothers in Christ, We are witnessing a significant day in the history of our churches. For the first time in centuries we are again setting foot on common ground. With the signing of the Joint Declaration on Justification we are affirming agreement in an area where four hundred and sixty-nine years ago a breach in relations had occurred on the question of how God is related to humanity and humanity to God.

### **INTEGRATION IN THE ECUMENICAL PROCESS:**

In the last few decades countless meetings between Roman Catholic and Lutheran Christians have taken place. We have approached each other, listened to each other and prayed with each other. Trust and hope have increased. That which binds us together is stronger than what distinguishes or separates us from each other.

Also rooted in these experiences is the theological discussion which has reached a stage in the Joint Declaration on Justification that points to the future. Further steps should and must follow, for many problems still await careful examination and require prudent clarification. But the direction that points the way to the future has been clearly and plainly defined.

### **THANKS AND GREETINGS TO THE WORLDWIDE COMMUNITY**

At this time it is proper to give thanks to those who in long negotiations have patiently striven for agreement, to those who have contributed to improvements through constructive criticism, to the countless people in our churches who are genuinely concerned that we come closer to each other and who are praying for this.

We greet them as our sisters and brothers and address them in the words of the Apostle Paul, "We thank our God because of your sharing in the gospel" (Philippians 1:3).

### **BACK TO THE ECCLESIA INVISIBILIS:**

Men and women in our churches have brought this day about. Nevertheless, as Christians we know that (as Martin Luther put it) "we are nevertheless not the ones who could uphold the church. Nor were our forebears. Nor will our descendants be. Rather it is he who is and was and will be the One and who says 'I am with you always, to the end of the world'".

### **THE ASSUMED PERSPECTIVE: THEOLOGIA CRUCIS AND THE CONFESSION OF GUILT**

Together we turn our eyes to the Cross. There we grasp the saving message for each of us. The God of mercy stretches out arms above the Cross of Jesus Christ who was plunged into the profoundest depths of suffering. Confronted with such great love we confess that as individuals and as churches we have sinned against each other and have become guilty towards others?

Antagonism and frequently even enmity between our churches have been the source of conflicts, distress and suffering for many people, in many countries on this earth. We pray for God's gracious forgiveness. May God give us new strength for reconciliation and the courage to seek peace!

### **ECUMENICAL DIACONIA**

No power in the world can separate us from God's love. No one can merit it or obtain it by force. God gives it freely, but not in vain. God's love continues in the paths of goodness, justice and truth. It is the invisible power in the ministry and sacrifice of all who in faithfulness do good. The consensus in words becomes credible in doing things together and in the joint efforts of our churches, where we meet and help human beings in physical and spiritual need.

### **BAPTISM AND THE HISTORIC CHURCHES' OIKOUMENE:**

Children are marked with the sign of the Cross at Baptism. We too have received this sign; we are incorporated in Christ's death and resurrection. The bond of baptism unites

Christians everywhere on earth. "One Lord, one faith, one baptism" (Ephesians 4:5). The great church families are also linked together in baptism. Hence the truth of what Pope John Paul II wrote in 1980, on the 450th anniversary of the Augsburg Confession: "The will of Christ and the signs of the times urge us to witness together in the growing fullness of truth and love".

THE UNIVERSAL NATURE OF THE MESSAGE OF PEACE FROM BETHLEHEM  
Belonging to a worldwide community with mutual responsibility for each other throughout the world is a treasure of our discipleship as followers of Jesus. This is particularly true for the weak, who can no longer cope and are in danger of perishing in what we nowadays call globalization. The message of peace from Bethlehem needs people to pass it on. How is this to happen if we do not begin with this ourselves? Thus the Joint Declaration seeks also to open up the way to hospitality in the sharing in God's gifts for all human beings.

CONCLUSION - AND BACK ONCE AGAIN TO THE CRUCIAL POINT:

We hope that one day our children will look back and say, "Reformation Day in Augsburg 1999 was an important step towards our churches' common witness. Ever since that day our fellowship has further deepened and strengthened". We must not again let go of the hands we extend to each other. We give thanks as we pray to God that God will bless this day and guide us in God's truth.

Amen.

And may the peace of God which passes all our understanding keep our hearts and minds in Jesus Christ.



**HOMILY BY BISHOP DR. WALTER KASPER  
SECRETARY, THE PONTIFICAL COUNCIL  
FOR PROMOTING CHRISTIAN UNITY**

## **THE SIGNING CELEBRATION OF**

### **THE JOINT DECLARATION**

#### **ON THE DOCTRINE OF**

#### **JUSTIFICATION**

#### **Ecumenical Vespers**

#### ***The Basilica of St. Ulrich and Afra***

**Augsburg**

**Saturday 30 October 1999**

**Text: Ezechiel 11, 17-20**

Dear Sisters and Brothers!

„I gather you“, „I assemble you“. These words of the prophet Ezechiel are realized in these very days, when we are assembled in Augsburg; in these days they become true and real. They were not spoken only to the Jews dispersed in the Babylonian exile almost six hundred years before Christ; today, twenty centuries after Jesus Christ, they are addressed to us. For this we are very grateful to God, the giver of all gifts.

God assembles his people. This is a fundamental characteristic of the Old as well as of the New Testament. It is a fundamental request of Jesus' own appearance. The very evening before his death, he prayed that „all might be one“. The fact that we were not one and are not one in everything even today, is in contradiction to the gospel; it is in contradiction to the will and mission of our common Lord, Jesus Christ. This is truly sin and is a scandal to the world. We must not blur this judgement. As Christians we must not reconcile ourselves to being separated.

The prophet says to us directly and moreover speaks to our hearts the reason, why we are not one. He does not excuse nor does he play anything down. He does not extenuate the situation, talking purely of misunderstandings, and he does not speak either only of unfavourable historical circumstances and constraints, though there cannot be any doubt about their existence. He talks of scandals, of

abominable selfmade idols. And these abominations were not found only in remote pagan times. They also exist today. Whenever we absolutize created realities, good in themselves, whenever we absolutize insights which in themselves may be good and legitimate, this will result in idolatry. Even true and important doctrines of the Church might become idols, if they are not longer regarded as signs of orientation making the mysteries of God present, but become an end in themselves, an idol, a fetish, a war cry. We experience such things in our own days.

At the root of this is the hardness of the heart, called „stony heart“ by the prophet, the heart that is turned in on itself, that becomes withdrawn from God and from the others, the heart that insulates itself while having an eye only on its own interest, the heart that turns the Church into a partial affair and the doctrine of faith into ideology.

But how can we get out of this difficulty of distraction and isolation? How can we create unity? At this point, the prophet cuts us short once again. We cannot create this, not at all! We cannot „make“ the unity of Church; we cannot put up timetables for it; we cannot call for unity, and by putting mutual pressure in public we will not make any progress at all. We cannot, neither as individuals nor as Church, draw ourselves out of the swamp. God alone is able to save us; He is the only one who gathers us through His Holy Spirit. This is His gift, His saving grace. There applies the principle: „sola gratia“ for the individual person as well as for the Church.

Holy Scripture describes this gift using many words and images. It speaks of life, reconciliation, salvation and liberation; and, not least, it speaks of the justification of the sinner. That means: God gives us a new heart. He is the one who makes us justified. He transforms us and makes us a new creation.

My dear friends, this is the good news to which we now - fortunately - can bear common witness before the world. We can now testify in common: A new beginning is possible, and that means hope; hope is given to us even here, even when from our human point of view everything seems to be hopeless and confused. Therefore it is not necessary at all to enumerate mutually the errors of past and present times. We can live in hope, because we are permitted to live in grace.

This gospel of grace does not discharge us from our responsibility. Whoever plays off the formula „sola gratia - grace alone“ against acting has misunderstood it. The prophet speaks of the new heart, „so that they may walk in my commandments, and keep my judgements and fulfil them“. These judgements are summarized in the commandment of love. As new human beings we may and can live from grace. Hence it follows that we shall and may be merciful human beings who in private and in public champion a new civilisation of love. And what more can we and our world depend upon except a gracious God and gracious fellow human beings?

The gospel of the gracious God and of the gracious human being is not a message only for exiles, valid only for the 16th century. It is a message that today's world needs. With this good news we go together into the new century and the new millenium. Thus we will be the people of God, and God will be our God. He will be with us. Amen.

**HOMILY BY REV. DR. ISHMAEL NOKO**  
**GENERAL SECRETARY,**  
**THE LUTHERAN WORLD FEDERATION**

**GOD'S GRACE SETS US FREE**

*„... for He rescued us from the power of the Kingdom of darkness, and brought us over into the Kingdom of His beloved Son, in whom we have redemption and the forgiveness of sins.“ (Col 1:13-14)*

Paul writes to the church in Colossus. His central message is conveyed in a language that conjures images from a historical background quite different from ours today. He recalls indirectly the events of Old Testament times when many of his forebears as a result of having been defeated were deported to Syria and Babylon. Symbols of national identity such as the monarchy and the priesthood were abolished, and the temple and holy places were destroyed. Thus deep family, religious and national ties were broken.

These periods of darkness were marked by a strong sense of humiliation, sadness and helplessness. It seemed to them that God had abandoned them because of their unfaithfulness. Their eventual release from captivity was nonetheless seen and understood as initiated by God. God, the gracious one had intervened in human affairs and set them free from slavery and captivity. Freedom is therefore a gift from the gracious God.

Paul writes to the church in Colossus and reminds them that prior to their baptism they had been captives and enslaved to sin; they had lived in the dark shadows of doubt, despair, pain and hatred. Christ as the light of the

world kindles his everlasting flame in our intellect and makes our hearts and minds yearn for righteousness. As the light of the world he lives and moves in the lives of people individually and in community. He strives with those who strive.

Being transferred from the kingdom of darkness to that of His beloved Son means that we are transferred from condemnation to forgiveness. Through Christ our debt has been paid; we are redeemed from the power of sin, we are declared just in the eyes of God. Christ has paid the impossible debt on our behalf. We are set free at last. This is a fact. The initiatives to set free, to transfer us from the kingdom of despair to that of hope and forgiveness are taken by God based on divine love and grace.

We are invited to turn to God and to one another, giving praise to God for what has been accomplished for us, for our neighbors and for the entire human race. In the kingdom of His beloved Son we find the source of new life in freedom and mutual forgiveness.

As citizens of Christ's kingdom rooted in God's forgiveness we are brought into life in communion with God and with one another. Walls of separation, isolation and imprisonment are broken down. We are a community of „*the forgiven*“, hence we are called to live a life of daily repentance and our daily prayer is „*forgive us our sins as we forgive the sins of others*“.

God's message of forgiveness and renewal takes place when the gospel of forgiveness of sins, and the faith which embraces this forgiveness, moves and encourages us to acknowledge and mutually forgive where we have failed one another. We are reminded of the words of Christ that come to us through the Sermon on the Mount, in Matthew 5:23-24:

*„So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave the gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift.“ (NRSV)*

Therefore it is not sufficient that „I give away all I have“ to the poor and the homeless, or have prophetic powers and knowledge about the gospel in order to teach in tongues of men and angels“. The highest point of my discipleship is reached when I, through God's grace, identify with the deepest needs of my fellow human beings, namely by the forgiveness of sins and release from guilt. In this identification the followers of Christ take part in the „christological mission“. Sharing in His mission through the power of the Holy Spirit enables us to overcome the ever-present forces of division in the church and in society. It helps us to seek responsible ways of reducing the enemy images that isolate and separate us from the gift of communion with God and with one another.

If indeed we are co-sharers in the forgiveness of God it is only natural that we endeavor in the spirit of reconciliation to overcome the doctrinal anathemas that separate us from the gift of unity.

Yes, the gospel sets us free but it also gives us the energy and spiritual maturity, insights and new theological language required for us to speak to one another in such a way that we can radiate God's forgiveness to one another and to the world.

We are gathered here in this beautiful city of Augsburg to participate in and to witness a historic moment. Seen from the perspective of God's gracious forgiveness the affirmation

of the Joint Declaration on the Doctrine of Justification by signatures is an attempt to appropriate God's forgiveness into the life of the churches. If God has indeed forgiven us in Christ then the next natural step can only be that we find responsible ways of overcoming remaining anathemas. Anathemizing each other is incompatible with our Lord's prayer „that they be one as you and I are one“.

We have been forgiven by God. Let us forgive one another, so that the will of God may be done on earth as it is in heaven. Amen.

**LWF General Secretary, Rev. Dr. Ishmael Noko:  
Statement at  
Joint Lutheran - Roman Catholic Press Conference  
The Ecumenical Center, Geneva, Switzerland  
June 11, 1999, 10:00 a.m.**

**(Original text)**

Together with His Eminence Edward Idris Cardinal Cassidy, President of the Pontifical Council for Promoting Christian Unity, I would like to welcome you today to this press conference.

As the responsible ecumenical officers of our respective communions, we are here to share with you the happy news that the Lutheran World Federation and the Roman Catholic Church have clarified the basis on which we can now confirm by signatures the *Joint Declaration on the Doctrine of Justification*.

On this occasion we can also share with you the documents which will be used in the action of signing: *An Official Common Statement*, and an *Annex* to this Statement, in four languages: English, German, French and Spanish.

**What does the action of signing mean?**

By signing the Official Common Statement the two partners in dialogue confirm without reservation two major points:

*First, the parties confirm that a consensus in basic truths regarding the doctrine of justification has been reached.*

In keeping with the Joint Declaration itself we use the expression "basic truths", thus indicating that we do not claim agreement on all issues related to the doctrine of justification. Nevertheless, we have reached consensus on principal points of a doctrine which can itself be rightly called fundamental within the faith of the Christian church.

*Secondly, the parties declare that the mutual doctrinal condemnations from the time of the Reformation concerning the doctrine of justification do not apply to the teaching on justification as set forth by Lutherans and Roman Catholics in the Joint Declaration.*

You will be aware of the fact that at the time of the Reformation, the understanding of justification was a main point of contention. Since then, the condemnations set forth in this area have remained an expression of a divergence between us on a doctrinal matter of vital importance.

However, in the course of the 30 years of our bilateral theological dialogue, it has become clear that the present teaching of both partners on the topic of justification, as expressed in the Joint Declaration, cannot be the object of the condemnations that were set forth in the Lutheran Confessional writings and by the Council of Trent at the time of the Reformation. It was agreed that this commonly accepted view of our theologians ought to be officially stated by our churches.

Even though historical doctrinal condemnations cannot be removed, it is possible to find and to declare that they do not apply to present-day teaching. Certainly, doctrinal condemnations in other areas remain a challenge for study and possible action in the future. But this action, for which we are now ready, is a decisive step forward in the official process of reconciliation taking place by means of our dialogue.

Normally, the reports from our bilateral dialogue are published by the dialogue commission as such. In this case, however, we are not dealing with a bilateral report, but with *a declaration made officially and jointly by the Lutheran World Federation and the Roman Catholic Church* following a carefully developed process. It is the first time we do this together.

As a result of our different institutional structures, the procedures of reception have differed on the two sides. On the Lutheran side, the process of the LWF has involved all the member churches and their various synodical structures.

### **Process to be continued**

The Official Common Statement makes reference to the continued dialogue in the time ahead, regarding both the doctrine of justification itself and other issues specifically mentioned in the Joint Declaration as requiring further clarification.

The stated aim is to “reach full church communion, a unity in diversity, in which remaining differences would be ‘reconciled’ and no longer have a divisive force.” This recognition of our common aim is itself significant in ecumenical terms.

A question which has sometimes been raised is: Who has given up most in this project, the Lutherans or the Roman Catholics? These days we appear not to be able to understand that a victory can be won without one of the parties ceding to the other. The process of the Joint Declaration has not had this competitive character. Rather, it has been a process of reconciliation based on the common heritage we share: the biblical witness of God's righteousness, in other words, His free grace given to us in Christ.

The Joint Declaration has been developed in an ecumenical climate different from the rather distant relationships that had existed up until our dialogue and other bilateral dialogues begun after the Second Vatican Council. The Joint Declaration will itself contribute further to the improvement of the ecumenical climate. Furthermore, it is to be hoped that it will have positive repercussions throughout the whole Christian family.

In the world today there are roughly one billion Roman Catholics and sixty-one million Lutherans, of whom fifty-eight million are in the Lutheran World Federation. This is a considerable number of women and men. If, at the local level, a strengthened spirit of reconciliation were to follow from our theological rapprochement, our churches would increasingly become agents for peace, so needed at a time when instruments of reconciliation are in such short supply.

### **What does the doctrine of justification mean for people today?**

When you hear about the amount of time and energy invested in developing an agreed theological text, you may well ask: what does it actually mean in practice?

Stated in simple terms, the doctrine of justification refers to the faith that we are accepted by God as persons, not because we are good, but because God is good. This is an essential part of the Christian faith. And when we know that in Christ we are unconditionally accepted by God at the outset, we are set free to love one another unconditionally.

The doctrine of justification recognizes that we have received all that we are as human persons from the hands of God. If we claim to be self-made, we deceive ourselves and will easily lack the love and generosity to others which are characteristics of the Christian life.

But if we believe that at every moment of life we receive our strength, hope and forgiveness of sins by the grace of God, we can live reconciled with God and others, practicing in our daily life the mutual respect and support which we are all in need of.

The Joint Declaration itself has not been reached by a show of strength, but by theological clarification which has led to a further reduction of “enemy images.” The deepened common study of the biblical message took place in a context of mutual respect and common commitment.

The Joint Declaration is one small contribution towards building the unity among us for which Christ prayed, and for which he died. In that sense, every bit of the effort invested in this project has been worthwhile.

It is my sincere hope and prayer, shared, I know, by my brother in Christ, His Eminence Cardinal Cassidy, that the atmosphere generated by the ecumenical movement, to which the Joint Declaration belongs, may also influence civil society, of which the churches are an integral part.

It is my most profound wish that the gospel of forgiveness and peace, which is what the message of justification is about, may be communicated meaningfully in our communities around the world in the years to come, as the Official Common Statement calls for. And may it really be a source for building peace in those many areas of the world where peace is lacking.

### **When and where will the signing take place?**

*The day chosen for the signing is 31 October 1999, a date annually celebrated as “Reformation Day” in the various Protestant churches.*

For Lutherans, a signing of the Joint Declaration on that day underlines the understanding of the Reformation itself as a movement not aimed at creating division within the church of Christ, but aimed at reforming the one church in certain areas.

31 October is also the eve of All Saints Day, which historically is a broadly inclusive feast of the liturgical calendar, celebrated also in many Lutheran churches.

*The agreed place for the signing ceremony is Augsburg, Germany. This city is located in a region of Germany where there are an almost equal number of Roman Catholics and Lutherans. It is the place where the *Augsburg Confession (Confessio Augustana)* was presented by the Lutherans in 1530.*

This document is considered by both sides today as a genuine attempt to maintain the unity of the church. In that perspective, Augsburg has rightly been called a



“Peace Town”, a site symbolizing the conciliatory beginning of interconfessional dialogue.

Even if that sixteenth century attempt did not succeed, and we have since had the split we all know about, the Augsburg Confession is, and will remain, a very significant ecumenical document. When its 450th anniversary was celebrated in 1980, this assessment of the Augsburg Confession was expressed jointly by both Catholics and Lutherans.

Signing the Joint Declaration in Augsburg can also be considered a symbolic expression of our common belief that our justification by God’s grace through faith, which is at the core of the Augsburg Confession, is, in fact, the faith of the whole church.

### **Words of thanks**

Today I would like to pay tribute to all those who, in various ways, have contributed to making this Joint Declaration possible.

First of all, let me thank those theologians, women and men, who, in the course of this project have, since 1993, worked directly on this matter. Persistently and meticulously, they have delved deeply into the biblical material and the teaching traditions of the churches on the subject of justification in order to reach and express a common understanding sufficient to be able to say: We have a consensus in basic truths.

Furthermore, I would like to mention two seminal national studies undertaken jointly by Lutherans and Roman Catholics prior to the Joint Declaration project. The dialogue in the USA concluded in 1985 with the report “Justification and Faith”. The following year, the German dialogue presented its report, “The Condemnations of the Reformation Era.” In 1994 the United Evangelical Church of Germany adopted an official endorsement of the German report.

I also wish to pay tribute to all those theologians who have contributed otherwise to the growing mutual understanding that has been developing between Lutherans and Roman Catholics during the last decades. I refer to those scholars who have been members of the international Lutheran - Roman Catholic dialogue from its beginning, and those who have made their scholarly contributions in regional and national dialogues or in unofficial working groups. I also want to honour the many scholars whose articles and monographs have contributed to a deepened common understanding of issues important to the dialogue.

Let me, in addition, convey today my respect to the thousands of lay women and men, pastors, priests, catechists and youth leaders in all regions of the world, who for years, often with holy impatience, have courageously practiced ecumenical reconciliation on the local level, thereby giving momentum to the rapprochement of our two communions.

Allow me, finally, to use this occasion, Your Eminence, to express my sincere appreciation for the close cooperation we have had with the Roman Catholic Church, represented by the Pontifical Council for Promoting Christian Unity. You have informed us that within your procedure you have cooperated closely with the Congregation for the Doctrine of the Faith and its Prefect, Joseph Cardinal Ratzinger. I would kindly ask you to convey my greeting also to him.

Throughout this period, it has been a significant source of inspiration to know that His Holiness Pope John Paul II has himself taken an active and positive interest in the development of the Joint Declaration, as you have assured us, and as his public statements have also shown.

As I mentioned earlier, this is the first time that we have jointly engaged in a project of this kind. The road we have traveled has not been a broad and even one. But Christ himself has called us to walk the narrow, often difficult road. The path of reconciliation is such a narrow road, but it is the one which leads us to where Christ wants us to be.

(End)

Dr. Peter Menacher  
Lord Mayor



October 30, 1999

*Augsburg, the city of ecumenism*  
*welcomes its guests*

Let me welcome you with a very cordial "Grüß Gott" on behalf of the city of Augsburg, its City Council and citizens, as well as myself personally. These two days are a historic event. But it will be very easy to remember the year, even for people otherwise easily tormented by numbers and dates: The citizens of Augsburg, for example, will simply store them in the following context:

- 955 The Battle of Lechfeld (with Bishop Ulrich)
- 1555 The Peace of Augsburg
- 1999 The Joint Declaration of Justification  
(with many bishops and guests from all over the world)

Despite so many honored guests, it is easy to set up a protocol for a Christian encounter, because in accordance with Our Lord's warning in Luke chapter 14, verse 7 following, everyone will be jostling for the lowest places. By mutual agreement with the churches I therefore will act only as a representative of all of you and greet the president of the Papal Council for the Promotion of Christian Unity, His Eminence Cardinal Cassidy, and the president of the Lutheran World Federation, Bishop Krause.

For the local churches I welcome Bishop Dr. Victor Josef Dammertz and the District Dean Dr. Ernst Öffner. For the Bavarian State government I cordially welcome Junior Minister Freller. A special welcome is also directed to the Augsburg Peace Award winners Ms Chiara Lubich and Bishop Alfons Nossol. I welcome all the bishops, those in religious office and laymen representatives, all those in political office and other representatives from politics, business, science, education and cultural affairs, those from administrative offices, the judiciary, the armed forces, the police and the media.

Whether named or unnamed, we are all united in this Golden Hall in anticipation of the event that many have long hoped and prepared for, the anticipation of a great stride forward to reconciliation by way of differences, which particularly characterizes the city of Augsburg as no other.

"Why Augsburg?", some may ask. Furthermore, why a ceremony in a Town Hall, so to speak in a secular seat of earthly, local power between the Cathedral, St. Anna and St. Ulrich? Should a city even bother about church matters? Augsburg simply does it, for example, with a somewhat different Peace Award, namely for the support of ecumenism and with its own legal Peace Festival holiday, which has been given an ecumenical accent in the past few years. Behind this lies the conviction that the faithful in their capacity as citizens or human beings have a mutual bond; that social distinctions and the resulting tensions often have something to do with religion or beliefs; that tolerance can only be sustained when it comprises all of life, including the day-to-day routine.

There is very concrete evidence of the the intricate involvement of Christian history and secular history: the history of the city of Augsburg itself. We can peruse this history like an illustrated book with 2000 "page-years". Let me just browse through a few pages with you.

- Page-Year 1518: Cardinal Cajetan and Dr. Martin Luther stand facing each other in the Fugger palace. There is no common declaration. Peutingen also has no success with his "table talks". On October 20, 481 years ago it meant "Dahinab (Jump down there!)" for Luther, which is the term for the "Fluchtstelle" = the spot in the city wall where he took flight.
- Page-Year 1530: In Fronhof Christian Bayer the chancellor of Saxony publicly reads the Augsburg Confession to Karl V. The "Confessio Augustana" becomes a household word known all over the world, even today.
- Page-Year 1555: The Peace of Augsburg is decided at the Imperial Diet. Although the rule of thumb "Cuius region, eius religio" leads to an attempted one-sided assumption of power, it does not last long in a "Free Imperial City".
- Page-Year 1584: Evangelical Christians defend themselves against the Counter Reformation, storm the town's arsenal and, well-armed, head for the Town Hall. A blood-bath is avoided by a hair.
- Page-Year 1632: Gustav Adolf, the King of Sweden, marches in with his troops and expels the Catholic clergymen. Elias Holl, the ingenious architect of this Town Hall and its Golden Hall, is allowed to return to office, after having renounced this office for the sake of his beliefs.
- Page-Year 1635: The page turns anew. In the court of the St. Anna Theological College we see throngs of evangelical Christians celebrating their church service: They read their sermons "through the windows" - for a period of 13 years.
- Page-Year 1648: The Peace of Westphalia brings about parity, even though the Council "gives no agreement for eternity". Indeed, this eternity has a very short span, and an interesting model of "Augsburg parity" is established: Although ridiculed by many, it was still an attempt to achieve a balance.
- Page-Year 1650 sees the celebration of the first Peace Festival and two years later the reconstruction of the Holy Cross, an amalgamation of two churches of the same name, marking the city landscape, as does St. Ulrich.
- Page-Year 1732: A total of 6,116 Salzburg emigrants travel through Augsburg into exile - an encounter in which expulsion and charitableness produce moving drama.

- Page-Year 1830: The evangelical preacher Bomhard, a charismatic revivalist lives in harmony with the Catholic clergy. In reference to denominational conflicts, Bishop Riegg supposedly says to him: Herr Church Council Member, in my opinion these conflicts have no purpose and no gain, because a common foe stands before us and we must do joint battle against him." His reference was to the estrangement of the educated and the workers by the churches.
- Page-Year 1971: The first ecumenical Whitsun encounter after Vatican II arouses enthusiasm and great hopes that have not been fulfilled. Not yet.
- Page-Year 1987: During the pope's visit Bishop Kruse states in the ecumenical church service in the St. Ulrich basilica: "The church schism brought about by the Reformation did not penetrate the common roots." And John Paul II asks in the Augsburg Cathedral: "Why keep going our separate ways, when we could walk together now?"

A partial answer to this question can be found on page-year 1999 in this city of ecumenism. The genius loci of our self-administered and self-aware community has always sought a balance in centuries of struggle for humane tolerance, livable solutions to everyday life beyond hypothetical theses and antitheses. Even today Christians in the entire world yearn to bridge the separation, yearn for greater progress. It might be true that not everyone understands the finest points of theological debates. But the term justification has taken on an entirely different character today: Politicians must continually justify themselves to the citizens, the media and their own conscience. And a common declaration is, of course, neither a glorification nor a belief that everything has been totally clarified. When even the so-called exact sciences cannot yet explain the world, then all the more do matters of faith take on a different clarity - a clarity similar to the night sky, which surrounds us with much darkness and yet is abundant with stars, which form patterns and pictures, giving us orientation and a feeling for the depth of the heavens above.

For a very large number of Christians this date is more than a signature; it is a day of joy and hope. The Christian communities have, in the words of Martin Luther, received their doctoral degree: "Joy is the cap and gown of faith." After all, the communities - and the Town Hall is found directly at the heart of our community - are also the cells of the ecclesiastical body. A modern saying goes: "All business is local." The wisdom of the children of this world can be applied to life in the churches. How much hopeful local work exists: From actions like "new beginnings" to bible circles to ecumenical social counseling centers. The work at the grass roots deserves to be included in these thanks, which, of course, today are directed primarily to a number of personalities, who have smoothed the way for this event in Augsburg: with ardor and commitment, perseverance and goal-direction, conveying ideas and explaining them.

From Luther come the words: "I am worried that we will never come together again as closely as in Augsburg." I hope that he is wrong in this respect. The work on a European "Ecumenical Charter" has already started. I and many

others committed to a European movement find great pleasure in the fact that one of the three main sections of the draft is entitled: "The service of the ecumenical movements for Europe". "Open minds" were and still are in demand. We have quite deliberately turned the musical part of the program over to the young people, because they will continue walking this path together to the future. We here today in Augsburg would like to encourage you in this movement, because we need each other.

Let me welcome you again most cordially and, above all, let us enjoy this day together, as befits the occasion as well as the City of Augsburg.

Blocking period: Saturday, 30.10.1999, 10.30 hrs

Bishop Prof. Dr. Dr. Karl Lehmann, Mainz  
Chairman of the German Bishops' Conference

## **BASIC AGREEMENT REACHED**

**Address on the occasion of the ceremony organised by the City of Augsburg  
at the signing of the "Joint Declaration on the Doctrine of Justification"  
on Saturday, 30 October 1999, at 10.30  
in the Goldener Saal (Golden Hall) of the Rathaus**

What will be taking place today, and particularly tomorrow on Reformation Day, may without exaggeration be referred to as an historic occasion. On the threshold of the third millennium, the Lutheran World Federation and the Catholic Church will demonstrate that the separated Churches can make joint statements on the Doctrine of Justification, which in its time was the starting point, and ultimately the cause, of the fragmentation of the Western Church. If this is accepted, the condemnations surrounding the Doctrine of Justification no longer divide us.

### *1. The signing as an event*

This cannot mean that the act of signing per se is the definitive breakthrough in the search for the unity of the Church. We will not be guilty of complacency in celebrating a milestone event. That said, it is possible that we have already become too modest in describing what has been achieved. We must understand and honour the events taking place today and tomorrow in the city of religious peace in the whole breadth and depth of church reality, namely in our churches and parishes, and in our theology. We must all help to make the formal signing something better than a missed opportunity.

This day gives reason to rejoice and give thanks. Perhaps you will see this better if you really look back into history to consider the deep rifts between our Churches. In that way you may be better able to judge the achievements of the past few decades concerning our present unity in basic truths of the Doctrine of Justification. We have to look at this overall development, which places the "Joint Declaration" in a new light. It is particularly difficult to reach an agreement on this issue because the contradictory doctrines were applied particularly placatively at an early stage, and were for centuries emphasised uncompromisingly and inexorably. We should not therefore be surprised that these aggravations have not simply faded away, in spite of sterling efforts. There is however no alternative to carefully working through the fundamental differences which led to the separation in the 16th Century. It may be frustrating at times for lay persons and committed Christians to see how much historical

learning and intellectual effort was and is needed to overcome this task. If, however, it were to be impossible to reach an understanding concerning this central tenet of our belief and of our theological convictions, any other consensus would be built on sand. This may go some way towards explaining the fierceness of the current disagreements.

It would however be a travesty to treat the Joint Declaration and its Appendices in isolation and exaggerate their importance. It has been repeatedly pointed out that we are able to reap the fruits not only of long-term ecumenical efforts, but in particular of the repeated, internationally widespread and increasingly intensified research results of at least the past forty years. The Joint Declaration can only be so concise because we have spent decades working on the problems in both larger treatises and in short thesis form. This is why it is vital to study the concentrated sources referred to in the "Appendix" demonstrating this long process of a joint endeavour with the larger, complete documents. These underpin the Joint Declaration with the wording which they contain, which has repeatedly proven its worth. I do not have the impression that the importance of the consensus, and the potential to reach a consensus inherent in these sources, has been sufficiently taken note of as yet.

## *2. The signing as an encouragement*

This occasion is a major encouragement for ecumenical theological work. We know the long years of complaint that the results of theological dialogues were not taken sufficiently seriously by the Church Authorities, that the ecumenical movement was suffering from these delaying tactics, that theologians were tired and resigned. Now at last we can assimilate the preliminary stages and partial results, worked out with so much effort in many countries, in a concentrated and re-structured form. This also proves that sound theological research will make itself heard eventually. We naturally must learn from this process that, in particular, professional ecumenists from both theoretical and practical spheres, as well as theologians and the Church Authorities, usually overestimate the impact of consensus-building documents of this kind. Even if they are academically well thought out and spiritually impressive, they are not yet filled with life and spirituality. It takes longer than that for the hundreds of years of attitudes and behaviour to be removed and for a new language, sometimes alien to all concerned, to prove itself. In this sense, the theologians have also been awakened by the Declaration, which is intended to be binding, because it is evident that relatively little attention has been paid in many parts to the internal trends and numerous proofs provided by decades of ecumenical work. Official ecumenism had not correctly assessed the tempo, breadth and depth of the necessary reception.



This is why we should not allow ourselves to be robbed of our joy at what has now been achieved. We have good reason to be thankful for the many building blocks which have come together to form the "Joint Declaration", which are carefully explained in the Additional Documents. We would like to thank especially all those who have unreservedly, confidently and selflessly done what was asked of them, in spite of sometimes professionally unproductive and personally hurtful attacks. Theology certainly needs the critical objections which have been put forward by individual experts. However, it also needs the somewhat hidden, but no less important, loyalty to a mandate from the Church.

### *3. Consensus and foundation*

It is however the result of the consensus process of the Joint Declaration which is vital. The result is perhaps disappointing for many because they expected a more comprehensive consensus to be reached. They consider the text to be too cautious and still burdened with too many unsolved, contentious questions. Perhaps we have also had, at times, a questionable definition of consensus in mind. Consensus is frequently idealistically imagined to be an unrestricted agreement on all aspects of an issue which was previously a bone of contention. Here and there, our texts still show traces of this kind of idea, like egg shells. The definition of consensus is strongly characterised by an underlying emotional and perhaps even logical trend towards uniformity. This kind of understanding overtaxes us because it necessitates removing every difference between Catholics and Lutherans which is related to our understanding of Justification.

Moreover, in both Churches, classical theology has always drawn a line between what is required by consensus and what is not necessarily subject to consensus. The interpretation of this distinction was particularly broadly spread between the area of the Doctrine of Faith and that of church rites, customs and discipline. Additionally, a distinction has always been made between fundamental and non-fundamental doctrines. Let us simply consider the creeds and the catechisms. The Second Vatican Council speaks of "a 'hierarchy' of truths ...in Catholic doctrine" and states that "they vary in their relation to the fundamental Christian faith." (*Unitatis Redintegratio*, Art. 11). In spite of their differences, the Christian Churches are therefore able to be one in the fundamentals of their faith. On the Catholic side, two important complementary illustrations were used. John Paul II said in his address on the 450th anniversary of the Augsburg Confession in 1980 that "major pillars of the bridge have been saved from the storm of time<sup>1</sup>" and that we have rediscovered "how broad and strong are the common foundations of our Christian faith<sup>2</sup>". Cardinal Jan Willebrands said on the same

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<sup>1</sup> unofficial retranslation

<sup>2</sup> unofficial retranslation

occasion "that the rift at that time did not go down to the shared roots, and what unites us is much greater and deeper than what separates us"<sup>3</sup> (Roman Catholic/Lutheran discussions on the Augsburg Confession, Documents 1977 - 1981, published by H. Meyer = LWB Report 10, August 1982, pp. 56 et seq. and 54).

#### 4. "Differentiated consensus"

For a wide variety of reasons, Protestant, and even more so Catholic, theologians are sceptical about the concept of the fundamental articles and an ecumenical application of the "hierarchy veritatum". Instead, the term "differentiated consensus" has become accepted. In any case, the word consensus was always defined in ecumenical conversations by the use of qualifying adjectives: "broad consensus", "consensus in rem", "growing convergence", "fundamental common ground". This is intended to mean that the agreement needed for the community of Churches is certainly achieved in the contentious problems, but that the type of agreement needs to be given more concrete form. A stage of consensus, once achieved, is still not unity. Thus, consensus in the process of reaching an agreement is a preliminary form of full, visible community.

In the "Joint Declaration", we coined a phrase for the specific structure of the agreement reached, namely "consensus in basic truths of the Doctrine of Justification" (cf. No. 5 (40)). Two elements are especially important. For one thing, it is a matter of "basic truths". Agreement on this is still not full consensus, as in the development of the whole Doctrine of Justification, but there is an agreement with regard to the fundamentals and the convictions on which they are based. If there are still differences, this commonality will not be simply rendered null and void. The words were chosen with care, i.e. not "consensus in *the* basic truths". There is no definite article: "consensus in basic truths". There could well be, therefore, other basic truths with regard to which no consensus has (yet) been reached. This finding is repeatedly described in a variety of forms, for instance "a large degree of common orientation and judgment", "a shared understanding of our justification".

The conclusion to which this leads reduces the difficulties faced. The Joint Declaration "does not cover all that either church teaches about Justification" (No. 5); but it does show "that the remaining differences in its explication are no longer the occasion for doctrinal condemnations" (No. 5). "...the differing explications in particular statements are compatible with it (i.e. with a consensus on basic truths)" (No. 14). There are still questions "of varying importance which need further clarification", but there is the even more important conviction "that the consensus which we have reached offers a solid basis for this clarification" (No. 43). In spite of all

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<sup>3</sup> unofficial retranslation

commonality, questions therefore remain within the Doctrine of Justification and beyond. However, even if they are important, they do not nullify the unity achieved by the Churches so far. There are therefore legitimate differences within the commonality. They are not fundamental in nature, and do not necessarily constitute shortcomings, but they are always characterised by the Church being a unity with variety. The extent of the differences in such a "differentiated consensus" must certainly be clarified.

### *5. The legitimacy of the theological approach*

Many still mistrust. Do we take seriously the truth lying in the creed, for which many people have given their all, their homes and their lives? Are we not too quickly turning to arbitrariness and manipulation, as you might twist a wax nose in all directions? Repeatedly, inadequate models are shaped and clumsy answers are tried. Many people therefore take the view that accepting the Joint Declaration also means giving up the decisions of the Council of Trent. However, this would be an unacceptable misunderstanding of the situation.

Thanks to exegetical/historical and hermeneutic/theological knowledge, we see the texts of that time in a continuum and in a more comprehensive context. Therefore, we do not rise arrogantly above the decisions of the Fathers, but we may understand some things more profoundly. It is easier now to distinguish between the intention and the linguistic form in which it is cloaked. We can recognise a limited intention which has subsequently been misinterpreted. In the hard fight and in the polemics which may reduce our understanding of the opposing position, in the end we begin to speak at cross purposes, as we still see today in some disputes. By recognising such limitations, and sometimes also deformations, it is possible to reinterpret individual texts. Moreover, we can discover that the individual partners in a debate do not always speak the same language. There are different concepts and approaches, as well as other ways of approaching justification. This concerns, for instance, fundamental terms such as sin, concupiscence, certainty of Salvation and merit or works. Today, we can sometimes recognise with a greater certainty that these different interpretations do not exclude each other per se, but may frequently complement one another. Perhaps this is not always sufficiently clearly recognised during an argument. Many studies carried out over the past decades show unmistakably that such alienations from one another can occur when polemics make people blinkered. Perhaps one needs to personally experience this type of recognition to trust it completely. However, it naturally also entails dangers, which, on the other hand, need not necessarily occur. For instance, it is not possible to reduce everything merely to various forms of language and thought. There are content-related aspects containing differences which cannot be denied (cf. No. 18 - 39 and 43).

The Joint Declaration is however much more modest. It does not attempt to adjudicate on the objective truth of earlier statements with the benefit of hindsight, but asks whether the former condemnations apply to today's partners. Thus it says: "The teaching of the Lutheran Churches presented in the Declaration does not fall under the condemnations of the Council of Trent. The condemnations in the Lutheran Confessions do not apply to the teaching of the Roman Catholic Church presented in this Declaration." This important passage is also quoted prominently in the "Official Common Statement". In this sense, the Declaration has a two-fold aim, to prove both the agreement on "basic truths of the Doctrine of Justification" and further that the mutual condemnations of the 16th Century no longer affect today's partners. The twin approaches of academic research and ecumenical discussion have paved the way for this "Joint Declaration".

### *6. The way forward*

Where do we go from here? It seems to me to be inappropriate to move on immediately to completely different topics. We have in any case become much too modest in describing what we have achieved. Perhaps it was a little too enthusiastic to speak of a "breakthrough" at the start. Talking about the "first step" nevertheless still indicated an intention to move forward. If it is now frequently the case that only a "significant rapprochement" is presumed to have taken place in central doctrinal matters, the binding commonality has shrunk considerably. I would prefer to speak of the Declaration as a boundary stone, and as a milestone for ourselves and our posterity, marking both the way forward and the path which lies behind us.

Particularly in light of the hesitation of a great number of Protestant theologians, the further discussion of the statements themselves must be strongly encouraged. 243 critical signatures by university lecturers jeopardise our claim to have reached a "consensus in basic truths". As a Catholic theologian, I regard the Joint Declaration as an "authentic interpretation" of the decree on Justification of the Council of Trent, which should not be lacking in any lesson on the doctrine of grace and on theological anthropology, and especially at the level of ecumenical discussion, and should be included, for instance, in the coming editions of the collections of decisions of courts on state-church relations such as by Denzinger - Schönmetzer - Hünemann, "Kompendium der Glaubensbekenntnisse und kirchlichen Lehrentscheidungen". We expect in various passages of these texts intensive treatments of the joint witness of the Doctrine of Justification in a language to attract the attention of the people of today.

Finally, the Joint Declaration is to give considerable impetus to the further ecumenical work on the topics which remain open in the area of the sacraments, the Church and the question of offices because the corresponding condemnations are still largely undealt with in light of an

agreed understanding. The ecumenical working party of Protestant and Catholic theologians has long since made the preparations for this, as is also the case with the Doctrine of Justification. Here, certainly the question which will play a central role is, in which sense is the Doctrine of Justification a critical benchmark for the understanding of and form taken by, in particular, the sacraments, the Church and the offices. Perhaps one might be allowed to say that, presumably, it is only with the latter topic that the true commonality will undergo what may prove to be a particularly difficult test. If this is hurdle can be taken, it is no longer far towards intercommunion, and the path will soon be open. However, in spite of our longing for this, we should avoid falling foul of premature expectations. The Eucharist is at the pinnacle of life in the church, for the Catholic Church indeed, but not only for the Catholic Church. It is the spiritual common good of the whole Church and gathers a large number of individual and social structures in the body of the Church. I am aware of the heightened expectations, but I am also aware of the damage which would be done, both now and later, by making (as yet) fulfillable ecumenical promises which need not only the passion of an understandable longing, but also the laborious patience of ripening.

31 October 1999 is an indispensable and most important step which must not halt us, but which can fill us with courage and confidence on our path towards the unity of Church. I wish, for all of us, a confirmation of this hope, which is blessed by God's Spirit, the implementation of which has been mandated to us by the Lord as a particularly important intention of his Will: "that they may all be one" (Jn 17:21). Augsburg 1999 is therefore a major opportunity, perhaps a unique kairos. This is not an everyday event. Augsburg 1530 unmistakably reminds us of this.



Rapport nr. 1/00  
MKR - sak 10/00 h)

Rapport XX/00

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KEKs arbeidsgruppe for menneskerettigheter og religionsfrihet

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Ingvill T.Plesner

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Geneve 9. til 12. desember 1999

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Saksbehandler: Hans Morten Haugen

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**Kommentar:**

Ingvill T. Plesner har gjennom studie og relevant nettverkserfaring opparbeidet seg betydelig kompetanse på religionsfrihetsspørsmål. Som delegat fra Den norske kirke på Oslokonferansen i august 1998 var hun svært aktiv, og hun har også fulgt arbeidet i etterkant.

Mellomkirkelig Råd har bevisst valgt å satse på religionsfrihet, og ser også fra rapporten av flere andre av de temaene som behandles, er relevante for vårt arbeid.

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Oppfølging: Ingvill T. Plesner har allerede blitt valgt inn i religionsfrihetsgruppen, og vil i det videre arbeidet ha tett kontakt med sekretariatet.

Det er for øvrig viktig å merke seg at KEK er et organ som ofte refereres til av OSSE-tjenestemenn i samtaler om religionsspørsmål. En styrking av dette arbeidet er på denne bakgrunn også mulig å se for seg.

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**Forslag til vedtak:**

- 1) Mellomkirkelig Råd takker for rapporten!
- 2) Mellomkirkelig Råd ber om at notatet fra religionsfrihetsgruppen også blir gjort tilgjengelig for MKR/AU når dette foreligger.

Rapport nr. 1/00

KIRKERÅDET MELLOMKIRKELIG RÅD SAMISK KIRKERÅD	
31 JAN 2000	
Til	HMH
J.nr.	00/89-1
Arkiv nr.	761/31

## Rapport fra første møte i KEKs "Arbeidsgruppe for menneskerettigheter og religionsfrihet" 9.- 12. Desember 1999 ved Det økumeniske senter i Geneve

### 1. Innledning

I forbindelse med at EECCS (European Ecumenical Commission for Church and Society) ble slått sammen med CEC (Conference of European Churches) i begynnelsen av 1999, ble det opprettet syv nye arbeidsgrupper under CECs Church and Society Commission. CEC har vedtatt et mandat for disse gruppene, men det er opp til gruppene selv å utarbeide et mer konkret program med prioriteringer av arbeidsområder og -metoder.

I tillegg til arbeidsgruppen for menneskerettigheter og religionsfrihet, er det opprettet grupper som skal jobbe med a) bioteknologi og bioetikk, b) økonomi og miljø, c) den europeiske integrasjonsprosess, d) EU-lovgivning, e) nord/sør-forhold og f) fred og sikkerhet. Gruppene skal møtes 2 til 3 ganger i året i en fireårsperiode, og det forutsettes at det samarbeides no på tvers av arbeidsgruppene der dette er naturlig. Hver gruppe består av rundt 10 representanter for ulike kristne kirkesamfunn i Europa. Arbeidsgruppen for MR/religionsfrihet har 12 medlemmer, blant annet fra ortodokse kirker i Albania, Estland og Hellas, de evangeliske kirker i Østerrike og Tyskland, Bulgarias baptistunion og Ungarns økumeniske råd. Fra norden var en baptist fra Danmarks økumeniske råd representert i tillegg til Den norske kirke ved undertegnede.

Vårt første møte i arbeidsgruppen besto for en stor del av innføring i hvilke muligheter vi har for å jobbe i forhold til institusjoner som OSSE, EU, Europarådet og FN, og hvilke andre arbeidsmetoder vi kan benytte oss av. Vi drøftet og vedtok en plan for prioriterte arbeidsområder for det kommende året, og opprettet noen undergrupper som skal arbeide mellom møtene, primært ved hjelp av e-mail etc. Det ble blant annet opprettet en undergruppe for religionsfrihet ettersom dette er et særlig prioritert arbeidsområde.

### 2. Prioriterte oppgaver

De tema gruppen besluttet å konsentrere seg om var først og fremst:

- religionsfrihet
- samvittighetsfrihet/ militærnektning
- nasjonale minoriteter
- Roma/Sinti
- MR i Europarådets arbeid og i evt. EU-konstitusjon
- humanitære intervensjoner
- teologi og MR

#### Religionsfrihet

Det var enighet i gruppa om at dette er det området som særlig skal prioriteres (jf. også gruppens navn og mandat). Sekretariatet orienterte om det arbeidet som gjøres i forhold til religionsfrihet i OSSE. Spesielt ble det pekt på videreføringen av arbeidet innenfor ODIHRs ekspertpanel, der Rudiger Nöll nå skal koordinere arbeidet til fire underutvalg. Det ble også vist til Oslo-koalisjonens arbeid og til Norges bidrag til finansiering av ODIHRs arbeid. Medlemmene av arbeidsgruppa pekte på sentrale utfordringer knyttet til religionsfrihet i eget land. Det viste seg at spørsmål knyttet til kirkenes selvbestemmelse var et gjennomgående



tema, blant annet i forhold til den allmene lovgivning på områder som arbeidsrett og familierett. Her vil det være naturlig å følge utviklingen innenfor EU med nye antidiskrimineringsbestemmelser nøye. Det var også enighet om at det er viktig at arbeidsgruppen er orientert om konkrete utfordringer ulike medlemskirker står overfor, og at disse engasjeres i arbeid for religionsfrihet både nasjonalt og internasjonalt. Videre ble det vist til den økende fokuseringen på "sekter" i enkelte europeiske land, og det ble reist spørsmål ved om dette er en fruktbar eller stigmatiserende term. Det ble også stilt spørsmål ved praksisen med å opprette lister over "farlige sekter" i bl.a. Belgia. Religionsfrihet vil bli tatt opp som et av hovedtemaene på neste møte i arbeidsgruppa (8.-9. sept. 2000). Vi i arbeidsgruppa som skal arbeide særskilt med religionsfrihet vil i samarbeid med R. Nöll - forberede et notat til neste møte der en peker på sentrale utfordringer for kirkene ndgj religionsfrihet, og legger fram ideer til hvordan KEK/ arbeidsgruppa kan bidra til større engasjement og kunnskap på dette området.

#### *Samvittighetsfrihet/militærnektning*

Militærnektning basert på samvittighetsgrunner er ennå ikke anerkjent i en rekke OSSE-land, og det vil være viktig å følge opp det arbeidet både CEC og de enkelte kirkesamfunn har gjort på dette området, f.eks. i forhold til straffereaksjoner ved militærnektning og lengden på alternativ tjeneste (siviltjeneste). Det viste seg at et av arbeidsgruppens medlemmer (repr. Fra ortodokse kirke i Hellas) ikke anerkjente retten til militærnektning som menneskerettighet. Dette viser at det også er nødvendig med diskusjoner om denne problematikken innenfor våre kirker. På møtet ble et hefte fra CEC om militærnektning og samvittighetsfrihet delt ut (vedlagt).

#### *Roma/Sinti*

I arbeidet med nasjonale minoriteter og Roma/Sinti vil det bli aktuelt og samarbeide med Churches Commission for Migrants in Europe (CCME). En av arbeidsgruppens medlemmer, Pauline Huggan fra UK, sitter i CCME og innledet om arbeidet som er gjort der de siste årene. Hun pekte blant annet på utfordringer knyttet til Roma/Sintis sosiale situasjon, behovet for styrking av deres identitet med utgangspunkt i f.eks. historieskrivingsarbeid; og for forsoningsarbeid i forhold til kirker og myndigheter i ulike land (jf. Den vedlagte KEK-brosjyren med referat fra konferanse om Roma/Sinti i Romania i 1996).

Det vil også være viktig å følge OSSEs arbeid på dette området, blant annet oppfølgingen av OSSE/ODIHR Supplementary Human Dimensions Meeting i Wien 6. September 1999 der Roma/Sinti ble behandlet (jf. vedlagt referat fra anbefalingene fra møtet).

#### *Nasjonale minoriter*

Her vil en følge opp arbeid som gjøres innenfor OSSE (bl.s. høykommissæren for nasjonale minoriteter), Europarådet og EU. En undergruppe for arbeid med nasjonale minoriteter ble opprettet på møtet. Gruppen - som består av repr. fra Ungarn og Østerrike i tillegg til Rudiger Nöll - planlegger å arrangere en KEK-konferanse om temaet.

#### *EU/Europarådet*

Medlemmer av arbeidsgruppa og medlemmer av arbeidsgruppene om europeisk integrasjon og EU-lovgivning er invitert til å delta på et møte med EU-kommisjonen i Brussel 24.-25 februar 2000 om arbeidet med utvikling av en europeisk konstitusjon. Ting tyder på at forslaget til en slik grunnlov kan komme opp på et møte mellom medlemslandene allerede i desember 2000. CEC ser både positive og negative sider ved en slik EU-grunnlov, men vil

arbeide for å få inkludert en sikring av grunnleggende menneskerettigheter for alle som bor i EU-området dersom ideen om en grunnlov blir realitet. Blant annet vil det være viktig at det sosiale og økonomiske rettighetsvern inkluderes, i henhold til Europarådets Sosiale Charter. Dersom ikke en evt. EU-grunnlov sikrer menneskerettigheter for alle, står man i fare for å innskrenke det rettighetsvernet som er oppnådd gjennom Europarådets avtaler og organer. Videre er det uklart hva som blir konsekvensene dersom det kommer et domstolsledd/-nivå til, mellom de nasjonale domstoler og MR-domstolen i Strasbourg.

### *Menneskerettigheter og teologi*

Alle arbeidsgrupper under Church and Society Commission er utfordret til å utvikle en refleksjon omkring det teologiske grunnlag for vårt menneskerettighetsengasjement. Vi diskuterte muligheten for å lage et hefte om MR og teologi til bruk i undervisningsopplegg etc innenfor kirkene, og sekretariatet ba om en oversikt over materiale som allerede er utviklet om temaet innenfor de kirker vi er medlem av. Her vil f.eks. noe stoff fra kapittel 2 og 3 i boka "Håp for verden" (om kirken, Bibelen og MR) kunne oversettes, dersom vi ønsker å bidra med innspill. Også konfirmantundervisningsopplegget "Angår det oss" med lærerveiledningen "Kirken og menneskerettighetene" inneholder noe stoff om forholdet mellom MR og teologi.

### *En "menneskerettighetskultur" innenfor kirkene*

En av arbeidsgruppens medlemmer ønsket at vi også ville jobbe aktivt for å styrke utviklingen av en "human rights culture" i våre medlemskirker. Han viste til at det kan se paradoksalt ut når vi arbeider for likestilling mellom kjønn og mot diskriminering av minoriteter i storsamfunnet, mens livet innenfor en rekke kirkesamfunn nettopp er preget av diskriminerende ordninger og holdninger og mangel på toleranse overfor enkelte grupper. Det var enighet om at dette er en viktig tema å følge opp videre.

### **3. Oppsummering**

Alt i alt var det et møte som viste at gruppa samlet sett har kompetanse innenfor en rekke sentrale menneskerettighetsområder, og at sekretariatet som jobber med Church and Society innenfor CEC (Richard Fischer, Rudiger Nöll og Keith Jenkins) vil legge stor vekt på arbeidet innenfor denne arbeidsgruppen. Det var forberedt en rekke saksdokumenter til møtet, hvorav noen er vedlagt dette referatet. De tema som ble tatt opp jobbes det med i Mellomkirkelig råd (bl.a. i KISP og MRU), og det vil derfor være nyttig med en utveksling av informasjon med KISP-konsulentene både i forkant og etterkant av disse møtene. I tillegg til at jeg håper å kunne være en ressurs for arbeidsgruppen - særlig innenfor religionsfrihetsfeltet - tror jeg at jeg vil lære mye av å delta, og jeg takker Mellomkirkelig råd for denne muligheten.

Oslo, januar 2000  
Ingvill T. Plesner

Journalnr.: 99/194-S. Arkiv: 75154  
Rapport nr. 4100

## RAPPORT TIL MELLOMKIRKELIG RÅD FRA STIG UTNEM

MKR-Saku

## NORDISK SAMRÅDSMØTE OM KV, LVF OG KEK

10 i)100

Sted: Nya Valamo, Finland

Tid: 03.-06.02. 2000

Norske deltakere: Sigrun Møgedal, Stein Villumstad, Lars Erik Nordby, Ørnulf Steen og Stig Utne

### Bakgrunn

Det primære utgangspunkt for denne konsultasjonen var samtaler under LVFs råds møte i Bratislava i 1999 hvor nordiske rådsmedlemmer foreslo at det raskt ble sammenkalt til et nordisk rådslag om hvordan våre kirker skal samarbeide i de tre største internasjonale organisasjonene KV, LVF og KEK. Det var videre enighet om at deltakerne på denne konsultasjonen burde være: de valgte styremedlemmene i de tre organisasjonene fra Norden, våre respektive kirkers valgte rådsledere, de nasjonale økumeniske sekretærene i folkekirkene, generalsekretærene i de såkalte "specialised ministries" og generalsekretærene i de nasjonale økumeniske råd i Norden.

Målet for konsultasjonen skulle være:

1. Ser vi likt på utfordringene i den økumeniske bevegelsen i dag?
2. Finnes det en felles nordisk analyse av situasjonen i de tre organisasjonene KV, LVF og KEK?
3. Er det enighet om hva våre kirkers/råds/agencies' roller skal være i disse organisasjonene?
4. Har vi felles ønsker om endringer, vektforskyvning og prioriteringer i de respektive organisasjonenes arbeid?
5. Hvordan driver vi fram slike saker på en best mulig måte?

### Generelt

Konsultasjonen bekreftet at det finnes en stor grad av felles forståelse blant de lutherske kirkene i Norden. Det gjelder primært i spørsmål 1, 2 og 3 og delvis også 4. Spørsmål 5 ble ikke drøftet utfyllende og trenger mer samtale.

Rapporten fra Nya Valamo peker selv på det faktum at nordiske minoritetskirker og delvis de nasjonale økumeniske råd spilte en noe tilbaketrasket rolle i konsultasjonen. Dette vil trolig være en svakhet som lesere av anbefalingene vil påpeke. Dette bør likevel ikke undergrave troverdighet og tyngde i de anbefalingene som er kommet.

? | NØRs rolle i det videre arbeid i disse spørsmål ble ikke drøftet i detalj. Det er trolig oppslutning om den norske holdningen at NØR ikke skal ha noen framtrekkende rolle på vegne av de nordiske kirkene i arbeidet med å kommunisere og følge opp resultatene fra konsultasjonen. Unntaket kan være KEK, der NØR har mer direkte relasjon selv.

Mulighet: Majoritets- / minoritetskirker i Norden.  
Sammensetning av nordiske representanter i de økum. organer.

## Videre framdrift

Det er ønskelig at vi som planla denne konsultasjonen skal arbeide videre med det dokumentet som er kommet fra konsultasjonen i Nya Valamo. Det betyr at det er undertegnede sammen med kolleger i Norden som skal gjøre dette. En ser uten videre at det trengs større klarhet på enkelte punkter.

Alle deltakerne forpliktet seg til å bringe rapporten fra konsultasjonen fram for sine respektive råd og styrever og konsultere med dem.

Det er foreløpig ikke avtalt noen strategi for hvordan dette skal tas videre til de økumeniske organisasjonene i Geneve. Primært må det naturlig gjøres fra den enkelte kirke/råd/agency direkte i de fora som er naturlig. Den norske kirkes valgte styremedlemmer må derfor informeres skikkelig, da disse vil være viktige personer til å føre dette videre på en god måte.

MKR og KN vil allerede under sitt studiebesøk i Geneve 12.-15. februar ha en mulighet til å reise noen av våre anliggende direkte med ledelsen i de tre organisasjonene. Med denne mulighet for øyet er det viktig at rådet på sitt møte 11.-12. februar tar seg tid til å drøfte saken sammen med dem som deltok på møtet i Nya Valamo fra Norge.

## **Comments to be referred to an introductory paragraph in the report**

The Valamo Consultation for the first time brought together the Nordic Churches/National Church Councils **and their agencies for international diaconia**.

Present were representatives of the Evangelical Lutheran Churches in the Nordic countries except Iceland, and of the Finnish Orthodox Church. The National Councils of Churches were also represented except that of Iceland. We regret that other Church families were not represented and that their contribution therefore could not be taken into account.

The host of the consultation, the Orthodox Church of Finland, contributed to the success of the meeting. The context of the consultation, the New Valamo Orthodox Monastery, set the tone for the meeting. Many things were learned from the good ecumenical working climate between the Orthodox Church of Finland and other Finnish churches and Christian communions.

The overarching theme for the consultation was the ecumenical movement in a process of transformation. One starting point was the orthodox involvement in the ecumenical movement in general, and the Special Commission on orthodox relations to the WCC in particular. But the consultation did not limit itself to the renewal of the WCC but included the future of the whole ecumenical movement.

The consultation was able to bring out a number of recommendations for policy positions in the further work with the three international organisations, the World Council of Churches, The Conference of European Churches and the Lutheran World Federation. These recommendations were however noted to be equally relevant for the Nordic ecumenical cooperation, with reference to the most appropriate working methods, the most cost-effective networks and the most transparent organisational structures.

The consultation was not able to deal with all the important aspects of ecumenical work. One of these areas concerns the discussion about membership in WCC by churches or church families. Similarly the role of the agencies in international diaconia and the round table mechanism was noted as areas to be further discussed. This also applies to the concepts of confessional families/church families and their relationship to the ecumenical family/movement. Also the common witness and proclamation of the churches and the related challenges in the new ecumenical context should be given further attention.

## **Nordic cooperation**

The Valamo Consultation for the first time brought together the Nordic Churches/National Church Councils **and their agencies for international diaconia**. The consultation examined the broader global, regional and national challenges facing the churches and the mechanisms available for making a credible and significant response.

This meeting has shown its value in trying to examine the broad perspectives of international ecumenical involvement, its relevance and its interrelationship and not only by each individual organisation. It is evident that there is space for an even closer cooperation among all the Nordic churches and their agencies when it comes to how we interpret the challenges and how we act as Nordic churches together. We need to follow more closely the developments across the three international organisations that together became the main focus of this meeting, and develop mechanisms for consultation and reporting on a more regular basis.

We would advise that the recommendations from this meeting be discussed in the appropriate bodies responsible for the ecumenical policies of the churches represented here, and that the Nordic representatives in the governing and advisory bodies of CEC, WCC and LWF be informed about the outcome of such discussions.

For future consultations of this nature, it is crucial that as many churches as possible be represented, to bring in insights from their respective international relations. Further thought should also be given to our relationship with the Baltic churches.

### Major observations included:

The ecumenical response needs first of all to be rooted and developed locally. The nature of the challenge will determine the level (local, national, regional, global) of partnership where the focus for the response should be located.

Each church family needs to find approaches that enable their contribution to and interaction with ecumenical processes. This also calls for renewed attention to the expressions of diversity within each church family, within the national context, the Nordic context and the global context.

- Ecumenical work can best be done by sharing contributions and insights from the different partners, rather than by secretariats acting separately on behalf of a big and diverse membership. National councils of churches with restricted resources in the Nordic countries represent a source of learning in terms of new approaches.
- There is a need to see the different international organisations (whether confessional or ecumenical) as parts of a much broader and polycentric ecumenical movement. In the new context of ecumenical challenges, attention should not be limited to the internal functioning of each part of the system, but also to the relationship and gaps between the parts.

New working styles and new approaches to networking and linking should be based on the richness of diversity and at the same time the need to avoid overlap and duplications. The complexity and the rapid changes in the patterns of challenges and issues facing the churches call for structures and mechanisms for collaboration that can optimise synergies and allow flexibility.

Within this overall framework, the consultation emphasise the integrity of the ecumenical movement and identified common ground for broad Nordic policy orientations to the work within the governing bodies of three main international organisations; the Conference of European Churches; the World Council of Churches and the Lutheran World Federation:

### **CEC**

Because of the rapidly changing political and cultural situation (migration, disintegration...) in Europe, a new emphasis on the cooperation between the European churches is needed. It is a responsibility also for the churches to contribute to a more equal position in the European integration process for the eastern countries and nationalities. This requires an increased involvement from the Nordic churches and their agencies with CEC.

Its resources and capacity must be strengthened (and a serious discussion on where its head office should be located must be initiated). A meeting between the Churches in the Nordic countries and the leadership of CEC is urgently needed, in order to discuss how the cooperation could be strengthened.

CEC's contribution to European ecumenical cooperation between Protestant, Roman Catholic and Orthodox churches is unique and should be further developed to its fullest potential. In taking further steps, the current working style of CEC, with a small secretariat and high degree of delegation and sharing of tasks among member churches should be affirmed and continued. The link with the European desks of the WCC and the LWF should be examined with the view to empower and enable CEC to take on its critical role within the ecumenical partnership.

### **WCC**

Churches should do together on the global level what cannot be done on a regional, national or local level. This leads WCC to focus on addressing global issues, analysing, interpreting and reflecting upon them in order to motivate and facilitate action together among the member-churches. WCC shall be an international platform for the churches and their agencies to meet, speak and act together. This includes a deepening of the already existing fellowship among the member churches through intensified dialogue on the nature of membership. Nordic churches in their relationship to WCC should further pursue the meaning of consensus in decision making, and the options for broadening the fellowship by creating new fora for cooperation with non-members.

Setting up and nurturing feasible communication networks and action alliances among churches, ecumenical and secular organisations, groups and individuals on different issues, (theological, ethical, socio-political) should be a high priority task for the WCC. The Churches must be able to speak and act together on urgent issues like for instance conflict situations and Human Right-issues, and have a special responsibility where inter-faith dialogue and understanding is required. The links to the UN needs to be further developed and strengthened. As a main platform for the member churches in advocacy on international affairs and human rights, the WCC should carry a special responsibility for interacting with the best competence available within the broader system of church families and ecumenical partners.

Nordic positions on the overall work of the WCC should reflect both the vertical and the horizontal dimension, ensuring the interaction between the traditional roots of the ecumenical movement in Faith and Order, Life and Work, Mission and Evangelism.

## LWF

With due sensitivity to the diverse needs of the global Lutheran church family, there is a need to identify and focus resources on the kind of essential work that can best be done within a confessional body. It should be a main task for the confessional family of the Lutherans to study, explore and create dialogue among the members to strengthen identity, compatibility and confessional coherence. These are necessary presuppositions for an active role in ecumenical work.

Consultation and dialogue on issues of different interpretation within the family and on majority/minority church issues should be given high priority, along with activities that can support, equip and empower churches within the family to respond to their calling and participate fully as partners within the broader ecumenical movement.

The implications of bilateral or multilateral ecumenical agreements need to be followed, interpreted and further built upon, to strengthen the fellowship and to serve the entire ecumenical movement.

The balance of the programmatic work within LWF, and specifically the work of Mission and Development and the Lutheran World Service, should be examined in this context. Particular attention should be given to how the WS can act effectively within a broad ecumenical response to the new context of growing humanitarian need, and develop its structure and capacity to become the kind of operational partner which is now required. There is a need to further examine how World Service best can function within ACT